

SPIRITUAL,  
OR  
MAGNETIC FORCES:

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PRE-ADAMITE RACES OF MEN ; ASPASIA, A NOVEL.  
BRIGANDUS, A NOVEL, ETC.

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## INTRODUCTION.

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IN discussing the subject of Spiritual and Magnetic forces, I have briefly given conclusions of careful thought, and impartial investigation, endeavoring to write with candor, free from prejudice and bigotry. Pre-conceived opinions, proceeding from and formed by an education. and outward influences, widely at variance with the so-called spiritualistic theories, caused me to approach and treat the subjects with all due caution. First, to ascertain, if possible, the truth of certain alleged manifestations. Second, to learn the causes of such phenomena, and, third, to reconcile them with well-known laws in science. Impressed with the thought that no harm can come to anyone, and possibly good may be gained by such an investigation, I give to my readers the results. Prejudice and bigotry in former times have stifled thought and staid the wheels of progress. Galileo when arraigned before the priestly tribunal for his heresy in promulgating the theory of the earth's rotation upon its axis, was cautioned under penalty of the severest punishment, to desist from such declarations in the future; yet, he had no sooner left the building where his persecutors had assembled, than he involuntarily exclaimed, "it does

move." This is now conceded by all ; and not only so, but the world of thought moves on ; every day, month and year climbing higher, and peering deeper into the mysteries of the hitherto unknown, and endeavoring to cast the horoscope of the future. It is only by understanding nature's laws, and living in harmony with them, that mankind will be able to develop towards perfection, as the great God of Nature would have us, and it requires the exercise of deep thought and searching inquiry to attain to this end.

C. H.

# SPIRITUAL,

—OR—

## MAGNETIC FORCES.

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### PART I.

The origin of animal life all are familiar with ; the origin of soul, or spirit-life, is a problem that has called forth, or stimulated, the highest thoughts of the most profound thinkers for ages, and yet is debatable. In their endeavors to solve this problem, men have treated the subject in an unscientific manner, as though spirit-life obeyed some other law than that which controls matter, when, in point of fact, it is one and the same law which controls both, each running exactly parallel with the other. Materially the father begets the child. In its process of development from the embryotic germ, the mother contributes wholly to its growth ; it receives its material substance entirely from its mother's physical system. So spiritually, the father begets the child, the embryotic soul gradually develops to activity, then to self-consciousness, and then to a capacity to reason ; and during the first

stage of this development, and it may be a part of the second, the mother exerts a spirit power or influence, so as to indelibly impress the little mind with ideas which seem to be, but are not, innate. Admitting this to be correct, then it follows that I am the father of my child's soul, quite as much so, as I am the father of its body. Corroborative of this, we see that the *leading*, those *most prominent*, characteristics, or traits, manifested in all children, without an exception, so far as close observation over an experience of many years goes to prove, are traits of character belonging to the father, and not the mother. Now this is not an accident, but it is a result of an inflexible law—the law that like begets like.

What is Spiritualism? If a religion, is it as susceptible of demonstration as any other religious form or system? If a science, is it susceptible of as clear demonstration as the fixed sciences? These are questions which have long agitated the minds of the more thoughtful persons, while those who feed on the dry husks of an implicit faith, turn aside from such an investigation with scorn and contempt. In attempting to explain the phenomenon of Spiritualism, we disclaim, at the outset, any deeper or more intricate knowledge of the hidden mysteries which environ the soul, or mind of man, its relation to the soul or mind of another, the extent of its capabilities, or the scope of its powers, than we are free to accord to others who have—free from bigotry and prejudice—given the subject due thought and attention. What we may have to say, is based upon the assumption that, as matter once organized, becomes eternal, so the soul once begotten, becomes immortal. And its presence, whether in or

out of the body—this earthly tenement—may be seen and felt, and as our physical systems are fed nourished and kept alive by other material bodies—so our souls are dependent upon the quickening and vivifying influences of other souls. No man liveth to himself, or by himself ; it is an inflexible law of nature that no earthly being possesses within itself the means or power to perpetuate its existence ; it has to be fed and nourished by others, they in turn by others, and so on. This same law applies also to the soul or mind of man. Let a person isolate himself entirely from the world, withdraw himself from all social influences, where he can neither read of, or speak to, or communicate with another, and how long think you, it would be, before such a soul would languish and die for want of soul-food ? The entire brain—the organ of soul, or receptacle for the mind—would become palsied from disease, and the entire person, both soul and body, would absolutely die, as the plant dies. There could be no immortality for such a soul ; but the great architect of nature has wisely ordered otherwise. Mankind are by an inflexible law so constituted that they cannot commit suicide of the soul. In a measure we are all creatures of circumstances. Habits of thought are engendered in youth, which cling tenaciously to us in mature age. “As the twig is bent, so the tree inclines,” is an old and very trite adage, and happily this is more true of our moral lives than of our scientific, intellectual or philosophical. The child is but the epitome of the man. While the infant is receiving its bodily nourishment from its mother’s breast, its little soul is unconsciously drinking to its full capacity from its mother’s intellectual fount, and so continues, as its

years accumulate, and its strength increases, to draw its supply of soul food from other souls. Thought is but an activity of the mind stimulated or engendered by an inner reflection of objects and impressions from without which have been daguerreotyped upon the soul. Our natural senses convey to, or make impressions upon, the mind, which awakens a desire within us to know the causes of all the phenomena which are manifested to our senses ; thus we are led to philosophize upon these problems, and reason from cause to effect and establish our theories. The motives which control the infant in its actions, are to gratify its animal instincts, but in its progress of development, as mind or soul power is evolved within him, those motives which were heretofore paramount, become secondary to the wants and desires of his spiritual nature, and he looks out of and beyond his own narrow selfish desires, and seeks the good of others : and right here he begins first of all to realize the effect upon himself of the operation of the law of compensation, and finds that every good deed he performs towards others, results in blessings upon his own soul, and every evil deed done to others brings its bitter reward of punishment. As evidence of our spirituality, that is to say that by nature, we are more spiritual than animal, notice the fact that our purely animal desires are susceptible of being entirely satisfied ; we may eat and drink until we completely loathe food of any and all kinds. So we may gratify other purely animal desires until they become loathsome to us, but not so without spiritual desires. The aspiration of one sublime thought stimulates the soul to higher activities, and so continues to climb the exalted heights of philosophy, reason and science, until thought invades the



realms of the unseen, and discourses with itself upon the conditions of the hereafter.

The first question that arises here is : Is modern spiritualism a religion ? And allow me to say, it is a misnomer to call it *modern*, for all history teaches us that it is as old as the race. Spiritualism had its birth in the infancy of the race. As far back as we know anything of humanity, men recognized a spiritual existence and consulted the oracles to ascertain the decrees of unseen spirits. All the religions of mankind down to the present have been founded upon this spiritualistic idea.

The same principles of natural law which bring mankind into being—I mean the animal being—provide for and sustain him, also govern in his spiritual nature. Therefore, in this respect, Spiritualism is a science. The same principles of law which govern and control our intercourse with each other morally, intellectually and spiritually in this life, may—and there certainly is no good reason why they may not—also control and govern our intercourse with the spirits of those whom once we knew in the flesh, but who have cast off “this earthly tabernacle,” and become inhabitants of a more exalted realm ; therefore, if this be true, Spiritualism is a science. And while we contend that Spiritualism is a science, it is not like the science of geology or chemistry ; those sciences or branches of science deal simply with inanimate nature, while Spiritualism brings one soul in direct contact with another soul ; the wants of one are fed and refreshed by the other. This science recognizes the great brotherhood of man. True, a knowledge of the so-called fixed sciences unerringly points the impartial investigator to a great intelligent first cause of all things, who organized all law in absolute perfection, and with a

perfect and complete purpose, and ought to stimulate in his soul the profoundest admiration and love for the great All Father. But Spiritualism goes still further and teaches a personal immortality. While it cordially endorses the teachings of science, it enters the realm of the Divine. It inculcates good to our fellow men for the good's sake, for the benefits we may be instrumental in bestowing upon others, and for the reactionary good that is sure to come back to us, the brotherhood of man ; it endeavors to make men better and happier here upon the promise that a virtuous life here, ensues happiness in the life beyond ; therefore, Spiritualism while a science, is in this respect decidedly a religious science, Now, then I am met right here with the objection that deception has been practised by so-called spiritualists. Grant it ; but that proves nothing as against the science of Spiritualism itself. There are quacks in science and mountebanks in religion, but that fact alone does not militate against science or religion ; it is the prerogative of every person to form his or her own judgment of the correctness or truth of any theory, but in justice to themselves they should seek every opportunity to acquaint themselves as thoroughly as possible with all the principles involved, and thus be able to arrive at an intelligent conclusion. What should we think of a jury who should render a verdict of guilty against a person on trial, simply because the advocate who pleaded in the prisoner's behalf was himself unworthy of their confidence, while the preponderance of evidence clearly exculpated the accused. I am aware that there are a class of Spiritualists, and am sorry to say that a majority of them have come out of the different branches of the Protestant Church, where they were once "in good

and regular standing," who ignore God and everything holy and sacred, scoff at religion and boast of their prowess in so doing. Such men were hypocrites *in* the Church, and are entitled to no respect nor consideration out of it. They are simply society warts, excrescences we would gladly be rid of, but for which there seems to be no remedy. Both science and religion are founded in law. The law of the universe which is God's law, is the foundation upon which both rest ; and I have no respect for, nor sympathy with any scientific or religious theory which eliminates a merciful, kind, loving and all powerful God from this universe. I do not believe my existence is due to fortuitous circumstances, or that I am the creature of blind chance ; but, on the contrary, that I am because of the operations of divine laws decreed by the great intelligent first cause, and by and through the operations of those divine laws *I*, that is *the me—my personality, my soul*—will be preserved during the eternal ages. Remove the cause, and the effect ceases ; eliminate God from the universe, and all matter is at once annihilated. The effect cannot exist independent of the cause. In the common acceptance of the term, *Religion*, it means the worship of unseen spirits, and worship implies prayers and petitions to such unseen spirits. This was the essence of the religion of the ancients. It has been the foundation stone of many of the religious systems, while others have taught the brotherhood of the race, as did Buddhism first and Christianity last, and more perfectly by its great founder Jesus Christ. Many of the ancient religions or religious systems ignored the obligations of man to man, and actually taught supreme selfishness between individuals, recognizing no obliga-

tions upon the individual to any, save a higher and supernatural power or powers. So that the term, *religion*, is somewhat ambiguous; hence, in determining whether modern Spiritualism is, or is not a religion, it seems essential to define the term. If to be religious is to worship unseen spirits, then Spiritualism is not a religion; for its votaries no more worship the spirits of the unseen world, than they do those spirits with which they are in daily communication here in the flesh.

But again, as it teaches the brotherhood of man, man's personal obligations to his fellow man, and so far as it inculcates love to mankind and good to the race, the leading of a pure and unselfish life, so far it is religious, for "pure and undefiled religion consists in this, to visit the widow and fatherless in their affliction," which, in a broader sense means, to comfort the afflicted, succor the distressed, to relieve the suffering, and to help the poor, "and keep himself unspotted (pure) before the world."

It is thought by many to be susceptible of demonstration that modern Spiritualism approaches nearer to primitive Christianity as taught by, and exemplified in the life of Christ, than any other system of religion. In a careful and candid perusal of the life of Christ, as given by the evangelists in the four gospels, we are impressed with the fact that His religion consisted not in creeds, not in forms, but in good deeds to humanity, and inculcating on his followers humility, the forgiveness of injuries, and the living of unselfish lives. His life was set as a living example for all time, of the power of love. During his entire life on earth, he preached but one sermon, but his whole life was a sermon without semicolon or period. Almost his en-

tire time was devoted to healing the sick, "curing all manner of diseases;" what he said, was only incidental conversation, principally with his disciples. He published no creed; he did not even organize a society from among his followers, neither did he enjoin it upon his disciples so to do. When he had sufficiently instructed his disciples in the new religion, "He called them unto Him, and gave them power to heal all manner of sickness and all manner of disease." He "sent them forth to preach, saying, the kingdom of Heaven"—or the establishment of a universal religion for humanity, a religion of love and good deeds—"is at hand." They were charged as they went, "to heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received"—these gifts—"so freely bestow the blessings upon others." He also admonished them to beware of men who did not receive them kindly, for "they would be delivered up to councils"—church tribunals—"and scourged in the synagogues." He also further enjoined them as follows: "But when they deliver you up, take no thought how, or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For, it is not ye that speak, *but the spirit* of your Father which speaketh in you." Now, how very like this is, to the higher thought and experience of modern Spiritualism.

The question arises, should Christ himself come upon earth in person and repeat these experiences, is there a church in the land that would tolerate him for an hour, and would not his followers be treated as opprobriously by the church hierarchy, as are the spiritual teachers of the present day? It is a fact that the teachers among modern spiritualists, claim that it is not them-

selves who speak, but the spirit speaking in, or through them, and in our investigations we have often listened to discourses of an hour's length, containing thoughts sublime and pure, and couched in language most eloquent and forcible, and all extemporized from a subject given to the speaker without previous knowledge or thought. These discourses were often delivered by uneducated persons, and yet I have never known a public lecturer of the highest gifts, equal them.

In discussing Spiritualism as a science, we shall venture to trespass upon the field of magnetism—"animal magnetism," it is usually termed, which term is also inadequate to convey a true idea of this philosophy or science; strictly speaking, it is not *animal* magnetism, except, and only as in contradistinction, from inert or metallic magnetism; in one case it is magnetism obtained from, or communicated through inert matter; in the other it is through matter vitalized into life, quickened and kept alive by the activity of spiritual forces; in either case the material body is not the magnetism itself, but only the receptacle and the means or instrument through which, and by which, the magnetic influence is exerted and operates. In both cases the source of magnetic influence is an ethereal substance, so finely attenuated that we cannot discover it with the most powerful object glass, nor by chemical analysis, and yet is so potential that all men bow submissively before its power as before Divine will. When manifested through inert matter, we designate it as an electrical substance. When its influence is exerted by one individual upon another, we designate it as the operation of mind upon mind, or a spiritual influence upon either spirit or matter. In this last sense we shall treat it as

*animal* magnetism, the influences of which, or the effects, all proceed from spiritual causes. In this connection we link Spiritualism to, and with animal magnetism. In our animal natures, we are parts and parcels of this material world; we breathe its atmosphere, we drink its waters, we eat the products of its soil. Analyze a shovelful of earth, and we find it contains the same elementary substances which go to form our bodies; why and wherein do *we*, then—independent of our souls, or spirits—differ from the rocks—except in the uses for which nature designed us; but the “breath of life, has never been breathed into” the rocks, hence science deals with them as inanimate nature; while the great Architect of nature has formed our bodies, as receptacles, or tenements for the abode of the soul, mind, or spirit while it dwells in this sublunary sphere. Therefore, we should endeavor to keep ourselves in harmony with the complexity of nature and nature’s laws.

The foregoing proposition being conceded, it follows, that our physical system possesses no power of itself, other than that which is purely chemical, to influence other bodies, or material things. Therefore, we are forced to the irresistible conclusion, that mind, soul, or spirit is the actual power which governs, influences and controls all nature, whether animate or inanimate. It is my soul, mind, or spirit that thinks, wills and causes my physical system to act, and in exercising my mind power upon another, I influence him, or her, to act in harmony with my judgment or desires.

Much has been said and written upon what is termed “animal magnetism,” and yet who is able to define that term with any degree of scientific exactness?

We hear of magnetic physicians, magnetic treatment, magnetic influence, etc., and yet who knows what animal magnetism is? Believers in the curative powers of animal magnetism, so-called, will submit to be pounded and rubbed by a so-called magnetic doctor, when they would not let an attendant even touch them for fear of giving them pain. Why is this? There are public lecturers who are termed magnetic, because they are able to hold their audiences spell-bound through a long lecture, while other public speakers might not be able to command their attention one-fourth of the time, and even then they would be uneasy in their seats. There are certain others who by their presence, even without the utterance of a word, seem to exert a so-called magnetic influence over the assembly; others again by coming frequently in contact with persons oppositely inclined, seem to and actually do, absorb the vital forces of that other person. Others still, being brought in close contact with persons of different constitution, repel them. So we see that persons who possess this subtle power—and all men and all women possess it in one form or another—do not, and cannot manifest it in the same form or manner. One can by the exercise of his will force, stop a person while walking on the street, without speaking or even without the person who is thus influenced being aware of his presence. Another is able by simply “laying on of hands” upon a person who is “susceptible of his influence, to allay suffering, relieve pain, and and often affect a radical cure, as I have myself witnessed in cases which once would have been recorded as miraculous. Others again who give no outward manifestations of possessing in any degree this wonder-



ful power, are what can only be termed absorbents of vital force—or vitalized life. I knew a lady who had buried four husbands and was then living with the fifth, who was apparently in a decline. The lady in question was mild-tempered, kind-hearted and very affectionate; her several husbands were said to have been hale and vigorous at their marriage, and all lived happily their married lives, but she, by her peculiar organism, absorbed their vital force. This was by no particular force or action of her will, for as I have said she seemed to be devoid of passion, and was what is termed a passive and not a positive person.

I knew of two young men who were brought together in a joint business relation; one was feeble in health and had been for a long time; the other was robust and hearty; they boarded and slept together. Their views upon all subjects with which they were familiar, harmonized perfectly. The result was, in a short time the feeble one gained rapidly in strength and the other declined as rapidly, until the one who was at first so feeble had wholly absorbed the vital force of the other, and he died without any apparent cause, as the physicians could only say, "he went into a decline." Now, then, where are we to look for this influence which takes on so many different forms; all of which we call "magnetism!" While there are those that possess this influence in a manner which draws others to them, others still possess it in exactly an opposite degree, and with equal force repel those who are differently constituted. Now, we know that these propositions are scientific facts while the so-called "magnetic healers," are able, of our own knowledge, by the laying on of hands, to effect radical cures in cases which will not yield to ordinary

medical treatment. We also know of our own knowledge that they fail utterly with other persons afflicted in a similar manner. Now, then, we cannot look for the origin of this subtle force simply in the exercise of the will, for as I have said, it is exercised and manifests itself in various ways by persons of various temperaments, and with equal effect in each individual case. We know there is such a thing as "will power," "will force," which is brought into requisition by the active principle of the soul, to sustain the judgment previously formed, and this varies in degree with individuals. Some persons capable of judging correctly, are so deficient in will force as to be utterly unable to resist the judgments of others, who are less capable of judging correctly ; consequently they never perform great deeds, such as commend themselves to the admiration of others. So in exercising this subtle, magnetic influence, a passive person may by a superhuman effort bring all the power of his or her will force to bear upon a positive person, without being in the least degree able to influence his judgment or actions. I admit that in certain developments of this faculty, as for instance, that of being able to utter common-place truths to an audience so as to command their profound attention and elicit their commendation, and other like cases, the will force is a necessary *adjunct*, but it is not *the* motive power which conveys the impression ; there may after all be found a person or persons in the audience who possess even stronger will force than the speaker does, and whose judgment cause them to form conclusions at variance with the speaker ; but yet, they are none the less charmed by the oratory. So in private and social conversation with an entire stranger in a drawing-room,

though our judgments may not always agree, yet his very presence has left an impression of innate power and genius, from all which, we inquire again whence comes this power, or faculty? Is it inherent in man's nature, an attribute of the soul? It surely is not an attribute in the sense that love is, for it is strengthened or weakened in its ability to manifest itself, with a normal or abnormal condition of the physical system except, when passively exercised to absorb vital force, as in the cases I have cited, while those we generally term *attributes* may be, and are, fully exercised by a person while suffering from a seriously impaired physical system. This faculty is dependent upon a comparatively healthy organism for its development. Will power is brought to bear upon it as a necessary adjunct of its exercise, and the nervous system must be in its normal condition. Some are more susceptible of magnetic influence in its various forms than others; for instance, a person of lymphatic temperament is less susceptible than one who is unselfish and of broader views. Young children are the most susceptible, owing to the fact of their being in a condition of moral innocence. With them judgment does not act philosophically; they quickly judge those with whom they are brought in contact from facial expressions, and they immediately yield their confidence, or are as readily repulsed. I have often thought that young children are the best judges of human nature, for their judgments are instantly formed from the indications on the mind's dial plate, which we know it is impossible for anyone to disguise or set incorrectly. Let a morose, ill-tempered person endeavor for prudential reasons, to hide his real character, yet it is indelibly stamped in the features of

the face and expression of the eye, and the child unless it be ill-bred or stupid reads the true character as quick as thought, and withholds its confidence. It is evident that this subtle power is not lodged with the nervous constitution, although it may be essential that the nervous system shall be in a normal condition to enable the person to exercise the full power of his or her magnetic influence. Is it not then a faculty of the mind or soul, a part of the spiritual nature? If that be so, one says how comes it that *sickness* or physical suffering obscures or prevents its action, for surely a greatly impaired physical system does not prevent the soul from exercising emotions of love and hate. Very true, I reply, but it does impair memory and oftentimes de-thrones it entirely; and yet, memory is one of the attributes of the soul. I would not class this subtle magnetic power as an *attribute*, for if it is, it should develop the same in all persons—except in degree—as inherent in everyone. But I rather class it as a *faculty* of the soul, contingent for its development, power and manifestation, upon correlative faculties and attributes, in order to secure its normal action, and these all dependent upon a nervous constitution in perfect harmony therewith; in other words, the individual taken as a whole, made up of matter and spirit must be *en-rapport* with himself, then, he is in a condition to exercise his entire magnetic or soul power over another who may be susceptible of such influence. Now, then, this faculty like all the others is susceptible of cultivation and development. Memory can be strengthened only by exercise. Thus history teaches us, that in ancient times before there was a written language, men were capable of memorizing and repeating verbatim whole

histories, which make a volume equal in extent to the Bible. This could not have been, had they printed libraries to which they could at once resort for desired information. It has been said that unlettered and ignorant persons have a stronger memory than the educated and refined, and owing to the very fact of their ignorance, their mind is taught to remember; they rely wholly upon memory. One possesses the faculty for successful trade; he cultivates that one faculty and becomes rich, but it is at the expense of other and more ennobling qualities, and so on. Now, then, as I have said, this faculty—so-called magnetism—is susceptible of cultivation and development, and while it is spiritual soul power, it belongs to the domains of science. In taking another's hand in salutation, one who has cultivated this faculty, may be able to more correctly judge of the leading traits in another's character than by conversation, for the reason that this influence is instantly and unconsciously communicated, while in conversation the individual may be guarded in his expressions, continually throwing up breast-works to shield his real character from observation.

Again, no person can write a letter without leaving the impress of his or her general character upon the sheet, unconsciously communicated by the outflow of this subtle fluid through the hand, and the same can be read by a person who has developed this faculty to a high degree. I was once called upon—during a discussion of this same subject at a hotel, in company with several gentlemen—to examine the hotel register, and delineate the characters of the guests of the previous day. I complied with their request, and gave the leading traits of character to one page of signatures, not

one of the signers had I ever seen or heard of. Taking them consecutively, the landlord writing my impressions as fast as given, and at the close, he remarked to the gentlemen present, "I know every one of those men except four, and he has given their characters as correctly as I could of my actual knowledge."

I knew a secretary of an insurance company who was thus able to judge of character, and I heard a celebrated lawyer say: "I have been attorney for that company for ten years, and when that secretary receives a letter containing a notice of loss, he is able as quick as thought to decide upon the merits of the claims. He seems able to judge intuitively as to its validity, and in all my practice on behalf of the company, the results have shown that he has never, in a single instance, made a mistake."

In such cases as I have cited—and many more—it was a discernment of things not present to the senses, quite as much so, as what is commonly termed clairvoyance. And I beg to enquire, what is clairvoyance but the exercise of this same faculty? We now come to a brief discussion of the influence—unconsciously exercised—of one mind upon another. How many thousand times in the life and experience of almost everyone has it occurred, that the mind of the individual abandons all other matters and things for the time being and calls up the memories of a long absent friend or business acquaintance, and that, too, without any apparent cause, and almost immediately that other one calls upon us to renew old friendships or engage our attention to some business enterprise. The following most extraordinary case came under my own observation. A man was in financial diffi-

culty, and called upon his friend for advice ; they had not spent to exceed one-half hour in conversation, before his friend remarked, " Mr. —— can loan you the necessary amount (\$10,000) to tide you over." " Yes," he replied, " it is true he has the money, but he will not help me. I never had a business transaction with him in my life, and besides, he is an exacting man, and I have no security to offer." " Very well," his friend replied, he is now in his office waiting and expecting you to call on him, for what he does not know ; go at once and exert all your magnetic powers with him, and I will be there in spirit to aid you." It was a desperate case with him, and he hastened to the gentleman's office, found him as stated, and, before he left, obtained his ten thousand dollars. The gentleman who thus loaned the money, in speaking of it the day following, to a friend, remarked, " It was the most insane financial act I ever committed, and why I should have done it is past my comprehension." I know a lady who had a very dear brother residing many hundred miles distant from her home. At various times, covering years of experience, she has suddenly received impressions that her brother was about to visit her, and these impressions in every case came without any previous correspondence between them. Her convictions or rather impressions have been so firmly fixed in her mind that she has abandoned her regular household duties for an entire day and taken a position at a window to note his coming, and in every case her impressions have proved correct. From whence did she receive these impressions?

Another case, which came to me, so well authenticated that I do not doubt its veracity. A man living

in Connecticut enticed his wife to walk with him one afternoon to a stream of water that ran through a border of the town; on reaching the stream he seized her and plunged her under the water holding her down until she was dead, then dragged her body up the bank of the stream, covering it with brush and leaves. That very night the murdered lady's mother, residing in another town several miles distant, received an impression that something terrible had befallen her daughter, and that in some way her daughter's husband was responsible for it. She was unable to divest herself of these impressions and became so intensified with the impression she could not sleep, and wrote a letter sending it by the morning's mail to the husband of her daughter, asking him briefly and earnestly, what was the matter with her daughter, and calling for an immediate reply. She received an answer by next mail, that his wife had left home suddenly and he could get no clue of her. The facts of the murder as I have stated were soon ascertained. Now then from what source did this mother receive so suddenly and correctly those impressions, if not from the mind or soul power of her murdered daughter? I am aware this borders on spiritualism—but what if it does? Are we necessarily compelled to allow our bigotry or preconceived prejudices to operate upon our judgments to compel us to ignore facts? As I have said, we are now in the domain of science. In the matter of mind power, its various manifestations and development, we are dealing with scientific problems. If the proposition be true that one mind can act upon and influence another mind, while surrounded with all that is apparent to the senses in this life, it certainly is true that the mind that is divested of the entanglement



of this earthly life is equally able to exert equal influence, for the death of the body can neither destroy nor impair the powers and capacities of the mind. We know that the mind can and does act freely and rapidly, entirely independent of physical consciousness, as in dreaming ; and there are well authenticated cases on record, of deep and intricate problems having been solved by the mind while the body was totally unconscious from sleep, and if this be true, then the mind divested of the body is equally able to act, and instead of discarding these as vague and undefinable theories, does it not rather become us to class them as scientific theories worthy of our investigation. When the St. Petersburg and Moscow railway was built it called forth the anathemas of the ignorant priests of that country, and when the first train ran over the road they set up on the track a statue of one of their most eminent saints; the engineer mistaking it for a man, shut off the steam from his engine, whistled down the brakes, and stopped the train just before reaching the statue. The priests and their deluded and bigoted followers clapped their hands and shouted for joy, that the saint had thus stopped the infernal innovation ; but the engineer of the train, did not propose to allow the wheels of progress to be stopped by the statue of a dead saint ; reversing his engine he backed a suitable distance to obtain sufficient momentum, then ran forward with all his power, shattering the statue into fragments. It ill becomes advanced thinkers of this age, and in this land of free thought and progress, to allow the ghost of bigotry to stifle scientific investigation.

In view of all that has been said, then, is it unreasonable to predict, or is it taxing one's credulity too much

to ask any one to believe that in the future development of this mind power, or magnetic influence, it may be possible for persons far apart to communicate with each other instantaneously by such means, and through this channel of communication may not the unseen ages of the future witness a closer union between the spiritual and material universe. The laws of God are all involved in what we term science; and it is only by deep thought and patient searching that men are able to discover them. We know that all effects cognizable to our senses may be traceable back to their ultimate cause, and that all true science is truth, and all truth is in harmony with the universe, and with God, its great author, and it is only by *searching* that we can find out truth. During my investigations in Spiritualism, or spiritual manifestations, I have known uneducated men and women mediums, while in the trance condition, deliver lectures of profound philosophy, couched in language elegant, forcible and comprehensive, such language and such logic as they were entirely unable to use in conversation when in their normal condition. Now, then, how comes this, unless their minds were for the time being operated upon, taken possession of, or controlled by some other mind or spirit fully competent by education to elucidate the subject treated. I know of no other explanation. As a parallel case in magnetism, I will cite a personal experience. For months I had been severely afflicted with neuralgia and rheumatism; not a single day passed without enduring extreme suffering. I had exhausted all known remedies without avail, and concluded to call upon a physician; he held me by the hand as he diagnosed my case. I was suffering greatly at the time. He prescribed no remedies, but directed me

to call again the second day following, which I did, but soon after leaving him my suffering ceased altogether, and for one entire day—the first in the year—I was free from pain. When I returned on the day appointed, I remarked to him that he must be strongly magnetic, for my neuralgic pains all left me soon after leaving him, and did not return for a whole day. He replied, "Yes. I felt your pains after you left." Now, then, these are not theories; they are simple statements of facts. How are they to be accounted for, unless upon the theory that this subtle fluid we call "magnetic-electro" passes from one organism into another, acting upon the nervous system of that other person in a positive degree, thus vitalizing the nerve centres, and creating a healthy action throughout the entire system, and that this positive action results from mind or spirit force. This "magnetic electro fluid," which passes from one to the other, is but the soul's carpenter sent to repair the decaying tenement of a brother's soul. Sympathy, affection and love ever stand ready to send forth this messenger of good, on errands of mercy. I once, in company with another gentleman, visited an artist, who said he only painted by direction of the spirits; he had never taken a lesson in painting, and besides, was an illiterate person; yet he would, and did paint a beautiful landscape picture, twenty by thirty inches in size, when in a trance condition, in less than half an hour, that would have required many days to execute by an ordinary skilled artist. The gentleman who called with me had some years previously lost by death his only daughter, a little girl of about two and a half years of age, and as he had no photograph of the child, inquired of the artist's wife—for that day no one

was admitted to his room—if her husband could make a sketch of his child. The lady went to her husband's room, and shortly returned with a pencil sketch and handed it to my friend, who shed tears of joy as soon as he saw it, remarking, "That is my child sure." The picture was in the attitude of a child sitting upon its mother's lap, and looking up into its parent's face. The lady said that as soon as she made known her errand to her husband, he remarked; "There's a little girl sitting on my knee now; I don't know whether it's the gentleman's child or not; give me a pencil and sheet of paper, and I'll sketch her." My friend took the picture home, and as soon as his wife saw it, she burst into tears, exclaiming: "Where in the world did you get Dotte's picture." Now, then, in this remarkable case, there was not the slightest chance for "mind reading," as it is frequently alleged, for my friend never had seen the artist; but granting that the picture was correct, and that the child was materialized to the artist, it is evident that there was a correspondence between the father and the spirit of the little one, else why this manifestation, and correct sketch of the child's face. Take another case, and I ask my reader for a solution of the mystery. Two of my own children were absent from home a thousand miles distant. The last news from them, one was quite ill. I wrote and telegraphed, but could get no reply; both myself and wife became exceedingly anxious for their welfare. I called upon a spiritualistic medium, and asked her if she could get information of them; presently she went in a trance condition and stated that she saw them both, that one had been very ill, but had recovered, and a young lady friend was visiting her,—describing the young lady—

she also *described* what both my children were doing at the time, furthermore, *that a letter* was then on the way to me from them, and I should receive it that evening or the next morning. The next forenoon the postman brought me the letter, which confirmed the truth of every statement made to me by the medium. Now then, the medium did not read these facts in my own mind, as I have heard skeptics allege, for I had no mind concerning the facts stated, and afterward proven; I had not the remotest thought of them; then how came the medium by this information unless it was communicated to her by an unseen spirit, for it was intelligence. There are hidden forces in *nature* which science is not able yet to demonstrate. Civilization means a high culture of the religious, intellectual, moral and physical forces, and in order to their development, we must understand the laws which influence and control their operations. It ill becomes sensible persons to scoff at phenomena which they do not understand, or are unable to comprehend. With regard to materialization of spirits, we all know it is true, very few at least there are who doubt the fact, that the angel appeared to Abraham, as he stood in the door of his tent, and discoursed intelligently with him concerning the welfare of his friends who dwelt in Sodom, or that the spirit of the crucified Jesus was materialized to his beloved disciples. Thomas, the skeptic, was told to thrust his hand into his side, where the cruel spear was pierced, and doing so, believed. Now, then, if the law of materialization then existed, it does at the present time. I have found that information of things past or present communicated through the so-called spiritualistic mediums has been absolutely correct in every instance.

Facts concerning future events of importance to us may come to the knowledge of departed spirits, who are in sympathy with us and are glad of an opportunity to give us all desired information. If this be true, I fail to see in the fact anything at all inconsistent with religion or science. On the contrary, confirmatory of both. Mind and matter are so inseparably linked together here, that it is very difficult at times to understand or fully comprehend the operations of the former upon the latter; or the independent operations of the former free from the influences of the latter.

This fact leads us to discuss, though briefly, the philosophy of dreams as links in this chain of spiritual or magnetic causes.

A mystery has always attached itself to dreams. In early times the people were unacquainted with science, and their philosophy was of that character which attributed all events not cognizable to their natural senses as the result of supernatural agencies. "And God spake to Joseph in a dream." The illiterate of all ages have attached great importance to dreams. The Celt believed, and still believes, "that dreams always go by contraries;" that is to say, they are proofs in negation, or positive assurance to him that the thing dreamed will not only not occur, but that directly the opposite will. Others attach so much importance to dreams, that they dare not act contrary to what they conceive to be the instructions or directions conveyed. Now, then, I do not claim that no importance is to be attached to dreams, or that individuals have not been benefitted by or through dreams. On the contrary, much good has resulted both to individuals and communities. That there is or ever was, any supernatural

agency involved, I do most emphatically deny. This being asserted, then we will first endeavor to ascertain the cause or causes for dreaming. And in this connection, I will say, there are three prime causes; one lies in the peculiar condition of the physical system of the dreamer; the second in his mental condition, the third in the ability of some other spirit to control the mind of the dreamer. We hold that the mind can act entirely independent of the brain tissues and nerve fibres of our material structure. Were this proposition not true, then there could be no existence when this life is ended—and that in very many instances the mind does thus act in dreaming. But there are a certain class of dreams that result from a disordered stomach, or exhaustion produced by excessive physical exercise, or physical injuries. I once knew a lady who suffered greatly from obesity. She consulted a celebrated physician who prescribed a rigid diet as the only remedy. She adopted it and adhered to his directions most religiously, and with rapid improvement, although the denial of those indulgences of which she formerly freely partook, was a severe trial. Not long after she had placed herself upon this severe diet, she became so restless that for many nights she was not able to sleep, except at intervals. During one of those nights, she dreamed that she was ushered into a large dining hall, with the tables all spread and loaded to profusion with every variety of food arranged and prepared in the most delicious and attractive manner. She was about to rush forward and help herself to repletion, when her attendant seized her by the arm and held her back. With this she screamed, awakening herself not only, but also her friends in an adjoining room, who quickly ran to her

assistance. Now, in this case, the primary cause of the dream was the morbid condition of her stomach, owing to its lack of usual nervous and muscular exercise in the process of digestion.

The writer once dreamed that he was about to deliver a lecture, and his manuscript was placed in a pan or dish, a boy standing behind him continually dropping into the dish, and upon the manuscript, dry crusts of bread and lumps of hard cooked meat, and in order to see and read the manuscript he was compelled constantly to eat this food, until finally becoming so plethoric he was unable to proceed. Turning to the chairman, he inquired if the hall was to be occupied the following evening; he replied that it was not. Addressing the audience, he stated that this was the first lecture he had ever attempted to eat, and if it was no more palatable to them than it was to himself, it was a failure, and he would proceed no farther, and begged to be excused from masticating any more of it, but if they would come the next evening he would give them a free lecture with the cold collation left out.

Now, the cause of this singular dream was this: the writer was just recovering from a severe illness, during which the digestive organs had become weakened, and the evening previous he had partaken quite freely of flesh food that his stomach in its then impaired condition could not digest, and he passed a restless night, only catching at intervals a few moments sleep. The physical suffering was the cause of my dream, and the absurd idea of associating the undigestable food—the cause of my distress—with the delivery of a lecture, grew out of the fact that I spent the previous evening in writing.



There are many instances where the mind seems to, and indeed does, act independently where the system is in a healthy condition. For instance, a celebrated mathematician was employed for days and weeks in attempting to solve a profound mathematical problem, without success. One night after giving it up in despair, he retired, and soon fell into a sound sleep, and soon after resolved the problem in his dream, which so delighted him that he awoke and instantly arose, lighted his candle, placed the result on paper, then set himself to prove the problem, and was so exercised with his achievement that he could sleep no more that night. I could cite several parallel cases. Now, if his physical system had not been in a normal condition, his mind would have been embarrassed in its operations, and this result could not have been reached ; but his entire system being in a healthy condition, his mind was free to act without even being subjected to those perplexing hindrances which prevented the exercise of his full mental powers when awake, and conscious of objects about him. Another very interesting fact in this connection is the brief time required to solve the problem in his dream, for he had accomplished in his half hour's sleep what he had failed to do in days of hard and patient efforts. I distinctly remember a dream of my own, that goes to prove that the mind at such times acts with marvelous rapidity. The servant was accustomed to come to my room each morning early to re-kindle my grate fire. At this time I heard the rap on the door, and as instantly fell asleep again. At the second rap my wife awoke me. During the time which intervened between the two raps—which could have been but a few seconds—I dreamed

of the result of a contemplated business transaction, which would have occupied my mind for hours when awake to have resolved.

There are many parallel cases on record. Very few persons are able to relate in detail the dream they had during the previous night, and why? Simply because the mind is occupied but a moment, as it were, with the dream, and that is just at the moment of awaking, and there has not been time to indelibly impress it upon the memory, for in returning to consciousness, outer objects crowd themselves upon the mind occupying all its faculties. Were it true that dreams occur during the time of deep and continued sleep, and were of so long duration as they seem to us, memory would hold them in her grasp and be able to report on call.

We can measure the velocity of light, also of sound waves; but we cannot calculate the rapidity of thought. Could we conceive of a well-balanced mind in a conscious state, able to thoroughly and completely isolate itself from, or exclude all outward objects, and things foreign to the one subject under consideration, we should experience such development of mind powers as the world has never conceived of. I admit that some dreams are of that nature, and occur under circumstances which render it difficult to account for them, except by the law of influence; to a greater or less extent we are all under this law. Unconsciously we are acting under the influence of others in our business affairs, in our political, religious and social life; some mind or minds more powerful, or it may be more active in their exercise than our own, are continually and to a large degree controlling our actions, and it is not altogether improbable that our dreams at times may re-

sult from such causes. A friend of mine at a time was suffering severe pecuniary troubles. He had been beating against both wind and tide for a year, and matters grew no better, but every day worse, until he nearly gave up in despair. He had a friend in whom he could confide, and in whose judgment he placed great reliance. He called on this friend for counsel and advice, and was reproved for lack of courage to face the troubles which had come upon him; that if he remained in the mood he then was, it would surely unfit him for active life, and he could never extricate himself from his difficulties. He was assured that he possessed the inherent ability, if he would but maintain courage to overcome all obstacles to future success. Thanking his friend for his advice, and assurance of hope, he returned to his home, resolved to breast the tide of troubles and fight it through to success, but on coming into the company of his disconsolate wife, his courage again failed him. They retired for the night and had just fallen asleep when he dreamed that a flock of birds flew over him. He sprang for his gun to shoot them, but was too late; they had passed beyond his reach. He had but just put his gun in the corner, when he observed others flying towards him. He sprang for his gun and brought down the leader of the flock; the others disorganized as they were by the death of their leader, fluttered in confusion, until he brought them all to the ground. Elated with his success, he aroused his wife, exclaiming: "My fortune has turned," and related his dream. From that night courage never left him, and he breasted the storm most heroically, and has since prospered very greatly. Now, it is not at all improbable that this dream was the result of

the influence of one mind over or upon another mind, and this may, for aught we know to the contrary, occur while both persons are in a comatose state, or it might have been for aught we know, the influence of a guardian spirit. Several years since, a gentleman residing in an inland city in the State of New York, soon after retiring one night, dreamed that on a certain highway leading out of the city, and some four or five miles distant there stood a little dilapidated shanty, occupied by an old man and woman, who were dying from starvation. He awoke, and arousing his wife related the dream requesting her to prepare a basket of food. Calling one of his men servants, he ordered him to bring his carriage to the door. Very soon, and at dead of night, this benevolent gentleman and his servant, with a large basket of provisions, were off on their errand of mercy. On arriving at the shanty, the gentleman rapped on the door, and was faintly answered, "come in." He entered, with lantern in hand, and sure enough, there lay on a squalid bed the very two old people he had seen in his dream, famishing from hunger. He aroused them sufficiently to have them partake—at first sparingly—of the food he had brought, then remained about an hour and fed them again; by this time they began to revive. He then left the basket, with what remained of the food he had brought for their breakfast, and returned home. Subsequently he supplied their wants so long as they lived. This dream saved that old and worthy couple from extreme suffering and a horrible death. Now, the facts were, that gentleman had driven past that shanty, had also seen an old man and woman about the door, and had at one time thought of inquiring concerning their circum-

stances. He was a very benevolent man ; took delight in doing good to others, and the day and evening preceding this dream, he had been planning deeds of charity. It was perfectly natural for him to dream of the subject which most impressed his mind on retiring, and as his mind was free to act, memory was the first faculty that came into play, his benevolence prompted the rest, and the result followed as I have related. No supernatural agency was necessary ; on the contrary the dream was the result of the harmonious action of natural law.

At the birth of Paris, it was said, "There was sorrow instead of gladness, in the halls of Priam, because a son was born unto him, and because the Lady Hecuba had dreamed a dream, from which the seers—clairvoyants—knew that the child should bring ruin on the Ilium land." So his mother looked with cold, unloving eyes on the babe, as he lay weak and helpless in his cradle, and Priam bade them take the child and leave him on the rugged Ida, for the fountain of his love was closed against him. For five nights the dew fell on the babe, and the sun shone fiercely on him by day, as he lay on the desolate hill-side ; and the shepherd who placed him there to sleep the sleep of death, looked upon the child, and said, 'He sleeps as babes slumber on silken couches. The gods will it not that he should die,' so he took him to his home, and he grew to matchless strength and beauty."

The following interesting case occurred quite recently. I sent a package by mail to a friend residing a hundred miles distant, and by return mail received an acknowledgment, saying, "Your package was received by this afternoon's mail ; I was not surprised, for I dreamed last night that you had sent me a package ;

that I saw you doing it up, and the wrapper not pleasing you, you tore it off, and re-wrapped it." All of which was true, and moreover, nothing had occurred previously to give my friend the slightest intimation that I was to send a package. From whence came the information, for it was a communication of facts to my friend, by some intelligent informer; it was not an intuition, for the judgment was not called upon to act; neither was it perception, for the senses could receive no impressions, while in deep sleep, to cause the mind thus to be acted upon.

One fact developed by dreams is, that while the mind acts with perfect freedom, it is influenced in its action by the same general governing principle as controls or influences our actions during our conscious hours. For instance, the miserly man dreams of hoarded treasures, and secure places for their safe keeping. The benevolent man dreams of opportunity for the exercise of charity. The politician dreams of political schemes. The soldier dreams of bloody conflicts with his foes. The lawyer dreams of his causes at court. The merchant dreams of the state of the markets, or of important financial ventures. The clergyman dreams of his parish. The artist dreams of the *beautiful*, in nature and art. The scholar dreams of problems in science and philosophy. The religious fanatic dreams of visions and apparitions, and so on. The practical man never dreams of theories. The benevolent person never dreams of the fierce conflicts of war. The miserly person never dreams of charitable deeds. And I think there are but few old maids and bachelors who ever dream of a home made heavenly by the presence of little children. The truth is, dreams more correctly indicate the controlling prin-

ciples of the mind of the individual, than his or her acts do while awake ; for while asleep the mind is conscious of its isolation ; but when awake, *policy* to a large extent controls our actions. It is very well, therefore, in some respects that we are not able to supplant the law of dreams, which prevents their memory and rehearsal, for we might unwittingly communicate our true character to others. ' A lady of world-wide celebrity for her talents as a writer and lecturer, and who enjoys the esteem of Americans as hardly any other public personage does, relates the following singular occurrence, She was journeying west over the plains, on the Union Pacific Railroad. The conductor—who, by the way, was a gentleman of more than the ordinary degree of intelligence—was sitting by her, conversing upon literary and scientific subjects, when all of a sudden he sprang from his seat, and to the platform of the car. Holding on to the hand-rail he bent forward, evidently watching the engine as it passed a given point, then looked back to watch the last car in the train as it passed that same point in the road. Presently he returned and resumed his seat. The lady inquired of him the cause of his singular actions, when he related the following: "Several weeks since, as my train neared this very spot, I sat looking out of the window, and saw plainly a drunken man come out of a saloon on the prairie—when in fact there was no building in sight—"with a jug of whiskey in his hand. He walked, or rather stumbled hastily across the railroad track. I watched him intently, until he stepped upon the track in front of the engine ; I was almost frantic with fear, and greatly exasperated that the engineer should be so careless of duty, and so utterly lost to all humanity, as

not to reverse his engine. I seized the bell-rope and rang a stop. The engineer immediately whistled "down brakes," and the train came to a halt. I hastily ran forward and scolded the engineer for his gross carelessness in running over a man and killing him, as I supposed was the case. He replied, that he had not run over any one, for there was no man on the track. I was so positive, however, that he had, that I walked back a sufficient distance only to find that it was my mistake. Now, then, every time my train passes that place, the same apparition haunts me, and I involuntarily rush to the platform to learn the fate of the drunken man; and I am getting so annoyed with this strange affair, that I am determined to leave the road; for I fear it forebodes evil." The next season this same lady was journeying over one of the railroads in Connecticut, and when the conductor came through the car to take the tickets the lady recognized him as being that same Union Pacific conductor, and inquired for the sequel of his former experiences. After he had taken up his tickets, he returned, and seating himself beside her, related the following: "A short time after my interview with you, a conductor on this road asked leave of absence that he might go west for his health, as he was consumptive. He obtained a furlough, and came to Cheyenne. I at once made his acquaintance, and learned his object in coming west, and arranged to have him take my train, and I would come east and run his train on this road. I started east at once, and reported for duty—under our arrangements—to the superintendent of this road; was assigned to this train, and during my first trip, as we were just entering the outskirts of——village, I saw in appear-



ance that same drunken man, who had haunted me on the plains, with a jug of whiskey in his hand, rush out of a dilapidated saloon near the track, and stumble in front of the engine ; I pulled at the bell-rope violently. The engineer had already whistled down brakes and reversed his engine, but it was too late. The man was crushed to a jelly." Now, then, who of my readers possesses the wisdom to explain or solve this mysterious problem. This is not fiction but fact.

The following curious incident came under my own observation. The names I give are fictitious, all else is correct :

In the Spring of 1875 I was negotiating a business transaction with two gentlemen, whom I will call Nathan Shephard and Stephen Whitney, in Chicago. We had met for consultation in the early part of the day, and it was arranged at that meeting that Shephard was to go east that evening. We separated and did not see each other until about four o'clock in the afternoon, when I chanced to meet Whitney on the street. With much anxiety of mind he inquired if I had any idea where he could find Shephard, for it was essential that he should see him before he took the train. I replied that I had not the remotest idea where he could be found. We were walking on South Clark Street, and he happened to notice a sign in a doorway, "Mrs. Jones, Spiritualist and Clairvoyant, Room 15, up 4 flights." On reading the sign, said he : "Let's go and inquire of this medium." I remarked it would be of no use, but he insisted, and we quickly clambered the stairway, and rapped on the door at Room 15, were invited in, and welcomed by a nice looking lady of about forty years of age. Whitney at once and abruptly addressed her, inquiring, "Can

you tell us where to find Nathan Shephard? He is to leave the city to-night and I must see him before he leaves." We were told to be seated. She, seating herself beside a center table, closed her eyes, and remained so for a few minutes, then spoke as follows: "I see Nathan Shephard; he is a tall man, thin-featured, light brown hair, hazel eyes. You go to the Rock Island Depot, enter the building by the front entrance on Van Buren Street, pass along the main hall to the third door on the right, and you will find him in that room talking with a gentleman who is sitting at a desk; he has his overcoat on his arm as if he were ready to leave." As the description of the man was correct, we had faith in her statement in full; handing the lady two dollars—her charges—we hastily left the building, and went up to the Rock Island Depot, into the hall as directed, and met Shephard with his overcoat on his arm, just as he was coming out of the third door on the right, as stated to us by the medium. After Whitney had made known his errand to Shephard, we bid him God-speed on his journey, and returned to my office.

Now, then, will some of my skeptical readers inform me, whence came that information to the lady, which she so promptly and correctly imparted to us? Surely there was no mind-reading in this case, nor any fraud, neither of us had ever seen or even heard of her, neither did she know Shephard. Grant that she might have seen in our mind a correct description of his person, she certainly did not read in our minds his location at the time, for neither of us had the remotest idea where he could be found. I know of no other solution, than that the information was communicated to her by some other mind, either in the flesh, or out of it, no matter

which. It may have been some guardian spirit of Whitney's or my own that influenced us to seek the medium, and through her mediumship obtain the desired information. Certainly none can say it was not. The facts are as I have stated.

We cannot resist the conviction that these so-called spiritual, magnetic or electrical forces are in fact all one and the same. The great spirit-force of the universe has manifested itself to us in nature, and that great spirit-force not only "breathed into man the breath of life," but he also breathed a spirit of activity into all nature; for there is no atom of matter that is not continually operated upon, influenced, and exercised by this spiritual, magnetic, or electrical force. In this sense therefore, there is no such thing as *inert matter*; for every atom of matter is in constant action, one atom being acted upon, influencing another, causing it to act, this atom a third, and so on. That which in chemistry we term chemical affinity, is continually causing atoms of matter to change their positions, and what is chemical affinity but another name for magnetic or electrical attraction, and what are these but scientific terms to express the operations of the great spirit-force of the universe. In our intercourse and relations with each other, as intellectual beings, these forces act with much greater energy, and in a dual form; for here we have a very important adjunct in the independent individual spirit-force of the person himself, or herself. This independent spirit-force is developed or manifested through the attributes of the soul, such as love and affection, and as in all nature there is a magnetism which repels, so we find its counterpart in the selfish and revengeful spirit of men. Thus, in human-

ity, these forces act dually, in the animal precisely the same as in matter, in other forms ; in the spiritual the same as the great spirit-force of the universe acts upon both mind and matter. We cannot resist the conviction, that in a sense matter is eternal, though possessed of no intelligence. There never was a time that matter did not exist, but there was a time when it did not exist in any of its present forms ; during that time it was subject to no law, it was simply a law to itself ; as it possessed no intelligence, it could not act, could not take on form. The "breath of life " had to be "breathed into it," by a great spirit-force, quickening and vitalizing it into life, and bringing every atom under the operation of divine or spirit-laws, which are expressed by us in scientific terms.

Prof. Elihu Root, an eminent scientist and philosopher has well said : " Physical phenomena can be viewed from a standpoint which will exhibit them not as connected links in an unending series, but as a unity in the thought of God." Precisely the same idea may be expressed by saying that all physical phenomena is but the result of spirit-force upon atoms of matter. Matter in itself is inert, and exhibits no life nor activity, only as it is acted upon by spirit forces. A writer upon sociology, or social physics, has said : " The action of an organism in seeking the satisfaction of a desire, finds an exact parallel in the action of a chemical molecule in seeking combination with others. The desires of individuals constitute true forces, identical in all respects with the physical forces which other sciences deal with."

How to account for chemical action in matter has long been the study of scientists ; for matter of itself has no volition, does not act by volition. Then whence

comes this active force we call chemical affinity, or attraction of cohesion, binding atoms closely together into forms? Science seems to have gotten no further than to discover the fact of these forces, is not able to penetrate beyond; but that there is a hidden cause back of this, surely none will deny. What is that cause? One exclaims with enthusiasm, "I have discovered it in a fourth state of matter." Then I beg to inquire, how is it that a fourth state of matter can possess volition, any more than a second or third state of matter can? And if there is such a thing as a fourth state of matter, it surely is subject to chemical analysis. Has it ever been analyzed? Now, science recognizes an infinitely attenuated substance termed ether, as present everywhere in matter in all its forms. This ethereal substance is above, and defies all law, is not subject to chemical analysis. May it not be the universal, ever-present spirit-force which governs and controls matter in all its forms?

We come now to discuss so-called miracles, and say, first, there never was, and never can be, such a thing as a miracle, at least in the sense commonly understood, viz: an event contrary to the laws of nature. True, very many events have happened, and are happening, which are truly wonderful, but they are not in antagonism to law, as I have attempted to show. Matter has no power or control over itself, its own atoms, but is wholly subject to the control of spirit-forces, and they always act in harmony with divine or natural laws. In order to materialize forms, spiritual forces have to avail themselves of those chemical forces in nature which act in making up the veritable person: and the same elementary substances which go to form the veritable person

are called together in exact form in the materialization though infinitely attenuated. Take the so-called miracles of our Saviour. They were no more wonderful than many events which are happening daily, but attract little attention, from the fact that it is the orthodox belief that "the day of miracles has passed," when in fact there never was a day of miracles. The converting of the water into wine by our Saviour at the marriage feast, was the power of his divine spirit over atoms of matter gathering from the atmosphere the saccharine substances necessary—with the water—in the "water-pots," to make unfermented wine. This was not contrary to law ; none of nature's laws had to be suspended or subverted ; but, on the other hand, the event was in harmony with law. True, it was wonderful, but no more so than the growth of the grape itself, which is nothing but the result of spirit-force upon atoms of matter ; but the latter is an occurrence with which we are familiar, while the former is wonderful, because uncommon, yet both alike in harmony with natural or divine law. Again, take the case of so-called miraculous cures of diseases, wrought by our Saviour. Just as wonderful cures are being wrought to-day, simply by the laying on of hands, which is nothing more nor less than this same spirit-force acting upon and controlling atoms of matter, and its complete harmony with law is what ensures its effectiveness.

Now, then the question may be asked, "If the above propositions are correct, why are we not all mediums through which spiritual forces can manifest themselves in this wonderful manner?" To which I can only answer by first asking, why it is all men, cannot matriculate in the chemical laboratory, and produce events so wonderful as to seem miraculous? I am answered truly, "Because

all have not learned the principles involved in the laws of chemistry." So all men have not brought themselves *en rapport* with spiritual influences. They are too materialistic, too selfish. For instance, the wonderful powers manifested by our Saviour, arose from the fact that his every motive was to do the greatest possible good to humanity, his whole life was a spiritual one, he lived not for himself, but for others ; selfishness found no place in his soul. With him, the material forces were wholly and entirely subject to the spiritual. It follows then, that to become mediums of spiritual influences for good to others, we must bring our animal nature into subjection to the spiritual and divine ; live in constant anticipation of a higher life.

If our propositions are true, we see no reason why, in the future development of humanity, a closer union of the spiritual and material should not be manifested, and human lives become spiritualized to such a degree as to elevate mankind to a higher plane of living than the imagination has ever conceived of.

We are impressed with the belief that the laws which underlie and control these spiritual, or magnetic phenomena, are, in their results, as far-reaching as thought is able to travel. As I stated at the outset, matter once formed becomes eternal, and the soul once begotten, becomes immortal ; and as the law of chemical affinity controls all matter, so a corresponding law of magnetic influence governs all souls, and all, both matter—in all the complexity of its forms—and spirits, are influenced, governed and controlled by the Great All-Powerful Spirit in whom dwelleth absolute perfection.

## PART II.

At various periods of time, men of great genius have arisen; the records of their lives, of their acts and teachings, standing out in bold relief upon the pages of history, marking not only epochs of time, but epochs of civilization. Unquestionably the earliest of them all was *Adam*, who—according to the Orthodox belief—was the progenitor of the race of mankind, but, in fact, simply a leader of the vanguard of civilization. For two thousand years his influence was felt in moulding and shaping the societies, socially, religiously and politically, over the most advanced nations of the earth. He was the first to introduce into social life the institution of marriage, out of which grew the intimate relations of family ties, which is the foundation of all social unions, and the sub-base upon which civilization rests. He was the first scientific teacher of husbandry. Doubtless before him mankind had lived, either in whole or in part, upon vegetable food, but only upon such as had grown spontaneously; for the record says that, up to the time of the birth of Adam, “there was not a man to *till* the ground.” Therefore, he was *the* first great agriculturist. He was the first domesticator of animals. Previous to his time there was no reciprocity of feeling between the various animals (of the *brute* creation) and mankind. Owing to the savage life they led, men had never felt the need of assistance from the lower animals, in order to the developing of a higher life *socially* and commercially. The animals themselves had no occasion to expect humane treatment



at the hands of men they could not serve and who were only their deadly foes. But in Adam and his followers they found protectors instead of destroyers, and readily consented to enter into friendly relations, allowing themselves to become domesticated, and enlisting into the service of mankind as willing servants to aid in the progress of material development. Besides all this, he gave to the world a religion; not a religion of creeds, dogmas, and forms, but a religion of spiritualism—a purely spiritual religion. He and his descendants recognized the existence of immortals in the spirit-world, and held communications with them. Spirit forms were materialized and he talked with them, as a man talketh with his friend; so that in all that pertains to civilization, Adam stands in bold relief on the frontispiece of the book of human history as its great founder.

Next in point of time arose Zoroaster the founder of the great Iranic religion of Persia. He was the first to promulgate a religious faith, and thereupon formulate a system of religion. He, first of all, promulgated the idea of a personal God and a personal Devil, both equally interested in the affairs of mankind, and each endeavoring to supplant the other in the hearts of men. It was under the influence of this system of religion that the greatest military chieftain and most successful conquerer of nations of ancient times—the great King Cyrus—was educated, and the nations of Persia and Media, which combined to give him birth, became the leading powers among the nations of earth. The doctrines taught by Zoroaster were: “A special providence superintending the affairs of men”—and “the doctrine of election and pre-ordination”—that some

were elected to resist the influences of the Devil, and ultimately be saved, while others were pre-ordained to serve the Devil in this life, and forever to suffer as a penalty for their sins—which, as a logical sequence of their theory, they could not avoid as they were the victims of an arbitrary decree of the Almighty. And, strange to say, this is still the theology of the Christians of the present day; as unjust to God as it is unkind to humanity, and inconsistent with justice, mercy and truth in all that pertains to the relations of the infinite with the finite, or the divine with the human.

The next Great Genius whose name is written with emblazoned letters upon the pages of human history, and who, of his own personal resources and merit, has contributed more for the development of mankind, socially, religiously and politically, all combined, than any other man that has ever lived, was the Jewish Law Giver and Legislator, Moses. Reared in the royal palace of the king of the most powerful and the most learned nation of antiquity, educated by the most erudite teachers in the most advanced schools of religion, science, philosophy and art, it was said of him that he was “learned in all the knowledge of the Egyptians,” which was to be the foremost scholar of his time. And, besides all this, Moses was not only a proficient scholar, but he was a born genius. He possessed the genius to form a system of jurisprudence for the government of his people, which has formed the basis of all law of all civilized nations since, even to the present, and will to the end of time. He established a theocratic government, thereby indelibly impressing upon the minds of all mankind who have been, or may be, brought under civilizing influences, the sublime idea, the great immortal truth, of

a self-existent and uncreated God, who was the origin of all things, and by the operations of His divine laws, the controller of all events. By his own unaided genius, he brought four millions of people out of abject slavery, and from this number organized a large, well-disciplined and most effective army, by which he was enabled to conquer many nations. From that multitude of ignorant slaves he founded a nation, which grew to be one of the most prosperous and powerful of ancient times. Five hundred millions of people to-day acknowledge the power of his genius, and his fame will reach down to the end of time.

Next in the order of events came the great "Light of Asia." When the "City of the Great King" was taken by Nebuchadnezzar, when Ninevah was calling to the Medes, and the Phœnecians were founding their first colonies on the shore of the Mediterranean, came Gautama, Prince of India and Founder of Buddhism, teaching a new religion to mankind—a religion of kind words, of good deeds, of self-abnegation. This personality appears the highest, gentlest, holiest and most beneficent, with one exception, in the history of thought ; and notwithstanding he discountenanced ritual, and declared himself to be only what other men might become, yet, to-day, four hundred and eighty millions of people, being over one third the entire human race, cast their flowers daily upon his stainless shrines, and repeat the formula, "I take refuge in Buddha !" And thus it has been for twenty-five hundred years.

Next in the order of time, and the greatest Light of them all which has arisen to illuminate the world, and which shines with dazzling splendor over two worlds—the spiritual and material—came the Nazarene.

The Jewish people of the nation, fancying they were the chosen people of God, had hedged themselves about with an exclusiveness which was a bar to the introduction of the Jewish faith among other nations and peoples. In their wars with the surrounding nations, they gave no evidence of a spirit of conquest or aggression. Evidently their only wish was to be let alone, and in the enjoyment of their own religious views, which, in the estimation of the Jew, constituted him, par excellence, a member of the aristocracy of heaven. To him all other forms of government and all other systems of religion were vile and hateful. The extreme asceticism evinced by the great mass of the Jewish nation had the tendency to prejudice the peoples of the contiguous nations against them to such a degree that they were continually laying them under tribute, at the same time gradually engrafting upon the Jewish stock pagan faiths, and so continued until Palestine was conquered by pagan Rome, and the Roman eagle was set to crown the gates of Jerusalem. This to the devout Jew was the "abomination that maketh desolate." The tendency of the Jewish faith was to develop extreme selfishness; and as we see in their history, this was the result. So that at the time of the Roman conquest, while the form remained, the *spirit* of their ancient religion had died out. Rome and Greece had also out-lived and out-grown their religious faith, and in classic Athens, over their most beautiful temple was this inscription: "To the Unknown God." The spirit of religious progress was abroad, and only waited the coming of a leader in a new dispensation, to stir the hearts of men to renewed activity of thought, to more enlarged views of life, both present and future. At such a time as this, the babe of Bethlehem was

born, of poor and humble parentage, but descendants of royal stock, as the record conclusively shows. Of the child-life of the Nazarene we absolutely know nothing, except from inference. He was thoroughly educated, and adopted the trade and occupation of his father, who was a carpenter; and although the record does not say it, doubtless he performed his work faithfully and well. But as he grew to manhood, he came to realize that he was born for a special mission to mankind. The dogmatic spirit of the orthodox Jew met with no response in his soul. The illiberality evinced by the people of his nation called forth from his large heart the profoundest expressions of displeasure; he possessed the courage to combat the religious customs and faiths of his forefathers; with terrible anathemas he decried against their false-heartedness and bigotry; and in his accession to the throne of the Kingdom of Heaven on earth—which means a religion of love, of infinite love exercised by the All-Father towards his children, each and every one of them, and a true spirit of brotherly love between mankind—we see the commencement of a new era, the dawn of a brighter day to the peoples of earth, in all that pertains not only to this material life, but also to that more substantial and highly exalted spiritual life—a life which embraces two worlds, this material, and the one beyond which men call spiritual. Man is a dual being, constituted of soul and body, spirit and matter. The bodily part of man is subject to laws governing material things, while the spirit is above those laws, and dwells in sublimer spheres. And while it is cumbered by serving the necessities of the body, it also reaches out into the infinite realms of thought, endeavoring to obtain knowledge, and under-

standing, of all the phenomena presented to us in this material universe; and not only so, but searching higher, and peering into that mysterious realm beyond this earthly life, and by affinity of interest, holding converse with the inhabitants of that other world, of matters and things pertaining to human comforts, and the complete redemption of mankind. For this end Christ came and preached. The religions of the Jews and surrounding nations at the time of Christ had become sensuous and earthly, a religion of forms, destitute of spirit. The Nazarene understood this, and foresaw clearly that unless the human judgment was aroused, and a more reasonable and truly spiritual religion was substituted in the place of the old and effete system, mankind would develop to no higher plane of life: supreme selfishness—even if it did not then—soon would enthrone the hearts of all men, and humanity prove an utter failure. By the orthodox religionist of his time Christ was called an enthusiast, a stirrer up of dissension, and in league with the Devil; and it was quite natural they should so stigmatize him; for no great reformer has ever lived or ever will live who is not enthusiastic in his work. It is the extreme abhorrence of existing faiths and customs which impels a reformer to enter upon his work. And no reformer ever lived who departed so far from rules of strict propriety, in the estimation of the aristocratic classes, as did the Nazarene. Hear him: "O generation of vipers, how can ye, being evil, speak good things;" "Woe unto you, for ye tithe mint and rue and all manner of herbs, and *pass over* judgment and the love of God;" "Woe unto you, for ye love the uppermost seats in the synagogues (churches) and greetings in the markets;" "Woe unto

you, ye hypocrites! for ye are as graves which appear not, and men that walk over are not aware;" "Woe unto you, ye lawyers! for ye lade men with burdens grievous to be borne, and ye will not touch the burdens with one of your fingers;" "Woe unto you, for ye have taken away the key of knowledge;" "How shall ye escape the damnation of hell?" And when expostulated with, listen to his sarcastic remark: "Ye are of your father, the Devil, and the lusts of your father ye will do." Now, this was not such language as would be calculated to win over the hearts of the people or make proselytes, but it was just such language as was calculated to arouse their indignation and impel them to resist, by arguments, the tendency of which arguing would be, and was, to expose the fallacy of their claims and the weakness of their position. No great reforms have ever been or ever can be wrought out without a fierce conflict waged on the part of truth, aggressively, against error; there can be no such thing as a compromise between these two antagonisms. A thing cannot be half true, or half false in principle. Doubtless the parents of Jesus, who were thoroughly orthodox, were greatly shocked at his manner of proceeding, and alarmed for their welfare; for it was not only distasteful to them, but was sure to bring them under the ban of public censure and disgrace; and though he was the truest-hearted, most affectionate and dutiful of sons, he yet was not to be intimidated or deterred from what he considered to be a duty for fear of rendering his family and friends unhappy in their social and religious relations and associations.

In striking contrast with his invectives or reproofs, stands the incomparable Sermon on the Mount. No-

where in all the world of thought, or world of ideas, can be found a philosophy or religion so sublime, so pure, so just, and so thoroughly calculated—if heeded—to develop mankind to a condition of spiritual perfection. This was the declaration of principles by the great teacher. No creed was established, no forms nor ceremonies imposed, but quite the contrary: it was practical common-sense, every-day religious philosophy. This sermon formed the basis of primitive Christianity; the principles of which were adhered to in a remarkable degree by the followers of Jesus for many years after his death, when, owing to the selfishness of men and the crude and undeveloped state of society, this religion, like all others which had preceded it, gradually became less spiritual and more formal. Dissensions sprang up among its votaries. A variety of creeds were formulated, dogmas were promulgated, and true and genuine Christianity, as taught by the Nazarene, was, in fact ignored, and has been to the present time. While the name remains, and has taken on over seventy different forms, very little of the spirituality is left. In all this sublime Sermon on the Mount, this earnest declaration of principles, given as the basis of the new religion, not one word is said of the idea advanced of worship to Jesus; on the contrary, he says: "When ye pray, be not as the hypocrites are, etc., but after this manner pray ye, Our Father which art in heaven," maintaining his brotherhood of man, and mankind all children of one father. Nowhere is it said that men must belong to this organization or that, or give their consent to any articles of faith, in order to salvation, but to *do* the works of righteousness, "for by their *fruits* ye shall know them," not by their faith; for he says: "A good tree



cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Therefore all things whatsoever ye would that men should do to you, do ye even so to them ; for this is the law."

Christ taught that the *good deeds* of a man were a sure guaranty of his spirituality. But subsequent to his death, and as it seems to me, most unfortunate to the cause of Christianity itself, a profound metaphysical philosopher—half Jew and half pagan—embraced the new religion, and, like all such minds, Paul could not be content with the simple declarations of Christ himself ; but he must, forsooth, apply his philosophy to those declarations of principles, to discover why such a wonderful teacher had come, where he came from, and whither he had gone ; why it became necessary that, whereas, men had previously been taught to hate their enemies, they were now to love them. Thus he formulated creeds and established dogmas out of which have grown all the dissensions which have cursed Christianity and the world down to the present time ; for at present there are no less than seventy different church organizations, all professing Christianity, each differing from every other in their creeds and dogmas, and all claiming the great apostle Paul as their authority ; and out of these differing and conflicting organizations, representing so many different theologies, has arisen an interminable Christian warfare, which is anything but religion. Far be it from me to attempt to impeach the claims of Christ ; on the contrary, I maintain that he was just what he represented himself to be—a Son of God, and one with the Father. So we are all sons of God, and are with him, if we cultivate the nobler impulses or instincts of the soul, and live

continually in an atmosphere of purity, love and unselfishness. But we are not all gods, after all. The idea of the Trinity—three Gods—was the product of Paul's brain. He had but just renounced his pagan Mythology, recognizing a *multiplicity* of gods, as he says, "There are gods many, and lords many,"<sup>1</sup> and it was altogether natural that, in formulating his new religious philosophy, he should recognize as many gods as possible. And thus he distorted what he purported to be the sayings of Jesus.

Quite a celebrated divine has recently in a public discourse attempted to prove, and to his own mind has conclusively proven, Christ's divinity and Godship by this declaration—viz., "He cured men of their diseases, showing conclusively that he was above all, over all, and controlled matter, and was thereby the very God." Now then, if no one *but Christ* had ever healed the sick, then this bigoted and ignorant expounder of Christianity might well claim divinity for such an one; but very many have wrought as wonderful cures as he did, and yet lay no claims to divinity. It will be remembered that Christ sent his disciples abroad with the command "to heal the sick." They went forth on their mission of love to humanity, but had not been long at their work when they found others not professing Christianity doing as effective work, and equally as successful in healing as they were. Impressed with the importance of their mission, and with the firm conviction that as apostles of the Great Teacher, they had, by virtue of Christ's command, a monopoly of healing, they commanded those healers to desist, but to no purpose. Accordingly they hastened back to Jerusalem and reported the case to Jesus. He peremptorily ordered

them back to their work, saying, "Forbid them not." Thus we see from the record itself, there were others, and doubtless very many, who possessed the power of healing diseases ; and outside of the Bible record, the history of all times, even to the present, records the fact that thousands have had that healing power, and have and do exercise it in a wonderful manner, yet make no claim to Godship.

Let us now consider, though briefly, what Christ meant when he said, "I and my Father are one ;" "I go to my Father ;" "I came forth from God," and like passages indicating his immediate sonship, and which have been seized upon by various branches of the Christian Church as the foundation on which to build a theory of his divine origin and Godhead. I am aware that many contend that Jesus was simply a spiritual medium, but of wonderful powers as such. But he was more than this ; for in all my investigations into the mysteries of Spiritualism, I have never found or heard of a medium who was always and at all times under "spirit control," technically so termed. Not so with Jesus, for, so far as we are able to gather from the record, he was always, and at all times, under all circumstances, under "spirit control," and that of a nature absolutely pure and perfect. Jesus himself was a man, a human, begotten, born and reared as all other children are ; but in fulfillment of ancient prophecy, when "the fulness of time had come," the pure Christ spirit, one who had attained perfection in the spiritual realm, became the spirit control of Jesus, so that the purified spirit—which is a divine spirit—dwelt within the human soul, controlling its every thought and desire. In this sense Christ Jesus was *the* Son of God, and yet by no means a God to

be worshiped, but the embodiment of all those sublime attributes which belong to God himself, and which we believe may be ultimately possessed by every purified spirit. Primitive Christianity was Spiritualism to an eminent degree, and the truth is, that the counterpart of what is termed *modern* Spiritualism, or the phenomena belonging to it, was recognized by the ancient Jews and their ancestors, and has never been denied by the Church—on the contrary has always been endorsed by it. As proof of this statement, I will call my readers' attention to the following facts copied from the record, the authenticity of which very few will deny. A spirit spoke to Abraham, in a vision, on his return from the "Battle of the Kings." An angel appeared to Hagar by a fountain of water in the wilderness to comfort her because of Sara's cruelty and Abraham's infidelity to her. Three angels appeared to Abraham, as he sat in the door of his tent at noon, and foretold the birth of Isaac, also the destruction of Sodom. Two angels came to Lot in Sodom, and foretold the destruction of the city and warned him of his danger. An angel appeared to Moses, while he was keeping the flock of Jethro, and talked with him concerning the deliverance of the Jews from bondage, and the part Moses should take in effecting it. An angel appeared to Balaam, and frightened the ass upon which he rode, so that she fell and threw her rider. The ass saw the spirit before Balaam did. Materialized forms of spirits have in recent times been observed by animals; in one instance, to my personal knowledge, by my faithful dog. An angel appeared to the mother of Samson, and foretold his birth, and charged her concerning the child's diet, of meats and drinks. Again this same spirit was materialized to her "as

she was in the field, and she made haste and ran and told her husband, and he returned in haste with his wife and conversed with *the man*—materialized spirit. The record—1 Sam. xxviii—states that Saul, the King of Israel had banished from the land those that had familiar spirits—mediums—and becoming involved in war with the Phillistines, and seeing they were too strong for him, he lost courage, and enquired of his oracles as to the issue of the battle that was about to be fought. But he could get no information from them. In his extremity, he ordered his officers to find a spiritual medium, that he might enquire of her. They informed him that there was such a woman at Endor, and taking two men with him, Saul came to the woman by night and asked her to call on his spirit control to bring up the spirit of the man he should name. She asked him whom she should bring up. He said Samuel. Being a clairvoyant, she discovered it was Saul, and cried, “Why hast thou deceived me?” The king assured her of her safety, and she said, “I see an old man and he is covered with a mantle.” And Saul recognized him as Samuel, and the spirit—Samuel—said to Saul, “Why hast thou disquieted me?” And Saul answered that he was sore distressed on account of his war with the Phillistines, “and have called thee, that thou wilt tell me what I shall do.” And the spirit—Samuel—informed him that the battle should go against him; that he and his sons would be slain, and his kingdom depart out of his hands. And the record shows that it all became true, as the spirit had said. Belshazzar made a great feast to one thousand of his lords, and during the feast “there came forth fingers of a man’s hand”—a materialization—“and wrote upon

the wall in front of the candlestick," in full light, so that all present saw the materializer's hand, and the writing; and the king saw the part of the hand that wrote. Neither the king or any of his guests could read the writing. It seems by this that the spirit wrote in Hebrew—a language the Babylonians did not understand—but the queen remembered that there was a captive Jew, a clairvoyant. Accordingly Daniel was sent for, and read the writing, and interpreted its meaning to be the loss of the kingdom and the king's own destruction. During that very night, the Persian army under Cyrus entered the city and slew the king of Babylonia, and overthrew his kingdom.

As I have before stated Adam established a religion founded upon Spiritualism, and, as evidence of this fact, it is recorded, in 11 Sam. xx, that "The people in olden times were wont to ask the counsel of the spirit of Abel." This shows conclusively that Spiritualism is as old as society. All who are familiar with Jewish history remember that Spiritual clairvoyant, Micaiah, and his prophecy of the destruction that was to come upon King Ahab, which was verified by his being slain the following day at Ramoth-Gilead. An angel came and sat under an oak in Ophrah, and he appeared to Gideon and informed him of the battle he was to fight with the Midianites, and of his success; all which came to pass as foretold by the spirit. Bible readers will remember Joseph's interpretation of the dreams of the butler and baker in prison; also of his interpretation of Pharaoh's dream, and he not only interpreted the dream, but he informed them of what they had dreamed. He also foretold the departure of the Israelites from Egypt four hundred years before it

occurred. Joseph was both a medium and clairvoyant. Now, then, we see from the record, which receives the sanction of all church organizations throughout the world, that a religious science of Spiritualism, precisely like Modern Spiritualism, was recognized not only by the ancient Jews, but by the early descendants of Adam.

For about four hundred years previous to our Saviour's birth, Jewish history offers us but little knowledge of their affairs. With the advent of Jesus, history records the fact of the existence of a strange belief in Spiritualism, and a new birth given it by Christ. We find that Spiritualists have been severely persecuted at various times by those styling themselves orthodox religionists. First—as we have seen—by Saul, the King of Israel ; second, the persecutions of Christ and his immediate followers ; third, the burning of the witches by the Puritans ; and doubtless there are those at the present time who would gladly apply the instrument of torture rather than see the influence of free thought further extended. The impartial reader of the New Testament Scriptures cannot avoid the conclusion that Christianity underwent a radical change following the death of its founder, as was the case with Buddhism following the death of Buddha. Neither of them claimed the worship of their followers, but both were by them deified after death. There has been a tendency during all time to man-worship or hero-worship, and this tendency has manifested itself to be strongest among those nations and peoples who have departed the furthest from Spiritualism, which, of all religions, is the most natural. It is a singular fact that while Christ abolished all forms, even to a disregard of the Jewish Sabbath day, yet his followers—though not his im-

mediate followers—established and exacted the observance of other religious forms quite as onerous as those observed by the Jewish Church, and which had been set aside by Christ. But with all of Paul's erudition and metaphysical reasoning, he also recognized the fact of spirit control, and enjoined upon his hearers, that they should "try (test) the spirits," recognizing the fact taught by modern Spiritualism—viz., that as there are good and bad men on earth, influencing others to good and bad deeds, so there are good and bad spirits in the spirit-world endeavoring alike to influence mankind. And Paul says "test the spirits," to know that they are genuine and their motives pure. This is in striking contrast to the disposition manifested by bigots in the Church. Spiritualism teaches of a world of immortal spirits, where, in our exit from this material world, we all do go. Now, then, were we about to emigrate from the land of our nativity, to bid adieu to old associates, old friendships, and all that is made endearing by sacred ties, would it not be pleasant for us and very gratifying, to know something of that country whither we were going, and of the people we were going amongst? Would we not be likely to avail ourselves of all possible information in order to become thoroughly informed upon these things, in anticipation of our removal? We all do know that we are to leave this material world; our spirits will have to vacate these material tabernacles which they occupy here, and go to the spirit-world. And how reasonable it is that we should obtain all the light and knowledge the All Father has vouchsafed to us, to know as much as possible concerning that spirit-land, and of those who dwell and are forever to dwell there? And I beg to



inquire, what information in this direction is obtainable from the various theories promulgated by the various religious organizations? The teachings of them all utterly fail to satisfy the soul's longing. Their theories are all based upon the abstruse, metaphysical ideas of Paul, not at all upon the plain principles involved in the Sermon on the Mount, which was so beautifully exemplified in the life of the great teacher. Whence, then, shall we apply for the desired information? Shall we look to science? Those branches of science recognized by the schools can afford us no information. Shall we appeal to philosophy to aid us in our researches after these invaluable truths? Philosophy alone only gives us this one consolation—viz.: reasoning from cause to effect, and vice versa—we do know that nothing in this universe is ever lost: There can be no such thing as annihilation of spirit or matter. Matter changes its forms. For instance, the flesh of my body is—apparently at least—all sound and healthy to-day; to-morrow an inflammation seizes a portion; it soon festers; then a running sore takes the place of what was formerly pure, healthy flesh. In a little while—it may be—a healing process takes place, and all is again changed. By and by the spirit leaves the body that was once so beautiful and fair, and it now decays. The particles of matter which once formed it lose their affinity for each other, separate and go to assist in forming other organisms. These are facts in science, and philosophy says that because spirit is not an aggregation of particles held together by any attraction or chemical force, but is of itself an entity, therefore, it must be eternal, immortal, unchangeable; and that its imperishable nature with all its endowments guarantees eternal progression.

Of its social relations in the future, or spirit, world, it gives us no assurance, other than that there are certain underlying principles of which all thoughtful and intelligent persons may be cognizant of in this life, and which must hold good in the life beyond. One is, that wherever there is an aggregation of intelligent spirits, there must be societies peculiarly adapted to the spiritual and intellectual desires. But Spiritualism does teach the honest seeker after truth, the conditions of the soul in the hereafter, and not only so, but that we have friends in that spirit world who are deeply solicitous for our welfare in this life, and will, and do aid us by all their powers—and would do much more for us were we willing—both here, and in the long future that awaits us in the beyond. It moreover teaches that in the spirit world there are societies, social organizations, where congenial spirits meet together to consult upon matters and things pertaining to the welfare of individual friends on earth, upon the welfare of communities and nations, and to devise ways for promoting their highest good. That there are also societies for intellectual and scientific culture. Now, then, can any possible harm come to any person by research into a philosophy, science, or religion which teaches such things? It is not at all satisfactory to the aspirations of an intelligent person to be told—as we are by the theological teachers—that he or she is to spend an endless eternity in singing songs to Jesus; for first, all are not singers, and would be utterly unable to comply with such requirements, and those who can sing very well know that it would be a tedious task to be compelled to sing always, or to always sing. The declarations of spiritualists are much

more reasonable and rational, and must commend themselves as such to every thoughtful mind. And to all those who have candidly, earnestly, honestly, and impartially investigated spiritual phenomena, these appear as facts substantiated by evidences incontestable.

## PART III.

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### RELIGION VS. THEOLOGY.

Humanity is so constituted that the judgment of men differ materially; but it is not so much their real judgments or logical conclusions we have to deal with, as it is their opinions, which opinions, in a great majority of cases, are either formed arbitrarily or without the exercise of reason, and are the result of blind faith alone. So, therefore, owing to the difference in the judgments of some, and opinions of others, there is a right and a wrong side to every question in religion, philosophy, science, or politics, and the right or wrong side can only be correctly determined by a fair and impartial trial. The science of religion files its declaration against theology, and avers that the latter has not only trespassed upon its ground, but more than that, has, with a Pharasaical *sang-froid*, assumed its prerogatives. It further avers that theology is not religion in any sense—has no right to occupy its place or to assume its prerogatives; and for and on behalf of religion I will simply attempt to argue this declaration as against theology. Religion, then, is not inherent in man's nature, as theology asserts, but is evolved from a perception, or inner consciousness (derived from the contemplation of things apparent to the senses), that there is a cause for all the phenomena in nature, and *that* must be the great intelligent first cause of the

universe, and in its gradual development its vital life and force depend not upon the dogmas of any organized body or sect: it is developed to just that degree in each individual as the individual is developed to a full-rounded manhood. Long ages before Moses was born, God spake, by all that was sublimely grand and beautiful in nature. Thou shalt love the Lord thy God with the full capacity of thy mind powers. By a sense of dependence of each man upon his neighbor in times of peril, the voice of that other declaration was also heard—viz., “Thou shalt love thy neighbor as thyself”—and on these two commandments hangs all the law of religion; anything beyond which tends to destroy man’s confidence in the goodness, mercy and perfection of God, or renders social life unpleasant, and weakens his faith and confidence in his neighbor, has no part nor lot with religion. I read “Our God is a consuming fire, taking vengeance upon all those who know Him not and who forget to keep His law.” Is this a declaration of God himself, who never spake to man except in nature? No; on the contrary, it is the voice of theology. Theology also declared that the growth of noxious plants was the result, or one of the results, of man’s *first sin*, but science boldly and without fear of contradiction, asserts that noxious plants existed on this earth for æons before the advent of man. The great intelligent first cause of this universe is a God infinite in power to construct, to create, and organize law; this constitutes Him a God of perfection. Speaking after the manner of men, He had no associate in the organization of law, and in the process of erecting worlds He had not to consult with any other, and in the administration of His laws to govern His infinite

system of worlds, He enters not into controversy with any. He is not, therefore, subject to the impulses of hate and revenge which are common to mankind. We do not presume to discuss the character of God only as in contrast with humanity. He is a being of absolute perfection, therefore we can neither see nor conceive of anything in all His attributes which does not, or rather ought not, excite our admiration and love. Now, then, the question which first suggests itself is, What is religion?—and right here I will say, in attempting to answer this, we are in danger of trenching upon theological ground; and if possible, to avoid this, we will look to natural science for an answer. Science teaches us that all things in nature are organized on the principle of duality. Throughout the animal and vegetable kingdom there is the male and female; in electricity we find the positive and negative; water is composed of oxygen and hydrogen; the air we breathe is composed of oxygen and nitrogen; society has its foundation in man and wife; it requires the united action of oxygen and carbon to produce light, and so on. Now, then, to establish and stimulate moral and religious ideas in men, God has established laws which are in harmony with the above, and which are pointedly and forcibly expressed in that declaration—"As a man soweth so shall he also reap." Sickness is the result of a violation of the laws governing health; in this respect a diseased body is the result of sin against God, for His laws were ordained to promote our good, and only by a violation of His law do we suffer evil. Now, then, the judgment—by some styled conscience—becomes the arbiter for governing the actions of men. No man is influenced to commit an evil act toward his own nature, or against

his neighbor from the *love* of evil, nor from the love of the evil consequences which are sure to follow; he looks out upon nature, and sees that everything God has made is beautiful, and in the quiet, peaceful, harmonious operations of God's laws, everything in nature around him moves forward with exact precision. Nature suffers no headaches, does not get delirious, has no occasion to send for a physician; and why? he inquires; because it most religiously obeys the behests of the Law-giver. Then am not I a trespasser against God? Did God intend that I should suffer pain; that my friend should become delirious and compelled to linger out a miserable existence in an insane asylum or that by debasement of my intellectual and moral powers I should become a pariah of society, to be shunned by all the virtuous and good? Surely not. How do I know this? Simply because my judgment tells me that it is only by, or through the violation of law, that evil ensues. A child unacquainted with the laws which control and the effects which result from a combustion of carbon with oxygen, attempts to grasp the flame, and in consequence is badly burned. What is his conclusion? It is that he has done wrong; has sinned against law. Of course he does not yet understand the law sinned against, but he knows that so long as he did not trespass against a law, the light afforded him pleasure; but so soon as he did, then he suffered pain, and he resolved never to commit that sin again. Hence comes the truth of that familiar saying, "A burnt child dreads the fire." The result of this sin makes a lasting impression upon his mind, and on attaining a suitable age and experience he studies into the laws of combustion, which leads him

to search throughout nature for the cause of those phenomena which had previously been clouded in mystery. He soon learns that he is completely surrounded and enveloped in a complex system of inexorable laws, and if he even attempts to sever one thread of the same, he has to suffer the evil consequences of his sin. A wise and pure life is to live according to nature's requirements; that is to say, in harmony with natural laws. Theology denies this, and its teachings are thus popular in the refined states of society, the etiquettes, formalities, spirit of caste and clique. The tyranny of opinion renders it difficult for one to be true to nature and to himself, and life becomes artificial to a degree, without our realizing the fact; the mind ceases to think its own thoughts free from the force of outward circumstances. How difficult, for instance, it is to be honest, since society has established the rule for the servant to say to a visitor who calls and is not welcomed, that her mistress is not at home. When strict honesty is maintained amidst the temptations incident to a conventional life, it is evidence that such an one is living, or at least endeavoring to live, in compliance with the law of his or her being. There are many sins of a general nature committed daily, regardless of their religious professions, by a majority of those persons fashionably termed "society people," which goes to show that with a majority, the conventionalities of civilized life enact laws more binding in their force than any written or printed code of ethics.

Now, if theology, instead of harping on creeds and dogmas, would take the incomparable life actually lived by CHRIST, with the lessons it teaches, for practical living, and enforce its truths upon the minds of men in



all ranks of society, with the view not simply to benefit an elect few in the world of the hereafter—a world we actually *know nothing of*—but to educate men and women up to a high standard of moral living, so as to draw others up to this standard by the force of influence and habit, society would be materially benefited, and humanity would begin to develop towards perfection. The stream is no purer than its fountain. A vast majority of those persons who listen to thousands of pulpit orations each Sunday never give the subject of the discourse a single thought during the succeeding week ; they are taught to pay tithes of mint, anise and cumin, and omit the weightier matters of law ; consequently, *theology* is, at best, but *feebly* instrumental in promoting religious ideas among men. *Theology teaches* not only, but demands that man be taken out of the kingdom of nature and placed in the kingdom of grace ; that is, that he shall ignore facts for fiction ; that reason shall be subordinate to a blind faith, and repudiates the fact that the blessings of this life or any life we know anything of, comes by living in harmony with nature as the great God designed we should. I know no better how to illustrate than in the musical performances of a large orchestra, or choir of singers : the inharmonious or discordant sounds jar upon the ear of the *immediate* listener, but those discordant tones quickly destroy one another, while the true or harmonious tones follow the one true rule of harmony, supporting each other, so that, while the music may be discordant near at hand, when heard at a distance there is perfect melody, and at the greatest distance, it only strikes the ear a monotone. So with all nature's music. Climb with me the mountainous height and stand among the grand old

trees of the forest ; as the mountain winds sway their proud tops to and fro, we listen and are charmed at the perfect melody which strikes our ear in a monotone. Listen to the cascade, while each globule of water is independent of every other globule, and each produces its own separate sound as it is precipitated down the mountain, yet there is perfect melody which strikes upon our ear, a monotone. It could not be otherwise, because it is inanimate nature in perfect harmony with the law of the universe. Now, there is nothing in the evil actions of men in this life that is in harmony with the law of the universe ; hence the *consequences* of such evil actions will soon die out after this life shall end, while the consequences of good actions are eternal, for *they* are in perfect harmony with the law of the universe, which is the law of the being, of its great Author. The consequences of evil actions are not prolonged and spread into the infinite. The mistake theology makes is to substitute the human notion of rewards and punishments, in the world of the hereafter, for the natural and divine fact of consequences. When it was objected to a pastor, that his church exacted an assent to a great body of traditions and doctrines to which it was impossible that the great majority could be qualified, either as respected knowledge, or culture of the understanding, to give any reasonable assent, the answer was, "Yes, but that *sort* of assent is not required of an uneducated man ; all that he has to do is to believe in the Church ; he is to have faith in her faith ; by that act he adopts for his own whatever the Church believes, though he may never have heard of it even ; *his* faith is involved and wrapped up in the faith of the Church, which faith he firmly believes to be the true faith upon

the conviction he has, that the Church is preserved from all possibility of erring by the spirit of God."

Now, this believing by proxy constitutes the religious faith of a vast majority of the members of all our churches. It is not only the faith by proxy of the ignorant and uneducated classes, but also of a large majority of both men and women who possess at least a reasonable degree of intelligence pertaining to the common affairs of life. That this is an easy religion to have and enjoy, surely none will deny; it leaves its votaries to busy themselves about their own selfish affairs, to mingle in the fashionable world, maintain a respectable standing in church and society without the labor of a single religious thought, act or deed. So easy and convenient a religion commends itself to popular favor; but is there anything in it to make men and women better? Do those who are led by the hand of theology, and believe by proxy, perform unselfish acts of charity and love toward others, and *thus* aid in the development of a purer and more unselfish life and a higher civilization? or, are they as likely to, as those who think for themselves, and reason from cause to effect and from effect back to cause? Is it not the tendency of theology to suppress thought, to stifle inquiry and narrow down the operations of the mind of the individual by its *ipsi dixit* that reason must be ignored and a blind, *implicit* faith in the dogmas of the church substituted in its place? One has said, "Pure religion and undefiled before God is this: to visit the widow and the fatherless in their affliction, and keep himself unspotted before the world." But theology says no. No matter how good a man may be, how unselfish a life he may live, unless he gives assent to the articles of faith adopted

by the Church—and that publicly—the purity of his life counts for nothing—he is a pariah and outcast of God. Now, those who believe by proxy may accept such nonsense, but it is difficult to conceive how a thinking man or woman can. Theology counts all manners and forms of religion as erroneous except its own. Hence, in the various church bodies we have many creeds differing essentially from each other; if they were not of human origin this could not be; and this very fact itself is evidence that not one of them has the least binding force upon the mind of any individual. Let us consider for a moment a few of the dogmas that are held in common by many of the church organizations. First, the doctrine of plenary inspiration of the Scriptures; the following quotation is relied upon as authority for this belief—viz., “Holy men of old spoke as they were moved by the Holy Ghost.” Now, then, the expression “Holy men of old” most surely refers to those who first uttered the religious truth. Zoroaster, who was the founder of the Iranic religion of Persia, lived and taught 2,000 years before Christ, long before Moses was born. He taught that there were two great governing principles in the universe—one good, the other evil. These two principles were constantly at war with each other. The good spirit, *Ormозd*, was the great Creator; the evil spirit, *Ahriman*, was constantly endeavoring to subvert the plans and purposes of Ormozd, and the first man and woman were created in moral innocence and made for heaven, and worshipped Ormozd, their Creator. But Ahriman tempted them and brought them fruit, which they ate and thereby lost their happiness. The woman was the first to yield to the tempter. The whole human

race thus, through the sin of their first parents, became mortal and miserable. That mankind ought to love and honor Ormuzd. But Ahriman and his spirits surround men night and day to mislead them. That this world is a world of probation, and those who choose the good in this life are received after death by good spirits into the mansions of the blessed. The bad fall into a gulf where they are tormented by evil spirits. Some are redeemed by the prayers and intercessions of their friends ; while many remain until the final resurrection, when Ormuzd will clothe anew with flesh the bones of men. Friends and relatives will again recognize each other. *Then* comes the great separation between the righteous and the wicked. The earth is to be purified by fire, and a permanent heaven established, where the righteous are forever to dwell in the full fruition of eternal bliss. Now, who does not see in Zoroaster's faith, promulgated long before Moses was born, that which is vital in the faith of the orthodox churches. Then, why not concede for this most ancient Persian at least equal inspiration with the Hebrew writers. Most surely, the one who first of all utters the truth is entitled to such claim, if indeed any are. In fact, so far as history affords us light, Zoroaster was the original founder of both Jewish and Christian theology. Take the Book of Job, a portion of the Hebrew Scriptures incorporated and still maintained for the theology it teaches ; no one is able to tell us who was its author ; it is evident that it was not written or composed by a Jew ; and from the fact that its theology is in perfect accord with Zoroaster's teachings, we are impressed with the belief that it was a Persian legend, claimed by theology as inspiration, while at

the same time the church says nothing good can come out of Nazareth. Why is it, I inquire, that religious teachers, who as a class, are educated men, so persistently maintain the dogma of a literal inspiration of the Scriptures when they know, or ought to know, that the term in the original which is translated *forty*, as the *forty* days Moses was in the mount, and other like passages, never means a definite number, and is always taken for an indefinite number. Again: I know of no single instance where any one of the writers of the New Testament claims inspiration. It is also well known that all the books of the Bible had to pass the gauntlet of criticism by the fathers of the church, and their place defined by vote of the assembly; and we know that majorities are not always right.

Let us look at the doctrine of election as insisted upon by the orthodox churches of the present day.

The ancients directed prayers and vows, made and offered sacrifices, to prevail, if possible, with the Deity to reveal himself, either in dreams, oracles, or other signs which might manifest his will; fully convinced that nothing could happen but by divine appointment; and thus man should *know* the supreme will from such manifestations in order to conform his actions to it. Cambyzes said to his son, "The gods are eternal and know equally all things—past, present, and to come. With regard to mortals who address them, they give salutary counsels to those whom they are pleased to favor. If they do not give like counsels to all men, it is because it is not necessary to attend to the welfare of those upon whom they do not vouchsafe to confer their favors."

Here we find the doctrine of election promulgated by

a pagan king long before Paul, the great theologian, was born.

The question may here be asked, would I dispense with church organizations and religious teachers? I answer, by no means; for humanity is so constituted that we must have organized societies for literary culture and social enjoyments; and to promote a high degree of moral and religious sentiment, societies of a high order must be maintained, and the true science of religion, like all the other sciences, requires teachers of high attainments in their profession. And I will venture the prediction that, were our orthodox preachers to study and preach religion instead of theology, instead of being compelled to address empty pews, as a vast majority of them do throughout our land, their houses would soon be filled to overflowing with eager listeners.

The absurd theology of the orthodox church is the cause of the periodical showers of Hegelian philosophy which are poured upon us from time to time; and it is a noticeable fact that the votaries of that philosophy always claim it as original with themselves. It makes man the creator of God, the human mind the only development of God. With such atheistic nonsense I have no patience. Let the Church ignore theology and promulgate in its place and stead a reasonable and rational religion, in harmony with nature, and atheism would soon wither and die. I am well aware of the fact that there are many ministers in the orthodox churches who in their hearts ignore the theology under which they are bound, and would gladly rid themselves of those shackles; but, from fear of the church hierarchy, stultify themselves. Occasionally one of that class has

the moral courage to declare the truth, but in nearly every such instance he is ostracized by the ruling powers in the church. A parallel case came under my own observation. I attended the services of an orthodox church one Sabbath and listened to an eloquent discourse by the stated pastor. After recounting vividly the persecutions of the church in the mediæval ages, he said : "When in this nineteenth century, there are seventy different church organizations, each fighting for its own creeds and dogmas, instead of joining heartily in advancing and enforcing the principles of Christ for the redemption of the race, is it a hard matter to trace the cause of the rapid spread of infidelity ?" These were the utterances of a religious teacher who loved humanity more than he loved church dogmas. But alas ! the result was as I feared ; only a few months elapsed before he was asked to resign his pastorate, which he did, and was relieved of his charge. With that church, creeds and dogmas were of more importance than the building up of a high moral and religious standard among men. Let us draw another parallel between religion and theology. A lady of culture and refinement possessing all the ennobling qualities to a high degree, has unfortunately cast her fortunes in life with a husband of low, debased animal tendencies : she struggles patiently along year after year, a model of purity and virtue ; the poor are blessed by her benefactions, by her the bereaved are comforted in their sorrows ; she ministers to the wants of the sick and dying, but she is not a member of any church, has never subscribed to their creeds nor dogmas. Her more than brutal husband, in a fit of intoxication and madness, strikes her down, and she is laid cold in the embrace of death. He is tried and convicted for



the murder and sentenced to be hanged. While awaiting the day of his execution, he for the first time in his life, calls to his aid the good offices of the church. A pastor sees him frequently in his prison cell, discourses upon theology, and points out to him the way of salvation. He eagerly accepts the terms offered, is assured of the safety of his soul, and is happy in the thought of approaching death. When the miserable wretch goes upon the scaffold to take that fearful leap in the dark, he says : " I have but one regret at parting with life : it is that when I enter the spirit world, I shall look over the battlements of heaven into that deep and dismal gulf below and listen to the groans and wailings of my unrepentant wife." This is the teaching of theology. But religion says no ; inasmuch as ye have done unselfish acts of love to one of the least of these, my brethren, ye have done it unto me. " She hath done what she could." A few years since one of the most eloquent preachers and deepest thinkers in all our land, pastor of a Presbyterian Church in one of our large cities, in a Sunday evening lecture, made light of the absurd story of Lot's wife turning to salt, and of the destruction of the cities of the plain by the fire from God out of heaven as an exhibition of His wrath upon the people for their sins. For this he was summoned before presbytery, found guilty of infidelity, and the edict to leave was issued ; but his church ignored presbytery, and sustained their pastor. Then the entire influence of presbytery was brought to bear upon the church itself to crush it out, which was successful in the final issue. A year or two afterwards a gentleman happening to be in conversation with the venerable doctor of divinity who was the leader in this persecution, said to him :

“By the way, Doctor, what do you think was that fire which came from God out of heaven and destroyed the cities of the plain? Might it not have been a stroke of lightning setting on fire the petroleum springs with which that country abounded, and thus causing that great conflagration?” The Doctor hesitated a moment, then said: “Well, all the fire that we know anything about that comes down from heaven is lightning.” Here in the absence of theological controversy, the reverend Doctor was free to express the truth. But when the old fossilized dogmas of the church were in danger of being subverted, he stultified himself, and spoke and acted contrary to the dictates of his own reason and judgment. Theology said poor Mrs. Lot was miraculously turned to a pillar of salt as a judgment upon her for looking back, and longingly wishing to enjoy the pleasures again of that old home from which she, with her family, had been driven by that fierce conflagration. If this be true, then all the disasters that ever have fallen upon mankind are the miraculous visitations of the wrath of God. Where is there a man or woman possessing an ordinary degree of common sense and intelligence who believes this? Christ told the orthodox Jew that those eighteen, upon whom the tower of Siloam fell and slew, *were not* sinners above all who dwelt in Jerusalem, as they supposed. Neither was it a judgment upon the Galileans that Pilate mingled their blood with their sacrifices, and proceeded, by a parable, to show that it was a man’s acts, *what he did*, not what he believed, that constituted him a good man. A tree is known to be good or bad by its fruit. No matter whose garden it grows in, or by what name called, if the fruit is good the tree itself is good. But theology says

no ; Christ is mistaken ; a bad tree *may* bear good fruit ; a bad man—one who has not given assent to the creeds and dogmas of the church—may bring forth or bear good fruit. That is, he may do good deeds. He is not a member of the church, consequently the good deeds which he performs are simply the promptings or impulses of his moral nature. But he is not spiritually inclined, for he cannot recite from memory the Westminster Chatechism nor repeat the Apostles' Creed.

Webster defines theology as “the science of GOD and divine things.” Now, I beg to inquire if it is true, that theology—which is wholly of human origin—is capable of going back of material things, into the deep and unfathomable realms of eternity past, and account for the existence of GOD ; or by chemical analysis, or by means of the spectroscope or object glass, or by aid of human reason, ascertain what GOD is? Job put the significant inquiry, “Canst thou by searching find out God?” If theology is a necessary adjunct of religion, how are we to know when we are correct in our theology? For, as has been said, here are over seventy church organizations, all differing in their creeds and dogmas, and each persistently maintaining that they are right, and all the others wrong. Now, then, who is competent to decide this controversy? It is clear that all are not right. Can this matter be satisfactorily settled by arbitration or reference? Surely not, for the reason that the referees or commissioners to whom the matter should be referred, many or few in numbers, their predelictions would be so strong, that they would be disqualified to act. Could the question be satisfactorily decided by preponderance of testimony or opinion? Certainly not, for even then it would only be the result of opinions formed

by force of education, so that the verdict or decision would be wholly unreliable and unsatisfactory. Theology is *jure humano*, while religion is *jure divino*, and cannot be otherwise, for the main underlying principles of religion are common to, and recognized by, all enlightened and intelligent men without controversy, as a divine law, adapted to man's needs, is indispensable to his fullest development. But not so with theology; that is taught in schools, and each sect has its own school, each differing from all the others. Now, all laws, in order to have any binding force or effect upon the individual, must emanate from sources or power of sufficient authority itself to enforce the penalty for the violation of any such laws; and as I have said, the violation of any one of God's laws is absolutely sure to bring its penalty, while it is impossible for theology to inflict any penalty for a violation of its decrees, except excommunication from its own self-constituted body or organization.

I was impressed with a sermon recently delivered by one of the leading Presbyterian divines, and the admissions there made. He says: "Modern skeptical thought is now menacing the pulpit. *In its extreme* it is as far removed from Christianity as Buddhism. This skeptical thought, too, is spreading among the more intelligent classes of the community, has invaded the colleges, is expressed by many popular writers, and the younger generation is profoundly affected by it. We see traces of its influence in the pulpit even, and indications appear that under the shell of outward assent, not a few ministers are concealing doubts which make their preaching hypocrisy." To which I will add, the simple faith of the early church is very different from that

merely formal acceptance of creeds and dogmas which is now so prevalent, and which needs the help of them in our churches, since it is so lacking in substance. Why is it, I beg to inquire, that the churches look with so great alarm upon the investigations and developments in science, and when any new and startling fact in geology or anthropology is announced, manifest so great trepidation? Surely, true religion cannot be injured by the disclosure or announcement of a truth. True science does not desire nor attempt to subvert religion. Some may entertain vague theories in science which denies the very existence of God himself; but such can never be of any material injury to the race, for ultimately their theories have to be tried in the crucible of reason and true science before they can obtain even a respectable following, and when so tried are sure to be exploded. They are like the blackened storm-cloud as it rises in all its fury in the west, betokening danger, causing alarm to the timid; but presently it meets a counter-current of pure air, which dispels its vapors; the angry clouds vanish, and the glorious light of the sun appears, making both sky and earth serene with his brightness. Instead of testing theories by faith—and a faith which, owing to educational influences, cannot be inherent—let them be tested by facts; until they have been thus tested and tried in this crucible, they can have no dominion over the individual. Even the great apostle Paul, with all his metaphysical theology, said: Let *every one*—not the professional theologians alone, but *every one*—be able to give *a reason* for the hope that is within him. It is evident from this, that Paul did not intend that men should live by blind faith alone, or believe by proxy.

In matriculating in the laboratory, the student is taught that there are fixed principles in nature controlling all material substances, and he must not ignore them in his subsequent experiments. And as he progresses in his experiments, he soon learns that should he depart from those fixed principles, he finds himself like a ship at sea without either sail or rudder. So with the science of religion. There are great underlying religious facts in nature which are manifest to every one, and which man's philosophy cannot subvert.

The injunctions of Gautama, the Buddhist saviour, 550 years before Christ, were :

Kill not, for pity's sake,  
And lest ye slay  
The meanest thing  
Upon its upward way.  
Give freely and receive,  
But take from none  
By greed, or force, or fraud,  
What is his own.  
Bear not false witness,  
Slander not, nor lie ;  
Truth is the inward  
Speech of purity.  
Shun drinks which work abuse ;  
Clear minds, clean bodies need no somerjuice.  
Touch not thy neighbor's wife, nor commit  
Sins of the flesh, unlawful and unfit.

These are the injunctions of one whose theology was derived from nature, and are religious truths—in fact, all truth is religious, for God Himself is truth. There is no such thing as a difference in degree between a religious truth and a political truth, or a business truth, any more than there is between a religious lie and a political or business lie. All truth is righteous, and all

lies are sinful. These Buddhistic injunctions, which are the foundation stones of natural religion, are every one contained in the decalogue as given by Moses, and recognized by Christians as religious truths. And as the Great Teacher has said, "in the keeping of which there is great reward." Again, these truths are religious because they are in harmony with nature, and with God, its great author. They require no theological professor to expound their meaning, but are self-evident truths to all men—that is, to all who will yield themselves to be influenced and controlled by the higher and nobler impulses or emotions of the soul.

What the world wants is a *practical* religion—an everyday religion—not a religion of forms, of dogmas, of creeds, neither an aristocratic religion of cloth, but a religion of kind words and deeds, honesty in politics, professions and business. We are told that the Nazarene was a carpenter, and I have no doubt but that he was an honest one. I do not believe he purchased second-class lumber at a low price, and swindled his customers by palming it off upon them as first-class work. When reproving the Ancient Church for the falsity of their religion, Isaiah said: "Is not this the fast that I have chosen; to deal thy bread to the hungry; to bring the poor that are cast out of *thy* house; when thou seest the naked, that thou cover him." Again, listen to his objurations: "Bring no more vain oblations; incense is an abomination, the new moons and sabbaths. Your new moons and appointed feasts my soul hateth." What Isaiah desired to accomplish for religion, JESUS, by his life and teachings, did. But selfishness predominating in the hearts of men, scarcely a vestige of *primitive* Christianity is left in the church

at the present day. If a thoroughly-practical religion shall be found in Spiritualism, then it will meet the wants of humanity as a religion, and not otherwise.

Theology says that in order to secure the favor of God and enjoy the fruitions of eternal bliss in the world of the hereafter, we must utterly abhor ourselves while here in the flesh, and instead of getting all the innocent enjoyment possible out of life, we must continually do penance; we must believe in certain creeds and dogmas instituted by man; we must adhere to and fulfill certain of the Mosaic laws which were ignored and abrogated by Christ—all these we must do to ensure the Divine favor, whereas Christ himself said: "The merciful *shall* obtain mercy;" "if ye forgive men their trespasses, God will also forgive you," no matter what church you belong to, or whether you belong to any. God delights in life; all nature bears testimony to His mercy and love; nowhere can we find a single manifestation of His wrath.

He has so ordained that the seas, lakes and rivers are full of life. The earth is covered with animal and insect life in millions of forms and of endless varieties, from the smallest insect that creeps upon the ground, or nestles upon a leaf or spire of grass, up to the mammoth quadrupeds, and so on up to man. Every breath of air we breathe pulsates with life so minute in form, that our natural vision cannot detect it. Yet full of elasticity and joy, God sees all these and the pleasures they enjoy, and is glad; and He has wisely ordered that plants and animals having once gained residence here, shall not be encouraged to exercise a spirit of supreme selfishness by setting up a claim for pre-emption rights, thus shutting out all new-comers, but in due pro-



cess of time, each and all have to vacate their tenancy and are succeeded by others, they in turn to others, and so on. Here is manifested the perfection of wisdom, mercy and love. The idea that the supreme ruler of the universe is, in any sense, a God of wrath, originated away back of Paganism, in the infancy of the race. The savage never knew nor conceived of a God of love, "merciful and slow to anger." No, his was a god of wrath, and had to be propitiated by sacrifice, and all the various religions, up to the time of Christ, were founded upon this belief. But the teachings of Christ, the convictions of every honest and thoughtful mind, and all nature in its complex forms, proclaim Him a God of love. While we are quietly wrapt in slumbers, the all-seeing eye of a loving and merciful Father is pleased to see that the forces of nature established by Him are doing their utmost to restore the wasted energies of the previous day, and thus fit us for the renewed exertions on the morrow. God does not take pleasure in the death of a sinner. Men may and do sin, and every sin brings its own punishment, as a natural sequence, but not by the immediate act or desire of God. Where there is pain, there is no pleasure; so, where there is sin there is no happiness. Our *belief* has nothing to do with the results in either case. All of nature's laws were ordained for our good; if we violate them, or any one of them, the natural or divine law of consequences is sure to follow. On the other hand, "in the keeping of them there is great reward." As I have said, all nature bespeaks a God of love. Does a kind and loving parent take delight in the sufferings of his child? Can he stoically gaze upon one to whom he has given life while such an one is in a condition of misery, suffering

and pain? No, not if he is possessed of a single grain of that Divine love that the All-Father has imparted to the soul of man. The only criterion we can judge God by, or, devoutly speaking, the only method we have of forming opinions of His attributes, is based upon what is revealed to us in nature. God has never manifested himself personally to man. "No man hath seen God at any time." He has never spoken to man in an audible voice. Our conceptions of his character are formed from our individual ideas of what constitutes the highest type of man. It was so with the savage; his ideal of the highest type of man was one who gave exhibition of the most deeply-seated wrath, and just in proportion as man has developed, grown out of that idea of hate and revenge, so has he come to realize and appreciate the Infinite Father as a God of love. While He has never spoken to man in an audible voice, He has spoken to us in the grand and magnificent landscape of earth, in the azure-tinted vault of heaven, studded with the emeralds of the skies, in the beautifully-tinted flowers of the meadows, in the moral and intellectual qualities of man's undying soul, all bespeaking his matchless love and mercy. Then let theology cease its efforts to make men miserable here, and no better hereafter, and leave "true and undefiled religion" to the exercise of its prerogatives, which are to make men better, happier, more noble and God-like here, and, as a consequence, purer and happier in the world of the hereafter.

## PART IV.

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All well-disposed persons enjoy a community of interest in society, and I ask the indulgence of my readers for a few moments, in defining the term which expresses the spiritual force or emotion that unites the hearts of individuals, and tends to bind society together in a band of perpetual union.

### FRIENDSHIP.

The terms Friend, Friendly, Friendship, in their common acceptation are synonymous. They are derivable terms, and not yet of the same derivation; for man may be, to all appearances, friendly, and yet, not be your friend. Again, he may be friendly, yet no true friendship exist. The first question, then, that suggests itself to us is, What is the signification of each term, in reality? A friend is a person attached to another by *affection, love, fondness*. This is an inseparable attribute, or quality. In the broadest and strictly technical sense, then, a *friend* is one who loves. No matter what prompts the emotion; for, be it known, there is no standard for love any more than there is a standard for beauty. I may see what, to me, is a beautiful picture; another sees nothing in it to admire. A gentleman having purchased what to him was a very beautiful painting, for which he paid quite a sum of money, invited another to examine it, but refrained from express-

ing any opinion of its merits himself, desirous of obtaining the other's unbiased judgment. After viewing the picture for some time, his friend exclaimed, "Well, I do say it is the prettiest *frame* I ever saw around a picture." The one saw more beauty in the *picture*, the other in the *frame*. Every man thinks—or ought to think—his own wife the most beautiful; every woman sees in her own husband the standard of manly perfection, and it is exceedingly fortunate that *it is* so. Were it otherwise, what fearful havoc there would be in society. Love is begotten of admiration. We first admire, and then love. A burly fellow assaults a feeble man on the street; an athlete, in passing, has his attention called to the unequal conflict, and instantly interposes his powerful arm and vanquishes the burly ruffian. The delivered person is filled with admiration for his deliverer; he reflects upon his escape, and the more he reflects and philosophises upon it, the more intensely does he admire the unselfishness, courage and strength of his deliverer, until his admiration ripens into love. There are, in all communities, men and women who are so unselfish and so unassuming, that the public do not even know them, but there are those who have been made the recipients of valued favors through their instrumentalities. They first admired their benevolence, and then came to love them most devoutly. Marriages, we have been told, are made in heaven; I don't believe it; marriages are made on earth, and they are, or at least ought to be, by the free volitions of the parties, each choosing the other as the only one of his or her choice, out of the entire human family. And this choosing is the result of confiding love. Now, then, select a single case, and to me there may be nothing attractive in either

party, I see nothing in either party to excite my emotions of love, and yet, *they* love each other most ardently. We *first* admire, then esteem, then love, and love begets confidence. Now, we have reached the condition of true friendship. A writer has said that he had no doubt that God *admired* the Quakers, but he could not love them. That author did not stop to think he had pronounced his own condemnation, for he himself had arbitrarily set up a standard by which God was, or rather was not, to love mankind. And with him that standard for love was, that men should not wear broad-brim hats and pale-blue coats, all buttoned up before.

What is it to be friendly? It is for one to act towards another under *favorable* circumstances only, as a friend would, under the same circumstances. Mind you, I say *favorable* circumstances. The occasion is not one that calls for self-denial, but such as enables him to do a friendly act without discommoding himself, or subjecting himself to any very great inconvenience. A friend contributes to your happiness from emotions of true love, hence the circumstances which call forth the manifestations of his friendship are not considered by him. Unlike the simply *friendly* person, *he* does not wait for a *favorable* opportunity to manifest friendship, but he *seeks* opportunities to freely bestow his favors, merging your interests in his own. The *friendly* person rarely bestows favors, except under circumstances such as will ensure him the commendation of others. True friendship expresses that deep admiration and devotion that prompts one to forget self, and make another's ills his own. The friendly person judges of your acts abstractly. If they are in harmony with his judgment, you

receive his commendation; if otherwise his earnest condemnation. You may honestly err in judgment, hence your action is erroneous; *this* he does not stop to inquire into, but pronounces the cold verdict of unyielding law. On the contrary, your *friend* carefully and tenderly weighs all the circumstances in the case, makes all due allowance for possible errors in judgment, for extraneous influences which may have unwittingly led—or even forced you—to the committal of an unwise act, and passes judgment not upon *the act* itself, but upon the underlying motive which prompted you to act. He may not approve *the act*, but he admires and commends the *motive* which prompted it. Aware of the fallibility of all men, *he exercises* charitable judgment towards you, so that, although *the act* does not commend itself to his better judgment, you none the less share his confidence and esteem. Hence, we are able to judge correctly between the *friendly* person and the *true friend*. The friendship of the former is fitful, and comparatively valueless, while the friendship of the latter is constant and invaluable. The former expresses the cold, unsympathetic judgment of the populace, the latter the deeply sympathetic, charitable expressions of love. It becomes, then, not simply our privilege but our duty to closely criticize the bearing towards us of those with whom we are brought into intimate relations, thus enabling us to select as our confidants those who will never betray us; for, society is so constituted, and our *place* in society so unalterably fixed, that we *must have*, for our own protection, the unwavering confidence of others, and *those* comparatively few in number, for in the present state of society, a sociality founded upon love must necessarily embrace but few whose

community of interests gravitates towards and centres in one person. An eminent philosopher has well said : "Love," which expresses the tenderest emotions of your friend, "thinketh no ill of his neighbor," or, rather, of his friend. The tender emotion of love deals not with cold conventionalities, but putting itself in your place, exercises charitable judgment. The *friendly* person commonly bestows his favors with ostentation, the underlying motive being pure selfishness ; his ostensible purpose being to benefit you, while his actual purpose is to mislead you and the community as to his real character, or to place you under personal obligations to him, so that whenever he deems it expedient to make a demand upon you—no matter how exorbitant or unjust—you will not dare to resist his demands. He is of that class described as a "secret friend," and more dangerous—far more so—than "an open enemy." Most unfortunately, society is made up largely of this class of persons. Recognizing this fact, and the great difficulty of correctly interpreting at all times the actions of those who, for the time being, are friendly, the reason is obvious why there is so much uncharitableness exercised by well-inclined and truly good people.

It is a baneful evil of the present status of society, and one from which we can expect no relief until civilization shall have evolved a sociality founded upon love.