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By mail.

Psychometry, or Soul-Measure,

WITH DIRECTIONS FOR DEVELOPMENT.

BY MRS. L. A. COFFIN.

I **FEEL** impressed to write out my ideas of Psychometry. In commencing, let it be understood that I have never read a book, or listened to a lecture, upon the subject; and shall not, therefore, quote from any author's works, but give to my readers what has been given to me during long years of experience as a practical psychometrist.

In childhood, I was remarkable for describing the mental characteristics of persons with whom I came in contact. The ministers who came to preach to us gave me a chance for study, and my impressions were sure to prove correct. Around the heads of some I could perceive halos of light, formed of a fine mist, which increased as inspiration came to them, thus

proving to me the spiritual conditions and surroundings of the man; and such left names long to be remembered as worthy the kindness shown to them by the little community. Around others I could see a dark cloud, and would feel that they were making a great effort, that their hearts were not in their preaching, and their minds were, seemingly, in the distance, as if they were working against the tide, or acting a part. These were sure to leave sad experiences and examples.

I presume that some of my readers sometimes recall to memory the days of their childhood, and see things which, in retrospect, look wonderful, viewing them aside from spirit power. I remember, while at school, being asked by my teacher to write a composition. I had always felt that it would be impossible for me to write as others did, and, as my mother was writing so much for newspapers and magazines, that I dare not attempt it. My teacher resorted to stratagem, and told me that if I would write a composition no one else should see it. I was then between ten and twelve years of age. I told her that if the feeling came over me to write I would do so, and, when it did, the following was the result, which was my first composition at school:—

THIS LIFE, AND BEYOND.

With bright effulgence, see the landscape tinged
With evening's golden hue. Then I wander
To the river side, all bright with sparkling foam.
This is the time to retrospect the past,

And the time to contemplate the future,
And to fully realize the present;
To lift the veil, and look beyond this life
Into immortality. If hearts aright
New beauties shall discern, new joys imbibe
In each scene of Nature that meets our view,
Then true motives shall we have for action;
A new impetus that shall lead us on
To good, to acts of sympathy and love.
One hour of serious thought is, in itself,
A sacred book. None but the possessor
Knows its author, its precepts, its warning
Admonitions, or its saving influence;
Felt only by the rescued and thrice blessed,
Because of its own seeking. For the heart,
When prone to raise itself in the scale of
Goodness will, without other effort, lead
Itself where Truth and Righteousness dwell.
Then unseal Wisdom's holy volume
And receive her beneficial teachings.
For are not her ways all pleasantness, and
Her paths filled with heavenly flowers of peace?
Let us seek for beneficial lessons;
And where such soul-inspiring voices as
In Nature? Or such thrilling sentiments?
Imbuing us with pure and holy love,
And holy aspirations for Him who
Created all things above, beneath, around.
Flowers are to the finer minds but magnets
That attract and lead us to their Author.
The tiny violet that blossoms at our feet
Lessons of meekness doth us teach.
Contentment can be found in humble spheres
If love and purity doth them surround;
'T will form a Paradise in miniature.
The humble cot doth to some afford a
Sweet elysium for the weary mind
Well-nigh worn out by Fashion's tyranny

And never-ending dissipation,
And a continual masquerade of minds,
While the routine of public life
Must divest life of some of its sweetness.
Minds thus in bondage have no time for thought
Or serious reflection; if they try to penetrate
The mist that obscures them,
Dismay draws them back, dissatisfied
With their vague idea of immortality,
Forgetting that we are born on earth but
To blossom in Paradise. O blessed
Thought, that when the soul shall drop its earthly
Mantle, 't will be to robe itself anew!
While gentle zephyrs wait to waft the spirit
Home to endless bliss.

In later years, after I became a writing-medium, I understood how it was that I wrote only when I felt like writing.

It became very unpleasant to me to sit by the side of some people, and pleasant to sit by the side of others. With some I would seem to be almost spell-bound, their atmosphere would be so congenial and soothing. I have been made sick by wearing clothing that had been worn by another, and have had severe sickness caused by sleeping in beds that had been occupied by those who were mentally or physically diseased.

At one time I was invited to spend a week with a lady friend. I retired to rest, the first night, in a small, nicely-furnished side-room off the parlor, thinking that I should have a splendid sleep. What was my surprise to find myself tossing and turning, nerv-

ous and irritable, and unable to rest. At last I left the bed, and, placing some of the bed-clothing upon the lounge, in that way obtained a little sleep. The next day I went to my sister's, and told her I must sleep at her house. She advised me to ask the friend at whose home I was visiting who it was that had previously occupied the room that had been assigned to me the night before. I made the inquiry, and found that the aged father of my hostess had been helpless in that room for seven years, and laid on that bed. Then I told her how I had been affected. She said that the bed-ticking had been cleansed, but the feathers had not; and then she said: "You are a strange woman; I should be afraid of you; I always thought that you were a mind-reader when we went to school together."

From every human being there is constantly emanating an aura, which we, as Spiritualists, call magnetism; but whatever we may call this, it permeates everything which one has worn or handled, and gives so much of one's life to it that a good psychometrist can recognize it and describe it. Some persons give off more of this emanation than others; its quality, also, is materially influenced by personal disposition and mental development. A selfish person is as stingy of his life-elements as he is of his money, not realizing that he attracts a class of spirits like himself; but a person possessing large benevolence and small secretiveness — one, in fact, who is unselfishly interested in the human family, and desirous of help-

ing others — will give to every article handled or worn very much of his or her vital force, or emanation. Such a person attracts a benevolent band of spirits, who bring to him or her recuperative healing powers, thus furnishing enlarged capacities for doing good. Articles handled or worn by these persons are easy to read from. Children — so true ever to Nature and the God-principle within them — are always attracted to a person of this kind. Such elements are very essential in a good nurse or healer. Many physicians are aware of the efficacy of these qualities in a nurse, and, when visiting very sick patients, will often inquire: "Who is the nurse here? I wish to see her." And then, giving their orders, will say: "If I can have a good nurse, my patient will recover," — thinking all the time that more depends upon the nurse than upon the doctor.

As a means for the detection of crime psychometry is but little understood. It is sure to lead to the person or article missing. A lady once brought me a gentleman's glove, and wished me to give her some idea of the owner, and his location. I traced him to South Boston, from there into some woods, and found him lying upon his right side dead. This attracted his spirit, and he gave his name as Charles Simmons. His sister afterwards called upon me, and told me that this was all found to be correct. The lady who called with his sister, wished me to give her a sitting. A cold chill ran over me, which I understood to mean that my guides did not wish me to do

so, and I declined. After she left, I tried to think why it was that I was not allowed to do so, as she was a nice, healthy-looking woman. I was soon afterwards informed that she and her husband had both died suddenly of pneumonia, in three weeks from the time she called upon me.

While at Onset, last summer, I was called upon by some of the officers, who informed me that a lady wished to see me at one of the large hotels. I called upon her, and soon came in contact with the emanations of two people who had stolen several hundred dollars. I gave a description of the criminals, and told her how the money might be recovered. This was done, minus thirty dollars, which they had used. At one time a gentleman called upon me with a letter, written by a young lady. It was sealed and ready for mailing. I took the letter in my hand, and said: "Why do you keep this person confined? She is in deep distress; she is not much to blame; there is money in this letter which she has stolen, because urged to do so by her mother. Be kind to her, and she will tell you all about it." This she did.

I consider psychometry to be a gift peculiar to one's organization, and that its origin is obscure; but it can be developed like other powers of the soul. We find a musician wedded to his own talent, which, as he devotes his time to it, develops more fully, and he gives all of his time to music. So it is with the artist. And so may be developed all other aspirations, which are gifts from Nature's store-house. Prof. Maria

Mitchell lives among the stars, inheriting her father's love for astronomy, with his peculiarity of organization in a more advanced state of development.

In order to give a perfect delineation of any person from an article that he or she has worn, the psychometrist should not know whose it is, or see the person; for, if this is done, the mind might be biased by the physiognomy. The face might wear, at the time, a sad look, or a mirthful one, as the case might be, and this would make an impression on the mind of the reader.

In hand-writing, the mental predominates. Sometimes an abnormal physical condition is discovered by the lack of vital force, and discord is perceived in the organism. A name at the conclusion of a letter is a help to the reader, for a person puts more of individuality into a name than into the contents of a letter. Still, I have psychometrized writings without any name, and given correct readings from them. I have noticed one very peculiar thing: if I have once given a person a reading by letter, and that person comes into my presence, I immediately recognize a familiar atmosphere; I have never been mistaken. Some have brought the reading and put it into my hands, and I would immediately say: "This once belonged to me."

We are told that we are fast approaching the unknowable. We certainly are, and have been ever since our birth, and shall continue to do so. We cannot know all, and when we think that we do, we

show ignorance. I only know my own experience, and cannot know another's. So, all who may talk or write on the subject of psychometry may have different ideas and experiences, and see things through different colored glasses.

Some wish to know if there is a soul in ores and minerals. I find that there is. If I hold lead or silver in my hand, I feel a cold sensation; with gold I feel differently; and rock that came from a tunnel, or from far below the surface of the earth, my psychometric vision follows to its former home and surroundings.

Articles which are saturated with camphor, or tobacco, give me uncertain impressions, for I recognize the mixture of elements, or character. The bones of Indians, which I have often had brought to me, make me feel taller and stronger. I presume that, by means of the bone, the spirit to whose body it once belonged, is attracted, and he comes and tells his own story, as one did once in College Hall, Boston. He told me how the street was cut through the burial-ground, and showed the position of the body when buried. At another time, while on the platform, I was handed a piece of tanned skin from the Tewksbury Almshouse, and my sensations were so disagreeable that I could not forget them for many days. In some instances, I have seen the spirit who was interested in the article come before me, and tell me more than I could otherwise give. I once gave, for Judge Ladd, in a public hall, a reading from a

small piece of a meteoric stone which fell on a farm in Illinois, penetrating fifteen feet below the surface of the earth. The principal stone is now in the British Museum. In this instance, I saw Prof. Agassiz, and I account for his presence in this way: he could read Judge Ladd's mind, and say that he would bring the piece of stone for a reading that day.

Some think that a spirit stands by the psychometer, and impresses the mind with the truth. I do not think that this is always the case, but at times I have seen a spirit, giving the name of William J. Walcott, of Chicopee, Mass., who seems to be interested in all mental phenomena, and he has, through the mediumship of Dr. J. V. Mansfield, given me the names of four other spirits who are often with me, all of whom were interested in geology and psychometry; and within a few months Prof. Wm. Denton came with them. I became acquainted with Prof. Denton some years ago. He repeatedly advised me to become a public psychometrist, and said that I should use my powers to demonstrate the truth of psychometry.

In giving readings from hand-writing, spirits often come and give communications. This was the case while giving a reading to Gen. John Edwards, of Washington, D. C., when our martyred president, Abraham Lincoln, came, and, like a brother, gave Gen. Edwards a very friendly written communication. In nearly all cases, when giving readings, spirits come and wish to be spoken of, taking advantage of this open channel to reach their friends.

The following item, from that excellent paper, the *Banner of Light*, will, perhaps, be an apt illustration upon this point:—

“PSYCHOMETRIC READING.—The following delineation of the salient characteristics of Charles R. Miller, Esq., of Brooklyn, N. Y., editor of the *Psychometric Circular*, was given impromptu by Mrs. L. A. Coffin from a mere scrap of his writing, without his signature, and which gave this sensitive no clue as to where it was obtained. Bro. Miller has given it the endorsement of publication in his columns, and from them we transfer it to you: ‘While holding this writing in my hand I get a progressive mind, large intellectual capacities, endowed by nature with considerable push. In younger days I see a restless, dissatisfied condition. I do not think this person is a mechanic, but I see him negotiating with parties at a distance. I see him walking over or thinking of laud speculations. He passes from this,—listens to a call from a higher source, where his intellectual nature can have full exercise. I see a deep thought looking into and studying the mental and spiritual calibre of those who associate with him. I find large language with a willingness to give as received. This person should be an editor or author of some of the mental manifestations of Spiritism. Loving hearts hold him in the hollow of their hands. Ethereal beings are near him; one in particular loves him with a love unsurpassed by mortals. I hear the word father, and this sweet voice mingles with older voices, bringing encouragement and hope for future work in the cause in which he has launched his frail bark. Many years has he yet to buffet the waves of earthly conditions, but not alone. I see this person leave old associates, break out of old Ortho-

doxy, and start for a most liberal ground, which he has obtained, still climbing with his banner unfurled to the breeze, Progress for his motto, and Hope and Truth for his sandals for his feet, as he walks over the rough places incident to an earthly life. The spirit of William White sends greetings, and says: "We will clasp hands over the river, as we symbolize our changed conditions." " "

When you ask me how I can see the future, as I often do, and foretell events, I cannot tell you; but I have my ideas about it. I suppose that spirits reason from cause to effect, having a better opportunity to see the surrounding conditions than mortals have, and so can judge more accurately what will be the results which are likely to follow.

When I take in my hand, for a reading, an article which belonged to some person who has passed to the spirit world before it came into the possession of the present owner, I perceive this fact, and the manner of the former owner's passing out, whether by accident or long sickness. On one occasion, a watch, belonging to Mrs. H. B. Fay, the materializing medium, was sent up to the platform. My eyes were closed. Mrs. Fay passed the watch to the lady who sat next to her, who passed it to the next lady, after which it passed through the hands of two gentlemen, and from them to the platform. When I took the watch in my hand, I detected the mixture of influences, and said: "Here is a complete mixture of elements, male and female, equally divided, before I come to the owner." After a description of charac-

ter, I said: "Now comes a spirit, who gives the name of Henry, and says that he was this lady's husband, and was lost at sea." Mrs. Fay stated to the audience that this was all correct.

I am often as much surprised at the subject-matter of readings as are those in the audience, and often more so, for they frequently expect more than the circumstances will allow.

After I have corresponded with a person for some time, I establish a mental telegraph, if the person possesses the requisite qualities; and it is my opinion that mental telegraphy will, sometime, supersede all other methods. Why not? Distance is no obstacle to mental communication. Thought travels quicker than electricity. Let us, then, observe, and, putting aside all prejudice, avail ourselves of Nature's facts for our accommodation.

That psychometry is as yet a power not thoroughly understood I am well aware; but why do some people try to explain it on other principles than the correct ones? It is proven that the *unseen* forces are the most potent, and we have daily demonstrations of the reliability of this power. When all *other* powers fail, psychometry perceives and tells the truth. It never fails in the hands of those who really possess the gift, nor should it be held responsible for the blundering results of its use by those who do *not* possess the power. There is as much difference between the real and bogus in psychometry as in coin. We want none but the true ring.

That this soul-measuring power is a spiritual sense we cannot deny; or that, being the inner or spiritual, it can be manifested more fully when the outer or natural vision and hearing are obscured, or while one is in a semi-trance state. No doubt you have noticed that persons who are blind become very good hearers, and that those who are hard of hearing depend a great deal upon sight and mental impressions; these afflicted persons become peculiarly sensitive to their surroundings. In like manner must the action of the outer senses be for the moment suspended, in order to exercise most advantageously the psychometric power.

DIRECTIONS FOR DEVELOPMENT.

In order to develop the psychometric power, we must be sure that we possess it in a degree to be perceptible; and, if we have a sincere desire for it, we shall be more likely to receive satisfactory results from its use, for aspiration brings inspiration.

Begin, first, by holding a letter in your left hand, or to your forehead. Be sure that you do not know from whom it came, and have a friend sit by you to tell you if your impressions are correct. If the letter contains the hand-writing of two people, your impressions will be mixed. If the letter contains hair, the hair will produce a stronger sensation than the writing. If the person is physically ailing, you will feel this, and be able to locate the disease. Some are better adapted to this than others. To do this

well and correctly, the psychometrist should be attended by a spirit guide who was, while in earth life, a physician, or should be one himself, so that no mistakes may occur, for, in such cases, ignorance is not bliss.

Give the sex of the writer, when reading from hand-writing, by the sensation produced by the emanation from the writing. Once in a hundred times you may be mistaken in the sex, for some women take on so much of the father that the masculine element predominates, and *vice versa*.

When you give a reading of character, place the writing before you when alone, and by the impressions you receive you will ascertain the condition of the surroundings of the writer; and, while so doing, some member of your spirit band will bring some spirit who will give names and messages. That you may be sure that you are correct, always request an answer as to the accuracy of your delineation. Some persons will be very hard to read, because they live within themselves, and do not give out much of their mental or spiritual aura.

In reading metals, ores, and minerals, you can only give your impressions, and then ascertain whether correct or not. This will give you encouragement, if proved correct.

All psychometrists are necessarily sensitives, and I do not believe that a medium can be developed in this or any other direction who does not possess the necessary elements. It may not be perceived for

years, but, if the latent power exists, time will develop it, and, with necessary conditions, you will grow into its exercise. Strive to draw around you a truthful class of spirits. This may be done by choosing your associates from truth-loving people, since like attracts like. In all cases you should judge for yourself, and not get anxious, but be very watchful. *Trust your powers, and prove all things.*

Be careful, at all times, of your surroundings, for mediums are peculiarly sensitive and receptive, and are apt to take on elements which are drifting about them.

The general habits of the psychometrist should be like clock-work in regularity. The diet should be composed, in the main, of articles which will furnish mental stamina rather than animal force. All light, trashy, frivolous literature should be eschewed, and also similar company. Sensational articles in the daily papers should not be read, for the impressions left after their perusal are apt to weave themselves into your readings. Do not attempt to give readings directly after a meal; if you do, both brain and stomach will, indirectly, suffer thereby. When making a reading, be free, if possible, from interruptions, and also from care and anxiety. Make yourself perfectly passive. Strive to do nothing yourself, but to receive the impressions given. Set your aims *high*, and always let your conduct be that of a gentleman, or lady.

INCIDENTS AND REMARKS.

I am often asked, when visiting old houses, to give my impressions. In such places I usually find a large company of spirits. Especially is this the case when two or three generations have been born, lived, and passed away from the same house. What do I find in the garret? Grandmother's spinning-wheel, the old Bible, *Pilgrim's Progress*, Baxter's *Saints' Rest*, and the *English Primmer*; some old scrap-books, which the mother made on stormy Sundays, and one that the sister made while sick with consumption; and the chest of drawers which grandfather made; and below we find grandmother's work,—home-spun blankets, lace-work, and fine embroidery. These articles, to which these persons, now in the spirit world, imparted while in earth life a portion of their vital aura, still attract their spirits, and furnish them an atmosphere in which they can manifest their presence with facility. In one week, in one old house in the country, I saw, flitting about on the stairs, in the halls, and at my bed-side, spirits without number. They told me of their past, and, with gratitude, thanked me for coming there and furnishing them the conditions by which to demonstrate the reality of spirit return to their children and grand-children. In visiting the house which was once the home of Wm. Cullen Bryant, as I passed through the rooms, I felt his influence, by an inspiration to write, and presume that if I had stopped there long, he would have controlled me to write in his style; for there

was his old chair in its accustomed place, as if inviting him again to sit there and talk with us. The old house seemed full of his influence.

My experience teaches me that spirits *still in the body* can, and do, visit places far distant from their bodies, and are seen and described by other persons. This has happened in my own case, my spirit being seen in one place at the same hour that I was in the trance state in another city. I remembered my visit in the spirit by incidents which occurred. I was also seen by a grandchild, under three years of age, who awakened from sleep and described me.

I am also aware that a medium can be psychologized by a sitter, and that this may be done unintentionally. I sat with a lady, some years ago, thirteen times, concerning the settlement of a large estate, to examine, psychometrically, papers and writings of ancestors and lawyers' letters relating to the claims upon lands and estates. I then discovered that her mind and business affairs were absorbing my attention to such an extent that I must dismiss her in order to do justice by others who came for sittings. At another time a Catholic priest called. I gave him a sitting. There came with him a spirit who, when in earth life, had, like him, been a priest, who advised him in regard to a law-suit in which he was engaged. He came a second time, when I perceived with him several spirit priests. A third and fourth time he came. I found then that I must dismiss him, for his spirit band was so powerful that I felt.

there was danger of my being brought under their influence. He was very indignant when he was refused admission to the house.

No doubt these were lessons which I, as a pupil, should receive thankfully; and I fully believe that all truthful, honest mediums will be protected. All mediums are to be pitied who do not attract a truthful class of spirits, and, perhaps, cannot, because of hereditary causes and surroundings over which they have no control. Can those in more advanced conditions assist them? I think so; and the time to begin is now. You cannot be too earnest to do this, and the proper time is when a medium first comes before the public. Always approach them with the purest of motives and thoughts; and, as a mother encourages her child, so should all look upon a medium as an instrument which is played upon at the will of the operator. This is a hard problem to solve; let us give it due consideration.

Many mediums, who have served the public for years, become unfit for business or labor. How shall we create protective environments for our mediums, and how far are we responsible for the downfall of some?

This idea comes to me: as some missionary societies go far away, and leave those at home neglected, why do some call for ancient spirits, who cannot be interested in our present needs? Here we open an avenue for deceptive spirits to come in at. Most any actor who has passed to spirit life, whose voca-

tion while in earth life was to personate kings, and other noted characters who have long since passed on, could still act well a part to represent them.

Mediums are open to serious responsibilities, for those moving in low, spiritual atmospheres attract a dangerous class of spirits as guides, who will finally lead them to deceptive practices and cunningly-laid plans, by which an honest but credulous class of Spiritualists will be deceived and financially robbed, from the apparent fact that Prof. D or Prof. A has talked through them and advised certain matters which would result in most wonderful developments to the world.

In the *Banner of Light* of July 11, 1885, I find the following, given through the mediumship of W. J. Colville:—

“Elementary spirits enter largely into the philosophy of the Theosophists, and it is well known to all who have really investigated the occult sciences that depraved human spirits, and also sub-human intelligences, obey the will of strong-minded persons, who are simply black magicians, and under the control of those who are masters. These inferior spirits work out the designs of their superiors, just as weak-willed people and animals on earth obey, perforce, and sometimes willingly, one whose will is more developed than their own, and diametrically opposite statements are made concerning the power, work, and influence of elementary spirits by Occultists. It is universally conceded among Hindoos, who are acquainted with the esoteric side of Hindoo manners, that adepts, fakirs, and others, have inferior spirits

under their control. These inferior spirits are both human and sub-human, but the adept is always the master ; so they are not supposed to control his organism, but he, by virtue of superior power, commands them to do his bidding. Again, it is stated that people are made to do foolish, mischievous, and wicked things by elementaries. This is impossible, unless the individual who eventually becomes the dupe of the Power of Darkness has so encouraged his lower propensities, and abused his powers for shameful ends, that he has become the creature of low impulses, the easy prey of *un*controlled lust."

We have what we may call spontaneous mediums, who have once or twice in their life-time done benevolent acts, which were a surprise to their friends. We have also known mediums to be so impressed by reading books that they were obliged to write out their thoughts to free their minds from the impressions caused by the reading.

I have sometimes found that after reading a book names will remain in my memory, and I have often seen before me, after reading a romance, much of it in verse. I will give one instance which occurred the next day after I had read Bulwer's *Deveraux* : —

A TWIN BROTHER'S ADIEU.

BY MRS. L. A. COFFIN.

" Then hold me not, dear brother mine ;
 Check not ambition's fire ;
 This burning, thirsting, will decline
 That seeks for something higher.

"Think not my love will ever tire,
Or ever prove a task;
Ambition boasts no vain desire,—
She wears no frightful mask."

Two brothers thus, with arms entwined,
Walked just at twilight's hour;
One sought to test his strength of mind,
And find its dormant power.

And, as he spoke, he bade farewell
To every shrub and tree;
To bubbling brook, and sunny dell,
Where he had loved to be.

"Wild brooks, fret on, and murmur, too;
Once more to you I come;
Repine, and rove, and wander through
The scenes of early home.

"Ye once could find an echo here
In this poor vacant heart;
But now ambition, without fear,
Becomes its counterpart.

"Draw near, dear brother,—nearer come,—
One last embrace I take;
In this fond heart you 'll find a home
When all friends else forsake.

"You are content to dwell aloof
From city din and strife,
To find in this paternal roof
The love formed with your life.

"So let it be. A mother's care
Shall every step attend;
A sister shall your sorrows share,
And love you to the end.

“But I am called to leave the scenes
Of early joys and tears;
Shall see you only in my dreams
For months,—perhaps for years.

“And when our earthly lives shall end,—
Our last farewell be given,—
May then sweet strains in concert blend
To waft us home to Heaven.”

Perhaps it would not be out of place to give the readers of this little *brochure* a communication, written by a spirit who is attracted to some of the members of the New Spiritual Temple Association.

A SPIRIT COMMUNICATION.

“*Dear Friends*,—As I said many years ago, man was not made for societies, but societies were made for man. No institution can be good which does not tend to improve the individuals spiritually, intellectually, and collectively. When your temple is finished and occupied, if rightly conducted, it will be a power never before known in the good old city of Boston. Spiritualists who have been in a dreamy, listless state will be roused to this new effort that is being made in the midst of a circle never before reached. Some tremble, seeing its advancement; others rejoice, saying: ‘I always thought it was true.’ The spirit world was so far off when I was with you in the earthly body that, by looking out of the windows of my soul, I could only catch faint glimpses of a spiritual life beyond. And why? It was because ~~of~~ of false education, which judged everything from a material standpoint. The secret chambers of spirit life were

closed to us, comparatively. Now the veil is drawn aside, and its portals open wide, that all may view its beauties. In the past, those who had more inspiration than they could hold burst forth, to meet persecution and suffering, some to physical death, blossoming out into the immortal life of happiness, crowned with the glories from the infinite.

“One stands beside me now,—my friend, Lucretia Mott. Her robes shine with a resplendent light. She brings a chaplet of love, a bouquet of cheer, and the anchor of hope,—all formed of the choicest flowers that blossom around us in our spirit home. Blessings on the pioneers; theirs was the heroic spirit that dared to go forth regardless of the mob, fearless of everything save the good to be accomplished. But names are of little account only so far as they attract the attention of the people, and give enthusiasm and force, for all intelligent spirits are interested in the good cause. The first tiny rap was a power never to be forgotten. Spiritualism underlies all reformatory works, harmonizes all seeming incongruities, levels all distinctions, raises the weak and oppressed one of earth to his capabilities, making possibilities which never encompassed him before. Here the mechanic comforts the king, can bring him lessons of truth and wisdom, takes him to his heart, and leads him as a mother would a child. I am with you heart and soul, as are many others; but, my dear friends, I look to the ‘Rock that is higher than I,’—to the Omnipotent and Omnipresent Life Force, to the silent Force whose whisperings we cannot hear, whose movements we cannot see, the underlying Power that moves the vast machinery of creation. The tiny violet that blossoms at your feet has its life and growth from this unseen, loving Power.

“ ‘Flower in the crannied wall,
I pluck you out of the crannies ;
Hold you here, root and all, in my hand,
Little flower. But if I could understand
What you are, root and all, and all in all,
I should know what God and man is.’

“You see only nature’s manifestations so large in man, that responsibilities are his, and on him devolves the condition of society; to him is given the power to elevate his brother man. And when woman shall feel free to beautify and elevate the condition of her sisters, then will a glorious ‘sun of righteousness’ arise; then will your children be born aright, live aright, and enter spirit life, helpers instead of being helped. Only the spirit world knows the power invested in woman for spiritual unfoldment, and to wipe out all hereditary misfortunes and mistakes, and put the axe to the root of the trouble.

“And here let me say: hold your mediums as in the hollow of your hand. They are as clay in the hand of the potter. Give them conditions, and we will mold them to works of wisdom and truth. I often bring my son, Eugene Angelo, to your spiritual gatherings, that he may gather lessons from earthly life; also, my friend, Horace Sumner, brother of Charles, who was with us when the ship went down. A sad mistake of lights brought us to spirit life sooner than we expected, on our way from Leghorn. I had presentiments, but they made no lasting impression.

“I have clothed this communication in language that a child may understand. I come as a laborer, put my hands to the plow, and turn over the weeds which have grown up among the wheat.

“My friend, Lucretia, sends her motto, which you can use

in your temple. It is this : 'Truth for authority, not authority for truth.' I will give you mine, which is : 'Love and labor conquer all things.' And to my friend G. I will say : 'Clouds always move ; bright paths open up unexpectedly sometimes.'

"Your friend and co-worker,

"MARGARET FULLER OSSOLI."

CONCLUSION.

In conclusion, I will say to all who are unselfishly interested in psychometry that I will answer for any of my readers, to the best of my ability, questions upon points in this pamphlet which I have failed to make plain. For this I require a stamped and directed envelope. My address is MRS. L. A. COFFIN, Somerville, Mass. Change of residence will be made known by advertisement in the *Banner of Light*.