

THE
HIGHER TEACHINGS
OF
SPIRITUALISM

As given by Rev. Theodore Parker, Rev. William E. Channing, Rev. Thomas Starr King, Rabbi Joseph Lowenthal, Cardinal Cheverus, Sir Humphrey Davy, Thomas Paine, Prof. Robert Hare, and other eminent Spirits, mostly at the "Banner of Light" Circle Rooms, Boston, in answer to a thousand questions from all over the country, upon

**Death and Spirit Life, Spiritual
Philosophy, Spirit Communications,
Mediumship, Clairvoyance, Mind Cure, Mag-
netism, Medical and Scientific Subjects,
&c., &c.**

Carefully selected, compiled, arranged subjectively, and
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INTRODUCTION.

To our readers and especially to clergymen. What the new philosophy of spiritualism teaches Is it of the Devil?

Within the past thirty years several prominent clergymen (one of them quite recently) have seen fit to denounce spiritualism from their pulpits. They have also concluded by attributing the phenomena and teachings to the evil one. Now above all things Spiritualists seek for the truth, and if this charge be true they want to know it. A few extracts from our best writers and speakers are appended. The clergymen of Orthodox Churches are invited to point out the evil in them. Having done so they are asked to tell who and what kind of a being the devil is, to give utterance to such teachings? And Spiritualists offer any of them the use of our platforms for that purpose!

"If we believe the Bible record implicitly there should not be the shadow of a doubt about spirit communion. The appearance of the dead is an unanswerable argument; and according to that record five persons returned to earth—Samuel, Moses, Elias, Peter and John."

"It is not sensible to say that wicked spirits are allowed to traverse space at will and lure us into sin, while our friends and relatives are banished from us. There is no law in nature allowing friends to assail us and at the same time forbidding our darlings to come nigh and bless us."

"The good and wise can travel where the impure and foolish cannot."

"Your spirit friends crave your co-operation; they petition for your assistance. You can help them as well as be helped by them; they are largely dependent upon you for success in their endeavors to enlighten humanity."

"Frequently when we are crying out to our unseen

friends and asking them to manifest themselves, they are the very cause of these desires. The fact that it is hard to realize spirit presence, is a blessing, because the effort to unfold the powers of the inner man, refines and beautifies our lives."

"Every one does for himself what he wishes to do for another; all the good we wish our neighbors we attract, and whether it reaches them or not it blesses us. All the harm we wish them is drawn into our surroundings, and forms part of the obstacles impeding our own progression."

"The animality of the human race is its great curse at this hour. To direct animal forces into proper channels so that they become healing instead of destructive powers should be the great aim of every one who desires to excel in the greatest work of all —self culture."

"The healthy person need not be an orator or writer to effect society. His influence will go with him wherever he goes, and many will be blessed, never to find out in this life, perchance, who their benefactor has been; but in a future state one of the intensest joys of your life will be to realize the good you did by faithfully obeying the laws of nature, even when you saw no outward results of your labors and mourned over the limits to your circle of usefulness."

"We must be ministering spirits. If we wish to be ministered unto from the higher realms we must minister to others."

"Every life is a picture; every soul the artist."

"The garments we wear, the food we prepare for others to eat, the books and papers we handle, the rooms we inhabit, the very air we breathe, all are charged in a degree with our life. * * We may be fountains of health or miasmatic pools to those around us. * * Even our thoughts photograph themselves on the astral atmosphere. Our states of mind and body will either bless or taint everything we touch and every place we visit."

“Spiritualism will teach that man has not only a soul to save after death, but he has a spirit to purify, to consecrate to holiness of life and purpose while in the human form. Teach him to know something of the spirits that walk by his side and speak words of counsel and cheer. Teach him that man need not die to go to heaven, but that he may live continually in heaven and have that heaven on earth.”

“The church never yet offered hospitality to new and larger ideas and we fear it never will. It spends its strength in defining, restricting, warning and threatening—these form the buttresses of its organization. It was so in Christ’s time. The new faith will be founded on the most conclusive evidence, and it will be a faith which shall be ever receiving the addition of knowledge.”

In conclusion, we beg our readers to remember that truth is of more value than everything else; that it is best for all, and that it should be accepted without regard to consequences. Indeed, truth casts out all fear, and truth, indeed, shall make us free!

EDITOR.

Each Message in this compilation, we claim was spoken by a spirit through the instrumentality of some medium while in an abnormal condition called the trance. The different questions, or sets of questions, are usually answered by different controlling spirits, and hence sometimes differ in conclusions, but rarely ever in stating facts, within the ken of the speaker.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

Of Children in Spirit Life.

Ques.—Does an embryotic babe, one day old, have an existence in spirit-life?

Ans.—More than that; the soul becomes clearly, definitely individualized at conception, and goes on from that period, throughout all future eternities, an individualized soul. Here, then, is a study, grand and beautiful, for fathers and mothers to take up.

Q.—(From a correspondent.) Will the controlling spirit describe the beginning of the spirit-life of a babe?

A.—The babe enters the spirit-life upon the same plane of dependence that it enters this life, and has need of care, and of all that loving kindness that would have a tendency to bring out the buds and blossoms of the soul. Babes always find a welcome with us. Indeed, heaven would be no heaven at all without them, and when you shed them from the parent stalk here, and they are transplanted there, you know not how much joy you give to the angel-world. While your tears are falling fast, a welcome is being chanted there. These little waifs, sent out upon the great ocean of spirit-life, are tenderly cared for by spiritual fathers and mothers, in that beautiful fatherland of the soul. They are taken to pleasant homes, and educated, taught concerning their earthly homes, are never allowed to forget their earthly parents, but are instructed in all that makes up a perfect

spirit; so, seemingly, they lose nothing by the change; and yet, in reality, they lose that experience with matter which is sometimes of the utmost importance and necessity to the growing spirit, and therefore it is that there is a necessity, an absolute necessity for the coming in of the doctrine of re incarnation. They who fail to get their proper amount of experience through matter, at one round through matter, must try it again. And so nearly all these little waifs that go from you and come to us, are destined to return again and take up the thread of a broken material existence, and carry it on to a perfect life.

Q.—[By Mrs. K. L. V.] Is the spirit-body built up from and through the physical?—and, if so, how is it possible for a child born without hands, arms, or deficient in any other part, to have the spirit-member supplied?

A.—The spiritual body proper is never maimed. If the physical body loses a limb, the spiritual body does not.

Ques.—[From a correspondent.] Messages are quite often given here from children, who speak of their present home, mentioning only that it is pleasant, and generally telling us that they live with some relation, known to the person to whom the message is sent. Will you describe a spiritual home, its surroundings, amusements, employments, and give us some idea of its location?

Ans.—No; you might as well ask us to describe God. The things of the spirit are to be spiritually understood. Now it is expected that if I give a description I will give an accurate one, or none at all. I cannot do it. I can only go so far as others have gone, in declaring these homes to be beautiful, in saying that they are tangible realities, that they are dwellings surrounded by the beautiful in nature — perhaps by trees, water, shrubbery, flowers. All that goes to make up a beautiful rural home here, generally constitutes the beauty of a spiritual home, and yet these spirit-homes are so far beyond your earthly homes in beauty, that it would be im-

possible to give you an accurate description of them. No spirit ever has done it; no spirit can do it.

Q.—Are young children who die and leave dear and loving parents, brothers and sisters, and everything bright and pleasing to them, happy?

A.—Yes; it is the nature of childhood to be happy under most circumstances.

Q. Is there not something wrong about the death of the young? Are not those who live to the age of manhood, and pass through the trials of life here, better prepared for the next?

A.—I would hardly want to say that there was something wrong in the death of the young; but I would say it is better to stay here and receive your full complement of physical discipline.

Q.—[From a correspondent.] Does a family congregate together in the spirit-land, and have they the same love and respect for each other there that they have in the earth-life?

A.—Yes, they do; but it should not be forgotten that there are more families that have no respect for each other, no love for each other here, than there are those who do. Those who are bound together in family ties here by the stern necessities of this life, and nothing more, are separated there. Those who are bound together by the ties of love, the ties of natural soul-affinity here, are together there; and they form beautiful groups in the soul-world, such as you seldom find in this life.

Q.—[From G. R. Robinson.] If spirits are indented by face, age, shape, size, etc., and our ideas of beauty continue the same, would it not be wise to die young?

A.—Hardly; since the conditions of the spirit-world are so well adapted to the renewing of youth. It should be understood that it is the physical body that grows old, not the spiritual body. That advances to maturity, but does not

grow old. Now, when you lay off the physical body, you lay off the infirmities of age. It matters not, then, whether you die old or young; it is all the same.

Q.—Supposing a child, after an earthly existence of a few months, passes to spirit-life, and is reared, educated and cared for by one to whom it bears no earthly relation, and an interval of fifty years or more elapses before the parents close their earthly careers, do those parents and that child meet as such? And does the spirit who has sustained those many years the position of a true father or mother feel called upon to relinquish all claims which that position might naturally be supposed to have created?

A.—A child who dwells in an earthly form for a few months and then passes to the spirit-spheres takes with it the love and affection of its earthly parents. This affection causes the hearts of those parents to cry out and long for the presence of that dead one who has departed from the body, and this continual yearning attracts the spirit back; this condition of their minds, this sympathy and sensitive love for it throws out, so to speak, a magnetic aura upon which it returns to its earthly home. Under these conditions a responsive love is awakened in the heart of the little one who is continually fed by the emanations of affection which go forth from the hearts of its earthly progenitors. As time rolls on, year succeeding year, and the parents still remain upon the earth, the child continues to revisit its mortal home and to come into contact with its parents in the body, continues to receive from the fount of affection, and impart from its own in return; therefore, when the earthly parents of the child are taken to the spiritual world they meet their offspring in the bonds of sympathy and affection, they recognize it as their child, it recognizes them, undoubtedly, as its parents, and extends to them the amount of love, honor and respect which is due them by right and which they return as fully as they understand the laws of spiritual life, for, in the spirit-world, the parent re-

spects and honors his offspring just as fully as the child does the parent. Having been taken to the spirit-world at an early age, and provided with parents or guardians in that sphere, calculated to attend to its wants, to awaken within it the highest and noblest attributes of being, to inculcate the highest principles of honor and truth within its mind, and to surround it with all the holiest and purest conditions of life in order to make of that individual a soul fitted to adorn the highest sphere of existence, that child has, in time, a certain amount of love, of real spiritual affection awakened within its heart for its spiritual guardians which is reciprocated by those guardians; no change, separation or any experience in life can interfere to sever that magnetic connection between the spirit-child and its loved guardians, and none can take its place in their hearts, for it is a spiritual love, and as such cannot perish. The earthly parents will hold their true position in the heart of their child, the spiritual guardians will retain theirs, for there is room enough for all. Spiritual love, spiritual sympathy, knows no decay, but as time rolls on and the spirit advances in knowledge and wisdom, its capability for loving expands within it until like a beautiful river it overflows to enrich the hearts of all with whom it comes in contact.

Q.—[By D. B. Burnham.] Thomas Paine, in his “Philosophy of Creation,” says: “When an infant dies and enters the spirit-world it always remains an infant in stature or spirit-body; it develops in intelligence, but has no growth of the body.” He also says, “Man is possessed of an immortal principle, or principle of intelligence, called *spirit*.” He further says, “Spirit is simply a substance, but so sublimated and refined as to be imperceptible and intangible to human senses.” Please explain these statements?

A.—Thomas Paine, standing before you to-day, would undoubtedly modify the statements which your correspond-

ent affirms he has made. Returning spirits almost universally teach that an infant, passing to the spirit-world, is not dwarfed in growth, but that it attains to the stature of manhood, that in passing through the periods of infancy, childhood and youth, until it reaches maturity, the spirit of the child grows in correspondence to the spiritual body; it gains knowledge, acquires a comprehension of truth, reaps experience becomes rounded out in wisdom. We have never seen an instance of an infant passing to the spirit-world and remaining in the stature of the stage of infancy; it is contrary to all precedent; and, indeed, we think you will find no intelligent spirit returning to you teaching any such idea.

Nature of the Spirit, or Spirit-body.

Spirit may be confounded with the spirit-body. The spiritual body is, to us, substance; highly sublimated, no doubt, but still substance; it can, under proper conditions, even here for a moment be perceived, seen and handled. We do not mean now in a materialized form, but we mean in its own spiritual form; to spirits around it it is plainly perceptible, can be touched, and is, to all intents and purposes, substance. Spirit, we look upon as the inner principle. Many returning spirits call the spiritual body spirit, and define the inner principle as soul. You may do that, if you choose. The inner principle, the intelligence, is distinct from the outer substantial covering, and we always define them in this way: Intelligence, to us, is that moving power which acts upon the spiritual body and causes it to operate in any of its functions. Intelligence, soul, vital force of being, may be classified as one principle, but they are distinct from substance, which your correspondent affirms Thomas Paine has called *spirit*.

Q.—[From a correspondent.] Have not spirits facilities for analyzing, or, as it were, dissecting and comprehending that wondrous, complex enigma termed a human spirit?

A.—Certainly they have. By spirit we understand you to mean the body with which the soul is clothed—the inner machinery that is playing between this outer body and the soul. It is just as capable of analysis as is the human body. It is composed of particles that may be divided and subdivided *ad infinitum*, almost. The chemistry of the spirit-world stretches out into infinitude. It takes in the all of life, and, as the soul advances in wisdom, becomes more and more acquainted with life in the past, in the present, and it learns something of life as it will be in the future.

Q.—(From the audience.) You speak of the soul and the spirit in apparent distinction. Is there a spiritual body that the soul inhabits, or are the spirit and soul one?

A.—Spirit and soul are two, one being the clothing of the other—one being the machine through which the other acts. I speak of the soul as the inner life; the spirit as the clothing of that soul—as the power which plays or acts between that soul and the physical condition here in this life, and which the soul carries with it to the spirit-world. It is a spiritual body inhabiting a physical body during physical life, that is taken with the soul to the spirit-world at the hour of death.

Q.—By W. A. Loveland, of New York: Is the spirit principle of a human being a complex organization of simple or mere elemental principles, which in some past time existed separately, corresponding to the simple material elements of a chemical or organic compound?

A.—I believe the scientific men of the spirit-world understand the spirit to be composed of all that exists in nature, there being nothing outside of nature.

Q.—[By H. H. Kenyon.] It has been said that spirits cannot pass through solid substances; if so, what becomes

of those buried while in a trance? (Casket fastened tight, of course.)

A.—The statement is erroneous. Matter presents no barrier to the spirit. Spirit can readily pass through all substances that appear solid and substantial to your senses; therefore those individuals who are unfortunate enough to be buried alive have no difficulty, after the spirit separates itself from the body, in passing out through all the confines which may seem to restrain them, and entering into the atmosphere, ay, even gravitating to the spiritual world itself, or taking their appointed place in the spheres. Matter, though presenting a solid appearance to you, is in reality porous, and to the spirit it appears intangible, immaterial. The strong positive will can overcome any barrier of a material nature, and pass outward beyond all confines; therefore your correspondent need have no fear nor entertain the erroneous thought that it is possible to confine the spirit within dungeons, or by bolts and bars, for the spirit defies all material limitations, and triumphantly soars to its proper domain. The only class who are confined to earthly conditions are those whose desires, tendencies and aspirations are of a low order, who are really allied to physical life through a psychological law; all those who are on a high plane and aspire toward a spiritual life can pass onward and upward forever.

Q.—Does not experience teach us that the spirit is but an outgrowth of the physical form?

A.—It never taught me that. It may so teach you. Life has taught me quite the contrary. It has taught me that all form is the outgrowth of spirit; that spirit is the underlying basis of all things—the power, the principle from which all things are evolved. I see you take the opposite view.

Q.—Why then does the mind decay as the body grows old?

A.—The mind does not decay. Its manifestations be-

come imperfect, because here in mortal life it is called upon to manifest through a mortal machine; and if that is out of order, if that has become diseased, the manifestation will be correspondingly diseased and out of order. The most perfect musician cannot give a perfect manifestation in music unless you supply a perfect instrument.

Q.—Does spirit ever lose its individuality?

A.—No. I do not believe that it ever does.

Q.—Is there not a time, at death, when it does?

A.—No; certainly not. Death has no more power upon the spirit than it has power upon the sun. It has no effect upon it whatever. Death is a chemical change that takes place in the physical body, but it does not affect the spirit, only that it separates it from the physical body. The spirit goes forth precisely the same that it was while in the body. It has lost nothing; it has gained nothing.

Q.—Do we have the celestial body that is spoken of in the Bible as soon as we die?

A.—You have it before you die. It is with you now. It forms an ethereal, mystic covering for the nervous system, and it passes out or is expelled from the physical body by the electrical forces. When the magnetic force has departed it is the business of the electric force to expel this spirit body; then you are born again.

Q.—[By Major Carpenter, Delphi, N. Y.] If the spiritual body is a *fac simile* of the earthly, with what age of the earthly body does it correspond?

A.—The spiritual body corresponds to the earthly body at the time of the transition of the spirit from the mortal form: indeed, we have seen the spiritual body presenting the appearance of infirmity, wearing the expression of weariness and age; the spirit bearing such a body, however, having only just arrived in the eternal world. As the spirit advances, throws aside the conditions of material life, and rises above them, the spiritual body sloughs off all appearance of age, weariness or infirmity; it gains strength

and power, and when it has become thoroughly matured, presents the appearance of an individual in his prime. Age, in the spirit-world, does not express itself in lines upon the brow, or in whitened hair, but it does manifest itself by an appearance of experience, of wisdom, stamped upon the features of the spirit. Mortals who pass to the spiritual life aged, after having thrown aside the conditions of the material, seem to take upon themselves that appearance which they would have presented in the prime of life upon the earth, provided their material bodies were sound and healthy. Infants who pass to the spirit-world have bodies corresponding to what their mortal forms were when they passed away. These bodies pass through the processes of growth and change, growing and expanding until they arrive at maturity, when they present the same appearance as one who is in the prime of life, possessing a sound and healthy physique.

Q.—Do malformations of the earthly body extend to or in any degree affect the spiritual body?

A.—The malformations of the physical body affect the spiritual form but little, although the latter is largely made up of emanations from the former, yet it receives elements and magnetic particles from the atmosphere, and from the conditions of spiritual life, which counteract whatever malformation may exist in the outward form, and tend to complete and round out a symmetrical spiritual body. Malformations and deformities, belonging to physical life alone, have no part or place in the spiritual universe, therefore are not seen and recognized in the higher life.

Q.—Will not the duality of man forever exist? That is, however far advanced he may be in spirit-life, will not there be an inner self, or individualized consciousness, and an outer one, each distinct from the other in a degree corresponding to that of his dual being on earth?

A.—We are taught that throughout the various advance-

ments of man's career, throughout the different spheres which he is called upon to fill, he ever continues to remain a dual being. We may call it spirit and body, or soul and spirit, as we choose; but we always find an interior self, as your correspondent expresses it; the soul, as we term it in the spiritual life, which is intelligence and will; which, however, expresses it self through an outer covering. All that we have learned of man in the various stages of spiritual life, teaches us that he ever remains a dual being; that he is never apart from the outer man. We speak of the terms form and body, which convey to your minds an idea of materiality; and yet we look upon matter as nothing less than materialized spirit, or spirit as nothing more than sublimated matter; and therefore we would say that the soul ever hath its corresponding body, although it may be very finely attenuated in the spiritual world.

Q.—[By J. M. B.] Please draw the dividing line between soul and spirit?

A.—Soul, we understand to be the life-principle of all being; it is that vital spark which animates conscious intelligent life. Spirit is the instrumentality of soul, through which the life-principle manifests itself and comes out to conscious sensibility. Spirit may be likened to a covering of the soul, a tabernacle in which and through which the vital principle expresses itself. Spirit is the intermediary link between matter and the soul, binding the eternal spark of being to the external manifestation; in short, it is that which you are wont to call the spiritual body or being, and it is made to move and think, to express intelligence and power, by the indwelling, conscious, vital principle which is itself a part of the divine Source of all Being.

Q.—Can spirits injure each other by striking and wounding?

A.—Oh yes, but not with physical force, for the physical body it parts with at death. But there is a force far more potent than that which belongs exclusively to this earth.

Q.—Are spirits subject to bodily accidents?

A.—Yes, they are, but not in the same degree that they are when here inhabiting these physical forms. There are no physical accidents, no physical pain, but whatever tends to render the spirit unhappy mars its spirit body, and produces a stain upon its external garments.

Q.—Does the spiritual body live by laws requiring food, rest, sleep and clothing?

A.—Yes, because the spiritual body lives a natural life. That which is subject to waste, to decay, is also subject to demand and supply. The same laws that have an existence with reference to the natural body here upon earth, have also an existence in the spirit-life, only spiritualized; and they pertain to and act upon the spirit-body.

Q.—Does any change of temperature occur in the spirit-world?

A.—Yes, there is an infinite number of degrees of change—all the various gradations that are necessary to spirit-life.

Q.—Extreme cold and extreme heat, with all its gradations?

A.—Not such cold or heat as you experience here, but that which is equivalent to it.

Q.—Are those living there made uncomfortable by these changes?

A.—No, not necessarily, because the spirit has the power more perfectly than here to adapt itself to conditions. The law of adaptation is better understood there than here. If you understood it here, the fire would not burn you, the water would not drown you; when the air was at a very low temperature it would not freeze you.

Q.—Do you mean to say that if we understood the law we could resist these changes with our physical bodies?

A.—Yes, I do mean that you shall understand me precisely thus.

Q.—Will that knowledge ever be possessed by men on earth?

A.—I think not. At all events, it is so far in the future, if it ever comes, that it would be folly to hope for it.

NOTE. Spirit, soul, and body, we are taught, go to make up mortal man. Soul, the interior, intelligent, life giving principle; a spark of the Vital Being. Body, of the earth—earthy. The external palpable, visible substance, corpor, which is actuated and guided by the soul within. Spirit, the invisible, refined, ethereal substance through which the soul acts upon the body. It is interwoven or interblended with the material body and of like shape and form, but does not grow old nor decay with it. Clairvoyants often see its counterpart—the spirit, slowly rise from the dying body and re-form, in youth and beauty, over the mortal death bed.—EDITOR.

Clothing in Spirit Land.

Q.—By what means does the new-born spirit become clothed upon immediately after entering the spirit-world? By the aid of *friends*, or ?

A.—It goes to the spirit-world beautifully and perfectly clothed. It attracts to itself during the chemical change called death all that peculiar clothing that it requires. Its adornments are simple, but they are truthful to life.

Q.—Are spirit garments merely bodily emanations?

A.—No, they are not bodily emanations; they are spiritual emanations—they are emanations from the internal, and they take shape or form in the external. These bodies are fashioned according to the internal natural germ, and in consonance with the law of Nature by which they are surrounded. So it is with regard to the spirit-body.

A reply to a question given through the mediumship of Mrs. Cora L. V. Richmond and published in *The Banner of Light* gives some interesting information respecting the fashions in spirit-land: “Q.—By whom and in what manner is a spirit clothed upon his first entrance into the spirit-world from earth?” A.—The spirit has already raiment; the spirit is not clothed in external garments, fashioned as

earthly garments are; but affectionate friends, spirits who are in sympathy, are seen by clairvoyants to gather around and array the spirit. This process of arraying the spirit is really a process of revealing what the spirit has already. Garments are woven of atmospheric conditions and spiritual substances surrounding the individual; and your spirits are arrayed in light or darkness, in draperies according to your state and condition. This arraying may be assisted by ministering spirits, who, bringing their love and charity, enfold you with them as with a mantle, or bringing flowers, cause these flowers to adorn your raiment, as a friend might bring you an offering from an earthly garden. The substance of these flowers, however, will be found to be of your own creation, the result of your own earthly lives and conditions; and if the garments are insufficient or shadowy, filled with holes or imperfections, it is because your earthly lives have been such as to inweave in your spiritual atmosphere robes insufficient to clothe you with light.

Of Spirit Food.

Q.—Is food required in the spirit-world?"

A.—We certainly do not require that kind of food which you require; but we need to be sustained. We have bodies material, and they demand material sustenance. We obtain that material sustenance from the earth and what the earth provides—those of us who had our dwelling place on the earth prior to the change called death. If we were always giving out and never receiving we should soon be exhausted.

Q.—Do we drift there without an aim, or follow an avocation, a business, and eat, drink, sleep, &c., &c.?

A.—We certainly do not lead an aimless life in the spirit-world, but one altogether active—full of business. We eat; we drink; we sleep; we get weary; we get again

refreshed; we have business avocations. The artist finds ample means to unfold his talent there; so does the mechanic; and all through the various branches of business life you will find there is an active principle running in the spirit-world, for there are no drones there.

Q.—How do spirits obtain the *food* they use? What equivalent do they give for it? Do they work for it as we do here? and, if so, are they subject to the terrible reverses humanity experiences upon this earth on that account?

A.—It is said that it is the order of Nature, in physical life, to obtain bread by the sweat of the brow, by toil, by exertion; and we may add further that to obtain anything that ministers either to our pleasures or our needs, we must exert ourselves, we must toil, we must labor. There is a kind of labor that belongs especially to the physical body, the physical, organic life, and there is another kind of labor which belongs to spiritual life. This kind is desire—ardent, earnest desire. You know very well what the kind that belongs to physical life is. You are not unacquainted with the toil of the hands, of the feet, the exerting of the members of the body to obtain what is necessary to sustain the body. But you are not so well acquainted with that which belongs more especially to the spirit; although you have sat, many, perhaps all of you, in the primary school of that spirit-labor, yet you have hardly crossed the threshold. Yes, spirits do labor here to obtain what is necessary for them to have. They labor by earnest desire, but they do not meet with those terrible reverses that are met with here. The soul's needs in the soul-world stand out prominent and clear, and they demand a supply. And as the great Father Spirit has furnished an adequate supply for every want, no desire can have a fruitless birth. It must draw to itself that which the soul has need of. A very large class or group of spirits, who are as yet magnetically attached to the earth and earthly conditions, obtain much of their sustenance through the

action of human life, through the magnetic conditions that belong partly to human life, or stand as agents between this world and the world of souls. This subtle element called magnetism is the agent in the hands of who so can understand it; and a very powerful agent it is, too. Poverty is known to the spirit after death, but not that kind of poverty that is experienced here. The soul can possess itself at will of all that is necessary for its good, for its advancement, for its unfoldment. The law of mine and thine is done away with in the spirit-world. Let us thank the Great Father for that. No soul can hug to its bosom any more of God's gifts than it has need of. No one can have more of the beauty of the spirit-world than it can well appropriate. Therefore you see there is enough for all.

Of Spirit Language.

Q.—Do spirits use vocal language in the spirit-world as they did on earth? If not, by what means do they converse with each other?

A.—Yes, they do use vocal language, but it would not be vocal to human senses—to those senses that belong to the spirit body. There is sound—all the different varieties of sound—in the spirit world proper, as here.

Q. Do spirits hold intercourse by means of an articulate language?

A.—Certainly they do. The spirit-world is by no means a land of silence. If it were, it would hardly be heaven to most people.

Q. What is the language of spirit-life? Surely if spirits have vocal organs they must have language.

A. The language corresponds to the needs of the spirit. In the spirit-world sight is changed to perception. Lan-

guage, to a very great extent, is bound to the law of perception. And yet it is a distinctive feature. There is sound in the spirit-world. It is not all silence, by no means. There is form. Forms change. There is a great variety of sounds. All the different languages of earth, as of all the inhabited planets, are represented in the spirit-world. Language has a spirit, as the flower has a spirit. The spirit of the flower is the fragrance or peculiar exhalations of the flower. Language has its exhalations, its atmosphere, its spirit, and it is that that exists after the spirit passes out of the body. It is that that goes with the spirit. It is that that the spirit employs in communion with its fellows after death.

Q.—You say there are sounds in the spirit-world. Are they echoes from the earth, or are they caused by spirits in the spirit-world?

A.—They are not echoes from the earth, by no means. Sound also has its spirit, its pure, its more glorified part, and it is that that the spirits make use of. We have ours there. Ours are the more ethereal, the more glorious, the more beautiful, the more perfect. Every peculiar sound on earth sheds its own peculiar atmosphere, or light, or spirit, and it is that that spirits make use of in the spirit-world proper, or in that condition of life which follows the change called death.

Q.—[From a correspondent.] Can spirits hear our ordinary conversation without the aid of a human medium?

A.—No; for those vibrations of sound can only make their appeal to the spiritual ear, first, through the material ear.

Q.—Can any or all the spirits present at a sitting with a medium, hear or see all or any of the questions and answers passing between a person and a spirit communicating?

A.—No.

Q.—Many of the spirits communicating at your Free Circle speak as if they had heard or read all that the spirit

preceding them had said. Are these within the aura or atmosphere of the medium?

A.—Yes, always.

Q.—Can a person not a medium make known by wish or prayer, to a spirit-friend at any time, when alone, his desire or hope?

A. No; but all can do this, for all are mediums.

Of Spirit Publications.

Q.—Are we to understand that you have volumes there by which you can enlighten yourselves on the history of the past?

A.—Certainly. Everything that ever had an existence. All written works, all that bear the true impress of mind, remain throughout all eternity in the spirit-world. The volume that is destroyed here is by no means suffered to find the same fate there. You lose it, so far as the earth is concerned, but the spirit does not lose it. Do you understand? [I do.]

Q.—In case of destroyed MSS. or of typed works of literature, or of records important to us here on earth, have you, in the spirit-world, those ideas in record unobliterated? If so, are they where you can consult them and impart their purport to us, when of importance to the development of science?

A.—An accurate record of all written or unwritten thoughts that have found expression upon this planet is kept in the spirit-world proper, that belongs to this planet. Not a single thought is lost. All the old ideas are carefully kept in the spirit world. Nothing is lost, because everything has an internal or immortal life. All those valuable records that the past had but the present has not, so far as human life is concerned, are all kept in the spirit-world, and every soul that desires to inform itself concerning those

records is at liberty so to do. They are free to all. The spirit-world is one vast public library.

Q.—[From the audience.] Is there anything in the spirit-world corresponding to our daily and weekly press?

A.—We must answer the question, Mr. Chairman, in the affirmative. This world is simply a miniature of the spirit-world, and probably before newspapers or books were ever printed upon your earth that invention was brought forth in the great spiritual realm. We should not be happy unless we could have all that we had on earth. Those who have in earth-life been interested in the newspaper business will most assuredly be thus interested when they come to our homes. We find that whenever one has a real liking for any mechanical work, he is always glad to enter the work-shops of our spiritual homes. If he is a preacher and loves to preach, he is very glad to go to our wisdom-circles and learn there, until he can come back and influence some individual here. If he is a lecturer, very likely he loves to look over the old massive volumes which we have in our libraries, and he will come back and impress some lecturer here. If a physician, loving his profession, he comes on the wings of love to earth, after having gained all the knowledge that he can, and impresses it on some fellow-man, that he in turn may do good to humanity. There is not a single part of earth but what has its spiritual. The tiniest flower that blooms upon your world has its spiritual in the Summer-Land; the little leaf has its counterpart with us; there is nothing lost. Our world is a natural world. We live, move, and have our affections the same as in earth-life.



Of Spirit Presence.

Q.—[By E. J. S.] What are the means usually employed by spirits to indicate their presence to an individual on earth? Do they produce any sensation, electrical or other-

wise, for that purpose, recognizable by their earth-friends?

A.—Spirits have various ways of indicating their presence to their mortal friends. A spirit very much in sympathy with an individual on earth, may not have the power of producing any effect upon the mortal friend, simply for want of susceptibility on the part of that mortal. Other spirits may come to their friends and indicate their presence in different ways. A spirit may be able to impress on the mind of his mortal friend a knowledge of his presence, and that friend may become fully assured that his dear spirit-companion is by his side, attending him in his earthly way. Another spirit may be able to produce an electric shock throughout the system of an earthly friend, and thus indicate his presence. Another may come with strong magnetic power and send a great wave of warm air over the system of a mortal friend; or it may be he will come with a chilling influence. Other spirits have other ways of manifesting their presence to their earthly friends. Those who inspire with gentle thought and loving action the minds of their friends on earth, may perhaps affect the most utilitarian work in the atmosphere of mortality, for they are daily influencing the lives and operating upon the minds of those they love, drawing them heavenward.

Q.—[By an investigator.] Can spirits answer mental questions? If so, will you explain how?

A.—Spirits can answer mental questions that are propounded by mortals, provided a certain degree of unity or sympathy exists between the mortal questioner and the spirit. Any one in spirit-life who is naturally in sympathy with you, who can come into close association and contact with your spirit, can very readily read your thought; so if a question arises in your mind, although you do not give it verbal utterance, such a spirit may take note of it and reply as he sees fit.

Q.—[By E. M. B.] A person with mediumistic powers has the following experience: An emanation passes to or

from the brain in rays of light. Will you give the meaning and purpose of this phenomenon?

A.—Emanations passing *from* the brain of the individual are composed of the magnetic aura or nerve-force of his own being. These emanations are exhaled from the physical organism, and are given forth in rays of light, at times, and at other times have the appearance of vaporous substance. Emanations passing *to* the brain of a mediumistic person are composed of the magnetic aura of some attendant spirit, who directs them, by the force of his will-power, to the brain of his sensitive subject and concentrates them around the mental qualities of that subject, in order to bring him under the spirit's control.

Q.—[By the same.] Many years ago, a spirit promised to communicate with me through the BANNER OF LIGHT. The promise was given through prominent mediums of Boston, Brooklyn, and lastly of Minneapolis. I have watched the BANNER for fourteen years, yet the message has never come. Will the controlling intelligence please explain, and greatly oblige an old subscriber?

A.—It very often happens that a spirit, either before or after passing from the body, determines in its own mind that it will control a special medium and manifest to earthly friends, not realizing that its magnetism may not be adapted to that of the medium selected, or assimilate with it, so as to enable it to manipulate the instrument and give intelligent communications to friends. Hence the failure, though it may have promised to do so through two or more mediums. It is very probable that the spirit under consideration has endeavored, time and again, to manifest through the different mediums who have occupied a position on *this* platform, but through the failure of understanding the psychological law of control has been unable to step into this special line of communication and make its wishes known. Evidently the same spirit might very readily control some other medium and give an intelligent communi-

cation. It is not wise for a spirit to become positive on the subject of controlling one medium, for as we have before stated, conditions and circumstances may be such that it will be unable to fulfill the purpose which it had in mind.

Q.—Are there beings who know all our thoughts and actions, and who approve or condemn us for them?

A.—We reply in the affirmative; but of course can do so only through inferential deduction. We have not the same evidence of the Infinite Mind that we have evidence of your presence, because your presence is something we can thoroughly comprehend; your spirits are spirits with whom we can meet as equals; whereas, the Infinite Spirit must necessarily be beyond us. * * That there are spirits who know everything we do, we are absolutely certain; that there are beings in the universe who can read us through and through, who know our every motive, we have no more doubt than we have doubt that we live.

Q.—How can we call for spiritual help?

A.—When any soul has a constant and earnest enquiry for truth, so soon as it becomes a fixed and immovable desire, it is like a battery set up within the soul, out of which proceed electric lines of light, that touch and question every soul that possesses the knowledge that would answer such desire, and calls them by an imperative summons to answer to their kindred brother. In this way a knowledge of the truth may be brought home to every soul.

Of Clairvoyance or Spiritual Vision.

Q.—Will you please explain the difference, if any, between clairvoyance, vision and dreams that foreshadow or present occurrences that afterwards actually take place?

A.—They are different phases of one and the same power.

Q.—Does a person in the clairvoyant state see externally?

A.—The clairvoyant sees by perceiving, and not with the natural organ of sight. It is the inner sight which takes cognizance of external things.

Q.—[From a correspondent.] Can a mesmerist, by the aid of a medium, put himself in communication with a person at a distance, read his every thought, and describe his surroundings?

A.—Yes; with the exception of reading every thought. We cannot say as that, in the case, would be done, or could be.

Q.—Can a mesmerist entrance a person at a distance, even though the person to be entranced has no knowledge of the person, or whereabouts of the mesmerist?

A.—Yes; thousands of cases will attest to the fact.

Q.—Can the person thus entranced hear not alone the mesmerist but those in connection with him?

A.—Yes.

Q.—Can all persons become clairvoyants, in the common acceptance of the term?

A.—They are all clairvoyants, whether they will or not. Every soul is gifted with clairvoyance. The gift may not be exercised so that you are conscious of it, but you have it, nevertheless.

Q.—When the spirit of a clairvoyant leaves the body and goes to the spirit-realm, may it not see the actual spirit bodies as they exist?

A.—Certainly; it is seen under spiritual conditions, but not under physical conditions. Clairvoyance may be called the telescope of mind. It reveals to your human senses what physical senses under ordinary conditions could not see. By the use of the telescope you behold distant planets. You do not know that they exist without the use of

the telescope. By and through clairvoyance, the soul be holds disembodied spirits and communes with them.

Q.—Do clairvoyants and mediums retain and exercise the same or a corresponding power in the spirit-world as they have here?

A.—They do, only the power is largely increased by the change.

Q.—[By E. D. B.] When a medium is so developed as to be able to see, while the natural eyes are tightly closed, many beautiful and greatly refined colors, tints, and a great variety of beautiful symmetrical figures, landscapes, flowers, spirits, etc., in a soft clear light—the *scenes constantly changing*—is kaleidoscopic vision the most proper name for the same, and do attending guardian spirits conduct said changes?

A.—Such a condition of clear sight denotes the possession of clairvoyant powers of a high order. We should not generally call it kaleidoscopic vision, although there is no objection to the possessor doing so; we should call it independent clairvoyance; that is, the spiritual perceptions are so developed as to take cognizance of what is passing around and usually invisible to mortals. Sights, sounds, colors and vibrations in the atmosphere exist all around you, but they are imperceptible to the external senses. One whose spiritual perceptions are highly developed, or are very keen, may be able to take cognizance of such surroundings, and thus to have his brain impressed by them, as must be the brain of the one referred to in the question. Such clairvoyant powers may be under the watchful guidance and guardianship of attendant spirits, or they may be exercised independently of any particular spiritual intelligence. Probably they are developed, operated upon and strengthened by attending spirit-guides; but it may be a matter of choice with those guides, whether, after these powers and senses have been unfolded, they will remain in contact with the sensitive and take charge of his organism,

or whether these clairvoyant perceptions, spiritual sensations, will arise and exist in the individual alone, independent of watchful spiritual guardianship. We affirm that every individual possesses a sixth sense, one not recognized in physical life—it is that of spiritual perception—and not only does this sense apply itself to the spiritual vision or eyesight, but it is a part of every sense in the individual: perception meaning, to our minds, something more keen and far-reaching than simply the word sight or clairvoyance; the spiritual perception being able not only to take cognizance of objects in the spiritual atmosphere, but to perceive the presence of objects, persons or conditions independent of the use of the spiritual eye, to hear sounds and retain impressions that are not usually retained or comprehended by the mortal senses.

CHAPTER II.

Of God, Deity, Jehovih.

Q.—Is the personality of God visible to spirits? and if so, how does he look?

A.—Yes, the personality of God is visible to spirits, and that personality is represented through all the various forms that make up the different conditions of life. We see God in the flower, we see him in the storm, in the starlight, in day and night, in the saint and the sinner, in all things this personality is represented, but in no other way.

Q.—Did God ever talk to anybody?

A.—Yes, I hope so, and I so believe. At any rate, God talks with me through the falling waters, through the rustling leaves, through the storm, through the starlight, through all the manifestations of his scripture-book of

nature; but most of all, best and highest of all, through human life.

Q.—What is God essentially?

A.—Everything. Essentially you are God, I am God—the flowers, the grass, the pebbles, the stars, the moon, the sun, everything is God. Now that may seem to be a very material idea of God, but in reality it is not. If you can show me where God is not, then you can force me to believe that God in essence and God in form is not everywhere present to our understandings. God to me speaks through the water and the dry land; through the skies, through the flowers, through the mountains and the valleys. I cannot understand God as existing outside of Nature.

Q.—It is said his eyes are over all the works of his hand. Has he eyes except in the work of Nature?

A.—There is a great many things said which are very foolish, and had better be unsaid. Yes; God has eyes everywhere, because life is everywhere. We are related to all things in existence, and the soul perceives this relation. There is no need of external organs of sight. The soul sees by perception, and I believe that God sees by perception. Your old idea of a personal Deity presupposes the existence of eyes, of ears, of hands and feet, and, in fact, of all the organs of the body. But when you conceive of God as a great, mighty essence, pervading all forms and having all forms for its own, then you will conceive of an infinite God, and not one that is finite. Your personal God would be so thoroughly finite that he would not answer the demand of even one soul.

Q.—Do you entertain the idea that God is essentially life and love, and that life and love exist as two creative forces?

A.—Yes; that is true, absolutely true.

Q. In what sense are we made in the image of God and after his likeness?

A. Man is made in the image of God simply because he

holds within his physical form all the elements that exist in the universe. There is nothing, no kind of life that man in the physical does not hold within himself. He is a microcosm of all beneath him, and stands as the crowning glory of creation. In this sense, and in this alone, may he be said to be created in the image of God. Because created in the image of all things beneath him, he represents all things, holds all things, embraces everything. In this sense is he in the image of God.

Q.—What power originated matter?

A.—It would be absolutely impossible to define the power that originated matter. I believe matter to be eternal, coexistent with its divine source. These abstract questions it is very hard to answer. We behold the source of matter in all matter. We find no point where matter was not, no starting epoch. Go back as far as we may, and still matter is. And the same inherent power that controls and supports matter, and lives in matter to-day, has always done so.

Q.—Tell me, O my Creator, whence came life? This unseen within me, that is conscious of being? Tell me how all the living came into life?

A.—Jehovih said: Because of MY PRESENCE quickened I into life all that live, or ever have lived. By virtue of my Presence created I the seen and the unseen worlds. Each and every living thing created I new upon the earth, of a kind each to itself, and not one living thing created I out of another. [Oahspe.]

Q.—Shall we see God after death?

A.—Think not that great wisdom cometh suddenly by dying; in thy early entrance into the *es* world thou shalt be easily deceived. For which reason thou shalt school thyself every day of thy life that thy Creator only is thy God; and that Him thou shalt never see, as thou seest a man or an angel; but that Him also thou canst see every day in the glory of his works. [Oahspe p. 795.]

Q. Who is Jehovih?

A.—Jehovih, is The Everlasting Being whose person is the spirit and substance of all things. [Oahspe.]

Q.—Is the Deity a being, or is he a principle pervading all Nature? If the latter, why do you address him as a being, in the invocation?

A.—That our God is a personal and also an impersonal God, is equally true. Since the God-power or God-life is everywhere, I believe in the worship of all that is worthy of worship. If it is the flowers, let us worship there. If it is the human soul, let us worship there. If it is a lofty thought, let us worship there. Wherever we see anything, or perceive any state, either of mind or matter that is worthy of worship, there we should worship. All Spiritualists, I believe, consider God to be an infinite principle pervading all forms, occupying all space. I believe this. I have seen nothing during my life in the spirit-world to cause me to believe otherwise. I did not believe it when here. But the Book of Life hath been so widely opened to me since death, that I can come to no other conclusion than that God is a principle, pervading all forms, and occupying all space. God is in the atmosphere, and is the atmosphere. God is in the sunlight, and is the sunlight. God is the sun and the shadow. He is everything, and is in all places. It is absolutely useless to endeavor to confine God to any particular place or state of being, for could we do that we should rob God of the God-power. We should at ones chain this great eternal principle, this infinite life, to finite space. We should at once bring it down within the scope of human analysis. And I for one am glad we cannot. But we have been so in the habit of addressing this Deity, this Power of Life, as though it were a man or woman, a personality like ourselves, that it is very hard to change our course: and indeed it would not be well for us so to do, because as I before remarked,

our God is a personal God, and therefore it is proper that we should thus address him.

Q.—In accepting God as a principle instead of a person, will the controlling spirit tell us that which we should love with our whole heart.

A. Everything that is lovely, that appeals to your highest sense of the beautiful and true. Love a good act with all your soul, for it is of God; love a divine thought, love everything that will aid you in climbing up the hill of life; love everything that will make you better—everything that appeals to your highest conceptions of good.

Q.—Shall we ever see the divine power who guides us?

A.—Yes, all the time, every day of your lives; you may see it here (in the flowers) most beautifully manifested. The divine life appeals to your love of beauty, talks to that sense of the soul which admires the beautiful, and that sense responds to this external manifestation. The good God dwells in the flower just as much as he dwells in the soul. If you can tell me where God is not, you can tell me what the angels have never dared to tell.

Death, or Spirit Birth.

Please give the mode of birth into spirit-life. Is the newly born spirit a spontaneous presence to his spirit friends, or is it a gradual process?

A. When the last particle of magnetic life has been separated from the animal body, then the spirit body is thoroughly and well formed. It is a distinct, objective intelligence to all other spirits.

Q.—When the breath leaves the body does the spirit retain it?

A.—The spiritual body leaves the natural body by slow and distinctive processes, if it leaves naturally, and it sometimes happens that it has partial control of that body for

hours after the body has ceased the function of breathing.

Q.—[By G. F.] A young woman, after a long, painful illness (consumption), died. For an hour or more *previous* to the spirit leaving the body, and for some considerable time afterwards, the room was filled with a beautiful perfume, which was noticed by all present, and no one could account for it. Please explain.

A.—We can not explain this particular case, not having come in contact with any spirit who was present, but the phenomenon was undoubtedly of spiritual origin. Spirits may have brought quantities of flowers from the other world, and surrounded the inanimate form of the departed with those blossoms, or what seems to us to be the most probable, the perfume noticed may have emanated from the spirits themselves, who were present at the hour of dissolution to welcome and bear away the new-born spirit. Understand us, when we make the assertion that spirits of an exalted degree emit from their persons a fragrance, a perfumed emanation, which, under certain circumstances, may be plainly discernible by mortals as well as by those spirits around them. All spirits and all mortals emit from their persons emanations; they are surrounded by a magnetic aura which passes through their being and envelopes them. This emanation has an odor of its own. Those who are crude, undeveloped, vicious, so to speak, in their natures, emit an odor which is intensely disagreeable and foul; those who are very high and exalted, spiritual in their tendencies and habits, emit an odor which is delightful to the senses, sweet and delicate. There are all sorts of odorous emanations between the two extremes of which we speak, consequently it may have been that those spirits who gathered to welcome the new-born soul, emitted such a powerful fragrance as to fill the atmosphere and become perceptible to the senses of those in mortal form.

Q.—[By E. B.] What are the feelings, in general, of

the dying—those who have led good lives, and those who have not?

A.—Death in itself, as a physical process of nature, is not painful, although when death really attacks the mortal system it causes the muscles to contract, and therefore a sympathizing friend standing by might fear that the dying one was suffering intense agony. Those who have gradually succumbed to the influence of some powerful anæsthetic, such as ether or chloroform, may understand something of the sensations which occur to one who is passing through the process of dissolution. Those who have lived good lives, and those who have done wrong, as your correspondent states it, alike feel the same painless change, so far as the physical is concerned, stealing over them; but if the mind is strongly exercised through fear or any fear or any other strong emotion, then, of course, the spirit will suffer in consequence.

Q.—Do you think a soul can reach a point where it is impossible to reform? In other words, is it possible for a soul to wither, like a flower, and die?

A.—Spiritualism teaches of eternal progress for the soul of man; and while it admits that a soul may, for a time, seem to be at a standstill, and appear to be so sunk in degradation to know nothing of, nor feel the inspiring influence of goodness and right, yet it also affirms that such a soul cannot always remain in its degraded condition. We know of no point or state which a soul may reach that will not allow it opportunities for elevation or unfoldment. We do not think it possible for a human soul to wither or fade out from existence. It is our belief, based upon the teachings we have received from higher sources, that the human soul, individually, is always a spark from the Divine Fountain of all Life and Intelligence, and is indestructible, co-eternal, ever existing, and that it is impossible for any part or portion, or any emanation from that fount of life and power, to be extinguished or blotted out; consequently we

do not think it possible for any soul, however low in aspiration it may seem to be, to fade out and die. We do not think it possible for a human being in soul-life ever to come to a condition whereby it is impossible to reform. But we do teach and believe that there are ever open to the spirit of man opportunities and facilities for improvement, for growth, for soul-progress, and that a spirit sunk in degradation and crime will yet feel stirring within himself impulses and aspirations that will lead him on toward light, happiness and peace.

Of Mediums and Mediumship.

Q.—What constitutes a person a medium?

A.—A medium is simply a body that is sensitive to the od forces in the universe—forces which you do not thoroughly understand—those that have not come within the sphere of human science; those with which human science has not yet dealt. A medium possesses a peculiar quality of magnetism and electricity. The nervous system is generally very finely attuned, and it is constantly receiving from the external world, and as constantly throwing out. There is a peculiar atmosphere, mental and physical, surrounding every well-developed medium, and whoso can enter that atmosphere, becomes at once in *rapport* with the medium, and whoso cannot enter it, cannot by any possibility come into *rapport*, and are shut out as virtually as if there were a wall of fire between them. Mediums are, in other words, sensitive subjects, not only to the action of mind in the body, but to mind out of the body; and particularly sensitive to mind out of the body. The elements used by disembodied spirits are found pervading the nerves. This subtle force that brings the departed spirit into communion with those still in the body, is the life principle of the nervous system. No kind of physical training can

create it or change its inherent properties. The power that is within may be brought to the exterior, but it is essentially the same. And they who tell you that they develop mediums, or make or change them, tell you what is wholly unsound. It matters not where the teaching comes from. Nature and the science of life determine it to be unsound.

Q.—Are mediums unconscious when entranced?

A.—Sometimes they are; sometimes they are not.

Q.—[From the audience.] When a medium is under control, does the spirit simply impress the thought upon the brain of the medium, to be conveyed in the medium's own language, or does the spirit also furnish the words.

A.—If the control is absolute—perfect in all its parts—then not only the ideas are given, but the language; but the general rule is, to impress the ideas upon the sensitive brain of the medium, and then to excite the vocal organs, and they give expression to these ideas.

Q.—Through *this* medium, do the spirits use their own words, or do they simply give the idea, and leave it for the medium to clothe them with words?

A.—They give not only their ideas, but their words; but it should be understood that no spirit can exceed the natural faculties or powers of the medium, therefore a Socrates can be so far a Socrates in communicating to you as the medium you furnish will allow—no further.

Q.—Then I should say one medium could not be capable of giving correct information from different individuals.

A.—Not always; the reliability of spiritual manifestations, as of all the manifestations of Nature, depends upon proper conditions. If these conditions are all that is necessary to the evolvment of a perfect truth, you will get it. If they are not, you will be likely to get something that is unreliable.

Q.—In controlling this medium do you possess the body, as the spirit of the medium possesses it in her normal condition?

A.—No. That is not necessary. I surround the body. I obsess it as the musical performer obsesses the musical instrument. The instrument gives forth no sound unless the musician is there and playing upon the instrument; so with regard to this control. I surround the subject, and in surrounding her I create an atmosphere peculiar to myself, which is in nearly all respects unlike her own; therefore, she finding it not at all in natural harmony with her, generally retires, goes forth into the outer spirit-world, and becomes cognizant of scenes in that world. Sometimes it becomes necessary to become thoroughly absorbed in the body. Then the mental atmosphere is created within, and not without. I act then from within. But in this case I act as the musician would act upon the instrument. I surround the entire body. It is under my perfect control.

Q.—Then if the spirit of the medium does leave the body entirely, how long a time elapses that the body is devoid of spirit?

A.—It may be devoid of intelligence, or conscious existence, for a second, hardly more. All things are so nicely arranged that there will be no intermediate time, or scarcely any; perhaps like the passing of a breath, but nothing more. I want you to distinctly understand that the animal life that is in activity belongs entirely to the animal form. That is distinct from intelligence. All the animal functions may be performed perfectly and harmoniously when there is no intelligence. Of that you are well aware. But I am speaking now with regard to the amount of time that will pass by the spirit here in unconsciousness. I say it may be like a passing breath, but a second of time.

Q.—By A. Crawford, of Memphis, Tenn.: I have noticed in the "Banner" that the question has been asked, "What becomes of the spirit of Mrs. Conant while other spirits are giving messages through her mediumship?" The answer has been that her spirit was absent among friends, or wherever it was attracted. If that is true, then I have

been and am still laboring under a great mistake regarding the nature of the law governing mediumistic control. My impression *was* and *is* that the spirit *never* leaves the body till death, (so called,) but that the control which is exercised over the medium by the spirit, is upon the same principle of the control a psychologist exercises upon his subject, viz. *not* by driving the subject's spirit from his body and taking possession of that body *himself*, but by bringing that spirit under his control, so that the operator's will, thoughts and feelings become the will thoughts and feelings of the subject. If I am wrong in these views I should be happy to have my error shown to me in a manner that may convince me.

A.—It is very often the case that mediums are controlled psychologically; and it is often the case, also, that mediums are controlled by the absolute departure of the conscious life of the indwelling spirit. But there is not an entire separation. The animal life remains, and all the functions of the body are controlled by that animal life. The foreign spirit who possesses the organs for the time being, acts upon the nervous system and upon the centre of that system; but always in conjunction *with* that animal life. There have been instances, well authenticated, wherein the spirit of the medium has manifested many thousands miles from this place—positively manifested as a distinct, tangible intelligence. Again, there have been times when the indwelling spirit seems to sleep, when a veil of unconsciousness is thrown over it, and it retires from the scenes of outer life within itself, and remains in that condition until the more positive spirit informs it that it must come again into outer earthlife, performing its duties there. Your correspondent has, in many respects, very correct ideas in regard to certain phases of mediumship; but there are as many phases as there are conditions and circumstances and mediums to be acted upon; each one differing from every other one.

Q.—Are we to understand that this response is from Mrs. Conant in a heightened or exalted state, or is it from some other, some foreign intelligence?

A.—It is from him who was called Theodore Parker when here, and from no one else. Do not charge upon Mrs. Conant or Mr. White or any other Mr. or Mrs., what I am alone responsible for.

Q.—Are we not to understand that in all cases of this apparent separation of the spiritual from the material body, the spirit is still connected with the material by an electric cord, by which it has the power to return? And if that were by any chance separated, would not death ensue? In the *apparent* absence of the spiritual body, is not the connection with the material body still preserved?

A.—This is claimed by every returning spirit—always held as true. No one has ever told you with truth that there is a distinct and positive separation between the spirit body and the body natural, except at the hour of death. Then that extreme separation takes place, and there is no return—not to that body. It is a radical, distinct change, but the spirit can go forth at will and wander through universes, even while it is attached to the mundane body; but the attachment is not severed, for if it were, the body material would come under another phase of law, therefore there would be a separation. The spirit does not absolutely separate itself from the body till at death. It may go forth and roam over distant worlds, but there is no separation, and yet the spirit is just as free while it holds its relation to the body as it ever will be. You will all learn this truth sooner or later.

Q. We are to understand that the involuntary action of the animal functions of the human body is kept up?

A.—Always, certainly. All functional life is properly and harmoniously sustained, otherwise death would ensue. There have been many instances upon record where the spirit in going off from the body has produced upon it such

a deep and death-like trance, that the friends have supposed the body was dead, indeed, where the body has been buried, in which case, of course, the separation has been made complete. But generally the body is left in a harmonious state—generally in a state of animal repose—its functional life is not infringed upon, not at all.

Q.—What are the best means of deepening our intercourse with the intelligences of another life?

A.—They are legion. In the first place a certain kind of faith is necessary—not that which lays down reason, but a faith that, if you ask, you shall receive. Then, when you do receive, seek to analyze what you receive; put it into the crucible of reason; see what it is worth, and appropriate it for what it is worth; live in harmony with Nature's laws as much as possible; do not overtax the brain by overtaxing the stomach; do not overtax the stomach by overtaxing the brain; keep a well-balanced physical system, if possible. They who ask for spiritual food generally receive it sooner or later. By asking, I mean you shall send out a desire, an earnest, honest desire to know more concerning the other life, and the inhabitants of that other life will catch the note and will be sure to answer it.

Q.—Some think the spirit may, under proper conditions, so far leave the body as to associate with disembodied spirits, and with them decide upon the course it shall pursue while in the body; just as a member of a corporation may agree with his associates to pursue a particular course when he arrives in a specified locality; and that the spirit may return to its body for the purpose of being used by its associate spirits to carry out the designated course, knowing that it will then be unconscious of its compact, and possibly very much dissatisfied with its condition. Can the controlling spirit give us any light upon this subject?

A.—There is a wonderfully beautiful truth underlying this subject. That the soul is free to associate with its friends who have passed beyond this rude state of matter, is an absolute,

well demonstrated truth. That it can make or break contracts in the other life is also a truth. Now, in the case of every medium, every spirit who may desire to take possession *pro tem.* of the physical body, first consults the soul who owns or has legitimate control of that body; but a knowledge of that consultation is not projected into the outer senses, therefore the medium in this life knows nothing about it. But nevertheless this contract is made: Will you give me control of your physical life for so long a time? Yes or no? Sometimes the foreign spirit being repulsed, controls against the will of the indwelling soul and then there are not those harmonious conditions that would ensue under other conditions—what you would call reliability in spiritual manifestations.

Q.—If we earnestly desire a spirit friend to manifest herself in some way, shall we be likely to have a manifestation by sitting alone, evenings, quietly?

A.—Certainly not, unless the sitter has the power requisite for such a manifestation. You might as well expect to receive a telegram from Europe without complying with the usual means.

Q.—Does singing help spirit manifestations?

A. When thou sittest in communion with angels do so reverently to thy Creator; and the members of thy circle shall pray unto Him, or sing songs of praise and glory unto Him and His works. Nor shalt thou habit thyself to sit with such as do not this reverence to Jehovah.

Be not long faced or melancholy with doleful songs, but rather cheerful like the birds that sing unto their Creator? And let thy speech be respectful and relating to spiritual things. Learn thou from them of the places they inhabit in heaven and the manner of their occupation. [Oahspe.]

Q.—Do spirits of higher spheres communicate directly through an earthly medium?

A.—Sometimes they communicate directly, but this is not often done. They sometimes employ many hundreds of

spirit media as intermediates—sometimes not more than one—then sometimes they come directly to the earthly media.

Q.—Can spirits in the other world exercise their power to make people do wrong?

A.—They certainly can, and do exercise that power very largely.

Q.—Cannot good spirits also exercise their power to make them do right?

A.—They certainly can; but if the propensity to do wrong exists in the subject used, that propensity will be very likely to attract to itself a similar evil. Therefore the battery would be complete and the undeveloped spirit would gain perfect control.

Q.—Will the spirit controlling please inform me what causes the raps that the mediums call spirit-raps?

A.—These raps, or sounds, are electrical concussions. They are produced by an aggregation of electrical force, and the condensation of that force, by being passed through the medium, and again brought in contact with form or gross matter. For example: I wish to make a rap, or sound, upon this table. I can gather certain electrical powers from the atmosphere, or, perhaps, from your different bodies. I shall pass them through the condenser, or medium, and then give them out and send them by the force of my will upon this table, if I desire to make a rap there; upon the ceiling, if I desire to make a rap there. When the electricity so sent out meets with the electricity residing in the atoms of the object it meets or reaches, then a concussion takes place, and the sound reaches your ear.

Q.—How is it that the letters are not always answered correctly? .

A.—It often happens that the contents have no soul, therefor it is not easy to answer such. Again, it often happens that those who are called upon to answer letters at this place cannot come in *rapport* with either the subject

presented or with the medium. It is possible they might come and do exceedingly well at a second trial, but it is not always possible at the first trial, perhaps not at the second or third. There are various obstacles in the way of giving perfect answers. And quite as much darkness lies upon your side as upon ours. Indeed, oftentimes a great deal more. As it was remarked here by the person who was in control at the time—a short time since—something like this: “Mrs. B. asks, Shall I marry Mr. C.? Mr. C. asks, Shall I be successful in this undertaking? Had I better go to Colorado? Shall I be successful in mining operations? Shall I abandon this business and take up another?” Oh, monstrous idea! and then complain because the spirits do not give you satisfactory answers! Nine times out of ten they are ashamed to come answering such questions, and decline.

NOTE.—The best mediums, to consult, also, are those who talk least about themselves, their great exploits, or their mighty controls with high sounding names! Those who quietly and modestly communicate what intelligence or power they receive, and, when doing good in this way, gratefully attribute their success to its rightful source, are most worthy of public confidence and support.—[EDITOR.]

Q.—Does it always immediately attract the attention of a spirit to think earnestly of them?

A.—Not always immediately. Sometimes the thought of the spirit dwelling in an earthly form is taken up and carried on through very many distinct spirits before it reaches the one you desire it to meet. Sometimes it reaches them very direct.

Q.—If we sincerely and earnestly ask the assistance of spirits in works of art, mechanism or study, can we be sure of receiving it?

A.—No; because there are some organisms that they cannot aid in that way, while there are others that they can aid largely.

Q.—Do the spirits in their communications ever make mistakes?

A.—That is a fact apparent to all who have anything to do with them. Being fallible, like yourselves, it would be very strange if they did not sometimes make mistakes.

Q.—How then are we to detect the true from the false?

A.—Just the same as you would detect the true from the false here, among yourselves.

Q.—Can one become clairvoyant during sleep, who is not aware of being so during his waking hours?

A.—It is frequently the case that when the bodily senses are hushed in quiet slumber the spiritual perceptions gain the ascendancy, and one may not only exercise clairvoyant and clair-audient but other spiritual powers, of the existence of which he is unaware in his waking hours.

Q.—In sitting for development as a writing medium, how often and how long should one sit? And should he sit *with* some one, or alone?

A.—In sitting for development as a writing medium, one should do so about three times per week, from sixty to ninety minutes at a time. It would be better, perhaps, to have a sitting with some harmonious, susceptible friend, one who is congenial, and whose magnetism assimilates with that of the one desirous of developing medial powers. Early morning is a most favorable time, say between six and eight o'clock, but if this hour is not convenient, between nine and eleven at night will be the next best time for the unfoldment of mediumistic powers.

Rules to be Observed at Spiritual Circles.

Only sincere earnest seekers after truth are welcome.

Come then with clean hands, kind hearts and pure thoughts.

Make yourselves attractive to good spirits and they will gladly come to you.

Let them come in their own way.

Don't demand names the first thing.

Don't feel that you would like to grab the spirit-forms. Such thoughts strike your spirit friends, and drive them away.

Don't be too suspicious or you will be suspected and avoided, or deceived. Remember that like attracts like.

Don't be over-anxious, but wait quietly, patiently, reverently, and you will get all the evidences of spirit presence and identity that it is possible to give you, and in the end be abundantly rewarded.

NOTE. The above rules were submitted to the guides of W. J. Colville and fully approved by them. In a subsequent lecture the same authority expressly disapproved of sitting for development in miscellaneous companies, or in dark, crowded and ill ventilated apartments, as injurious to health and to spiritual growth.

Small family circles held at regular intervals, in subdued light, at stated places, never admitting other than invited guests, were expressly commended. [EDITOR.]

NOTE.—One of the best kinds of mediumship, is that in which higher spirit intelligences, (or the Great Source of all intelligence,) impress ideas, thoughts, and inspiration to act, upon the sensitive mind. This kind of mediumship is within the reach of every person. But it comes, only, in answer to earnest aspiration, or prayer; and will do much for individual as well as for national growth and unfoldment.

As spirit Faraday says:

"Only by the power of truthful ideas upon the minds of the race, can redemption from evil be secured; and those who contribute to this work are the real saviors of mankind."—[EDITOR.]