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"KNOW THYSELF."

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PSYCHIC STUDIES,

SPIRITUAL SCIENCE,

AND

"THE HIGHER ASPECTS OF SPIRITUALISM."

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PRICE, \$1.25, POSTAGE PAID.

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ALBERT MORTON,

EDITOR AND PUBLISHER

210 Stockton Street,

San Francisco, Cal.

Mrs. C. M. Case -

## DEDICATION.

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The writer dedicates this little book to one who watched its unfoldment with interest, and encouraged him with her appreciation of his desire to awaken an interest in

"THE HIGHER ASPECTS OF SPIRITUALISM."

To a noble, self-sacrificing woman, who (believing that there is no higher or more useful earthly position than that of a medium through whom elevated spirits can comfort the sorrowing and alleviate the sufferings of humanity,) expresses her belief by her "daily walk and conversation,"

MY BELOVED WIFE AND CO-WORKER, EUNICE C. MORTON.

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## ALFRED RUSSEL WALLACE, LL.D.

DR. WALLACE was born at Usk, in Monmouth, January 8, 1822, and was educated as a surveyor and architect, a calling he pursued until 1845, since which time he has devoted himself exclusively to the study of Natural History, and in this department of research he now stands without a peer. Dr. Wallace commenced the exploration of the Amazon and Negro rivers in Northern Brazil in 1848, spending four years in obtaining numerous vocabularies of Indian tribes, and in making extensive collections in ornithology and botany, which were mostly lost at sea. He returned to England in 1852, and published a work entitled "Travels on the Amazon and Rio Negro, with remarks on the Vocabularies of the Amazonian Languages," and shortly thereafter, a work entitled "Palm Trees of the Amazon and their Uses." He then devoted eight years to explorations in the Malay archipelago, especially the Moluccas, Celebes, and New Guinea. It was during this period that he arrived, independently of Charles Darwin's researches in the same direction, at a theory of natural selection, which he embodied in a paper sent to Sir Charles Lyell, "On the Tendency of Varieties to Depart Indefinitely from the Original Type," which was read before the Linnean Society, July 1, 1858. At the same meeting was presented Mr. Darwin's paper "On the Tendency of Species to Form Varieties," etc. Although these papers were presented simultaneously, both writers having arrived at similar conclusions independently, the theory of Natural Selection is generally known as Darwinism.

He brought from the East Indies in 1862 more than 8,000 birds and more than 100,000 entomological specimens. Several years were next devoted to arranging and classifying this vast collection. In 1869 he published "The Malay Archipelago," etc., in two volumes. He also presented many papers to the Linnean, Zoological, Ethnological, Anthropological, and Entomological Societies, some of which were collected in a volume, published in 1870, entitled, "Contributions to the Theory of Natural Selection."



solved problems of humanity, while modern science instead of clearing up the difficulty and giving us renewed hope, either ignores the question altogether, or advances powerful arguments against the affirmative reply. Yet the ultimate decision arrived at, whether in the negative or affirmative, is not wholly of vital interest to each of us individually, but is calculated, I believe, to determine the future welfare or misery of mankind.

If the question should be finally decided in the negative, if all men without exception ever come to believe that there is no life beyond this life, if children are all brought up to believe that the unhappiness they can ever enjoy will be upon this earth, then it seems to me that the condition of man would be altogether hopeless, because there would cease to be any adequate motive for justice, for truth, for unselfishness; and no sufficient reason could be given to the poor man, to the bad man, or to the selfish man, why he should not systematically seek his own personal welfare at the cost of others.

The well being of the race in the distant future, set before us by some philosophers, would not certainly influence the majority of men; more especially as the universal teaching of science is that the entire race, with the world it inhabits, must sooner or later come to an end. "The greatest good to the greatest number," that noble ideal of many philosophers, would never be admitted as a motive for action by those who are seeking their own personal welfare. The scoffing question, "What has posterity done for us?" which influences many men even now, would then be thought to justify universal self-seeking, utterly regardless of what might happen to those who come afterwards. Even now, notwithstanding the hereditary influences, the religious belief, and religious training in which our characters have been molded, selfishness is far too prevalent. When these influences cease altogether, when under total incredulity, and with no influences whatever leading men to self-development as a means of permanent happiness, the inevitable result will be that might alone would constitute right, that the weakest would always and inevitably go to the wall, and that the unbribed passions of the strongest and most selfish men would dominate the world. Such a hell upon earth as would thus be brought about will happily never exist, because it would be founded upon a false-



hood, and because there are causes now at work which forbid the disbelief in man's spiritual nature and his continued existence after death.

Let us, then, consider what is the nature of these causes and influences, and how it has happened that earnest scientific seekers after truth are so often the advocates of a disbelief, which, if it became universal, and if founded on truth, would be so disastrous to humanity.

Until the last century the bulk of civilized mankind implicitly accepted the belief in a future life, and in the essential spiritual nature of man. Now the most advanced thinkers reject it as not founded on evidence, as incredible, or even impossible. A considerable portion of the more intelligent among working classes adopt their teachings. What is it that has brought this about?

The belief in a future life has been bound up with, and perhaps even rested upon, the belief in the existence and occasional appearance on earth of spiritual beings, of the spirits of the dead, and of such popular phenomena as ghosts, visions, warnings, premonitions, etc. Belief of this nature prevailed almost universally up to about two centuries ago, when they came to a comparatively sudden end, and have since been treated by the educated in general as fables and superstitions; and this view has become so general and so ingrained that many people will not allow that the question is even open to discussion at all, even to admit the possibility of such phenomena as actual facts, but consider it the mark of ignorance and degrading superstition. This almost sudden revulsion of feeling (for it is mere feeling, not belief founded on knowledge and inquiry) may be, I think, clearly traced to the current action of two powerful causes; one of them the witchcraft mania of the middle ages, the other the rise of physical science.

The witchcraft mania which prevailed the whole of the middle ages grew in intensity and horror, until it culminated in the sixteenth and seventeenth centuries, during which thousands and tens of thousands, perhaps even hundreds of thousands of persons, most of whom were perfectly innocent and many of them far wiser and better than their accusers, were tortured and massacred in the belief that they had held actual personal communication with Satan. The whole religious world was permeated with the belief in diabolism,

so that any accusation was sufficient to cause a person once arrested as a witch or wizard to be convicted. Innocent men, women and children by thousands were thus murdered to satisfy the craving after the excitement of demoniacal revelations that then prevailed. Some who visited the sick and healed them were accused of effecting cures by satanic power, and burned as witches. The horror, the wickedness, the superstition and absurdity of many of these witchcraft persecutions naturally led to a reaction among intellectual and humane people. They saw that much of what they believed was certainly false; they too hastily concluded that there was no truth underlying, and it was at this very time that all these horrors were being perpetrated, that the sun of modern science rose and shed its splendor over the world. Galileo, Copernicus, Harvey and Bacon, Newton and others were then investigating the phenomena of the material universe, while Berkeley and Descartes were laying the foundation of a skeptical philosophy; men's thoughts were being led away from superstitious horrors to the contemplation of nature and of the human mind; and then witchcraft, with the very groundwork of belief in the spiritual and future immortality of man, became branded as unclean and superstitious.

Mr. Lecky, in his important work on "The History of Rationalism in Europe," says that this change of opinion was not founded on evidence and reason, but merely on feeling and impulse. He admits that the facts and arguments were alike in favor of the beholders of the reality of the phenomena of witchcraft. Such men as Glanvil, Dr. Henry More, and Robert Boyle, the most illustrious scientific man of his age, with all the judges of England, including Lord Hale—men who had all of them either personally investigated the facts or carefully weighed the evidence—were met only with ridicule or with the weakest show of argument. When judges refused to convict and punish witches, the whole subject dropped out of the sight and knowledge of the intellectual world.

There is another very interesting and important reason why there was, or appeared to be, a sudden cessation of the witchcraft phenomena. Witches, in our opinion, are persons who are peculiarly gifted, and what we now call mediums, and who during at least three or four centuries were systematically persecuted and murdered. The result was that all having these peculiar gifts were exterminat-



ed out of the world, and the natural result was that the phenomena of which they were the cause, or mediums, ceased to exist, till a fresh crop as it were of these peculiarly gifted individuals had grown up.

Now, since that time science and man's command over nature have advanced with giant stride, while philosophy has sounded the depths of the universe, and has found no standing ground of the supernatural. Heat and light and electricity have been traced to the motions of the molecules of matter ; even vital forces, the forces upon which depend the growth and motion of the organic world, have also been shown to be transformations of that energy which has been traced back to the molecular motion of matter. This dependence of life itself upon matter has produced in the existing generation of scientific men a frame of mind which finds no place in nature for spirit, and which believes that matter in motion, the very molecular matter which we see and feel and weigh and measure, comprises the whole universe, is the source of all the forces and all the manifestations of life that exist or that can possibly exist.

This skepticism is so widespread that it pervades the churches themselves. Bishop Colenso and Charles Voysey are but the extreme wings of a body of intelligent clergy, who do not believe in miracles as a scientific fact.

Science has penetrated so far into the mysteries of nature without finding spirit, that it cannot believe that spirit exists ; while physiologists who have traced every manifestation of mind and brain work are unable to believe in the possibility of any mind without a corresponding material brain. It is in the midst of this nineteenth century world of thought, a world which is either grossly materialistic or pantheistic or idealistic that modern Spiritualism has fallen like a thunderbolt from a clear sky, emphatically demonstrating the action of mind without any material mind, and the exertion of force without any material body, and that by means of a vast amount of constantly recurring facts, which have forced themselves upon all classes—men of science, men of business, men of religion. It is in the most materialistic epoch of the earth's history, in the midst of a society which prides itself on discarding all superstition, and basing its belief on the solid foundation of physical science, that this

new and unwelcome visitor has intruded itself, and maintained a vigorous existence for more than thirty years ; has made its way into every civilized country in the world, has an extensive literature, a large number of papers, and hundreds of organized societies ; counts its converts by millions in all kinds of society, among the crowned heads and aristocracy, and those who occupy the highest ranks in science, literature and philosophy, as well as among the masses ; while in hosts of individual cases it has done what no religion has been able to do, convinced the skeptic and the agnostic, and the hard-faced materialist, of the reality of a spiritual world and of a future life.

Considerable acquaintance with the history and literature of this movement—in which I have myself taken part for twenty years—has failed to show me one single case in which any man who, after careful inquiry, has become convinced of the truth and reality of the spiritual phenomena, has afterward discredited it or regarded it as a base imposture or delusion. And it must be remembered that as a rule all educated, and especially all scientific men come to the investigation of this subject with a very strong prejudice against it, as being almost certainly based on credulity and fraud, which they will easily detect and expose. This was the frame of mind with which the inquiry was begun by Prof. Hare, the first American chemist of his day ; by Judge Edmonds, one of the most acute and truth-seeking of American lawyers ; by the honorable Robert Dale Owen, a most intellectual and philosophical materialist ; by Mr. Crooks, one of the first chemists of the present age, and by scores of others that could be named. These men all devoted not a few hours, or days, or even weeks to a hasty examination of the subject, but many years of patient inquiry and experiment ; and the result in every case that the more thoroughly the subject was inquired into, the more able and intelligent the inquiries, the more seriously do its foundation facts and main doctrine become established.

Its whole course and history, therefore, proclaimed it to be neither imposture nor delusion, nor the survival of the beliefs of savages, but a great and all-important truth.

I will now briefly enumerate the varied phases of the phenomena of Spiritualism, and will then consider what is their bearing on the doctrine of a future life.



The phenomena may be broadly divided into two groups ; physical and mental. The former, however, as well as the latter, almost always apply the action of mind in their production. In the first division we have simple physical phenomena, among which must be grouped an immense variety of effects, such as sounds of all kinds from the most delicate tick up to blows as loud and vibrating as those produced by a sledge hammer, and certainly not produced by human agency. Then we have the alteration of the weight of bodies, which has been often tested. I have frequently seen in the presence of the celebrated medium, Mr. Home, a large dining table weighed in a bright light, when there were no means of deception. This table changed its weight to the amount of thirty or forty pounds.

Then again, we have the phenomena of articles of various kinds being moved without human agency, such as chairs, tables, and musical instruments. These are the most common and familiar phenomena to all those who have investigated the subject. Still more curious is the conveying of bodies to a distance ; flowers and fruits are the most common of these, but also other bodies, such as letters and various small objects, have been conveyed long distances—sometimes several miles.

Then again, we have that curious phenomenon which is recorded more or less throughout history, the raising or levitation of human bodies into the air, and sometimes conveying them a considerable distance. This has been repeated over and over again under various circumstances, and has even included living persons. I will in illustration of this mention one remarkable circumstance of the kind which I observed myself, because it happened to occur when there was no professing medium present. It was in a friend's house in London. An artist and his family held seances once a week ; on one occasion the medium was not present, being ill, and one of the daughters, who had proved to be a medium, was in a remarkable manner moved about the room. On this occasion we put out the light as usual, the young lady sitting between her brother and a friend, who held her hands. The darkness in this case, you will see, was one of the conditions which render what happened still more difficult. After a little while the two persons who held her hands said, " She is gone." On that instant a light was struck, and



she was found lying at full length upon a broad mantel some feet away, with her clothes tucked around her so she lay perfectly comfortable. This is a thing she could not have done under the circumstances in the dark.

More remarkable by far than these, because beyond all human power to produce, is the tying of knots on endless cords, the taking of coins out of sealed boxes, and the passage of solid rings over a body far too large for them to pass over by any natural means. All these things happened in the broad daylight, in the presence of Zollner and two of his colleagues. He has recorded them most accurately in a work which many of you know. On other occasions a very curious thing happened, and that was the apparent passage, visibly, of matter through matter without disorganizing or disrupting that matter. I have frequently, myself, seen in good light, sticks and handkerchiefs pass through a curtain, yet an examination of the curtain immediately afterward did not show any change in it whatever.

This enables us to understand many of the other phenomena which are happening every day. This concludes a rough outline of what we may call the simpler of physical manifestations.

Then we have physical phenomena combined with mental phenomena, such as direct writing and drawing. This is now such a general phenomenon that almost every one may have the opportunity of testing for themselves. It appears in an infinite variety of ways. Papers thrown upon the floor and taken up a few minutes afterwards are found to be written upon ; papers inclosed in locked drawers are found written upon ; spirit writing comes upon the ceiling in inaccessible places. Then again is that which occurs in closed slates, and often in the presence and under the hand of the person witnessing it. Often these communications are lengthy, and not infrequently contain matters of private interest to the persons who receive them. They often occur in languages which the medium does not understand ; sometimes they occur in languages that no one present understands, and which they have considerable difficulty in getting interpreted ; but generally, I think, they are interpreted, and found to be some definite language. A friend of mine in England obtained in his own family, without any other medium, writing in a language they did not understand, and which he had the greatest dif-

ficulty in having interpreted, until he found a missionary from the South Sea Islands, to whom it was familiar. It was correctly written, and no one in the house knew a single word of it. Then another wonderful physical phenomenon is the writing in colors of various kinds which are not present to produce them. Drawings occur also in equal varied forms. Some of these are done in pencil, apparently, or in ink; some are done in colors; many have been done apparently in water colors, and taken up in a few seconds are found to be wet; others are done in oil colors. There are instances where the visitor has received a painting on a card from which he had first torn off a corner, showing that the picture was produced on the same card.

Then we come to another set of phenomena, which may be termed musical phenomena. Musical instruments are played; sometimes locked and closed pianos are played. I have seen a music-box which has played and ceased playing at a person's request. One of the most remarkable phenomena, and which has been seen by tens of thousands of persons, was the playing upon an accordeon held only in one hand, the keys being touched and played upon by invisible hands, producing most beautiful music.

Then we have chemical phenomena. These consist chiefly, first, protection from the effects of fire. Mr. D. D. Home—recently dead, and perhaps the most remarkable medium that ever lived—used to take out fire, a brilliant red-hot mass of coals, carry them about the room in his hands, and by his peculiar power could tell certain persons who were able to have them placed in their hands, and would place them in their hands and they would never feel them. On one occasion the well-known writer, Mr. S. C. Hall, had placed upon his head a great mass of burning coals which shone through his white hair, and was witnessed by a large party present, and his hair was not scorched, and he felt no pain whatever.

Another of the curious phenomena is the production of luminous bodies, solid bodies apparently, which give out a bright phosphorescent kind of light. These have been examined by Prof. Crooks; he has had them placed in his hands, and he makes the declaration that modern chemistry is unable to account for them, and not able to produce anything like them.

Passing on from these we come to another set of phenomena still



more marvelous, called materialization, or the production of temporal spiritual forms out of surrounding matter. The first produced were human hands which sometimes wrote visibly, could be touched and were tangible; then human faces were produced; then after a considerable time the entire human form was produced, and it has now become very common, as it was promised some ten or fifteen years ago; but we all doubted whether that could be the case; nevertheless it is a well known circumstance, thoroughly decided by all persons who have investigated this subject. Mr. Crooks examined this subject many years ago, and has published the results.

The examination was critical, and carefully carried on for weeks together in his own house, in his own laboratory, with all his own methods. These figures were photographed, weighed, and measured; he did everything that a scientific man possibly could, and he has declared that absolutely and positively they are real existences—spiritual existences, because they are only temporary; they come and pass away again. These materialized bodies are now not unfrequently actually seen to form, and then seen to dissolve again into a mist, and finally totally disappear. We have, therefore, the most absolute and perfect proof that these things are realities.

Then we come to another set of phenomena which serves as the most perfect scientific test of the reality of these phenomena you can possibly have; that is, the power of photographing these forms. If they were not real they could not be photographed; but we have photographs of those seen and of those that are not seen. These photographs have been taken not merely by professional photographers, but frequently taken at home in the private laboratories of amateurs who have studied the subject solely to arrive at the truth, who have no possibility of being deceived, and who have demonstrated that these photographs are realities.

Still further than photographs is another marvelous phenomenon, and that is the production of casts of hands and feet and even faces of these temporarily formed spiritual beings. These casts were made in melted paraffine. Paraffine is melted in a large quantity of boiling water, and the hands have to be dipped in the melted paraffine, and then are taken out and left floating in another vessel of cold water beside it. These molds are found entire, so that the aperture at the wrist is much smaller than the hand. Certainly no human

hand could come out of it. Feet have been produced in the same way, which must have been accomplished by some unseen power. In one case a gentleman in Washington obtained in this way a cast of two clasped hands complete to the wrists. That is an absolutely physical impossibility for any human being to do. A nobleman in Paris a few years ago carried out a long series of experiments on this subject. After hands and feet had been molded, casts of faces and figures were obtained, male and female, of Greek type. The medium was a very ordinary person, as I know him personally. These casts are to be seen in London, and are exceedingly beautiful; and, moreover, were recognized at once by this gentleman and by an American gentleman, with whom I conversed about it, as forms they had seen produced by materialization, and at their request the casts were produced. This concludes an outline of the chief and most remarkable physical phenomena.

Now we come to mental phenomena. These mental phenomena are more interesting to Spiritualists, but generally the less interesting and less convincing to the outside public who are skeptical. They consist, first, of what is termed automatic—that is, writing done by the hands of persons against their will or without their will; done involuntarily—the matter that is written is unknown to them. Sometimes they think it very silly, and would not write anything so foolish; at other times it is clever, and beyond their power to produce. We have every kind of writing produced in this way: much of it gives good advice; sometimes information on matters of importance which the person does not know. In one case a friend of mine, and a very eminent physician and physiologist, acquired this peculiar power, and made a special study of it for many years. He commenced it merely as a curious physiological study; it has become a constant habit with him now, and is of great service to him in his business, frequently warning him that as a physician he would be called to a certain patient at a certain time, which is invariably correct.

Then another set of phenomena is termed clairvoyance and clair-audience; the seeing of spirits and the hearing of spirits. Persons who have this power are able to describe what they see and describe the words they hear, in such a manner that the friends of these spiritual persons are able to easily recognize them. Sometimes these persons are able to give information of what is going on at a distance



Then another of these curious mental phenomena is trance speaking. There are mediums now in all parts of the world who have this wonderful faculty. It begins generally almost, or quite, involuntarily. The person goes into a trance, and then begins to speak without knowing it. After a time they gradually get to know they are speaking, but do not themselves voluntarily speak on the subjects that they are discussing. Many of these are, at first, ignorant persons, utterly without the knowledge and power to speak on the subjects they do speak on. One of these English trance speakers, Mr. J. J. Morse, is now in this city, and many of you, no doubt, will hear him. I saw him in London many years ago, when he was first developed. At that time Sergeant Cox, a great literary man, said: "I have put to him the most difficult questions in psychology, and received answers always full of wisdom, in choice and elegant language, yet a quarter of an hour afterwards he was unable to answer the simplest query, and was even at a loss for language to express a common-place idea." There is another interesting little test in connection with this medium, which I think I was the means of bringing forth myself. His spirit guide (whom I believe is so still) gave a Chinese name at the time, and claimed to be a Chinese philosopher; he gave the name of Tien Sien Ti. At that time, I believe, nobody knew what this meant. I happened to have a friend who had been an interpreter to the government in China, and one day I asked him, without mentioning anything else, what this name meant. He answered, "Why, that means heavenly spirit guide." I think that is a wonderful test.

Then again we have a remarkable power connected with this trance speaking, which many mediums have; the power of impersonation, or it may almost be called transfiguration. The medium seems taken possession of by another person, and acts the character so perfectly in voice and manner, and sometimes even in change of countenance, that he or she resembles the person who wishes to manifest themselves, and is recognized by their friends. This resembles, when the agency is powerful and sometimes disagreeable, almost exactly what was called in olden time demoniacal possession. Sometimes persons in this state are able to hold conversation with persons who speak a language of which they have no knowledge themselves. We have the most positive evidence of this that can possibly be obtained, in the case of Judge Edmonds, whom I have



mentioned. His own daughter, a young lady who had an ordinary school education, frequently spoke and held conversation in many European languages, and some Indian, which her father declares she had no knowledge of whatever in her natural state. I may mention that Mrs. Isabella Beecher Hooker, a sister of the late Henry Ward Beecher, is one of these remarkable personating mediums. She has the power of going into a trance, and during that time her countenance and figure change apparently so as to resemble those who speak through her.

Then we come to another singular power—we can hardly say whether physical or mental. It is the power of healing. There are various forms of this power. The medium is able to see and describe the whole internal anatomy, see the disease, tell exactly where it is and what it is, and prescribe the remedy. In other cases the medium is able to effect a cure by touches of the hand.

Now here we have a series of twelve distinct classes of phenomena,—twelve great roots of phenomena,—each of which includes an enormous variety of separate phenomena, often varying from each other. These occur with mediums who are of all ages and conditions, educated and ignorant, young girls and boys, as well as grown women and men. In every one of these classes the phenomena have been submitted to the most critical examination by thousands of clever and skeptical persons, for the last thirty years, and every one of these classes of phenomena have been as thoroughly demonstrated as any of the great facts of physical science. In view of the numerous eminent men who have investigated this matter and given us their decision, we may entirely throw aside the idea that imposture, only in a slight measure, has produced these various phenomena.

We will now pass on to consider what are the great striking characteristics of these phenomena. Looked at as a whole, what do they teach? In the first place, they seem to me to have the striking characteristics of natural phenomena as opposed to artificial phenomena; they have the character of general uniformity of type coupled with variety of detail. In every country of the world, whether in America or Europe or Australia, whether in England or France or Spain or Russia, we find the phenomena of the same general type, while the individual differences among them show that they are not servilely copied one from the other. Whether the mediums are

men or women, boys or girls, or even in some cases infants, whether educated or ignorant, whether even they are civilized or savage, we find the same general phenomena occurring in the very same degree of perfection.

We conclude, then, that the phenomena are natural phenomena ; that they were produced under the action of the general laws which determine the inter-relations of the spiritual and material worlds, and are thus in accord with the established order of nature.

In the next place—and this is perhaps the most important characteristic of these phenomena—they are from beginning to end essentially human. They come to us with human actions, with human ideas ; they make use of human speech, of writing and drawing ; they manifest wit and logic, humor and pathos, that we can all appreciate and enjoy ; the communications vary in character as those of human beings ; some rank with the lowest, some with the very highest, but all are essentially human. When the spirits speak audibly, the voice is a human voice ; when they appear visibly, the hands and the faces are absolutely human ; when we can touch the forms and examine them closely, we find them human in character, not those of any other kind of being. The photographs are always the photographs of our fellow creatures ; never those of demons or angels and animals. When hands, feet or faces are produced in paraffine molds, they are all in minutest details those of men and women, though not those of the medium. All of these various phenomena are of this human character. There are not two groups or two classes, one of which is human and the other sub-human, but all are alike.

In the face of this overwhelming mass of evidence, what are we to think of the sense or the logic of those who tell us we are all deceived, and almost all these communications and these phenomena come from what they term elemental spirits, or rather low spirits who have never been human ! Evidence for this belief I can find none whatever that is not of the most flimsy description. It might be illustrated by our receiving a letter from Central Africa, written in good English writing, on American or European paper, written with a steel pen, good chemical ink ; and simply because it was signed Satan or Elemental, we should jump to the conclusion that all that region was inhabited by devils or elemental spirits.

Passing now from the general view of the essentially human char-



acter of spirit manifestations, we find a mass of evidence of the identity of the spirits who communicate with us, of actual men and women who have lived upon the earth.

First, we have a general proof of this in the fact of the special languages used in these communications. In any country where English, French, German, or any other language is spoken, the bulk of the communications are in those languages respectively. The Indian spirits, who so often in this, their native country act as the controls of mediums, usually speak in broken English, or some mixture of Indian. Written communications come in many languages, usually intelligible to the recipient, but sometimes as I have said not so, and given as tests of spirit power; but always they are some known human languages. To suppose that any lower class of beings should have developed all the forms of human civilized speech seems grossly absurd.

Coming to the special points of the identity of spirits with deceased human beings, the evidence is abundant. I will mention a case or two illustrative of this point, taken from my own personal experience, or from the experience of personal friends from whom I have had them direct.

One of the most interesting demonstrations of personal identity was given to me by a gentleman in Washington,—perhaps he may be known to some of you,—Mr. Bland, a well known friend of the Indians. He had frequent sittings with a lady medium who was not professional, not paid, but a personal friend of his own. Through this lady medium he obtained frequent communications from his own mother. He knew nothing of spirit photographs, but on one occasion his mother, through this medium, told him that if he would go to a photographer in Cincinnati (I think in Cincinnati he was then living), that she would try and appear upon the plate with him. No photographer's name was mentioned—merely a photographer. He asked the medium if she would go with him. They went out together, and went into the first photograph gallery they came to, and asked to have a sitting. They both sat down together and the photographer took the picture of the two, and when he developed the picture said there was something wrong about it because there were three faces instead of two. They said they knew it and it was all right, and to Mr. Bland's astonishment there was the third face, but it was not the face of his mother. This is very

important from what follows. He went home, and inquired how it was that the face of somebody else came upon the plate. The spirit of his mother then told him that this was a friend who had gone with her who was more experienced in this than she was, and had tried the experiment first, but if he would go a second time she would then appear herself. They did so, and on the second occasion the portrait of his mother appeared. Then a friend of his suggested, to avoid all possibility of doubt of the photographer having got hold of a picture of his mother, that he ask her to appear again upon the plate with some slight change in her dress, which would serve to show it was not a trick of any kind. They went the third time. On this occasion there was another picture, very much like the first, but with this slight difference, that she wore a different brooch. These three pictures he showed to me, and I had the account of them from his own mouth. Assuming that he has told the truth, I see hardly any possibility of arriving at any other conclusion than that there was a real communication between himself and his deceased mother.

Another clear and striking test case was given me by a friend in Washington, a gentleman of the United States army. He has been studying Spiritualism for nearly thirty years. He has had frequent communications from a daughter who died many years ago. On one occasion there came to him in the real visible form a beautiful young lady that he did not know, but who gave her name as Nellie Morrison, and she said she was a friend of his daughter. The next day his daughter came, and he asked her who Nellie Morrison was, and she told her father that she was a friend of hers; that she was the daughter of a certain officer, said what his rank was, and all about it, and that he died in Philadelphia. He then made inquiries, and ascertained that there was such an officer by that particular name, and that he died at the time alleged. Then he thought he should like more information, so the next time one of these spirits came, he asked for further information. He was told that this young lady died also in Philadelphia, where she died, what was her age, and gave the address of her mother-in-law, with whom she had lived several years previously. My friend went to Philadelphia, first of all called at the place where she was said to have died, found it perfectly correct; then called upon the mother-in-law, and found that correct.



Then on another occasion this figure appeared again, and she was remarkable for having most beautiful golden hair, and he asked whether he might have a piece of this hair cut off. He cut off some of this hair and kept it, has it still, and showed it to me. He went again to call upon the mother-in-law, and simply showed this hair—very remarkable in color. The moment she saw it she said, "Why, that is Nellie's hair."

There was still one more test on another occasion. When his daughter appeared to him, his daughter spoke of this young lady as Ella. He asked her if her real name was Ella, and she answered that they used to call her Ella. He therefore wrote to the mother-in-law to ask whether her daughter-in-law's name was called Ella, and found it was correct.

But what makes this series of tests most marvelous and most wonderful, they were all obtained, not from one medium, but from different mediums, at different times, and in three cities. There is an accumulation of tests one upon the other, that it seems to me impossible to explain or to get rid of in any other way than that of genuine spirit manifestation.

As a personal case is better than any second-hand, I will also give you one which happened to myself in America, though not so marvelous as those I have just stated. I had a brother with whom I spent seven years of my early life. He died more than forty years ago. This brother, before I was with him, had a friend in London whose name was William Martin; my brother's name was William Wallace. I did not know his friend's name was William, because he always spoke of him as Martin; I knew nothing more. But my brother has been dead forty-four years, and I may say that the name of Martin has never occurred to my mind at all, probably during the last twenty years. The other day when I was in Washington, attending some seances there, where people receive messages on paper, I received, to my great astonishment, a message to this effect: "I am William Martin; I write for my old friend William Wallace, to tell you what he will on another occasion, when he can, communicate with you." I am perfectly certain that only one other person in America knew my brother's name, or knew of the relation between my brother and Martin, and that was my brother here in California. I am perfectly certain that no person in the East



could possibly have known either one name or the other. Therefore it seems to me this was a most remarkable proof of identity.

A volume could be filled of similar and even far more startling facts, proving the personal identity.

Yet there are many people who have had only the smallest glimpse of the subject, who say: "O yes, the facts may all be true, but these things are certainly not produced by spirits of dead men, for that is absurd." I ask, "Why absurd?" I have never received my rational answer whatever; I have never been able to find out why it is absurd.

I will now briefly call your attention to a few of the historical and moral teachings of spiritualism, supposing it to be true. It seems to me to be no small thing that the spiritualist is able to accept as history much that the scientist is obliged to reject as imposture or delusion. The spiritualist can look upon the Great Grecian philosopher Socrates as a sane man, and his demon as an intelligent spiritual being or guardian angel. The non-spiritualist is obliged to believe that one of the noblest, and purest, and wisest of men was not only subject all his life to a mental delusion, but was so weak, or foolish, or very superstitious during his whole life as not to discover that it was a delusion: they are obliged to hold that this noble man, this subtle reasoner who was looked up to, loved and admired by the great men who were his pupils and disciples, was imposed upon by his own fancies, and during a long life never discovered they were fancies. It is a great relief not to have to think thus of Socrates.

In the next place, Spiritualism allows us to believe that the oracles of antiquity were not, from beginning to end, impostures, and that the most intellectual and acute people that ever lived upon the globe were not all deceived. We are told by the historian Plutarch that the prophecies of certain oracles never proved false or incorrect. Would such positive statements be made by such a writer if these oracles were all guesses and imposture? The recorded experiences and demonstrated facts of Modern Spiritualism alone enable us to understand these more ancient recorded facts.

Then, again, both the Old and the New Testament are full of Spiritualism, and Spiritualism alone can reconcile the Bible with an intelligent belief. The hand that wrote on the wall at Belshazzar's feast and the three men unhurt in the fiery furnace are to

Spiritualists actual facts, which they need not explain away. St. Paul's statement in regard to Spiritual gifts are to them perfectly intelligible. When Christ cast out evil spirits, we can believe that he really did so. We can believe that he turned water into wine, and that the bread and fishes were renewed so that five thousand were fed, as extreme manifestations of power which is still daily at work among us. Then, again, the miracles imputed to the saints come into the same category. We can understand that the great and good St. Bernard performed wonders in broad daylight, before thousands of spectators, and which are recorded by eye witnesses. He himself was much troubled by them, wondering why it was such a great gift was bestowed upon him, and feared lest it should make him less humble.

Then, again, witchcraft is intelligible to the Spiritualist. Many of the characteristics and phenomena of witchcraft he has witnessed. He is able to separate the facts from the absurd inferences of the people who viewed it with superstition and regarded it as diabolism, which false interpretation resulted in all the horrors of the witchcraft times.

Spiritualism demonstrates the existence of forms of matter and modes of being which are unacceptable from the standpoint of mere physical science. It shows us that mind may exist without brain, and disconnected from any material body that we can detect, and it destroys the presumption against our continued existence after the physical body is disorganized or destroyed. It further demonstrates by direct evidence, as conclusive as the nature of the case admits, that the so-called dead are still alive; that our friends are often with us, though unseen, and give direct proof of a future life, which so many crave, but for want of which so many live and die in anxious doubt. How valuable the certainty to be gained from spiritual communications, removing all questionings as to a future existence. A clergyman, a friend of mine, who had witnessed the spiritual phenomena, and who before was in a state of the greatest depression caused by the death of his son, said to me, "I am now full of confidence and cheerfulness; I am a changed man." This is the effect of Modern Spiritualism on a man who had before that rested his belief in Christianity. And this is the best answer to those who ask, "What is the use of it?" Yet many still ask this question, still seek for what they term some practical good, some effect on their



material being. Let us consider for a moment what would be the answer of a missionary who was asked by a Zulu or a Chinaman, "What good will Christianity do me? Will it make me live longer? Will it cure me when sick? Will it save my crops from blight? Will it give me good luck in gambling? Will it make me able to conquer my enemies?"

Would not the missionary have to reply, that it would do none of these things? And yet many who ask this question, believe in and pride themselves on their Christianity and civilization, again and again ask the very things of Spiritualism, as if these were the only results which, in their opinion, would make it worth having. To such I can only say that I pity their ideas of spiritual truth.

The essential teaching of Spiritualism is that we are all of us in every act and thought helping to build up a mental and spiritual nature which will be far more complete after the death of the body than it is now; just as this mental fabric is well or ill built, so will our progress and happiness be aided or retarded; just in proportion as we have developed our higher mental or moral nature, or starved it by misuse or undue prominence or physical or sensual enjoyment, shall we be well or ill fitted for the larger life. Spiritualism also teaches that every one will suffer the natural and inevitable consequences of a well or ill spent life; and the believer receives certain knowledge of these facts regarding a future state.

Even the existence of evil, that problem of the ages, may be dimly apprehended by Spiritualists as a necessary means of spirit development. The struggle against material difficulties develops the qualities of patience and perseverance and courage, and undoubtedly the fruits of the ages, mercy, unselfishness, and charity, could not possibly be exercised and trained except in a world where wrong and oppression, misery and pain and crime, called them into action. Thus even evil may be necessary to work out good. An imperfect world of sin and suffering may be the best and perhaps the only school for developing the highest phase of the personified spiritual existence.

I have now, my friends, to the best of my ability, given you an outline of the facts and teachings of the philosophy of Spiritualism. If I shall have induced even one or two of you to inquire for yourselves earnestly and persistently into this momentous question, I shall be fully rewarded. I now wish you farewell.



## GOD.

### OUR RELATIONSHIP.

*"All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul."*

How grand and illimitable is the theme of our essay. We can only approach the subject with a deep sense of our inability, as finite beings, to define the Infinite. When we study that portion of the heavens which has been explored by the astronomers, (who have mapped out a small fragment of them, but have discovered that far beyond the range of telescopic vision there are yet myriads of heavenly bodies, all moving in accordance with harmonious laws,) we are lost in the contemplation of these stupendous revelations, and our souls are bowed in awe before the grand manifestations of the omnipotence of the Supreme Architect of the Universe. It is evident, even to the most superficial thinker, that all the movements of Nature, from the evolutions of the heavenly bodies to the struggling into light of the blade of grass, or the fluttering in the air of the tiny midge which sports its brief hour in the sunshine, then passes away, are all in accordance with laws which, however incomprehensible to us, are regular and un-deviating in all their operations.

How puerile and absurd the statements of materialists, that the manifestations of nature are simply the effects of chance,—the world and its inhabitants all spring from chaos,—we strut our brief hour upon

the stage of human action, then "out, brief candle," our light is spent, nothing remains but a decaying body and a few remembrances of us—chaos has come again.

Knowing that it is impossible for the finite to define the infinite—the part to comprehend the whole—yet we must acknowledge the truth that "out of nothing, nothing comes"; therefore, there must necessarily be a First Great Cause, else there could be no effect, the truth of which proposition our own existence demonstrates, and our existence also establishes our relationship to that First Cause, and not only to the cause, but to everything which exists. We are the products of the rock, the soil, the vegetable, the animal; endowed with a portion of the Divine Spirit, which is the source of all life; and as we strive to overcome the animal through which we have come to our present condition, we gain in nearness to God, and fulfill the purpose for which we are born.

"God created man in his own image, in the image of God created he him." (Gen. i: 27.) We believe the esoteric meaning of this statement to be that we are in spirit one with the Divine; emanations from the great source and fountain of life; drops in the beautiful stream having its source in the heavenly mountains, flowing onward to the boundless ocean of eternity—one with God in the same sense as the atom is an indispensable and indestructible part of the universe. In an essay on "The Unseen World," John Fiske says: "In these (theory of natural selection) and countless other ways we have learned that all the rich variety of nature is pervaded by a unity

of action, such as we might expect to find if nature is the manifestation of an infinite God who is without variableness or shadow of turning, but quite incompatible with the fitful behavior of the anthropomorphic deities of the old mythologies."

The *pagan* philosophers held much more sensible views of Deity than the writers of the Old Testament. Pythagoras (586 B. C.), said: "There is one universal Soul, diffused through all things,—eternal, invisible, unchangeable; in essence like truth, in substance resembling light; not to be represented by any image, to be comprehended only by the mind; not as some conjecture, exterior to the world, but, in himself entire, pervading the universal sphere." Compare this grand statement with those relating to a vascillating, cruel, partial and limited Jehovah, as presented in the books of Moses, who, if he ever lived, was probably a partially developed medium, who mistook the source of his inspirations; the Gods voicing through him their conflicting and extremely weak characteristics, under the arrogant claim of "Thus saith the Lord," being merely the expressions of different controlling spirits, varying in their teachings according to the degree of spiritual unfoldment they had attained; and in this way only can we find a reasonable and charitable explanation of "The Mistakes of Moses."

The Rev. Minot J. Savage, in a recent discourse on "The Problem of Evil," illustrated his idea of the justice of the divine Over-Soul in these eloquent words:

"I do not see [he said] how it is possible for God to create the kind of a world of which some of



us so foolishly dream, and I think a strong argument could be made in support of the view that this is the best possible world; provided, always, that the outcome of life here is to be the culture and development of souls. \* \* \* This I do believe with all the power of my brain, and all the reverence of my soul. I believe that the one thing that shall justify this life is the culture, the development of the soul; and that not he who has failed to get rich, not he who has never been ill, never lost a friend, nor he whose eyes have never been wet with tears—but that he alone is a success who, when he stands on the borderland, stands there a self-controlled, developed, noble, aspiring soul—a spirit, the child of a spirit eternal, and fitted to go on step by step up those stairways of infinity that mean eternal ascent, with never an end.”

In illustrating the same thought, Emerson tersely says: “The divine effort is never relaxed; the carrion in the sun will convert itself to grass and flowers; and man, though in brothels, or jails, or on gibbets, is on his way to all that is good and true.” Whether a success or failure here, in a material sense, — even if the soul has to tread the thorny paths of hell to gain the heights of heaven—blest with a belief in divine parentage, we find compensation for all the ills of life. It is frequently raised as an objection to the claim that we are all children of God, and are entitled to the attainment of all the wisdom and happiness it is possible for the mind to conceive of, by virtue of that relationship, that God is unjust to permit such seeming inequalities in the conditions of his children; that it is monstrous to

think that a divine Father showers earthly favors upon the wicked, and allows the good to suffer. "The wicked flourishes like a green bay tree," while those who are too honest and finely organized in spirit to cope with the dishonest trickery of the unscrupulous, endure want, suffer from

"The whips and scorns of time,  
The oppressor's wrong, the proud man's contumely,  
The pangs of despised love, the law's delay,  
The insolence of office, and the spurns  
That patient merit of the unworthy takes."

We are ignorant, impatient, and, lacking faith in divine justice, we judge of conditions according to the limited span of life in the body, losing sight of the infinite wisdom which gives us an eternity in which to progress out of darkness into light. However poor our lot: deprived it may be of sympathizing friends, the necessities for comfort, the appreciation of our unselfish labors for others,—all these privations can be endured with patience, yea, become incitements to greater attainments of mind and spiritual unfoldment, when the soul realizes its oneness with God, and has the blessed assurance that every effort to attain to purity of thought and action is one step in the grand march of progression, which will eventually lead to happiness. Assured of our relationship, we can realize that the soul has no limitations; that we are joint heirs of the universe, and that the only requisite to gain our inheritance is to so live that each day finds us in advance of the preceding day in the practice of morality and the cultivation of our God-like attributes.

We blindly grope and complain of the inequality



and injustice against which we contend in our earthly and limited lives; shutting our eyes to the glorious light of an eternity of growth in wisdom and purity which stretches out before every child of the eternal Father and Mother of humanity. The cry of every new-born child, whether born in palace or stable, is the voice of a savior—a never-dying soul which carries within itself the relationship which is the assurance of salvation. We need no vicarious atonement, no blood of an innocent man to wash away our sin; for within us is the divine monitor, which however it may now be environed by earthly conditions, will eventually gain the ascendance, and unerringly point the way to the great white throne of God that is enshrined in every child of the Father,—*a conscience void of offense*; that attained, we shall dwell in the Holy of Holies, and rest in that Heaven which is no local habitation or country, but the sweet peace of mind earned through our own exertions, and attainable in no other way; and we need not wait until a future life, beyond the sphere of earth, to obtain it.

Through the operation of the laws of spirit-evolution we have attained a freedom of thought where we no longer accept the teachings of priest, prelate, guru or medium, unless they accord with our reason. Authorities no longer bind us. We believe, as Emerson says, that, "with each new mind a secret of Nature transpires; nor can the Bible be closed until the last great man is born." Fearing no longer to question the authority of the claims of infallibility of Bibles, we cannot be led to substitute for "Thus saith the Lord," the direction of Mahatmas, whose existence rests upon questionable evidence; nor do we



surrender our right of judgment to any spirit, in the body or decarnated. The revelation to be of service must be so plainly stated as to be readily understood, or its claims will be questioned. Conciseness and clearness of statement are demanded in an age which is symbolized by the electric light. Darkness and obscurity are not evidences of intellectual or spiritual progress. The pamphlet which requires a quarto of explanation to make its meaning clear gathers dust on the publisher's shelves.

We are coming to the belief that miracle, magic, and mystery are merely "springes to catch wood-cocks"; terms used as cloaks to disguise ignorance. As we progress in the development of the divine spark within the prospect brightens; the fogs which have obscured our vision are dispersed by the increasing light, and what — in our ignorance — seemed to be miraculous, was only the result of the harmonious action of laws which we are now beginning to comprehend. The grandeur of the sea cannot be discerned by standing upon its level, and limiting our scope of vision by that low position. If we would gather inspiration from its beautiful and majestic movement, from its magnificent and apparently illimitable extent, we must ascend the heights; and in proportion to the height attained, are we impressed and awed by its magnitude and power.

" 'Tis the sublime of man,  
Our noontide Majesty, to know ourselves  
Parts and proportions of one wondrous whole !  
This fraternizes Man, this constitutes  
Our charities and bearings. But 'tis God  
Diffused through all, that doth make all one whole."

*S. T. Coleridge.*

## EDITOR'S TABLE.

*"Hew to the line," "with malice toward none, with charity for all."*

Scientists, as a class, are conservative, and disposed to cavil at all discoveries that do not come directly in the line of their investigations. The comparatively small number within their ranks who are independent and courageous enough to study matters outside of the ruts of their special pursuits, have to do so at the risk of their hard earned reputations, and be subjected to the denunciations of their compeers. The greatest discoveries which have marked the wonderful development of material agencies in the nineteenth century, have been made by earnest students outside of the ranks of educated, scientific investigators. Fulton demonstrated the utility of steam for the propulsion of ships, despite the opposition of scientists; and the leading scientist (Faraday) in England dogmatically pronounced ocean navigation by ships propelled by steam to be an impossibility. When George Stevenson promised to propel carriages by steam at the extreme velocity of twelve miles an hour, he was met by the most violent opposition and detraction from scientists, who sneered at the crazy freak of an illiterate mechanic. Morse, the artist medium, pushed his invention for the transmission of messages by means of electric currents in spite of the denunciation of scientists, and nearly all the important recent discoveries in the various uses of electricity have been made by an uneducated train newsboy and medium, Edison.



There is no effect without a cause, and because scientists have not attained to that development of intellect which enables them to comprehend causes, they shut their eyes to all they cannot analyze in crucibles, or dissect with scalpels, and arrogantly assert that nothing exists beyond their scientific ken. Wonderful have been the achievements of scientists, but wonderful are the ignorant and arrogant assumptions of scientists who self complacently sneer at the discoveries of those who have progressed beyond the sphere of material sciences, and are continually making new discoveries in the spiritual realms, through the aid of cultivated powers and the glorious light of intuition, to which the material senses compare as the tallow dip with the brilliant electric light.

Within a century the French Academy of Science demonstrated, to its own satisfaction, that the claims of mesmeirism were mythical, and unworthy of the investigation of scientific students. Lo! what a change,—the subject of derision has been baptized with a scientific name, and Hypnotism has become a scientific *fad*. When Prof. Robert Hare proposed to demonstrate by scientific methods before the Association for the Advancement of Science, (a society upon which his world-wide reputation as a chemist had cast a lustre,) the truth of a continuous life beyond the grave, and the possibility of communicating with the loved ones gone before, his communication was contemptuously thrust aside to afford the scientists time to study the all important question, "Why do cocks crow in the night?" In a letter in reference to this indignity, Prof. Hare closed with this deserved rebuke of his confreres: "There has been a time



when religion repressed science; and it would seem at the present era science is to revenge itself by repressing truth, by sanctioning indirectly the alleged manifestations of antiquity, while deriding those of the present time; believing on miracles told by no one knows who, yet denying the allegations of eye-witnesses known to be truthful; while straining at spiritual gnats, swallowing scriptural camels." Scientists and priests have stood in the way, instead of assisting in the investigation of truth from the time Galileo was imprisoned for declaring the world moves, to the recent farcical and dishonest efforts of the Seybert Commission to capture a prize of \$60,000, having as accomplices fakirs and pseudo mediums.

Physical scientists and theologians are bound by the fetters of conservative conditions, and in the majority of instances all advances in science and religion have been hindered and delayed by those who should be the first to investigate new discoveries in science and the developments in the spiritual field of investigation which are bringing evidences of a continuous and progressive life beyond the grave, upon which the religion of the future will be securely based. That cause precedes effect cannot be denied by scientists, and it is logical to conclude that the cause must possess intelligence. All physical results are produced in accordance with laws established by unseen intelligence. "The undevout astronomer is mad," and the physical scientist who denies the existence of a soul independent of human embodiment, because it cannot be found in a cadaver, may as logically deny the existence of the air we breathe.

Among the principal causes of the material tendency of thought in an age where intelligence is more generally diffused than in any former period of earthly history, are the theological dogmas which were formed by unscrupulous priests centuries previous to the discovery of the art of printing, and the numerous inventions which have quickened thought and enfranchised the minds of men. The thunders of the Vatican and the fulminations of a priestly class too closely bound by traditions of self-interest, or too timid to investigate anything outside the ruts in which they flounder, have lost their power, and mankind has progressed to a state where the grandest gift of God to man, REASON, cannot be stifled by any priestly domination.

The wealthy leading churches have departed from the teachings of the lowly Nazarene, and are merely exclusive club-houses, where the unctions Rev. Honey-cream dispenses inane platitudes, carefully avoiding any topics of a progressive nature which might agitate the tender sensibilities of the fashionable ladies, and distract their attention from earthly vanities, or be construed so as to cast censure upon the Moneybags who furnishes means to keep up the fashionable fad.

“To rest, the cushion and soft dean invite,  
Who never mentions hell to ears polite.”

Christianity is said to be founded on the principles taught by a grand teacher, who spent his life in doing good to the poor and lowly; whose associates were among the working people; who drew sinners from evil courses by wise counsel and tender sympathy.



Were Jesus to visit his professed followers to-day, in any of the fashionable churches where they were gathered in his name, his own would receive him not, and fortunate would be his lot to escape from arrest and imprisonment as a vagrant tramp. Another class of Christians (?) attempt to bolster up their waning fortunes by engaging reformed gamblers and prize-fighters to illustrate what Christ has done for their souls with boastful tales of their misdeeds; or import low slang-whangers to harangue their audiences with coarse vituperation; the success of these Christian labors being measured by the amount of coin contributed by the sinners visiting the show.

In honorable contrast to these profaners of the name of God, are the grand teachers who have outgrown all the shackles of ecclesiasticism and proclaim the religion of humanity. We revere the memory of the poet apostle of temperance and religious freedom, John Pierpont; of Theodore Parker, who revolutionized the theology of his time, and for so doing was especially honored by the orthodox clergy of Boston, who disgraced their profession by holding a public prayer meeting to prevail upon their Lord to "remove from our midst," or to "put a hook in the mouth" of one of the grandest and most fearless workers for freedom; of our own noble, self-sacrificing Thomas Starr King, whose life was a practical illustration of pure Christianity, and was spent as a willing sacrifice in fearless and exhausting labors to save our state from the horrors of civil war. Many fearless preachers of the present time are doing a grand work for the elevation of humanity, but these noble men do not find the sources of their inspirations confined



within the limits of any Bible, or the fossilized tenets of theological dogmas. The good work accomplished by preachers is done by the advanced thinkers, who realize that "The Fatherhood of God, and the Brotherhood of Man" is not merely a theological abstraction, but a grand truth, upon which our work must be based if the world is to be made better by our lives.

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### SPIRITUALISM.

"The Fatherhood of God, the confraternity of all intelligences partaking in the divine life, the immortality of all souls, the supremacy of the law of love and of the law of right — such are the great realities which Christ came to teach, and such are what Spiritualism reaffirms."

*Epes Sargent.*

The basis of all religions is a belief in an Overruling Power, and the continuous life of the human soul. The testimony of the ages all goes to show that a belief in a future life has prevailed among all nations, whatever their state of culture. Were all the traditions and records of the past to be swept out of existence, we have in the manifestations and teachings of Modern Spiritualism the irrefragible evidence establishing the truth of a continuous and progressive life beyond the grave, and of the power of decarnated spirits to communicate with mortals under proper conditions. This truth has been scientifically demonstrated by many of the leading scientists, clergy, savants and eminent men and women in all ranks of society. Although much opprobrium has been cast upon the subject by undeveloped and fraudulent

mediums, and the mercenary camp followers who attach themselves to every rising movement, the cause is continually gaining intelligent adherents, and is now probably numerically stronger than any one church in our country. It is impossible to draw any comparison in this relation, for the reason that we have few organizations to gather statistics, and a large proportion of the believers retain their membership in the churches. During several years' management of Spiritual meetings in this city, the larger part of our financial support came from people who retained their membership in the churches, and doubtless the same condition prevails generally throughout the country. It is also true that the support of public mediums is due largely to the help of church-going people, who fail to find any consolation under bereavement except through the ministrations of mediums.

Whether the sensitives who are thus used to keep open the Golden Gate between the human and spiritual states of are not fulfilling one of the grandest missions to humanity which can be allotted by the Father of all, is a question we can safely leave to be answered by all fair minded people possessing any knowledge of the subject, and no other person has any right to express an opinion, pro or con. Conditions for the investigation of this truth may be found in every hamlet, in nearly every family; and if the study is made in a candid spirit, as patiently and thoroughly as its importance warrants, the result is inevitable, we can gain the *knowledge*, not only that if a man die he shall live again, but that he can bring us messages of cheer and instructions from that upper country. These evidences once obtained the

sting and fear of death is gone, and the assaults of the combined forces of bigoted priests, materialistic scientists, or Hindu mystics, with all their elementaries and Mahatmas, cannot shake our faith.

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## RE-INCARNATION.

Within the last quarter century we have been favored with a great revival of interest in the myths and mysteries which prevailed many centuries before the advent of Christianity. In place of transmigration of souls—vibrated between animals and man,—we have advanced to re-incarnation, which it is claimed solves the problem of the existence of evil by affording us opportunities to return to earth, *ad lib.*, and pass through earthly experiences until we become sufficiently purified to deserve Nirvana. This, we are told, is the only way in which God can be exonerated from the charge of injustice in permitting the existing inequalities in human life, and demonstrates the fallacy of the old proverb, that “Two wrongs do not make one right,” and does away to a great extent with the spiritual teachings of continuous progression in spirit life.

In a translation from the French\* we are edified by a description of the condition of spirits after passing through many incarnations which is unique, to say the least. After becoming sufficiently purified to be free from the necessity of further earthly apprenticeship, we are informed our spirits become

\* “The Tomorrow of Death,” by Louis Figuier.



wanderers, floating around in the interplanetary ether in a homeless condition, debarred from intercourse with mortal friends except through their dreams. When we become sated with this kind of existence we can join the innumerable throng which is continually rushing into the orb of the sun; and we are gravely told that the concussion of the rushing mobs creates the radiation of heat which sustains life upon the planets. Our scientist is determined that no effort on his part for the enlightenment of the ignorant shall be spared: accordingly he arranges a dramatic dialogue with a friend, and, in a brief sentence, answers a question which has puzzled ordinary minds for ages,—assisted by the incense of a Turkish cigarette—not the only questions which have been authoritatively answered by the aid of cigarette papers, as the disciples of a celebrated teacher can testify.

“And so,” says the illuminator, “you wish to know, my dear Theophilus, *where I locate God?* I locate him in the center of the universe, or, in better phrase, at the central focus, which must exist somewhere, of all the stars that make the universe, and which, borne onward in a common movement, gravitate around this focus.”

To fill our little cup of knowledge, all that now remains to learn is the location of the circumference of the boundless universe. It is hardly necessary to state that this scientific astronomer has got “beyond spiritualism.”

Another writer on re-incarnation says,\* “One of the first truths for a student to realize is that of re-incarnation, or spirit evolution. A belief in this

\* “The Purpose of Theosophy,” by Mrs. A. P. Sinnett.

doctrine may be found to permeate nearly all ancient philosophies; and it recommends itself to the thoughtful mind by accounting satisfactorily for the inequalities in life to be observed everywhere around us, both in the animal and human kingdoms. How is it possible, otherwise, to reconcile the apparent injustice of one man being born in absolute misery and want, in a position where improvement, or even the desire for improvement, is impossible; while another, no more deserving, as far as can be seen, is surrounded by friends, luxuries, and everything that can make life desirable? How account for the condition of the crippled, blind, constitutionally unhealthy, and morally wicked, compared with those who possess beauty of form, vigorous health, honesty of purpose, and the use of all their senses, except by the theory that all are by degrees working upwards, progressing, not only materially, but also morally and spiritually? Why are we to accept the theory of evolution up to a certain point, and then cast it off abruptly, saying, 'This is the end, here all progress ceases?'

We are here told that re-incarnation and spirit-evolution are synonymous conditions. We claim that the teachings of Theosophy limit the action of the law of evolution precisely as materialism does, confining its sphere of operations to material organisms, and ignoring it as an active power after the spirit leaves the body. If this teaching is correct, how can we account for the desire of the decarnated spirit, "morally wicked," "without even the desire for improvement," having a desire to return to earth, unless his spiritual condition is improved? If the answer is that he has improved to an extent to desire



further advancement, that is simply an admission that spirit-evolution operates in the spirit world, and obviates the necessity of again passing through better earthly experiences, (for no earthly lives are free from such trials,) which would indeed be accepting "the theory of evolution up to a certain point," and then casting it off as a spiritual factor, which would surely be a monstrous injustice. We would call the parent who took a child's burnt hand, however caused, and thrust it into the fire again to teach it another lesson, a monster deserving the execration of every just person.

No belief is strengthened by its claims of antiquity, something inherently valuable must be established, or its mouldiness is only an additional objection. Was it not generally claimed by the ancients that the earth was flat, and that the sun was merely its satellite? Was not Galileo imprisoned by the Church for asserting that it moved? The inequalities of human conditions may be accounted for without calling the justice of God to account. Our first duty is to ourselves, to live up to our highest convictions of right, obeying the divine voice within; to so let our light shine as to become an example for others. If we have not faith in divine justice and goodness, we are like lights hid under a bushel. It is the use of the talents given to us which reflects credit upon our lives, not the number we possess.

The student of spiritual science who has progressed beyond the rudimental, phenomenal phases in his investigation does not "cast it" (spirit evolution) off entirely or partially; on the contrary its operations are believed to be all potent and grand agencies in



the advancement of the spirit while in the body, and after it is freed from material environments. Thus, instead of limiting its action, its sphere of operations is extended to an illimitable extent.

The writer draws a comparison between the "North American Indian and the most highly civilized people of the present day," then proceeds to say: "It is no more possible for a follower of this philosophy to believe that the human ego can retrograde by now incarnating as an European of culture and then as an Esquimaux or savage, than it would be for a disciple of Darwin's theory of evolution to think that a man could degenerate into a monkey, or an elephant into a caterpillar"; neither of which suppositions is more unlikely than the possibility of a disembodied spirit degenerating into an astral shell, void of conscience, and after completing its work of deception and mischief, losing its individuality and becoming like the cast-off shell of the caterpillar. The theory of annihilation is hardly consistent with that of "spirit-evolution."

One of the earliest and ablest exponents of the doctrine of re-incarnation in America claims to give instruction on "The Soul and its Embodiments," under the control of the spirit of a celebrated artist, whose final appearance (embodied) on the earthly stage was in the body of a "North American Indian" chief, during which embodiment he again met with,—and became united for eternity to,—a noble Roman lady, who in her former embodiment had attained a very high degree of intellectual culture, but had degenerated, and was then completing her round of embodied engagements in the Shenandoah

Valley, in the character of an illiterate young Indian squaw, in which character she now improvises poetry to delighted gatherings of the elect. — “How are the mighty fallen,”—from positions as leading painter, sculptor, architect, and associate with the leaders of thought, —and from being one of most refined and cultured ladies in the ranks of Roman nobility, to graduate through Indian tepees, to starring in little, common circles can hardly be considered as indicating “spirit-evolution” of a very high order.

“When doctors disagree,” the patient should hold a consultation with reason and common sense.

The statements in support of re-incarnation in which memories of earthly experiences are cited, must be considered rather as subjects for investigation by students in *Psychical-Research*, than as evidences upon which to base a theory of such vast importance. However honest the believer may be in his convictions, mistaken conclusions and self-deception are not improbable explanations. It is easy to mistake the visions occurring during our resting hours for actual experiences. For a long time the writer was associated with the spirits of Italian friends, and many times,—while awake and fully conscious of earthly surroundings,—visited Italy in spirit, and the memory of scenery, towns, occupations of the people, etc., seen while in those conditions, remains as vividly impressed upon the mind as any earthly experiences. How natural it would be,—if a believer in re-embodiments,—to accept those experiences as having been actual occurrences of a former existence, had it not been for the dual consciousness—realizing the surroundings in Boston while visiting



Italy. If the objection be raised that these singular experiences can be explained as being simply delusions of the mind, the same argument can reasonably be urged against the supposed recollections of occurrences in former earthly embodiments.

We are also told that, "The only thing that Theosophy shows more than another is, that this life is as nothing compared with the next, that the present is but *maya*, i. e., transitory, whereas the real life is that which pertains to the inner man, and which is apart from the body. While we are in the body we are chained down by it, and are subject to the limitations incurred by its occupation. Freed from corporal restraints we can take cognizance of existence on another and a higher plane, where time, distance, and death do not affect us."

This is good, sound Spiritual doctrine as it was taught years before the organization of the Theosophical Society in this country, but is it consistent with the corner-stone of the temple of Theosophy—re-incarnation? If "this life is as nothing compared to the next, the logical and inevitable conclusion is that a return to this life is retrogression and not spirit-evolution, in an upward direction.

The high priestess of this order, (who we are told has been chosen as the instrument through whom the Mahatmas will dole out God's Wisdom—on which they hold the ancient copy-right—to the unenlightened Western people, in homeopathic doses adapted to their assimilative powers,) formerly admitted the possession and exercise of medium powers, but now claims to have progressed beyond Spiritualism.



\* This vicegerent of the Mahatmas teaches that "One's son may become gradually his own grandfather, and his aunt to boot, imbibing their combined atoms, and thus partially accounting for the possible resemblance, or ativism."

In a recent communication to the annual meeting of the Theosophical Society, she is reported as having said the Japanese † "are crazy to acquire western civilization, and believe it can only be obtained by the suicidal adoption of Christianity." She also paid her respects to her former confreres by announcing "as enemies of theosophy the spiritualists, whom she referred to as 'blind worshipers of illusionary phantoms of the dead.'"

Christianity and Spiritualism demolished with one fell swoop! We are not left entirely without hope, at least for Christianity, for the same paper says,— "From reports of the Japanese newspapers which came by the last mail, Colonel Olcott is not having a very pleasant time. The Japanese native papers ridicule Olcott's ignorance of Buddhism, and his claim to superior powers, and declare that if any warfare is to be made on Christianity, the Buddhists should send some one who has more than a smattering of knowledge of this Oriental religion."

The object of the Theosophical Society, as set forth in its circulars, is to assist all persons desirous of uniting "in a candid spirit for the investigation of spiritual truth.

1. To form a nucleus for a universal brotherhood without distinction of race or color.

\* "Incidents in the Life of Madame Blavatsky," A. P. Sinnett.

† S. F. Chronicle, April 29, 30, 1889.

2. To promote the study of Oriental literature, religions and sciences.

3. To investigate the psychic powers latent in man."

The extent to which the practice of leading theosophists harmonizes with the objects set forth in their circular, may be judged by the communication of the founder of the society to the convention before mentioned, and the following extract from an article by the President of the American branch of the Society. \* \* \* "My own pen," (he writes\*) "need go no further. I picked up by accident the other day a copy of the *Los Angeles Times* of February 25th, which voices the cause unmistakably. I do not know who the writer is, *but I do know he is right*. A part of his article is as follows: \* \* \* 'The mesmeric force is simply sex-magnetism. In this simple statement is the secret of spiritualistic 'mediumship,' as well as 'mesmerism' and 'black magic.' It is also the secret of the *invariable* fall into vice and sexual degradation of fools who dabble in such things, whether they call it 'mediumship,' 'mesmerism,' 'mental healing,' or 'what not.'"

The identity of the writer of this infamous statement, which only illustrates his own ignorance and untruthfulness, is of no consequence; its endorsement without qualification by the president of a society for the investigation of spiritual truth is not only a base libel upon spiritualists, but upon the society we must charitably suppose he misrepresents.

Among the "fools" who have fallen into vice can be found the names of thousands, the purity of whose

\* "Religio Philosophical Journal," April 27, 1889.

lives and high attainments in their different spheres of action have illuminated the age in which they lived.

Further comment on these mendacious charges is unnecessary. If the false statements of these *officials* are not repudiated by the society they have degraded, the name Theosophy (God's Wisdom) is a misnomer, and it will more fitly be known under the designation of Godless Folly.

We have listened to the instructions of several teachers of re-incarnation, and read, to a considerable extent, the literature expounding the dogma, and the perspicacity and logic of the theorizing thereupon is finely illustrated by the lucidity of the oracular Captain Jack Bunsby, in relieving the minds of the anxious inquirers as to the probable safety of the "Son and Heir," in this lucid, clear-cut, and convincing manner, *à la* Hindu mystics:—"Do I believe" (said the *Master*) "that this here Son and Heir's gone down, my lads? Mayhap. Do I say so? Which? If a skipper stands out by Sen' Georges' Channel making for the Downs, what's right ahead of him? The Goodwins. He isn't forced to run upon the Goodwins, but he may. The bearings of this observation lays in the application of it. That an't no part of my duty."

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"There is no God for the earth man now but the God in man. Nigh at hand in every brother moves the Grand, Sweet Presence. God meets us in the sanctuary of ourselves. He is incarnate. He makes residence in us."—From *Proteus*.



## PRE-NATAL CONDITIONS AND HEREDITY.

*"He that ruleth his spirit is better than he that taketh a city."*

"The population of the world is a conditional population; these are not the best, but the best that could live in the existing state of soils, gases, animals and MORALS; the best that could yet live; there shall be a better, please God." \* \* \*

"Law rules throughout existence; a law which is not intelligent, but *intelligence*; not personal nor impersonal; it disdains words and passes understanding; it dissolves persons; it vivifies nature; yet solicits the pure in heart to draw on all its omnipotence."—*Emerson*.

"Talent is often hereditary and even cumulative; what is mere taste in a father sometimes becoming a distinct gift in the son, and being called *genius* in the grand-son."—*T. W. Higginson*.

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In a characteristic and pithy reply to a question, Prof. Oliver Wendell Holmes concisely embodied the fundamental principles upon which all labors for securing the "right of the unborn to be guaranteed intelligent and refined parentage," and for the physical, moral, and spiritual education which are their natural birth-rights, as children of God, must be based, in order to accomplish the highest duty incumbent upon us.

In answer to the question: "Doctor, at what time should the education of children begin?" the genial physician, poet and professor replied:

"ONE HUNDRED YEARS BEFORE BIRTH."

Much has been written upon the prevalence of

evil in the world; many theories advanced to account for its existence, and many explanations kindly and thoughtfully vouchsafed to *relieve God from the fearful responsibility*. Of late there has been a revival of myths,—two thousand or more years old,—in relation to the re-incarnation of human spirits, which we are gravely and kindly informed is in accordance with divine law, and is the only reasonable explanation of the inequalities existing among the children of earth. “Reducing the position to an absurdity.”

If we admit the existence of an overruling, omniscient and omnipresent cause of all things, we must also admit that that cause is cognizant of all the evils afflicting humanity, and cannot escape the conclusion that the seeming evils are only evils as judged by finite understanding. We have attained to great heights on the ladder of human progression, but the top is in the heavens beyond our sight. Those who have attained sufficient cultivation of intellect and reason to seek for causes and explanations for the existence of sin and suffering—physical and mental—must realize that one great cause of the inequalities in human life arises from conditions of moral and physical weakness, which are legacies from a long line of ancestors. Our fathers and mothers for many generations have eaten sour grapes, and our teeth are on edge.

So long as children are undesired accidents, the results of licentious or thoughtless physical gratification of unreasonable passions, just so long will humanity have to contend with the many ills with which it is afflicted. We live in direct antagonism to the laws of health and progression, and then try to shuffle off

the responsibility for our acts in the most reprehensible and cowardly manner.

Instead of conjuring up schemes for further trials as re-embodied spirits,—for some innocent person to be offered as a sacrificial, vicarious atonement,—or any other senseless plan to evade the consequences of our personal shortcomings, we must look within; study the laws of Pre-Natal Conditions and Heredity, and so live that our children can enter upon the conditions of personal embodiment better prepared than we have been for the propagation of future generations. We need expend no thought on salvatory plans for regeneration. If we are fitted for proper, reasonable, healthy generation, there will be no need of regeneration, physically, mentally, or spiritually. We must be educated and fitted to bestow upon our posterity the natural right of every child to be conceived and born in healthy physical and harmonious mental conditions.

Millions of dollars are expended to improve the breeds of stock, to increase the production and quality of wool and milk products; to diminish by the fraction of a second the record of racing horses, which is all laudable—money and labor well invested—but with the exception of the labors of a few self-sacrificing writers and teachers comparatively little is done to improve the breed of humanity, and prepare children for the race of life. We expend millions for the support of Magdalen Asylums, reformatories and prisons, which are generally conducted as punitive establishments, rather than as reformatory and educational schools,—which they should be,—with the result that nearly all the graduates from



these schools of crime again fall into evil courses and return to them after a short season, frequently more from want of encouragement to do right than from evil inclinations. If the means expended in reform schools, prisons, and *whisky crime-factories* could be diverted to the education of parents in the natural laws of reproduction of the species, and convincing evidence be presented to them, showing that every excess or abuse of their powers only reacts upon themselves, and is inevitably followed by punishment, and dire consequences to their innocent offspring, the next generation would have little need of *re-formation*, and the second generation would usher in the millennial period so graphically, and,—let us hope, prophetically,—delineated by Edward Bellamy, in “Looking Backward, 1887–2000.”

The attention of thinking, conscientious people is being more and more attracted to the moral questions of the day. The decaying influence of church dogmatism is but the prelude to the predominance of moral questions. Mankind is learning that there is no salvation from the consequences of sin or the violation of higher laws; that we reap according to our sowing, and there is no shifting off the consequences of our transgressions upon others. If the attainment of happiness is our aim we are learning that the only way to secure that happiness is through the cultivation of our higher natures, and that the result of mere animal gratification is broken health, disappointed hopes, self-condemnation and misery. If we can have no higher motive than self-interest, even that should teach us that the only wise course for us to pursue is to control our animal natures, and ed-

uate the generation which is soon to fill our places in the world's great stage of action; instructing our children to avoid the pit-falls and obstacles which have beset our path, and thus pave the way for comfort in our declining way toward the sunset of life.

The grandest and most sacred relations of life are the proper ushering into conscious, personal existence the immortal spirits which are intrusted to our keeping and instruction. This responsibility—next to self-control—is the greatest we shall ever be called upon to meet, compared to which the greatest material interests sink into insignificance. Every pregnant woman carries within her the germ of an eternal personality—how grand the mission—entitling her to the most tender, reverential care, and to be shielded from every untoward influence which might mar the symmetrical development of the individualized child of God she bears beneath her bosom. These conditions should be preceded by careful, prayerful preparation, in a spirit of reverence for the grand work entrusted to us by our all-wise and loving Father; and the holiest duty and pleasure assigned to mankind should never be profaned by lust, or degraded to the mere gratification of animal passions.

The advancement of humanity in all departments of action depends, to the greatest extent, upon the proper direction and elevation of the creative functions. Until we fully realize that through love, and not passion, we must gain the wisdom necessary to exercise in the selection of companions who are to become agents for the embodiment of spirits,—the only condition in which we can partially grasp the



idea of divine personality,—we will continue to bring children into the world deprived of their natural birth-rights; and, being unable to overcome the conditions inherited from generations of diseased and vicious ancestors, only add to the mass of undeveloped humanity, struggling under the weary burdens of sickness and vice. The only remedy for this great evil is the enlightenment of those far enough advanced in spiritual unfoldment to realize the nature and importance of their responsibilities; strong enough in will and aspirations to make strenuous and persistent efforts to overcome the hereditary taints which fetter them; and who, in overcoming self, will labor for the elevation of those still in the bondage of sensuality.

One of our clearest writers\* says: "Evidences point unmistakably to the conclusion that the indulgence of *any* evil desire or thought on the part of the mother, during the period of gestation, is likely to infuse, through the inevitable force of mental or psychical impression, a subtle moral virus into the very texture of the young life that is being so 'marvellously wrought' within her own—a virus which poisons to a greater or less extent the fountains of its being, blunts its moral sense, and thus deadens its realization in after life of the enormity of the vicious or criminal tendency which may be implanted.

\* \* On the other hand, it is undoubtedly the mother's privilege, at this critical period, to so prepare and elevate herself, by proper living and pure aspirations, that her soul may be constantly bathed in hallowed effluxes from celestial realms—truly

\* "The Better Way," by A. E. Newton.



‘overshadowed by the power of the Highest.’ By this means the newly-begotten one may become so harmoniously developed and so permeated by a divine and purifying influx, that, with no irreverence, it may be termed, as was Mary’s babe of old, ‘a holy one,’ and, like that child, may grow up to walk among young men as a true son or daughter of God. \* \* It has been generally taught, indeed, and piously believed, that God determines or fore-ordains, according to his inscrutable good pleasure, ‘the characteristics and gifts’ as well as destinies of individuals. But it is now apparent that in this, as in all things else, he works through instrumentalities; and these instrumentalities are the men and women who stand in the relation of parents.”

Although it may be that the correctness of this claim cannot be demonstrated by ordinary processes of reasoning, we are firmly convinced of the existence of an omnipresent, divine soul essence, adapted and ever ready to assume relations with personal embodiments whenever the generative conditions are receptive to its influx; acting in accordance with divinely established natural laws, working through human agencies, which establishes our relationship to God without any special interposition of Providence. We are children of God, embodied in accordance with his laws to assist in carrying out the divine purpose of elevating matter to a state of personality on its way to conditions of higher spiritual, eternally progressive unfoldment. If this position be correct, how great the importance of acting in harmony with the divinely established laws, which co-operation will result in greater spiritual attainments, with less friction and

consequently, in greater happiness. To believe that our earth life is a state of mere probation, in which the trials and sufferings are the natural conditions, wisely ordained to fit us for a higher life, seems hardly consistent with Divine love, and conflicts with free moral agency.

The natural and healthful life is harmonious; not a state of probation, but a heavenly condition here upon earth: the converse life—living for the gratification of selfish and carnal desires—invariably results in unharmony, sin, self-condemnation—*hell* upon earth. We have the choice of the two paths before us; one leading us ever onward up the spiritual heights, the other downward to depths of moral degradation and physical suffering; the consequences of which transgressions follow us beyond the confines of earth, and continue to environ us until we become sufficiently purified to be susceptible to the higher influences which are ever ready to respond to the calls for assistance from those who aspire to higher conditions.

\* “In motherhood desired, all the energies of soul as well as body contributing to the new life, and provided with conditions in accordance with physical and psychical law—motherhood fitted to instruct, and courageous to perform its duties—is the only possible hope for the consummation of a divine order of society upon earth, and *through it alone can the kingdom of heaven come to be established*. All reformatory efforts not commencing here lack the basis of permanency.”

The reformatory efforts in this direction, to produce the best results, must be based upon moral edu-

\* “Motherhood: Its power over Human Destiny,” Mrs. L. B. Chandler.”



cation of the young. Children should be taught the use, and cautioned against the abuse, of the generative functions, soon as they are capable of comprehending the subject. The sham modesty which invents mythical stories to account for child-birth, not only leads children in later years to doubt the veracity of their parents, but is one of the fruitful sources of untold miseries. If children are taught the natural laws of generation, having the sanctity of the sexual relations properly enforced, and the mental decay and physical suffering consequent upon the violation of these laws presented properly to them, the results will be beneficial in the highest degree. Ignorance is neither "bliss" nor innocence. If we fail to properly instruct our children, they will get the knowledge of sexual relations surreptitiously, and the result will generally be mawkish prudery, or the formation of habits which will prove a serious blight upon their lives. Ignorant or vicious boys are not desirable teachers of the laws of physiology for their younger companions, but, in a large majority of cases, they are the only instructors. Neglect to give the proper instruction is criminal, and parents who permit their children to associate with strange companions at a tender age, or send them to boarding schools in entire ignorance of their own physical functions, are morally responsible for the greater part of the mental and physical weakness induced by habits of self abuse.

In an article on "Mock Modesty," a writer in the *Woman's Journal* says: "There are many things in life that young women ought to know, and which, if they did know, they would regard as great solemn

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truths, too sacred to be giggled over and simpered at; which are not proper subjects for conversation, but which none the less exist, and should be well comprehended. For a young woman—or a young man, either—there is no safety in ignorance. The mother assumes unwarranted responsibility who leaves her innocent, growing girls and boys to be educated (?) in the mysteries of life by unthinking outsiders. \* \* \* Mock modesty is twin sister to that cancer-hearted virtue which consists in not being found out. Persons who affect it are social ‘suspects.’ Beware of it, young woman, because it deceives no one, and because if you do not, young men who are in search of lovely wives will beware of you.”

Mothers who would shrink in abhorrence from any suggestion of personal degradation, are led by the desire to obtain “good matches” for their daughters to advise and sanction practices entirely at variance with the plain teachings of common sense. Knowing that one cannot touch pitch without being defiled, they send their daughters into society entirely ignorant, or, still worse, careless as to the contaminating influences they may meet, trusting to chance what has been given them as a sacred charge. Decollete styles of dress, and freedom bordering upon looseness of action is permitted, which has a tendency to arouse the sensual desires of men, who, perhaps (?) entertain the most chivalrous feelings towards the sex, and would resent any approach to indelicacy of act or expression toward their mothers or sisters at the risk of life itself. Fashionable parties are *undress* parades, and no woman is permitted to appear at the recep-

tions of the Empress and Queen, whose example is quoted as a model of pure womanhood, unless *undressed* in a manner which would bring a blush to the cheek of every virtuous, unsophisticated girl, and would be considered immodest in any decent ballet corps.

In view of the low tone of morality pervading the upper ranks of society, as indicated by the prurient details of *scan. mags.* and in divorce cases, and the eagerness with which titled libertines are courted in society, which heartlessly crushes their female victims—the reputation of libertinism being an additional subject of attraction for its bearers—the outlook for reform in fashionable society is not encouraging : it is among the sensible middle classes and wage workers we must look for assistance in practical reformatory work.

One of the grand old workers for humanity, who spent years of earnest, self-sacrificing labors to obtain justice for the Indian wards of the nation,—Father John Beeson,—in writing on Heredity and Woman's Rights, said : "The same law of cause and effect accounts for the difference in the look, temper and tendency of children in every family. Every thought, pleasant or otherwise, or even a sudden mental emotion of the mind, of the prospective mother, will stamp its impress for good or ill upon the unborn child. It may be justly assumed that all the distinctions of character in man or beast are the results of anti-natal impressions through the mother, or from the surroundings during early life, before the brain is sufficiently strong to resist that which its better judgment condemns. These facts are strong,



unanswerable arguments for *women's rights*, for until they are practically recognized we may have costly churches and splendid parlors, but we shall also have a continuation of the evils which all the past has known." We trust the time is not distant when the standard of morals and *rights* will be the same for both sexes.

We have no sympathy with the present clerical and newspaper denunciations of the laxity of existing divorce laws; on the contrary, divorce laws ought to be made mandatory, in abrogating the marriage relations of diseased and inharmoniously united couples, doing entirely away with legalized prostitution. The trouble existing in marriage relations arises, not so much from lax divorce laws, as from lack of restraining laws in relation to intended marriages. Present opinions need reversing; for persons who have procured divorces on moral and sensible grounds, incompatibility, etc., deserve respect for their independent uprightness; while those who rashly and improvidently assume marriage relations—the deleterious influences of which may last for generations—deserve reprobation and legal restraint. In some countries the laws prohibit the marriage of persons afflicted with the maladies of leprosy, insanity and cretonism, and the number of prohibitive causes should be widely extended. Persons who are contaminated with transmissible diseases, incapable of providing, or disqualified by vice from becoming the parents of healthy offspring, have no more moral right to marry and breed unhealthy children, who are liable to be diseased and become charges upon the community, than they have to commit arson, or



any other crime against society. Every man convicted of seducing a woman should be held under heavy bonds to provide for the maintenance of his victim and the offspring of his lusts, or be confined to hard labor for their support and the education of the child. When we have laws providing for the annulling of all improper marriages, and prohibiting all diseased, improvident and dissipated people from forming marriage relations, we will be on the way to higher conditions in social life. This will not be unjust interference with individual rights, for communities have vital interests involved, as well as individuals.

In an essay on the failure of the application of the laws of "Natural Selection," in its operations upon the human race, W. R. Greg writes upon this point: "If (he said) our legislators and rulers were quite sagacious and quite stern, and our people in all ranks were quite wise and good, the beneficent tendencies of Nature would continue to act uncounteracted. No constitutions would be impaired by insufficient nutriment and none by unhealthy excess. No classes would be so undeveloped either in mind or muscle as to be unfitted for procreating sound, vigorous offspring. The sick, the tainted and the maimed would be too sensible and too unselfish to dream of marrying, and handing down to their children the curse of diseased or feeble frames; or if they did not thus control themselves the state would exercise a salutary but unrelenting paternal despotism, and supply the deficiency by vigilant and timely prohibition."

The powerful influence of pre-natal conditions upon the future life and earthly environments of the

unborn child is as well established as the law of "Natural Selections," or any demonstrated physiological truth; yet a new school based on myths, which are attractive to marvel seekers who have progressed beyond the realms of common sense, and,—finding consolation in a belief which is surrounded with an atmosphere of foggy, unprovable mysticism,—proclaim a doctrine which is diametrically antagonistic to the generally accepted laws of generation and heredity.

The theories of leading teachers of re-incarnation are frequently advanced to controvert the belief of the potent agency of pre-natal conditions in the development of the human race; the diversity of characteristics in children of the same parentage being explained by the claim that the embodied spirit is not the child of its parents; is not necessarily spiritually related to them,—is merely a claim jumper who has selected a place to re-embody in, very like the cuckoo who steals a nest to lay her eggs in, leaving others to perform the labor of hatching: virtually making the grand process of the embodiment and gestation of the child in its mother's womb equivalent to the hatching of chickens in a patent incubator; and with dogmatic assumption of superior wisdom, deny the power for good or evil of the agencies of pre-natal conditions and heredity. All parents possessing ordinary powers of observation, can trace the peculiar characteristics of their children, and account for their different mental and physical organizations in the conditions predominating prior to and during the time of gestation, without assistance from the myths and mysteries of pre-historic ages.



An eminent writer, formerly President of the Psychological Society of Great Britain,\* says: "Patient investigation might trace the introduction of some special excellence or defect that has thus become hereditary. We learn from this *how it is* that family features, virtues, and vices crop out again, long after the ancestor who introduced them has passed away. Nor does this natural inheritance of ancestral character, caused by the union of the two parental germs, in any wise conflict with the law of *evolution*. Rather it confirms that law, by revealing to us the manner of its operation. The offspring being the continuation of a parent's life, and at the time of its germination similar to the parent, partakes of the changes wrought in the brain of the parent by education and exercise, as also it shares any degradation of the parental brain caused by disease or accident, or neglect. Thus it is that the sins of the father are visited upon the children, even to the third and fourth generation; but thus it is that ability and virtue are transmitted also. If heredity has made Man what he is; lifted him by slow degrees from a mere animal existence to the possession of reason, the knowledge of right and wrong, the recognition of a Creator to whom he owes allegiance, and to the hope and prospect of a blessed immortality; may we not venture to anticipate that the continuance of the same law of *progress by evolution* may lift him higher still in the scale of being, and that he may become as much greater than he is now, as he now is greater than what he has been?"

In view of the grand results thus truthfully fore-

\* "Mechanism of Man," Edward W. Cox.



cast, which are the legitimate conclusions that are founded on the laws of natural selection and evolution, discovered and demonstrated by the eminent natural scientists Darwin and Wallace, how important becomes the duty of parents to shun evil, live purely, and prepare themselves physically and morally for the high duty and pleasure of procreating children under such favoring conditions that the law of Heredity may act for the transmission of good instead of vicious tendencies; that their children may be endowed with health and moral qualities, and enabled to transmit to their offspring still more elevated inherited endowments. Thus, and in this way only, can we fulfill the grand purpose of life by acting in accordance with the laws of God. For this grand purpose were we born; and if these duties are well performed our children will rise up and bless us; and when we have risen above the sphere of earthly toils and trials, we shall be met with the glad welcome, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

Sin and sickness will disappear; co-operation of labor and capital will take the place of competition; anarchy and nihilism will no longer be disturbing elements, for all laws will be enacted *by the people, for the greatest good of all people*; inequalities of conditions will depend only upon the degrees of *moral* attainments, and the world will be the abode of pure, high minded people, who will dwell together in unity, in all things doing the will of the divine Father and Mother.

This delineation of the possible attainments of humanity in the near future is not the rhapsodical

dream of an enthusiast, but is based upon sound reasoning. Compare the conditions of the masses at the opening periods of the centennial we have recently celebrated, with the present human conditions throughout the civilized world. Humanity is today better fed, better clothed, better educated and better housed than it was one hundred,—or even fifty—years ago. Even the present restless state of wage-workers illustrates the improved conditions of this time. One hundred years ago strikes and discontent were met and crushed by the iron hand of inhuman and despotic law, instead of being submitted to peaceful arbitration. The struggle of the bigoted classes of the clergy to regain their lost control of the consciences and freedom of the people, and the persistent and desperate efforts of *poor and unsuccessful* physicians to establish despotic medical laws, are virtually confessions of waning power, and are evidences that the masses have risen to a position where they appreciate and know their rights, and “knowing dare maintain them.” The sway of self-selected autocratic masters and rulers is rapidly drawing to an end, and soon ambitious leaders who aspire to be atop will have to demonstrate their fitness for the position by the exhibition of intelligence and moral qualifications, instead of achieving their purposes by chicanery, and pandering to the vices of unscrupulous political “bosses.” It is not too much to anticipate that if the ratio of progress made within the past fifty years be continued, (and the rapidity of all such movements is accelerated by every step gained) the year 2000 will find all the predictions of progression fully realized.



We cannot unduly estimate the importance upon the welfare of humanity of the necessity for giving the study of the practical operations of the laws of reproduction of the human race our most earnest and thoughtful consideration. All admit the truth of the axiom, that, "As the twig is bent the tree's inclined," but in human relations we have generally failed to realize the great necessity of having the twig properly rooted. The starting point of the child now born cannot be changed; all that can be done is to mould the plastic forms into shapes of beauty in proportion to the ductility of the materials in our charge; but future parents, by the exercise of self-control and by wise preparation for the important duty, can become the progenitors of a generation which may be far in advance, in moral, intellectual and spiritual attainments, of any the world has yet seen. How elevated, how holy the grand mission! Success in such a direction would be a rich recompense for all the self-abnegation and earnest efforts required to produce the glorious result.

Want of space prevents citing cases illustrating the claims herein made, or instructions for producing the grand results predicted. A small list of works bearing upon these subjects is submitted, with prices annexed, which can be bought at the Banner of Light Book Store, 9 Bosworth street, Boston, Mass., or ordered through the agencies of this magazine.

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The Better Way, 25 cts.; Pre-Natal Culture, 25 cts., by A. E. Newton; Danger Signals, by Mary F. Davis, 15 cts.; Empire of the Mother over the Character and Destiny of the Race, 50 cts.; and Living Present and Dead Past, 50 cts., by Henry C. Wright; Marriage and Parentage, \$1.00, by M. L. Holbrook, M.D.; What Our Girls Ought to Know, \$1.00, by Dr. Mary J. Studley.



## EDITOR'S TABLE.

*"Hew to the line,"—"with malice toward none, with charity for all."*

The Theosophical laborers for the promotion of "Universal Brotherhood," and the investigation of spiritual truth in a *candid spirit*, are in a turbulent state. Apparently the foundress of the society acts in accordance with the Jesuitical tenet, that "the end justifies the means."

The President of the American branch intimates that it is in order for Madame Blavatsky to rise and explain the "tricks that are dark and ways that are vain." A book by Mabel Collins, who was formerly associated with Mme. B. in editing "*Lucifer*," (What's in a name?) is said by Prof. Coues\* to be "used by faithful Theosophists much as orthodox sinners use their prayer books. This happened mainly because 'Light on the Path' was supposed to have been dictated to Mrs. Collins by 'Koot Hoomi,' or some other Hindu adept who held the Theosophical Society in the hollow of his hand." Some years ago, in reply to a query by Prof. C., Mrs. Collins answered "in her own handwriting, to the effect that 'Light on the Path' was inspired or dictated from the source above indicated." Recently Prof. C. received a letter from Mrs. Collins recanting as to the authorship of the book, and says: "I was not surprised at the new light it threw on the pathway

\* "Attention, Theosophists," by Elliott Coues, *R. P. Journal*, May 11, 1889.

of the Theosophical Society, for late developments respecting that singular result of Madame Blavatsky's now famous hoax left me nothing to wonder at." Mrs. C. writes:—"You will remember writing to me to ask me who was the inspirer of 'Light on the Path' At that time I was both studying Madame Blavatsky and studying under her. I wrote the answer at her dictation. So far as I can remember, I wrote you that I had received 'Light on the Path' from one of the masters who guide Madame Blavatsky. I wish to ease my conscience now by saying that I wrote this from no knowledge of my own, and merely to please her, and that I now see I was very wrong in doing so. I have myself never received proof of the existence of any master; though I believe (as always) that the mahatmic force must exist." The article closes as follows:—"Yes, Mabel, the 'mahatmic force' does exist. It exists in every great soul like yours! There is no need of a word of mine further. It is Helen P. Blavatsky's turn to speak next.—ELLIOTT COUES." Perhaps "astral shells," or "illusionary phantoms of the dead," led the retail agent of God's Wisdom astray. Remember, toleration is your motto, *Elliott*.

True spiritualists work in harmony with all efforts to gain knowledge of the possible attainments of the soul, both in the body and decarnated, and for the elevation of humanity. The growth in a belief in Spiritualism has opened the way for the study of Theosophy in this country. We only ask that Theosophists act in accordance with their professed objects in a spirit of "toleration for the belief of others." The recent course of some leading Theosophists, in ridi-

culing and denouncing spirit communion, is contemptible, and inconsistent with their invitation "to all persons desiring to join it in a candid spirit, for the investigation of spiritual truths." We cannot maintain our self-respect in joining in pronouncing the loved friends with whom we *know* we hold sweet communion as mere "astral shells," "elementaries," or "illusionary phantoms," and our mediums as victims or teachers of "sex magnetism," who invariably fall into vice.

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### NATIONAL CO-OPERATIVE MOVEMENT.

Many reforms spring from small beginnings, but in the end the glorious results accomplished demonstrate the probability of wise guidance—a directing power for good. The so-called ill-timed movement of the grand old martyr, John Brown, probably hastened the extinction of black slavery in our country many years. A seance with Abraham Lincoln at the White House, wherein he was urged to the act through the mediumship of J. B. Conklin and Nettie P. Maynard, hastened the issuing of the Emancipation Proclamation, which was the turning of the tide in favor of justice to humanity. A seance held by Alexander III. with D. D. Hume, resulted in the emancipation of 4,000,000 Russian serfs.

A novel recently published, called by Edward Ev-



erett Hale, \* "Bellamy's wonderful book," was first intended as an intellectual entertainment for its readers, but has proved to be, we believe, the prelude to the end of white slavery, and a peaceful overturning of existing evils in society; one of the most effective instrumentalities in substituting the grand principles of National Co-operation in place of selfish, grinding and wasteful competition. We can form some approximate estimate of the grand results which will spring from this germ of a paternal and fraternal government, when we consider that our present "shiftless" methods of doing business waste enough to provide the comforts, and even luxuries, of life for every child of this Republic. Think of a society without banks, political bosses, middle-men, or any able-bodied non-producers.

At the first glance this may seem the freak of an impracticable theorist, and perhaps, be dismissed with a wise sneer; nevertheless we believe it to be simple and feasible, and agree with Edward Bellamy, who wrote recently: "We must do all we can to shut the mouths of those who talk of needing centuries to make over society. No sort of talk, not even open opposition, is so foolish or so demoralizing as this. Fifty years will see our entire programme accomplished." Everything tends in this direction. Syndicates, trusts, and unscrupulous use of wealth to strengthen the power of plutocracy are only means—under the guidance of over-ruling divine Justice—to hasten the day of deliverance from material op-

\* "Looking Backwards, 1887-2000," by Edward Bellamy. Houghton, Mifflin & Co., Boston. \$1.50; paper, 50 cents, and sold by our agents and booksellers generally.

pression. This movement will be accelerated and greatly strengthened by living cleanly, in accordance with the laws of proper generation treated upon in the opening article.

Buy the book ; read, digest and recommend it to others, and help to keep the ball in motion.

To give a brief outline of the work proposed we copy from the \* *Nationalist* the Declaration of Principles of the

### NATIONALIST CLUB OF BOSTON.

"The principle of the Brotherhood of Humanity is one of the eternal truths that govern the world's progress on lines which distinguish human nature from brute nature.

The principle of competition is simply the application of the brutal law of the survival of the strongest and most cunning.

Therefore, so long as competition continues to be the ruling factor in our industrial system, the highest development of the individual cannot be reached, the loftiest aims of humanity cannot be realized.

No truth can avail, unless practically applied. Therefore, those who seek the welfare of man must endeavor to suppress the system founded on the brute principle of competition, and put in its place another based on the nobler principle of association.

But in striving to apply this nobler and wiser principle to the complex conditions of modern life,

\* "The Nationalist," devoted to "The Nationalization of Industry and the promotion of the Brotherhood of Humanity." 9 Hamilton Place, Boston, Mass. Price, \$1.00 a year ; single number, 10 cents.

we advocate no sudden or ill considered changes; we make no war upon individuals; we do not censure those who have accumulated immense fortunes simply by carrying to a logical end the false principle on which business is now based.

The combinations, trusts and syndicates of which the people at present complain, demonstrate the practicability of our basic principle of association. We merely seek to push this principle a little further, and have all industries operated in the interest of all by the nation—the people organized—the organic unity of the whole people.

The present industrial system proves itself wrong by the immense wrongs it produces: it proves itself absurd by the immense waste of energy and material which is admitted to be its concomitant. Against this system we raise our protest: for the abolition of the slavery it has wrought and would perpetuate, we pledge our best efforts."



## PHYSICAL AND MORAL EDUCATION.

"The mother, in her office, holds the key  
Of the soul; and she it is who stamps the coin  
Of character, and makes the being who would be a savage  
But for her gentle cares, a Christian man.  
Then crown her Queen o' the world."—*Old Play.*

"Education does not commence with the alphabet; it begins with a mother's look; with a father's nod of approbation, or sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with handfuls of flowers in green dells, on hills and daisy meadows; with birds' nests admired, but not touched; with humming bees and glass hives; with pleasant walks in shady lanes; with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, to the sense of all good, and to God himself."—*Anonymous.*

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In the essay on Pre-natal Culture the necessity for the proper generation of children was urgently presented, without which preparation the results attained must prove uncertain and imperfect, and fall far below the high standard it is possible for all to reach. For the information of readers who have not seen the article referred to, we make this brief compend. We claimed that the study of the human organism, sexual relations, and the laws of generation should be understood before marriage,—as of the greatest importance—and that all false modesty and ignorance of such functions, instead of being considered as indications of delicacy and innocence, should be denounced as reprehensible ignorance. To enter upon any of the ordinary avocations of business life without proper education is an evidence of poor

judgment, and is usually the precursor of failure. How much more important than material affairs it is, that that which is the purest and most sacred relation of life should be thoroughly understood before being entered upon.

The younger members of the present generation, in a large majority of instances, have entered upon this sphere of existence unsought, unwished for; the result of passional relations without the pre-natal conditions to properly prepare the way for their unfoldment, physically or spiritually. It is now an imperative duty to make the best possible use of the imperfect lives we have summoned into being, through ignorance or sensual indulgence, and thereby partially atone for the injustice done them, by educating our children to seek the better way for the elevation of humanity.

A father can do much to assist in the education of the child, but too often the cares of business life are permitted to intervene and prevent the oversight and help which it is his first duty, and should be his highest pleasure, to render the mother of his children. If the mother does not realize the sacredness of her mission, and neglects her duties for idle amusements and society, the result will be that in advancing years that which should be a source of the purest comfort, the children she has borne, will cause her the greatest discomfort, perhaps disgrace. The chief duty of life cannot be neglected with impunity. "As ye sow so shall ye reap," and if parents indulge in dissension and conflicting authority in the presence of their children they cannot reasonably expect obedience or respect to follow from such examples.

All differences between the heads of a family as to the management of children should be settled in private, or the children will soon learn to take sides with the one who is most inclined to condone their offences, and all authority will be weakened. Children ought never to be permitted to appeal from the judgment of one parent to that of the other,—“A house divided against itself cannot stand,” yet the rights of the children should be held as sacred as the rights of parents. To command respect we must respect ourselves in all conditions of life ; the family circle is no exception to this rule ; yet how often is the home made the place in which to cast off all restraint, and give vent to feelings which we would be ashamed to express elsewhere. If any choice is to be made, keep the best and most cheerful conduct for your companions, and the good example for your children will yield a rich return.

De Quincy says : “ The primary objects of education are few and great,—nobleness of character ; honorable and generous affections, a pure and high morality ; a free, bold, and yet a temperate and well-governed intellectual spirit.” In order to secure these grand conditions the parents must be able to transmit the necessary qualities, and one of the most essential requirements is a sound body as a fitting temple for a sound mind. We have to deal with materials as they are, making the best use of present conditions. Our present methods of education in public schools are based on the cramming system, regardless of physical health or difference in mental capacity. Memorizing not reasoning and perception of principles, is required, without any dis-



crimination as to the diversified capacities of the pupils,—all in the same grade are required to adapt themselves to the same Procrustean bed, and the acquirements of the pupils are measured by their capacity to memorize like parrots.

In many families children are sent to school merely to “get them out of the way,” at an age when they ought to be exercising their limbs and lungs in the open air, and laying the foundation for a good physical development as a basis for mental education. We cannot recall the time when we learned to read, and the first distinct recollection we have of school is—while yet a babe in petticoats—being kept after hours to make up for imperfect lessons.

Young children ought never to be confined for hours consecutively at study within doors; let them play and exercise freely in the open air, always keeping a strict oversight of their associations, to prevent their falling into evil courses before they reach an age to understand or appreciate the difference between vice and virtue. For a young boy or a girl a clean sand heap and spoon to dig with is a better education than any school. Clean clothes are desirable and washing is a trouble, but the health of our children is of more importance than appearances. Little doll ladies, whose minds are warped by the stress laid upon the preservation of clean dresses and fine clothes, are an abomination; are sure indications of frivolous and senseless mothers, and give little promise of becoming useful members of the community. Generally, more sickness is caused by over-eating than from want of food. Plenty of sleep, moderate quantities of plain, nutritious food,

and freedom of action are as essential for the health of children as sunshine and pure air are for the perfection of beautiful flowers. Keep their minds from the fripperies and vanities of life, if you value good health and morality above fashionable frivolities.

The general introduction of Kindergartens is superceding the fossilized infant schools, and is producing great improvement in the education of children. In this method of teaching play becomes studies of art in modeling and drawing, architecture in building, and is diversified with gymnastics, marching and music; keeping the young mind interested, and cultivating system, orderly habits, good taste and originality of thought and design: that which under the old methods of teaching was an irksome task becomes both interesting and instructive. The mind, the hands and the whole body are all being harmoniously developed—no one faculty at the expense of another, or of health.

The time will come when the child will graduate from the kindergarten to enter upon higher branches of study, which will be conducted in a manner to develop the specialities for which it is qualified, and the system which prescribes the same routine of studies for all, regardless of adaptations, will be abolished. Only through the application of the law of "Natural Selection" to education, can the highest results be obtained for the individual pupil. Individuality will not be suppressed and forced into uncongenial studies; adaptation and natural tendencies will be cultivated instead of being ignored, and square minds will no longer be cramped in round holes.



It has been tersely and truthfully said that :—\* “No man can be truly educated but by his own effort ; but the common-school system fails to inculcate this idea. It is a system admirably adapted for the development of human parrots and parrot-teachers, but hardly for the training of men and women. A teacher who cannot teach without a text-book is unfit to teach at all. The common-school system, as at present misdirected, is fast converting the minds of its pupils into mere repeating-machines ; and their bodies into unmuscular, resistless heaps of pulp. \* \* What the world needs is not a community of grown-up, effeminate school-boys, who are ever carrying along with them the pedantry of the class and the high school, but a fair share of thinking and able men (and women). We need these, that the community may have more mental and spiritual freedom, so that each man may enjoy more fully the privilege of shaping his own life to the needs of his individual character and constitution. \* \* The laws of mental development furnish the only basis upon which an efficient system of education can be founded, and this is a science which has hardly yet been heard of. Our education must be physiological and psychological ; at present, it is almost hap-hazard.”

Emerson indicates the only correct method to be pursued by teachers, in referring to the teaching of A. Bronson Alcott, in a article wherein he stated :—“He aims to make children think, and in every question of moral nature to send them back on themselves for an answer. He aims to show children something holy in their own consciousness, thereby to

\* Physical and Mental Culture, etc.—George F. Walker.



make them really reverent." The teacher ordained by God to prepare the youthful mind for its endless progressive mission is found in the sanctuary of home. To the mother is granted the glorious privilege of so molding the child, that it shall be a light in the world ; one of God's missionaries to work for the elevation of humanity, for the promotion of sound morality, of conscientious adherence to truth, regardless of all earthly considerations, and for the attainment of freedom from all environments that check the spirit in its ascent out of material, sensual darkness into the pure, spiritual life, which is the divine destiny of all. The mother who realizes the importance of this holy mission, and labors in season and out of season for the accomplishment of this purpose, is filling a position grander than that of the most noted warrior or eminent statesman ; and the lives she glorifies will be for her a monument more enduring than any of granite or bronze.

By far the greatest number of men who have risen to prominent positions in life have inherited the qualities which have enabled them to rise to heights above the masses of mankind from their mothers. The facts illustrating the truthfulness of this statement are so familiar to readers, that it is quite unnecessary to multiply individual instances to prove its correctness. When Lafayette expressed his great admiration of the achievements of her son, to the mother of Washington, her modest reply was:—" I am not surprised at what George has done, for *he was always a very good boy.*" In the grand simplicity of her nature the noble mother did not realize that she was paying herself one of the highest compliments

which can be given to woman ; for it was greatly owing to the qualities inherited from his mother, and to her wise teachings and motherly oversight, that the "Father of his Country" was chiefly indebted for the firmness, justice, wisdom and perseverance which enabled him to accomplish the grand work assigned to him ; and for the rich blessings we now enjoy in this country we are largely indebted to his grand, dignified mother.

Children should be taught, both by precept and example, from the earliest dawnings of consciousness, to be absolutely truthful in everything. Without the love of truth as a foundation, all education will fail to accomplish the best results. No deceptions should be practiced or permitted by parents or teachers. No deception *can* succeed in imposing upon children, only temporarily ; their intuitions, until dwarfed by education and contact with the world, are remarkably clear ; deception or evasion are soon perceived ; the discovery reacts, and has a deleterious influence upon the morals of the child.

The necessity for pursuing the course of study requisite to produce the grandest results was plainly stated by Emerson, in a talk to the colored students at Howard University, in these axiomatic, golden words. "I am of the opinion," he said, "that every mind that comes into the world has its own specialty ; it is different from every other mind ; that each of you brings into the world a certain bias, a disposition to attempt something of its own, something of *your* own, an aim a little different from your companions ; and that every young man and woman is a failure, so long as each does not find what is his or her



own bias ; that just so long as you are influenced by those around you, so long as you are doing those things you see others doing well instead of doing that thing which *you* can do well, you are so far wrong, so far failing of your own right mark. \* \* I conceive that success is in finding what it is that you yourself really want, and pursuing it. \* \* When he is following his proper mission, *the leading of his inward guide*, he is assisted by every step which he takes. The purpose for which he is made is always becoming more clear to him. \* \* If we use our opportunities, opportunities are multiplied. If we neglect them, if we give up to idle pleasures and amusements, they are withdrawn. The idle person ceases to have thoughts. The active person is always assisted. There are a great many mysterious facts in our history, which the mind attentive to itself will always discover, and the admonitions that come thence."

The course of study pursued in our colleges and universities is a very poor preparation for a successful entering upon the duties of life. While many colleges afford opportunities for the selection and omission of some studies,—giving those who desire it instruction in some branches of science,—the standard of attainment in the bestowal of honors is measured by the acquirement of classical, rather than practical knowledge. The languages of the nations with whom we have to do at the present time are neglected for the study of dead languages, which are of no especial use in the ordinary affairs of commerce, manufacturing, etc.; and, in the majority of cases, the graduates of our universities in a short



time know "little Latin and less Greek," and after graduation have to spend years in acquiring knowledge which will be of any practical use in the pursuits upon which they desire to enter. For the sons of rich men with unlimited command of means, the attendance upon fashionable colleges frequently results in the acquisition of vices rather than any useful knowledge. A very small proportion of our men of affairs, those who lay the foundations of business enterprises, and give employment to laborers, are graduates of colleges, or if so they are, of the class who have worked their own way, overcoming all difficulties.

One of our most eminent writers and scientists says: \* "Industrial added to moral education solve the great national problem of making every man an enlightened and orderly citizen, while enabling those who aspire to lead in patriotic and scientific careers to carry themselves onward from the humblest position by working and paying their way. 'It need be no discouragement,' said President Garfield in a letter to a friend in 1857, 'that you are obliged to hew your own way and pay your own charges. You can go to school two terms of every year and pay your own way. I know this, for I did so when teachers' wages were much lower than they are now. It is a great truth, that 'where there is a will there is a way.' \* \* \*

"The difficulty in our educational system is not reached by criticisms on teachers and pupils, on sciolism and lack of morals, and manners. \* \* \*

\* The New Education : Moral, Industrial, Hygienic, Intellectual  
—Prof. J. R. Buchanan.

It fails to realize intellectual development as it should, and this remark is applicable to the very best examples of teaching furnished by colleges and schools. In no institution of which I have any knowledge is the intellect cultivated completely, without giving a Chinese predominance to memory over the faculties that pursue and acquire truth. Nowhere is the power of reason so cultivated as to enable the pupil to discard prejudice, and weigh the force of evidence against his own cherished opinions or those of his teachers. The most honored college graduate will ignore, and toss aside with puerile insolence, arguments and facts which if heeded might compel him to change his opinions. With all his mental discipline, he is often inferior in the candid pursuit of truth to many of the uneducated classes, and the same remark is true of the majority of his professors. They have not taught him to follow the supreme guidance of reason, for they are not accustomed to following it themselves. \* \* They see the folly of their predecessors and not their own. \* \* Four-fifths of the true purposes of education are ignored. We neither make manly men and competent women by physical training (with a few exceptions), nor do we teach them how to maintain health and longevity, nor how to attain the great practical aim of life—independence by useful industry—nor how to live so as to attain the highest aim of happiness, and perfection of character in the present life, and its eternal continuation."

Prof. J. R. Buchanan, No. 6 James Street, Boston, Mass., the discoverer of the science of Psychometry, is one of the leading mental scientists of the

age. Fearless and outspoken in the denunciation of shams, he is never deterred from the advocacy of any truth through fear of unpopularity. His services, in thwarting the schemes of incompetent and unscrupulous doctors to monopolize healing, by the formation of infamous medical *trusts*, have been arduous and invaluable. Dr. Buchanan's monthly, *Journal of Man*, and works on Psychometry, New Education, etc., should be in the library of every student of Spiritual Science.

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### "ORDER IS HEAVEN'S FIRST LAW."

We are all to a certain extent creatures of habit, and one of the most important fundamental branches of education of the young is the inculcation of habits of order and system; teaching them to be prompt in all the little duties which are assigned to them; training them to be systematic in accomplishing their tasks, and causing them to realize that all pleasures are heightened by the consciousness of having earned them by the faithful performance of duties. It is the simple, every-day acts, however trivial they may seem, which tend to make life pleasant or the opposite; and much of the petty misery encountered arises from habits of disorder and procrastination. The boy or girl who is trained to be prompt, orderly and cheerful in the performance of all their tasks, are the ones who give promise of successful, useful manhood and womanhood.



This may seem very trite and insignificant in an essay on education, but it is quite safe to assert that a large proportion of the failures of our readers, in small or large enterprises, have been caused by lack of properly attending to petty details with promptness and in a systematic manner. There are many good, easy-going people who are always going to do something grand sometime, but they generally postpone the accomplishment of duties, or perform them in such a perfunctory and unsatisfactory manner that they become nuisances to themselves and to all who are unfortunate enough to be associated with them. They are to be pitied as victims of parental shiftlessness in their training, but it would be a relief to the community if such people could be transported to the islands in the tropics, where the natives never repair the roofs of their huts in the rainy season because the weather is wet, and neglect repairs in the dry season for the sufficient reason that they are unnecessary.

The mother who neglects the training of the children and wastes her time in idle gossip, or the fashionable frivolities of society, and the father who is too much absorbed in money-grubbing to spend any time in the oversight of the education of his children, cannot reasonably expect them to become anything but senseless, giddy flirts, or contemptible, insipid dudes; and if the children attain to any higher conditions, it will not be owing to parental care.

All education begins at home, and the value of it acquired in schools depends greatly upon the preparatory training of parents. Upon mothers rests the greatest responsibility for the fulfillment of that

grand work, and the mother who sends her young treasures to school with habits of perseverance and order firmly established as a foundation, and encased in the armor of purity and probity, may proudly say, with Cornelia, the mother of the Gracchi: "These are my jewels!" Such a mother has richly earned brighter laurels than any worn by statesman or general.

We cannot better illustrate the influence of early home education than by presenting the example of a model New England home. The mother was left a widow with five boys to rear, with very limited means, which she was obliged to eke out by keeping boarders. The story of her struggles to keep the family together and provide for their liberal education is pathetic; but it grandly illustrates the power of woman, to accomplish under adverse conditions, that task from which many strong men would shrink in dismay. She was described as a woman possessed "of great patience and fortitude, of the serenest trust in God, of a discerning spirit, and a most courteous bearing, one who knew how to guide the affairs of her own house. \* \* Both her mind and her character were of a superior order, and they set their stamp upon manners of peculiar softness and natural grace, and quiet dignity. Her sensible and kindly speech was always as good as the best instruction; her smile, though it was ever ready, was a reward."

The brothers "were carefully and conscientiously trained at home, especially in regard to every moral virtue. Honesty, probity, unselfishness—these virtues they had deeply instilled into them."

Under the wise guidance of this mother, and under,



what would generally be considered, such adverse material conditions, was reared a man whose fame extends throughout the civilized world, and whose character, for purity and steadfast adherence to his principles regardless of earthly consequences, presents a shining example for the rising generation, for this noble woman was the mother of RALPH WALDO EMERSON.

Mental education, even if carried to the highest limit of intellectual culture, will accomplish but little for the elevation of humanity, unless accompanied by self-control and self-respect. Many of our leading statesmen and leading writers have made, in a moral and spiritual sense, sad failures of their lives for want of this indispensable quality; lacking which, the elevation to which they attained only served to call attention to their lamentable deficiencies.

Mrs. E. Lynn Lynton, in a recent article in the *New Review*, enforces the necessity for self-respect in the following vigorous and incisive sentences. Would that they might sink deep into the minds of all, young and old; they are as inspiring as the sound of bugles. Mrs Lynton says: "A man or woman who has true self-respect is utterly incapable of telling a lie, betraying confidence, failing a friend, or hitting a foul blow in any direction; utterly incapable, too, of truckling to power, or calling evil good because practised in high places. This is not because of the Eternal Wrath, but because he shrinks from his own self-contempt, and the 'unlidded eye' is his private consciousness. For his own inherent dignity he could not do such and such things. He could not barter his sense of right for money, fame,



position, or place; nor could he prostitute his work to a lower level than his best, to suit the debased taste of the purse-bearers and applauders. He could not even follow his flag into the wrong field, however flowery or fertile, though it would be easy for him to follow it into the desert for righteousness' sake. He could not prevaricate, nor gloze, nor bow the knee to Baal, even with a dispensation. For self-respect knows no dispensation. Wherein it differs from all other religions. Everywhere else we meet with hierophants and pontiffs, synods and councils, who make and unmake, bind and loose, confer power and grant license. But the religion of self-respect is emphatically in a straight line and narrow—one and indivisible. The 'man-holes' of indulgences, extenuating circumstances, partial mercy, personal forgiveness, with the divine power of granting to an individual the right of breaking a law imperative on the multitude, find no place in its compact and single-chambered tower."

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#### EDITOR'S TABLE.

*"Hew to the line,—with malice toward none, with charity for all."*

In the June number of *Modern Thought*, Kansas City, Mo., is a very important paper on the education of children in relation to the use of the sexual functions from which we regret our limited space will only admit brief extracts. The article is replete with sound instruction and deserves a wide circula-

tion. (Send 10 cents to above address and procure the paper.) The writer said (omissions not noted) :

"The age of inquiry is the age for instruction. When the developing mind is sufficiently unfolded to question, it is entirely competent to receive the truth. When the little one begins to inquire, "Where did you get me, mamma?" the only *right* way is to answer with the truth. It is just as easy to say, "You grew in mamma's body, dear," as to say "An angel from heaven or the doctor brought you." As the age of puberty approaches, the child should not be left in ignorance of this physical change, but should be taught everything concerning it by the parents or guardians. No feeling of delicacy should stand in the way—it is a false delicacy, at best. Bring your children so close to you by your confidence in them that they cannot but render back to you the full measure of their own confidence, for in this way only can you counteract injurious influences. Talk freely in chaste language upon this subject, and so purify it in the mind of the child. Teach this long neglected, but paramount lesson of childhood, this initiation into the sacred mystery of paternity, so reverently as to awaken only veneration in the mind of the child. There is great need that mothers awaken to a sense of their responsibility in this matter, that they do *their* duty in moulding the plastic material they hold; then shall we have men and women fit to be the fathers and mothers of a race.

It is high time that our sons and daughters were taught the sacredness of the reproductive function. Taught to look forward to paternity and maternity as a crowning honor, if they come

to this high office unperverted. Why should the son be so taught that he cannot look into the face of his mother when the legitimate exercise of the reproductive function is mentioned? Why the daughter blush with shame at the thought of a child in her womb, when she exhibits with pride the child in her arms? It is the false teaching that has brought about this unhealthy state of things. This subject, pure in itself, has been made foul by execrable teaching. Only chaste lessons from pure mothers can cleanse it of the rottenness that has come to it through neglect. Mothers may begin their influence upon the character of the child as soon as it is conceived. She may go back even farther, and begin her work of right generation in a preparation for motherhood; by magnetizing the tiny nest with sweet thoughts, by a love that reaches forward toward the little one she is about to invite to come and dwell with her, and by all the harmonious influences that she can draw.

We weave into the very fiber of the little body that which we habitually hold in thought while this building process is going on, and we continue to build during the period of lactation as well as gestation. With our thought we are constructing an instrument through which the spirit of our child is to make itself known to us. It is right here we must make our first impressions; right here we may stamp purity or passion. Let us begin with ourselves. Let us not fashion in ignorance these instruments that human souls are to play upon."



## “SPIRITUALISM—WHAT IS IT?”

The appellation of Spiritualist is generally used to define a believer in the communion between spirits in the body, and those who have passed on to the next life; but the commonly accepted definition makes no distinction as to the effect of spirit teachings upon the morals of the recipients. It is a grave mistake to designate as Spiritualists those people who are mere curiosity-seekers and phenomenologists, who, while they have an unstable belief in the manifestations of spirits, do not seek to cultivate spirituality within themselves. Much of the stigma which attaches to the subject has been caused by a class of believers, for whom the higher aspects of Spiritualism have no attraction; they dwell in the fogs of the miasmatic districts, and cannot appreciate the pure atmosphere of the higher regions.

The *gobemouches* who cannot transact the ordinary business affairs of this mundane sphere without spirit advice,—who consume the time passed in circles by propounding silly questions, to equally silly and frivolous spirits,—who present jewelry to materialized (?) spirit visitors, and who witness with wildly glaring eyes, and open mouths, the wonderful and fantastic tricks of “ancient spirits,” are not Spiritual; they hold the same relation to pure Spiritualism that worldly-minded men, who support churches to attract trade to their shops, or women who comply with church observances because it is “the thing” to do, in order to maintain standing in fashionable, hypocritical society, bear to altruistic, primitive Christianity.

The Spiritualism that fails to spiritualize and elevate humanity is of little value to the world, and ought to be let severely alone. It is not a valid excuse for any medium who is guilty of deception, or who indulges in sensuality, to charge their lapses from truth and their vicious practices upon decarnated spirits. The adage that "a man is known by the company he keeps," applies to mediums equally with other mortals, and the medium who attracts low influences should not be countenanced or sustained by decent people, or permitted to practice as teacher of a truth so sacred as that of communion with the loved ones who have passed from mortal sight. We hear much senseless twaddle about sweet charity—the virtue which is used to shield the vicious,—it is right that charity be extended to those who are earnestly striving to overcome evil tendencies, even if they do occasionally stumble by the wayside ; but the tricksters who persistently trifle with sacred matters deserve to be dealt with by strict justice.

The words of Christ to the woman taken in adultery have been frequently perverted to palliate the offences of mediums who were living in sensuality, or practicing fraud upon the stricken mourners who were seeking consolation in their time of bereavement. The admonition to "Go, and *sin no more*," drew the veil of forgiveness and charity over past offences, but offered no excuse for continuance in wrong doing.

One of the ablest, most fearless and self-sacrificing writers in the ranks of Spiritualists—W. Stainton-Moses, ("M. A. Oxon,") editor of *Light*, London, in a recent review on an article on the subject of



Spiritualism, written by the late A. E. Newton for the *North American Review*, gives a definition of the true Spiritualist which we commend to the thoughtful consideration of all sensible believers in Spiritualism.

“A Spiritualist, first of all, is one who has proven for himself, or has accepted as proven on adequate evidence, the fact that death does not kill the spirit. But this conviction has far-reaching results, as Mr. Newton points out. It is impossible to dissociate Spiritualism, of any sort worth the name, from religion and morals. For when a man becomes assured that he will live after his probation here he naturally seeks to know where and how : and equally naturally he seeks his information from those who, having passed to that state, are qualified to give it. He finds that there is a broad agreement as to the essential points which most concern him, and he arrives at the conclusion that *belief* is little and *life* and *conduct* much. He learns that his character is his own production as it is his own property, and that each act of his daily life is a factor in its evolution. When the probation of earth-life is over he goes to the place that he has prepared for himself. His Spiritualism, when he realizes that has already entered into the sphere of religion.

“But this is not all. Not only is he correlated with the world of spirit ; not only has he duties and obligations here by virtue of the future that awaits him ; but he is himself a spirit, living as really in a Spirit-world as he ever will. His body is an accident that death disposes of. His spirit is himself that no accidental change can affect. It is now ‘in



the prison house of the body,' bound by the limitations of the flesh; more or less imperfectly adapted to its environment; possessed of inherent powers which it very imperfectly realizes. The Spiritualist, who is worthy of the name, will concern himself as much with the study of himself as a spirit, as with intercourse with those who 'after they are delivered from the burden of the flesh,' are able to return to this earth and commune with him. Spiritualism is therefore as much concerned with introspection as it is with that prying into futurity which most people consider to be its exclusive concern. The true Spiritualist must be an all-round man; not merely an Occultist, for Occultism is but the fringe of the vast subject that engages him; not merely an inquirer into psychical problems, for that narrows him down to self and limits his view; not a fanatic in matters religious; not an enthusiast. None of these things merely, but a man so convinced of his future life, of his own part in moulding it, of his spirit's infinite potencies, that he lives here, a student of spirit in his own self, in all that surrounds him, and in all that he can press forward to attain. And this if he be, he is, in the relations of this life, in the certainty of that which is to come, in the best sense of the word a Spiritualist."

In a recent number of the *Religio-Philosophical Journal*, Mrs. E. L. Watson had a communication containing many sound thoughts, concerning the higher aspects of Spiritualism, and the good work being done. Mrs. Watson writes:

"Spiritualism is a natural, scientific religion. It reveals life as a divine unit. As in the sidereal

universe there is no up nor down, nor high or low, except relatively speaking,—so the true prophet of the new religion sees that body and soul, matter and spirit, are equally necessary, equally pure and divine. Away with the false doctrine that only some distant heaven is worth working for, and that angelhood and happiness are possible only after death! The religion of nature is shrined in every aspiring soul, in lowliest life as truly as among the stars!

“God is in the infinitesimal, else He is not infinite! We need not travel far to see the working of his miracles. They crowd every corner of illimitable space. Nor do spirits—our veiled dead—smother back into mortality, to make their changeless affection known. They wait for our life windows to open; they touch the hidden springs of our spiritual being; they breathe across the closed portals of the inner soul, and lo! we are with them; we lean outward, upward, into their atmosphere, and so our hearts are cleansed and comforted, and when in order to complete the round of being we sink back to our normal condition, we never fall quite to the old level—somewhat has been added to our soul stature forevermore!

“Spiritualists should not stumble nor falter when selfish greed masquerades in the white mantle of their faith; nor seek to shield or cover up a lie lest the dear truth suffer. That which is founded in the constitution of things will live—all else fades and passes. The facts of Spiritualism are so plentiful, so constant in their recurrence, that all bolstering up of fraud is work worse than thrown away.

\* \* Our sustaining facts inhere in the very

constitution of nature. The psychic side of life is continually vibrating to the touches of its excarnated kindred. The whole trend of religious experiences, from the earliest dawn of history to the present day, is in favor of the foundation facts of all religions—immortality and inter-communion between the living and the so-called dead. R. Heber Newton and M. J. Savage, each in a frank and masterly manner, have emphasized the above statement. These men, standing on the highest watch-tower of a liberal conservatism, have discovered that ever reaffirming irresistible nature is pouring a mighty tide of living, vital truth against the creed-walled fortresses of the old theology, making a wide breach at the very garden of Eden, demolishing original sin, drowning total depravity, quenching hell, and humanizing Jesus; in short, the theory of evolution, supported by ever-accumulating facts, is revolutionizing the religions of the world.

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On the second page of the cover may be found the advertisement of one of the most valuable books which has been published on the subjects coming within the range of Psychic Science. The name of Hudson Tuttle, so long and favorably known as one of the clearest and most forcible writers on Psychical subjects, is a guarantee that the subjects treated upon will be ably presented.

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The Banner of Light is not only "the oldest journal in the world devoted to the Spiritual philosophy," but is the most widely circulated, and, as a purveyor of Spiritual news and information, is unequalled. The answers to questions in the Message Department are richly worth the price of the yearly subscription.



## CONSERVATION OF HEALTH AND LIFE FORCES.

*"Blessed are the pure in heart, for they shall see God."*

"Man's natural demands are God's only commands. This is a great and comprehensive proposition; and in one sentence answers all questions respecting arbitrary documentary Revelations, given to one or more chosen ones, to be communicated by them to the rest of mankind. The laws or commands of God given to thee, or to me, are made known to us in the demands of our Nature. To know these demands is all we need to know, healthfully to supply them is all we need to do, in order to become all that we are designed to be, and all that we are capable of being. He who most perfectly understands the demands of his nature, body and soul, most perfectly understands the will of God; he who most perfectly supplies these demands, most perfectly obeys God. He walks with God, and he is the only man who is after God's own heart."—*Henry C. Wright.*

The commands of God, as expressed in all the operations of nature, are that everything existing either in animate or inanimate life, animal or human, is to progress from gross to more refined conditions, from materiality to spirituality; the tendency is ever upward; from the monad to the highest conditions of life of which we are cognizant the connection is complete. There are no "missing links" in the plan of the All Wise, beneficent Oversoul.

Man is the ultimate of God's creations, at least, according to our present power of comprehension, and it is to man we must appeal for assistance in the glorious work of emancipation from the shackles of material sensualism. "The pure in heart shall see God" within themselves, and until we are free from

the bondage of fleshly lusts, we will catch but feeble glimmerings of the divine spark which is implanted in every human embodiment.

How essential then, it is, that we study to learn the natural demands of our nature, which are elevating, and to overcome the acquired or inherited tendencies, which drag us into the filthy morasses of sensual, physical indulgence.

Disease is inharmony ; therefore, impaired health is evidence of inharmonious relations with the divine life principle ; the first requirement for harmony being "a sound mind in a sound body."

The chief aim of mankind is the attainment of happiness, and those whose conceptions of happiness are limited to their selfish gratification must be taught to realize that sensual pleasures are transitory and delusive, and that no true happiness can be obtained at the sacrifice of health and self-respect. Happiness to be enduring must be based on justice ; the altruist, whose life is spent in promoting the welfare and happiness of others, cannot accomplish the best results without strict regard to the requirements of self-justice. To maintain harmonious relations between the corporeal and spiritual organisms, it is necessary to avoid all extremes, either of selfishness or ascetic self-denial. The first duty of mankind is to develop the highest qualities they possess, and,—although it may be considered as an excuse for selfishness,—the adage that "Charity begins at home," merely enforces the necessity for the exercise of self-justice, for one cannot be a spendthrift of his own strength and means, (even if expended to promote the welfare of others,) without in the end



diminishing his capability to benefit humanity. Theodore Parker and Thomas Starr King sacrificed their lives in unremitting and exhausting labors for others, and it is undoubtedly true that their grand work for the elevation of humanity might have been prolonged for many years, in the body, had they realized the necessity for the conservation of their powers. Health is the capital which all labor, material or humanitarian, must have as a basis; and unnecessary waste of this capital is an injustice to ourselves and to all who depend upon us for help or counsel. The instances are of frequent occurrence wherein poor, hard-working mothers deprive themselves of the comforts of life, and spend the hours needed for recuperation of their own forces in menial drudgery, to pamper selfish husbands, sons and daughters. Prematurely the time arrives when the weary hands are finally folded over the heart which has so patiently throbbed for the thoughtless and selfish ones, who learn, alas! too late, the value of the treasure they have wasted. Mothers, spare yourselves; learn a lesson from the birds, who push their young from the home nest to teach them the necessity of self-support.

The requisites for health are temperance in all things, abstinence from all sensual thought and actions; sufficient physical exercise to keep the muscles and organs in good working order, and enough diversity of occupation and amusement to avoid monotony,—a fruitful source of hypochondriacal, morbid, mental conditions; always bearing in mind that health is essential to enable us to do whatever is before us to the best of our ability,—anything short of which is a



failure to fulfill the purpose of our earthly existence. The basic principle of mind-cure, (by whatever fanciful or catch-penny name it may be called,) is that the body is the servant of the mind; and the more the animal is kept in subjection to the mental and spiritual faculties, the greater will be our enjoyment of health and the innumerable blessings resulting therefrom.

Until the laws of Pre-Natal Conditions and Heredity are understood, and parents act in accordance with them, it cannot reasonably be expected that children will enter upon their earthly experiences endowed with physical, mental and spiritual powers, which are their natural birth-rights; hence the necessity of understanding and living in accordance with those laws. Notwithstanding the disadvantages of unfavorable hereditary disabilities, we can do much by the wisely directed exercise of will power to overcome such inheritancies, and, to a great extent, relieve ourselves from disabilities, and prepare the way for future generations of healthy, enlightened children.

In one respect the present craze for the study of the strange mixture of philosophy and mouldy antiquity, (which advances no new theories which are essential to human progress, and the valuable portions of which teachings are set forth in much clearer light in spiritual science)—the so-called Theosophy, is producing good results in one direction, by calling attention to the great power of the human will, which is the most potent agency in lifting humanity from the sloughs of sensualism. Every desire for greater purity of life is a prayer, which is immedi-

ately answered by the invisibles, who are ever ready to help those who have the desire and *will to work* and overcome the tendencies of the lower nature. "*God helps those who help themselves.*"

The grand work for the elevation of humanity is not advanced to any great extent by the pessimists who are prone to dwell upon the darker phases of social life. Notwithstanding the groanings and travails over the demoralized condition of humanity so prevalent at the present time, we are firm in the belief that never since the first dawn of civilization have the inhabitants of this world been in a more advanced material and spiritual state of development than now. To doubt this is virtually to assume that divine intelligence has made a mistake in the creation of the race. The great improvement which has been made within the past century in temperance and social purity is obvious to all students of history, and the advancement already made is encouragement to persevere, and should inspire all earnest workers to press onward to still greater achievements, and never put off the armor until wage-slavery, plutocracy, inequality of the sexes, and sensuality are overcome.

Until these evils are done away with, we cannot have sound physical or mental health. It is a mistake to say the last enemy to overcome is death; for death is the friend that opens the way to life free from material environments. The first, last and worst enemy to overcome is selfishness; the grasping selfishness that grinds the poor—the ignoble selfishness that seeks its mercenary ends regardless of the rights of others; the vilest of all selfishness, the



brutal animality that seeks the gratification of lust, and tramples fair womanhood into the mire of sensual vice. There is greater need of a crusade against intemperance in sexual relations than against the use of ardent spirits, and the former is a more prolific source of disease and degradation than the latter. Drunkenness brands its victim so plainly, that the evil effects are apparent to all; but the smooth-tongued libertine plies his nefarious trade by hidden, insidious wiles among those who would shrink from association with sots.

There is great need of general instruction in relation to the legitimate and pure uses, and the dangers following the abuses of the procreative powers; but a false system of education has prevented the presentation of this all important subject to the young, and they have been left to acquire the knowledge most essential for the preservation of their life forces by chance, and too often the first lessons are taught them by those who only see in these sacred subjects, themes for disgusting ribaldry, and opportunities for the gratification of lust at the sacrifice of all true manliness. To the parents who neglect through false delicacy from giving the necessary instruction to their children, the responsibility attaches for the sin and suffering arising from a lack of knowledge of man's natural and pure demands.

The command to "multiply and replenish the earth" it is evident must be obeyed, in order to perfect the object of the embodiment of the soul, but the degradation of the means for perfecting this plan is a violation of the laws of nature and of health, which we must overcome in order to reach the full



fruition of the laws of our being. The argument that man must give vent to the accumulation of his life forces in sexual indulgence,—as taught by many physicians,—is a monstrous perversion of truth, and is not in accordance with physiological law. It has been truthfully said that there is no more necessity for man, in a normal state of health, to relieve his system of its most refined element by sexual indulgence, than to relieve the tear glands by crying. The latter is universally condemned as indicative of weakness, want of strength of character, but the former is boastfully claimed by sensualists as an evidence of virility. Sexual indulgence, except for the purpose of procreation, is a certain indication of moral weakness, whether practised in wedlock or in promiscuity.

A striking illustration of the beneficial results attendant upon the preservation of the life forces, and the possibility of diverting them to other uses than mere indulgence, can be found in any establishment for breeding and training racing stock. The most speedy and enduring racers are not found among the stallions and mares which are kept for breeding purposes, but among the geldings which, when very young, have been deprived of the organs through which the life forces are expended. In the case of the powerful and enduring ox the same illustration holds good, and affords a complete refutation of the assertions made by physicians and other writers upon the social evil. The gelding and the ox are the most reliable and efficient workers, and the owner of a valuable stallion is careful to keep the service of the beast within the limits of healthful use, but

generally places no restriction upon his own indulgence, nor the abuse of woman. The farmer will spare his mare when with foal, but the mother of his children is seldom excused from labor or sexual abuse while she is carrying a gift of God under her bosom.

Let us call things by their right names, and not claim as essential for the preservation of health that which is naught else but gross, sensual indulgence. It is a crime against nature to subject a wife to the chance of undesired maternity, and more evil is brought upon humanity through this vicious practice than from any other source. Among *decent* people the seduction of a woman, married or unmarried, is considered a heinous offence, and the known libertine is generally debarred from all but fashionable society. Every brute who treats the unwilling companion of his bosom as an instrument for the gratification of his disgusting lusts should be shunned by all persons who have any regard for the sacredness of pure marriage relations.

Our answer to the question, "Is marriage a failure?" is, that every marriage is a failure in which a woman sells her body for a position in society or for support, or wherein a man takes a wife to use as an instrument for the gratification of his passions; the only true and successful marriages being those in which the spiritual element, LOVE, actuates each partner in the sacred blending of souls.

The false relations existing between men and women have been caused by centuries of oppression on the part of man, and by slavish submission on the part of woman; one demanding as a right what the



other weakly submits to for support. These unjust relations leading to the degradation of woman, classing her as an inferior being whose duty it is to submit to be a mere panderer to men's lust, is enforced by scriptural injunctions, and still remains a blot on the statute books of countries called civilized. Such monstrously unjust teachings, whether in the writings of Moses, St. Paul, Mohammed or Joseph Smith, cannot be accepted as authoritative by just men and women; on the contrary the injunctions must be reversed and wives given the entire control of their own persons, placing them on an equality with man. Until society makes no distinction in the application of laws of morality and justice between the sexes, sound health and pure morals cannot be maintained. Laws to regulate the social evil, (which is said by many eminent physicians to be necessary for the protection of virtuous women,) if enacted, should hold the men, who are the cause and support of the evil, to stricter medical and police surveillance than their victims.

Woman is responsible in a great measure for the existence of a low standard of morality, and for the false distinctions between the sexes which generally prevail. The woman who falls a victim to the wiles of a seducer is not so degraded as the heartless flirt who uses her charms and fascinations to allure men and excite their passions, merely to gratify her vanity and to display her power; and her hypocritical professions of outraged virtue, when her plots lead to the denouement she has striven to bring about, only add to the contempt her conduct inspires in the mind of her victim. Such whited sepulchres are



unchaste in soul, if they never part with their physical chastity. Chaste women should never condone such baseness in members of their own sex, and should demand the same degree of chastity on the part of male companions that is demanded of them; they are in less danger of contamination from association with low women than in the society of rakes.

“Man \* has been created male and female, and endowed with that imperious appetite whose normal satisfaction leads to the conception and birth of offspring, in order that the human race may be kept up; and one duty of the highest, noblest men and women, is to perpetuate themselves in children and improve the human stock. On the other hand, the frightful maladies which overtake the lewd—the sufferings, bodily, mental and spiritual, which so surely follow every species of incontinence (whether social or solitary)—prove quite as conclusively that this ‘overloaded’ tendency is to be controlled—indeed subjugated—by the higher faculties, and rendered strictly subordinate to its providential end, *i. e.*, the transition of life to our posterity. ‘The pleasure attached to this function is simply to insure reproduction, nothing more,’ and should never be sought knowingly for its own sake merely, never ‘indulged in’ by any means or under any circumstances whatever. ‘What God has joined together, let no man put asunder,’ by trying to obtain sexual gratification apart from parentage—and that parentage deliberately, cheerfully and religiously accepted. Passionless enjoyment must be made incidental—never pursued as an end. \* \* ‘It is time that marriage was

\* About our Sexual Nature.—N. E. Boyd.

regarded as something higher and nobler than a condition granting license to the passions.' Let us not be misled by depraved notions and low talk, however common, about 'marital rights' and 'conjugal duties.' The divine law of continence is not annulled by any usage or enactment of human framing; and no formula pronounced by magistrate or clergy, no 'mutual covenant betwixt partners in a sin, avails to make uncleanness holy. \* \* Let the body through a discipline gentle, yet firm and persisting, become the well-trained servant of the spirit; and let us learn the true wisdom which does not think about satisfying the lusts of the flesh, save incidentally to providential uses."

It is unreasonable to expect that reformation in the abuses of the sexual relations can be accomplished without persistent and strenuous effort. Hereditary taints are not outgrown in one year, nor entirely in one generation. Our duty now is to enforce the necessity for restraint from improper indulgence, and practical instruction in the laws of Heredity. Many men are born with strong amativeness which makes the practice of continence difficult, if not almost impossible; but by the exercise of strong will, man can overcome physical conditions to a very great extent; and by proper attention to diet, elevation of thought, and avoidance of all conditions or associations that tend to awaken the passions, the same degree of strength of will that is generally expended for sensuous gratification can be diverted, so as to greatly reduce or entirely overcome the hereditary tendencies.

It is the duty of those having in charge the edu-



cation of children to teach them the laws of their being, and the necessity of continence, as essential for the preservation of health, before habits of incontinence are formed. Bend the twigs aright, and the next generation will stand erect in pure womanhood and manhood, as true children of God. The boy who is trained to respect himself and to avoid all contaminating thoughts and associates, when manhood is reached, will treat all women with the same respect he demands for his mother and sisters. In every time of trial he will be preserved from contamination, for his mother's love and trust will be his safeguard, and the realization that the respect and esteem of good women is the highest tribute to manliness, will lead him to so live that the example of his sterling qualities of purity and manly self-respect will carry a powerful influence for good among his companions.

Love is the builder of the world, but lust is its destroyer. Love never leads to satiety; like mercy,

"It droppeth, as the gentle rain from heaven,  
Upon the place beneath; it is twice bless'd:  
It blesseth him that gives, and him that takes";

it quickens aspiration; it is the pure flame that lights the way to all purity and holiness. But lust leads to the enfeebling of the body, crushes all the highest attributes of humanity. Love is a manifestation of spirituality; lust leads to the grossest forms of fleshly materialism; hence the only true spiritualist is he who has overcome the bonds of the flesh, and lives in accordance with the higher laws. We can only develop the higher attributes of our natures



through the cultivation of spirituality, and a right use of all the forces with which we are endowed.

"The summer's flower is to the summer sweet,  
Though to itself it only live and die ;  
But if that flower with base infection meet,  
The basest weed outbraves his dignity ;  
For sweetest things turn sourest by their deeds ;  
Lilies that fester smell far worse than weeds."

Mrs. E. W. Farnham, in "Woman and her Era," presents many forcible arguments showing the necessity for a higher respect for maternity, in order to bring forth children endowed with more healthful, physical and spiritual qualities. After showing the benignant influence of care and gentleness in the treatment of pregnant domestic animals, she says of man: "He will become truly wise as he carries this up, in application to his own species, and makes it the law of life in that higher atmosphere where the fine woman-nature dwells and waits in this divine service, \* \* the most developed self-hood to which the human mother can attain, the most refined, exalting, and exalted behavior which the intellect and taste of man can devise, and his honor stimulate him to maintain towards her, are the conditions precedent to the appearance on our earth of its grandest and most enduring humanity. \* \* It is evident that when maternity is understood, it will be a primary object to provide the more open receptivity of the state with the fullest measure of the noblest help it can appropriate. Social refinements, pure manners, relations which inspire, influences which kindle the aspirations and sustain them, all will be felt to be her due who is acting in God's

place, with the appreciative and receptive powers kindled to the highest in her soul, that she may the more perfectly represent Him as the mediator of his elder to his latest work."

It is a matter for regret that so able a writer weakens her otherwise able plea for her sex, by attempting to demonstrate woman's superiority over man by adducing physical differences as evidences to support her claims. The statement that "The bosom is the seat of the deepest, most yearning tenderness that warms and moves the life, and this is strong, permanent reliable in proportion as that is perfect in the development," is merely a poetical figure of speech, and not in accordance with physiological demonstrations of the functions of the brain. The statement that the size and development of the mammary glands is evidence of superiority, is carrying the physical argument to absurd conclusions; and, if sound, it would be quite consistent to claim that a good Jersey cow is superior to any woman. The absurd claims of extremists weaken the cause they advocate; and the claim set up by some able writers and speakers that woman is superior to man, has been a drawback to the grand movement for the liberation of woman from the enthrallment which has legally classed her sex with idiots and other incapables.

Until men and women are placed in social life, and in law, in relations of perfect equality; until moral living is required of man the same as of woman; until the sexes can mingle and move on harmoniously together, in friendly relations, in a moral atmosphere far above the degrading influences of sensuality, we



may look in vain for healthy offspring ; for pure marriage relations in which passion is governed by reason, and the procreation of children is never the result of accident, but of provident, reverential appreciation of the Divine purpose in bringing souls into the first stage in the grand movement of ever ascending, endless progression.

The true relation which should exist between man and woman, outside the marriage relation, has been beautifully expressed by a noble woman, who is not only an "honor to her sex," but to humanity, in an article by Mary Clemmer Ames, on "Margaret Fuller Assoli, the Friend." Mrs. Ames says : "The majority of people talk as if there were but two extremes of relation which woman can sustain to man. She must be a pretty, tricky, artful creature, beguiling him of his reason, taking him captive through his senses, the panderer to his pleasures, at once his tyrant and his slave ; or she must arm herself against him, accuse him, abuse him, as at once the sole author of her wrongs, the source of all her miseries. The fair, open land between—the severe and sacred land of friendship, wherein men and women may meet in human sympathy, in kindred pursuits, in wide thoughts and in beneficent action,—we hear constantly spoken of as a debatable if not impossible meeting-ground. It doubtless is, for the people who express this opinion ; but never has been, and never will be to those men and women who recognize and revere in each other the equal human nature which each alike receives from God. Always man needs woman for his friend. He needs her clearer vision, her subtler insight, her swifter thought,



her winged soul, her pure and tender heart. Always woman needs man to be her friend. She needs the vigor of his purpose, the ardor of his will, his calmer judgment, his braver force of action, his reverence and his devotion. Thus the mystic bond of sex which binds one-half the matter and spirit of the universe in counterpart and balance to the other, gives even to the friendship of man and woman its finest charm, enabling each only through the other to preserve the perfect equipoise of intellect and soul."

In addition to the books recommended in a former number we would advise those desiring further information to procure *Vital Forces ; How Wasted and How Preserved*, Dr. E. P. Miller, 50 cts. *What Young People should Know*, Burt G. Wilder, \$1.50. *Chastity, or Our Secret Sins*, Dio Lewis, M. D., \$1.50. *Physical Life of Woman*, George N. Napleys, M. D., \$1.50.

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### EDITOR'S TABLE

*"Hew to the line,—with malice towards none, with charity for all."*

The Rev. Dr. Easton, in a recent sermon on "Ministering Spirits," delivered at the Calvary Presbyterian Church, illustrated the truth of the axiom that "Consistency is a jewel," in the most absurd and inconsistent manner. To disguise his able presentation of the truth of Spiritualism, (modern or ancient,) he prefaced his lecture with the usual, stock-in-trade, attack on Spiritualism, claiming it to be in opposition to Christianity, (evidently considering Christianity and Churchianity to be synonymous terms,

which is a libel on Christ,) charging Spiritualism with causing immorality, etc. He plaintively asked, "If spirits can come back to earth and speak to us, why do they not expose and denounce the murderers that are undetected and unpunished?" To satisfy the reverend gentleman's desire for blood in expiation of sin, the "Ministering Spirits" are expected to demonstrate their existence and power by organizing a Celestial detective police force, (perhaps under the direction of the spirit of the noted detective, Allen Pinkerton,) and engage in the highly spiritual business of prowling about the slums of earth. Such pursuits may be in accordance with sound Calvinism, but it is quite possible that elevated spirits can find more spiritual and congenial employment. An answer to a question, given in a recent number of the *Banner of Light*, may enlighten the doctor, and we advise him to study the subject he alternately denounces and commends before passing judgment upon his superiors in intelligence, and in the exemplification of the divine quality of mercy. "Blessed are the merciful : for they shall obtain mercy." Doctor, which is the most in accordance with the teachings of the leader you profess to follow, your demand that spirits enforce the Mosaic dictum, "An eye for an eye, and a tooth for a tooth," or the answer by spirit Father Pierpont, through his medium?

The question and answer were as follows :

"QUES.—*Can spirits aid their friends in earth-life to right their wrongs?*

"ANS.—Spirits are ever anxious to come into nearness with those friends on earth who are dear to them. If a sympathetic, kindly spirit finds some

one of its friends disturbed, and indeed under a cloud, because of some injury wrought upon that friend, or because some wrong has been done to him, then will those loving, friendly spirits seek to assist that one of earth to overcome the injury, and, if possible, to right the wrong. It may not be, however, that those spirits can find agencies and instrumentalities for accomplishing much in this direction; it may be they are hampered by the material condition of their friend, so as to be unable to overcome the obstacles in their way. Thus, while they may be very anxious and eager to assist in righting the wrong, it may be some time before this is accomplished. Yet such friendly, sympathetic spirits will not cease exercising their influence upon the friend, bringing a spiritual magnetism to that life which will in time have an effect in strengthening the mind and perhaps the material power of the mortal to accomplish some result in the direction sought.

"Another thing must also be taken into consideration, and that is the motive of the mortal in seeking to right this wrong. Perhaps he may be desirous of reaping revenge, and therefore his mind will be in a bitter, inharmonious state. If this be so, he will not throw out a magnetic influence which will assist and strengthen his spiritual friends to help him in his work, and he will only draw to himself influences from the other life that are malicious, revengeful or antagonistic; and therefore, if he is sensitive, he may be lead into unpleasant places and great difficulties by these very spirit influences which he invokes by his attitude.

"On the other hand, if the mortal who has been



wronged only seeks to right his wrong through a sense of justice, with a spiritual desire in his mind to injure no one, but only to have the right triumph, then he will undoubtedly attract to himself loving, friendly spirits, who will do all that is possible to aid him in his work; and if conditions and opportunities on the material side are afforded such intelligencies, through and by which they may return and reach their friend, and also come in contact with, in external ways, there is no doubt in our mind but that these spirits will be able to assist, in some measure, the mortal friend whom they love."

After his pandering prelude, the speaker made the following truthful statement of the conditions of spirits in the spirit world, omitting any reference to hell-fire torments for the heathen and infidels named, which leads us to suspect his soundness of belief in Presbyterian predestination dogmas.

"The world (he said) is part of a vast universe created by one God. Light, intelligence and morality are its final cause, and, as far as can be seen, must be the final cause in other worlds. Hence there is but one moral law in the universe. What we call death we have reason to believe makes no change in the soul. Plato in the spirit world has not forgotten his Greece, Napoleon has not forgotten his France, Washington has not forgotten his America. Millions of fathers and mothers remember the world where they wedded and lived happily together. Myriads of little children remember the places where they played when on earth. Man is the helper of man in this world, and it is the same in the spirit world. It is reasonable to believe that in the spirit world the soul in-

creases its power and truthfulness. Authentic manifestations of soul power are many. We are often sensible of impending evil. Warnings come in dreams. Death-bed experiences, in which the parting soul has been gladdened with divine music; in which the eye has looked upon friendly faces that had long been lost to the earth—point to the existence of a borderland whose inhabitants seem to make themselves known in great crises or in great needs. It is customary to think of the spirit world as very far away, yet it may be very near us. It may be all around us, and its inhabitants may have means to teach us of which we are ignorant." The report adds: "The speaker in conclusion stated that the teachings of philosophy and the Bible point to the existence of a spirit world, and the scriptures contain many instances of the solicitude displayed by ministering spirits for the children of earth."\*

All of which is true, and in accordance with the teachings of modern Spiritualism; but is hardly consistent with the action of his church but a few years ago, in persecuting one of the grandest workers for children in our country, on account of her charitable teaching in her Bible classes. Shades of John Calvin, have you become reconciled to Servetus, and are you now working to liberalize the teachings of your church as an atonement for his sufferings at the stake?

"Seek and ye shall find." The Christian religion is based on manifestations of spirit power, and when the clergy denounce spiritualism they are undermining the foundations of their churches. It will

\*Morning Call, July 22, 1886

be well for them to study the writings of the medium Paul.

"Now concerning spiritual gifts, brethren, I would not have you ignorant. There are diversities of gifts, but the same spirit. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another the word of knowledge; to another faith; to another the gift of healing; to another the working of miracles; to another prophecy; to another the discerning of spirits. But all these worketh that one and the self-same spirit, dividing to every man severally as he will." Here, in I Corinthians, 12th chapter, we have several phases of mediumship ascribed to men, according to their development.

Paul is one of the main pillars of Christianity, and if he is accepted as a sound teacher it behooves the clergy to cultivate mediumistic gifts, instead of denouncing mediums for compliance with the injunctions of one of their leading lights.

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### LIGHT! MORE LIGHT!

The editor of the *Religio-Philosophical Journal* calls attention to the urgent necessity for greater facilities for instruction in the spiritual sciences, in the following forcible and pertinent words:—"The crying need of a higher intellectual culture, better sci-



entific attainments, a more intimate knowledge of mediumship and the psychical powers of man among leaders, teachers, and mediums in spiritualism, is everywhere felt. There should be a training school for sensitives, where mediumship may be intelligently developed, and mediums instructed in knowledge, for the want of which many of them now fail entirely or stumble along in gross ignorance of the commonest necessities essential to the proper use and conservation of their powers. This training school and many other activities absolutely vital to healthy and permanent progress, have been steadily ignored or put in the back-ground by all the camps from the beginning, but these needs will not down, and the responsibility cannot forever be shirked."

There is need of such training schools in every section of the country. As now generally managed, our camp meetings are little else than social gatherings, largely composed of curiosity seekers; phenomenalists who consider questionable manifestations the *summum bonum* of spiritualism, never aspiring above the alphabet; and fraud is generally so mixed with the genuine manifestations, that it is a serious question if these gatherings—representing spiritualism—are not productive of more harm than good to the cause. We not only need a change in the system of management in our camp meetings, but there is also a pressing need for a permanently established Academy of Physic Science, under the direction of competent teachers, wherein all subjects pertaining to the unfoldment of spiritual powers may be studied by attending students, and from which

written instructions and suggestions may be sent to correspondents.

It is the desire of the spirits interested in the movement, acting in co-operation with the proprietor of the site and his associates, to establish such a school at Summerland, and the success attending the enterprise warrants a reasonable hope that the project will be successful. Suggestions as to plans from those interested will be very helpful, and gratefully acknowledged by the writer.

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That action is best which procures the greatest happiness for the greatest numbers.—*Hutchinson*.

Of all the evil spirits abroad at this hour in the world, insincerity is the most dangerous.—*Froude*.

Undoubtedly we have no questions to ask which are unanswerable.—*Emerson*.

No matter whose the lips that would speak, they must be free and ungagged. Let us believe that the whole of truth can never do any harm to the whole of virtue; and remember that in order to get the whole of truth, you must allow every man, right or wrong, freely to utter his conscience, and protect him in so doing. Entire, unshackled freedom for every man's life, no matter what his doctrine; the safety of free discussion, no matter how wide its range. The community which does not protect the humblest and the most hated member in the free utterance of his opinions, no matter how false or hateful, is only a gang of slaves.—*Wendell Phillips*.

## THE VOW OF THE KNIGHTS OF THE WHITE CROSS.

I promise by the help of God,

1. To treat all women with respect, and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavor to spread these principles among my companions, and to try and help my younger brothers.
5. To use every possible means, to fulfill the command,

*"Keep THYSELF Pure."*



## MAGNETIC, MENTAL AND SPIRITUAL HEALING.

*The manifestation of the Spirit is given to every man to profit withal. To another given the gifts of healing. 1 Cor. 12th.*

"The mind can, by its own action, both cause and cure disease. Even as prominent an organism as a cancer can be psychologized into being, and cured by the action of the same law. It is very necessary that modern Spiritualists understand the whole force of this principle."—"*Spiritual Telegraph* (1854.)—A. J. Davis.

"If we wish to be mediums of high and exalted powers for the removal of diseases, it becomes necessary that we should be highly developed, not only physically, but spiritually and religiously. A high order of the absolute religious development is very essential to great power as a healing medium, because this highest nature, this absolute nature in man, much more than any other, serves to unite him with the Fountain of all power. \* \* Good organs of impartability are required. Secure a good harmonic physical with a good harmonic spiritual development, knowing that you are receptive on the spiritual side, and impartive on the physical side."—*Josh Tiffany* (1856).

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The foregoing statement of the requirements necessary for the development of the qualities essential for the highest exercise of the healing powers,—if all reference to mediumship had been carefully avoided, and the claim of the direct action of God substituted in their stead,—might be mistaken for the teachings of Christian Scientists who generally ignore or denounce Spiritualism. This simple presentation does not claim supreme power for mortals, nor does it appeal to the exclusive Christian monopolizers of all goodness, or the marvel seekers who consider nothing worthy of investigation unless it is sanctioned by mouldy traditions, or obscured by a veil of mystery impenetrable by ordinary mortals; but it is a clear presentation of the essential qualifications for all healing by mental or spiritual processes, by what-

ever names the systems may be designated; and were the teachings of a spirit medium before the New York Conference of Spiritualists, before Christian Science was brought forth by apostate spirit mediums, more for the purpose of entrapping those persons too timid to embrace a truth resting under the ban of theologians, than for the establishment of a new and intrinsically valuable system of practice for the alleviation of human suffering. With many of the leaders, the names of the so-called sciences of healing are merely covers for self-aggrandizement and mercenary aims; and in this respect are on a level with the practices of those *regular* physicians who keep patients on their visiting list as long as they can pay liberally for their services.

It is this last class of unscrupulous monopolizers that are so solicitous for the health of the community, that they are constantly using every means, however unjust and unscrupulous, to place upon the statute books of the different states the most infamous laws to make the dear people, (for whose protection from the exercise of their own judgment, the doctors are so solicitous,) the victims of medical trusts, compared with which, the business trusts which seek to control the production and sale of the necessities of life are beneficent in their aims. Through the ignorance of this class of "lean and hungry" doctors, more people are "done to death" than restored to health; and for the support of these incapables, our children are debarred from attendance upon public schools, unless inoculated with the virus of scrofula and syphilis, according to laws which would be a disgrace to Dahomy; and this in our land of freedom.



No sincere Christian can consistently object to the practice of magnetic and spiritual healing, for it was the exercise of these powers by Jesus and his disciples which was one of the most potent agencies in establishing Christianity, and his methods cannot consistently be set aside by those assuming the name of Christian Scientists. The stream is not higher than its source, nor will it be while nescient scientists are unable to overthrow the natural laws established by Omnipotence. Christ's promise that his followers should do these works of healing, (making the power to heal disease one of the standards by which the authority of the teachers was to be established,) has never been withdrawn, and those Christians who oppose the unrestricted exercise of the healing powers in these later days, whether of the clerical or medical professions, are apostates from primitive Christianity as taught and practiced by their Master. "Woe unto you, Scribes and Pharisees, hypocrites!" The power to alleviate suffering and remove disease is one of the beneficent gifts with which many men and women are especially endowed, and no acts of clergy or physicians must be permitted to deprive the possessors thereof of the right to practice, nor the sick to receive the benefit to be derived therefrom. The records of many examinations before legislative committees afford an overwhelming mass of evidence of the success of magnetic and clairvoyant physicians in restoring health to patients after the efforts of regular physicians had proved of no benefit, and the patients had been pronounced by them to be incurable, and in many cases, to be on the point of death.



The exercise of the divine healing gift is one of the most sacred duties devolving upon man, and in proportion as it is considered a religious service, to be devoutly and conscientiously rendered, will the aspirations of the healer succeed in drawing healing powers from the inexhaustible fountain of all life. In calling the exercise of these powers a religious service, we use the term in the sense as given by Webster: "*Religion*, as distinct from *Theology*, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow-men, in obedience to divine command, or from love to God and his law." Surely, no true Spiritualist will object to this use of a word which designates the highest form of aspiration. We are quite ready to admit that the so-called Spiritualism which fails to recognize a higher power, and to aspire to closer relationship and communion with that power, is not religion, neither is it spiritual; and the belief which has no reverence for Infinite purity and love is unworthy the name of Spiritualism. The medium for teaching or healing who is deficient in reverence, is incapable of being a channel through which the higher influences can shower their blessings upon the mourner and the sick.

The use of magnetism as a remedial agent has been recognized from time immemorial. Pictures of persons in the act of giving magnetic treatment have been found in the catacombs of Egypt, and the Bible affords abundant evidence of its beneficial effects. The healing power varies in fineness of quality, according to the unfoldment and susceptibility of the magnetizer, and sensitive persons should exercise the

closest scrutiny as to the moral status of the healer before placing themselves under treatment. Some men possessing strong vitality and animal magnetism are capable of effecting remarkable cures in cases for which their magnetism is adapted, but unless they are strictly conscientious their treatment is not to be desired by refined women. No magnetizer should be employed who has no appreciation of the sacredness of his mission, and the most profound respect for the delicacy of pure women. The touch of a magnetizer who lives upon a low animal plane should be shunned as a contamination. The vile practices of some magnetizers have brought this most potent agency into disrepute. There is no need of any exposure of the person for treatment which would be offensive to the most delicate and sensitive lady, and in proportion as the magnetizer is advanced in development and to the susceptibility of the patient, is there less need of any personal contact. We have personal knowledge of a large uterine tumor being removed by the power given through a spirit medium, without the use of any internal remedies or any manipulation by the healer. Animal and spiritual magnetism are no more co-related to morality than water is related to the channels through which it flows; but they are affected by contact with impurities, and pure magnetism cannot be transmitted through impure channels without deteriorating in quality. A healer may have little vital magnetism yet be chemically adapted for the transmission of spiritual forces; but if an impure character, the influences working through him will probably be of a similar nature; and sensitives ought not to expose



themselves through treatment to the danger of contamination, but should shun such a healer as they would the use of water which had flowed through pipes swarming with bacteria and coated with slime.

In mental treatment of disease, many healers ignore the assistance of Spiritual agencies, either through ignorance, or to avoid arousing antagonism in the minds of those who are prejudiced against anything which favors Spiritualism; but the most successful mental healers possess mediumistic qualities which attract the help of higher influences, and are sometimes the instruments for the transmission of spirit power unconsciously to themselves. Many mental cures are merely the effects of imagination, which is a powerful agent in causing or curing disease. It is generally known that faith in the physician frequently performs a cure, when the remedies used possess no medical virtues, but simply act upon the imagination. While a student,—for a few months only,—with an old school physician, we learned much of humbuggery, and the wonderful efficacy of brown-bread pills in treating imaginative patients.

“Thoughts are living things.” Much has been written upon the subject of thought transference, and the power to influence minds at a distance is generally conceded by those who have investigated the matter. Mental healing is one of the phases of thought transference, but the action of decarnated minds in assisting in the treatment is not sufficiently understood or appreciated. We cannot attain to a proper condition of spiritual unfoldment, fitting us to operate upon persons in the form, without,—consciously or unconsciously—becoming en rapport with



higher intelligencies, who are ever ready to assist in every good work.

An incident occurring in our own experience will illustrate the power to transmit healing elements through the power of thought or will, aided by unseen influences. While in practice as a magnetic healer, and in correspondence with a lady in Boston, we were informed she was ill, and immediately decided to treat her for the illness, not knowing what it was, and without her knowledge. On the day the letter was received, making the trial at her usual time for retiring, we sent out our thoughts to the lady, with a mental request that our spirit friends would assist in removing the disease. Shortly we felt peculiar and unpleasant sensations at the base of the brain and in the spine, which continued for about a half hour. We wrote to her, describing the feelings taken on and the effort to send her relief. When her answer came it contained the information that she had been poisoned from eating partridge; also that her feelings were accurately described, and, as near as she could remember, about the time of treatment she began to recover, and at the time of writing,—seven days after the treatment,—she was in her usual state of health.

Mind healers would attribute such a cure to the action of mental forces, while Psychical Researchers would call it coincidence or thought transference. Both classes would ignore the agency of disembodied spirits, but that seems to us the most reasonable explanation of our taking on the diseased condition of a patient at a distance of upwards of three thousand miles, and without any mental action on her part,

aside from the influence accompanying the letter we held.

The power of the human mind, when wisely directed, is far greater than our present comprehension. We are merely on the boundaries of a broad field of investigation, upon which Modern Spiritualism is casting a great and constantly increasing light. The effort to eliminate Spiritualism, by many Mental Scientists and Theosophists, is as senseless as attempting to read before learning the alphabet. The exercise of the mental faculties is a purely spiritual action; and until we cease to attach more importance to metaphysical speculation than to the study of the spiritual sciences we will continue to grope in darkness. Mind and spirit are joined by God, and no human power can put them asunder, nor can their powers be understood by confining investigation to their action while incarnated and hampered by material limitations. The student of Psychology who draws the line of investigation at the grave, saying "thus far shall thou go, and no farther," is as unwise as the most conceited Materialist; and the Mental Healer who ignores spirit mediumship limits his usefulness by his ignorance; the first makes spirit subordinate to matter, whereas the reverse is the truth; the latter limits the action of mind to its earthly environments.

The law of affinity recognizes no distinction in locations, in environments, and we are all subject to the operation of that law. We cannot pursue the study of spirit forces, or put them in practical uses, without attracting the attention of other spirits to our efforts; it flows to us as naturally as water seeks



a level, and it is wise to counsel with those who dwell in the realm of spirit, if we desire to know the laws directing spirit forces. To accept advice and to counsel with others, in the body or outside, involves no loss of individuality or of self-control. To denounce mediumship, indiscriminately, as incompatible with the preservation of our individuality, is as senseless as it would be to deprive our children of educational advantages from fear of their being deprived of their reasoning powers by their teachers. The healer, whether Magnetic, Mental or Spiritual, who rejects the aid of spirits for any reason, or rather want of reason, is unfaithful to his calling, and limits his powers to do good by an unworthy arrogance of independence, which is an evidence of self-conceit and weakness rather than strength of character. If our aim is to do good we must rise above any desire for applause or personal recognition; welcoming assistance from any source; and, only in proportion as we sink self, will we be able to produce good results. An unselfish desire to do good, leaving aside all personal considerations, except self-justice, will attract the highest influences to our aid, and the achievement of high purposes will be an abundant reward. The healer who makes reputation and fees the chief consideration has a very low conception of his duties.

One of the most attractive features of Primitive Christianity was the combination of the functions of healer of physical infirmities with the presentation of the gospel of "Peace on earth, good will to man." The preacher of this grand gospel was not clothed with authority from any preacher or doctor manu-



factory ; it was a sufficient warrant of his fitness for his mission that he loved God and his children, and that he could "lay hands upon the sick" and heal them. The simple minded people of that time were content to be healed by quacks who were endowed with power from on high, and were not required to have a license from *disinterested* agents of close corporations before they were permitted to alleviate suffering,—to heal the sick. We have progressed beyond those primitive times and conditions ; and now if a good Samaritan were to find a poor sick man suffering by the wayside, and minister to his wants without a license, he would do so at the risk of being "set upon by thieves," and, instead of being commended for his charitable acts, the agents of a medical trust would hale him before a court, and he would "not depart thence until he had paid the uttermost farthing." Yet many of the advocates of such infamous laws make long prayers in their churches, and have the audacity to call themselves followers of the meek and lowly Nazarene. Out upon such hypocrisy !

The spirit healing medium who becomes inflated with an overweening sense of his own importance, and graduates, through self conceit, into the ranks of those who have soared into the supernal heights away "beyond Spiritualism," may take a warning from the fate of Icarus, lest, as he soars towards the sun of arrogant independence, and refuses help from "ministering spirits," the wax will melt from his false wings and he will be dashed to earth.

The conscientious healer will not undertake the treatment of a case, unless he has confidence in his

ability to alleviate or remove the disease ; and he will always hold himself in a receptive condition to the healing influences which the angelic ministers are ever ready to impart through those who are chemically organized to heal the sick ; nor will he fail to use such remedies as his clairvoyant powers assure him will be beneficial. No healer possessing common sense, would be so foolish as to make a mockery of a funeral service, as was done in this city by the disciples of a Mind Cure teacher, in their frantic efforts to call back life to his corpse ; nor would he be guilty of refusing the use of remedies, as was done in cases which have recently resulted in the deaths of five children from diphtheria in Los Angeles, under the prayers of Faith healers. In treating such diseases the healer would know that a pinch of sulphur on a hot shovel would be more effective than the denials of a Mental healer, or the prayers of a multitude of Faithists.

Beware of cure-alls,—medical, magnetic or mental. The efficacy of the treatment of Mental healers in many instances is remarkable ; so is the power of mind exercised by the patient ; but we question the value of an affirmation by a healer that the patient is a child of God, and the denial that a child of God is ever sick. The child of God is of dual nature, physical and spiritual, and the claim that all physical suffering results from mental causes is not tenable. The success of a healer, mental or spiritual, is proportional to the adaptation to receive and transmit healing influences to those with whom they are en rapport. The claim of some mental healers that they have risen above and are exempt from the physical



change called death, is an absurd contradiction of the operation of a beautiful natural law. It is to be hoped the healers making these wild assertions will be in heaven a hundred years hence,—as they will be if their deserts entitle them to that condition,—and that the soulless “shells” of the Theosophists will be resolved into the elements, instead of fluttering around the earth seeking opportunities to harass inoffensive, mediumistic mortals; but as the canons of the Mahatmic Hierophants are being revised, (after the example set by Biblical improvers,) our Theosophical friends need have little fear of such an absurd split condition, as their innocent souls being in a state of bliss, while their demoralized and discarded shells are playing the mischief among mortals.

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### SPIRITUAL HEALING.

In the strictest sense of the term, all healing practiced solely by the exercise of mental processes of action, whether it be called Mental, Christian Science, Faithism or Mediumship, is Spiritual Healing, for without the guidance of spirit, mind cannot act. The spirit mediums who are honest, give credit to the spirit influences which, through the clairvoyant and psychometric powers of their mediums, diagnose disease, and through them transmit spiritual healing power; or when the necessity is indicated, impress them with the proper remedies and directions as to their preparation and use. All systems of mental healing, however designated, are only offshoots from Spiritualism; sometimes the teachers are merely ignorant of the operation of Spiritual laws, but frequently they adopt catching titles to entrap and pan-



der to the bigoted. Spirit mediums performed wonderful cures throughout our country, and showered innumerable blessings upon mourners and physical sufferers years before Christian Science was founded by a medium who, while denouncing mediumship, used her mediumistic powers in the most selfish and mercenary manner, to establish a Christian Hierarchy as baseless and unscrupulous as the Theosophical Hierarchy founded by another renegade medium; and both of these persons claim for themselves powers which are stupendous, mendacious frauds, instigated thereto by monstrous self-conceit, arrogance and love of notoriety. Although superior to him in intellectual ability, these people are no more honest or sensible in their assumptions than the pretended savior who is swindling ignorant negroes out of \$5 each, in taking orders for angelic wings manufactured in heaven.

The dupes of the pretended savior are to be pitied for their ignorance, but the dupes of the other frauds have not want of education as an excuse for their blind gullibility, which is quite as marked as that of the illiterate negroes. We have personal knowledge of a case which illustrates the hypocrisy of some mediums and preachers. A spirit medium in Brooklyn, N. Y., a deacon in a Presbyterian Tabernacle, diagnoses and prescribes for diseases under spirit control, but repudiates Spiritualism. In this respectable Christian (?) practice he has made a fortune, which has been lavished on the support of his unscrupulous, sensational pastor, who accepts the friendship and support of his favorite deacon, advertises his merit as a physician, being aware that his success is owing to spirit mediumship, but from his

pulpit denounces Spiritualism as a monstrous evil which should be crushed by legal prosecution, and the *good* deacon, in the presence of the Christian congregation, grasps the hand of the *good* preacher and congratulates him for his denunciation of a grand work for the alleviation of suffering which is similar to that practiced and advised by the one they profess to worship as the only begotten Son of God.

It was evidently a similar class of frauds Jesus referred to in Matthew, xv, 7, 8: "Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto me with their mouth, and honor-eth me with their lips; but their heart is far from me." If the denunciation of hypocrisy and fraud is considered an evidence of bitterness of spirit then was the founder of Christianity who cast the money changers out of the temple, bitter; then is truth, which deals with principles regardless of persons, bitter; which it undoubtedly is to those who prefer sugar-coated, sophistical platitudes to the plain, unvarnished truth.

It is painful to witness the unscrupulous tergiversations of mediums who,—impelled by motives of self-aggrandizement, love of notoriety or mercenary purposes, are co-operating with those unscrupulous opponents who are using every effort to obstruct and prevent the labors of the ministering spirits who are unselfishly striving to bring the comfort of communion with departed loved ones to mourners, and healing influences to those who are suffering from disease.

Dr. J. R. Newton, one of the most powerful and successful spiritual healers the world has ever known,



in a lecture in New York, 1866, gave a very interesting and instructive statement of the conditions requisite for healing, although he made no reference to chemical adaptation, which, we think, explains why healers can do but little, or nothing, to benefit some patients; want of chemical affinity being as serious an obstacle as want of faith. The doctor said, (omissions not noted:) \*—"In the first place the fundamental principles are the same that Christ taught—'Love your neighbor. Do unto others as you would have them do unto you.' And, as he says, if you believe on me, the works I do shall ye do also. Preachers that teach and *practice* what they teach are few, else they would heal the sick, as did Jesus and the Apostles. It seems to me to be the highest calling and duty of the clergy to lay hands on the sick and heal them, and their want of practical faith is the reason they do not do it. What was good, and a law, eighteen hundred years ago, is good, and a law today. It is magnetic force that influences. The man must have faith in himself and his powers, to have this controlling influence; and whoever has this faith, *real and true faith*, can control a nation with their individual forces. Know ye not that God is within you, and that the internal or soul of man is God manifest in the flesh? I say I heal, but it is not me; it is *the Father that dwelleth in me*; and he dwelleth in you just the same as in me. I hold that the purer the life the better the healer will be. For instance, I believe I am controlled by guardian and controlling spirits, and that they possess the power to heal through me. And just as I live,

\*Modern Bethesda, A. E. Newton.



in principle and truth, by just such powers shall I be controlled; the better life I live, day after day, the better the angels from the celestial spheres can come and operate to heal the sick. And if we lead a debased life, low or unprogressed spirits only can control us. Each one of you can sit down and think of a friend or foe, with kind thoughts and good will, and a desire to do them good, and you *will* do them good and make them happy, or by thinking ill of them make them unhappy. If you sow to the flesh you shall reap corruption; but sow kindness, love, good will to all the human race; it shall be health and happiness to those who give, as well as those that receive. Live right ourselves, and then the bright angels can control in love to good works and faith, which are the controlling principles of all healing, either of body or mind."

This conscientious healer did not bide his light under a cover of false pretense, but gave credit to the angels who ministered through him. In this brief compilation of a lecture given in 1866, we have the fundamental principles of Mind Cure and Christian Science clearly outlined, without any attempt to conceal or disguise the source of power. We have been brought into personal relations with this healer, and with the deacon previously referred to, and can testify to their great powers. The manly and upright character of the healer who never was guilty of truckling to prejudice commands admiration, and in the spirit world the consciousness of his own rectitude is a greater reward than the subservient panderer to popularity can ever hope to receive.

Humility is the evidence of a grandeur of charac-

ter in a healer, teacher or student. In every height attained, the prospects widen, grander possibilities attract us still onward and upward; past achievements sink into comparative insignificance as we see the standard constantly being advanced. The persons who are filled with an arrogant sense of their own importance, and spurn the help of higher influences, denouncing mediumship in any form as conflicting with their individuality, will sometime have to learn the truth, that "Except ye become as little children ye cannot enter the kingdom of heaven." God works through many agents, and their help cannot be ignored or contemptuously thrust aside with impunity. The greater the attainments of the soul, the more fully is realized the necessity of availing ourselves of every help to higher attainments. The eminent sculptor, Michael Angelo, when an aged man, in answer to a question asked by Cardinal Farneses, replied, "I yet go to school that I may learn something," but the child in wisdom considers his mud pie a grand achievement. The person who is lost in admiration of the God within, and repudiates the help of the gods without, must learn through humiliation that "the meek shall inherit the earth."

The requisites for the higher phases of spiritual healing are adaptability for receiving and transmitting healing qualities; an aspirational nature, which attracts through purity of life and unselfishness, the higher powers, and a perfect reliance upon the infinite source of all power which is "an ever present help in time of need." With one possessing these qualifications the predominating desire will be to alleviate suffering, physical or mental, apart from ma-



terial recompense or even earthly appreciation. One of the most potent agencies in forming adaptability,—indeed an indispensable factor in healing,—is chemical affinity ; the knowledge of which, even with the most highly advanced in development, is very limited. Through a knowledge and application of the laws of spiritual chemistry all manifestations of spirit power are produced, and unless there is chemical affinity between healer and patient the results of treatment will be of little benefit. To the lack of this quality may be attributed the failures of powerful healers to produce good results in some instances.

Faith is one of the most essential elements in treatment, and unless the patient has some degree of faith in the healer, the treatment is generally of little service. However, the magnetic or chemical affinity may be so strong in some cases that all adverse conditions can be overcome.

One of the Health Maxims of Dr. Newton was that "Spiritual magnetism—the life principle—may be imparted from one to another ; and is the only power to heal the sick." The wonderful efficacy of spiritual magnetism as a healing agent has been thoroughly demonstrated in innumerable cures. Undoubtedly spirit magnetism is used in every method of treatment, but frequently its agency is not suspected, even by those who impart it. Even the brown-bread pill treatment, so often quoted to illustrate the power of faith, is a demonstration of spiritual power, for their use serves to divert the patient's attention, and to arouse faith—thinking a powerful remedy is being used—and the exercise of faith seems to open chan-



nels for the reception of spiritual magnetism from unseen sources, perhaps outside the spheres of the patient's or physician's comprehension. According to Biblical records, Christ understood the effect of the imagination, and did not hesitate to use it as a means of performing cures; as in the case of the blind man whose eyes he anointed with clay moistened with his spittle, which he only used as a means to impress the man with the thought that material remedies were applied, when the virtue imparted was purely spiritual.

In referring to some of the cures performed by Dr. Newton, A. E. Newton said: "It may still be urged, that, 'if this healing power is from God, as Dr. Newton has claimed, then it cannot be from spirits, and has nothing to do with Spiritualism. Or, if from spirits, then it is not from God.' To this it may be replied, that the term God, in its best and broadest sense, must include in its meaning the all-pervading Life-Force or Spiritual Energy of the universe. Any conception of God less than this, is surely not worthy to be cherished by intelligent Christians today. Some unusual measure of this subtle energy of Life-Force (by whatever name it may be called) appears to be concentrated in or ministered through the organism of the gifted healer. This is proved by the result in overcoming disease. Invisible beings (angels, or ministering spirits) may, for aught any of us know, be the agents by whom this energy is supplied to the healer; or, in some cases, directly to the sufferer. Many healers, like Dr. Newton, are made conscious, through their own quickened perceptions, that this is the fact in their cases. Others, perhaps, may be unconscious of such angelic aid, and hence may conceive the power they impart to be wholly from

and of themselves. But this unconsciousness does not invalidate the positive consciousness of others.

"It is, however, not an un-Christian idea, that *all good* is of God,—that He is the inmost Life, the vitalizing Power, the Healing Energy, and, in fact, *the impulse to bless*, in all things and all beings where these exist. For 'God is Love,' and Love is the inmost of Life. It is Love, or God, in the hearts of angels and men that prompts to deeds of mercy. Without his vitalizing presence, in some degree, no healing virtue can exist. True medicines and healers, visible and invisible, are but the means or vehicle to carry the Divine Potency. No doubt, the more elevated and refined the vehicle, or the higher the tone of spirituality in the healer, the more refined and potential is the curative power transmitted."

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#### EDITOR'S TABLE.

*"Hew to the line,—with malice towards none, with charity for all."*

Spiritualism has been afflicted with many pretentious teachers and mediums, who have claimed to be the especial vicegerents of God, and, through their absurd claims and vicious practices, much opprobrium has attached to the subject, and many timid people have been deterred from investigating that grand truth, upon which at the present time—without reference to ancient writings or traditions—*only* can be based a *knowledge* of continuous, progressive existence beyond the grave, as susceptible of demonstration as any problem in mathematics. There has never been such a generally extended spirit of intelligent investigation of the powers of the spirit and



its relations as at the present time ; and Modern Spiritualism has been the agency, under the direction of "Ministering Spirits," to produce the condition of independent search after truths which have been held in abeyance by unscrupulous priestcraft from about the beginning of the third century after the era of Christ ; previous to which time spiritual manifestations,—of precisely the same nature as those with which we are blessed at this time,—were considered evidences of the genuineness of the claims of the Apostles and their successors to be the followers of the Christ, and a fulfilment of his promise to those who walked in accordance with his teachings.

The very freedom of thought and speech fostered by Spiritualism has been used by many unscrupulous pretenders to found Hierarchies based on their own insignificant personalities ; but none of the pretentious Savors who have been reproaches to our cause have ever carried their arrogance to such absurd lengths as the pretended founder of Christian Science, Mrs. Mary B. G. Eddy, the professed author of a book entitled "Science and Health," published in 1875, which she claims to be the Bible of the Nineteenth Century. As a literary gentleman she employed made a claim for payment for his services as her associate in the production of this grand revelation, it would seem that the source of this inspired work is somewhat in doubt, but her accumulation of great wealth from her gullible followers places one of the inspiring motives of her labors beyond doubt.

The founder of all the Christian Sciences said,



“Foxes have holes, and birds of the air have nests ; but the Son of Man hath not where to lay his head,” but his followers are shrewder in their generation, and boast of palatial residences in aristocratic quarters, the price of which is wrung from innocents who have so little knowledge of the spiritual laws of psychometry, or even of physiognomy, that they cannot read character, and spend years of time and hundreds of dollars for instructions, the gist of which could be clearly presented in a small pamphlet. To those who are anxious to study Christian Science at the fountain head we would commend the purchase of a little book, containing all the teachings of Christ, which can be bought at the Bible Depositories for fifteen cents—it is a little, old-fashioned volume, entitled “The New Testament.”

It appears that this science, in one respect, at least, follows the teaching of its founder, wherein he said, “I come not to bring peace but a sword,” for we find one of the foremost writers on the subject demurs at the Re-discoverer’s assumptions in very plain language. She says : \* “Mrs. Eddy claims that Christian Science is Divine Science, and that she discovered it. That her only textbook was the Bible, which she studied and pondered till she gave, as a revelation to the age, the Science of Metaphysical Healing. She sends forth this revelation labeled ‘My discovery,’ and ‘My Method,’ and labels herself ‘The Discoverer,’ ‘The Founder,’ ‘The Leader,’ ‘God’s Anointed,’ ‘The Chosen of the Father,’ ‘The Woman spoken of in

\*Jesuitism in Christian Science. Ursula N. Gestefeld.

Revelations,' which titles are added to by her 'loyal students,' with many others like in kind. She claims that her book 'Science and Health,' is the only known work containing a correct and complete statement of the Science of Metaphysical Healing; and that this is the science which Jesus gave us; and she classes all the works which purport to be expositions of the same science, whether in great or in small measure,—together as silly publications, whose only correct or salient points are borrowed without credit from 'Science and Health.'

In "The True History of Mental Science," J. A. Dresser combats Mrs. Eddy's claim to be the "only and original" discoverer of Mental Healing, and attributes the credit to Dr. P. P. Quimby, formerly of Belfast and Portland, Maine, and produces satisfactory evidence to show that Mrs. Eddy gained her first knowledge of the subject through her treatments from Dr. Quimby, as related by her in the *Portland Evening Courier* in June, 1862, in which she said, "Three weeks since, I quitted my nurse and sick-room *en route* for Portland. The belief in my recovery had died out in the hearts of those who were most anxious for it. With this mental and physical depression I first met P. P. Quimby, and in less than one week from that time I ascended by a stairway of one hundred and eighty-two steps to the dome of the City Hall, and am improving. \* \* Well, then, he denies that his power to heal the sick is borrowed from the spirits of this or another world; and let us take the Scripture for proof. 'A kingdom divided against itself cannot stand.' How, then, can he receive the friendly aid of the disenthralled spirit, while he rejects the faith? \* \* Now I can see dimly at first, and only as trees walking, the great prin-



ciple which underlies Dr. Quimby's faith and works. \* \* The truth which he establishes in the patient cures him, (although he may be wholly unconscious thereof,) and the body, which is full of light, is no longer in disease. At present, I am too much in error to elucidate the truth, and can touch only the key-note for the master hand to wake the harmony."

We have here the confession, in her own writing, that "The Discoverer," "The God's Anointed," received her first lessons in Mental Healing from Dr. Quimby. It is pitiable that during the process of anointing she failed to be anointed with the oil of truth and humility. Her argument that "spirits of this or another world" had naught to do with the healing process, because of Dr. Quimby's denial of the fact, is quite as logical and truthful as were the denials of the circulation of the blood by learned physicians, until forced to admit the truth, by the publication of his discovery by Dr. William Harvey, in 1628. If spirits, *in the body*, had nothing to do in the matter, we are curious to know where Dr. Quimby's spirit was while his patients were being treated.

Dr. Quimby was an expert mesmerizer for years previous to his practice as a healer, and the fact that his arduous and unselfish labors caused his death, is strong evidence that his own magnetism was one of the agencies used in his practice. Shortly previous to his death he was called to treat our step-daughter in Portland. His treatment in that case was by making passes over the child's head; and the instructions given to the medium mother to establish a rapport between himself and her, in order that she might draw forces from him in his absence, were similar to those which would be given by any well informed healer at the present time.

Whether conscious of the fact or otherwise, Dr. Quimby was an earnest, unselfish, unassuming and powerful agent, under the influence of his own spirit and the spirits of "*another world*."



## OUR RELATIONS TO THE SPIRITUAL WORLD.

*"In my Father's house there are many mansions."*

"Every attainment and discipline which increases a man's acquaintance with the invisible world, lifts his being. Everything that gives him a new perception of beauty, multiplies his pure enjoyments. A river of thought is always running out of the invisible world into the mind of man. Shall not they who receive the largest streams spread abroad the healing waters? \* \*

We learn that the highest is present to the soul of man, that the dread universal essence, which is not wisdom, or love, or beauty, or power, but all in one, and each entirely, is that for which all things exist, and that by which we are; that spirit creates; that behind nature, throughout nature, spirit is present, one and not compound; it does not act upon us from without, that is in space and time, but spiritually, or through ourselves; therefore that spirit, that is, the Supreme Being, does not build up nature around us, but puts it forth through us, as the life of the tree puts forth new branches and leaves through the pores of the old. As a planet upon the earth, so a man rests upon the bosom of God; he is nourished by unfailing fountains, and draws at his need inexhaustible power. Who can set bounds to the possibilities of man? Once inhale the upper air, being admitted to behold the absolute natures of justice and truth, and we learn that man has access to the entire mind of the Creator; is himself the creator in the finite. This view, which admonishes me where the sources of wisdom and power lie, and points to virtue as to

'The golden key

Which opes the palace of eternity,'

carries upon its face the highest certificate of truth, because it animates me to create my own world through the purification of my own soul."—*Emerson.*

If we were asked, "Where is the spirit world?" being a Yankee, we would answer the question by

asking another, after the method of the Grecian Yankee, Socrates, "Where is it not?" It is limitless, unbounded. In vain we attempt to bound the boundless, to limit the illimitable. If we make our bed in hell (and if our bed is there it will be of our own making, for no angry God will punish us for conscientious disbeliefs); if we rise to the supernal heavens; wherever a heart beats with peaceful, blissful love, or throbs in anguish or remorse, there is the spiritual world. We are born into it as personalities, but we will never die out of it. We are spirits in the spirit world today, with our earthly bodies and vestments, just as much as we will be tomorrow, when our fleshly bodies are laid aside, and we are robed in celestial garments. We are "encompassed with a cloud of witnesses."

We could never accept the statements of many prominent mediums in their attempts to survey and plat out the spirit world, sphere above sphere, arbitrarily numbered, as discrete as the layers of an onion; with a northwest passage in the vicinity of Symms' hole, where the spirits floated in and out between the earthly and spiritual spheres on a magnetic highway. Not intending to question the honesty of spirits or mediums in giving these fanciful illustrations of the celestial highways and methods of transportation, we feel that such pictures are drawn by unskillful artists, who are unable to clearly convey their meaning through inability to depict spiritual scenes and conditions, owing to the limitations of earthly modes of expression.

Above us, through inter-stellar space, far beyond the scope of telescopic range, is life in forms too



etherialized to be seen by mortal vision ; beneath us, on the surface, and within the generous bosom of mother earth, too minute for microscopic inspections, are infinitesimal forms of life. Above, below, all are subject to the laws of life, from the most exalted, ethereal spirit to the humblest, crudest atom. We cannot comprehend the conditions and attainments of the higher intelligencies, and cannot reasonably expect to, except as our intuitions burst through the environments of earthly senses ; neither can we estimate the degrees of intelligence in the manifestations of life beneath us. Scientists generally reject all theories of the origin or ultimate of life which cannot be demonstrated by the researches of material senses, and the highest intuitions are considered by them as the mere vagaries of unbalanced minds. The spiritual world to them is a sealed book, and they grope their way blindly, rejecting the knowledge revealed through the inspirations of mediums and the intuitions of seers.

As we attain the knowledge that we have come up from and through the lower grades of material life,—are the highest products of the mineral, vegetable and animal kingdoms of which we can form any conception, we rise to the next step in the scale of existence, and assert our relationship to the more spiritually refined angels of the higher spheres, believing that they have risen to their exalted estates through similar conditions to those through which we are passing, and are those of whom it was said, “ I am he that liveth, and was dead ; and, behold, I am alive for evermore.”

A belief in communion between the material and



spiritual worlds has prevailed from the most remote periods of which there exist any records. In the oldest of all Bibles or sacred writings, the Rig Veda,—which the most eminent writers on Oriental literature claim was written many hundreds of years previous to the Christian era,—it was said in the Hymn to Agni:—"O, Agni, who renderest glorious both worlds during the performance of our rites, thou goest backward and forward through the two worlds as the messenger of the Gods; since therefore we apply ourselves to the sacred rites and sacred hymns, be thou manifested as the prosperer of the three habitable regions (of earth, air and heaven)." With some slight modification of the phraseology, this would be acceptable as an invocation for the opening of circles by Christian Spiritualists of the present times.

Antiquity adds nothing of value to truth, which is immutable; the same yesterday, today and forever. We need seek in no ancient records for the truth of spirit communion; we have only to knock in the proper spirit, and the door will be opened unto us. When we have the assurance of this truth it behooves us to acquire the knowledge as to how we are affected by the relationship. How shall we live to properly prepare ourselves for the change from material to spiritual life? Obviously, by overcoming the lower natures we have inherited from the animal, and by cultivating the spiritual qualities which fit us for the more advanced life in the higher realms. "Do men gather grapes of thorns and figs of thistles?"

Our responsible relations with the Spiritual world

begin with the first dawn of consciousness, as embodiments of the divine essence in an individuality which is the highest product of animal life that relates us to the spiritual, and in accordance with the conscientious performance of our duties toward ourselves, and our brothers and sisters in earth life, will we be prepared to accept the invitation to "come up higher," and share in the grand conditions of the celestial life when we pass out from this primary school.

If we permit our animal propensities to predominate and stifle our aspirations for "the good, the beautiful and true," we will gravitate to the lowest levels of those who are living animal, sensual lives, and will attract the earth-bound spirits, who are ever ready to seize upon every opportunity to gratify their earthly propensities through those who are on their own plane of animality in this life. To deny the possibility of obsession by spirits who pass from this life in an unprogressed and morally depraved condition, is equivalent to the denial of the existence of the laws of attraction and affinity, or the assumption that guards are placed at the golden gates to prevent the passage earthward of all who have not attained to elevated spiritual conditions—an unreasonable presumption which will not stand the test of reason or experience. A spirit may be intelligent and even highly cultured intellectually, but morally deficient and depraved; using its powers to psychologize and degrade susceptible but weak natures, through whom it may gratify its sensual desires. Reason teaches us that such a spirit, on casting off the earthly body, passes through no marvelous moral cleansing in the process, but begins the next life on



precisely the same plane he occupied in this world. The wires which are used to transmit messages of peace and love from the pure in heart, can also be used to convey dire tidings of woe and warlike defiance, and the same is the case with spirit mediumship. Water runs down hill, whether clear or foul; and the fire which gives us cheer may be a very fiend of destruction if not carefully guarded. Ignorance or denial of their existence will not affect or prevent the operation of natural laws; hence the wisdom of studying the laws of the country in which we must make our abode.

The relation of an experience will best illustrate this necessity. It was formerly our custom to have a sitting every week with a prominent trance medium in Boston. On one occasion a spirit, (who afterwards gave his name as that of our pastor in childhood, an eminent Congregationalist; one of the foremost in founding the National Anti-Slavery Society; a director in the Board of Foreign Missions, and a thoroughly good man,) rebuked us severely for departing from the faith of our ancestors and seeking for communion with spirits. He did not seem to realize the inconsistency of using the means he condemned to convey his rebuke; but the question, "Why, if spirit communion is the evil you think it is, are you using the means you condemn?" aroused new trains of thought, and we reasoned together. He admitted that since his entrance into spirit life, about three years previously, he had been in unrestful conditions, and had not realized any of his anticipations while in the form; but, with others with whom he was associated, he had sought in vain for the Savior



and the Heaven he had taught his congregation to aspire to. These conversations continued at every seance for several weeks, until being brought to a realization of his condition through meeting the spirits there convened, light began to beam in upon him, and he gained a knowledge of the error of the doctrines he had been teaching. Finally he said, "I thank your father for bringing me to you, and I thank you for the opportunities you have made for me to gain a knowledge of my condition. I feel I have been teaching my people erroneously for more than fifty years; now I must use every means in my power to undo that work." We commend this experience to the serious consideration of those who deny that good can be gained through the investigation of Spiritualism.

To unprejudiced minds, that are not warped and distorted by theological dogmatism, it seems strange and an evidence of willful blindness, that the greatest opposition to spiritual communion is found in the ranks of those whose religious belief is based upon the teachings found in the New Testament, which abounds in records of spiritual healing and physical manifestations, and instructions how to secure the highest angelic ministrations. "Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John, 4: 1.

The current spiritual literature abounds in statements of reasons enforcing the necessity of a compliance with this injunction, lest we be led astray through the surrender of our own reasoning faculties; for we know that liars and deceivers enter spirit life encumbered with the same moral infirmities they have in

this sphere of existence. Trying the spirits is the universal practice of all true Spiritualists.

"God also bearing them witness, both with signs and wonders and with divers miracles, and with gifts of the Holy Ghost, according to his own will. For unto the angels hath he not put in subjection the world to come whereof we speak?" Hebrews 2: 4, 5.

The inconsistent Christian who surrenders the exercise of his reason to his priest, looks with aversion and abhorrence upon those outside the pale of the church, who have an abiding faith in these teachings, and can demonstrate the grounds for their faith by irrefragible evidence, and denounces them as infidels; whereas the stigma (if any exists) attaches to those who deny the present evidences which demonstrate the fundamental truths of Primitive Christianity. We are commanded to try the spirits—not to accept their statements unless they are in accordance with morality; and we are assured that God, through spiritual manifestations, has demonstrated the truth of intercourse between the spiritual and mundane spheres, and that he has delegated the government of the spiritual world to the angels; and we are told in Revelations that angels are the arisen spirits of mortals.

Where do our Christian friends find this authority has been abrogated? When and where was given the command to try the claims of his agents before accepting their teachings as conducive to growth in purity and wisdom? All that was truth in the beginning of the Christian era is truth today; and those that believe that the Bible is a divinely inspired rule of life for Christians cannot logically refute the statement that the appellation of Christian



—in the full meaning of the name—cannot honestly be claimed by disbelievers in spiritual manifestations and ministrations.

If an old pastor were now to be asked, "What good is to be gained from a knowledge of the truth of spiritual communion?" he would probably reply that it teaches the true relations existing between the material and spiritual worlds, which can be established by evidence attainable by every earnest investigator; and that he would have been saved years of painful suspense and blindly groping in the dark, and the promulgation of many dogmas which he learned through painful experience were erroneous, had he gained the knowledge in earth life of the truth he despised.

To the mother whose heart has bled from the loss of the loved child, who learns that the darling she laid in the grave with gloomy fears that she might never meet again still lives in a brighter, more beautiful world, the first message of love from the dear one comes like a blessing from the supernal heights. Life assumes a new and cheerful aspect, for she has the assurance that only a thin veil of earthly environments separates her from the child that has only gone to one of the many mansions of the Father to prepare a place for her, where death can never tear her loved ones from her embrace.

To the son or daughter that have been deprived of parents' care and perhaps have strayed from the paths of rectitude and purity, will not the knowledge that the loving hearts are cognizant of every departure from the right way be an incentive for them to retrace their steps, to strive to so live as to deserve



the approval of the angelic ministers? How many instances have been related where the heart of the hardened criminal has been touched and tears of contrition been made to flow by a simple allusion to the tender love of the mother of his innocent childhood. While "Thou God seest me," may be passed by with indifference, as being merely the expression of an impersonal condition, "Thy mother seest thee," brings back vivid remembrances of the tender ministrations and watchful care of a loved mother, which appeals to the most sacred of all human memories and relations.

If the knowledge that the loving eyes of a mother or father, a beloved child or companion, are watching us with tender solicitude is not a restraining influence from evil courses, and an incentive to a higher, purer life—is not an influence for good—then, indeed, may we ask what good is Spiritualism doing for us; we have not arisen above the restraining influences of fear into the realms of love, and perhaps need to be kept in the straight and narrow way through fear of the displeasure of the fabled, vindictive god portrayed by unprogressive theologians. To those who,—by the exercise of their own reasoning powers,—have rejected the cruel and irrational dogmas of theology, the knowledge of the possibility of communion with the spirits of the loved ones beyond the veil, leading to a realization of the great assistance and instruction to be gained through such communion, must be one of the greatest incentive to the cultivation of nobility of living it is possible to conceive of.

Everything that exists, from the crudest form of

matter to the most elevated spirit in the supernal realms, is permeated by the Divine essence of life. Action is the attribute of matter equally as of spirit. There is no dividing line between matter and spirit; matter is spirit in its crude condition, and spirit is matter etherealized; one cannot exist without the other, and both are combined in the so-called spiritual realms. Everything is in a progressing condition in accordance with Divine law, and in this relation, "Whatever is, is right." It is only as we view things from a finite, earthly point of view that evil appears, and evil is only good on its upward course. The most depraved human being is a child of God, else it could not exist. This cannot be gainsaid without denying the existence of an Omnipotent, All-Wise power over all, acting in accordance with laws which cannot be abrogated or violated; otherwise God would be weak, vacillating and impotent. To deny the universal operation of the law of progression is to deny the existence of Omnipotent, Omnipresent Wisdom—or God.

The Spiritual spheres are co-extensive with the boundless universe, hence everything is now in those spheres. We have passed through all the lower grades of matter to our present condition of unfoldment, and the rapidity with which we can attain still higher spiritual conditions will depend, in a great measure, upon our own exertions. We must work out our own salvation from lower conditions, not "in fear and trembling," but with hope and determination to gain the heights, however tedious and slippery may be the way. If we accept the discipline of life in this light, are not disheartened by failures, our efforts will surely be crowned with success.



The tried and purified sinner is a stronger character than the good person who has been shielded from the temptations of life, and has laid his burden down at the foot of a cross. When the first named reaches the higher life he will be prepared, through experience, to seek and work for still higher spiritual attainments, and will scale the heights, while the latter is waiting for a Saviour to carry him in his arms. Exercise is as necessary for the development of the moral nature as it is for the cultivation of the physical organism.

The dogma of vicarious atonement has been the cause of great spiritual debility, and the excuse for many enervated, flabby saints, who fall by the wayside when forced to meet temptations without the help of outside influences to sustain them.

The parent, unwise enough to strive to learn the alphabet for his child, would justly be condemned for his senseless efforts; but that would be a parallel case with the practices of the dogmatists who teach us to worship the All-Father for his tender kindness in providing a way for us to cast the burden of our sins upon another, and shirk the responsibilities he has laid upon us. We must not confound humility of spirit with debility of effort. "God helps those who help themselves," and the blood of the Lamb is not so efficacious in overcoming sin as earnest individual effort. The self-deprecation which leads one to avow his dependence upon the merits of another, and claim salvation through vicarious atonement is enervating and crushes individuality; but the humility which arises from an intelligent conception of the attainments which are only possible to acquire through



well directed effort is grand. True humility is the hand-maid of Wisdom, and leads to aspiration which draws inspiration from on high.

We need not wait for death to unbar the doors to a higher life ; it is here, within our reach, if we will stretch forth our hand to grasp it. Purity of act and purpose is the Golden Key which will unlock the treasure house of the spirit.

All questions will be answered if asked in the right spirit. If we aspire for communion with higher influences, the aspiration opens the way, and we become the recipients of their inspirations. If we strive for lands and possessions, for social position and worldly applause, we must be content with the Dead Sea apples, fair without and ashes within ; but if we strive for more spiritual and higher conditions, the golden gates will be opened ; we will see angels ascending and descending, and their loving, tender influences will mantle us with the "peace which passeth understanding."

An anonymous writer in London gave a very clear, and it seems to us very satisfactory, description of our Spiritual relation to the future life, in a letter to a friend, in 1852, quoted in the Telegraph Papers, Vol. 6, pp. 92, 93.

"It appears to me," says he, "a perfectly clear and reasonable conclusion that the future life is, in its main features, a continuation of this—that is, of the spiritual part of this ; and, strictly speaking, it may perhaps be said that all the modes, manners and customs of this life are *internally* spiritual, and will exist as much hereafter as here ; only their outward appearances, their husks, which we generally suppose to

be the realities themselves, will be left behind. \* \* The material husks of this life cover only *part* of our spiritual natures; almost all of our higher faculties can be exercised *now* in a purely spiritual sense, and even those (which are, in fact, the same) that are 'laid waste in getting and spending' could be made to flow in the purer channels of the other life. Even their present channels could be so purified and exalted as to make them run, with scarcely a perceptible break, into the other sphere, however high. In short, the farther we get up into the regions of high thought, the less difference do we see between the capabilities of this life and the probabilities (I should say certainties) of the next. And the right way is not to *prepare* for eternity, but to *live it now*; not to fix an impatient eye on a distant future, and stumble in the present, but to endeavor to make our every step *here* be in keeping with our ideal of the hereafter; for as this is but a part of that, and as our state of being there will depend upon the same internal laws as here, so will our highest aspirations and duties of this life be in perfect harmony with, and blend into, those of the other, and may be made to realize unbounded happiness in both. \* \* A wholesome future will grow out of a wholesome present, without any special regard of ours; and a wholesome present would be so enwrapt in itself that we could have no desire to leave it, but by *growing* out of it *with* the future."

As we cultivate our intuitive powers through aspirations and lofty living, we become so intimately associated and interblended with the higher spiritual influences, that we lose desire for mere phenom-



ena and personal tests. The heavens are opened to us, and we ask no questions as to from whence the light cometh ; we are surrounded by it, and accept it as unquestioningly as the child breathes in the pure air in the beautiful meadows of life. As in a condition of perfect physical health we do not realize, through sensation, the existence of our vital organs, and in healthful sleep have no consciousness of physical existence, so in the higher spiritual enfoldment we live with angels, receive their impressions, and are assisted by their counsel without realizing their personal presence. This is the highest form of mediumship—*blending* ; “one with God and the angels.” We are filled with faith in divine guidance, and realize that

“Humility is the round to sovereignty—  
Who keeps to that upon the scale, mounts fast.”

Emerson, although not interested in phenomena, was one of the purest, most philosophical Spiritualists of this century, and frequently embodied more true spirituality in a sentence than many frothy lecturers and preachers do in a lengthy essay. He found Spiritualism everywhere,

“Tongues in trees, books in the running brooks,  
Sermons in stones, and good in every thing.”

Being highly intuitive he had no need to question spirits who, too often, only “peep and mutter.” His trust was grand. “A man” (he said) who has read the works of Plato and Plutarch and Seneca and Kant and Shakespere and Wordsworth, would scorn to ask such *school-dame* questions as whether we shall know each other in the world beyond the grave. Men of genius do not fear to die ; they are sure that



in the other life they will be permitted to finish the work begun in this; it is only men of affairs who tremble at the approach of death." Again,—“The soul does not age with the body. On the borders of the grave the wise man looks forward with equal elasticity of mind and hope; and why not after millions of years on the verge of still newer existence? for it is the nature of intelligent beings to be forever new to life.” At the dedication of the Free Library in Concord, Oct. 1, 1873, he proclaimed the highest spiritual truths in these glowing words. “Every attainment and discipline (he said) which increases a man’s acquaintance with the invisible world, lifts his being. Everything that gives him a new perception of beauty multiplies his pure enjoyments. A river of thought is always running out of the invisible world into the mind of man. Shall not they who receive the largest stream spread abroad the healing waters?”

The person dwelling in these elevated spheres of thought, and desirous of spreading the light abroad, is sure to attract the helpful influences of pure, elevated and beneficent spirits, and need not pore over musty and obscure records of the mysteries and beliefs of the past ages, to find the light which is now shining more brilliantly and diffusely than ever before—which must be true as progression is God’s law. Let us waste no precious time in dry-as-dust poking among the myths of the past ages—like the man with the muck-rake, oblivious to the glorious sunlight of Spirituality which illuminates the present age; but with steadfast, earnest purpose, press onward, undaunted by any material obstacles or carnal

allurements, with faith in God and the angels, until we can fully realize and grandly sing :

“The world recedes ; it disappears !  
 Heav’n opens on my eyes ! my ears  
 With sounds seraphic ring ;  
 Lend, lend your wings ! I mount ! I fly !  
 O grave ! where is thy victory ?  
 O death ! where is thy sting ?

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### EDITOR’S TABLE.

“ *Hew to the line,—with malice towards none, with charity for all.*”

There is a small class of Spiritualists (minus spirituality) who, through inordinate self-conceit, have risen to such superhuman heights of unfoldment that they can see nothing higher than their own profound intellects, and the expression of devotional feeling, or a belief in a grand cause—the parent or fountain of all effects—generally called God, or the uplifting of the mind in prayer, seeking for inspiration from higher sources, is a subject for ridicule and derision. In their astute minds a belief in the existence of God is all that is necessary to convict the believers of being *superstitious*. They roll this pet term under their tongues with as much unction and self-complacent arrogance as good Orthodox people formerly used the appellation of infidel, as applied to all who did not swallow their infant-damnation, brimstone blasphemies. The sapient philosophers have never seen God, consequently there is no God, except as reflected in the mirrors of their

wonderfully elevated minds; and any persons endowed with aspirational natures which lead them to pray for higher unfoldments of soul, are considered by them to be poor, weak, superstitious creatures.

“Upon what meat doth this our Cæsar feed,  
That he is grown so great?”

In a recent number of the *Golden Gate*,\* one of these powerful intellects, having risen to the exalted position where he can serenely look down upon the deluded mortals and spirits who blindly avow allegiance to intelligence superior to their own, quotes from the *Popular Science Monthly*, June, 1889, this scientific statement: “The universe represents not only infinite forces, but it represents also infinite impotence. \* \* Why, then, should a man be in awe of this lubberly All, whose blindness and impotence are at least as remarkable as its power?” Having indulged in a feeble sneer at the superstitions of Theodore Parker, as manifested in prayers and answers to questions relating to Deity, purporting to have been given by him in the *Banner of Light* circles, the writer buckles on his armor, spurs on his Rosinante, and, à la Don Quixote, tumbles the whole windmill of God, prayer, and aspiration in the dust, in a few brief sentences. He says: “To pray to Spencer’s Unknowable or to beseech that God’s personality which Mr. Parker says spirits see, is to prostrate ourselves before naught but a ‘lubberly All.’ Is not this the colossus of mammoth absurdities? Here is the despotism of superstition.” From such drivel in spiritual papers, “Good Lord, deliver us.”

\*The Despotism of Spiritualism. Oct. 5, 1889.



The grand spirit, Theodore Parker, towers above such puny minds, as Mount Shasta above an ant-hill, and needs no endorsement; but these valiant warriors should, at least, be sure of the persons or spirits they denounce. Not that their reputations can be affected by such inane drivel, but such critics ought to know whereof they speak before aiming their little pop-guns; or spiritual papers should let them rest in "innocuous desuetude." The spirit of Theodore Parker does not give the answers to questions in the circle referred to, consequently this pungent "wit and ridicule," (which we are informed are the proper weapons to demolish such popular delusions as belief in God and the efficacy of prayerful aspiration in our efforts to obtain higher spiritual unfoldment,) fails to reach the mark intended.

We cannot expect sensible people to be attracted to the investigation of Spiritualism if such irreverent rubbish is presented in papers devoted to the promulgation of spiritual philosophy and ethics; and this is our apology for publicly protesting against being classed with *demolishers*; believing that in its "Higher Aspects" Spiritualism is constructive and eclectic, not iconoclastic; its mission being to select the best from existing beliefs and seek for higher light, rather than waste its forces in antagonisms and in ridiculing the aspirational nature, which presents the strongest evidences in our possession that we have risen above the lower traits of the animal kingdom.

In striking contrast with the views of the foregoing writer is an answer to a question in the *Religio-Philosophical Journal* of Sept. 28th, 1889, by our old

and highly esteemed friend, Herman Snow, who was one of the earliest, and—until compelled to retire from active work by the infirmities of age—one of the most earnest, self-sacrificing and conscientious workers in the cause of Spiritualism,—and age does not seem to dim the clearness of his mentality. The question is : “Do you regard Spiritualism as a religion.”

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### SPIRITUALISM AS A RELIGION.

Mr. Snow's response was : “If by the phrase here used is meant some compactly defined system of worship, based upon an authoritative written word, then it is clear that Spiritualism is not a religion ; but if, instead of such a theological technicality, an enlarged philosophical use of the term be substituted, one that interprets religion as being in full harmony with nature and reason, then it is equally clear that our faith in its more enlarged and elevated phases cannot be separated from religion. For what is religion, rightly understood, but a just perception and use of the relations between the seen and the unseen, the finite and the infinite? In its primitive root derivation the word implies this. It is simply a binding together of the human and the divine, and a right observance of the obligations growing out of these relations.\*

The primary and special office of true religion is the awakening and unfolding towards perfection of man's spiritual nature. Our animal life thrives

\*In Webster's Unabridged I find the following : “Religion \* \* from *Religare*, to bind anew, or back, to bind fast.”



naturally from material environments. The purely mental gains its expansiveness from a steady grappling with the problems of the present world. But if the spiritual, the highest of man's nature, is to be reached, and the whole being harmonized and lifted up to a sweet blending with the higher conditions of the unseen universe, then the most inward life must be reached and quickened into an earnest, aspiring activity, until the apex of a true divine manhood shall be accomplished. And what else but this is the work of Spiritualism, in its enlarged and perfected sense?

True, there is a kind of a Spiritualism more justly called Spiritism—which seems to bear but a remote relationship to this expansive uplifting of man's spiritual being ; which indeed sometimes apparently hinders the process. This, however, we may well regard as but a temporary lingering upon the threshold of the higher life. For in the end it must be seen by all thoughtful ones that the most wonderful material demonstrations, as also the most intimate intercourse with spirit friends, are but the wisely arranged stepping stones in that grand and lofty ascent towards spiritual manhood of which all are capable, and which it is the bright assurance of our faith that all will finally reach, if not here, yet during the countless ages of eternity.

Rightly and Philosophically regarded, the true religion is a unit prevailing everywhere ; often obscured, and in repulsive external shapes, yet it is everywhere where sentient human beings exist, and is as imperative in its sway in the spiritual as is the law of gravitation in the material universe.



With its silent force as an educator of the race, it has been at work in all ages of the world's history, acting steadily through the law of evolution, it being ever adapted to existing ages and conditions. Underneath all, even the lowest phases of fetichism, it has worked itself steadily upward with the growth of the human race through all forms of pagan, of Mohammedan, of Jewish and Christian worship; often through terrible obscurations of blood and violence, of spiritual sham and tyranny, with occasional rifts of growing brightness: yet has this sun of truth and love ever been making its steadfast way, until now at length,—through the morning twilight of the liberal Christian sects,—it has assumed the ascending form of free and rational religion as seen in advanced Spiritualism, the central thought of which is a demonstrated interblending and mutual helpfulness of the seen and the unseen world, the understanding of the laws of which opens an infinitude of thought and aspiration.

But a finality in religion is by no means yet reached. Christianity in its early purity, as it came through the lips and life of Jesus, was the nearest approach to this in the history of the past; but this soon became so marred and distorted by the speculations and evil ways of men, that often little more than distorted fragments of its earlier truths were left, exhibiting views of God, of man and human destiny which to highly intuitive minds of the present day seem but as the strange dreams of a disturbed sleep.

These dark shadows still linger, so that even to the more advanced minds the fair form of a perfect

unitary religion, binding together the highest interests of both worlds, is but dimly seen. Even now the highest thought in this direction is but as a twilight ray from the higher heavens.

But our growing faith is surely not in vain, for the way is now clearly open, and those who will may learn safely to travel therein, ever aided by angelic helpers, onward and upward, nearer and still nearer to the perfect love and wisdom of the universe! And it is within the reach of all thus themselves to become "as the angels" in all their works or ways, even here as well as in the hereafter!

We are beginning to understand the laws which connect us with a spiritual infinity. We now know that, as are our spiritual aspirations and self-helps, so will be our invisible surroundings; and that it rests with ourselves as to whether our career shall be upward or downward, and whether humanity shall be better or the worse for our membership. It is to a right understanding and observance of the laws of inspiration that we are to look as the main helpers of our race. By these all who look upward may be so quickened in their intuitions as steadily to receive a conscious inbreathing of soul-lifting, divine helps, not only from the Infinite Fountain, but from and through the hosts of angelic agencies whose joy it is thus to do the divine will. For what nobler employment can there be for those worthy ones of the higher spheres—once faithful workers in the struggles of earth—than thus to come near to an earthly brother, and breathe into his spirit cheering words of comfort and strength? Do not all such still live and labor for humanity, and all the more faith-

fully as they become more elevated and God-like in character ? And in helps like these ever around and above, what is to hinder the steady uplifting of the world's condition towards a millennial state far beyond the vague conception of past ages ? It is true that the progress must still be slow, but all the more rapid will it surely be when what we now call Spiritualism shall be redeemed from its many follies and shams, and be helped forward to work out the natural results of its nobler principles. Then will it prove itself to be, if not a religion in the popular sense of the term, yet the highest and most advanced evolution of the religion of nature and reason."

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Nature symbolizes the soul, for behind both are the great laws. Action and reaction, attraction and repulsion, compensation and periodicity, and transformation and reappearance alike hold sway over man and nature.

The secret of genius is to suffer no fiction to exist for us ; to realize all that we know ; in the high refinement of modern life, in arts, in sciences, in books, in men, to exact good faith, reality and a purpose ; and first, last, midst, and without end, to honor truth by use.—*Emerson*.



## MEDIUMSHIP, ITS USES AND ABUSES.

*"He shall give his angels charge concerning thee."*

"How pure at heart and sound in head,  
With what divine affections bold  
Should be the man whose thoughts would hold  
An hour's communion with the dead."

—*Tennyson*. (In Memoriam, 1842.)

"I take it that the power we call psychical — the powers of mediumship — are the common property of the human race ; but as certain gifts and graces are more developed in some men than in others, so the sensitiveness which we call mediumship (every sensitive person is not a medium, though every medium is sensitive) is more highly developed in some persons than in others. To take a common instance, automatic writing is often developed by sitting regularly at a certain time and seeking to get that particular manifestation. That is a plain case of the development of a latent faculty.

Whether it is desirable and wise in any particular case to develop mediumship is another point. I do not think it would be reasonable to say that it is wise and well for every one to become acquainted with mediumship in his own proper person. It would not be honest in me to disguise the fact that he who meddles with this subject does so at his own peril. I do not say that peril is anything that should always be avoided. In some cases it is not, but I do say that the development of mediumship is sometimes a very questionable benefit, as in others it is a very decided

blessing. In developing mediumship one has to consider a question involving three serious points. Can you get into relation with a spirit who is wise enough and strong enough to protect, and good enough for you to trust? If you do not, you are exposed to that recurrent danger which the old occultists used to describe as the struggle with the dweller on the threshold. It is true that everybody who crosses the threshold of this occult knowledge does unquestionably come into a new and strange land in which, if he has no guide, he is apt to lose his way. This is the saving clause which I am disposed to insist on."

The above was given in answer to questions, by W. Stainton-Moses, "M. A. (Oxon.)," the editor of *Light*, at the conversazione of the London Spiritualist Alliance, May 15, 1888.

"M. A. (Oxon.);" is one of the most prominent and prolific writers on Spiritualism, and having developed mediumship of a high order in his own person, his advice to those seeking the development of mediumship is of great value, and should be carefully considered.

That mediumship has its shadowy side it is senseless folly to deny, for nearly every investigator of the subject has had to encounter much that was mixed, mysterious and questionable—has had to sift immense quantities of chaff to obtain a few grains of wheat; but that once gained becomes the bread of life; it is the fruit of the tree whose leaves are for the healing of the nations. In no other way than through the patient, careful investigation of Spiritualism can we gain the absolute knowledge—the answer to the question of Job, "If a man die, shall he

live again?" and *know* that life is continuous and progressive.

The "dwellers on the threshold" are the spirits that have passed from earth without having cultivated their spiritual natures, and the appellation does not apply exclusively to those who are prone to evil, but includes many who are bound by earthly ties through ignorance of the laws and conditions of spirit life. They may have led moral lives upon earth, and have been debarred through religious training or prejudices from the study of life in the spirit world. Such spirits cannot be classed with the vicious, and only need to have the way pointed out to them to gladly hail the opportunity to progress beyond earthly environments, and are frequently brought to a realization of their condition through coming into relations with mediums, as was the clergyman mentioned in the preceding essay. Sometimes spirits of this class attempt to control mediums while still bound in the thralls of their old theological ideas, and give utterance to views which are tinged with their earthly beliefs, but if earnest in their desires to obtain light they soon pass out of such conditions of darkness. They need instruction, and should not be repelled but led to contrast their present state with that they were taught in earth life to believe was to be their portion after death, and to have the way pointed out by which they may obtain a knowledge of their true relations in the world in which they live. Having failed to find an arbitrarily located heaven and a personal savior, and to realize their expectations regarding the efficacy of vicarious atonement, they are prepared to accept the help of



angelic messengers from the higher spheres of spirit life, and through their benign ministrations are led "from darkness unto light."

The principal harm arising from having such controls is in the conflict between their teachings and that of more advanced spirits, creating confusion and doubt in the minds of sceptics, or confirming some investigators in their beliefs in the erroneous teachings of theologians. Much good can be accomplished by well developed mediums in assisting such benighted spirits to obtain a realization of their spiritual condition, but this should not be attempted in a contentious or denunciatory spirit. Force is a destroyer rather than a builder. Contempt and ridicule only excite combativeness, and confirm spirits or mortals in their errors. To denounce an honest belief in the existence of an Omnipotent, Divine power, or to cast contempt upon the belief in the efficacy of appealing to higher sources in prayer or aspiration, indicates the possession of a petty, intolerant mind. All honest belief is entitled to respectful treatment, whether held by mortal or spirit; and if the belief is erroneous, the only kind and charitable way to correct it is to lead the person entertaining it to see the beauty and grandeur of the higher light. Denunciation and intolerance is not consistent with spiritual philosophy.

Another class of "dwellers on the threshold" is composed of the large number of unprogressed, sensual or criminal spirits who pass to the other life with no other object in view than the gratification of their low earthly propensities. Freedom from the enthrallments of earthly conditions brings to them no

immediate release from the trammels of sin with which their earthly lives have been environed, and, realizing no higher happiness than sensual or mischievous enjoyments, they naturally gravitate to the spheres where they can indulge their low propensities. They require restraint and repression to prevent their gratifying their desires through mediums who are not sufficiently developed or spiritually guarded against low influences. In this condition of development of mediumship the wise assistance of mortals is very essential.

Too often young mediums are forced through the importunities and flattery of unwise friends into the exercise of their gifts in public assemblies where the influences are of a mixed and sometimes low order. Mediums in the early stages of development should be carefully shielded from contact with strangers unless they are known to be earnest, conscientious investigators, who will not bring conflicting influences into the circles. The public developing (?) circles, when all sorts of mixed influences are permitted, are generally abominations; more productive of evil than good, unworthy of the support of earnest Spiritualists, and should be discountenanced by all who respect the cause. These catch-penny shows are generally conducted by ambitious or mercenary persons, who depend upon the gratuitous services of poor mediums, (generally as poor in spiritual unfoldment as they are in means) who seek every opportunity to advertise their wares, and only succeed in exciting doubt and disgust in the minds of a large proportion of the attendants. Good, reliable mediumship requires no such common advertising, and really sensitive, well



developed mediums shrink from such associations. The tendency of such gatherings of *gobemouches* and wonder seekers is to degrade public mediumship to the level of dime museums of freaks and frauds.

Mere curiosity seekers who have no regard for the sacredness of the ministrations by spirits, intended to bring consolation to mourners and to establish the grand truth of continuous, progressive existence, should be debarred from attendance upon spirit circles until they are prepared to treat the subject with the respect to which its importance entitles it. Much of the confusion of teaching and fraud encountered in the investigation of Spiritualism is properly chargeable to the people who are unworthy to be called investigators. Let our mediums be shielded from unworthy worldly associates, and we shall have less annoyance from the intrusion of unworthy or vicious spirits. Mediumship should be considered, not only by mediums but by investigators, as a sacred mission, and those, so-called, spiritualists who look upon the manifestation of spirit power or communion as a mere show for the gratification of curiosity, or to advance their material prosperity, have a very feeble conception of the grandeur of the greatest boon granted to humanity in this wonderfully progressive nineteenth century.

Among a large class of metaphysical teachers, including many Spiritualists, we quite frequently hear common sense alluded to in deprecatory terms, as something of low, common origin which they have left far beneath them in their upward flight. We regret to say that many of these pretentious wise-acres have passed out of the terrestrial atmosphere of



common-sense; encased in their shells of self conceit they have progressed crab-like backwards. In the lucidity of their vaporings, they remind one of the Scotchman's definition: "Ane mon tells anither mon a' he kens aboot something he kens naething aboot himsel—that's Meetapheesics."

Intuition is nothing more than sublimated common-sense. When any person is imbued with the conceit that he has soared to the condition where the exercise of common-sense can be ignored, it is very evident he has parted company with reason, and is a fit subject for a metaphysical, mutual admiration society—or an insane asylum. The spirit or mortal who requires another to surrender reason and accept their teachings, without subjecting them to analysis in the crucible of common-sense, it is very safe to keep at a distance. We want no dictum of "Thus saith the Lord," or "thus saith the spirits," for it is only through the cultivation of our own inner light that any advancement in mental or spiritual attainments can be made. We must "try the spirits," and try the mortals who claim the possession of superior knowledge by the light of common-sense, which is only proper exercise of the endowment which marks our progress above the brutes of the field and forest—DIVINE REASON.

It is quality more than numbers that gives tone and character to any progressive movement. There are millions of people called Spiritualists who are merely marvel seekers, having no higher conception of the grandeur and significance of the opened gateways between the earth and the supernal regions, than the gratification of their love of the marvellous;

they would be better off without the communion,—the elevating, educational features of which they cannot appreciate nor comprehend,—for they gain little valuable knowledge, but attract to themselves and to the mediums a class of spirits of kindred nature ; many of whom, if not malicious, delight in fooling the deluded creatures to the top of their bent. Many of these credulous people are in a condition of mental slavery to spirits, and sink their manhood or womanhood at the behest of any one purporting to be a disembodied spirit.

Slavery to spirits embodied would, of the two evils, be preferable to slavish and imbecile submission to the control of disembodied spirits, for in the first species of bondage our enslaver is palpable and clearly defined, and when the conditions of servitude became unbearable, we could follow the example of grand old Frederick Douglass, pray with our legs, and escape to a land of freedom ; but from the thralls of unscrupulous spirits there is but one door to escape, which is by aspiration, and positive, unceasing personal effort to attain to conditions of moral strength and purity which will attract higher influences, with whose assistance we will be surrounded with a wall of protection which will prevent low or undeveloped spirits from entering our spheres for the gratification of unholy propensities. The law of attraction is a two-edged sword, and may be the cause of degradation, or the foundation of a useful and moral life—of a beautiful mediumship.

There is no royal road in Spiritualism. We cannot float to heaven on downy beds of ease, but must



all—beggar and potentate alike—*work* out our salvation from discordant and debasing conditions.

We must exercise great discrimination in the pursuit of Psychic investigation,—much that passes for spiritual phenomena is the effect of mesmeric and psychological powers, and much of the false teaching and inane drivel which is falsely attributed to de-carnated spirits has a mundane origin.

A frequent excuse for fraudulent practices in the exercise of mediumship, is to attribute the responsibility for the deception to evil spirits, and condone the offense of the medium, who is by a large class of Spiritualists considered the victim rather than the agent of low influences. This excuse for deceptive practices has grown to such intolerable dimensions, that it is seized upon by every trickster as an all-sufficient excuse when detected in their nefarious deceptions. Undoubtedly many of the vicious practices indulged in by weak or unscrupulous mediums are caused by their control by low, tricky spirits; but, as like attracts like, unless there is some attracting affinity between medium and spirit, which creates a condition for low spirits to operate in, there can be no serious injury wrought; for degraded spirits, in the body or out, will not seek associations which offer no opportunities for the gratification of their propensities; or, if casually brought into the sphere of their superiors in morality and intelligence, will soon desist from their evil efforts, if met in a spirit of kindness, but firm decision, on the part of the medium and his spirit guardians. Mediums ought not to engage in the exercise of their powers in public until properly developed, and under the protection



of strong and wise spirit guides. It will generally be found that when good mediums are temporarily led astray, the cause lurked within themselves, and the experience is permitted to teach them a salutary lesson.

Instead of bad controls being urged in condonation of persistent wrong doing, it ought to be considered as a good and sufficient cause for the forced withdrawal of unreliable mediums from the exercise of mediumship, until they bring forth "fruits meet for repentance." The unscrupulous tricksters ought to be forced to abandon their nefarious tricks, and the weak medium ought to be protected from the evil effects of their undeveloped conditions.

The evil spirit theory is of itself conclusive evidence that the medium for whom it is advanced is entirely unfitted for the position of a public exponent of phenomena upon which is based—to a great extent—the highest, most sacred avocation—the demonstration of the truth that life is continuous and progressive. Such excuses for evil practices are as senseless as the actions of the Chinese we frequently see on their way to the cemetery, beating gongs and casting tinsel money on the streets, to frighten away or divert the attention of the devils who are supposed to be following the corpse.

No medium ought to be condemned without the most conclusive evidence of fraudulent practice; but it is frequently the case that accusations of dishonesty against mediums are made by those ignorant of the requirements of mediumship, who in many instances are quick to judge others by themselves, and who assume an acuteness of perception to gain a cheap

reputation at the expense of honesty. The common law precept that every person charged with criminal practices is presumed to be innocent until convicted after a fair trial is reversed by those people,—“wise in their own conceit,”—and the person standing in the relation of a medium for those who “bring glad tidings of great joy” is considered guilty until proven innocent.

Faithful, conscientious public mediums, unjustly have to endure the stigma brought upon Spiritualism by base pretenders, or, still worse, by mediums who supplement genuine manifestations by fraudulent practices, adding thereto immoral living—debasement of a sacred gift to the level of unscrupulous fakirism. This deplorable condition is due, in a measure, to the host of credulous and weak-minded people who have no aspiration for anything higher or more instructive than an ordinary peep-show business, and by their credulity and blind acceptance of everything professedly given under the guise of mediumship, they become the victims and apologists of unscrupulous tricksters, who “steal the livery of heaven to serve the devil in.” To call such persons Spiritualists is a misnomer; they no more represent Spiritualism than the followers of the discordant bands of the shrieking, horn-tooting Salvation Army represent true Christianity.

The test conditions which are based on the supposition that mediums are criminals are debasing, and ought to be discontinued. No medium possessing self-respect will submit to indignities which place him on a level with convicts in a chain-gang, nor can he reasonably expect elevated spirits to control un-



der such humiliating conditions. An investigator who treats mediums as criminals is unworthy of admission to the society of Spiritualists, and a medium who needs chaining to insure his honesty is better qualified to serve humanity in a workhouse than in the vestibule of the Temple of Spiritualism.

Those persons entering upon the investigation of phenomena given through spirit mediums with an earnest desire to learn the truth—rather than to detect fraud—ought to insist that the powers claiming to produce the manifestations do so under their own test conditions; and if they fail, after fair trials, to present evidences satisfactory to sincere reasonable minds, from want of sufficient power or other reasons, it will be evident that the medium is not fitted to act as their instrument, or that the spirits are deficient in power. It by no means follows that there is any dishonesty connected with the trial, but the spirits and mediums ought to be restrained from public efforts which only reflect discredit upon the subject. As much depends upon the spirit in which sitters pursue their investigations as upon the mediums and their controls. It is no more reasonable to demand conditions which place the medium in the degraded position of a criminal, or are antagonistic to good spirits, than it was for Jesus to destroy a fig tree for not bearing fruit out of season.

Persons desirous of obtaining photographs do not demand that the operator expose the negative to the light until after it is developed, knowing that chemical conditions require the exclusion of light to produce the desired results; but with shameful inconsistency, in seeking for evidences of immortal life,



many demand that manifestations requiring the most subtle and delicate chemical conditions, of which they are in utter ignorance, be produced in accordance with their own materialistic notions, which, if not complied with, they are ready to denounce as being unworthy of their scientific investigation; yet the fact that communications, expressing intelligence beyond that of the medium, have frequently been given upon clean, closed slates which have never been manipulated or seen by the medium, has been scientifically demonstrated in many instances, and this truth is as well established by reliable human testimony as the truth of photography.

The unwise zeal of credulous and careless Spiritists is responsible for much of the opprobrium brought upon Spiritualism through their endorsement of questionable manifestations or base impostors. In their anxiety to witness phenomena they sacrifice their reason, not appreciating the truth that one scientifically demonstrated fact is more valuable than innumerable questionable manifestations. Every earnest Spiritualist should not only "try the spirits," and deem no teaching worthy of acceptance, unless in accordance with common-sense and the precepts of morality, but should try the mediums in a spirit of justice and charity. It is the sacred duty of believers in the grand truths of spirit communion and angelic ministrations, to protect conscientious mediums from the disgrace of being classed with unscrupulous and vicious pretenders, by demanding of the exponents of their truths an equal degree of truthfulness and morality, at least, as that expected from teachers in our schools, colleges and pulpits.

"In vain shalt thou or any call  
The spirits from their golden day,  
Except, like them, thou too canst say,  
My spirit is at peace with all."

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### THE USES OF MEDIUMSHIP.

The question is frequently asked, "Providing it is true, what good comes from a belief in Spiritualism?"

It must be a very materialistic mind, or one that doubts the value of human existence, that can formulate such a question. If life is worth living, surely it is good to know that, when this brief candle is burnt to its socket, we shall rise to other states of existence, with minds strengthened by our experiences here; that no valuable attainment is lost, and that we take with us all the soul treasures we have gained, perhaps through tribulation.

That this is true can readily be demonstrated through mediums of the present time, and through their ministrations we are independent of the questionable records or testimony of past ages.

The mission of true mediumship is to present the evidences of continuous, progressive life; to comfort the afflicted, to heal the sick, and to impart knowledge obtainable through no other way. These are the most sacred services that one mortal can render to another, and there is no higher position—of any nature whatsoever—than that of a true messenger of God, influenced by his intermediaries, who were frequently designated in olden times as gods.

The person must be destitute of affection who can look upon the departure of a loved parent, compan-



ion or friend, without a desire to know if they still live in another state of existence—if it is well with them there. The materialist can only see a blank and dismal extinction, the purpose of life seeming to be no more than to gather wisdom and experience to be annihilated by death.

On the contrary, if it be true that

“The stroke of death is but a kindly frost,  
That cracks the shell and leaves the kernel room to germinate,”

then the office of the medium with power to demonstrate the grandeur of this truth is of inestimable service to humanity. The heart bowed down with grief at the loss of friends, finds no consolation to equal that proffered by the ministrations of angels, who roll the stone from the tomb erected in the mourning heart, and point the way to a blissful reunion where parting will come no more.

“What good is Spiritualism?”

What good equals the abiding faith, founded on knowledge, that the trials of earth are but fleeting and transitory; that we shall surely reap whatever of good we sow, if not here, in the beautiful beyond; that however severe our earthly afflictions may be, compensation for all our struggles for the right surely awaits us; that we are, even now, building our “mansions in the skies,” and that over there we shall be appreciated for what we are, instead of for what we seem to be here?

The philosophy of Spiritualism, as given through mediums, teaches that whatever our earthly environments may be, whether favorable for the acquisition of knowledge and growth in goodness, or depressing



and fraught with evil, in the higher life the mists will roll away, and we shall eventually go up higher, be freed from all that hinders our growth in goodness and intelligence, and realize, as Gerald Massey grandly sings:

“Both heaven and hell are from the human race,  
And every soul projects its future place:  
Long shadows of ourselves are thrown before,  
To wait our coming on the eternal shore.  
These either clothe us with eclipse and night,  
Or, as we enter them, are lost in sight.

We look on Evil as the shadow dark  
Of the reflected bridge; the nether arc  
That makes the perfect circle of night and day,  
Through which our river of life runs on its way  
To that wide sea where, all Time shadows past,  
It shall but mirror one clear heaven at last.”

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### EDITORS' TABLE.

*“Hew to the line,—with malice towards none, with charity for all.”*

The poems of the “Poet of Labor”—the fearless and able champion of the rights of humanity and the truth of Spirit communion, Gerald Massey, have been out of print for many years, and many of his later poems have not appeared in any collection. We are now favored with an edition of his poetical works in two volumes,\* and herewith give some extracts from the “Explanatory” preface, and a poem entitled “A Tale of Eternity.”

\* *My Lyrical Life. Poems, New and Old*, by Gerald Massey. Two vols. 16 mo., fine cloth, pp. 364 and 427. Price, \$1.50 per volume, or both together, \$2.50. Colby & Rich, 9 Bosworth St., Boston, Mass.

"For the truth's sake (he says) I ought to explain that the kind of Spiritualism, Gnosticism, or Neo-Naturalism, to be found in my poetry is no delusive Idealism derived from hereditary belief in a physical resurrection of the dead! Neither am I making a new attempt to cheat the ignorant by false pretenses of knowledge. My faith in our future life is founded upon facts in nature and realities of my own personal experience; not upon any falsification of natural fact. These facts have been more or less known to me personally during forty years of familiar face-to-face acquaintanceship, therefore my certitude is not premature; they have given me the proof palpable that our very own human identity and intelligence do persist after the blind of darkness has been drawn down in death.

The Spiritualist who has plumbed the void of death, as I have, and touched this solid ground of fact, has established a faith that can neither be undermined or overthrown. He has done with the poetry of desolation and despair; the sighs of unavailing regret, and all the passionate wailing of unfruitful pain. He *cannot be bereaved in soul!* And I have had ample testimony that my poems have done welcome work, if only in helping to destroy the tyranny of death, which has made so many mental slaves afraid to live.

\* \* It seems to me that we are only just beginning to lay hold of this life in earnest; only just standing on the very threshold of true thought; only just now attaining a right mental method of thinking, through a knowledge of Evolution; only just getting in line with natural law, and seeking earnestly to stand level-footed on that ground of reality which must ever and

everywhere be the one lasting foundation of all that is permanently true. \* \* We are beginning to see the worst evils now afflicting the race are man-made, and do not come into the world by decree of Fate or fiat of God ; and that which is man-made is also remediable by man. Not by man alone ! For Woman is about to take her place by his side as true help-mate and ally in carrying on the work of the world, so that we may look upon the Fall of Man as being gradually superseded by the Ascent of Woman."

May God and angels speed this work !

We may sift many essays on Spiritual Science, Theosophy and Christian or Mental Science, and not find a tithe of the solid, sensible, Spiritual philosophy and *religion* as our friend embodies in a few sentences, pregnant with truth, in "A Tale of Eternity," wherein he says :

"The Angels of the Lord are ever found  
 Encamped about the soul that looks to Him ;  
 These are an inner lamp where all is dim  
 Without ; they light poor souls through horrors grim.  
 Even as a myriad sunbeams hour by hour  
 Melt to make rich one little summer flower ;  
 Or as a myriad souls of flowers fleet  
 Away to make a single summer sweet—  
 So many spirits make one smile of God  
 That feeds your life transfiguring from its clod.  
 There is no lack of Angel-carriers  
 When mortals post to heaven their fervent prayers !  
 And these are happy in their work, for still  
 They find their heaven in doing the Father's will.  
 The Blessed do not leave some happy seat  
 When they draw near ye upon silent feet.  
 They have no need to thread their starry way



Through worlds of night, or wilderness of day,  
 Spirit to Spirit hath not far to run,  
 Because in God all souls are verily one  
 Throughout all worlds ; there are no walls of space  
 Where all eternity is dwelling place.

"Distance is nothing in the world of Thought ;  
 So in the world of Spirit space is nought.  
 You hear of dying men whose souls have been  
 Present with distant friends ; most surely seen  
 Before the breathing ceased ; for they were there  
 In Thought so fixed, intense, that on the air  
 Their lineaments the utter yearning wrought,  
 In spiritual apparition of their thought  
 Till they grew visible. This Murderer dwells  
 In Spirit where his Thought is—hottest Hell's  
 For him where his infernal deed was done !  
 The blood effaced so safely from the sun  
 Hath stained right through beyond this world of time,  
 Red to the other side, with his old crime.  
 He does not merely come and go ; he is  
 All present to the proofs and witnesses.

"Spirits may touch you, being, as you would say,  
 A hundred, thousand, million miles away.  
 Those wires that wed the Old World with the New,  
 And do your bidding hidden out of view,  
 Are not the only links Mind lightens through !  
 The Angels, singing in their heaven above,  
 Feel when ye strike the unison of love.  
 The prayers of heaven fall in a blessed rain  
 On souls that parch in purgatorial pain.  
 Desires uplift from earth with sense of wings  
 Poor souls that drift as hopeless outcast things.

"A luminiferous motion of the soul  
 Pervades the universe, and makes the whole  
 Vast realm of Being one ; —all breathing breath  
 Of the same life that is fulfilled in death,

And human spirits, from their earthly bound,  
Can thrill the Immortals, in their crystal round,  
Like flames that leap to a point at some sweet sound,  
As though they rose on tiptoe listening ;  
And set the farthest heavens vibrating,  
As air will dance to a live harpstring.

\* \* \*

"All life, down to the worm beneath the sod,  
Hath spiritual relationship to God—  
The Life of Life, the love of God, in all ;  
Lord of the large and infinitely small."

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### THE INTERNATIONAL CONGRESS.

"The Paris International Spiritist and Spiritualist Congress," held in Paris in September last, which was heralded in the preliminary announcements as the grand movement which was to consolidate the heterogeneous mass of believers in spirit communion into one harmonious whole, and form a grand propaganda for the advancement of the knowledge of Spiritualism, has concluded its labors, and demonstrated the utter futility of attempting to unite such discordant elements.

"The mountain labored and brought forth a mouse."

The principal work accomplished was to *canonize* Allen Kardec (L. D. H. Rivail), basing his saintship upon the assumption that Kardec was the "*founder of Modern Spiritism*," which the mere neophyte in the study of Spiritual history knows to be untrue, Spiritualism numbering its believers by thousands, and having quite an extensive literature before Rivail became an investigator. The first edition of "The

Spirit's Book—upon which his claims as discoverer are based—was published about five years after the publication of "Nature's Divine Revelations" in 1847, given through the mediumship of A. J. Davis, in which was predicted the new revelation which now dates from March 31, 1848.

In the programme of the Convention it was announced that "All questions that divide us will be set aside." Among the resolutions adopted was one recommending popular editions of "The Book of Spirits" and "The Book of Mediums," by Allan Kardec—the only books named; another resolution adopted by this Spiritists' "Council of Nice" was: "While accepting the conclusions of the Congress of Barcelona, it affirms the Spiritistic doctrine compiled by Allan Kardec as the basis of the doctrine, in adding that it may be indefinitely developed, but not shaken in its fundamental principles."

The "fundamental principles" *discovered* by Kardec were a rehash of the Egyptian fallacy of Metempsychosis, which he transmogrified into Re-incarnation. Therefore, the one thing which may be "developed, but not shaken," is the acceptance of the materialistic-spiritists' doctrine, that the law of infinite progression is that the development of the soul is to be accomplished only through numerous returns from the spirit world to sweat, labor and suffer in the bonds of the flesh. This is one of the questions that will continue to "divide us," as long as Spiritualists prefer the glorious light of the present age to Egyptian darkness or moss-grown traditions.



## DR. FRANKLIN'S BELIEF.\*

TO MISS E. HUBBARD,

*On the death of his brother, John Franklin.*

"PHILADELPHIA, Feb. 23, 1756.

"I condole with you. We have lost a most dear and valuable relation. But it is the will of God and nature that these mortal bodies be laid aside when the soul is to enter into real life. This is rather an embryo state—a preparation for living. A man is not completely born until he be dead. Why, then, should we grieve that a new child is born among immortals—a new member added to their happy society?

"*We are Spirits.* That bodies should be lent us, while they can afford us pleasure,—assist us in acquiring knowledge, or in doing good to our fellow-creatures,—is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure—instead of an aid become an incumbrance, and answer none of the intentions for which they were given—it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way. We ourselves, in some cases, prudently choose a partial death. A mangled, painful limb, which cannot be restored, we willingly cut off. He who plucks out a tooth, parts with it freely, since the pain goes with it; and he who quits the whole body, parts at once with all pains and diseases which it is liable to, or capable of making him suffer.

"Our friend and we were invited abroad on a party

\* Franklin's Select Works. Epes, Sargent.

of pleasure, which is to last forever. His chaiz (chaise) was ready first, and he is gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are soon to follow, and know where to find him?

“Adieu,

“B. FRANKLIN.”

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BENJAMIN FRANKLIN'S BELIEF.—You desire to know something of my religion. It is the first time I have been questioned upon it. But I cannot take your curiosity amiss, and shall endeavor in a few words to gratify it. Here is my creed. I believe in one God, the Creator of the universe. That He governs it by His providence. That He ought to be worshipped. That the most acceptable service we render to Him is doing good to His other children. That the soul of man is immortal, and will be treated with justice in another world respecting its conduct in this. As to Jesus of Nazareth, my opinion of whom you particularly desire, I think his system of morals and his religion as he left them to us the best the world ever saw or is like to see; but I apprehend it has received various corrupting changes, and I have some doubts as to His divinity; though it is a question I do not dogmatize upon, having never studied it. I see no harm, however, in its being believed, if that belief has the good consequences, as probably it has, of making His doctrines more respected and more observed.—*The Complete Works of Benjamin Franklin, by John Bigelow.*

THE SPIRIT GIVETH LIFE.—*Paul.*

\* “Enthroned above the dead elements in an unparticled essence, is the spiritual power from which their vitality is derived. The meanest form in Nature—the feeblest thing in which the living principle is enshrined and revealed—receives the quickening energy from the infinite Sensorium. From Nature’s great heart the vital currents flow out through all the arteries of Being. All life is the action of Mind or Matter; it is a revelation of a spiritual presence—of God’s presence! If we ascend to those sublime heights where thought folds her weary pinions, and aspiration seeks repose; or, if we descend into the mysterious and fathomless abyss—to the vast profound, where the shadows of nonentity veil the germs of existence—in every place, and in all natures, is God revealed. In the endless cycles of material and spiritual development—from the deep Center to the undiscovered circumference of being—His thoughts are written; and from all spheres accessible by men or angels, it is revealed that “*the Spirit giveth Life.*”

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A good intention clothes itself with sudden power.

God builds his temple in the heart, on the ruins of churches and religions.

I do not find the religions of man at this moment very creditable to them, but either childish and insignificant, or unmanly and effeminating. The fatal trait is the divorce between religion and morality.  
—*Emerson.*

\* The Shekinah. (1852). S. B. Brittan.



## ADVICE TO MEDIUMS AND INVESTIGATORS.

“ He wisest is who only gives,  
True to himself, the best he can ;  
Who, drifting in the winds of praise,  
The inward monitor obeys ;  
And with the boldness that confesses fear  
Takes in the crowded sail, and  
LETS HIS CONSCIENCE STEER.”— *Whittier.*

Two serious obstacles confront nearly every young medium in the early stages of development, when the control of unseen influences first enables them to give messages of cheer and instruction, or to present phenomena which are evidences of an invisible, intelligent power, inexplicable by known mundane laws. The first is the flattery of unwise, injudicious earthly friends or investigators ; the second is the ignorance of the friendly, and the syren allurements of unscrupulous or tricky spirits, who have not risen above the low planes of thought and action of their earth lives.

The medium who is protected and directed by wise spirit guides will avoid the Scylla and Charybdis of flattery and self-conceit, and thus guarded is prepared to become a noble instrument under angelic guidance, in doing the work of a divinely appointed mission. All mediums will find the advice in the preceding lines by the noble poet of Freedom helpful as a rule to be strictly adhered to in all mediumistic pursuits. When flattered by friends, *beware!* “Take in the crowded sail and let the conscience steer.” The flattery of injudicious friends, and the

extravagant promises of unwise and unscrupulous spirits, who frequently assume great names, and hold forth alluring prospects of grand future attainments, far beyond their powers of fulfilment, only foster delusive hopes which result in disappointment. Deliver us from such friends and counsellors !

Many mediums have been flattered by spirits and mortals until they have become so inflated with self conceit as to cause the withdrawal of the higher influences, leaving them the prey of their own unbridled lust for applause, and of spirits of a character similar to their own. Among this class are the self-crowned saviors, the mediums who claim to be directly inspired by God, or at least by the most prominent apostles or ancients. Many of these sensation-alists are advocating a fantastic Theosophy, and inconsistently teach that spirit communion is a delusion, and that what is generally considered angelic ministrations is merely the trickery of soul less Astral shells which have been abandoned by the souls formerly inhabiting them. A large number advocate the rehash of ancient theories of transmigration of souls, which teaches that spiritual progression depends upon an indefinite number of material, carnal embodiments ; and many gravely promulgate puerile, childish myths of elementary spirits, gnomes of the underground world, and similar rubbish—the debris of the superstitions of antiquity.

Mediums desirous of attracting elevated spirits should shun the psychological influences of mortals or spirits who proclaim such fallacious doctrines, as they would a pestilence ; for such teachers are doing more to cast discredit upon the grand truths of pure



spiritualism than the combined efforts of scientific materialists and bigoted theologians.

The Kardecian philosophers apparently ignore the lessons taught by the processes of our bountiful mother, Nature. The rocks disintegrate to form the soil that produces the vegetation which may nourish the human body, and through various refining, chemical and spiritual processes, may become transformed into sublime thoughts and lofty aspirations, in accordance with the law of evolution, of progression from crass materiality to refined and etherial spiritual conditions; but we cannot conceive of the retrogression of high aspirations into a state of petrification, as a process of spiritual unfoldment; yet this is analogous to the doctrine that spiritual growth necessitates a return of the spirit to again be subjected to the environments of the flesh. It is now generally conceded, that the most potent powers are imponderable and invisible to the material senses. The bird does not return to its shell, nor the beautiful butterfly to its chrysalis; but we are told that man, the apex of animal life, endowed with an imperishable spark of divinity, must return to human embodiments, virtually making spiritual progression dependent upon material environments, and the soul a mere appendage of an animal.

This fleshy doctrine is frequently advanced as an excuse to palliate vicious practices. It is necessary that we pass through all earthly experiences to fit us for the supernal regions; ergo, vice and dishonesty are merely incidental to the present embodiment, and are only the evidences of juvenility of soul; in the next incarnation we may rise to higher conditions,



but as in the next embodiment we may be utterly ignorant of the experiences of the present one, the value of the knowledge acquired in this stage of existence seems to be somewhat problematical. This profound theory is presented as the only reasonable explanation of the seeming injustice of God in permitting the existence of so much misery and sin in the world, and to vindicate his justice it is only necessary to pass through the trials of earth many times more to attain to conditions of purity and happiness.

Possibly, the Supreme Architect of the universe may be quite competent to vindicate the wisdom, majesty and justice of divine laws, without the assistance of such puny wisecracks. There is a melancholy comfort in the thought that Mary, Queen of Scots, Plato, and the rest of the historical characters who at present are masquerading in the flesh under pseudonyms, are now in their last embodiments, and will soon pass to the blissful regions of Nirvana, and that this deserted planet will thereafter "know them no more forever."

Elevated spirits do not require mediums to surrender their reason; on the contrary, they advise that every new thought be tested in the crucible of reason, and that it be rejected if not in accordance therewith; but the control of domineering spirits claiming the names of celebrities, who present unreasonable theories in a dictatorial, "thus saith the spirit," manner, demanding unquestioning compliance with their commands, must be rejected by all mediums as debasing, and inconsistent with self-respect. Humility is a distinguishing feature of all true greatness and wisdom. The higher phases of mediumship

are educational and uplifting, and never conflict with individual growth; they are potent agencies in the cultivation of spirituality, whereby the medium can rise above the grossness of sensuous environments, and attain to a condition of at-oneness with elevated beings, and become the recipient of their inspirations, which flow in like a still, small voice, penetrating the soul, and lifting it to closer relations with the divine fountains of love and wisdom, which are ever open to aspiring minds.

It is of vital importance that sensitives study the laws of magnetism, and avoid sitting in inharmonious or promiscuous gatherings. Unless mediums are well protected by wise and strong guides, the practice of sitting under inharmonious conditions will only result in magnetic depletion, or spiritual deterioration. There is no standing still in mediumship—progression, or retrogression is inevitable. Any associations or concessions which have a tendency to lower the spiritual standard must be carefully avoided, even at the cost of misunderstanding, or alienation of professed friends, for there is no growth in any relations which can only be maintained by the sacrifice of self-respect and self-justice. The medium who, from love of approbation, submits to unreasonable demands of investigators, or strains to please rather than to instruct, will "grieve the spirit;" the higher influences will withdraw, leaving them to gain lessons by painful experiences; and disastrous results are sure to follow—loss of standing, and the respect of those whose approval is valuable. Some of our platform test mediums "but make the judicious grieve," and would do well to heed Hamlet's advice



to the players: "For there be of them, that will of themselves laugh, to set on some quantity of barren spectators to laugh, too; though in the meantime, some necessary question of the play be then to be considered; that's villainous, and shows a most pitiful ambition in the fool that makes it."

The ability to produce physical phenomena which appeal to the senses by producing manifestations of an unseen intelligent power, operating through laws which are inexplicable by any other theory than that of spiritual agency, is one of the most important phases of mediumship; the indestructible foundation upon which to base the philosophy of communion between intelligences embodied in the human form, and those who have passed to higher spheres of life. It is the Jacob's ladder—the lower round near the solid earth, but the top rising to supernal regions,—upon which angels are ascending and descending, bringing messages of comfort and instruction. That such occult powers exist has been irrefragably demonstrated by many prominent scientists, through means which were thoroughly scientific, and left no room for any other explanation than that of the action of intelligent powers not embodied in the material form. To deny this conclusion merely displays ignorance and lack of investigation, and is equivalent to denying the value of human testimony when it is in conflict with preconceived notions, although presented by some of the most careful, conscientious and scientific minds of the present age.

The denial of the facts demonstrated through the most thoroughly scientific methods by Profs. Crook, Zollner, Varley, Hare, Wallace and many others, on



the ground of their being contrary to known natural laws—which is the plea generally raised against spiritual manifestation—is quite as sensible as was the *scientific* denunciation of the law of gravity and the circulation of the blood; but the law of gravitation existed before Newton saw an apple fall, and the blood flowed through human veins and arteries before the denunciators of Harvey had earthly embodiments; and material scientists, theologians, and dilligente metaphysicians may yet learn there are spiritual regions which their keen intellects have not penetrated. Confucius said, “True knowledge consists in knowing that we know that which we know, and that we do not know that which we do not know.” A knowledge of the truth of the phenomena of Spiritualism can be obtained with less mental effort than is required to learn the multiplication table, and a denial of its truth without investigation is an avowal of ignorance, cowardice, or moral obliquity.

When the truth of the certainty of a progressive future existence dawns upon us, we have the strongest incentive to improve our present opportunities in a manner to be prepared to enter the higher life with the highest moral and spiritual culture possible of attainment here. This is in accordance with the laws of spiritual evolution; we cannot evade this responsibility, and no more earthly considerations can exonerate us for neglect to make the highest progress compatible with our environments. This is a truth which should ever be borne in mind by mediums especially; for they are endowed with gifts which are the beacon lights to spiritual progression. If the lights lure the investigators upon quicksands

or, like will o' the wisps, into the morasses of doubt and uncertainty, the responsibility cannot be evaded or cast upon evil spirits.

It is within the power of mediums to attract a class of controls who will protect them from low spirits, only as they are brought into their spheres to learn the way from darkness unto light. Away with the fear of evil spirits; cultivate faith in the angels, and make your aspirations for the good and the true a wall of protection from all evil.

A few simple rules ought to be established and strictly adhered to by every medium, whether in professional or private life.

Never permit yourself to sit for spirit control for others, when physically exhausted. Make your engagements in accordance with self-justice; a failure to be just to yourselves is injustice to your sitters. The efforts to please others with manifestations or communications, when unfitted by adverse physical or mental conditions, is the cause of much disappointment and censure. Let your guides be the judges in such matters, and never disobey the impressions given by them. Learn to say No with decision, and never yield to selfish importunities; however pressing your necessities or desires may be, you may be sure that any trifling with your health in efforts beyond your strength to safely make will only plunge you into difficulties.

The medium who resorts to stimulants as restoratives, is on the straight road to degradation; avoid them as you would deadly enemies, or you will become mere tools for the sensual gratification of sots and debauchees from the other side of borderland.



Yielding to this temptation has been the ruin of many of the most useful and powerful mediums. We have known a physical medium of world-wide celebrity and experience, to be wrought up to a frenzied condition by indulgence in one glass of beer after an evening of exhausting manifestations.

When the physical forces are depleted there is need of absolute rest from the exercise of mediumship. In change of scene, communion with nature, or other means, place yourself in condition to receive recuperating powers from your spirit friends; or, if you need the magnetic assistance of mortals, seek those who are pure and refined,—the magnetism of the gross is more detrimental than helpful. Not the least of the trials mediums encounter are the impositions and importunities of "old Spiritualists," (so called,) who like vampires prey upon their victims; frequently urging compliance with their unreasonable demands for communications, with the promise of magnetic help, or recommendations to patrons; shun the company of such people,—although they may be believers in spirit communion, they lack the basic elements of spirituality, which are unselfishness and self abnegation.

Mediums ought not to enter upon public work as an avocation, unless inspired by a desire to do good. The medium who looks upon the work merely as a means of obtaining a livelihood in an easy manner, will be grievously disappointed in the results. The labors of a conscientious medium are very exhausting, and the pecuniary returns are generally inadequate for the service rendered. As in the medical and ministerial professions, the honest and self-sacri-



ficing must find their chief reward in the consciousness of doing good. The protection of wise and strong spirits is indispensable, if mediumship is to be a blessing and a light to humanity. The control of wise spirits is educational and helpful, physically, mentally and spiritually. The control of invisibles who lack wisdom, and blindly surrendering the exercise of reason at their behests, is baneful, and is generally a curse to the medium. Wise spirits advise, protect and elevate their mediums; their helpful control is a blessing to their agents and to humanity. Unwise spirits who demand unquestioning compliance with their commands in a domineering manner, are "blind leaders of the blind," and their control ought to be repudiated.

There is a great deal of senseless objection made to control, in its application to mediumship. Such objections are generally greater evidences of self-conceit, than of the superior wisdom which is assumed by the caviller. The control of wise spirits, competent to impart instruction, is a blessing to be desired, and ought to be highly appreciated; it no more implies sacrifice of individuality of the medium, than does the control of wise teachers over pupils in schools and universities. Many of the objections made to mediumship, as implying loss of self-control, and therefore objectionable, are advanced by persons under the control of self-conceit and arrogant presumption exercised by their own spirits. The control of wise spirits is a liberal education in self-control for their mediums, and is no more objectionable than the control and direction of children by earthly parents. We are but children in the

grand school of spiritual progression, and it is evidence of weak presumption on our part to refuse the control of teachers from the higher spheres, and we have our own choice of teachers in accordance with our aspiration for greater knowledge. As Emerson says, "A good intention clothes itself with sudden power."

Mediumship which is exercised under the direction and protection of wise and strong spirits is a blessing to the medium and to humanity; its influence is not confined to restricted limits, but elevates the whole community, for the effect of every elevated thought is like that of the pebble cast into the lake—the waves reach to the farthest shore.

The mediumship which is used to subserve selfish purposes; to encourage reckless speculation; to assume responsibilities which every person ought to carry to strengthen their own powers, and in any way to pauder to the lower natures, is a degradation and curse to the medium. It casts discredit upon a sacred cause in the estimation of prejudiced or unthinking people, and may impede the upward progress of earnest, sincere inquirers.

The responsibility is great, and ought not to be assumed without earnest, careful preparation, and constant aspiration for the highest attainments.

"*Ye cannot serve God and mammon.*"

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### TO INVESTIGATORS.

"The truth can always be had by those who desire it, but each one must seek it for himself. God acts through all souls, and no one is the measure of his truth. \* \* That only which we have within can we see without. If we meet no gods, it is because we harbor none."—*Emerson.*



"The power of aspiration through submission to reason is an power rising on high, the very power of life, for which there are no bounds of time or space."—*Count Tolstoi.*"

In commencing the investigation of spiritual phenomena, it must be borne in mind that mediumship is not based upon morality or refinement, but on certain organic or chemical adaptations to uses of which mortals have very little knowledge, and many spirits who have not made it a special study are no less ignorant; this being true it must be conceded that pure spiritualism is no more accountable for the abuses of mediumship, than the element of fire is responsible for criminal incendiarism—both are blessings or afflictions, as they are used wisely or abused. One of the early writers on Spiritualism, in answering objections to the investigations of the subject, formulated a set of rules for investigators which will be found worthy of consideration and trial. They are plain and full of common sense. He said: \* "Solid honesty, common sense, and a decent judgment are indispensable requisites for the investigation of all subjects of considerable importance, even in the ordinary affairs of life. This (Spiritualism) demands no higher qualifications. Common people are presumed to possess these. It is only uncommon people that are greatly deficient in them,—those who are so low as to remind one of the monkey and ass, or so high in the sophistications of artificial culture as to despise the virgin ore of Truth. The former *cannot* treat this subject worthily; the latter *will not*." (The writer may have had a prophetic vision of the Seybert Commission—formed by a combination of both

\* *Spiritual Manifestations*, by Adin Ballou (1852). Pages 91 *et seq.*



the classes described.) Such are not to be ranked among common people. They are either below or above that honorable grade. Men and women who are relied on for sterling honesty and good sense, in the graver matters of ordinary life, are the people to investigate this matter. Let them look into it and report the facts, as they do in other matters referred to their consideration by their neighbors. And then let their report have the weight commonly given to their testimony and judgment by those who know them. This is all the Spirit manifestation's demand, to insure a fair understanding of their merits. This is all that common people need, in order to eschew delusion and derive substantial moral profit from them. And of all this common people are capable. \* \* I respectfully suggest to investigators the following advisory :

#### DIRECTIONS.

1. Be not ashamed, nor afraid, nor unwilling to embrace truth, come whence or how it may.
2. Respect your own senses and judgment enough to trust them decently.
3. Procure all the credible testimony you can, in print or otherwise, concerning spirit manifestations ancient and modern ; weigh it deliberately at home, and be in no haste to examine cases until you can have good opportunities ; then improve them.
4. Hold sittings with no medium whom you believe morally capable of deception or trick. *Confide or refrain.*
5. Have few persons present, and none but candid, sensible and well behaved ones.
6. Be serious, deliberate, frank and unaffected ; propose what tests you please, but abstain from all pettifogging lawyerism, pertinacity, and over-urgen-

cy ; be content with such developments as come freely, and set everything down for what it is worth. You may desire much and get little. Remember that you are not required to give credit for more than you receive, nor to take chaff for wheat.

7. Take care not to overtax the nervous energy of the medium by long sittings, nor undue excitement.

8. Take notes of all important phenomena and incidents.

9. Accept or reject, or hold in doubt, what purports to come from departed spirits for what would be sufficient reasons, if it came from spirits in the flesh. **THIS MUST BE THE STANDING RULE.**

10. Treat all persons concerned, whether departed or undeported spirits, as enjoined in the golden rule ; and if there be evil overcome it with good. Be uniformly just, considerate and kind.

“ These are directions for honest, sensible, common people. By such they can be understood and followed ; and no one who decently observes them will fail of success and moral profit in the investigation of these phenomena ”

These rules as generalizations cannot be much improved after thirty-seven years of added experiences ; and the only serious objection to their use (if it be an objection) is, that the investigators who come up to the standard required are, comparatively, as scarce as are the public mediums who are morally incapable of deception or dishonesty. The standard cannot be raised too high in the investigation of the truth of spirit communion, but we must insist upon impartiality and justice. The requirements for honesty on



the part of mediums are equally binding upon investigators ; they must have honesty of purpose if they expect to attract honest spirits, remembering that "If we meet no gods, it is because we harbor none."

We believe that the standards of morality and honesty of purpose among mediums will compare favorably with those of the clergy or medical profession. We believe that the priests who believe and preach the creeds they, by virtue of their positions, are bound to maintain in the sight of God, without fear or favor, without evasive shuffling off responsibilities, or pandering to the failings and vices of wealthy patrons ; and that the physicians who practice from a love of humanity, and do not nurse fat fees—who are above making false pretensions to knowledge they do not possess—do not (proportionally to numbers) outnumber the conscientious public spirit mediums, with whom pecuniary returns are considered secondary to their desires to comfort the afflicted, and strengthen the weak.

Patient and careful investigation pursued in a candid spirit, with an earnest desire for the truth, seldom fails to lead to an acceptance of a belief in spirit communion. The best conditions to obtain this knowledge may be found in small circles of harmonious acquaintances sitting together in the spirit, and under the conditions advised by Mr. Ballou and "M. A." (Oxon). As it is not always convenient or possible to form such circles, the services of public mediums must be called into requisition. The claims of mediums who advertise the wonderful results to be obtained from sitting alone with their magnetized slates, must be taken with due allowance. The de-



velopment of mediumship for slate writing is frequently held forth indiscriminately, without regard to adaptation, by unscrupulous developing (?) mediums, as an inducement to buy their magnetized slates, but the results of such trials are generally wasted time and money, and disappointment.\* If such circles as are described, or developing mediums, are not accessible, it will be well to study the subject carefully, and make the trial to obtain development without such adventitious aids. Be systematic in the sittings, which should not be so prolonged as to become tedious; and in a passive, receptive state of mind patiently await results. If medium powers are latent, the sitter will soon experience unusual sensations, and should endeavor to comply with any reasonable impressions which may be received. Aspirations for assistance from elevated spirits will always attract good influences, even though their presence may not be manifested by any outward sign.

Investigators will find the advice of W. Stainton Moses, "M. A." (Oxon,) editor of *Light*, London of great value.

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### ADVICE TO INQUIRERS.

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The Conduct of Circles.—By "M. A." (Oxon.)

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If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced

\*See Editor's Table for Seybert Commission experiments.

Spiritualist on whose good faith you can rely, ask him for advice ; and if he is holding private circles, seek permission to attend one, to see how to conduct seances, and what to expect.

There is, however, difficulty in obtaining access to private circles ; and, in any case, you must rely chiefly on experiences in your own family circle or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive, temperament and preferably of the female sex ; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbor, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful seance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sit-



ters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue, if your hands are held *over*, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means; but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means. If



the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told; for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never, for a moment, abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid, if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation."

If investigators heed the advice given in the last clause of these directions, which were written by a gentleman of culture and high literary ability, (who possesses mediumship of a very elevated order, and whose writings are among the best in the literature of Spiritualism,) the results of their studies will prove of great benefit; elevating in morality and spirituality; and produce a peace of mind of greater value than any mere material acquisitions.

## EDITOR'S TABLE.

*"Hew to the line,—with malice toward none, with charity for all."*

In the report of the Seybert Commission, one of the members of the *honorable* committee relates his experience with slates and paper furnished by a notorious fakir, Joseph Caffrey,—an ex-negro minstrel and bogus ghost manufacturer. In his report of the failure to obtain slate writing, after wearing blotting paper on the person, and sitting daily with slates for months, the sensible experimenter says :

"And so it went on. The three months became four; became five; became six! And then an end with absolutely virgin slates.

"I had used enough blotting paper, it seemed to me, to absorb a spot on the sun. I dare not calculate the number of hours I had spent in darkness. Let spiritualistic reproachers of investigators for lack of zeal and patience be heaped up hereafter till 'Ossa becomes a wart'; I care not; my withers are unwrung." It is quite evident the facetious professor's brains were not as sound as his withers, else he would not have submitted to be victimized, and have his common-sense wrung out by an unscrupulous trickster, while in his arduous search after truth.

This farcial report was accepted by the honorable committee, and appended to the preliminary report of the Commission, as an important factor in demonstrating the fallacy of Spiritualism. As the professor is an earnest Shaksperian, we suggest that he dramatize his experiences,—they would attract large audiences,—if presented in beer gardens.

The preliminary report of such frivolous trifling



with sacred subjects was hailed with delight. A Daniel had come to judgment! Yea, several Daniels! and Spiritualism had its requiem sung throughout the land by a pandering press, and those Christian clergymen who have not sense enough to realize that the whole superstructure of Christianity is founded on Spiritual manifestations, and that the result of their senseless efforts to crush modern Spiritualism, if successful, would undermine their own foundations; for if the evidence of our senses as to the genuineness of present manifestations cannot be trusted, those which rest solely upon questionable traditions will surely be rejected. Primitive Christianity is based upon Spiritualism, and many eminent jurists, statesmen and scientists have been brought from the depths of materialism to the acceptance of Christianity through their investigations of modern Spiritualism, which, unlike Christianity, does not depend upon ancient records to substantiate its claims. The unwise builders may reject the corner-stone, but the book [of eternal life is so plainly written that he who runs may read.

The only thing thus far demonstrated by the folly of the Commission is, that the operations of Dis Debar and other swindlers, under the cloak of spirit mediumship, sink into comparative insignificance to the breach of trust manifested by it. Henry Seybert donated \$60,000 to the University of Pennsylvania, to found a "chair of Moral and Intellectual Philosophy," on the express condition that the incumbent of said chair, or a commission of the faculty of the University, "shall make a thorough and impartial investigation of all systems of morals, religion, or philosophy



which assume to represent the truth, and particularly of Modern Spiritualism."

The course adopted by the Secretary of the Commission to prove the insanity of one of the ablest scientists of Germany, Prof. J. C. F. Zoellner, in order to weaken the influence of his endorsement of the genuineness of the manifestations, was evidently inspired by a spirit of determined and unscrupulous opposition, rather than by an intention to make a "thorough and impartial investigation of Modern Spiritualism," and was completely exposed by the translator of "Transcendental Physics," C. C. Massey, Esq.,\* in *Light*

The Committee engaged a professional juggler to teach them the "truth," and close the report of his jugglery by saying: "We were utterly baffled. For one of our number (the Shaksperian) the juggler subsequently repeated the trick and revealed its every detail." Why not explain the fraud? In the *Indian Daily News*, Calcutta, of Jan. 26th, 1882, the same juggler gave a report of a seance with William Eglington, in which he received communications from spirits he recognized, upon slates cleaned and held by himself with the medium. He closed his report by saying, "Forty-eight hours before I should not have believed any one who had described such manifestations under similar circumstances. I still remain a skeptic as regards spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on that slate, which, if my senses are to be

\*See "Transcendental Physics," Zoellner, §1, and "Review of the Seybert Commissioners' Report," by A. B. Richmond, §1.25. Colby & Rich, 9 Bosworth Street, Boston, Mass

relied on, was in no way the result of trickery or slight of hand.

Yours, etc., HARRY KELLAR.

Mr. Kellar has refused to produce his slate-writing for expert Spiritualists under conditions exacted from mediums, and we conclude the professor refrains from giving the "every detail" of the trick to shield his confreres from the charge of inefficiency.

In the appendix to the report are reports of seances with materializing mediums, which it is expressly stated were not attended "as a member of this Committee:" therefore, as they are unnecessary interpolations, we conclude they were introduced to make a pretence of earning the money, and for the express purpose of slurring the "truth" in question. The Shaksperian said of the members of these circles:—"The majority are regular attendants, mostly those whose lives have been clouded by sorrow, and who go thither as to a church or sanctuary; and so serious and earnest is their deportment that I cannot imagine any temptation to open levity. This unaffectedly religious character of these seances cannot fail I think, to strike even the most indifferent." His regard for the religious character of the services precluded any open levity, but his quiet humor in pretended recognitions, and suggesting fictitious characters to "Olivia" and "Fair Rosamond," placed him in the position of an accomplice of the swindlers he denounced, as it undoubtedly aided in confirming the belief in the genuineness of the manifestations in the minds of the weak-minded, deluded witnesses. An honorable man would have denounced the frauds, or would have scorned to lend his aid in such diab-



olism. A volunteer capper for frauds can hardly be considered a suitable person to investigate the truth of a belief accepted by millions of sensible people, and embracing among its advocates many of the leading scientists, statesmen, jurists, literati, yea, and clergymen of the age. The artless simplicity of the Commission in untimely parading such puerilities before the public, as evidences of their wonderful acumen, is only equalled by the stupidity of those who applaud them.

Mme. Dis Debar was imprisoned for attempting to reduce the estate of a man fully capable of conducting his own business. The Commissioners are attempting to reduce the estate of a man beyond the reach of earthly tribunals ; but out of respect for the memory of Henry Seybert, his heirs ought to bring suit for the recovery of the money held under false pretences, or demand prompt and honest compliance with the terms upon which the donation was made.

The report bears evidence that the experiments were conducted to detect fraud—which course attracts fraud—while they are legally bound to make an impartial search for truth.

Prof. Robert Hare ranked as a brilliant scientist of world-wide celebrity, far higher than any of the members of that Commission. His investigations were conducted under rigidly scientific conditions ; and his demonstration that the manifestations proved the truth that decarnated spirits commune with mortals, cannot be overthrown by the faculty of the University upon which his brilliant reputation cast a lustre, now dimmed by the superficial, frivolous and dishonorable acts of his successors.



## PSYCHOMETRY.

*"Now concerning spiritual gifts, brethren, I would not have you ignorant."*

\* \* \* If one has left behind

A written page, wherein the living mind  
Has been pour'd out, through pencil, paint, or pen,  
That written page shall summon back again  
The writer's spirit; pressed upon the brow,  
Or by the hand of many, living now,  
It shall the writer's character disclose,  
His powers, his weaknesses, his joys, his woes,  
The manly air, the sycophantic smile,  
The patriot's valor and the traitor's wile.

\* \* \* \* \*

Mysterious science! that has now displayed  
"How fearfully and wonderfully made"  
Is man, that even his touch can catch the mind,  
That long has left material things behind!"

*John Pierpont, Anniversary of Yale College, 1850.*

The name of the spiritual science of Psychometry was adapted from two Greek words, *psyche*, soul, and *metron*, measure, by Prof. Joseph Rodes Buchanan, M. D., in 1842, to express the character of the science he was the first to demonstrate by scientific investigations, extending over many years, with many sensitives of both sexes. As is usually the lot of those independent and progressive enough to pursue investigations outside of the worn ruts of hoary sciences, which have become crystallized in cramped and moss-grown minds, he met with the sneers and opposition of his colleagues in the medical profession, in which he was a conspicuous light. The indifference and op-

position to investigations of the greatest importance to advancement of knowledge was severely and justly rebuked by Dr. Buchanan, in the introduction to his work on "The Neurological System of Anthropology," wherein he said :

"Prejudice, association, example, and a misconceived self-interest will blind the leading classes of society to the most palpable truths. \* \* They are simply dismissed with a sneer, without honest argument or inquiry, with a vehement scorn of human intelligence and human veracity, which might be appropriate in a convict steeped in vice, but which is inexcusable in the members of a scientific profession, and still more in those who aspire to be the leaders of human thought."

Every object or substance in the domain of nature, from the atom to the most elevated human being, is permeated by ethereal essences which are constantly forming and being exhaled through the processes of natural laws; and these emanations affect everything with their influences, healthful or the opposite, moral or impure, spiritualizing or debasing; and these effects produced by impalpable potencies are as substantial to the cultivated senses of the psychometrist as the grosser material forces are to the undeveloped. When this truth becomes generally known and appreciated, the knowledge will work a grand revolution in society, and become an incentive to lead upright lives; for through the operation of this law we are estimated for what we are, not for what we profess to be; stripped of all earthly shams and disguises, no false pretensions to honor or virtue can be sustained. There are many who now have the power to read in-

terior conditions through the development of the soul-measuring powers, and to penetrate beneath all the veneers and false pretensions of the polished or unscrupulous members of society.

Although much light has been shed upon this subject through the investigations and instructions of Buchanan, Denton, Brittan, and many lecturers upon the spiritual developments of the past half century, who have conclusively demonstrated the truth that unseen auras, impalpable to the material senses, leave their indelible impress upon material matter, which can be accurately traced to their sources as readily as the astronomer can mark out the courses of celestial comets, we are yet only on the threshold of the arcana of the soul sciences; the inner mysteries are still, to a great extent, veiled from our sight, and the veil can only be withdrawn by the aid of the advanced spirits who dwell in the realm of pure spirituality, and whose vision is not dimmed by the shadows of material existence.

Spiritualism has not only demonstrated the truth that we shall live again, but that we shall commence the spiritual life on the same plane of desire and unfoldment we leave when disrobed of our material bodies. The law of attraction is not limited to coarse, material matter, but operates throughout the spiritual spheres as upon the earth-planes. The vicious will gravitate to the level of his boon companions; the pure in heart will see God manifest in themselves and in pure associates; the intellectual and cultured will find their opportunities for higher culture greatly broadened; the scientist will find new means of pursuing his investigations, and delve into the earth for its hidden



treasures; and through a mediumistic Morse or Edison will harness the lightning for the service of man, and in many ways will unfold the secrets of nature and bring blessings to humanity.

We attract those influences according to our desires and aspirations. What more natural and reasonable, under such conditions, than to place ourselves in relationship with those advanced teachers, and drink freely from the fountains of wisdom accessible to them in spirit life?

Many have professed to teach Psychometry while ignorant of its fundamental principles, or, if conscious of the truth, through motives of policy, ignoring the assistance of the unseen agencies in demonstrating its powers. Lecturers and writers treat upon the occult power of soul reading as one to be attained entirely independent of the assistance of unseen, superior intelligences, and denounce the belief in the co-operation of spirits as being inconsistent with independence, ignoring the fact that complete independence does not exist in the earthly or spiritual realms. Such claims are the expressions of self-conceit, and evidence of lack of true humility; the humility which seeks for truth without thought of self-aggrandizement, which is a hindrance in the pathway of progression. It is a beautiful thought, poetically expressed by Pope:

"We are but parts of one stupendous whole,  
Whose body Nature is, and God the soul";

and that we are so inextricably linked with all creation, that every effort we make to attain to higher unfoldment in knowledge and morality *affects the universe*, which is one of the strongest inducements, with

the truly conscientious, to so live that their light may illuminate the way of those who are struggling in the depths of doubt, despair, and sensuality ; and it also teaches us that we cannot attain to the highest conditions of spirituality, so long as a struggling brother or sister remains in the thralls of weakness or sensuality, which we can assist to remove. Thus are we all bound together—all children of the almighty, beneficent fountain of love, purity and wisdom.

The fundamental laws of life are those of attraction and repulsion. We are spirits here, encased in earthly habiliments, but we cannot aspire to higher attainments without attracting congenial, unseen influences, who are in sympathy with our efforts. Away with the belittling assumptions of independence. No one is independent of the influence of others ; in the realm of spiritual agencies co-operation is the rule, to which there is no exception ; even the professedly independent egotist will attract influences which will confirm him in his errors. No person can live independently of the influences of his surroundings, whether recognized or not. It is only through a knowledge of the laws of attraction, that we are enabled to repulse that which is beneath us, and gain the help which only comes through aspiration, and a recognition of superior power and intelligence. This is a distinguishing trait of the elevated spirits in the supernal spheres. The higher we rise in spiritual culture, the brighter the gleams of light we see above us ; and thus our aspirations are quickened to reach the light, which ever beckons us upward and onward ; and the greater our realization of the heights to be attained, the greater



our humility, for what is gained seems insignificant in comparison with the work before us; and this teaches us to have charity for those who are beneath us on the spiral stairway of progression.

When we realize that our physical and moral emanations impregnate the atmosphere around us, affecting the whole community in which we live, and know that good is positive and evil is negative, we can see the necessity of cultivating the good to enable us to repel the evil—to abstain from all indulgences injurious to physical health, in order to cultivate the spiritual faculties. It is generally admitted that moral exhalations are as contagious as physical diseases; the moral leper is a more dangerous element in a community than physical leprosy.

The expression of a leading agnostic that, if he were God, he would make health contagious instead of disease, was calculated to "make groundlings laugh but the judicious grieve," for health and cheerfulness are more contagious than disease and gloominess; and the influence of one healthy, hearty, cheerful man—like the speaker—in a community is more helpful than a platoon of old school physicians and a free drug dispensary.

One of the ablest students and most spiritually cultured writers understood the spiritual aspects of Psychometry, and referred to them in a chapter on "Psychometric Perception,"\* in these eloquent descriptions.

"The idea of the ancients," he said, "that certain localities were especially consecrated, was not all fanciful. It is well known that in those places where

\*Man and His Relations. S. B. Brittan, M. D.



spiritually-minded persons are accustomed to meet frequently for social and sacred purposes, certain invisible powers manifest their presence with far greater freedom and in a more tangible manner. Where true hearts meet and are united in pure affection; where great thoughts shine out from the temples of the mind; where the aspirations of congenial souls mingle and ascend in spiritual worship, then and *there* will kindred natures from the Inner Temple assemble, and the place will be consecrated by their presence.

Their divine emanations fall on the altar of the heart, and quicken the latent powers of the worshipper. Thus, by the law of spiritual attraction, the powers of the immortal world may assemble in such places as are consecrated by pure love and devotion, by noble deeds and sacred associations. They walked by the haunted streams; they met the old Druids in the solemn forests, and appeared in the lonely mountains by the altars of the ancient prophets.

When one is gifted with a keen psychometric sense, he at once perceives the nature of the emanations from his visitors, whether they are visible or invisible. If he enters the haunts of deception and vice, clouds darken the spiritual vision, and he finds the trail of the serpent in his way. Those who are distinguished for their exquisite susceptibility, seldom fail to perceive the general sphere of the houses they enter. Not unfrequently are these psychometric impressions, or intuitive revelations, made as soon as they cross the threshold. Sometimes harsh discords fall on the inner sense, and the nerves vibrate under the painful pressure of domestic and social antagon-

isms. But the mansions of domestic peace and true fidelity of soul disclose Elysian fields of the affections, where the angels walk in light, or recline amid scenes of blissful repose. The senses are all refined and exalted by a pure moral and spiritual atmosphere. Every object seems to be pervaded by a subtle, mysterious power, that gently sweeps the inmost chords of being. We feel that we are in one of the consecrated places. The lively sense that elsewhere revealed the serpent's trail, here finds the radiant footsteps of celestial visitors and heavenly emanations, that make the place holy."

These beautiful illustrations of the potency of the emanations which pervade the atmosphere, and impregnate the abodes of harmonious persons, are not the fanciful pictures of a poetical mind, but are living realities; and those emanations may be retained by inanimate objects for many centuries. A fragment from the catacombs of Rome, or the ruins of buried Herculaneum, may form the connecting link which will enable the sensitive to travel on the wings of thought, and revive, the scenes of long past ages. With dust from the Collosseum the sensitive may review the bloody scenes where the Primitive Christians contended with ferocious beasts to gratify a blood-thirsty Nero. A fragment of bone may restore the gigantic forms of the monsters of the prehistoric ages, or reveal the occupations of ancient cave dwellers. Thus may history be made to repeat itself in vivid pictures, more true and accurate than historical records; the secret places may be revealed, and the habits and avocations of ancient nations be accurately delineated.



The garment of a criminal may lead a keen-scented hound to track its prey to its hiding place, but the flowing stream will baffle its keen sense : not so with the psychometrist; the clue in hand, he can trace the fugitive through devious ways and over wide wastes of waters without moving a foot in the pursuit ; the emanation left behind, swift as the electric spark, points the direction of the flight. Many detectives have gained reputations for keenness of perception and skillfulness in their pursuits, whose success was owing to the directions obtained through clairvoyant mediums ; and many physicians have gained renown for their skill in correctly diagnosing obscure cases from information gained through the examinations made by psychometric mediums ; and the sources from which their knowledge is obtained is generally concealed, not always from motives of dishonesty and desire to build up reputations on fictitious foundations, but from the consciousness that open acknowledgment would result in loss of reputation and practice.

It was only until recently that scientists could trace the age of man beyond the Mosaic cosmogony without being anathematized and ostracised by the Christian dogmatists ; but we are progressing slowly, and after the lapse of a century even enlightened medical professors can experiment and practice with the Mesmeric power,—pronounced a delusion by the French Academy of Sciences—providing it is christened with the new name, Hypnotism. It's *scientific*, but

“ 'Tis' strange what difference can be  
Twixt tweedledum and tweedledee.”

The signs of the times are encouraging, and we



may reasonably hope that ere the close of another century other soul powers may be considered respectable by enlightened physicians, and through the exercise of physcometric powers our successors may be spared such sad and humiliating experiences as those which cast a shroud of gloom over our country while a select coterie of regular physicians and surgeons were scientifically making new wounds, by probing in wrong directions, in search of a bullet which was safely encysted, and the wound it had made was entirely healed.

That fatal ending at Elberon, caused by blood-poisoning induced by medical scientists, would have been averted if President Garfield had been treated by the mediumistic quacks the impecunious members of the medical trust are so zealously striving to crush, in order to preserve their diplomaed license to get fat fees for innoculating children with loathsome diseases; and continue their experiments upon poor sufferers, without arousing individious comparisons between their failures and the successful practice of those endowed with power to diagnose and treat for the cure of disease, by methods not recognized by their fossilized schools.

The desperate efforts of medical societies and practitioners to procure the enactment of laws depriving the people of the exercise of their reason in the selection of physicians, has produced unexpected results, which would admonish the doctors of the lack of wisdom displayed in their efforts to create narrow medical trusts, were they amenable to reason. An immense amount of evidence has been presented to legislative committees, by creditable witnesses,

which has demonstrated the fact that in very many instances where medical scientists have utterly failed in the diagnosis and treatment of diseases, and the patients have been pronounced incurable and on the brink of the grave, by those who demand legal protection, psychometrists, clairvoyants and magnetic healers, (quacks,) have come to the rescue, and through the exercise of their God-given powers have removed the *causes* of disease and restored sufferers to health, whom the regulars had treated for *symptoms*, and (utterly failing in producing beneficial effects) had abandoned to death. The effect of such a mass of evidence from intelligent, reputable persons, upon the more liberal and progressive members of the medical profession must have a tendency to lead them to an investigation of the soul potencies of which they would otherwise have remained in ignorance. Thus a seeming evil may result in good, and the simple (natural) confound the (superficial) wise.

#### BLENDING OF POWERS.

In many instances the power specifically designated as psychometric is so blended with clairvoyance that it is difficult to separate their action, which was demonstrated by the experiments of Reichenbach with sensitives. One instance coming to our knowledge will suffice to illustrate this blending of the spiritual faculties, working harmoniously together.

A gentleman, a stranger, called upon a lady for a psychometric examination of a specimen of ore from one of the mines on the Comstock. An accurate description of the mine was given, also its name, and an analysis of the ore, all of which was pronounced to be correct by the visitor. In connection with the



description the gentleman was told he was involved in some difficulty with the management of the mine. This statement he was inclined to ignore, when he was plainly told, "I see that this specimen is from a body of ore which has been covered up, and its existence kept from the knowledge of the stockholders, to enable the insiders to manipulate the stock, *and you know it.*" The gentleman then admitted the truthfulness of the statement, and added he had recently been discharged from the superintendency of the mine for disclosing the facts to one or two friends.

Cases of a similar character have been cited by writers as illustrations of purely psychometric reading, but we are confident the relations of psychometry, clairvoyance, and spirit mediumship are so intimately associated that it is difficult, if not impossible, to draw any line of separation between them. Those persons most successful in psychometrical delineations are undoubtedly mediumistic, and are assisted by spirits who are interested in that line of investigation; and the denial of such assistance is an evidence of ignorance or dishonest pandering to popular prejudices, and base ingratitude to the influences who are unselfishly striving to bring light to the world. While it is claimed by many that the psychometric powers can be cultivated without the assistance of decarnated spirits (which is true in a degree), we have yet to learn of a psychometrist who can clearly define the methods of developing this power without the assistance of unseen agencies,—such are acknowledged in the development of mediumship; that is, to define the mental action necessary to place themselves in relations with the subjects to be examined



by any scientific process of procedure which can be as clearly demonstrated and taught as the formulas of chemistry or cognate sciences. Unless this can be done, we must admit that the power depends upon organic and chemical adaptability necessary to produce certain results—which may be latent, but existing to some extent in all mortals, — precisely as is claimed for mediumship; but until independence of any spiritual power external to the psychometrist can be clearly proven, it must be considered a phase of mediumship.

It is claimed by many sound thinkers that nothing should be attributed to the action of spirits which can be accounted for by mundane agencies,—which is worthy of adoption as a rule, in the investigation of spiritual phenomena,—but the converse is equally sensible, the agency of spirits cannot be disproved in the production of manifestations which cannot be shown to be of purely mundane origin. Students of spiritual science cannot ignore the laws of attraction and repulsion, of the interdependence of mortals and spirits; that would be equivalent to denying the foundation upon which they are building,—playing Hamlet, with the character of the Danish prince omitted.

We have had as yet only faint, shadowy glimpses of the grandeur of the unfoldments which will be revealed through the cultivation of the psychometric and other spiritual powers; the possibilities of which attainments are far beyond our present comprehension. But many aspiring souls are even now only separated by a thin, but frequently parted, veil of material environments from the spiritual realms, and

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through the opening streams upon the unfolding spirit the light from the bright vistas of knowledge,—the perennial fountains of wisdom, wherefrom we may freely quaff, and where our acquisitions will only be limited by our capacities, which will expand with the exalted aspirations, and where the pure spirit, cleansed from the stains of mortality, will find that every height attained but serves to bring to view still higher and more glorious beacons, lighting the way ever onward and upward—higher! still higher!

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#### EDITOR'S TABLE.

*"Hew to the line,—with malice toward none, with charity for all."*

"It doth appear you are a worthy judge;  
You know the law, your exposition  
Hath been most sound."—*Shylock.*

An article on "Mediums and Money," by Dr. R. B. Westbrook, in the *Religio-Philosophical Journal*, as the editor says in relation thereto, "will provide material for thought." The thought aroused in the minds of those familiar with the subject of mediumship, and who are just enough to render unto Cæsar the things which are Cæsar's, will illustrate our remarks in "Advice to Mediums," wherein they were cautioned against the practices of many "Old Spiritualists," who claim that mediumship is a "gift of God's," and should be freely exercised in behalf of all seekers "without money, and without price"; which is frequently a cover for the pitiable meanness of those who are not wise enough to see that, in a general sense, everything existing is a gift from



God, the value of which to ourselves depends greatly upon the degree of self-sacrifice we exercise in obtaining it. The paltry closeness which would make mediums objects of charity on a level with beggarly friars, or withhold from them a fair equivalent for faithfully rendered services, is neither honorable, just nor spiritual.

Without the services of the hardly worked and generally poorly paid agents of the spiritual world—professional mediums—the general public, (being unable to form, or to gain admission to private circles,) would be debarred from the comfort of communion with departed friends, or of gaining instructions from the elevated spirits whose pleasure it is to enlighten aspiring mortals.

That great frauds are perpetrated by mercenary people under the guise of mediumship, is by none more deeply deplored or denounced than by the best class of Spiritualists; but it is wise for accusers to remember the adage about those who reside in glass houses, and uncharitable denunciations, and threats of legal prosecution of professional mediums for mercenary practices, come with very poor grace from a member of the fraternity who battens upon strife and inharmony, the ill-gotten gains of criminals, and the legal plundering of helpless widows and orphans, and whose first question, generally, when asked to advise and plead, is, "Where is the retaining fee?" instead of "What is your right in equity?"

Sweeping and bitter denunciation may be in accordance with the usual practice at the bar of earthly courts, but is hardly consistent with the justice and mercy which characterize all who are worthy of the



distinction of being classed as spiritually minded Spiritualists.

We have room for only a few extracts from the article mentioned, which fairly illustrate the lack of charity toward those who are entitled to the protection and kind consideration of all lovers of humanity and progression; and want of sympathy with the masses manifested in this special and one-sided pleading, wherein the virtues of the victims are ignored, and all are indiscriminately denounced as vicious, or unworthy of countenance and support. After quoting passages from the Bible in relation to mercenary priestcraft, which we are informed is synonymous with mediumship—"A priest is a medium, and a medium is a priest," (Q. E. D.), the D. D., LL. B. says:

"My present business is with professional mediumship, as it exists among Spiritualists for the purpose of a livelihood, 'a piece of silver,' or 'a piece of bread.' We note that if no one should enter the ranks of professional or public mediumship, who is not influenced by the desire and expectation "to get a piece of silver," the number of mediums would be greatly reduced. Few persons fully realize what a multitude of professional mediums have to be furnished with bread and apparel by somebody."

We would proffer a crumb of comfort to the LL. B. The lawyers may not be so efficient in promoting harmony in the community as mediums, but are far more numerous, and more successful in bleeding their clients; but we regret to say that moral (not legal) honesty is so rare in their ranks, that one of them was especially honored with the title of "Hon-

est Old Abe," who was a medium, and did not consider it dishonorable to consult and follow the advice of professional mediums in one of the most important proceedings ever taken by any government, at any period of time.

"It must be granted that professional mediumship receives very small pecuniary remuneration as a rule.

\* \* \* I venture to hint that, in very many cases, any one of a large class of industrial pursuits now open to women would make 'a piece of bread' more sure. Sewing machines are now very cheap and can be purchased on the installment plan, and there is always remunerative work for willing and skillful hands." We might rejoice at this fair prospect of release from such self-sacrificing labors in mediumship, were it not for the fear that the doctor is not well posted in the statistics of the labor question—better consult the workers for the shops of our large cities, before paying the first installment.

"Few persons care to pay much for grasping greasy hands, breathing poisonous air, singing orthodox hymns, and listening at intervals to the oft reiterated twaddle of the average professional medium. Then what can be expected of the 'instruments' whose chief end in life is 'to get a piece of bread'?"

"But what shall I say of those professional mediums who prostitute sacred things for pecuniary gain, and trifle with the most tender feelings of human nature from motives of avarice, teaching for hire and divining for the love of money?" Say? You can say that the teachers "for hire" in spiritual circles or seances are as worthy of support as the teachers in schools of divinity, law or medicine. Say that those who make



money the sole aim of mediumship, or pseudo mediumship, deserve to be withdrawn from their fields of labor, and, if justice is to be done deserve to be classed with those legal railroad wreckers, who destroy the value of trust funds upon which helpless women and children depend for bread; one of which gang was *honored* with the nomination for the highest office in the gift of the people—instead of the penitentiary. Say that mediums are not exempt from the frailties of humanity, but as a class are more honorable than the members of the syndicates who corner the necessities of life, and are honored in proportion to the amount of their legal robberies. One class you denounce without stint or exception; the sleek and prosperous rascals you would undoubtedly welcome as honored guests at your fireside.

“But I am asked whether it is not a simple matter of justice, for mediums who give up their time to public or private ‘sittings,’ to be paid for their time. It is the giving up time for sittings and making a business profession of mediumship that I am writing against. Those who do so always become more or less demoralized, and soon become unworthy to be trusted.”

That is simply a base slander, founded on ignorance of the subject, or a willful falsehood.

“What I propose in the place of a bread-and-butter professional mediumship is, the formation of orderly private circles of harmonious persons, conducted seriously and devoutly, which shall be absolutely free from pecuniary consideration. The most wonderful results often follow such meetings, so long as the idea of professional mediumship is excluded. Indeed, I



would not invite to these circles persons who are, or have ever been known as public mediums. But what I believe to be better still, is for each person for himself to cultivate his spiritual faculties and intuitions, to set apart a portion of each day for calm, aspiring, and profound thoughtfulness and earnest meditation, learning the art and habit of introspection — looking within one'sself, devoutly desiring the 'communion of saints' in Heaven as well as those of earth ; and in some whisper, impulse or impression he will be pretty sure to be guided into the way of all truth. I might as well frankly say, that while I am a Spiritualist as distinguished from a Materialist, and a firm believer in the future life, and the return of the disembodied sometimes, that, as I do not need a mediator through whom to approach the Great Spirit, I do not need a medium through whom to reach my decarnated friends, or to be reached by them."

We here have a solution of the vexed question of spirit communion by an avowed *private* medium. Take courage poor mourning mother whose loved companion or child has passed from your mortal sight ; there is room for hope yet, for after you have gained a competence from the use of your sewing machine, you can set apart a sacred hour each day and in the sanctuary of your library you can withdraw from earthly cares, and perhaps gain the blessed assurance that your loved ones still live, and strive to lift the burdens which are grievous to be borne. If this method does not seem possible, or if you fail to acquire the means to follow the instructions, you may conclude there is "some mistake, somewhere," and you may derive some comfort in thinking of another

medium of the olden times who went about doing good, never stopping to enquire if the needy had sweaty hands ; whose mission was among the weary and heavy laden of the toiling masses, and whose opinion of the self-complacent Pharisees who were in direct communion with God, — ignoring all mediators, — it would seem hardly charitable to quote in this connection. He did not even drive the contrite Magdalene from his presence, and invited the lowly mediums of Palestine to share his labors, and to gather wisdom and comfort from his instructions. Inspired by this example you may venture to call upon some of the mediums of the present day, and if you are unable to give them “a piece of silver,” you will generally find them willing to give you of the bread of eternal life ; but go with love in your heart, and if you can spare the silver, remember that they, like yourself, have to buy material bread to sustain them in their blessed labors.

The faithful, poorly paid, and contemned public-medium may also take heart of grace from the encouraging words of one who said:

*“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely.*

*“Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.”*

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### COMMERCIAL MEDIUMSHIP.

This hath a catching sound, and seems to imply a superior, unselfish condition on the part of those who



roll it so glibly from their tongues and pens, when presenting the foibles and frailties of mediums. We have yet to discover, however, that the critics do not require all the remuneration they can procure for their services, and there are few strong enough and self-sacrificing enough to labor throughout the day, and spend the hours needed for rest and recreation in unpaid labors for the selfish and thoughtless. Many of our most useful platform teachers and writers have been driven by their necessities to abandon the fields of labor wherein they might have rendered invaluable services to humanity. That some of our most prominent writers and speakers have been able to continue their labors under most trying conditions, by the sacrifice of means and health, demonstrates their powers of endurance and self-sacrificing natures; but it is a shame and disgrace that professedly liberal persons permit such a stigma to be cast upon the cause they profess to love.

Those who are extremely liberal in levying toll upon the "gifts of God" which others are endowed with, are generally very chary of the "gifts" bestowed upon themselves. The large number of well-to-do persons who resort to all sorts of mean subterfuges and pretences to get something for nothing from public mediums, and who borrow spiritual papers and books rather than subscribe for or buy them, is remarkable. This shows a lamentable ignorance of spiritual philosophy among old Spiritualists—good, honest persons, *perhaps*—who would not do a dishonorable act for money, but who overlook the fact that printers must be paid, and that a public medium's time and strength are the capital from which their

guides must draw the support for their material necessities; and that any unjust tax upon that capital limits the good work the medium is capable of doing, and like all injustice will, in the end, be reflected upon the selfish perpetrator, who will be taught, perhaps, by severe experiences that everything in this world worth having must be paid for by some self sacrifice.

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### “DESIDERANDA.”

One of the clearest and most highly cultured writers on the subject of Spiritualism says, under the above caption :\*

“What do I desiderate?”

“1. With respect to the phenomena of Spiritualism, I earnestly desire that in all circles to which enquirers are admitted, the most careful means be adopted to present facts to them, under conditions that avoid the very appearance of deception, that preclude the possibility of the pranks of a tricky spirit, and that admit of such observation as may satisfy a reasonable man. This involves, in my opinion, the abolition of all means of secluding the medium, and—though I do not lay so much stress on this—of dark circles also.

Such phenomena only should be sought as can be had under these conditions.

“2. To the end that our circles may be more reasonably conducted, I desire a careful study of mediumship, and of its phases, and of the circumstances under which its phenomena may safely be evoked.

\*The Higher Aspects of Spiritualism. M. A. (Oxon.) Colby & Rich, Banner of Light, Boston : \$1.25 cloth ; postage, 10 cents.



I am sure that the conditions under which ordinary public circles are usually held are fatal to the medium, and land the sitters in bewilderment, even when they do not induce spirit-imposture. We have no right to treat our mediums so. I, for one, am ashamed of the way in which their delicate powers are abused, and have a deep sympathy with them in all honest work they do.

"3. \* \* \* Let us see to it that we present to the world some, at least, of the higher aspects of the much-maligned subject. It is not all the silly thing men think it. Let us rise to the plane of spirit, and teach men what we find there.

"4. And for ourselves, esoterically let us learn wisdom. We are a company whose faith is varied, whose private opinions are divergent. Let us have so much self-sacrifice as to keep our private fancies in the background, while we unite in defence of the common faith that is ours. Ephraim is perpetually vexing Judah, and Judah is not slow to retaliate. Would that in the hallowing atmosphere, when we unite in communion with those who have risen above the strifes of the lower world, we might learn to live in peace, and unite with our brethern who are still by our side; so far, at least, as love of truth and zeal for the cause admit. The pitiful waste of force that each year shows, is one of the most melancholy aspects of the question.

"5. And this, I believe, will never be remedied until we learn that Spiritualism without spirituality is a body without a soul—so little desirable that it is sure to lead its votaries to some form of physical, intellectual, or moral degradation; so entirely to be

depreciated that, even now, the whole movement suffers from its cultivation. Where we learn to cherish Harmony and to love Peace, to aspire to a life of true spiritual vigor and health, to regard the phenomenal evidences of spiritual action only as the signs and wonders that testify to the inner working of the inspiring and informing spirit that broods over the waste waters of our earthly life, to avoid the depths where linger the mist and fog of earth, and to rise to the heights where we may breathe the pure and invigorating air that braces the spirit within us; when, in brief, we lift our souls to the noblest ideal that they can grasp, we shall leave behind us these dreams, and realize, as we cannot now, the SPIRIT AND THE TRUTH OF SPIRITUALISM."

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### JOTTINGS.

Communications from Adam, Eve and Cain's wife, (whose daughter ?) are now in the market. We may yet receive a message from Balaam's ass—possibly he inspired the medium (?) through whom these contributions to ancient history were given. 'Tis pity that honest and zealous, but fanatical and credulous Spiritists waste their means in bringing discredit upon Spiritualism by the publication of worthless trash.

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Blatant professions of Spiritualism and Christianity are like Charity—they cover a multitude of sins, but they deceive only the simple.



## INTUITION.

“I would make  
Reason my guide, but she should sometimes sit  
Patiently by the wayside, while I trac'd  
The mazes of the pleasant wilderness  
Around me. She should be my counsellor  
But not my tyrant. For the spirit needs  
Impulses from a deeper sense than hers,  
And there are motions, in the mind of man,  
That she must look upon with awe.”—*W. C. Bryant.*

In a Memoir of Ralph Waldo Emerson, by James Elliot Cabot, the writer says: “Intuition with him means something very different from infallible knowledge; it means, to use his own words, the openness of the human mind to new influx of light and power from the Divine Mind. His reverence for intuitions and his distrust of reasoning were only the preference for truth over our past apprehension of truth.

\* \* \* We stop thinking, and appeal to reason to justify us. Reverence for intuitions meant to Emerson resistance to the sleep that is apt to come over our spiritual faculties, making us insensible to the unfailing intimations that nothing in this world is final; that all conclusions are provisional, all ends momentary; that the best must be superseded by a better. The health of the soul, he thought, consists in obedience, unobstructed reception.”

If unobstructed receptive conditions fit and prepare us for influxes of light and power from the Divine Mind, quicken our comprehensions of spiritual truths, as they undoubtedly do, we may trust to the knowledge so acquired, as being at least as trustworthy as many of the deductions of reason; for the latter is at

best merely an intellectual exercise, depending greatly upon the culture of the reasoner; but the intuition may be an inspiration from the Divine Mind,—through intermediaries,—pure and reliable in proportion to the spiritual unfoldment. In the cultured, intuitional reason we shall have the combination of qualities fitting us to receive the highest inspirations—to become the embodied expression of the Divine Mind; but this condition can only be attained through earnest, self-sacrificing efforts. “Except ye become like little children ye cannot enter the kingdom of heaven”; which is one way of saying that the intellectually conceited or timid; those who cannot gather wisdom from the lips of children, or those who are too cowardly to investigate any subject for fear of earthly reproach, must be content with hollow earthly appreciation; they cannot expect the approval of their own consciences, without which they can never reach a heavenly condition.

The reaction from the material intellectualism forced upon independent minds by the dogmatic priestcraft which opposed every advancement in knowledge which had not the sanction of church authorities, has been vastly accelerated by the waves of modern spiritualism sweeping over the world for nearly a half century. The inevitable result of the application of the law of action and reaction is being demonstrated; and the pendulum will swing as far in the opposite direction, from agnosticism to credulous belief, unless we exercise our common sense in harmony with the spiritual agencies which are striving to bring about an equalized state in this world. We have had the reaction from gross materialism



thoroughly illustrated by some of the believers in spiritual communion. Those who have experienced the reaction from disbelief to a belief in continuous existence have, in many instances, become extremely credulous in the acceptance of all phenomena or teaching which purports to have a spiritual origin. They have swung from the blankness of doubt to the acceptance of the most palpable shams and delusive communications. They are easily deluded by fakirs and tricky spirits, who use mediumship as a magic spell to conjure up the devil with; forgetting or ignorant of the basic truth of spiritualism, that we are even now—encased as we are in material embodiments—immortal spirits, and are entitled to just as much respect and consideration as any decarnated spirit no higher in the unfoldment of spirituality than ourselves; they run riot in communion with those who have passed beyond the earthly veil, and accept as grand truths the sheerest nonsense that comes from spirits who may be far beneath themselves in intellectual ability or honesty.

This deplorable surrender of the reason has opened the doors for unscrupulous spirits to join forces with unprincipled mortals, and thus a shameful blot has become associated with a sacred subject. Ignorance of spirit communion is no protection from the approaches of tricky and unscrupulous spirits, for many persons are highly sensitive to influences—either good or bad, embodied or decarnated,—who are not conscious of the possession of mediumistic qualities. A prominent novelist recently objected to public reference to obsession, asking “Will not these subjects of moral obliquity so met, as superinduced by what is

beyond us and beyond our control, strike a blow at moral responsibility ? " Ignoring disagreeable facts will not shield us from their effects.

Obsession (or being deminated by spirits of others for immoral uses,) is by no means confined to the action of disembodied spirits upon mortals. Many young women have been obsessed by licentious men and led into degradation ; and many weak men, psychologized and obsessed by unscrupulous women, have become lost to all sense of honor, and left innocent wives and offspring to suffer from the consequences of their obsession. The wise course to pursue is to study the laws of magnetic and spiritual influences ; and our safeguard against evil is to live pure lives, and, by so doing, to attract the helpful, uplifting influences of elevated spirits in the material and spiritual spheres of life. We must recognize the truth that the so-called Spiritualism which does not spiritualize the believer, fails to fulfill the Divine purpose, and is unworthy the name.

It may be asked, " What connection has this dwelling upon Spiritualism with intuition ? " The answer is, that to obtain a clear comprehension of the subject it is indispensably necessary that we study the laws of spirit action, if we would cultivate our intuitional powers, which depend upon spirituality for proper expression. If we lead elevated, spiritual lives, those whose desires are sensual will not be attracted to us, for in purity they find no opportunities for the gratification of depraved natures. We must cleanse the temples of our souls and make them attractive to the angels, where they can come in and cultivate our intuitional powers, until we are prepared to receive the



inspirations from the higher life. "If we meet no gods, it is because we harbor none." If we would become intuitional instruments to give forth the harmonies of Divine inspirations, we must see to it that we are spiritualized. "Men do not gather grapes from thorns, nor figs from thistles," nor can we reasonably expect harmonious conditions in the midst of discordant and immoral elements. Let us try the spirits, not omitting to try ourselves likewise ; for if we are hypocritical and dishonorable in our dealings with humanity, we must expect to attract spirits of kindred natures.

If we would have our intuitional natures openings through which grand inspirations flow into our souls from the Divine fountains of wisdom, and illuminate our pathway with their radiant light, making a heaven for us here upon earth, and our examples elevating to others, we must remove the material slime and brambles that obstruct the flow of the pure streams. We all possess two natures, the physical and the spiritual ; and if our chief aim is to pander to the passions and appetites of the animal, we cannot expect the spiritual nature to be nourished under such conditions. We cannot serve God and mammon ; we must conquer the lower if we ever expect to cultivate the higher nature ; and the proper place and time to commence the work is here, and now. We must have aspirations for salvation from low conditions, if we would attract saviors to our assistance.

The denial of the existence of evils and the inheritance of diseased and inharmonious conditions, does not alter the fact. There is a great amount of quibbling over definitions ; to deny the existence of cold

and call it merely the absence of heat, will not prevent our being frost-bitten if exposed to an intense absence of heat; and the denial of the laws of heredity will not release us from our obligations to strive to overcome our inherited disabilities, and to prepare for bringing future generations into the world better prepared than we were to meet the discipline incident to earthly embodiment. To locate our enemies of the flesh or spirit outside of ourselves, does not relieve us from the moral responsibility incumbent upon all to make this world better for our residence here; and one of the chief aims of life should be to overcome evil with good in ourselves and by our examples.

Reason is the handmaid of intuition; the latter is of the soul uniting us to the Divine Mind, but reason is the mental power which enables us to weigh evidences and form conclusions by purely intellectual processes of action—the possession of intuitive power is evidence of spirituality, as reason is of intellectual culture. One may be highly cultured intellectually, but possess very little spirituality—be learned in the lore of schools, but have little originality of thought, having the faculty of memorizing and appropriating the expressions of others. The intuitive person may have little culture of the schools, but be instrumental in presenting the most useful and elevated thoughts. Intuition is the faculty which enables inventors to become benefactors to humanity. Intellectual culture without spirituality, is the body without a soul—a monster; but intuition combined with intellect is the power that moves the world. A man may be highly intuitional in one sense, in the im-



mediate cognition of measures necessary to accomplish desired ends ; but without spirituality become a devastating power—a Napoleon the Great, and without either quality become a Napoleon the Little ; who was a spiritist, but not a spiritualist—a mere shadow of a name.

Intuition may be largely developed in a material sense, to see clearly in philosophical matters, as distinct from those of a purely spiritual nature, and become a Newton, a Franklin or an Edison ; benefactors of the human race in the promotion of knowledge of physical forces, which aids in producing material comforts to lighten the material burdens and give the spirit more freedom from physical environments, as every useful invention will do when not diverted to mere selfish aggrandizement. In the words of the inspired poet.

“Tis coming up the steeps of time,  
’Tis coming ! yes, ’t is coming.”

Witness the great arousing of interest in all humanitarian work, as evidenced in the spreading—like wild-fire over the dry prairies of human inequality and competitive grinding—of the doctrine of Nationalism, as depicted in Bellamy’s “Looking Backward.” Even if the theories therein set forth are—as by some they are pronounced to be—delusive and destructive of individuality (which is not clearly shown) there is a solid foundation of justice laid ; the “Fatherhood of God and Brotherhood of Man” is the basis, the solid foundation of the improvements proposed ; and one of the grandest features of the movement is that it has quickened thought, aroused thinking people, and set them to studying to devise

means by which the products of labor may be more equitably distributed among earth's toilers.

The intuitional powers, quickened by spirituality, distinguish the grand philanthropic minds who are in the vanguard of every progressive movement for the amelioration of suffering, for the enlightenment of men in the truths which disentrall them from material and spiritual bondage, and point the way to higher life. Garrison illustrated the grandeur of the intuitive spiritualist in that keen perception of justice which, combined with indomitable will and courage, would "be heard," and persevered against the bitter opposition of conservative clergy, selfish men of business, and the whole horde of timid, truckling and unscrupulous time-servers, until every man in our country stands free from physical slavery under the law. But the end is not yet. We need to keep up the conflict for freedom until woman stands on a perfect equality with man in every legal relation; then, and not until then, can we truthfully say that America is "the land of the free and the home of the brave."

We are fully in accord with the convictions of one of the earliest and ablest writers on Modern Spiritualism which he thus expressed. \* "It is our firm and joyous conviction that we are in the midst of an age more favored than any previous age of the world. Thousands of minds have, in their spiritual unfoldings, advanced to the very precincts of heaven, and the spirits and angels of the higher world are literally descending and ascending with their messages of love to mankind. We believe that inspiration, such as never before existed since the com-

\* William Fishbough, *The Universalist*, Feb. 5, 1848, p. 151.



mencement of the race, is now being enjoyed; and that by proper spiritual training and cultivation this may be enjoyed, more or less, by almost every one. And furthermore, we feel deeply and powerfully impressed that the extraordinary psychological and spiritual developments of the age are preparatory to a peaceful revolution in the social affairs of mankind, such as the world has never yet seen, and that this will be the advent of the Kingdom of Heaven upon earth. This conviction nerves us to spend our best and highest efforts to hasten its fulfillment, and enables us to meet with composure the frowns and persecutions of those 'to whom offences must come,' regarding them still as our BRETHREN."

Never has there been a time in the history of the world when the cultivation of the intuitive, spiritual faculties of man has received so much attention as at the present time. The ecclesiastical shackles are loosened, and to raise the cry of infidelity is no longer sufficient to deter people from the investigation of the spiritual truths which have, for centuries, been considered the special province of the priests, who were themselves bound by creeds and blind obedience to the behests of a book which they claimed was a direct inspiration from a God of vengeance, but of which book, by whom and when written, there exist no authentic records. Allegories, mysticisms, and all writings which require priestly interpretation to make them plain to the average understanding, are not revelations but stumbling-blocks, hindrances to the extension of knowledge. Obscure (so-called) revelations are the fountain-heads of priestcraft and Theosophical oligarchies. How foolish to

believe that God's Wisdom is intended to be monopolized by a chosen few, to be doled out to God's children under the supervision of church, pope or Mahatma.

The intuitively cultivated spirit bathes in the fountain of Divine Truth, and is inspired from on high without the aid of earthly autocrats. Books of any value, by whatever title they may be known, or by whom written, are for the instruction, and not for the enslavement or bewildering, of seekers after knowledge. Man is superior to methods or institutions, and can no longer be kept in subjection to ancient myths. The printing press is a power superior to priestcraft; books, however sacred they may be considered, can no longer be monopolized by self-seeking interpreters of their esoteric meaning, and readers have become intelligent and independent enough to draw their own conclusions. The secrets of the mythical Egyptian goddess Isis need not be unveiled for the edification of clear seers of the present generation; they draw from fountains not choked by the moss-grown traditions of barbaric ages. Wonder seekers may delight to dig among the dry bones of ancient tombs, and revel in striving to decipher rusty and rotten palimpsests, but the intuitional spirit looks forward and upward for progression, and believes that God always points upward, not downward or backward.

The spirit of religious and bigoted intolerance is losing its grip; and the horrors of St. Bartholomew's day, when thousands were foully murdered at the behests of Jesuitical Catholics, and the horrors of the Reign of Terror, when the flower of France was bathed



in the gore of the guillotine in the sacred name of Reason, (the violent return of the priestly boomerang,) are now impossible of repetition. The cruel intolerance of a despotic church, and the equally cruel despotism of godless atheists, are overpowered by the spirit of progression; by growth in spiritual unfoldment under the organized direction of wise spirits.

Dogmatic priests and material scientists unite their forces in opposition to the progress of spiritual investigations in vain. Creeds are crumbling to dead ashes; and material scientists are forced to admit that the most potent agencies in the universe are the impalpable and unseen. The clergy carefully avoid presenting the harsh dogmas which were generally taught within the last half century. The progressive scientists are searching into the realm of spiritual powers, and progressive physicians avail themselves of the invaluable assistance of clairvoyant and psychometric powers in the diagnosis and treatment of disease.

As infinite progression is the law of all life, we need have no pessimistic fear that the present spiritually enlightened generations will relapse into the enslaving conditions of the past. It is said, that nations in the remote past have reached to high conditions of material prosperity, have degenerated and fallen until we now have only the remains of their great material achievements to attest to their former greatness; but it must be remembered that the culture of those eras was confined to a few. The masses were mere hewers of wood, and drawers of water, ignorant slaves of the oligarchs. Now, education is more gen-

erally diffused. The hewers of wood and drawers of water of today have felt the influences of the spiritual forces to an extent never before experienced, and tomorrow may become masters of circumstances instead of their victims, if they study the laws of their being, and act wisely in accordance with them.

In the meetings of the laboring classes we may discern an intuitive power of grasping and presenting grand truths, which is frequently in advance of that displayed by more intellectually cultured minds. The diamond may be in the rough, but its qualities are more brilliant than the polished paste, however gorgeous may be its setting. Intuition is a Divine spark, but intellectual culture may be the mere training of memory, and quite deficient in high aspirations. When France needed a savior, the intuitive peasant, Joan of Arc, led its warriors to victory, but the De Staels of that time remained inactive.

Plutocracy, combinations and trusts may endure for a season, but their power is limited, the intelligent masses are constantly gaining in the knowledge of their own powers, and oppression will only serve to unite them in their efforts to obtain freedom from all material obstacles to progression. The world is becoming more and more spiritualized, and above all human agencies a spiritual host is systematically working in harmony for the elevation of humanity from the bogs of sensuality, to the heights of spiritual unfoldment. The heavens are opened as they never have been before, and the influence of the messengers of the Divine Father is felt throughout the world.

We believe Spiritualism—stripped of all the frauds

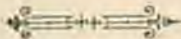


and absurdities which have clung to its skirts—is not only a philosophy which can be scientifically demonstrated by any person possessing a fair endowment of common sense and patience, and a disposition to enter the field of Psychological research with a candid spirit, and a determination to accept the truth, through whatever channels it may flow, or wherever it may lead ; but in its higher aspects it is above any mere philosophy or metaphysical science. It is a pure religion, which binds the human family in love to each other, and to our common father—God ; a religion which appeals to the highest spiritual intuitions ; and no one can be truly called a Spiritualist in the highest sense of the term, who is devoid of aspiration towards, and reverence for, a supreme fountain of love and wisdom, by whatever name known—God, Zeus, Jehovah, or Jove.

Theodore Parker embodied his ideas of intuitive reverence for a Supreme Intelligence in these beautiful and expressive words : “ There are (he said) practically *four* sources of knowledge—direct and indirect, primary and secondary—namely, *Perception* for sensible things ; *Intuition* for spiritual things ; *Reflection* for logical things ; and *Testimony* for historical things. \* \* Now, the duty we owe to man, that of loving him as ourselves, the duty we owe to God, that of loving him above all, is a matter of intuition. It proceeds from the very nature of man, and is inseparable from that nature. We recognize the truth of it as soon as the unprejudiced mind looks that way. It is no less a matter of reflection, likewise. He that reflects on the idea of God as given by intuition, or his own nature, as he learns it from his

mental operations, sees that this twofold duty flows logically from these premises. The truth of these premises, then, may be known by both intuition and reflection. He that teaches a doctrine eternally true, does not set forth a private and peculiar thing, resting on private authority and historical evidence, but in everlasting reality, which rests on the ground of all truth, the public and eternal authority of unchanging God. A false doctrine is not of God. It has no background of Godhead. It rests on the authority of Timon Heter or Simon Magus; of him that sets it forth. It is his private personal property. When the devil speaks a lie, he speaketh of his own; but when a son of God speaks the truth, he speaks not his own word, but the Father's. Must a man endorse God's word to make it current? \* \* A religious doctrine that was not true and binding yesterday, may become a lie again by tomorrow; if not eternally true, it is no truth at all. Absolute truth is the same always and everywhere. Personal authority adds nothing to a mathematical demonstration; can it more to a moral intuition?"

"God hath been gradually forming man  
In his own image since the world began,  
And is forever working on the soul,  
Like sculptor on his statue, till the whole  
Expression of the upward life be wrought  
Into some semblance of the Eternal Thought.  
Race after race hath caught the likeness of  
The Maker, as the eyes grew large with love."  
—Gerald Massey.





## EDITOR'S TABLE.

*"Hew to the line,—with malice toward none, with charity for all."*

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

"First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Thousands of pages have been written, and seas of ink wasted by agnostics and materialists, in deriding Christianity and denouncing its advocates as persons deficient in reason or common-sense; and many of our lecturers on Spiritualism have pandered to the godless crew, and followed in the footsteps of the very people who consider them fit subjects for insane asylums. It would be well for both of these classes to consider the above quoted passage from an ancient record, and hold the mirror up to their own natures. When materialists can formulate a higher code of ethics than was given, as claimed, through the carpenter's son, (leaving out of question all the priestly interpolations of the dogmas of vicarious atonement, immaculate conception, and the trinity,) there will be a plausible excuse for iconoclastic tearing down of Christianity; but, in the cause of humanity — don't take away the roof that affords a comfortable shelter to your neighbor, until you can invite him to share in something better.

The statement that Christianity has been the cause of persecution, martyrdom and bloody massacres has been repeated until it is threadbare, and will not bear the light of close investigation. The persecutions that have justly been charged to the

churches have always been practiced by those who were destitute of the Christ spirit; and true Christianity is no more responsible for the monstrous atrocities of those who have stolen its name to build up a priestly despotism, than pure spiritualism is accountable for the actions of the credulous shallow-pates who have condoned the offences of the mercenary creatures who have brought a stigma upon modern spiritualism by fraudulent simulations of the genuine manifestations of spirit power, which afford the only positive evidence of continuous existence, and the power of mortals to commune with those who have passed from our sight.

The true Christ spirit has been beneficent in all its manifestations; the founder of innumerable charities, the shield and guardian of millions of orphans, and the inspiring motive of thousands of saintly men and women who have lived lives of heroic self-sacrifice in hospitals and by sick-beds; bathing feverish brows, whispering words of comfort and cheerfully performing any service, however menial, for the alleviation of human sufferings. Spirit mediums ought to strive to emulate the life of their elder brother medium, who went about doing good, and permit no expression derogatory to the Christ spirit to pass unrebuked in their presence.

To those materialists who deny future existence, and with grandiose self-conceit repudiate a First Great Cause, we commend the teachings of Thomas Paine, who was a better practical Christian than the bigots who tried to defame his reputation, and who *was not a materialist*. Study his confession of faith; it was grand and comprehensive.



"I believe (he said) in one God and no more, and I hope for happiness beyond this life.

I believe in the equality of man ; and that religious duty consists in doing justice, loving mercy, and endeavoring to make our fellow creatures happy.

The belief of a God, so far from having anything of a mystery in it, is of all beliefs the most easy, because it arises to us out of necessity. And the practice of moral truth, or in other words, a practical imitation of the moral goodness of God, is no other than our acting toward each other as he acts benignantly towards all.

We cannot serve God in the manner we serve those who cannot do without such service ; and therefore the only idea we can have of serving God is of contributing to the happiness of the creation he has made.

We can know God only through his works. \* \*  
We can have no idea of his wisdom but by knowing the order and manner in which it acts. The principles of science lead to this knowledge ; for the creator of man is the creator of science, and it is through that medium that man can see God, as it were, face to face."

As a corollary to this we repeat, to those who do not believe in a God they cannot see, the aphorism of Emerson : "If we meet no Gods, it is because we harbor none."

The former editor of the materialistic paper, *The Investigator*, Boston, Abner Kneeland, gave very cogent reasons for his belief in God, in these pithy sentences : "Instead of believing there is no God, I believe that, in the abstract, all is God ; and that all

power that is, is in God, and that there is no power except that which proceeds from God. I believe that there can be no will or intelligence where there is no sense, and no sense where there are no organs of sense; and hence sense, will, and intelligence is the effect, and not the cause of organization. Hence I believe that God is all in all, and that it is in God we live, move and have our being; and that the whole duty of man consists in living as long as he can, and in promoting as much happiness as he can while he lives."

Mr. Kneeland might have gone still further,—pursuing his own line of reasoning,—and arrive at the logical conclusion that man will not only "live as long as he can," but can never die while God lives.

Those upon whom the mention of God, Church, religion and reverence operate like the shaking of a red cloth before a turkey-gobbler, arousing as intolerant a spirit as that they condemn in others, will, on investigation, find that many in the churches are more progressive and spiritual than any mere cynics in the ranks of Materialism or Spiritualism.

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### THE TRUE CHRIST.

In a recent number of the *Banner of Light*, under the above caption, are excerpts from a discourse by the Rev. Minot J. Savage, which we think represent not only the belief of a large majority of earnest Spiritualists, but of a large proportion of the members of protestant churches. The belief that salvation from sin, i. e., from undeveloped and in-



harmonious conditions, depends entirely upon individual effort, assisted by such higher influences as our aspirations attract to our assistance, is fast superseding the old belief in the dogma of vicarious atonement through the shedding of the blood of an innocent man to appease Divine wrath. "The real Jesus, (he said) contrasted with the Jesus that has been represented to us, is another being altogether. He never laid down anything like a creed. He never emphasized any intellectual belief. As he announced it, the only condition of membership in his kingdom of God is moral goodness. Yet he has been made the center and focus of elaborate creeds. Jesus never organized any church; yet a great church, elaborately organized, has stood for centuries in the world, and dominated the people in his name. Jesus taught that all men have one Father in heaven, and are all brethren in a common family. He expressly forbids any man to call or be called master or father. Yet in his name an elaborate hierarchy of powers has been established, reaching from the humblest village cure, arrogating to himself the name of father, up to the Pappa or Pope himself.

What did Jesus enjoin? That we should love our enemies, returning good for evil; and in the pangs of death on the cross, he asked God to forgive them; yet he has been exalted to a high flaming throne, and made over into an inexorable judge, a Jupiter Tonans, hurling out nothing but wrath against his foes. He was the incarnation and exemplar of democracy, having nothing whatever to do with the rich and the proud; yet many, if not the most of the churches worshipping in his name are exclusive

aristocracies, thrusting the poor and the common people from their doors. Jesus was a man ; yet he has been changed into something mystical, imaginative, above man and below God—God in one breath and man in another. How are we to regard him ?

In the first place we are to think of him as a man ; not in the sense of pulling him down to our common and lower standard, but in the spirit that shall lift us up to his far higher standard. Then too, Jesus was the hero and martyr, and his suffering *as man* becomes vastly grander for us than could be his suffering as God. It teaches us that we can be heroic for conviction, for truth, for love, right, and service to our fellow men ; and can even die if need be, as his devoted followers have shown that they could do in all the ages. Jesus was also the great radical, the great liberal leader of his time ; a man who called the people to a new advance, to a higher conception of the teaching of God."

One of the ablest and most prominent writers on spiritualism wrote in a private letter to a friend of ours : "Spiritualists are to a very limited extent a *spiritual* people, and exemplify quite largely the weakness of human nature. Modern spiritualism has imparted much knowledge, but as yet but little spiritual unfoldment. They too often think that the beginning and end of the spiritual movement is the destruction of the churches and their doctrines, while they fail utterly in offering an adequate substitute. The *Christ Spirit will prevail* either in the churches or outside of them. Spiritualism needs to be baptized with it, and wanting it can do but little, if anything, for the spiritual elevation of humanity."



Spiritualists can safely leave the destruction of irrational church doctrines to the progressive clergy. The "Christ spirit" is growing, both in and outside of the churches, and many churches are fast becoming "Churches of the Spirit" in belief—Nationalism is another move in the same direction; but above all these movements is the hand of Divine Wisdom working through supernal organizations for the spiritualization of humanity—and thus is spiritualism offering adequate substitutes for church dogmas and material agnosticism. Names are of little consequence, if only principles prevail. "All roads" do not "lead to Rome"; the best roads are now in the direction of freedom from Romish or any other spiritual thralldom. Let us work in harmony with the progressive spirit which is leavening the evangelical churches,—lifting them above the narrow ruts of dogmas with the atmosphere of spirituality,—into a realization that the elevation of humanity demands the energies hitherto wasted on theological speculations and metaphysical abstractions. Many of the clergy are shaking off the old fetters of theology; the old dogmas of infant damnation and a literal hell have become obsolete and find few advocates or apologists. A short time since one of the leading Congregational Churches in the country installed a pastor who declined to affirm his belief in the salvatory mission of Christ.

In a discourse on "The Invisible World" last evening (Jan. 26, 1890) the Rev. J. S. Reed, at Trinity Episcopal Church, said: "Is there an invisible world; and do we enjoy our homes alone, or is the air filled with spirits and aerial beings? Science

says 'yes'; and it depends upon the number of senses we have whether we agree with science. Our minds are in prisons, from which they look out through windows in the walls, and that mind which enjoys the greater outlook, must see more than others. Our present inability to see angels is no argument against their existence, as what we know depends upon our number of senses.

"Negative scientific schools say that they cannot find our God anywhere. Does not their science teach them that there is another world which neither scalpel nor microscope can explain or explore? Scientific men know that the atmosphere is crowded with life germs, and is it too much to ask that we be permitted to believe that back of these life germs higher lives and more distinguished organisms exist?"

Herein the spiritual sense of clairvoyance is indicated.

"The world is tired of people who preach a religion of amity, and live a religion of enmity. What we want is a peace platform, upon which all truly religious men and women can meet and co-operate in turning monsters into men, and sons of Belial into sons of God."

The highest Spiritualism is eclectic, not iconoclastic; seeking the richest gems of thought from all sources, knowing that all truth is from God, eternal and immutable, and that all which is false is transitory, and will be swept aside by the tide of spiritual evolution that is sweeping with irresistible power throughout the civilized world. If those professing a belief in spiritual communion realize the grandeur and beneficence of its mission, they must know that it is to elevate the spiritual to become the master,



and not debase it to be the servant of the animal nature. Herein lies our line of pleasant duty, which, if faithfully pursued, will lead us into harmony; to obtain which we can more profitably expend our forces, than in antagonizing those whom we think have not reached our standard. "By their fruits ye shall know them," and if our lives do not bear witness to the spiritualizing agency of spiritualism, we cannot expect the respect of others, and are in danger of becoming the prey of low influences.

We are fully in accord with the views expressed in an editorial on "The Brotherhood of Man," in a recent number of the *Religio-Philosophical Journal*. The editor says: "We would say that individual life is subject to the same law as that of the race, namely, the law of righteousness and the law of grace. \* \* If one has sinned, one must repent before one can receive forgiveness, either from man or God." ("Bring forth fruits meet for repentance.") "A universal purification is needed, so that the divine light of Purity, Righteousness and Truth can descend and nucleate a fraternity of earnest men and women who shall form a center for the true brotherhood of humanity. First, the law of righteousness, then the gospel of love, can find place and shelter. Unless the movement proceeds in this order, it will fail. The law of justice holds in the spiritual world, before the reign of love can bring the peaceful fruits of the spirit. \* \* Better to have a dozen true men and women banded together on principle, living the truth, than an innumerable heterogeneous host held by no tenure except that of superstition, selfishness and flatulent piety, or worse, sensual sentimentalism. It comes to this: we must assert the law of physical

and moral purity ; honesty in our dealings with the world ; righteousness in all our ways. Then can we hope for harmony, and the blessed fruits of peace and brotherhood."

Then, we would add, we will have reached the millennial time, when the lion and the lamb shall dwell together in unity, and a little child shall lead them. Societies, local or national, founded on personal leadership, have always resulted in failure, as they ought to ; and societies not based on morality and honesty are ropes of sand ; disgraces to the cause of spiritualism—a stench in the nostrils of true Spiritualists. Unless we can have societies based on the foundation proposed by the writer of the editorial, or approximating nearly thereto, we may better leave the organization of spiritual agencies in the hands of the spirits. We need have no regrets over the lack of earthly organizations ; as has been said by one of the foremost writers and inspirational mediums.

\* "The mortal world may be divided, but the nobility of intellect of the spirit world is one. From it flows the power reposing beneath all manifestations wherever displayed, always the same, varied only by circumstances. The plan is matured in the spirit-world, and from thence measured out to man as he needs. We are engaged in a movement which is ultimately to overturn the fabric of the world's present moral, social and intellectual philosophies, and its most daring theologies ; a movement wide and deep as infinitude. Yet in this desperate conflict we acknowledge no leadership except that of the spheres."

\* *Arcana of Spiritualism.* Hudson Tuttle, p. 433.



## JUSTICE, CHARITY, SYMPATHY.

"In the corrupted currents of this world,  
Offence's gilded hand may shove by justice ;  
And oft 't is seen the wicked prize itself  
Buys out the law ; but 't is not so above :  
There is no shuffling, there the action lies  
In his true nature ; and we ourselves compell'd  
Even to the teeth and forehead of our faults  
To give in evidence."—*Hamlet*.

The grandly intuitive Shakspeare herein portrays King Claudius as realizing, while pricked by the stings of a guilty conscience, that, though earthly justice is symbolized by a blindfolded woman, who cannot see the scales wherein justice is to be weighed, in the spiritual courts all that obstructs the vision is to be removed ; the clairvoyant sight pierces through all shams and delusions. There equity is not trammelled by precedent ; rectitude in all things is demanded, and position, wealth nor arrogance can swerve from a direct line the undeviating course of Divine law.

There we will be judged by the purity of our intentions, and this will be considered in connection with our actions, so frequently influenced by earthly environments,—over which we have limited and imperfect control,—that the exercise of our highest spiritual natures is cramped and restricted. Then the man endowed with but one talent will not be judged by the same standard of justice as the one possessing ten. All that Infinite Justice demands of us is, that we make the best possible use of our one talent, not following the example of the envious man in the parable, and letting it lie dormant. There we

will be judged by our own consciences ; the only judge we will have to account to in the court of higher appeal.

Until our consciences, through trial and discipline, are quickened and purified, so that all our acts and thoughts are in strict accordance with self-justice,—lacking which our foundations are built upon quicksands,—there will be need of outside restraining influences to prevent our selfish passions and desires from working injustice to others. When we attain to higher conditions of development we become our own judges, and never come in contract with natural laws, which are always just—we are then a law unto ourselves. The higher laws are never in conflict with justice, and they never demand submission to injustice.

Human laws are frequently the enactments of despotic powers, and it is the duty of every man to protest against, and, if necessary to promote justice, to set such laws at defiance. We had the duty laid upon us at one time to practice in accordance with the higher law, in assisting to forcibly release a man from prison, where he was confined for inciting others to violate an infamous fugitive slave law ; and at other times to assist slaves to escape from bondage to a land of freedom from slavery, and although guilty of violating human laws, our conscience will always commend us for those acts. We simply acted as an agent of justice ; as Spencer says in the *Faerie Queen* :

“It often falls, in course of common life,  
That right long time is overborne of wrong,  
Through avarice or power, or guile or strife,



That weakens her, and makes her party strong :  
But justice, though her doom she do prolong,  
Yet at the last she will her own cause right."

Her cause demands the championship of all lovers of freedom, of all admirers of such grandeur of soul as was manifested by him who bravely "died that others might live," and whose sympathetic messages have cheered us in hours of trial,—glorious old John Brown, "whose soul goes marching on" wherever help is needed.

"For the cause that lacks assistance,  
For the wrong that needs resistance,  
For the future in the distance,  
And the good that he can do."

True justice is never severe, but renders unto all their due, takes into consideration all extenuating circumstances in forming judgment, and is never divorced from equity. Blindfolded justice may fitly crown the earthly courts of law, but has no standing in the courts of the higher spiritual life; there even-handed justice knows no distinction of caste or wealth, and weighed in her scales, the ignorant and despised beggar, who pilfered the food necessary to keep soul and body together, may outweigh the unscrupulous millionaire, who—within the limits of the law—in defiance of justice, charity and sympathy, robbed labor of its just reward in order to heap up the treasures he can never carry with him to use in bribing spiritual juries. The common conception of justice, especially among theologians, is that she is a severe and pitiless judge, destitute of charity and sympathy. But in truth, these are the attributes of clear-eyed, benignant justice, who only demands that the violator of others' rights makes due restitution,

and brings forth fruits meet for repentance; she never bars the door against the repentant sinner, nor consigns him to endless, unfruitful torments.

Justice never prevailed in any case wherein a human life was sacrificed for the violation of law. The law that demands a life for a life is a relic of barbarism, of the Mosaic dispensation, and is a disgrace to our statutes. No man can serve on a jury, in a case where the penalty attached to the crime is death, without incurring the liability of becoming accessory to a cold-blooded, vindictive murder, and no legal enactments can relieve him from the fearful responsibility. Justice only demands that the wrongdoer be prevented from pursuing evil courses; and that such restraint be made an educational process, to be continued until the criminal is thoroughly reformed and fitted to become a useful member of the community. Many criminals are made thieves, murderers and libertines by pre-natal conditions over which they had no control, and the responsibility for their going astray attaches to the parents who conceived them in iniquity and brought their unwelcome children into existence with the seeds of vice implanted in their tender forms.

Justice will consider such conditions when her judgment is formed, but human laws ignore them.

We should treat crime as a mental disease, continuing the treatment until the disease is eradicated, and educate the patient to be prepared to earn an honest living; and this accomplished the regenerated man, (whose birth-right was violated in being deprived of proper generation,) should be encouraged to take his place in the ranks of worthy workers



without a stigma resting upon him to drive him again into warfare against society.

Now our prisons and reformatory institutions are schools of crime, over the doors of which is inscribed, "Leave all hope behind who enter here," and the graduates therefrom are stigmatized and debarred from the peaceful pursuit of all honorable avocations, frequently by the machinations of the myrmidons of the blind goddess who thrive on the crimes of their fellow men. This is neither in accordance with the Christ spirit nor morality, and society is responsible for fostering conditions which are incentives to crime, and for permitting those it is necessary to confine for criminal practices loose to prey upon the community without an effort for their reformation, which ought to be the primary object of all forcible restraint.

We have not space to enlarge upon the evident lack of equity in our laws for the enforcement of justice.

When clear-sighted, intuitive mediumship is combined with moral and intellectual culture we may frequently find the possession of these qualities embodying the highest truths in aphorisms that more clearly define grand principles than lengthy and labored essays by merely intellectual minds. In the first spiritual journal established, *The Univercœlum* a grandly inspired and cultured medium, S. B. Brittan, defined our subject in a sentence, comprehensive and concise, which will be appreciated by all students of Spiritual Science, as follows,

"JUSTICE THE EQUILIBRIUM OF THE UNIVERSE."

How grand and complete the definition! What a

vast field of thought is opened before us in this brief sentence. We see at a glance that there can be no harmonious relations in any physical, mental, moral or spiritual conditions, unless they are based upon justice. Wisdom, Charity, Love are all dependent upon justice as the foundation upon which they must be based to produce harmony, which exists only in equilibrium. Lacking this quality, the most brilliant intellects, the most powerful executive abilities, may become destructive to the highest interests of humanity.

We cannot conceive of a Divine Over-Soul whose every design in the operations of the multifarious laws of nature is not based upon justice. Believing this we can accept all the inscrutable and sometimes apparently severe trials of earthly existence as in accordance with the operations of natural laws, which are all tending to lead us upward, through suffering and trials and amid all the

“ Whips and scorns of time,  
The oppressor's wrong, the proud man's contumely.”

we can see that Divine guidance to progression out of all darkened conditions is assured; we gain renewed strength for the earthly conflicts wrought by blind struggles to overcome inharmonious environments, and can realize the grandeur of the thought expressed by Emerson in the fragment :

“ Stainless soldier on the walls,  
Knowing this,—and knows no more,—  
Whoever fights, whoever falls,  
Justice conquers evermore,  
Justice after as before ;  
And he who battles on her side,



God, though he were ten times slain,  
Crowns him victor glorified—  
Victor over death and pain."

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## CHARITY.

"Nothing truly can be termed mine own  
But what I make mine own by using well.  
Those deeds of charity which we have done  
Shall stay forever with us ; and that wealth  
Which we have so bestowed, we only keep;  
The other is not ours."—*Middleton.*

"Now abideth faith, hope, charity, these three ; but the greatest of these is charity."

The tender-hearted goddess is entitled to our deepest sympathy, for her name has been desecrated and used as a mantle to cover meanness and fraud.

The ostentatious charity which is one of the most prominent features in fashionable churches, doling out flannels, tea and goodies to the poor we have always with us, is paraded as a virtue to blind people to the iniquities which keep their poor in conditions to need assistance. A prominent leader in the church and society has been noted as the possessor of a magnificent collection of diamonds, and has been highly extolled for her many charities. We never learned that she parted with a luxury to provide bread for the poor, and undoubtedly if the poor had been justly paid for the labor which produced the colossal fortune at her command, she would have fewer diamonds, and they would have comfortable shelter and nourishing food. If those who assume a virtue in doling out pittances to those who have served them faithfully could have their conditions reversed for a

time, they might realize that charity would not be required to any great extent if the rich, in their unscrupulous efforts to become richer, did not grind the poor into the depths of poverty.

The philanthropy that pays tithes grudgingly to the Lord, while in possessions of millions, may pass for a virtue with the unthinking; but in that upper land where dollars hoarded are not considered of as much value as the farthings justly given in return for faithful service, it will be largely discounted,—the sham will be exposed. The man who grinds millions from the necessities of his brothers and sisters, and bequeaths it for charitable purposes, when he can no longer gloat over his possessions, may have his statue,—cast in symbolizing brass,—erected in terrestrial parks, but in the celestial country the widow who cast in her mite will have a more enduring monument in grateful hearts.

When justice prevails there will be little need for doling out charity; then equitable returns for labor will comfortably provide for all necessities.

Soliciting charity has become a trade, and the improvident and indolent thrive upon it. Indiscriminate giving fosters degradation, and the sot who can beg a dime for a dram will not work while money can be had for lying. "Be just before you are generous," is considered a sensible axiom, but "Be just in all your dealings," is the motto of justice, and if adopted as a rule of life would do away with the necessity of charity, except in the cases of the unfortunate, (who do not infest the highways as professional mendicants,) and they ought to have their necessities provided for in a tender, considerate manner, and



assisted to positions where they can help themselves.

True charity assists the unfortunate, and never lets the left hand know what the right hand doeth ; but it never panders to vice, nor encourage the professional beggars, who ought, if able to work, to be made to earn their bread. Public charity has become a fine art, in the church and in the beggar's school ; its sacred name is used, in the first instance, to disguise ostentation and self-glorification, and in the second to deceive the unwary, and procure a livelihood under false pretenses. Charitable fairs, as generally conducted, are swindling affairs, whereby young ladies are taught to deck themselves out in the most attractive manner, and by seductive wiles and unscrupulous practices allure visitors to pay absurd prices for silly trifles ; or by grab bags, lotteries and raffles foster a love of gambling quite as reprehensible as that indulged in at the hells of Monte Carlo. If the means expended in dress and expensive preparations for the hollow shams of fashionable fairs and charity balls, (from which the poor are excluded as rigorously as from the house of the Lord dedicated to the worship of a poor medium who had not where to lay his head,) were to be judiciously used to alleviate suffering, the contributions for charitable purposes would be much larger, and greater good would be accomplished ; but the frivolous, ostentatious Pharisees would object to losing such opportunities for parading elegant costumes and jewels, under the shallow pretence of love for the poor whose presence they would consider low and contaminating.

*" When thou doest thine alms, do not sound a trum-*

*pet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward."*

The charity exercised in judgment of others must be based upon justice, and not perverted to palliate or condone their practices of evil, until they have brought forth fruits meet for repentance. Weak sentimentality is not charity, and that which encourages persistence in wrong doing cannot be a virtue. If we, in the sacred name of charity, countenance those who persist in evil practices we degrade a virtue to serve vice, and are in some degree responsible for the continuance in evil courses of the sinner. "The wages of sin is death," and it is the truest charity to make sin harder to endure than honorable living. Mankind is in search of happiness, and the ignorant or base must be taught in a charitable spirit that true happiness can only be found in the paths of virtue and honesty. The mission of charity in dealing with a sinner was beautifully illustrated in the injunction to the woman taken in adultery,—"*Neither do I condemn thee. Go and sin no more.*" The wrong was not condoned and continuance in sin was forbidden. It may be said the same teacher enjoined upon his followers the forgiveness of sins, even to the extent of seventy times seven, and if the coat be taken away, to give the cloak also, but this would be equivalent to offering premiums for injustice, and an entire perversion of the practice of charity or self-justice.

We have had innumerable instances of the gross perversion of charity on the part of weak, credulous or vicious Spiritists, who condone the tricks of un-



scrupulous mediums, and thereby encourage them in their unholy work. This readiness to excuse and palliate the most diabolical frauds which can be perpetrated upon earnest investigators, who are perhaps suffering from the loss of earthly companions, and who are searching for the comforting assurances which can only be gained through a knowledge of spirit-communion, has brought unmerited disgrace upon the cause of Spiritualism, and furnished its enemies with the most potent arguments they have against the grandest unfoldment of the age. Our sympathies should be extended to the deceived, rather than to the deceiver.

Charity is said to cover a multitude of sins, which may be true in some degree; but it never is an accomplice of sinners, and its proper and just mission is to kindly point the way to a higher life, to brighter conditions; and in dealing with those who have gone astray in mediumship, to assist them to overcome evil influences, and to firmly insist upon the discontinuance of all trifling and duplicity in presenting the physical or mental phenomena in which the most sacred sentiments and dearest hopes of humanity are involved, and in all the relations of life to observe that Golden Rule which should be the underlying principle of all our dealings with others.

‘WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU,  
DO YE EVEN SO TO THEM.’

## SYMPATHY.

“Like warp and woof all destinies  
Are woven fast,  
Linked in sympathy like the keys  
Of an organ vast;  
Pluck one thread, and the web ye mar;  
Break but one  
Of a thousand keys, and the paining jar  
Through all will run.”—*J. G. Whittier.*

The music of the spheres,—the stars singing together in unison,—is a poetical and beautiful illustration of the harmonious action of the law of sympathy in inanimate nature. In the spiritual spheres, the tender, considerate current of sympathy is the tie which links spirit to spirit, inspiring those who are advanced in spiritual unfoldment to seek the elevation and to alleviate the miseries of those who are still environed with the burdens and carking cares incident to human existence. The sympathetic words of comfort or advice are far more potent than severity or harshness, in unsealing the fountains of goodness which lie within every human breast, however deeply they may be covered or choked up by the inherited or acquired vices of the individual; for none are so debased as to be entirely destitute of that divine spark which is surely destined sometime to be kindled into action, and become a glorious light which will serve to illuminate the pathway of those still in bondage to selfishness and vice; for “all destinies are woven fast,” and all are to finally be woven into one fabric of higher life; this is in accordance with the laws of evolution, and of spiritual progression, which make all the world akin.



The truest sympathy is not a weak sentimentalism which apologizes for and condones wrong, for the kindest service we can render to others sometimes is to urge the weakling to rise above depressing physical or mental conditions and thereby acquire the strength to encounter and overcome difficulties and temptations, which can never be gained while our burdens are borne by others. Exercise is as necessary for the cultivation of our mental and spiritual powers as it is for the development of physical strength; and the kindest, truest manifestations of sympathy are those that strengthen others to help themselves. Herein is the highest mission of the twin virtues of charity and sympathy. Misplaced sympathy and kindness are frequently a positive injury to the recipient.

In the early days of her public mediumship, our companion received an illustration of this truth from an old friend and co-worker, Ed. S. Wheeler. Seeing her exhausted by her sympathetic labors, he said: "You must be just to yourself, and use judgment in the exercise of your mediumship or you will wear yourself out and become unable to help yourself or others. One bitter cold night, I saw a man lying in the gutter asleep. I shook him kindly and tried to persuade him to get up, but he would not stir. A policeman came up, gave the man a kick to arouse him, and made him get up and go home. My kind words had no effect, but the policeman's kick probably saved the man from freezing to death." The lesson was homely, but salutary. The value of sympathy which is not practiced in all the relations of life may be questioned. Many young women will

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lounge in parlors, and shed sympathetic tears over the woes of imaginary heroines, while the mother toils in the kitchen in weariness that is real. Silly sentimentality is not sympathy but drivelling weakness,—a vice frequently posing as a virtue.

True sympathy leads to efforts to promote the comfort and happiness of others, not only in deed but in words of kindness ; it wipes away the tears of those that weep, inspires them with fresh courage to encounter the trials of life, and rejoices with those who rejoice.

There is no human heart, which is not soured and cynical, but longs for sympathy as the thirsty hart pants for the running brook ; none but needs to feel the gentle touch of sympathy that gives assurance of appreciation, and of kinship to the good and true. The expression of kindly interest is sometimes of greater help than the mere bestowal of alms, and one must indeed be poor in spirit who withholds a kind word from the struggling and disconsolate. Sympathy is the mark of true politeness, a characteristic of all the nobility of character which distinguishes the true lady and gentleman from the boor, whether clad in silks and broadcloth, or calico and fustian.

Harshness repels and hardens ; sympathy attracts and softens ; symbolized by the man in the fable.

The biting blasts of censure only make the transgressor draw the cloak of sin more closely around him, but the genial rays of the sun of love and sympathy loosen the cloak, and he is persuaded to discard that which encumbers him. The power of love and sympathy is grandly illustrated in our midst by



the achievements of that noble worker, the President and Superintendent of our Kindergarden Schools, Mrs. Sarah B. Cooper, whose sympathetic soul has been inspired from on high to labor untiringly for the past ten years in the grand work of educating thousands of the young children of the poor and the depraved, helping them out of the slums of ignorance and degradation into conditions where they may grow to become useful members of society, believing that "*the hope of the world lies in the children.*" Her beautiful tribute of appreciation of the continued assistance of her co-workers who have gone up higher bears evidence of a realization of the grand truth that the residents of the spiritual and mundane spheres of life work in unison in all labors for the elevation of humanity. In her tenth annual report of the Golden Gate Kindergarden Association she eloquently says :

"Many others of our Board have lost friends and companions during these years of our work together. No! they are *not lost* to us, for who can doubt but that these precious lives are still devoted to the service of the living God, in ministry here on earth? God does not shatter a work every time he takes away a workman. The work thus interrupted is by no means a work deserted. It is a work facilitated and advanced. And we feel the full meaning of the sacred revelation, which says, 'Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us!' Oh, yes! We feel the help and sympathy of 'the choir invis-

ible.' Is it any wonder that the world moves on so successfully? 'Are they not all ministering spirits?' Even so says the Sacred Word of revelation. And so, at the close of this, our First Decade, let us take fresh courage to go forward, as we greet 'The Choir Invisible,' and unitedly pray:

'Oh, may I join the Choir Invisible,  
Of these immortal dead who live again  
In minds made better by their presence; live  
In pulses stirred to generosity,  
\* \* \* \* May I reach  
That purest heaven—be to other souls  
The cup of strength in some great agony,  
Enkindle generous ardor, feed pure love,  
Beget the smiles that have no cruelty,  
Be the swift presence of a good diffused,  
And in diffusion ever more intense!  
So shall I join the Choir Invisible,  
Whose music is the gladness of the world.' "

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## THE POWER AND PROPER EXERCISE OF WILL.

Will is the expression of the Supreme Architect of the Universe. The Divine will, acting through natural laws, directs the courses of the planets, and keeps them in harmonious relations, one with another; each one in all the celestial host moving in accordance with law.

The human will, when wisely directed and acting in harmony with natural laws, surmounts all obstacles, and brings success, though fettered by the most unfavorable conditions. As our will is directed wisely, persistently and patiently, or weakly and with indecision, depends the success or failure of all our undertakings. The man who persists with a strong



will is the leader among men. He pierces mountains, spans continents with the iron bands which bind people in mutual interests, and draws wealth from the fountains of mother nature; while he who is deficient in will power supinely waits for something to turn up in his favor, and becomes a drone and a burden upon society. The soldier who wisely marks out his course, and determines to "fight it out on this line, if it takes all summer," is the one who wins in the battle of life.

The power of will over physical weakness was grandly illustrated during the wearisome months while the nation, with anxious, sympathetic hearts, watched the grand struggles to correct the errors into which his confidence in treacherous and dishonest friends had led General Grant, who, while the agony of a fatal and painful disease was constantly consuming his vitality, demonstrated the power of mind over matter, and completed the writings which were to provide means to protect his creditors, and support for his loved ones, when his earthly labors were ended. Emerson says, "There is always room for a man of force; and he makes room for many. Society is a troop of thinkers, and the best heads among them take the best places."

Through all the varied experience of a checkered and eventful life—rising from obscurity to the highest earthly positions—in no instance was the grandeur of the power of will, patience and integrity of character better shown, than during those weeks of suffering at Mount Gregor; and the lesson conveyed thereby was more valuable to humanity, in a spiritual sense, than in all the splendid triumphs of battle fields, or

in the highest position in our country. The man of force who had made room for many, and had held the best places, rose superior to all his former positions, and became a grand exemplar of the power of will over adverse circumstances when wisely directed.

Demosthenes, embarrassed with an impediment of speech, was driven in derision from the rostrum, but his indomitable will and perseverance enabled him to overcome all physical disabilities; and now we can pay no higher compliment to modern orators than to couple their names favorably with that of the stuttering Greek.

The story is familiar to every school boy, but the power of will and of self control manifested by Sir Isaac Newton will bear many repetitions, and conveys a beautiful lesson. When his favorite dog, in his absence, upset a candle, and the flames consumed the manuscripts which were the products of years of labor, he did not sit down supinely in despair, but after the mild rebuke, "Fido, thou little knowest the mischief thou hast done," he patiently began, although debilitated in health, to again prepare the writings which were to add to the treasures of science.

By the patient exercise of will in minor affairs are we fitted for grander achievements; and only by such cultivation of our powers can we hope to gain the ascendancy over material obstacles or physical allurements, and rise to the heights where the spiritual nature predominates. The man who wills to do right, whatever may be the material consequences, never shrinks from pursuing the path of duty, even if it leads to the stake, and never counts the cost, when principle is involved. "Ever the right comes



uppermost." Future generations erect statues to the Brunos who give their lives as sacrifices upon the altar of truth, but look with pity and contempt upon the Peters who sacrifice the truth, rather than endure the censure of the world.

A strong will, held in subjugation to reason, and exerted in the spirit of justice and charity, is a beneficent power, spreading abroad its uplifting influences for humanity; and was beautifully exemplified in the practical humanitarian work of M. Godin, in establishing the Familistère at Guise, France, which is a magnificent monument to the will and wisdom of its founder, who deserves more honor for his unselfish labors for the working people of his country, than has ever been awarded to the potentates who have reared their thrones at the sacrifice of their down-trodden and suffering subjects. His noble work, which his indomitable will and energy carried to the heights of grand achievements despite the opposition of family and foes, entitles him to a brighter and more enduring crown than ever decked the brow of the "Man of Destiny," whose selfish, ambitious will drenched the fair fields of France with the blood of its brave children.

In one of the most eventful and momentous struggles for the supremacy of right over wrong our country has ever passed through, the power of will, wisely directed in tireless and unselfish labors for the elevation of humanity, was grandly demonstrated in the works of the anti-slavery laborers in their efforts to relieve the union of states from the foul blot of human slavery. Against the most powerful combination of selfish, unscrupulous capitalists, obsequious clergy,

and a domineering slave-oligarchy, they staked their lives, reputations, wealth and ease in behalf of an oppressed and cruelly wronged race, whose only offense was that their remote ancestors were Africans.

It is a striking evidence of the glorious liberalizing tendency of Spiritualism, that nearly all the most active leaders in this grand struggle for justice were believers in the truth of spirit communion; and it is quite reasonable to suppose that their belief served to strengthen their purposes, and attract the powerful help of unseen influences to aid in carrying on their grand work to a successful conclusion: for the seen and unseen worlds are so intimately blended, that every good work attempted in the mundane sphere of life attracts the aid of the wise and powerful influences from the supernal spheres; and the more fully we understand this truth and live spiritual lives, the greater will be the assistance in all good works rendered by those who, having risen above the clouds of earthly environments which obscure the spiritual sight, are fitted to inspire receptive minds with plans for the accomplishment of all laudable efforts for the enfranchisement of humanity from unjust oppressions, and for the cultivation of higher spirituality in those who have risen to conditions where they aspire to attainments above the desires of those still bound in the thralls of sensual and material ambitions. Then in truth, will we walk hand in hand with angels, and

“THE PURE IN HEART SHALL SEE GOD.”



## EDITOR'S TABLE.

*"Hew to the line,—with malice toward none, with charity for all."*

In an essay on Courage, Emerson said: "Captain John Brown, the hero of Kansas, said to me in conversation, that 'for a settler in a new country, one good, believing, strong-minded man is worth a hundred, nay, a thousand men without character; and that the right men will give a permanent direction to the fortunes of a state.'"

The expression of the martyr-hero, who exemplified in his own life the power of persistent will, and that indomitable courage which characterizes all reformers worthy of the name, applies equally as appropriately to moral and spiritual reform as to political affairs. It is the same spirit that inspired, and endowed with courage, Servetus, Savonarola and Luther in their denunciations of the abuses practiced by a corrupt priesthood under the guise of Christianity.

The same spirit inspired Pierpont, Edmunds, Hare, Owen, Brittan and many of our oldest workers in the ranks of Spiritualists to manfully avow and openly advocate the unpopular belief which they knew would deprive them of friends and position, and bring them into disrepute in the estimation of those who measure character by popularity rather than by moral standards. These noble men have passed to their reward, and entered that life where character is the only standard, and earthly reputations disappear like fleeting bubbles. We have still in our ranks a few courageous spirits like Prof. Kiddle, who

have had the moral strength to sacrifice position and professed friends, rather than cowardly conceal their acceptance of the truth which is to them of vastly more importance than any mere worldly positions or emoluments.

It is pitiful to be obliged to acknowledge that nearly all of the workers named, who had won elevated positions in society through their moral and intellectual qualities before investigating Spiritualism, and who had reputations to sacrifice upon the altar of truth, have been the targets for ridicule and sarcasm from many of the speakers and writers who have been raised from obscurity by virtue of some mediumistic qualities rather than through any efforts of their own, and who do not scruple to denounce with voice or pen the teachings of those the lachets of whose shoes they are unworthy to loose, judged by moral and spiritual standards. This class improve every opportunity to demonstrate their wonderful sagacity by denouncing all respect for the Bible, God and Aspiration, (as expressed in prayers to higher powers,) as the relics of effete superstitions, and not in accordance with their high attainments. The value of spiritualism to those who are destitute of humility, and are so advanced as to see no reason for the existence of infinite power and wisdom higher than their puerile conceptions, is questionable.

The true spiritualist accepts all truth, whether expressed in the Vedas, Bible, Koran or elsewhere; like the possessor of valuable diamonds, he estimates them by their pure light and intrinsic value, and does not trouble himself with questions as to the location or quality of their native matrix; nor does



he consider it the mission of spiritualism to found a sect, and denounce the hypocrisy of those who prefer to enjoy their belief in the sacred privacy of home, or in the churches, if they prefer to remain there rather than be classed with many who are a discredit to spiritualism and to elevated humanity. Before we set in judgment upon the many worthy and intelligent people who do not feel it a duty to renounce religion, simply because they have gained the knowledge through spiritual experiences that life is continuous, that death is only birth into higher life, let us examine our own surroundings, and see if our associations are more elevating than those we insist upon their surrendering. Spiritualism, to be of any service to humanity, must be elevating in its influences and expressions. The mere acceptance of a belief in certain phenomena is no evidence of growth in spirituality, or that the believers have risen above the gross material conditions in which people of refinement and elevated aspirations can find no affiliations.

Spiritualism is not only the evangel of the glad tidings that our arisen loved ones still live where they are free from the ills of materiality, where the weary are at rest, and can return to hold sweet communion with us ; but it also teaches us that the highest cultivation of our spiritual natures here is essential to progression, and that in proportion as we rise above the sensual, animal nature are we prepared for exalted positions in that higher life, where the purified spirit finds illimitable heights of knowledge, ever broadening according to its attainments and aspirations, and perennial fields of happiness where

in harmony cannot exist. To extend the knowledge of this elevating truth, it is neither wise nor kind to denounce the beliefs of sincere seekers after light. Let us rather adopt all that is truthful in other beliefs, and demonstrate by our own lives that we have gained a knowledge of truth higher than old theological teachings, or the negations of material agnosticism.

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The appellation of Spiritualist properly designates only those persons living spiritual lives, as Christian applies only to those living in accordance with the teachings of Christ. Persons who believe in communion with decarnated spirits are not generally Spiritualists, and Church members are rarely Christians.

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The other Sunday, Rabbi Freuder, in a lecture on "Competition in Religion," advanced some ideas which must be at the foundation of all religions which are helpful to humanity. He said: "As men rise from the lowly plains of superstition and breathe the pure mountain air of the higher and nobler life, they see more and more that not only is mankind united physically and mentally, as is proved by the evolution theory, but morally and spiritually. Co-operation is the only remedy for the evils which threaten the decay of the sweetest flower in the garden of humanity.

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In our next number, by request, we will give some of our personal experiences in the investigation of spiritual phenomena, "All of which I saw, part of which I was."



## SPIRIT PHENOMENA.

"Science has to transcend phenomena at every step; the whole fabric of human knowledge would collapse unless the testimony of consciousness was accepted to facts not found among phenomena, but inferred from them."—*The Scientific Basis of Spiritualism*, Epes Sargent.

Many earnest and capable writers on the subject of spiritualism attach undue importance to the physical phenomena,—sounds, movements of material objects without physical contact, and materialization of the semblances of human forms,—claiming these manifestations to be the only foundations upon which the truth of Spiritualism can be scientifically demonstrated. This position is not tenable, for the claims of Spiritual science can only be established by the exercise of reason in drawing deductions from the phenomena presented, whether they be of a physical or spiritual nature. Scientists like Zollner may attempt to account for the passage of matter through matter by surmising a fourth dimension or some other unknown physical laws; but the fourth dimensional or any theory based on physical laws cannot explain away the evidence of super-mundane intelligence manifested in messages showing a knowledge of matters which is not in the minds of mortals present, which cannot be accounted for by any other theory than of the existence and power of communication of unseen intelligencies. This phase of spiritual phenomena was of common occurrence before the advent of Modern Spiritualism.

The exercise of clairvoyant, clairaudient, psychometric and intuitional powers present conclusive evidence of the ability of decarnated spirits to communicate with mortals without the aid of physical manifestations.

While there are many who require physical manifestations, being so mentally constituted that without such evidence they cannot accept anything outside of the ordinary range of human senses and experiences, and like Thomas must touch the flesh, there are many others who require only mental phases to convince them of the truth of the existence of the spirit after its departure from the body, and of its power to communicate with mortals under proper conditions. The truly spiritual mind revolts from the belief that the mere dropping off of the physical habiliments of the spirit ends its existence, and considers the body merely the servant of an immortal soul. I became firmly convinced of the truth that all human life is continuous and progressive, and of communion between the two spheres of life, years before receiving any communication through mediums. Having failed to find any satisfaction in my efforts to "get religion," my attention was called to the evidence in favor of Spiritualism, which seemed to me to present the only reasonable solution of the problem of life, and it was probably more readily accepted owing to my hitherto unsuspected possession of mediumistic powers. Some years after my acceptance of the belief, circumstances led to my acquaintance with many of the clearest clairvoyants and most powerful physical mediums in the world, and some of my experiences will now be related.



One of the first and most powerful mediums for physical manifestations, movements of objects, etc., I ever met was a young woman, about eighteen years old, in rather delicate health, and of a spare, frail physique, named Susan Grimshaw, the daughter of intelligent and worthy people residing in Milwaukee, Wis. The table tipplings and movements in the presence of this young woman were powerful, and presented evidence of a power and intelligence far beyond her own strength and outside of herself. At a seance in 1862, in my well lighted parlor and in the presence of six witnesses, after the usual sittings for tipplings, the spirits were asked if they could move the table while I was seated upon it, which was done; finding the power was quite strong, the medium's brother was also requested to sit upon the table. Our united weight was over three hundred pounds. The frail girl placed the tips of her fingers upon the table, and without any apparent pressure or exertion on her part the table, with us upon it was moved easily around the room in any desired direction; and finally, despite our efforts to prevent it, we were thrown from the table upon the floor. "Unconscious Cerebration" had not then been invented by Dr. Carpenter.

Within the same year I formed the acquaintance of the Davenport Brothers and William Fay, (who was then associated with them,) and in many public and private seances with them witnessed the manifestations usually occurring in their presence. One illustration will suffice. The cabinet was made of thin walnut boards and set upon trestles, placed so that no confederates could have been concealed from the sight of the audience. The brothers sat upon

fixed seats at opposite ends of the cabinet which had three doors in front. After Ira was securely tied, the ropes being passed around the body and the wrists tied behind the back, the ends then passed through holes in the seat and again knotted around the ankles, the door was closed, and while the committee-man, who had tied William in a similar manner, was stooping to examine the knots, a strong right hand and arm reached over William's left side and gave the man a severe slap on the back, which was not only seen and heard by myself but by all present: the closed door was immediately opened and the brothers found securely tied. The doors were then both closed, and, in less time than would be required to remove a coat, several hands were thrust out of an opening in the upper part of the middle door, the boards upon the top were moved apart, and through the crevice a finely formed arm, bared to the shoulder, and apparently that of a woman, was thrust upward, waving her hand to the audience. Immediately the doors were thrown open, the boys were found sitting quietly with their coats on and their wrists tied behind them, precisely as they were left but a minute before. This occurred in the sight of about two hundred witnesses, and there was no possibility of collusion, or that the hands and arms presented from the cabinet were those of the boys tied therein. The evidence of Rev. Jesse B. Ferguson—"the noblest work of God, an honest man,"—and scores of others of undoubted veracity and acuteness of observation, as to the genuineness of the manifestations given through these mediums cannot be shaken, and Ira Davenport Sr. was a man of such stern and upright mould that



he would have been the first to denounce any dishonesty, if practiced.

While in charge of the Spiritual meetings in Milwaukee I made several engagements with a young speaker, since then become well known as one of the foremost among our lecturers, Mrs. Helen L. Palmer *nee* Wiltse, wife of the present postmaster of Portland, Maine, and her services were greatly in demand for the exercise of her remarkably clear clairvoyant powers. One illustration of the power to discern objects without the aid of human sight was illustrated in this wise. Pads would be placed over the medium's eyes and securely bound thereupon with handkerchiefs, leaving no possibility of her being able to open or use her eyes. The persons present would then place their watches in her lap—not knowing the time themselves,—after which she would take them, one by one, and pass them to their proper owners, giving the exact second of time indicated by them without a failure, and the variation in several watches would sometimes be of several minutes. The fact that some of the watches had hunting cases which were not opened until after the time was announced, did not interfere with the accuracy of the clairvoyant sight.

While visiting Dr. W. D. Holbrook, dentist, with this medium, the spirits manifested a power quite as remarkable as some of the operations by Dr. Charcot, in Paris, which are attracting so much attention to the subject of Hypnotism. Seating herself in the doctor's operating chair, she playfully asked him to examine some of her teeth, to see if they were worth filling. Shortly her control, "Rosie," took posses-

sion of the medium, and asking the writer to hold her hands, told the doctor to proceed with his examination. The doctor decided that some of the teeth needed filling, which he promised to do if the medium would submit to the operation; whereupon "Rosie" expressed the opinion that she could hold possession of the medium, and have the necessary work done then without her knowledge. Dr. H. decided to make the experiment, and the writer held the medium's hands, while he excavated and filled three cavities with amalgam.

The medium remained unconscious while the work was being done, and when it was completed, coming out of her trance, she asked if the teeth were worth preservation. Handing her a mirror, the doctor asked her to look and decide for herself, when greatly to her surprise and delight she found the dreaded operation had been performed without her knowledge.

My first experience with Charles H. Foster will show the absurdity of the fakirs' tricks in their so-called explanations of the production of the stigmata. In March, 1864, I called upon Mr. Foster for a sitting. He answered the door-bell, and greatly to my surprise manifested much pleasure in meeting me, for it was the first time we met, but it was the commencement of a friendship which still continues to exist. Ignoring the appeals of persons waiting in the reception room, and regardless of my desire to wait for my turn, he ushered me into his seance room, and proceeded to give me many remarkable tests of his powers. Among others he said, "Your Aunt is here and will give her name upon my arm." Pushing up his



sleeve he made a few downward passes over his fair fat arm, and I saw red lines begin to rise, resembling the effects of a sharp blow with a lash upon the skin; very shortly the marks assumed the forms of written letters about an inch in height, forming the name of "Lois," the name of an aunt who had recently passed to spirit life, which fact I was not aware of at that time. The name remained plainly in sight for a few moments, then faded away, leaving no traces upon the arm.

I first met Dr. Henry Slade in August, 1870, ten days subsequent to the demise of my wife. Dr. Slade was then making his first visit to Boston, and at the session of the Children's Progressive Lyceum, the preceding Sunday, (which was devoted chiefly to a memorial service to my wife,) he described a spirit marching with the group which she had led only three Sundays previously, which her coworkers declared to be an accurate description of her. Having possessed a fine mediumship and some knowledge of the laws of control, and not being physically exhausted by lingering disease, she was able to manifest her presence to several mediums very shortly after her transition. Hearing of this evidence of the then comparatively unknown powers of the medium, induced me to call upon him the following day, to endeavor to obtain a communication from my wife through slate-writing. I was a stranger to the medium, and in response to my request he washed and dried a slate, which did not entirely escape my sight during the seance. Holding the slate, upon which was a crumb of pencil, pressed against the under side of the leaf of the table with his left hand, the

thumb of which rested upon the table, with his right hand he clasped both of my hands, which rested upon the table, and almost immediately sounds of writing were heard. When withdrawn, the crumb of pencil rested upon the last letter of the initials, and I found upon the slate, six by nine inches in size, a communication (filling nineteen lines, containing one hundred and nineteen words,) characteristic of my wife, and signed with her initials. In the communication she mentioned meeting "John," a mutual friend who died in Italy only a few months previously. It is hardly reasonable to think the slate could have been previously prepared for the unexpected visit of a stranger, nor was there another slate in the room to be exchanged for the one cleaned in my presence; and to write a communication of such length out of sight and reach, with a fragment of pencil under the finger-nail, would surpass the powers of the fakir of the Seybert Commission, who deluded the wise men, and "subsequently repeated the trick and revealed its every detail," in exposing Dr. Slade's methods to one of the members of that astute and highly honorable Commission.

In the early part of 1872, I resided at the house of Dr. Slade in New York, several weeks, for the especial purpose of developing my physical mediumship. During my residence with him, I frequently witnessed manifestations of a strong physical nature which could not be attributed to any human agency. One afternoon, while the sun was shining brightly into the parlor, (Dr. S., the only other mortal present, being seated several feet distant,) while the ends of my fingers rested lightly upon the top of a table,



it was lifted and turned upward until its four legs were pointed to the ceiling over my head. Being fully conscious that no muscular power could produce such a result as my fingers were placed, I cannot accept the conclusions of the eminent scientists who wisely explain the cause of the manifestations they know nothing of.

In many sittings with Dr. Slade, I saw materialized hands, varying in size from those of little children to those of grown people, make their appearance from underneath the table upon which all of our hands rested. There was no chance for fraud and frequently the little hands patted my knees and played with the charms upon my watch chain. The appearance of the hands was natural, and to attribute the manipulations to the movements of the medium's foot, as has been done, is too absurd to be worthy of contradiction. It is useless to reason with or present evidences to the scientists who "strain at a gnat and swallow a camel," and they may be left to discover they have a soul superior to its fleshly embodiment after they have "shuffled off the mortal coil."

On two occasions I witnessed materializations of heads and faces, which, although life-like and complete, were ethereal and seemed illuminated from within. Twice while residing with Dr. Slade he was attacked with spasms, arising from an organic defect of his heart, and his guides wished my wife to come from Boston and assist him. Without informing me of their intentions they forced her to go from Boston to New York, by producing such powerful manifestations, heavy raps and violent movement of her bed, etc., that she could get no rest until impressed with

their desires, and had promised to comply with them. Once while she was visiting him we were requested to hold a seance for materialization in the evening, the only mortals present being Dr. Slade, Mrs. Morton and the writer. The room afforded no place for the concealment of confederates, the walls and floors no traps, as I knew from my investigations, and the only preparation made for the seance was to suspend a thin silesia curtain at a distance of about one foot from the folding-doors between the adjoining parlors, and place the table at which we were seated in front of it.

The two front parlors were brilliantly lighted and occupied by visitors, whom we could hear conversing. The light in our room was bright enough to enable us to read messages upon the slates, and from my position I could see a ray of light streaming into the room through the keyhole of the closed doors. Under these conditions it would have been impossible for a confederate to gain admission to the room without being detected. I sat between Dr. Slade and my wife, with all our hands in sight upon the table during the materializations. After receiving several short messages upon a slate, we sat quietly for a short time, when masses, seemingly of light vapor, were visible in the corner of the room; these passed behind the curtain, and soon a hand appeared at the aperture, when my wife exclaimed, "Why Albert! that is Sarah's hand and wrist, and the same dress and lace with which I dressed her for the casket." The identity was perfect, even to a crookedness of the little finger, as in life. The hand was waved to us in answer to our recognitions and passed



from sight, soon to be replaced by the face of my spirit wife, as plain and natural as when in the form ; she bowed and smiled in answer to our questions, then made way for another face, which I was confident was that of my mother, although my memory of her was somewhat indistinct, she having died about thirty years previously ; but in answer to my wife's remark, "I am impressed that is your mother, Albert," she bowed assent, then moved away. In a very short time another head appeared, that of a noble and venerable spirit, from whom I had received many messages to encourage me in my efforts to extend the knowledge of spirit communion. It was the face of grand old Father Pierpont, as natural as when I saw him at the National Convention of Spiritualists, (to which I was a delegate,) only three days previous to his departure to the higher life, where he has found broader fields for his labors in behalf of temperance and freedom.

I must not close my record of experiences with Dr. Slade, without stating the results of my sittings with him for the development of slate-writing, which his guides gave me positive assurance would be produced through me ; for it may save some new investigators from serious loss of time and means. I was desirous of obtaining that development and my spirit friends permitted the trial, although they did not encourage it. They probably saw that I would not be satisfied without making the effort, and if it resulted in failure that I would be more ready to comply with their wishes for my labors in other directions ; and through such experiences I learned to trust in their judgment. The result of my efforts was the

loss of nearly all of my physical mediumship, and after months of trial and large expenditures of money I was coolly told by his leading control to "go home and be content with your humble sphere of labor." The advice of the mendacious spirit was sensible, if heartless, and I concluded if they had got all they wanted from me, at least I had gained a valuable experience. My loss may have been their gain for future important work; but I am unable to see any honor or justice in the Jesuitical motto, based on St. Paul's teachings, that "the end justifies the means," either in mundane or spiritual fields of action; and my experiences have taught me that, as a general rule, the guides of physical mediums have no scruples in using any means, however unjust, to increase their powers; and that undeveloped mediums risk the loss of their powers, time and means in efforts to develop physical mediumship by sitting in promiscuous circles, or with mercenary physical mediums, who have well organized but unscrupulous controls. While such mediums may present strong evidences of spirit-power, the advice given through them must be very carefully scrutinized. The claims of many advertising mediums, that they keep a choice supply of powerful spirits on hand, ever ready to accompany their slates, blotting pads and amulets to develop mediumship—for a *pecuniary consideration*—is a foul libel upon the honesty and common sense that characterizes all good and genuine mediumship; and not until such vile tricksters are relegated to the ranks of the fakirs, in which they belong, and are discountenanced by spiritualists, can we expect Spiritualism to receive the respect from reasoning people to which it is entitled by the grandeur of its teachings.



While residing in Boston, the first year after my marriage to my present wife was devoted by us to the development of my mediumship. Our house seemed to be impregnated with the elements necessary for the production of physical manifestations, which at times were very powerful.

The father of my companion's little Indian control, (Milly,) was in earth life a medicine man of the Oneida tribe, named Tomeka, who possessed great powers, which he frequently used in our house for the production of music resembling the tones of a bugle. Our daughters were opposed to our devoting our lives to the public, unremunerative and unpopular work of mediumship, and Tom delighted in giving them what he termed "a good blowing up"; and it was a frequent occurrence for us to see them startled by loud blasts from "Tom's horn," apparently issuing from under their skirts or the chairs upon which they were seated. Notes and short bars of music were frequently heard in different rooms, and generally in the daytime, although there were no musical instruments in the house except a piano and a small music-box. The sounds were so loud and frequent at times that the neighbors seemed to be annoyed by the apparent tooting of a tyro with a bugle. When our front door was opened to admit visitors whose influence was agreeable to Tom, he frequently saluted them with a powerful blast from his horn, the sound appearing to issue from the front stairway. The spirit was persistent in calling me to rise mornings, and for a long time as regularly as seven o'clock was struck, I would be notified by a loud reveille from underneath my dressing bureau.

During this year a variety of phases of physical mediumship were manifested, including the production of portraits of spirits through my individual mediumship, and rappings and materialization of forms, probably by a combination of the influences. One morning five different members of the family averred that they had seen my former wife moving about in their rooms as naturally as though in the form, which was probably a materialized spirit, as but two of the persons possessed any clairvoyant powers.

One night, with the gas-light shining into my room, and when as conscious of my wakeful condition as at this present time of writing, I felt a hand caressing my head and cheek; turning to see the position of my wife, I discovered the hand was not that of a human being; and, placing my hand upon it, asked, "Is this yours, Sarah?" The hand lingered a moment, lovingly pressing my cheek, and felt as substantial as the hand that grasped it, then dissolved under my own without any sensation of being withdrawn. In a few moments I felt a smaller hand caressing my cheek, and thridding my beard through its dear little fingers; placing my hand upon it, I found it, too, was not distinguishable by the sense of feeling from that of an earthly child, and it soon dissolved under mine. All the arguments or theories of all the psychological research and metaphysical theorists in Christendom could not shake my conviction that it was my blessed privilege to clasp hands with the spirit wife and darling boy who have preceded me to the land of realities.

The manifestations were spontaneous, and were



seldom given in response to solicitations, except in the form of rappings, which were given more as manifestations of power than for the purpose of giving intelligent communications, which were more freely given orally, and by mechanical and impressional writing.

Spirit drawings present one of the most interesting phases of mediumship. I was in Havana, Cuba, during the trial of W. H. Mumler, in New York, for obtaining money under false pretenses by the production of spirit photographs, a charge which was refuted by the evidence of many prominent residents of that city, including some of the leading photographers, among them the elder Gurney, eminent in his business, who, with righteous indignation, determined to expose what he thought was a vile fraud. In his investigations, to which Mr. Mumler willingly submitted, after applying all the tests known in his art, under his own conditions and in galleries strange to Mr. Mumler, whose only agency in the production of the photographs was to place his fingers upon the camera while the plate was exposed, (Mr. Gurney furnishing his own plates and chemicals, and the medium not seeing any of the materials used until the plates were developed, having upon them spirit faces); the result was, as Mr. Gurney told me, he was forced to admit the genuineness of the productions; and, pursuing his investigations in other phases, he became an earnest and enthusiastic believer in Spiritualism. Although fully vindicated from the charges made, the medium was financially ruined by the expenses attending the trial; and on my return to Boston, I found him striving to eke out

the scanty income gained by spirit photography, by giving circles for the production of symbolical spirit drawings, produced under strict test conditions. The manner of procedure at the circles was as follows: The audience was seated in the front parlor, in which the light was sufficiently strong to render every movement in both parlors plainly visible. In the back parlor, fifteen or more feet distant from the dim light, the medium was seated at a table upon which were a number of plain cards, three by five inches in size, and drawing pencils. After a prelude upon the piano by my daughter, the medium would become entranced, and was then blindfolded by tying a folded handkerchief over his eyes. Mrs. Mumler then handed ballot papers for the audience to write the names of departed friends upon, requesting that the papers be folded so as to conceal the names. A card was then passed around to show that it was free from drawings, and was returned after having a private mark placed upon it by some member of the circle. In the many circles I attended, I never knew of a failure to have a test given by drawing and names upon the marked card. The ballots being in our sight, Mr. Mumler would place his hand upon them, and proceed with the drawings while blindfolded, and in a light too dim to see to make them if the eyes were open. In this manner, I have known him to produce twenty-two exquisitely fine drawings in less than ninety minutes, which an experienced and rapid draughtsman would find it difficult to duplicate, under the most favorable conditions of light.

On one of the cards now before me, at the top are



three mountain tops, over the highest peak the morning sun appears; in front of the mountain is a star-crowned temple of Grecian architecture, on the pediment of which is inscribed the word *PROGRESS*, and many people are ascending the steps leading to the temple, around the base of which are clouds from which rays of light are proceeding; underneath the clouds is a floating form bearing in its hands a scroll upon which is penciled in fine letters, "I greet you." Below the form is a cluster of beautiful flowers, above which is written "John Maddocks," the name upon my ballot, which was unopened until the drawing was completed, being the name of the friend given upon the slate described in the seance with Dr. Slade. If the medium were able to read the ballot clairvoyantly, it would have been impossible for him to have made the drawing in the dim light, which was done within the sight of all those present.

One of the most pleasing tests of a spirit drawing was given through myself. Previous to leaving Boston I had been impressed to make several portraits of spirits, but the recognition of likenesses was so infrequent, I was obliged to suspend my efforts in that direction. A few months after locating in San Francisco, one of our sitters, who was a great admirer of Margaret Fuller Ossoli, (with whom he had frequent communions through my wife, then entranced and unconsciously controlled,) regretted the failure of attempts through different mediums to obtain her portrait. Later the gentleman told me he had been promised the portrait through myself, but I very reluctantly consented to make the trial (having met with so many failures). Finally I pro-

cured materials, and by impression obtained what was pronounced to be a satisfactory outline, which I was requested to work out in crayons. While engaged upon this portrait Margaret told me, through my wife, "Before you complete my portrait you will have an excellent test in connection with it."

One morning I was impressed to place a sheet of paper upon my easel, and draw the outlines of the head of a man with a decidedly marked and fine cast of features. My wife knew nothing of my trial, but coming into my office just as I was completing the drawing, asked, "What are you doing?" to which I replied, "I have just got a fine head, but it is of a stranger to me." Looking over my shoulder, she exclaimed in surprise and delight, "Why, Albert! that is my uncle, Captain Seth Hasty." Then the light shone through upon me. Captain Hasty was the master of the brig upon which Count Ossoli, with his wife and son, embarked at Leghorn to escape imprisonment for engaging upon the liberal side in the revolution at Rome. The captain died, and was buried at sea off Gibraltar; and after a tedious voyage, marked by sickness and disaster, the ship was wrecked on Fire Island, near the haven of rest for weary voyagers. The captain's widow and mate's wife were saved by the crew, but Margaret refused to be separated from her husband and boy, and before the men could return to the wreck it was engulfed, carrying down the eloquent scholar, and noble, self-sacrificing mother, with the loved ones with whom death was preferable to separation. In the portrait I had the likeness of one I had never seen, and the fulfillment of the promise was to me a beautiful test.



In the *Banner of Light*, of Feb. 20th, 1875, was a lengthy communication from Dr. G. Bloede, of Brooklyn, N. Y., describing the remarkable manifestations given in a private house in Oakland, Cal., through the mediumship of a young half-breed Indian girl, a servant in the family of Mr. B. Shortly thereafter the Mr. M.—referred to therein, (who was one of the officers of the San Francisco Academy of Sciences,) requested us to take the medium into our home, and assist in placing her in a position where the remarkable manifestations which occurred in her presence could be made of service to investigators. For several weeks I had daily sittings with her, to enable the guides to make proper conditions for her, and then extended invitations for private sittings, but held no circles. The manifestations were powerful, and soon became systematized so as to be relied upon under all proper conditions. Want of space prevents giving but a few illustrations of the working of the invisibles.

I have generally been favored with the presence of many dear spirit children, and some of the most convincing tests of unseen power and intelligence were given by them in our seances. One of their favorite manifestations was the production of raps upon the table and carpet, giving an excellent representation of rain, varying from the imitation of a gentle shower to a heavy storm, with water dripping from a roof; and sometimes they were assisted to produce heavy raps in imitation of thunder, accompanied with flashes of spirit light to represent lightning. For these manifestations we always sat in a well lighted room.

At one end of my library table, out of foot-reach, we generally kept a vacant cane-seated chair, with which my little spirit son and his companions took great delight in imitating the rocking of a cradle. In answer to our request, the children would move the chair a slight distance from the table, and while we repeated the nursery rhymes, "Rock a bye, baby," etc., the chair would be gently rocked upon its hind legs without human contact, and when the catastrophe was reached—"Down came the baby and cradle and all,"—the chair would be thrown violently upon the floor, and frequently several feet away. Desiring to test the power on one occasion, when the chair was standing in plain sight away from the table, I took out my watch, and requested the children to try how long they could hold the chair resting upon the two hind legs. The chair was gently reclined backward at an angle of about forty-five degrees, and held in that position for one minute and forty-five seconds, without any visible agency or concealed machinery. Here was an apparent suspension of the action of the law of gravitation, which it would puzzle material scientists to explain by physical laws.

Another very satisfactory and pleasing class of manifestations was the production of music upon a guitar without human contact. With the guitar placed upon the floor underneath the table, if a stranger were present we would request him to place his feet upon ours, and while in this position, with all of our hands joined upon the table, beautiful tunes were played upon the instrument, which were executed in a style which would be considered cred-



itable as the production of an accomplished guitarist.

Correct accompaniments were played to our singing, and the base of the guitar was generally placed in the sitter's lap, where they could see the vibration of the strings although the cause producing them was invisible. Communications were frequently given in answer to questions which could be answered in the affirmative or negative, by striking the strings three times for yes, and once for no, after the usual formula used by rapping mediums.

All of these manifestations were produced in a well lighted room, and under conditions that precluded the agency of any mortal. Many of the witnesses to those manifestations can be cited to bear testimony as to the accuracy of my statements.

These phenomena, which cannot be accounted for on any other hypothesis than the agency of invisible, intelligent power, occurred in my presence almost daily for several months, and I positively declare that they were not produced by any mortals present at the seances.

A writer of many years' widely extended experience with mediums recently expressed the opinion that Southern California presents the most favorable conditions for the development of mediumistic powers, and thinks it may yet become the Mecca of Spiritualists; with which views I fully concur. The meteorological statistics, carefully kept for years, prove that Santa Barbara and vicinity has the most equable and salubrious climate of any health resort in the world, and the locality is exempt from all malarial diseases. The climatic and scenic advantages of Summerland, with its balmy atmosphere, surpass

those of Santa Barbara; and if the natural advantages of this lovely location are supplemented by the harmonious action of its residents, we may reasonably expect grand spiritual unfoldments from their association in that spot, where extremes of temperature are never known, where flowers ever bloom, and where bounteous nature offers a comfortable support for those willing to improve the great advantages she offers to the industrious.

While visiting Summerland in June, 1889, I had the pleasure of attending a seance with a medium I first met in Boston in 1865, Henry B. Allen ("The Allen Boy"), now the respected Postmaster, Notary Public and Express Agent at Summerland, and a powerful dark circle medium. The seance was in a small building erected especially for circle uses, which is isolated from other buildings and has no windows, being sheathed and wainscotted to exclude light. The circle was held in the daytime, and the aid of confederates was impossible, as there was no place for concealment, nor means of admission to the building, except through the doorway. The party was composed of five persons, seated at a large table as below indicated:

ALBERT MORTON,

MRS. O. K. SMITH,

TABLE.

H. L. WILLIAMS,

MISS M. A. EVERHARD,

HENRY B. ALLEN.

Upon the table were writing pads and pencils, and upon the floor was a variety of musical instruments. Our hands were all clasped with those adjoining us,



and Mrs. Smith and Miss Everhard held the wrists of the medium, which they averred they held tightly while the manifestations were being produced.

The light being extinguished, we were soon favored with music upon the instruments; the heavy dulcimer, weighing about thirty pounds, was floated over our heads, and beautiful airs were played upon it in response to requests of members of the circle. I was then requested to exchange seats with Mrs. Smith, when I grasped the medium's wrist, and held it securely until the close of the seance. While in this position, the dulcimer was again floated over our heads, and was finally laid upon the hands of Mrs. Smith and myself; and I was several times greeted by Holland, the leading control, and felt his hand,—larger than any human hand present,—upon my head and touching my cheeks. Soon sounds of writing upon the tablets were heard. Mr. Williams received an answer to a mental question; the ladies received several written messages, which were deposited in their laps, and I felt hands thrusting papers into my inside coat pocket.

When the lamp was lighted, I found five written communications in my pocket, which evidently had not been written by human hands. One was a greeting from Holland; another from Belle Wide-awake, the control of a medium I knew in Boston in former years. My spirit wife wrote a brief message, assuring me of her continued efforts to assist her loved ones, to which her given name (unknown to the medium) was affixed. My old friend in earth life, from whom I have received many communications since his transition, Prof. William Denton, as-

sured me he was "still a laborer for truth"; and another old friend and co-worker, Dr. H. F. Gardner, to whom, since his demise, I have been greatly indebted for assistance in the business management of spiritual meetings, — in which sphere of labor he was without a peer, — wrote to me: "I am pleased to meet the old friends and workers in truth. I often visit this place, and we on the spirit side of life are interested in this movement; there will be grand and glorious results emanate from here."

Having entire confidence in the honor of the members of the circle, and knowing the medium could not have produced the manifestations after the change of places mentioned without my knowledge, was to me satisfying evidence of their genuineness; but "to make assurance doubly sure," after my return to this city, through the mediumship of my wife, I was told that the writers of the last three messages gave them as before stated.

I have given a plain and unexaggerated statement of a few of the manifestations which have occurred in my presence. To those who are quick to denounce as fraud what they have not witnessed or do not understand, I will only add that if you seek fraud you will undoubtedly attract it; and I commend you to seek the truth in the spirit of charity, patience, and humility.

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The Spiritist who professes Spiritualism and practices hypocrisy, is as simple as the ostrich that covers his head to conceal his body, and is easily detected by the Psychic; the psychometrist reads between the lines of the printed page. The Churchist who says "Thou God seest me," and lives the life of a Pharisee, gives the lie to his profession. God will call him to account when the god within wakes up.





Frieda Moss.