

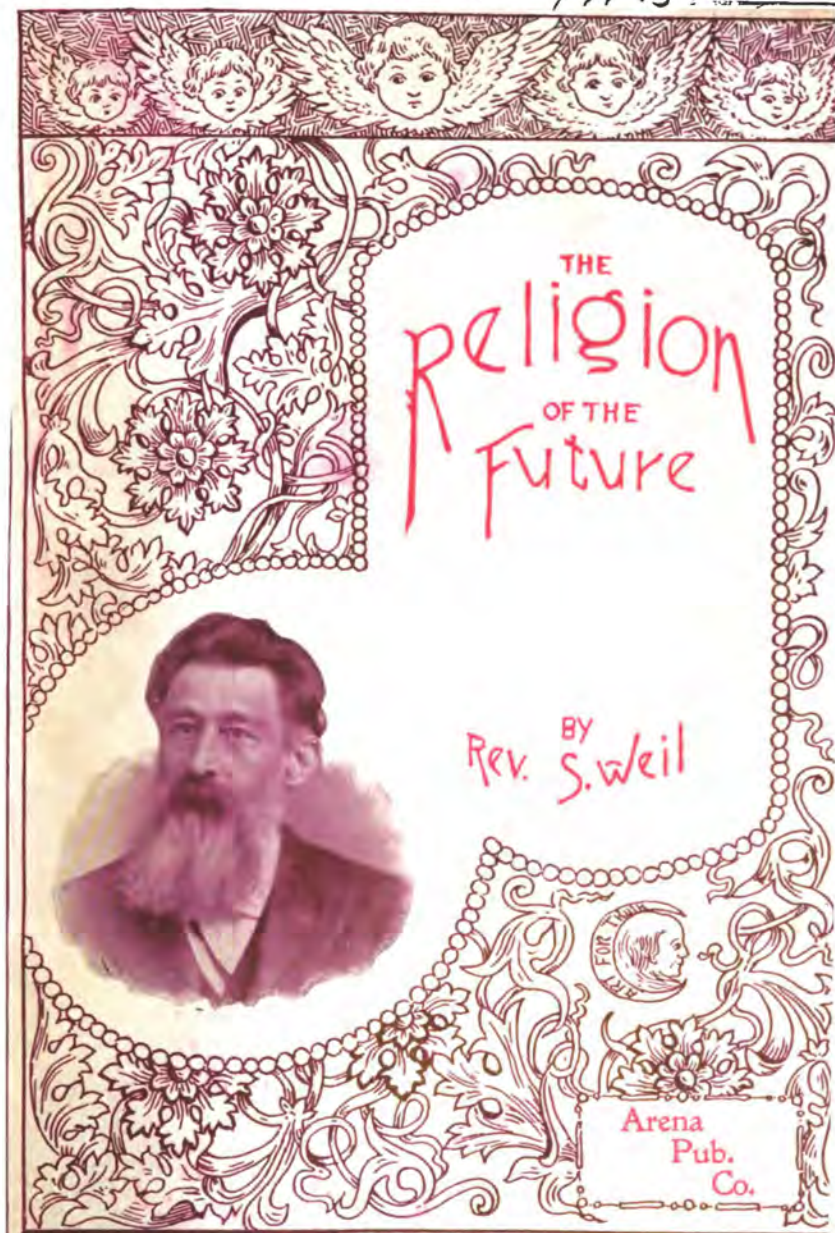
John V. S. Angell
May 11, 03

THE
RELIGION OF THE FUTURE
OR
OUTLINES OF SPIRITUAL PHILOSOPHY

BY
REV. SAMUEL WEIL



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TO
MY TRANSFIGURED MOTHER
IN LOVE
DEDICATED BY

THE AUTHOR

1871

1872

1873

1874

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PROLOGUE.

1. A new and glorious science of man, of his origin and destiny, has been developed within the last few decades. A new philosophy has been evolved of human life here and hereafter, based upon demonstrated facts and data accessible to all.

Stupendous as the science of objective nature has become, it is as the mere shadow thrown upon the canvas of time and matter by the radiant light of immortal spirit.

Modern agnosticism had set up a way-mark on the road of human progression, inscribed: "No thoroughfare!" "Unknowable!" The truths most indispensable for man to know, the destiny of man and the immortality of the soul, were declared absolute mysteries. What ought to have merely been designated as *unknown*, was declared to be *unknowable*. This way-mark has to be removed. It is now seen that the doctrine of the Relativity of Knowledge, as formulated by the Kantian school of modern philosophical thought, misled men into too hasty generalizations and unwarrantable conclusions. It needed only the right method to find the way out; it required only the right key to open wondrous realms to the astonished gaze. Again the supremacy of mind is restored; the saying is verified that "there is nothing on earth great but man, and in man there is nothing great but mind."

Geology and astronomy have long ago crossed the line, that seemed to divide the finite from the infinite, in the revelations of illimitable space and time, of countless galaxies and solar systems that cannot be numbered. Alike in the macrocosm and microcosm science had crossed the border that seemed to divide the relative from the absolute, the phenomenal from the eternal. To account for the manifestations and attributes of matter, invisible units had to be postulated, called atoms, whose number baffles all human methods of computation. Already the pioneers of physical research had entered the realm of the invisible, by assuming a viewless ether as the medium of light. Matter in its ultimate analysis was found to resolve itself into force which is more akin to mind than to matter. All admitted the indubitable fact that we know more of mind than of matter; since we know matter only through mind, indirectly; while mind is directly known. Yet, while the world of matter, external nature, became more and more wonderful, man remained an enigma to science. Objective nature in the disclosures of the telescope as well as in those of the microscope "appeared a beautiful and harmonious whole, the incarnation of a faultless process, from certain premises in the past to an inevitable conclusion in the future;"(*) but subjective nature, the moral world, remained a chaos. Compared with the astronomical magnitudes and distances, with the age of the earth and the solar system, with the immense, inconceivable periods of geologic time, man, with his short span of ephemeral existence, dwindled into insignificance. For once, science agreed with Scripture in the exclamation: "What is man that thou art mindful of him?" True, science can

* The Struggle for Existence, by Prof. Huxley.

only interpret nature in terms of intelligence, and the only intelligence on this planet directly known to us is human intelligence, but this was considered a product of physical organization; or at best, a phenomenon, correlated with a nervous system and dependent for its existence upon this system.

The exponent of the theory of evolution, Mr. Herbert Spencer, is reported by the Rev. M. J. Savage to have said concerning personal immortality, that "he was inclined to doubt; that is, he was not aware of anything that he could regard as satisfactory proof." *

In saying this, the great philosopher struck the keynote of this problem of problems. *Satisfactory proof*. Yes, only this can settle the question. Speculative theories *pro* and *con*, and agnostic assertions there are many and may be ranked alongside the beliefs of the various religious creeds. What the world wants, however, in our age, is *present* evidence, not evidence adduced from the Bible; evidence obtainable *now*, obtainable by *all* who rightly seek it. As the Ancient Greeks with their unsurpassed acuteness of intellect, made no progress in physical science because of preconceptions and assumptions unwarranted by facts, so we moderns remained ignorant in spiritual science until we resorted to observation and experiment, and divested ourselves of similar preconceptions.

Mankind is fast outgrowing the childhood of faith; it now wants knowledge, and the demand is amply supplied by glorious revelations, not based upon human authority as of old, not resting upon faith, but upon demonstrated facts.

The results already obtained constitute a new era for

* Science and Immortality, Boston, 1887, page 68

mankind ; an era as much greater than that of the discoveries of Copernicus and Darwin, Newton and Spencer, as mind is greater than matter, and as, in the mental world, causes are greater than effects. Nothing less than "A new Heaven" is disclosed to our amazing view. There is a spiritual evolution as well as a biological evolution. Copernicus discovered the physical heaven ; spiritual research discovered the spiritual heaven ; and this illustrious discovery will transfigure the earth. For human nature will be transformed, even as external nature has been transformed. The howling wilderness of human strife, selfishness and crime will be changed into a smiling landscape of human concord and fraternity ; so that "the Brotherhood of Man" will no more be a mere sentimental phrase but an actual fact. Hitherto, nations, races and sects could not unite and coalesce, because the spiritual laws of altruism had not been adequately recognized. Even within a nation there were barriers erected between the various classes. As Mr. Bellamy points out, the rich are divided from the poor, the educated from the uneducated. But the system expounded by the spiritual philosophy admits of but *One* religion, being the science of man's spiritual nature, *One* co-operative fraternity and only *One*. Sectarianism is doomed. All social evils will spontaneously redress themselves. Slowly, gradually, but surely and irresistibly the Kingdom of God will be inaugurated on earth. Greater than the ideals of Plato and More, of Henry George and Edward Bellamy ; greater than all utopias of the past, because based upon the eternal laws of man's spiritual nature, the system outlined in this book is superior to all religious and philosophical systems extant in the world. It is nothing less than *a universal solvent for the theoretical and practical prob-*

lems of human life. Unlike other systems, it is constructive, not destructive; positive, not negative; it is a grand synthesis, wherein all that is true in other systems is conserved, and finds its place as part of the great harmonious whole. It completes whatever was hitherto incomplete, makes clear whatever was vague and indistinct, puts knowledge in the place of faith, certitude in the place of belief; brings indubitable facts, and incontrovertible evidence accessible to all honest seekers after truth. It accredits itself in actually solving the riddle of human existence. It comes, to use a Biblical saying, "Not to destroy, but to fulfill." Nay, it is no exaggeration to see in it the fulfillment of the prophecy of the ancient Seer: "When that which is perfect is come, that which is partial shall be done away." *

2. This book is addressed primarily to skeptics who are seeking after truth. Not all that are skeptical are seekers after truth; many are satisfied with their doubting state of mind; negations seem to please them, at least at present. They are in the reactionary state, having emancipated themselves from the dogmas of the church. Will they ever seek a substitute for what they have given up with such alacrity? Perhaps so, when the novelty of skepticism wears off and they anxiously begin to feel the necessity of "*Know Thyself!*" the necessity of finding out the meaning of earthly existence; and whether this life is all, or only a vestibule to a higher one. Then, perchance, they will seek and inquire with those who exclaim: "Who will show us any good?" † For mere denial is not a satisfactory state of mind; doubt is a means, not at end, an incitement to deeper research. Perhaps they are more or less influenced by those learned

* 1 Cor. xiii, 10.

† Psalm iv., 6.

men of our time who teach that the problems of human life cannot be solved at all, either now or in future.

Others there are who, breathing the modern atmosphere of doubt and unbelief, are infected to such an extent that, at any rate, they have virtually given up a good deal of what they were taught when young, and they pay no further attention to the subject. They give it no thought at all, being engrossed with the practical business of life, with the concerns, duties, and cares of their daily occupation. Religion they ignore altogether. They may, either from mere habit, or from social motives, conform to the customs and usages of society; they may even perform the religious ceremonies of their denomination; may attend church at stated times, so as not to give offense to their neighbors and relatives. Often, self-interest prompts men to conform externally to the rites and usages of their sect. But in reality they believe nothing and care nothing for religion. They are what religious people call worldly-minded, and grope in spiritual blindness. They cannot hope to find the truth, because they do not seek it. Such must be left to the influence of time. There are trees that will not bloom this season nor the next; yet bloom they will some time in the future. The physical and intellectual stages develop quicker than the succeeding moral and spiritual stages.

To recapitulate. There is inherent in human nature a tendency to rush from extreme to extreme. Having in their youth believed much, they now delight in not believing anything at all, remaining in a state of reaction, or in what is called an agnostic state of mind.

Now, this book is addressed especially to those who are perplexed by doubts and misgivings concerning religion, and who are anxious to find out what is true and what

must be rejected; to those who seek *present* evidence; who are not satisfied with the evidence of ancient times; to those who seek a basis for religion, not in faith, but in knowledge; knowledge verifiable by themselves. On the other hand, let those abstain from reading this book who are absolutely sure in their creed; who are not in the least troubled by any doubt or misgiving; who firmly believe their respective religious system and consider doubt a sin. Though the system herein advocated includes all that is true in any creed, it cannot but give offense to orthodox theologians and to their followers, because its statements are not based upon any sacred book nor upon any human authority of sage or prophet, but solely upon the spiritual laws of human nature.

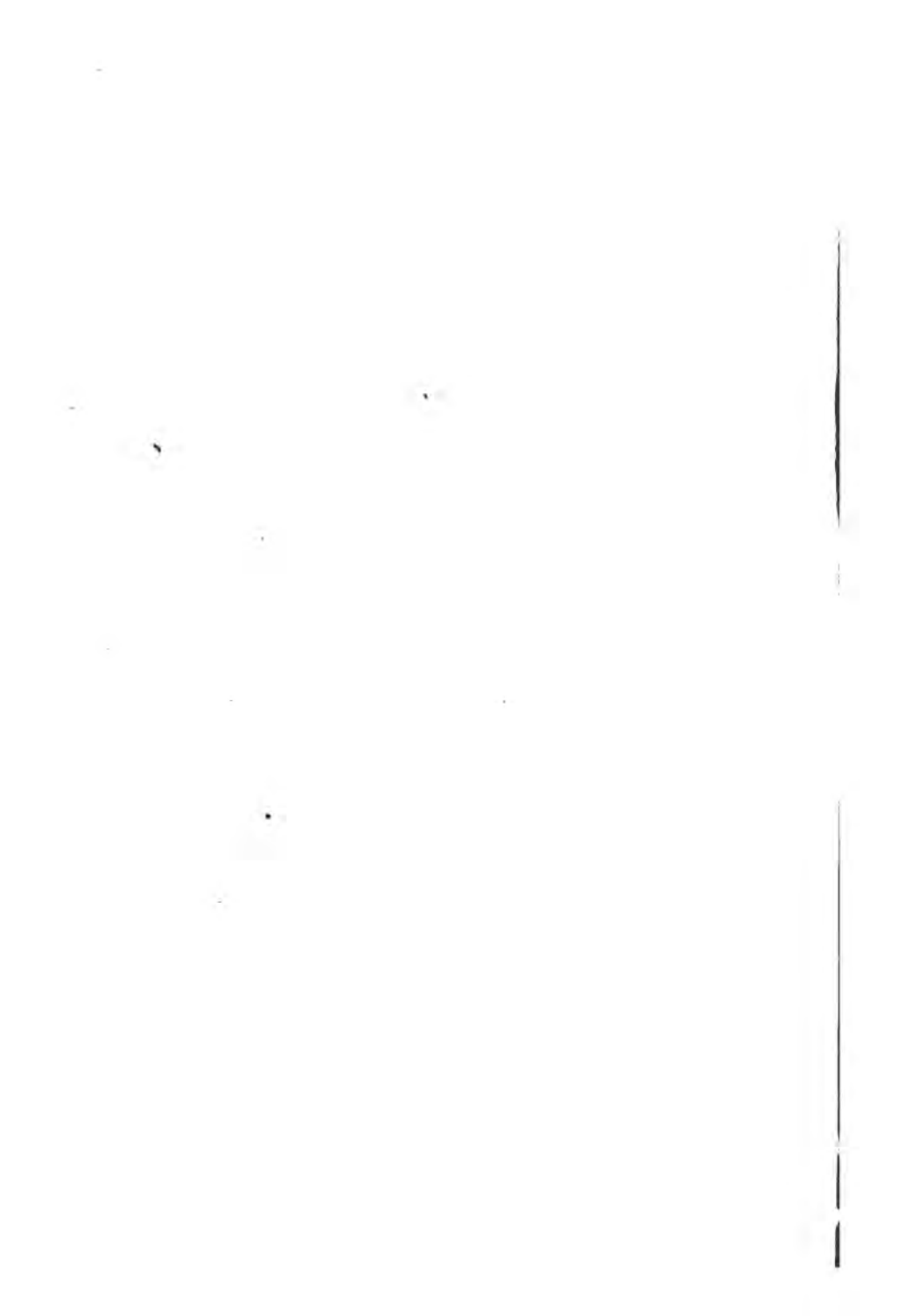
No appeal can be successful to those who have a fixed creed either in religion or in science.

3. In regard to the external or logical arrangement of this work, the author hesitated long before he came to a conclusion; conscious of the prevalent prejudices against the psychic manifestations described in Part Two, he preferred to present first the practical deductions from those demonstrated facts, in the hope of thus predisposing the reader's mind for an unbiased contemplation of the new data.

This being the writer's first experience in book-making, he hopes to disarm criticism by stating at once, that he lays no claim to literary skill; but craves, on the contrary, the reader's kind indulgence for any shortcomings in style and form of composition.

THE AUTHOR.

BRADFORD, PA., *May*, 1893.



THE RELIGION OF THE FUTURE.

PART FIRST

THE FACTS.

CHAPTER I.

IMMORTALITY AND THE FUTURE STATE.

DEATH is a transformation and re-birth into a higher life. Not a transformation of intellect and character, but of the outer, physical body into an ethereal body. That is to say, the physical body is abandoned by the ego or individual, and left to dissolution and decay. Then the ethereal or spiritual body which pre-existed forms the vehicle of expression for the person we are wont to call dead, but who, in reality, has entered from the outer into the inner sphere of existence; having passed out of the shadowed, material realm of rudimentary life and ascended to the spirit world. The former senses of sight, hearing, etc., are now superseded by more exalted modes of cognition. The new-born spirit now stands in new and changed relations to space and time. Being invested with a

thought-body, the transfigured being passes through space with the speed of light. No more confined by the body of clay, by a material environment; no more tethered to a certain locality, but free to go wherever the spirit listeth, the only limitations being now want of knowledge and moral deficiency.

The intellectual and moral character remains what it was before the transition, but, as will be shown further on, great surprises await the new-comer, either joyful or painful.

Death, then is, negatively, a withdrawal from the physical body, and, positively, a birth into a higher life.

The *modus operandi* of the death process cannot here be described minutely. Suffice it to state that, what is called the resurrection, takes place immediately at the death of a human being; that, what is meant by the word is simply the withdrawal of the spirit from the tabernacle of flesh, and the investing of the individual with a new body. The process can be seen by clairvoyant eyes, and has been often thus seen. In some of the books of the great Seer, A. J. Davis, especially in his, *Beyond the Valley*, drawings are given to illustrate the process.

The immortality of man is no more a doctrine, a hope, a belief, but a demonstrated fact, proved by incontrovertible evidence, even the evidence of the senses. Henceforth this great and glorious fact of life beyond the grave ranks with other indubitable facts, such as the existence of the countries of England, France, or Germany.

"There is a natural (animal) body, *Psyche*, there is also a spiritual body (*Pneuma*). That which thou thyself sowest, is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other

kind ; but God giveth it a body, and to each seed a body of its own. All flesh is not the same flesh ; but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection : It is sown in dishonor ; it is raised in glory ; it is sown in weakness ; it is raised in power ; it is sown a natural (animal) body ; it is raised a spiritual body. Howbeit, that is not first which is spiritual, but that which is natural (animal) then that which is spiritual." *

"Death," says A. J. Davis, "is the kind and welcome servant, who opens the flower-encircled door, to show us those whom we love !

There is a spiritual, as well as a physical evolution. Darwinism describes the lower half of man's progressive development, though it is ignorant of the fundamental spiritual factors, to which the known, organic factors are co-ordinated. Nature, that is, human Nature, "*makes for righteousness.*" The whole universe, though apparently unmoral, has a sublime moral purpose and destiny. Nature is a tremendous workshop for the ultimate perfection of man. When it is alleged by modern scientists that nature is neither moral nor immoral, but simply indifferent or unmoral, the assertion is true as far as it goes, but it is a half-truth and misleading. Nature is a sphinx whose riddles man must guess ; she is inexorable, but yields immediately man becomes her master by *overcoming*. To merely guess the riddles of external nature without guessing the greater riddle of human nature, is to imitate the

* 1 Cor. xv.

unfortunate *Cædipus*. To solve the enigma of our own life, is the greater task, and has for its aim to overcome our lower nature, and to develop our god-like faculties.

The extent, magnitude, or scope of the spiritual evolution of man cannot now be stated. What has been adduced here was necessary for the comprehension of what is to follow.

A human life has two stages of growth, one on earth, the other in the spiritual world. "As the seed planted in the soil has a certain growth beneath the surface of the ground, a fuller growth above the surface and fruition there, so the spirit has the fruition of its (earthly) embodiment in the state which follows the separation from the body."*

All men are by nature immortal. There is no conditional immortality. All human beings, after they leave the earthly, or "rudimentary life," enter the higher spiritual life inevitably, as the above illustration of plant-life shows.

We are now prepared to deal with the so-called future state, or the life in the hereafter: Death is "a chemical screen."† All that is material, all that belongs to the animal body is left behind, and the man himself, now clothed upon with a spiritual body, enters the spiritual sphere. This spiritual body exactly expresses the intellectual, and pre-eminently the moral character of the ever invisible ego; is an accurate index of all mental attainments or shortcomings and perversions. Man now stands unmasked, and is either a spirit of light, or a spirit of darkness.

The earthly or material body partly reveals and partly conceals the real interior character; but at death all men must unmask; they now appear as they are; they now

* The Soul in Human Embodiments, page 65. † A. J. Davis.

reap what they had sown, and accordingly are either happy or unhappy. As a thermometer registers the degrees of heat or cold, so the soul registers moral conduct. The book of judgment is within. In the spiritual stage of life, we complete what we have begun on earth, but we cannot obtain what we have not acquired by our own efforts in the earth-life. If we have failed to gain a victory over temptation, failed, that is, if we have not attempted at all to overcome a besetting sin, we cannot gain that victory in a realm where temptation does not exist.*

A few words as to the mode of life and activity in the hereafter. On earth the greater part of time is spent, in our age at least, as in the past, in procuring the necessities of physical life, in ministering to the body, to supply its manifold wants, notably food, clothing and shelter. *

In the spiritual state external wants are easily supplied, and the main efforts are in the direction of mental and moral growth and active beneficence.

Again, a third of our earthly life is spent in sleep, some portion of our time is wasted or lost by sickness and other occurrences and accidents ; we are also dependent upon the health and vitality of the body in our striving after mental achievements. But in the higher spiritual existence these conditions and hindrances do not prevail, and hence, life is more vivid, more active, and, as has been already stated in the preceding chapter, incomparably more free, free from the limitations incident to earthly life. It is perhaps unnecessary to state, what is implied in the foregoing, and what the reader will by this time have anticipated, namely, the glorious fact that on entering the spiritual realm, we meet those that have gone before. These transfigured beings make preparation for our recep-

* The Soul, page 68.

tion, when we are born through death into the spirit world, just as preparations are made for the birth of a child into the material world.* Tears of joy above for the tears of sorrow below. Oh, blissful, glorious meeting of those who had been seemingly parted for a while, yet in reality were not separated.

* See Davis' Great Harmonia, vol. 1, page 168.

CHAPTER II.

THE ORIGIN OF MAN.

THE human mind is neither the product of the bodily organization, nor is the body, strictly speaking, the product of the mind, for both mind and body are the creative product of the spirit. This spirit is itself derived from the soul. It is the soul which is the real Ego, the full entity, which never had a beginning, being uncreate and eternal. As modern physical science is based upon the axiom that matter and force are indestructible; that not a particle can be created or can disappear, so spiritual science rests upon the axiom that individuality is indestructible. Soul being eternal, never had a beginning in time, and never will come to an end. The soul, as soul, ever remains in a deific state; but employs the spirit in order to express itself through matter.

The spirit creates the earthly personality, body and mind. Mind is spirit, matter-limited. "Mind is the consciousness of the soul, acting through spirit upon the human organism, producing the process of thought, the most external expression of soul."* The spirit presides over the formation of the body; it does not create the matter, of which the body is composed, nor the organic laws. Creation belongs to the Deity. As one superintends the building of a house he is to inhabit, or the manufacture of

* The Soul, page 7.

a garment which he is to wear,* so the spirit superintends the formation of the body. Man is an incarnation. The evolution of man as an eternal spirit is preceded by involution. Whatever is evolved must have first been involved; whatever is unfolded must have previously been infolded. The seed from which the plant is evolved, contains potentially the stalk, leaves, buds, blossoms and fruit. All growth is from within, but the necessary conditions must be given. Soul descends by involution to meet matter. It is a downward process as gradual as evolution, and the point of contact is the embodiment called man.

"The action of the spirit of man is no more complex, no more difficult of understanding, though more subtle in its various effects upon the human system, than a point of light, that radiates from a center to a great distance. Many rays form a large circle, and yet all the rays may be traced by each single and separate ray to the one central point of light."† "The spirit does not dwell within the body, any more than the performer on the musical instrument dwells within the instrument. The spirit is outside of the body, but adapted to it so far as it is in rapport with the body. So far as there is disease, the spirit is not present in full action—has lost its control, precisely upon the same principle that a musical performer would lose control of the instrument when one of the keys were out of order."‡

The physical body is, however, not the only product of the spirit, as was stated in the preceding sections. The immortal being called man undergoes many transformations during his evolution or eternal progression. Here it is only now necessary to add, that in the new psychology,

* Psychopathy, page 38.

† Psychopathy, page 20.

‡ Flashes of Light, page 55.

soul is not only the thinking principle in man, but likewise the formative or organizing principle.*

"The individual expression of the soul is under the government of the individual soul, while the whole life of the universe is under the government of God, the soul of the universe. What the soul shall express belongs to its individual choice and to its individual life under God."

"The soul is a revelation unto outward nature. No external thing can reveal God. The soul alone, being of the nature of God, perceives God." "As confidently may you turn to that soul as the source of all possibilities, as the atom turns unto the Sun as the source of all light."†

Finally, it is necessary to remark that in the new psychology the terms mind, spirit, soul, have each a definite, fixed meaning, and cannot be used one for the other, as loosely as of old. Throughout this treatise these words will be used in accordance with the above definitions.

Both the force called matter and the consciousness known to us called mind, are products of a third essence called spirit, of which mind and matter are different manifestations. "Spirit includes force and force includes matter."

* See "Die Monistische Seelenlehre," by Carl du Prel.

† The Soul, page 9 to 15.

CHAPTER III.

THE DESTINY OF MAN.

MAN, as we know him on earth, is a strange creature, half animal, half human. But he is destined to attain a height so inconceivably superior to his present state, that we can only refer to analogous changes in his past. Compare an utter savage with a Sir Isaac Newton, or a cannibal with a Goethe or Shakespeare! Not only will man, even on earth, in ages to come, have gained immeasurably more dominion over material nature, but he will develop mental powers that will make of him an angelic, celestial being, a very creator in miniature, as it were, for God is the infinite Creator. Man ever remains a finite being, though he become angelic and god-like. But his growth will be gradual; for in spiritual, as well as in physical evolution there are no sudden jumps or leaps; his progressive development taking place by imperceptible steps. We cannot see a tree grow; yet we know that the mighty oak tree was once an acorn. To assume that man as we see him on earth is the highest creature on the planet, the goal and apex of organic life; the epitome of all below him, the crown and glory of earthly creation, is one thing, being true; but to imagine him to be the only, or the highest rational being in the universe, is another thing, and utterly erroneous, nay, irrational, even in the light of his past evolution. As irrational, as if

minnows in a brook believed that they were the only living creatures in the world, being confined to their native element and limited surroundings, and having no experience of terrestrial and aerial life. "In the ages yet to be, the men of this earth will reach such sublime heights, degrees and grades of development, that, to even a very exalted mind, they will infinitely surpass the most magnificent conceptions it now has of even a God; yet that will be but the beginning of further unfoldings. But, while this will be true of men yet encased in the flesh here on earth, it will be as nothing compared to man's advancement in the aetherial worlds above." *

"In the light of revelation, I proclaim the existence of entire orders, kingdoms, empires and republics of Gods: derivative, not original; personal, not universal; local, not omnipresent; powerful, not almighty. Doubtless there are millions of Gods, but they all depend upon One great and unfathomable Over-Soul; one great and all pervasive and persuasive essence." †

The reader will perceive in what sense the word God is used in this quotation. Ordinarily, our conception of God is merely highly exalted human nature, and each person's God is according to that person's mental and moral altitude or ideal. Though man is called the image of God, it is undeniable, that God, as conceived by men, is an image of man. Whether we call the future exalted being angel, archangel, or God, it is understood that we use these names to express what is beyond our capacity to comprehend, namely, glorified human beings, beings that have overcome worlds and that are transfigured and irradiated through wisdom and love. Yet all these, however exalted, were once lowly men and women such as we

* After Death, by P. B. Randolph, page 36. † Ibid, page 35.

are to-day. It is the spiritual evolution of man, the progressive development through æons and æons to his divine destiny. Man descends from the angelic state to matter through involution, and ascends from matter to angelhood through evolution.

CHAPTER IV.

THE DUAL NATURE OF MAN.

WE have already mentioned man's twofold constitution, the physical body and the spiritual body. The spiritual body pre-exists, ready to take the place of the outer form, at whatever time the change occurs which we call death. "There is a natural (animal) body," it is said in the passage quoted in Chapter I., "and there *is* (not *there will be*), a spiritual body." That is to say, the spiritual body is co-existent with the fleshly body; is not created or formed at death, but has existed all along during the earthly life. In virtue of this double nature, man is a denizen of two worlds, not successively, but simultaneously. His material organism is the instrument that unites him to, and enables him to act in, the material plane, or earth-life; while his spiritual body unites him with the spiritual plane. Thus man is living in two spheres at the same time. To borrow an illustration of A. P. Sinnett, as a vessel is placed in two mediums, water and air, is acted upon below by one element, being immersed in water, and above is acted upon by another element, the wind, to which the sails respond, so man lives in two mediums, acts in, and is acted upon, by each simultaneously, * though, ordinarily, he is more or less unconscious of his connection with the spiritual realm.

* The Rationale of Mesmerism, page 99.

"Man, as a spiritual entity, is now and always in the spiritual world." Strictly speaking "we never are embodied; we live now and ever in the spiritual state, but the soul gives forth various impulses, which produce forms, and endows them with more or less perfection."*

"The story of Pygmalion and Galatea, in which the statue comes to life and is made to speak, is illustrative of the truth of spiritual evolution. The sculptor produces a marble form by means of his intellect and affections, which somewhat embodies his ideal; he breathes his life into the work of his own hands; it could never become himself: still the statue was made to breathe. Man's outward form can have no life in itself. But it is an animated statue made by the soul; it is will and affection manifest in form. We may even fancy the soul's animated statue to have a wavering, wandering will of its own, which often *knows* better than it *does*."†

The concluding words of this illustration bring us to a point which must be now discussed. The dual nature of man is not fully explained by tracing immoral conduct to its supposed origin, namely to the animal body, and referring conscience to the mind; for the mind of man is itself now the ally of conscience, and now the ally of the lower propensities. To see in temptation only a struggle between matter and mind is obviously a superficial view of the matter. The intellect itself may be, and often is, divided in its allegiance. The intellect, the emotions and the will, may aid and abet the *lower nature*, may attempt, after an evil deed, to extenuate, to excuse, by what we call sophistical reasoning, and this may be

* Studies in Theosophy, by W. J. Colville, page 190.

† Ibid, page 189.

done, and is often done, in good faith, in the sincere belief that the evil act is justifiable.

"Though, as a rule, it may be said that men do wrong in spite of the warnings of conscience. Our ideals are very far from being realized and we somehow fall short in our conduct. "What men themselves recognize as duty, they continually disobey, and what, according to their own standard, they acknowledge to be wrong, they continually do." *

We speak of the higher self and the lower self, yet we must assume man to be one individual.

The new psychology confirms the statement of Saint Paul† that there is conjoined in man a sensuous intellect and a pure spiritual mentality. The former he calls *Psyche*, the latter he calls *Pneuma*. By *psyche* is meant *the natural man*, the animal-souled man, and by *pneuma*, the spiritual man. Now, man's task on earth is to overcome the solicitations of his lower nature, to gain the victory over temptation, and this constitutes one main factor in his spiritual evolution. The antagonism between sensual propensities and spiritual promptings, between selfishness and benevolence, causes the conflict so graphically described by the apostle: "For we know that the law is spiritual; but I am carnal For not what I would do I practice: but what I hate, that I do. But if I do that what I would not, I admit that the law is good. So now it is no more I that do it, but sin which dwelleth in me. For the good, which I would, I do not; but the evil which I would not, that I practice. For I delight in the law of God after the inward man; but I see a different law in my members,

* The Unity of Nature, by the Duke of Argyll, chap. vi.

† 1 Cor., xv. 45, *et seq.*

warring against the law of my mind, and bringing me into captivity. O wretched man that I am ! " *

In Galatians, chapter v., we read : " For the flesh lusteth against the spirit, and the spirit against the flesh ; for these are contrary the one to the other. "

The unprejudiced reader will at once perceive that a devil, an outside tempter, is wholly superfluous, the temptation being inherent in the very nature of man. To use a Biblical phrase in its true signification, we may say : Man in his progressive spiritual evolution *must* " eat from the tree of knowledge, " *must* necessarily be tempted ; *must* at one time or another eat forbidden fruit, that his eyes be opened, and he learn to discern good and evil. Man must buy his experience, and by stumbling learn to walk. He learns from every blunder, profits from every defeat, grows stronger as he copes with the enemy, and ultimately overcomes all solicitations of his lower nature.

* Romans, vii, 14-24.

CHAPTER V.

GLIMPSES OF THE HIGHER SELF.

THOUGH man lives in two media, he is ordinarily more or less unconscious of the influence of the higher. Normally, man feels himself to be *One*, not a double being, and justly so, for the spirit-vitality is all there is of life, and the spirit-consciousness is all there is of mind. Withdraw the spirit and death ensues. Yet there is a lower and a higher consciousness. The lower is of the earth, earthy; the higher is the enduring, immortal selfhood. The higher includes the lower, but the lower is, as said above, generally more or less unconscious of the higher. "There is," says A. J. Davis, "an external and corporeal memory, and a memory also, which is wholly internal and spiritual. The former is a tablet whereon the world of matter and sensuous objects write the evanescent impressions of their panoramic existence; the latter is the soul's *sanctum sanctorum*, wherein are deposited, as imperishable jewels in a casket which none but the possessor can open, the *spirit* of *things*, of all impressions, of all useful experiences. The most delicate perfume of Thought is thus treasured up, while the *body* of that thought is impressed upon the external memory, a lifeless mass of material, to be laid aside with its tablet in the tomb. But on the *internal memory*, the faintest lines of a spiritual reality produce the most permanent impres-

sions. And yet, in this life, the corporeal faculty is so constantly called into requisition and exercise, that with but rare exceptions, the mind's most interior experiences are seldom remembered." *

"The senses of the body," says a high authority, "take cognizance of the things of this world, the objective and material life. The senses of the spirit take cognizance of both worlds, live in the inner life, and understand what is being done in the external life." †

One more quotation from the same source shall here be inserted: "Every individual possesses a double individuality, one belonging to the inner and one to the outer life. The latter is the result of *physique*, education: the former of divine inspiration. They are separate and distinct from each other; although while in the body they hold the closest relationship to each other, yet there is a distinct dividing line ever running between them And they are perpetually at war with each other, because they are two opposites, and in chemistry when two opposites are brought together, there is violent action, opposition." ‡

I have said that, ordinarily and normally, we are scarcely aware of this duality; but when the equilibrium is disturbed, as in the state of temptation, for instance, we become conscious of our dual nature. The following cases will illustrate this, and disclose at once two great characteristics of the activity of the higher consciousness, namely, its activity is more conspicuous, the more the lower consciousness is inactive, or in abeyance; and it stands in different relations to time and space. "Fechner reports the case of a lady who fell into the water and

* The Inner Life, page 225.

† Flashes of Light, page 263.

‡ Flashes of Light, page 292.

came near being drowned. From the moment when all bodily motions ceased, until she was drawn out of the water, about two minutes elapsed, during which, according to her own statement, she lived over again her whole past life, the most insignificant details of which presented themselves before her mental vision." *

Admiral Beaufort relates from his own experience the following incident, in which the events of a life-time were reviewed in memory within a very few minutes. He fell into the water, and had already lost consciousness. "In this condition there was such intense mental activity, one thought following another with such rapidity, that the process is not only indescribable, but surely also inconceivable by one who never passed through a similar experience." First, the immediate consequences of his death for his family presented themselves; then his reflections turned to his past life; he repeated his last crusade, a former voyage and shipwreck, his time spent in school, the progress he made in his studies, and the time he wasted, even all his juvenile voyages and adventures. "Thus travelling backwards, I seemed to pass through every incident of my past life in retrogressive succession; but not in mere outlines did I view these, for I beheld them as a completely elaborated picture, with all, even the minutest features and incidental circumstances; in short, the whole period of my past life appeared in a kind of panoramic survey before the mirror of my soul, and every scene seemed accompanied by a consciousness of right and wrong, or a certain reflection as to cause and effect; indeed, some trifling occurrences, which I had forgotten long ago, now loomed up and appeared, moreover, as if they had only happened a little while ago." †

* Philosophie der Mystic, by Carl du Prel, page 78.

† Ibid.

It is obvious, then, that the line dividing the mind from the spirit is not fixed or immovable. By mind the new psychology understands the consciousness of the spirit focalized in the human organism, producing "the most external expression of the soul." This is the earthly phenomenal personality, which in the old psychology is the whole ego. But it is incontestably proved that man is Janus-faced.* The lower consciousness is limited, is derived from the higher, and both are united and blended, so that ordinarily, the lower is unconscious of the higher; but whenever this unity is disturbed, as in the conflict of temptation, or in the cases mentioned, the higher asserts itself unmistakably, and predominates exactly in the proportion, in which the lower is suppressed. There are, however, individuals in whom the two natures are more loosely combined, as it were, and who, accordingly, are clearly conscious of the influence of the spirit or higher self, as we shall see further on. Owing to a peculiar sensitive, nervous organization, these persons manifest exceptional transcendental powers.

A hundred years ago, the German philosopher Kant uttered intuitively this prediction: "It will yet be proved at some future time, I know not where or when, that the human soul, even in this life, is indissolubly united with all immaterial entities in the Spirit world, that the soul alternately acts in the Spirit realm, and receives from this realm influences, of which man however is unaware, as long as everything is all right with him. †

In the following chapter will be seen how gloriously this prediction is fulfilled to-day, in a degree perhaps hardly anticipated by the Sage of Königsberg.

* See *Phil. d. Mystic*, by du Prel, page 378.

† Kant, as quoted by du Prel, *Phil. d. Mystik*, page 446.

CHAPTER VI.

TRANSCENDENTAL POWERS IN MAN.

THE spiritual evolution of man begins low down at the foot of the ladder, in physical life. Brute force and cunning are the weapons used in physical conquest. Next comes the intellectual life, more or less employed by the lower, selfish half of man's nature, engaged in accumulating wealth, in scientific achievements and explorations, but on the whole, unsanctified by the higher spiritual element. The next, third stage in man's evolution, will be the spiritual, which as yet is in embryo in the majority of human beings on earth. The mere intellect, the natural or animal-souled man, as Saint Paul calls him, has hitherto been engaged mainly in subduing external forces ; in conquests over objective nature ; conquests for self, for the lower self. But in the next stage of spiritual evolution he will subdue human nature, the lower, selfish propensities. The victory will then be not merely *for* self, but *over* self.* The dormant spiritual faculties in man will unfold themselves, and man's subjective, inner, immortal nature, will be found more wonderful than all the tremendous forces of objective nature. As has been said : " Nothing on earth is great but man, and nothing in man is great but mind." If we substitute for the word *mind* here, *spirit*, the saying is more correct.

* See The Soul, pages 34-46.

Thus, spiritual evolution begins, where science and philosophy pause ; science as represented by Darwin, and philosophy as represented by Spencer.*

Mere intellect is blossom, the fruit of which is often poisonous, producing "the works of the flesh ;" "But the fruit of the spirit, is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, temperance." †

Surely, man possesses now the germs of these divine qualities. Nay, he already manifests them in some degree in the relations of family life. Thus, while man shows in his constitution lower traits, survivals of past stages of development, he likewise shows indications of future higher stages, and reveals glimpses of what he will become in future in this earth-life, glimpses likewise of the higher life to which he is transferred after death.

Man's mind has grown gradually, from the infantile intellect of the savage, to the attainments of civilized modern thought. In his future progressive growth he will develop new, hitherto unsuspected faculties ; faculties the world has in past ages called and even now calls abnormal, miraculous, supernatural, occult ; faculties as natural as his other familiar mental powers. As in the wonders of nature and art, such as the motions of the heavenly bodies in space, or the inventions of the steam-engine and telegraph, we see only natural forces and results of man's mental inventive powers, so any manifestations of man's future higher faculties must be called natural, not supernatural, normal not miraculous. For these faculties, however hidden apparently, lay latent in man's psychic nature. And, throughout history in all

* See *Biology*, by Herbert Spencer, vol. ii., par. 372, page 495, and *The Destiny of Man*, by John Fiske, page 26.

† Galatians v. 22-24.

ages, and in every region where men lived, there were manifested, here and there, transcendental powers. Such powers are pre-eminently developing themselves in our age, and are as natural and normal in man's progressive development, as the more familiar mental faculties that were developed in his past stages of growth. What was hitherto called abnormal is seen to be a normal product of evolution. The thing, or phenomenon inexplicable to the orthodox science of our time, from the standpoint of scientific text-books, is simply an effect of a cause, as yet unknown ; it is governed by a force or law not yet discovered in the old way of research.

Let us then, on the threshold, and before entering the great realm of transcendental forces declare, once for all, that what men heretofore have with bated breath, and feelings of mystery and awe, called occult or miraculous, the new psychology simply considers as effects, produced by agencies unknown by the current science. Unknown, not unknowable, natural not supernatural, normal not abnormal.

Yet, if men insist upon calling these phenomena supernatural, there is no objection, provided they mean by the word that what transcends the *known* laws of nature, what is above and beyond the natural forces known to the orthodox science of the day.

In this sense the term *occult* is also not inappropriate ; while it was recently suggested by an investigator, to call the transcendental powers in man *supernormal*.

An enumeration of some of these powers is now in order.

CHAPTER VII.

SLEEP-PHENOMENA.

THE spirit is the life in man; if the spirit withdraws, there is death. It acts upon the organism "through the generation and distribution of the vitalizing force; as a telegraph operator, having arranged his apparatus and system of wires and connections, does not need to be at every point personally, but only at the central point, so the spirit has centered its powers in the brain."* The front brain, or cerebrum, is the center of all voluntary functions of body and mind. The back brain, or cerebellum, controls and guides the involuntary functions, such as respiration, digestion, circulation, assimilation and secretion. These organic processes, called sometimes vegetative functions, go on unconsciously; for, normally, the mind does not control them. But the spirit does, not directly, but indirectly, having delegated the control to the posterior brain. During sleep the voluntary functions are suspended, while the involuntary processes continue. The waste of the body is repaired and recuperation of the whole organism takes place. A third of our life on earth is spent in sleep.

During this state the brain proper, the cerebrum, ought to rest; all its functions ought to be suspended. I say ought to be; for "in perfect sleep all the faculties of the

* Psychopathy, by Dr. Rush, page 45.

mind are in repose." But perfect sleep is comparatively rare. The psychic waves, more or less agitated during the waking state, have not subsided completely and we—dream. These dreams in which the brain proper, the organ of mind, is improperly active, are, as a general rule, devoid of logical coherence, are more or less meaningless, and even irrational and absurd. We remember many such dreams, after awaking, because they are products of the brain, the organ of thought in the waking state. But in perfect sleep, when the mind is in complete repose, the spirit becomes relatively free, and can act in its own realm, and is acted upon. It can then have visions, and behold scenes, which on awaking, cannot be remembered by the mind, in the great majority of instances. How then can we know that the spirit is active, if we cannot remember? During such profound, sound sleep, do we yet dream at all? Here the new method of research comes to our help.* Somnambulists act their dreams, as the word sleep-walker signifies. With closed eyes they walk and avoid obstacles, write, or sew, or are engaged in other occupations. "A young clergyman was in the habit of rising from his bed and writing his sermons while asleep. When he had written a page, he would read it aloud and correct it. The Archbishop of Bordeaux is authority for this narrative. Once in altering the expression "*ce divin enfant*," he substituted the word "*adorable*" for "*divin*," which, commencing with a vowel, required that "*ce*" before it should be changed to "*cet*;" he accordingly added the "*t*." While he was writing the archbishop held a piece of pasteboard under his chin to prevent him seeing what he

* See du Prel, *Phil. der Mystik*, pages 36-44.

was writing, but he went on without being in the least incommoded. The paper on which he was writing was removed and another piece substituted, but he at once perceived the change. He also wrote pieces of music with his eyes closed. He once wrote the words under the notes too large, but discovering his mistake, he erased and rewrote them. He certainly did not see with his eyes, and yet the vision was perfect."* W. B. Carpenter quotes the following from Abercrombie's *Intellectual Powers*. The reader will note that in the case now to be related, the intellectual work done by the spirit during sleep was afterwards remembered as a dream. "An eminent Scottish lawyer had been consulted respecting a case of great importance and much difficulty; and he had been studying it with intense anxiety and attention. After several days had been occupied in this manner, he was observed by his wife to rise from his bed in the night, and go to a writing-desk which stood in the bedroom. He then sat down, and wrote a long paper which he carefully put by in his desk, and returned to bed. The following morning he told his wife that he had had a most interesting dream;—that he had dreamt of delivering a clear and luminous opinion respecting a case which had exceedingly perplexed him; and that he would give anything to recover the train of thought which had passed before him in his dream. She then directed him to the writing-desk, where he found the opinion fully and clearly written out; and this was afterwards found to be perfectly correct."†

The reader will now be prepared to go a step further, and observe how science has succeeded first, in inducing

* *Psychic Studies*, by Hudson Tuttle, page 50.

† *Mental Physiology*, by W. B. Carpenter, page 593.

very deep sleep, second, in making the sleeper talk and give information concerning his mental activity. For the deep sleep can be induced by mesmeric passes; is called the magnetic sleep, being caused by a subtle, invisible, but potent either or magnetic fluid proceeding from the operator.

Mr. A. P. Sinnet, speaking of a Paris professor, J. J. A. Ricard, who published in 1841 a volume entitled "*Traité théorique et pratique du Magnétisme Animal*," continues as follows: "He gives a very full account of his first experience in this region of inquiry with a girl named *Adèle Lefrey*, who exhibited a new kind of lucidity at the conclusion of some curative treatment received at her mesmerist's hands. M. Ricard's *Adèle* said to him words conveying exactly the same ideas which I have heard uttered by sensitives under my own influence, young girls to whom the A B C of mesmerism as a branch of knowledge was wholly unknown. It may be worth while here to translate a short passage. M. Ricard writes: She was near the completion of her cure, when in the midst of some new medical instructions which he was giving, she said to me in a singular tone, "You hear what he orders me?" "Who," I asked, "is ordering you anything?" "Why, monsieur, do you not hear him?" "No, I neither hear nor see any one." "Ah, that is true," she replied, "you sleep while I am awake." "What do you mean? You dream, my child; you pretend that I sleep, when I have my eyes open and I can appreciate all that passes before me, while I know that I actually hold you in command by my magnetic influence, and that it only depends upon my will to bring you back to the state you were in recently. You believe yourself awake because you speak to me, and you have to a certain extent your free will,

although you could not open your eyelids, and might be plunged in an instant into the most profound slumber. You do not reflect upon what you are saying." "You do not understand me, monsieur, but that is nothing surprising." "You are asleep," I replied. "I am, on the contrary, as completely awake as we shall all be some day in the future. I will explain myself more clearly; all that you see at present is gross, material; you distinguish apparent forms; the real beauties escape you. How could it be otherwise? Your spirit is cramped, obscured, by the exterior impressions that your material senses give you. It can only reach out feebly, while my corporeal sensations are actually annihilated, while my soul is almost disintegrated from its ordinary fetters. I see what is invisible to your eyes, I hear what your ears cannot hear, I understand what for you is incomprehensible. For example, you do not see what emanates from yourself and comes to me when you magnetize me; I, on the contrary, see it very clearly; at each pass you direct toward me I see a little column of fiery dust which comes from the end of your fingers, and seems to incorporate itself in me. Then when you isolate me, I seem surrounded by an atmosphere of this fiery dust, which is often the reason why objects of which I seek to distinguish the forms, take a ruddy tinge for me. I hear, when I desire it, a sound that is made at a distance, sounds which may arise a hundred leagues from here. In a word, I am not obliged to wait till things come to me, I can go to them wherever they are, and appreciate them more correctly than any one could who is not in a similar state to that in which I find myself." *

I will only add here that clairvoyance, of which I shall speak further on, is not "merely a pathological condition,"

* The Rationale of Mesmerism, page 52.

or, in other words, it is not induced or occasioned only by sickness or any morbid affection, though illness may very often produce the sensitive condition. A condition is not a cause. To use Du Prel's apt illustration : The darkness after sunset is not the cause of the appearance of the stars, it is only the necessary condition for our ability to see them ; they were in the sky before ; the darkness only makes them visible to us ; they are always there, but are invisible to us in daytime. There are many occasions when the interior activity of the spirit is disclosed, independently of cerebration or brain-activity. One of these occasions or conditions is very deep sleep, in which "the Ego becomes liberated."

I conclude this chapter with a quotation from a recent lecture of Mrs. Cora L. V. Richmond : "During sleep, when the body yields to the law of rest, and the brain must have repose, do you suppose the spirit sleeps? If the spirit can sleep one millionth part of a second, annihilation is possible. But when the power of law makes the body glad to sleep, the inverse action of the spirit makes the spirit glad, for the time, to be free. It is in the realms of dreams or of dreamless sleep, where the consciousness of the spirit is supreme, and the spirit exists separate from the form, and it has power of its own in a realm of its own. When finally these physical forms are cast aside, and the dim veil that divides the spirit while in this world from the realm of spiritual existence, as spirits you will say : 'Why, this is all familiar, I have known about this before.' And you will discover that about one-third of the time of your so-called natural existence, your consciousness has been in the realm of spirit after all, and that even while pervading your bodies with what you think is all of your consciousness, there is a large

share of your consciousness that is not employed in the mechanical duties of daily life." *

This is the reason sound sleep is so refreshing, so recuperating, after the toil, the wear and tear of the day. We could not, perhaps, endure the hardships and sorrows of life, if our spirit could not periodically bathe in the celestial ether, and breathe the fragrance of immortal flowers.

Truly all men have at times visions; all men hear at times the music of the spheres, as is already said in the thirty-third chapter of the Book of Job: "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he opened the ears of men."

Of the bearings of this upon the visions recorded in the Bible, I shall speak in a succeeding chapter.

* The Celestial Regions, a lecture printed in "The Progressive Thinker," June 25, 1892.

CHAPTER VIII.

EXCURSIONS OF THE SPIRIT.

THE spirit is the man or woman, not the body. The relation subsisting between spirit and body is, as already mentioned, as the relation between a musician and his instrument, while playing. The only difference is, that whereas, the musician is never blended with the instrument, but exists apart, visibly, the spirit is intimately joined to the body, so much so, that, though it can vacate it temporarily and return to it, it is during such times of absence still united with the body, by what may be called a magnetic cord. If, during the spirit's excursion, this magnetic cord should snap, death would ensue. "I learned," says the great seer, A. J. Davis, while in the clairvoyant state, "that the correspondence between the birth of a child into this world, and the birth of the spirit from the material body into a higher world, is absolute and complete—even to the *umbilical cord*. . . . The umbilical life-cord, of which I speak, is sometimes not severed, but is drawn out into the finest possible medium of sympathetic connection between the body and the spirit. This is invariably the case when individuals apparently die, and, after being absent for a few days or hours, return, as from a peaceful journey, to relate their spiritual experiences. Such phenomena are modernly termed Trances, Catalepsy, Somnambulism and spiritual Extasis. There

are many different stages, or divisions, and subdivisions, of these states. But when the spirit is *arrested* in its flight from the body, and when it is held in a transitional or mediatorial state, for only a few hours or minutes, then the mind seldom retains a recollection of its experience. It is when the spirit entirely leaves the body—only retaining proprietorship over it, through the medium of the unsevered umbilical thread of electric wire, as it might be called—that the soul is enabled to abandon its earthly tenement and interests, for many hours or days, and afterwards, to return to the earth—laden with bright and happy memories.”*

Before relating some typical instances of this kind, it is necessary here to call attention to what is generally called *the double*: the *Doppelgänger*, the Germans call it. It appears that in many cases of this sort, the so-called double is a mere phantom projected unconsciously. “Byron was informed by Sir Robert Peel, that he was seen by the latter in 1810 on St. James Street. The poet knew that his counterpart often appeared. Two days after, Peel again saw Byron’s double on the street, and showed it to Byron’s brother, who immediately recognized the phantom. Among those who inquired after the health of the king—who was then insane—and who wrote their names into a list, Byron’s double was seen signing the name. Byron lay at the time in a violent fever at Patras, in Greece. “I do not doubt,” he writes, “that we may, through some unknown process, appear to be double, but which of the two is at this moment the real person, I leave to you to decide. The only thing that I hope and wish is, that my second self behave like a gentleman.”†

* The Great Harmonia, vol. i., page 168.

† Die Monistische Seelenlehre, by du Prel, page 172.

It seems that when some persons think intently, or yearn for a distant person or thing, their double appears at or near the object of their thought or feeling. This, by the way, is the philosophy of wraiths, or "the apparition of a person in his exact likeness" at the moment of death or a little after. An amusing instance of a double is given in the *Archiv für thierischen Magnetismus*: "Peter Mueller, from the parish of Enge on the Langenberg, was driven by his coachman to church one Sunday morning to attend the Lord's Supper. The driver rode back home immediately and unhitched the horses. When bringing them into the stable he saw in it his master in his dressing-gown and slippers, his head covered with a white cap—as was his habitual morning attire—walking slowly to and fro, with the face turned toward the cattle. This vision had a bad effect upon the hostler, so that he remained long in a perturbed state of mind. The master, on being taken home again from church, noticed the change in his driver's face, but it was only after coming home, and in response to an urgent command, that the servant told him what he had seen. Immediately the team was made ready again, and once more the master visited his friend, the pastor Hinrichsen at Leck, who closely questioned the coachman concerning the hour at which he saw the apparition. It turned out that it was exactly the time when the Lord's Supper was administered. "Now, then," said the pastor to Mueller, "tell me frankly to what your thoughts were directed, what you were thinking of, when you stood before the altar?" "To confess the truth freely," replied Mueller, "I was thinking of my cattle." "Well, here you have the cause of the vision. I know of no other one," concluded the minister.* Prof. Perty gives the par-

* Die Monistische Seelenlehre, by du Prel, page 178.

ticulars of the double of a governess ; the young lady could not keep any position long, on account of being frequently seen in two places at the same time.

Having now disposed of this branch of our subject, we will proceed to contemplate the real separations, however temporary, of the spirit from its tenement.

The psychic discoveries of recent research which seem so novel and strange to the western world have long been familiar to eastern sages. The Orientals are said to be very conservative, not inclined to make new discoveries in physical science. But in mental science they have been our teachers. All great religions originated in the east : Buddhism, Christianity and Mohammedanism. Mr. A. P. Sinnett says : "The adept (eastern) has found the key of his prison and can emerge from it at pleasure. The body is the prison of the soul for ordinary mortals. It is no longer a prison for the sage—merely a dwelling. In other words, the adept can project his soul out of his body to any place he pleases with the rapidity of thought. As an incidental discovery, it will be observed, he has thus ascertained beyond all shadow of doubt that he really has got a soul he *knows* he has a soul. He knows it just as another man knows he has a great-coat. He can put it from him, and render it manifest as something separate from himself. But remember that to him, when the separation is effected, *he* is the soul, and the thing put off is the body."* The following case of separation is very curious, and ought perhaps to have been classified with the *double*. Here, however, the double is no phantom, but the real person. Professor Perty relates : "Miss Sophie Swoboda, twenty years of age in 1853, had laid

* The Occult World, by A. P. Sinnett, 2nd Amer. Edition, pages 15, 17, 20.

herself upon the sofa in her mother's room one afternoon on account of severe headache. She finally fell asleep. It seemed to her now as if the mother withdrew softly from the room ; she awoke ; felt now quite easy and free from pain, rose up hastily in order to follow her mother into a third room, to tell her this favorable change. The mother was sitting over her knitting ; the father, opposite her, sat reading aloud to her Schelling's *Mystische Nacht*, Sophie placed herself by the side of both parents, to await a pause in the reading for her communication. But neither of them noticed her ; although they looked up several times in expressing to one another their opinion of the reading. Surprised at this, Sophie withdrew into the recess of one of the windows and listened to the reading. Soon, however, the mother arose, saying : " I am uneasy about Sophie's illness ; I must look after her." Now the latter quickly came forward to reassure her. But the mother did not look at her ; hurried out of the room into the first room. Now Sophie was about to surprise her mother with a kiss, as she followed behind ; but the mother in anxiety hastened to the sofa, whereon Sophie had lain. " How pale she is ! " said the mother to another daughter, Theresa, who was just entering through another door. Sophie, now looking in the same direction, saw to her great astonishment herself lying upon the sofa, ghastly pale and her eyes closed. Mother and sister were bending down anxiously, calling her by name. This induced Sophie to advance close to the spot too. At that moment she felt herself thrown upon the couch as with one blow. Wearily and painfully she opened her eyes, and assisted by her mother and sister she raised herself up. After she had somewhat recovered herself, she related to the parents her experience, and they marveled not a little when she re-

peated the passages the father had read, and the opinions both had expressed, using partly the identical language, yet she had been three rooms distant and the door was shut." *

Professor Max Perty has compiled an immense number of so-called mystic phenomena, that have occurred in all ages and in every country almost. He who thinks such occurrences are very rare is greatly mistaken; let him read the literature on the subject and he will know better. Even if very rare, they would still be indispensable to the psychological student. Diamonds are comparatively rare compared with common stones; volcanoes are comparatively rare compared with other mountains. Genius is rare in the intellectual world. Yet we make investigations concerning these rare elements. Yea, just because genius is rare, we study or contemplate it with so much more diligence. And "if an author were to write a history of English literature, and leave out Shakespeare, maintaining as a reason that such a genius is too great an exception to be considered in literature, we would unanimately declare such an author a fool. We would reply that, aside from the great influence upon literature of such an exceptional genius, the psychological study of such a mind throws a brighter light upon man's mental powers than a multitude of ordinary men of letters." †

Nor can other cases of mere superstition or hallucination invalidate authentic evidence. "One indubitable, positive instance cannot be invalidated by a hundred negative ones." ‡ One genuine case is enough for estab-

* *Psychische Studien* (1879), quoted by du Prel, *Mon. Seelenl.* page 194.

† See *Das Zweite Gesicht*, by du Prel, page 5.

‡ *Der Spiritismus*, by E. von Hartmann, page 14.

lishing the possibility of the occurrence of any kind of phenomena, no matter how numerous the counterfeits or deceptions. "Prisoner!" said the judge to a culprit, "what have you to say against the testimony of these witnesses that have seen the act?" "Your honor," replied the accused, "I can bring you many more witnesses that have seen nothing." *

It will be understood then, by the discerning reader, that the instances given in this book of so-called occult phenomena are selected from multitudes of instances; one, two or three typical ones only are adduced. The following, however, is perhaps one of a class of occurrences comparatively rarer than others in its particulars, which are exceedingly interesting and instructive. Perty relates: "In the month of April, 1866, a lady whom I know was reading Matzenauer's little book, 'The Human Mind Here and Hereafter,' which she enjoyed greatly: but a scholar who resided in the same town, caused her much chagrin by his avowed unbelief. Otherwise, she highly esteemed the man. So she thought: I would like to prove to the doctor, that the author is right in some things at least! She firmly made up her mind to pay him a *spiritual* visit, as soon as she could, in order to convince him by his own experience of man's twofold nature of body and soul. One day she returned from an agricultural exposition fatigued, and with a headache; she ate little and retired to seek recreation in sleep. At about three o'clock in the afternoon, when not yet fully asleep, she felt herself especially capable of leaving her body and of becoming 'self-active.' When she closed her eyes, she found herself immediately in the familiar room of the gentleman, who was sitting at his writing-desk and

† du Prel relates this somewhere.

was taking out a small object from a little box, which circumstance the lady well remembers. He gave expression to his thoughts in a monologue, and though he mentioned no name, she in her lucid state knew immediately what he was talking about. Yielding to a mischievous impulse, she stepped forward to his right side and whispered in reply to what he had spoken, teasingly, a question into his ear, which he, however, regarded as his own stray thought crossing his mind, causing him to smile. Now, as the lady wanted to be recognized, and she could not make him hear her, she was about to make herself visible to him. Advancing a few steps she stood now opposite him, near the window, gazing at him intently with the firm determination that he should see her. He raised his eyes toward her and, to all appearances, she must now have been visible. But he regarded what he beheld as an hallucination, as much as to say: 'Is what I see objective, or subjective; is it a delusion of the senses, and what has produced it?' Thus he looked at the lady longer than she wished; for, being acquainted with him from youth, she desired to be recognized, and to be spoken to. But as nothing of the sort occurred, she gazed at him almost sternly, regretting his unbelief and his silence. Yet she did not succeed on that day to convince him of the power of the spirit over the body. He only looked at her more sharply, and she concluded to withdraw and end her visit; but in order to avoid meeting other persons, not to go out through the door, but to vanish characteristically before his eyes. Gradually drawing back, yet still looking steadily at the doctor, she approached the corner in the wall near the window, when she suddenly remembered that naturally this wall would be a physical barrier; at the same time, however, she re-

membered her spiritual power of will. She must get through here. So she retired with head bent backwards, first passing through the furniture that was standing by the wall, next she passed through the wall itself; it was a so-called main wall. From the gentleman's love of truth she drew the hope that he would some day acknowledge and confirm what to her was such a highly interesting case." *

I conclude this chapter with a curious instance from the New Testament, where an exarnated spirit is called an angel. In the twelfth chapter of The Acts is recorded how King Herod imprisoned Peter the Apostle, and how the prisoner was released miraculously from confinement. The apostle, on seeking entrance to the house of his friends, who had no intimation of his deliverance, was by them regarded as the spirit of Peter, already slain by the cruel King: "He came to the house of Mary, the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was so, and they said, It is his angel." †

* *Mystische Thatsachen*, etc., page 32-34.

† Acts xii., 12-15.

CHAPTER IX.

SECOND SIGHT.

ORDINARILY we cannot see things that are beyond the reach of our eyes, or hear sounds beyond the reach of our ears ; but certain human beings are gifted with a power to see and hear what is distant in time and space. An event of the future is beheld as a present occurrence and scenes that transpire ever so far in the distance, are seen by the seer. The word *Seer* reminds us forthwith of a scene in the Bible recorded in I. Samuel, Chap. IX. : Saul is seeking some animals that were missing. As he cannot find them, he says to the servants accompanying him in the search : " Behold now, there is in this city a man of God, and honorable ; all that he saith, cometh surely to pass ; now let us go thither ; peradventure he can shew us our way that we should go. Beforetime in Israel, when a man went to inquire of God, he spake thus : ' Come, and let us go to the seer : ' for he that is now called Prophet was beforetime called a Seer." In II. Kings, Chap. VI., we read of an incident that introduces to us another famous Seer : " Then the King of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God (Elisha) sent unto the King of Israel, saying, Beware that thou pass not such a place ; for thither the Syrians are come down. And the King of Israel sent to the place which the man of God told him and warned him of, and

saved himself there, not once nor twice." (That is to say, this happened several times that the King of Israel was thus informed.) "Therefore the heart of the King of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the King of Israel?" (There must be a traitor among us; will no one point him out?) "And one of his servants said, None, my lord, O King; but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bed-chamber."

I will at once advance to a modern example. This is the famous case of Cazotte's prophecy concerning the French Revolution. The prediction is recorded by La Harpe in his collected works, published in 1806. He describes himself as having been present, at the commencement of the year 1788, at a dinner party given by one of his confrères of the Academy, to a distinguished company, including people of the Court, of legal and literary distinction, and many Academicians. The conversation during the evening ran on the lines of Voltairean infidelity and atheism, then coming so widely into fashion. The party was convulsed with delight at one anecdote told by a guest, whose hair-dresser had said to him, "Look you, sir, though I am but a miserable *carabin*, I have no more religion than anybody else." The only person who had not taken part in all these pleasantries was Cazotte, an amiable and original man, says La Harpe, but unfortunately infatuated with the reveries of the mystic. At last he spoke more seriously than the others.

"Gentlemen," said he, "be satisfied; you will see this grand and sublime revolution which you desire so much."

"No need to be a great sorcerer to foresee that," replied some.

"Truc, but perhaps it is necessary to be something of one to see the rest I have to tell you—namely, what will happen during this revolution."

Count D'Orsay said, with a sarcastic laugh, that a philosopher need not be annoyed at encountering a prophet.

"You, Count D'Orsay," said Cazotte, "will expire on the pavement of a dungeon. You will die of poison which you will have taken to escape the executioner—poison which the happiness of that epoch will oblige you to carry always about you."

Some sensation followed, and Cazotte was rebuked for giving them a story less amusing than his *Diable Amoureux*.

"But what has all that in common with philosophy and the Reign of Reason?"

"It is precisely in the name of philosophy and liberty, and under the Reign of Reason and its temples, that these things will happen."

"Ma foi!" said Chamfort; "you will not be one of the priests of those temples."

"But you, M. de Chamfort, will be one, and you will open your veins with twenty-two cuts with a razor, and nevertheless you will not die until some months afterwards. You, M. Vicq d'Azir, will not open your veins; you will have them opened six times in one day, during an access of gout, and you will die in the night. You, M. de Nicolai, you will die upon the scaffold. You, M. Bailly, will die on the scaffold; you, M. de Malesherbes, on the scaffold."

So far the ladies had taken no part in this prophecy, and the Duchess de Gramont was laughingly congratulating herself that evidently she would be protected by her sex.

"Your sex, ladies, will not secure you this time. You will be treated like the men, without any difference. You, madame la duchesse, you will be conducted to the scaffold, you and many others with you in the *charette* of the executioner, the hands tied behind the back."

The conversation still maintained an air of ridicule, and Madame de Gramont said something about hoping she would at least be allowed to see a confessor.

"No, madame," said Cazotte, "you will not have one, neither you nor any one. The last victim who will have one through grace will be ——" He hesitated a little while.

"Well, who is the happy mortal who is to receive this prerogative?"

"It will be the King of France."

At this appalling blasphemy the party seems to have broken up, thinking Cazotte's extravagance had been carried to dangerous lengths.

"M. Deleuze found out the son of M. Cazotte, who declared that his father had always been gifted with the faculty of prevision in the highest degree, and had numerous proofs of it. Without being able to guarantee the exact language used by La Harpe in his narrative, the son had no doubt whatever about its general truthfulness. A friend of M. Vicq d'Azir, inhabiting Rennes, bore testimony that this celebrated doctor had told the story of Cazotte's prophecy in his presence, several times before the revolution took place. Finally, M. Deleuze appends a letter by the Baron de Langon, in which he says: 'I can assure you on my honor that I have heard Madame la Comtesse de Beauharnais repeat that she had been present on this historic occasion.'"

* The Rationale of Mesmerism, by A. P. Sinnett, page 176.

Emanuel Swedenborg, the famous seer and philosopher, "saw" on the 19th of July, 1759, at Gottenburg, a conflagration raging in Stockholm, three hundred miles distant, describing it minutely, with feelings of regret. He was agitated and watched, as it seemed, the course of the fire with much solicitude. He first reported the scene a little after six o'clock. At eight he said joyfully : "Thank God, the fire is extinguished, the third door from my house." *

But it must not be supposed that only philosophers are gifted with this faculty. On the contrary, it is found in quite ignorant persons of either sex or age ; in children, youths, men, women, old men, in fakirs and wandering gypsies. As if particular climates were especially favorable for the exercise of this gift, the inhabitants of the Scotch isles display the faculty of second sight pre-eminently. In Scotch history it is often spoken of. The historian Molwin, and Lord Clarendon in his "History of the Rebellion," relate of a Scotch nobleman that he foresaw the assassination of the Duke of Buckingham by Captain Felton. Shakespeare has immortalized the vision related by Hector Boethius in his *Scotorum Historia* (Paris, 1535). "Not long after, there occurred a novel and marvelous event, which disturbed the peace of the realm. For, when Maccabaus (Macbeth) and Banquho were on their journey to Forres, where the King sojourned at that time, and were roving for pleasure through field and wood, there appeared to them suddenly three women in unusual manner and dress, approaching them. When they looked at them surprised and more attentively, the first said : 'Hail, Maccabaus, Than of Glammis!' The second said : 'Hail, Than of Caldar!' but the third said : 'Hail,

* Life of Swedenborg, by William White, page 136.

Maccabaus, the future king of Scotland!' Thereupon Banquo: 'Ye, whoever ye may be, seem little in my favor, since ye bring to him, besides the highest honours, even the crown of the realm, but nothing at all to me.' Then answered the first one: 'Much greater things we announce to thee, than we foretold him; for, though he will reign as king, disaster will be his end, and none of his descendants will justly claim the throne; thou, however, though thyself wilt never rule, shalt be the ancestor of a long dynasty of grandsons who will reign over Scotland.' *

"The traveler Martin, author of 'Description of the Western Islands of Scotland' (1716) gives ample information concerning second sight; Dr. Johnson in 'A Journey to the Western Islands of Scotland,' and James Boswell in 'The Journal of a Tour to the Hebrides,' speak of it." †

"Martin, the above-mentioned traveler, was seen by inhabitants of the Islands when yet a hundred miles distant, though he came there accidentally, and they did not at all know him. He relates that the seer, Archibald Macdonald, one evening told his family of a curious vision. He had seen a man with a long, ugly hood, who was constantly shaking his head, and was holding in his hand a small harp of four strings, ornamented with antlers. Four days later there came indeed an old man who was thus disguised; he played the fool to earn money, had never been seen in that region before, and was twenty miles away when the vision occurred." ‡

Perry reports a great many examples of second sight.

* Das Zweite Gesicht, by du Prel, page 12.

† Ibid., page 8.

‡ Ibid., page 9.

Perhaps the power of prevision ; of foreseeing what is not yet even indicated in the present ; of gazing at scenes that will transpire in future, is even more marvelous, than seeing what is distant in space. It is prophecy.

A very large volume could be filled with authentic narratives of this kind. Edward von Hartmann, the famous philosopher, admits that a case like the following establishes, once for all, the existence of the gift of second sight. A lady, looking out of the window, sees a funeral procession passing through her garden, recognizing the familiar faces of the mourners. She was surprised to see her garden invaded by such a scene, for never before did a funeral take this direction to the cemetery. A few days after, an inundation made the regular way to the cemetery impassable, and the identical funeral with the identical mourners actually passed through her garden.*

Second sight partakes both of the faculty of prophecy and clairvoyance ; for Seership is a species of which clairvoyance is the genus ; "a condition in which the spirit can enter the past and future, as well as the present."

* *Der Spiritismus*, von E. von Hartmann, page 77.

CHAPTER X.

CLAIRVOYANCE.

WE have now fairly entered the realm of so-called occult phenomena, of what is often misnamed supernatural, the realm of—miracles. Augustine already perceived that a wonder does not occur in contradiction to nature, but in contradiction to what we know about nature. I purposely omit the enumeration of ancient occurrences, in order to lay stress upon modern ones. If we cannot cross-examine ancient witnesses, or sift the testimony of Pythagoras and Plotinus, Socrates and Apollonius, we can, if we earnestly desire, and take the right steps, obtain absolute proofs of these phenomena in our own time. If there are transcendental powers in man now, in this busy, modern, material life, why should they not have been manifested by men in the past, especially in the more contemplative East? What was possible then, must be possible now. What happens to-day was possible in past ages. The ancients were more familiar with subjective forces; we are more familiar with objective forces. Occult phenomena occurred at all times; but hitherto in the western world science had not investigated them. Just as the force of electricity existed anciently as well as to-day, but was unknown by men, because they had not the right method of research. We recently adopted a new method, whereby a large class of seemingly aberrant phenomena is scien-

tifically classified and explained naturally. What was so aptly said by G. H. Lewes in regard to the inductive method of modern physical science, may be applied to the recent mode of psychic investigation. Recent, that is to say, scarcely half a century old. Mr. Lewes, speaking of the mistake of the ancients of studying external nature by the same method employed in the study of the mental sciences, says: "But in the course of human evolution a second method grew up, at first timidly and unconsciously, gradually enlarging its bounds as it enlarged its powers, and at last separating itself into open antagonism with its parent and rival. The child then destroyed its parent; as the mythic Zeus, calling the Titans to his aid, destroyed Saturn and usurped his throne. Observation and Experiment were the Titans of the new Method."*

But in the new method of spiritual research, the monarch destroyed is Materialism, not Philosophy nor Metaphysics, as Mr. Lewes erroneously indicates in reference to modern science.

The subject of clairvoyance is of such scope and magnitude that I fear I cannot do justice to it, even approximately, in this cursory sketch. The literature of this theme is becoming so extensive, that many volumes would be required to treat it exhaustively. The time is past when a W. B. Carpenter could dare to deny clairvoyance, or declare it a delusion or a trick. "It is not unbelief to deny the reality of clairvoyance," says the philosopher Schopenhauer, "but ignorance." It is with this as it is with mesmerism, now universally recognized as a stupendous power, a force that is a great factor in the natural explanation of what our forefathers called witchcraft. We

* History of Philosophy, I., page xiii, introduction.

have already come upon the faculty of clairvoyance in treating of second sight; just as we had to refer to the faculty of prevision or prophecy. They are allied phenomena. Clairvoyance is seeing, not with the natural, but with the spiritual eye. Clairaudience is hearing with the spiritual ear. In the preceding chapter, mention was made of the prophet Elisha, who heard, if we may call it hearing, what the King of Syria said to his attendants confidentially, far away in another country. As the science of these phenomena is yet in its infancy, the author of this book may perhaps be excused for mixing up clear-seeing with clear-hearing. Clairaudience is the name given to the latter; but if I am not mistaken, the term clairvoyance is generic, and embraces all modes of cognition transcending our ordinary five senses. A mere presentiment or foreboding may be regarded as incipient clairvoyance. From a vague presentiment to a clear sight or hearing is a gradual step.* The following is from my own experience, and is one of a million of like occurrences. My father, physically a powerful man, who never was sick, went to America from Germany in 1841. My mother, myself and a brother remained in the old country. When my father was gone about three months, I awoke in the middle of the night weeping and sobbing bitterly. "O, mother," cried the four-year-old boy, "father is dead, I saw him being carried out of the room by some men." My father, who had been especially attached to me, had actually died in New Orleans from yellow fever, then raging epidemically there. Now, the mystery of such clairvoyance disappears, when we find out that there are thought-waves as well as sound-waves

* See *The Debatable Land*, by R. D. Owen, and *The Night-Side of Nature*, by Mrs. Crowe.

and waves of light. Telepathy is just as natural as telegraphy.

"It may seem rather late in the day to refer to the proceedings of the British Association, but it will be a long time before it can be too late to ponder the remarkable address given by Professor Lodge as President of its Mathematical and Physical Section. That address turned upon something which he called a *fact*, connected with a subject to which he referred as one 'lying by the roadside,' 'beyond the pale of scientific orthodoxy'—'a rather ill-favored and disreputable looking stranger,' but 'not *all* scamp,' he says, whose present condition, indeed, is 'as much due to our long-continued neglect' as anything else.

"What, then, is the *fact*—the strange, uncanny fact—which this scientific master in Israel thinks should be pressed upon the attention of these wonderfully clever people? We state it in his own words:

"'There is the question whether it has or has not been established by direct experiment that a method of communication exists between mind and mind irrespective of the ordinary channels of consciousness and the known organs of sense, and if so, what is the process.' 'Is it possible that an idea can be transferred from one person to another by a process such as we have not yet grown accustomed to, and know practically nothing about? In this case I have *evidence*. I assert that I have seen it done, and am perfectly convinced of the fact.'

It ought to interest every one to note what has been happening with regard to this fact. 'The orthodoxy of science' has scoffed at it. Nay, in the past, keen-sighted and accomplished men have been ruined and hounded

into their graves because of it. And now, here stands this chosen man of Science doing vicarious penance, the just for the unjust, to bring these scientific sinners to repentance. Such a lesson! and, even now, this brave and honest man has to say that the territory occupied by this wonderful fact 'seems to be inhabited mainly by savages, many of them, *so far as we can judge from a distance*, given to gross superstition.' Yes; judged 'from a distance.' But why 'at a distance'? Whose fault is it that God's pioneers look like 'savages'? It is good to see this prominent man of science rebuke the stupid scientific orthodoxy of the majority who, in this matter, are so much to blame. There are the facts, he says, but 'the Orthodox man shuts his ears.' He says:

"I doubt if one of the recognized scientific societies would receive a paper on the subject. What I wish is to signalize a danger—which I believe to be actual and serious—that investigation in this and cognate subjects may be checked and hampered by active hostility to these researches on the part of the majority of scientific men, and a determined opposition to the reception of discussion of evidence.' 'For a corporate body of men of science, inheritors of the hard-won tradition of free and fearless inquiry into the facts of nature untrammelled by prejudice, for any such body to decline to receive evidence laboriously attained and discreetly and inoffensively presented by observers of accepted competency in other branches, would be, if ever actually done and persisted in, a terrible throwing away of their prerogative, and an imitation of the errors of a school of thought against which the struggle was at one time severe.'

"It is immensely instructive. Even the foremost men (whose business it is to find the facts and deal with them)

shirk these unfamiliar but enormously important matters—for fear of losing caste, or dreading the loss of influence, or fearing persecution from the profession and from ‘society.’ Oh! that evil spirit of persecution—that odious readiness to punish a man for being too much of a truthseeker! How hateful it is everywhere!

“The man of science, says Professor Lodge, ought to be open and receptive; the last man to use the ignorant word ‘impossible.’

“‘Our ancestors fought hard and suffered much for the privilege of free and open inquiry, for the right of conducting investigation untrammelled by prejudice and foregone conclusions, and they were ready to examine into any phenomenon which presented itself. . . . It would be a great pity if a too absorbed attention to what has already been acquired, and to the fringe of territory lying immediately adjacent thereto, were to end in our losing the power of raising our eyes and receiving evidence of a totally fresh kind, of perceiving the existence of regions into which the same processes of inquiry as had proved so fruitful might be extended, with results at present incalculable and perhaps wholly unexpected. I, myself, think that the ordinary processes of observation and experiment are establishing the existence of such a region; that in fact they have already established the truth of some phenomena not at present contemplated by science, and to which the orthodox man shuts his ears.’”

“‘It is no use theorizing, it is unwise to decline to examine phenomena because we feel too sure of their impossibility. We ought to know the universe very thoroughly and completely before we take up that attitude.’”

“‘What we know is as nothing to that which remains to

be known. This is sometimes said as a truism; sometimes it is half-doubted. To me it seems the most literal truth, and that if we narrow our view to already half-conquered territory only, we shall be false to the men who won our freedom, and treasonable to the highest claims of science.' 'I care not what the end may be. I do care that the inquiry shall be conducted by us, and that we shall be free from the disgrace of jogging along accustomed roads, leaving to isolated laborers the work, the ridicule, and the gratification, of unfolding a new region to unwilling eyes.'

It is too early yet to attempt any explanation of the marvelous fact—that mind and mind can communicate without physical contact, sight or speech—but our professor goes further in referring to one explanation, which, however, is not new. He reminds us that there is 'a gap in our knowledge between the conscious idea of a motion and the liberation of muscular energy needed to accomplish it:' and then suggests that the act of will might of itself, and without contact, move an external object. How can a volition move a muscle? We are so used to it that we need to make an effort to see the gap: but the gap is broad, and it seems impossible to bridge it. If, then, the mind or an act of will can move a muscle, why might it not move, say, a book five feet off? The only difference may be that we have learnt to do the one but have still to learn how to do the other. But, as to the influencing of one brain by another, our professor, in reminding us how familiar we all are with communication between mind and mind by means of waves of motion in the air, which produce sound, says that we can imagine other waves, in a more subtle atmosphere, which might produce and reproduce *thoughts*. It is, indeed, perfectly conceivable. We

have only to think of an extremely subtle telephone, acting in an atmosphere, ether, or electricity of its own. To the majority that will appear monstrous : but, as Professor Lodge says :

“ At first, things always look mysterious. A comet, lightning, the aurora, the rainbow—all strange anomalous mysterious apparitions. But scrutinized in the dry light of science, their relationship with other better known things becomes apparent. They cease to be anomalous ; and, though a certain mystery necessarily remains, it is no more a property peculiar to them.’

“ So we everywhere see advance, from the mysterious to the commonplace—from the so-called “ impossible ” to the actually familiar. Once tabooed subjects are now ‘ taken under the wing of science after long ridicule and contempt ’ : ‘ facts so strange that they have often been called miraculous are now no longer regarded as entirely incredible ’ : ‘ the possibilities of the universe are infinite.’ So, at last, says the official mouthpiece of mathematics and physical science—thanks to the superb pioneers to whom our professor playfully alludes as the uncanny ‘ savages ’ and ‘ scamps ’—angel revealers in disguise.

“ One inference we cannot pass over :

“ ‘ It is sometimes objected,’ says Professor Lodge, ‘ that, granting thought-transference or telepathy to be a fact, it belongs more especially to lower forms of life, and that as the cerebral hemispheres develop we become independent of it ; that what we notice is the relic of a decaying faculty, not the germ of a new and fruitful sense ; and that progress is not to be made by studying or attending to it. It may be that it *is* an immature mode of communication, adapted to lower stages of consciousness than ours, but how much can we not learn by studying

immature stages! As well might the objection be urged against a study of embryology. It may, on the other hand, as W. F. Barret has suggested, be an indication of a higher mode of communication, which shall survive our temporary connection with ordinary matter.'

"What more likely? But what follows? This follows: that we have here the very clew we want to the unseen man. This subtle, penetrating, forceful, independent inner self which moves the body, and orders about other bodies, and acts apart from the body—why should it not survive the always perishing and changing body? It seems so reasonable: and it will certainly be a delightful and almost amusing *dénouement* if the demonstration of the immortality of the soul proceeds, not from the church, but from the laboratory, or from a section of the British Association: if not the priest, but the dreaded 'materialist,' introduces us to spirits, after all."*

Clairvoyance may exist spontaneously or may be induced by mesmeric passes. The reader is referred to the works of the great modern Seer, A. J. Davis, especially to his elucidation of induced clairvoyance in his *Nature's Divine Revelation*, pages 33 to 54, where the *modus operandi* is given. His Autobiography contains a minute description of his experience, when under the influence of an operator, and a diagram illustrating the process, page 204, *et seq.*

Clairvoyance may be used to detect crimes and criminals, and has been so employed. Carl du Prel reports thirty-four cases of such detections, authenticated in judicial proceedings.†

* From *The Coming Day*, London, England, quoted by *The Banner of Light* of Dec. 19, 1891.

† *Hypnotische Verbrechen*, by Dr. Carl du Prel.

There is a species of clairvoyance called Psychometry "A psychometrist is one who, by taking in his hand an object, will, in a few moments, be able to discover whence it came, what have been its surroundings during the past, the conditions under which it has existed, and also what are its component parts. A psychometrist will be able to minutely describe the appearance of an individual whose handwriting is placed before him; to delineate his characteristics, and to tell about the business life of that person. Thus a psychometrist may come *en rapport* with another individual merely by holding in his hand a piece of paper on which that other has written a few words, some article which he has handled, or a garment which he has worn."* For an exhaustive treatment of this subject, see Dr. J. R. Buchanan's *Manual of Psychometry*, Boston, 1889.

In passing, I may here call attention to the fact, that we are now in a position in which we can, with one single modification, accept as authentic, phenomena of clairvoyance or clairaudience recorded in the Bible. In I. Samuel, Chap. III., we read that the boy Samuel heard his name called in the night while asleep. There was only one person reposing in the same apartment. "And he ran unto Eli and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down." Again he hears his name called, presents himself to the high priest and is again told that he was not wanted. The sacred writer then remarks that Samuel did not yet know of such manifestations. When the young seer hears the voice for the third time, and rises again and comes to Eli, then "Eli perceived that the Lord

* The Banner of Light, of Feb. 25, 1893, page 6, See the Soul of Things, by William Denton, 3 volumes.

had called the child." The only reservation the new psychology has in regard to such cases is, that it understands by *the Lord*, not God Almighty, but a lesser human Intelligence. But this anticipates what will be more fully stated in the sequel.

CHAPTER XI.

PSYCHOLOGICAL CONTROL.

THE influence of one mind over another is a matter of daily experience. This influence is both conscious and unconscious, voluntary and involuntary. In teaching, training and moral persuasion in leading others, as in military expeditions, in political factions, and party tactics, the influence is consciously exerted. There is also an unconscious influence going out from us unto others, potent for good or evil. Just as some flowers exhale fragrance, and others diffuse a bad odor. Physicians are especially aware of the influence they exert over their patients in the ratio of the confidence they inspire. The degree in which the influence of one mind over another is exerted for good or ill, is according to the nature of the agent and of the recipient. The more positive the agent, the more potent the influence; the more passive or impressible the recipient, other things being equal, the greater the control. Who remembers not, in this connection, the power of a Napoleon I., and the commanding influence of other military geniuses! Or the fascinating spell of a great orator upon an audience! Men call it magnetism, and the expression is a happy one, though hitherto perhaps nothing more was meant by the word than a certain invisible, psychic influence, an influence that could not be more definitely defined; an

abstract something, or no-thing ; being conceived as pure mind. The new psychology has penetrated a little deeper into the arcana of nature and especially of human nature, and has discovered, as already indicated in preceding chapters, imponderable forces, more subtile than those known to the physiology of the day. Beyond the organic functions, beyond the blood, beyond the vital aura, beyond the nerves forming a galvanic battery, as it were, there are electric and magnetic forces ; beyond the electric and magnetic forces is the nerve aura, which is acted upon by a definite psychic force, and beyond this psychic force there is the source of all life, Spirit, itself, as stated in chapter iii an emanation of the Soul, the real entity.* A. J. Davis, in his *Stellar Key*, page 56, presents this scale as to the cosmos :

God (Pure Spirit),
 Ideas (Reason),
 Principles (Power),
 Laws (Force),
 Essences (Magnetism),
 Ethers (Electricity),
 Vapors (Atmosphere),
 Fluids (Water),
 Solids (Earth).

“There is a Psychic Ether, related to thought, as the luminiferous ether is to light. This may be regarded as the thought atmosphere of the universe. A thinking being in this atmosphere is a pulsating center of thought-waves, as a luminous body is of light. There is a state of mind and body known as sensitive, or impressible, in

* See Plate 4 A, in *Psychopathy*, by Dr. Rush.

which it receives impressions from other minds. This state may be normal, or induced by fatigue, disease, drugs, or arise in sleep. The facts of clairvoyance, trance, somnambulism and psychometry prove the existence of this ether, and are correlated to it." * I once more call attention to the descriptions of A. J. Davis in the works referred to in the preceding chapter. "Mesmerism is the combined influence of mind with the magnetic forces of the system, and has been usually employed to induce a state of clairvoyance, wherein a diagnosis of disease or description of distant places is received, and sometimes specific remedies prescribed. The state of coma, or external unconsciousness, or semi-consciousness is the result of a reversal of the magnetic current, either to or from the brain. The consciousness of the mesmerizer is placed immediately *en rapport* with the brain of the subject; he takes the magnetic and psychic currents under his own control, and connects them with his own consciousness or individuality instead of the individuality of the subject—as you would sever the connection of a telegraph wire in a certain direction and establish the current in another direction—the mesmerizer keeping the current of vitality, so that the system does not suffer a depletion of vitality. Any mind acting upon the nervous system of another through the brain, and having communication or sympathy with it, can keep up the current of vitality, not for a protracted period of time, but for a sufficient period to experiment in mesmeric science." †

The recently published *Rationale of Mesmerism*, by A. P. Sinnett, is an admirable, though concise treatise on this subject, presenting a historical view from Mesmer's

* Studies in Psychic Science, by Hudson Tuttle, page 5.

† Psychopathy, by Dr. Rush, pages 74 and 76.

re-discovery of this occult force in 1766, till the present day. Mesmerism has of late years been called Hypnotism. It is merely another name for the same thing. Sinnett, himself a mesmerizer, and a great student of occult forces, is an authority on the subject, while orthodox science is puzzled and has vague and crude theories about it. The reader can learn little from such sources as the *Encyclopædia Britannica*, or the work of Heidenhain, entitled *Animal Magnetism*. Lacking the facts or data furnished by the researches of psychological experts of the new school, they strain their minds for plausible theories, and their speculations are more misleading than profitable.

We have seen in Chapter II., that the human body or organism is an instrument formed and controlled by the spirit, just as a musical instrument is played upon by a musician. In this chapter we have learned that another spirit may use the instrument, during which the mental powers of the subject are in abeyance. There are spirits in the flesh and spirits out of the flesh. We now come to a very important revelation of the new psychology, which will solve for us a problem of the Bible that has, until recently, seemed insoluble in the light of the old mental philosophy.

CHAPTER XII.

INSPIRATION.

THE reader has learned in Chapter I. that a human being, on withdrawing from the outward fleshly body, is immediately invested with a spiritual body ; that, intellectually and morally, the liberated spirit remains the same being essentially, though a certain exaltation of the faculties takes place. If one has an exquisite painting in a cellar, where the atmosphere is dense and gloomy, the picture does not appear advantageously ; but if taken into the light and removed into a suitable locality, its beauties will be much better perceived. No more tethered to a material body and to a certain locality, the freed spirit can go where it pleases, and can act more freely in its own sphere, and in those lower spheres, whose dwellers are ministered to by the higher. A sphere is a condition, not a circle. To illustrate : Vicious characters on earth may be said to live in a different sphere from virtuous characters ; both may meet bodily, but there is a moral barrier between them. Another illustration : Poets live in a sphere of their own, and that noted prosaic mathematician, who after reading Milton's *Paradise Lost* exclaimed inquiringly : " What does it prove ? " certainly did not live in the poet's sphere. There are as many heavens as there are spheres or conditions.

The fact that character is not suddenly transformed by

the change called death, is in accordance with analogy : Nature makes no sudden leap or jump in organic evolution, much less in mental and moral growth. This fact, then, is in conformity with natural law, especially with the great law of development, of progressive evolution. A sudden transformation of the mental and moral nature would be a miracle, a miracle in the impossible sense of the term.

The other fact upon which I desire to lay stress here, is, that throughout the illimitable spiritual universe, the higher beings minister to the lower, as is very partially done in this lower sphere of earth-life, though it is enjoined in Scripture that "The strong ought to bear the infirmities of the weak." It is the Divine Law in all spiritual realms, and that is the meaning of the prayer : "Thy will be done on earth, as it is in Heaven." Even in this life philanthropists exert themselves to elevate the lowly, the undeveloped ; and great minds devote themselves to the noble task of ameliorating the condition of the toiling masses of the poor and oppressed. The ideal is realized in family life, wherein the strong do "bear the infirmities of the weak." It is therefore natural that the higher spirits should minister to the lower. Now, exalted spirits do, under certain favorable conditions, communicate thoughts and sentiments to spirits yet in the flesh. As a matter of fact, this is taking place to-day, and it has taken place in all ages ; pre-eminently at the commencement of a new era or dispensation in the spiritual evolution of mankind. As, for instance, at the advent of the introduction of the ethical element, through the Hebrews, into the ceremonial religion of antiquity, of which the Old Testament is a memorial ; and at the advent of Christianity, of which the New Testament is a record.

Before speaking of the *modus operandi* of inspiration let me state, once for all, the attitude of the spiritual philosophy in this great question, which hitherto was considered as belonging exclusively to the domain of theology. Theologians have various theories concerning inspiration. The spiritual philosophy does not advance theories, but facts ; *it knows, it does not surmise*. Even orthodox theologians teach that revelation, the product of inspiration is progressive, relative, adapted to the degree of development and power of comprehension of men in a given age. Thus, the prophetic writings are correctly regarded as higher in ethical and spiritual value than the books of Genesis, Exodus, Leviticus and Numbers ; while these portions of the Mosaic law are in turn an advance, a progressive step from gross idolatry. When we come to the New Testament, to the sublime teachings of Jesus, we stand on still higher ground of moral and spiritual culture. Yet, while admitting, and even teaching that revelation is progressive and relative, not absolute and final, theologians, with glaring inconsistency, declare that the New Testament is an absolute and final revelation. This is the doctrine of plenary inspiration, or infallibility, which the Catholic reposes in the Pope, and the Protestant confers upon the Bible. It is a monstrous error, and was the root of all religious persecution and intolerance of the past. The spiritual science declares that the divine method of human education is a uniform method, and that this method is a gradual progression in all departments of human attainments whatsoever. As no man, however high in mental and moral culture, may say : "Now I know all ; now I am morally perfect." So no class or race of men can declare rationally to be in possession of perfect truth, of final truth, of a complete system of revelation. The incarnated spirit is still a human being

indeed, and no more infallible than it was when incarnated in the fleshly tabernacle. What it teaches mortals through a medium, must be subjected to the same tests, as we apply to teachers yet in the flesh. There can be no ready-made truth inserted from an outside source into the human brain, to be accepted without examination as absolute truth. Truths are not "obtained," they must be "acquired." Whatever is given by inspiration must be mentally digested and assimilated. In this process of mental digestion the nutritive portions are admitted into the system, and the innutritious and deleterious portions are ejected. No more can spiritual science adopt a fixed creed than physical science. The moment either of the two sciences does adopt a fixed creed, it commits suicide. As the rays of the sun only then give light and heat when they reach the atmosphere of the earth, so must spiritual rays from above be refracted in the human mind. When the time comes for the child in school to take up a certain branch of study, the proper time and not before, then the experienced teacher introduces the new branch of study, and moreover, adapts his mode of instruction, the very terms he uses, to the comprehension of the child. The youth is ripe for still harder studies; and when approaching manhood, he will have given up the belief in the "man in the moon," and in other childish notions. Even so do wise spirits in higher realms await the proper time for the revelation of higher truths. Such a time is now on hand. "When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things."*

How a human brain can be made the instrument for another intelligence, was already briefly explained in the

* 1 Cor. xiii, 11.

preceding chapter. I shall now quote the statement of one who is constantly engaged in the beneficent work of instructing mortals through a sensitive or medium. Next, I shall find in the Bible examples constituting perfect parallels, thereby proving incontestably that inspiration did not cease with the New Testament, and that modern inspiration is, as to its *modus operandi*, exactly like the Biblical.

Mesmerism is the expression of the power of mind over mind, as exercised by Mesmer, the scientist, as we are pleased to call him, or the physician scientist, who discovered that the mind of a sensitive patient can be brought under the subjection of a more positive mind, and made to reflect the thought and desire of the operator in the expression and movement of the patient. Mesmerism has become known more thoroughly in these latter years than formerly. At first it was scoffed at, and denied by the leading physicians and scientists of the day, and, of course, by the people in general, who were unfamiliar with the occult laws of human life; but in the present age its power is recognized more or less by scientists and the mass of mankind.

Hypnotism seems to be only a new name given to mesmerism, meaning the exercise of the same power, that of the positive will-forces of a human being directed toward the mind of another human being. It is what we spirits and Spiritualists call psychology. And why called psychology? Because it is of the soul. It belongs to the realm of psychics more thoroughly, perhaps, than to the realm of physics, for, although physicians may claim that hypnotism is merely the exercise of the potential physical force directed by intelligent mind toward a sensitive subject, or a diseased patient, yet we of the higher life *know* that this magnetic power of the physical body is managed

and directed by an intelligent spirit, whether that spirit is inhabiting a mortal form as a mesmeric operator, or whether it is a spirit excarated who stands behind the mortal operator, and exercises his power of magnetic force and will upon his subject.

Hypnotism and mesmerism then, we claim to be one and the same force exercised upon human beings by positive minds, subjecting them to their will and desire, and making them conscious or unconscious, as the case may be. Some who are mesmerized (or hypnotized) are conscious of what they are made to do, but are unable to resist the power. Others are totally unconscious, and do not know what words they express, or what they do while under the influence of this occult force. The spirit-control of a medium is the exercise of this same psychological power, only the operator is in the unseen world, but is an intelligent mind, just the same as is the mesmeric operator, and this unseen intelligence directs his thought and magnetic force toward his medium, making the medium sensitive to his power and subjecting his or her brain to his will, so that it becomes a positive instrument in his hands, and is thus caused to reflect into external life the thoughts which he impresses upon it. Spirit-control, then, is the action of intelligent mind separated from a physical body upon another intelligent mind in the mortal flesh. Hypnotism or mesmerism is the exercise of intelligent mind that uses for its vehicle a physical form, and directs its power upon another intelligent mind encased in the material frame."*

Before citing examples from the Bible, it is well to point out that, as intimated in the above quotation, the recipient of spiritual communication is often in a

* Banner of Light, March 4, 1893, page 6.

trance, is entirely passive, uttering words of another. This may correspond to what theologians call verbal inspiration. Sometimes, however, only the ideas and thoughts are instilled into the mind of the medium, and the recipient, being in an exalted condition of heightened consciousness, all the mental and moral faculties glowing, as it were, under the influx of inspiration, supplies the language, clothing the given ideas with words.

Prophets and seers of old were thus inspired, their minds were "reflecting surfaces for the truths of heaven." Henry Ward Beecher, in a sermon on Inspiration, says (I quote from memory) that inspiration is not confined to the ancient prophets, seers and heroes; it is universal like sunshine, and that in a given case, it is not always possible, nor is it necessary, to separate the ideas imparted, from the medium's own ideas. Beecher illustrates this aptly by a steamship in motion, the motion being the resultant of several motive powers, as of steam and wind, etc., whereby it would be impossible to measure the respective quota of each toward the combined result.

In Smith's Dictionary of the Bible, Vol. III., page 2599, the prophetic trance is described as follows: "1st. The bodily senses were closed to external objects, as in deep sleep. 2d. The reflective and discursive faculty was still and inactive. 3d. The spiritual faculty (*Pneuma*) was awakened to the highest state of energy." On the same page in column *b* it is stated that the prophets had not, and could not have, a full knowledge of the import of their utterances. "They were the 'spokesmen' merely."

In the book of Numbers, chapters xxii.-xxiv. we are introduced to a trance speaker who declares over and over again that his speeches are not his own; that he is

not accountable for what he says ; that he is constrained to give verbal expression to the thoughts of another intelligence, whose mouth-piece he is. "Lo, I am come unto thee," he says to the King of Moab, "have I now any power at all to speak anything? the word that God putteth in my mouth, that shall I speak." * In the tenth chapter of Daniel, the prophet relates how he prepared himself by abstinence for a spiritual revelation. "Three whole weeks I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all. And in the four-and-twentieth day, etc., I lifted up mine eyes, and looked, and behold a man clothed in linen, etc. And I, Daniel, alone, saw the vision : for the men that were with me saw not the vision." Then the trance-state into which he fell is described : "And there remained no strength in me : for my comeliness was turned in me into corruption and I retained no strength," *i. e.*, his physical vitality left him and a deadly pallor supervened. "Yet heard I the voice of his words." He heard, not with the external, but with the inner spiritual sense of hearing. In chapter viii., on a similar occasion it is plainly stated, verse 18, "Now, as he was speaking with me, I fell into a deep sleep with my face toward the ground." In Zechariah, chapter iv. we read: "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And he said unto me, "What seest thou?" Here is a revelation in the form of a vision or allegorical representation, but the subject of prophetic visions and dreams would require special treatment, which cannot be undertaken in this mere outline of such phenomena.

In all cases where the prophet tells us that he *saw*, we

* Num. xii. 38.

are not to understand ordinary vision, as in Isaiah vi. 1; in Micah i. 1; in Hab. i. 1; in Acts x. 11; Rev. i. 12. But the special point I wish to call attention to, is the fact that in most cases of this kind the external senses are closed, and the ordinary normal activities of the mind are in abeyance.

Now, we have to-day, in the United States alone, hundreds of trance-speakers exhibiting precisely the same characteristics as those Biblical personages. Pre-eminent among them is Mrs. Cora L. V. Richmond in Chicago. This inspirational orator, told me that in her ordinary state she is not possessed of such knowledge as she gives expression to in the trance state. "I could not speak a single sentence in my normal state of mind." To Mr. L. C. Howe Mrs. Richmond said that though she has delivered innumerable discourses during the last thirty years, she has absolutely no remembrance of any of her utterances. All she does remember is the fact of having been on the platform. Another famous lady in this line is Mrs. R. S. Lillie, at present residing in Cincinnati. The author of this book was told, likewise personally, by Mrs. Lillie that her own mind has absolutely no part in her eloquent utterances. But entranced she is not, as it seems; for she declared to me that while her tongue utters the words given by the spirit who controls her, she can carry on a train of thoughts of her own. "When I utter an impromptu poem," she said to me, "I often wonder, after speaking a line, with what word the following line will end, so as 'to make it rhyme.' At the same time I can in my own mind think of other things; for instance, while speaking philosophically on high themes, I can critically examine the attire of the ladies in the audience; often, on looking at a dress of a lady, I reflect on

its shape and make, how it could be made over, and how I would trim it, if I had to fit it for my own wear." This is paralleled again in the Biblical characters. Elisha was a farmer and was in the act of plowing, when suddenly Elijah threw his mantle over him. Both were susceptible to spiritual influence. Not a line did either of them write; very likely they could not write at all. The prophet Amos was by occupation a cow-herd. "The words of Amos, who was among the herdmen of Tekoa." "I was no prophet; neither was I a prophet's son, but I was an herdman, and a gatherer of sycamores. And the Lord took me as I followed the flock and said unto me, Go, prophesy unto my people Israel."*

Thus the parallel is complete between the *modus operandi* of the inspiration of the prophets of old, and that of our modern, living, inspirational speakers.

* Amos, i. 1; vii. 14-25.

CHAPTER XIII.

"AS IT IS IN HEAVEN."

IN the preceding chapter I have called attention to the fact that in the present stage of human development on earth the divine injunction of universal benevolence is very partially observed. As a general rule, the strong do *not* "bear the infirmities of the weak." * Only here and there we see men and women engaged in "binding up the broken-hearted;" † in ministering to the unfortunate; the poor and the down-trodden; in trying to heal the moral diseases, generally called vice or crime, being the offspring largely of poverty and ignorance. Here and there we behold noble men and gentle women devoting their time and energy to the task of redeeming men from sin and degradation; but the majority of men are as yet selfishly engaged in taking advantage of their fellow-men in "*the struggle*" of mere existence. In the household alone, the ideal is realized, an ideal yet to be realized universally by the human race on earth. Hence the prayer: "Thy will be done on earth, as it is in Heaven." ‡ It is not owing to ignorance of the divine law that men at present are not united in co-operating with each other; that those who are mighty in intellect and influence do not, as a rule, devote their energies to elevate the lowly and oppressed; for it is plainly stated: "Whosoever

* Romans, xv. 1.

† Isaiah, lxi. 1.

‡ Matt. vi. 10.

would become great among you, shall be your servant, and whosoever would be first among you, shall be servant of all.* In the sequel of this work the reason will be stated why hitherto this sublime commandment remained on the whole, a dead letter. For the present I merely wished to sketch a background for the picture I desire to draw of the ministrations of spirits in the higher realms of the unseen universe. Throughout this stupendous and illimitable universe the higher beings do serve the lower.

Imagine a high mountain, and men climbing up on all sides round about; some are just beginning to ascend, being yet at the base; others are a little way up; still others have climbed higher; so that all parts of the mountain are occupied by men in every possible degree of altitude. Now, imagine further, that those at the base, who are just beginning to climb, are helped by those immediately above them; the latter being helped in turn by the next higher grade, and so on, up to the highest on top; those above reaching down helping hands to those below; all being ministered to, and all being engaged in ministering. The higher one has ascended, the greater his power to assist others, and in the exercise of this power consists the advancement of all who climb the mountain. He who has risen above others has acquired more power, a greater momentum; but he does not use this power to push others down, he uses it to help them up; not self-assertion, but self-surrender is his attitude. Instead of striving selfishly to ascend higher, ignoring the needs of those toiling below him, he forgets self, and devotes his energies to help others. Yet, this very self-forgetfulness is his progress, his advancement, and, though he did not seek it directly, he finds it indirectly, as a

* Mark x. 43, 44.

reward, as it were, for not seeking. "For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it."* The Pharisee, literally "*the Separated*," who separates himself from his fellow-men whom he regards as sinners, lifting up his skirt, so as not to touch them that he might not become polluted, is himself polluted by mean self-conceit and egotism. The healthy need no physician; the sick need healing; virtuous men should seek to reclaim sinners, the righteous should try to redeem the wicked from their self-destroying course. "As it is in Heaven." Let the reader now apply the foregoing illustration to the higher life, wherein God's divine injunction of "Love ye one another!" is fulfilled, in universal, spiritual and angelic ministration.

If the old conception of the future state were true, namely, that good men and women immediately after death are transferred to that kind of heavenly bliss which consists of singing the praises of God with golden harps in their hands, what aid could they render to their unfortunate fellow-men whom death introduces into a higher life for which they are not prepared, or which reveals their moral diseases or deformities? Who should receive and care for the children arriving daily on the heavenly shores? Singing the praises of God is proper enough at proper times, but even down here on earth we certainly would regard with indignation the act of so-called worship that would consist of praying and singing, in the midst of human suffering, mishap, disaster, and other perils, where help is needed most urgently. Most, I should say all, sensible persons would find this sort of divine worship blasphemy. Suppose a great disaster, say a

* Matt. xvi., 25.

shipwreck to occur, and the shipwrecked sufferers, half starved, sick and bereaved, were to be set on shore, and no one to care for them; all that could render aid being engaged in idly singing "the praises of God!" Now what is to be noted here is this: that just such shipwrecked persons arrive on the shores of the spirit world daily and hourly; unfortunate men, women and helpless children, that need help, sympathy and guidance. "O, it's the angels that help them," some will exclaim. Most assuredly, gentle readers, it is the angels. But not the winged creatures of your imagination. Nay, the very men and women whom you have supposed sitting upon thrones, with crowns on their heads, golden harps in their hands, shouting hymns, these are the ministering angels that help their fellow-men. This is their worship; this the homage they pay to our Heavenly Father; they worship by doing the Father's will. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." * Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or athirst, and gave thee drink? and when saw we thee a stranger, and took thee in? or naked, and clothed thee? and when saw we thee sick, or in prison and came unto thee? And the King shall answer and say unto them, Verily I say unto

* Matt. vii. 21-22.

you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." *

As said above, helping the unfortunate is a means of advancement. Self-seeking is retrogression; is indeed finding the lower, but it is losing the higher. And "what shall it profit a man if he gain the whole world, and lose his own soul?" † As to the need of ministration, let the reader consider for a moment what sort of people are daily born into the higher life! Some entirely absorbed in material pursuits, never giving a thought to anything else, being of the earth, earthy. Having starved, as it were, the spirit within, they arrive in the spirit world as veritable paupers. Or go a step farther down the scale of human evolution and contemplate the fate of those who have perverted their nature, who are guilty of crimes committed against self or against others. Now, what will be their condition when they unmask, for at death all are unmasked. Shame, bitter remorse, despair seizes them. Here are diseased wretches that need healing, sympathy, loving hearts that will show them the way out of their darkened condition. Who would not throw himself into the arms of one's own mother, and say: "O mother, I am miserable; I come to thee for succor; comfort thou me; thou on whose bosom I nestled when a babe!" "As one whom his mother comforteth." ‡ For "Can a woman forget her child, that she should not have compassion on the son of her womb?" § The transfigured mother who had passed to the higher life before her wayward son, is not a stranger to him; she has attended and watched over him even more tenderly and affectionately since her translation; she knows all about him, and the son,

* Matt. xxv. 34-40.

† Isaiah lxvi. 13.

‡ Mark. viii. 36.

§ Isaiah xlix. 15.

morally diseased, is safe in the hands of such a nurse. This touches upon the subject of Guardian Spirits, on which I cannot dilate in these outlines. Perhaps in another book that I may write, I shall present these details, so interesting and instructive. For the present it must suffice to remark, that there are innumerable bands of spirits engaged in this missionary work of the good Samaritan.*

"The variety of states after death is greater, if possible, than the variety of human lives upon this earth."† "It takes all sorts of people to make a world," is as applicable to the spiritual sphere of existence as to earth-life. How sublime the divine dispensations of Providence, whereby, throughout the spiritual realms of immensity, the higher minister unto the lower, these higher being ministered to in turn by beings still higher, and these by still higher, celestial beings, in the hierarchy of the Kingdom of God above. Oh, may God's will be done on earth "*As it is in Heaven.*"

* Luke x. 33.

† Esoteric Buddhism, by A. P. Sinnett, page 165.

CHAPTER XIV.

RETRIBUTION.

THERE is patience required on the part of the reader in the perusal of this work. The subject is stupendous, all-important, and all-comprehensive ; dealing, as it does, with the whole problem of human existence. Many points can only be alluded to, or briefly touched upon in a synoptical treatise like this. There will probably start up in the reader's mind many queries, if not objections, which I hope will find an answer in the sequel ; or hints and suggestions will be given by which the unbiased reader will himself find his way out of perplexity. A calm perusal of these facts is requisite, as well as a disregard of traditional notions with which they seem to conflict. What we want to get at, is truth. There can be no useful errors ; there are no harmful truths. "Let the dead bury their dead." * I write not for those who are prejudiced ; I know that comparatively few minds are prepared for receiving new ideas. Men love fixed creeds, not only in theology, but in science likewise. One of the greatest pains to human nature is the pain of a new idea. It is, as common people say, so "upsetting ;" it makes you think that, after all, your favorite notions may be wrong, your firmest beliefs ill-founded ; it is certain that till now there was no place allotted in your mind to the new and startling inhabitant,

* Matt. viii., 22.

and now that it has conquered an entrance, you do not at once see which of your old ideas it will or will not turn out, with which of them it can be reconciled, and with which it is at essential enmity.

"Naturally, therefore, common men hate a new idea, and are disposed more or less to ill-treat the original man who brings it. Even nations with long habits of discussion are intolerant enough."* The most enlightened nation on the face of the globe, the ancient Greeks, had not patience enough to listen calmly to the novel views of Socrates. The greatest moral genius the world has seen was crucified between two thieves. May I here call attention to a little book that ought to be read by every fair-minded man and woman : *John Stuart Mill's Essay on Liberty*.

Modern physical science has given us novelties enough : why should we not be ready to accept new and higher truths in psychic science ? If men had been mistaken in regard to the material universe ; if modern astronomy and biology have created for us a new heaven and a new earth ; why should we be reluctant to accept new views in regard to the moral or spiritual universe ?

Without endorsing the main thesis of Mr. Fiske's essay on *The Christ of Dogma*, I take the liberty to quote his remarks concerning ancient views of the world. "In the Jewish theory the universe is like a sort of three-story house. The flat earth rests upon the waters, and under the earth's surface is the land of graves, called Sheol, where after death the souls of all men go, the righteous as well as the wicked, for the Jew had not arrived at the doctrine of heaven and hell. The Hebrew Sheol corresponds strictly to the Greek Hades, before the notions of

* *Physics and Politics*, by W. Bagehot, page 163.

Elysium and Tartarus were added to it—a land peopled with flitting shadows suffering no torment, but experiencing no pleasure, like those whom Dante met in one of the upper circles of his *Inferno*. Sheol is the first story of the cosmic house; the earth is the second. Above the earth is the firmament or sky, which, according to the book of Genesis, (chapter. i.) is a vast plate hammered out by the Gods, and supports a great ocean like that upon which the earth rests. Rain is caused by the opening of little windows or trap-doors in the firmament, through which pour the waters of this upper ocean. Upon this water rests the land of heaven, where Jehovah reigns, surrounded by hosts of angels. To this blessed land two only of the human race had ever been admitted—Enoch and Elijah, the latter of whom had ascended in a chariot of fire, and was destined to return to earth as the herald and forerunner of the Messiah. Heaven forms the third story of the cosmic house. Between the firmament and the earth is the air.”*

As contracted as the universe was conceived, were the views concerning the Deity. God was a kind of magnified man, says Matthew Arnold. “I remember distinctly,” writes Mr. Fiske, “the conception which I had formed when five years of age. I imagined a narrow office just over the zenith, with a tall standing desk running lengthwise, upon which lay several open ledgers bound in coarse leather. There was no roof over this office, and the walls rose scarcely five feet from the floor, so that a person standing at the desk could look out upon the whole world. There were two persons at the desk, and one of them—a tall, slender man, of aquiline features, wearing spectacles, with a pen in his hand and another behind his

* *The Unseen Universe*, by John Fiske, page 104.

ear—was God. The other, whose appearance I do not distinctly recall, was an attendant angel. Both were diligently watching the deeds of men and recording them in the ledgers. To my infant mind this picture was not grotesque, but ineffably solemn, and the fact that all my words and acts were thus written down to confront me at the day of judgment, seemed naturally a matter of grave concern."*

Probably a good many men and women have no higher conception of the divine mode of administering justice than Mr. Fiske had when a child of five.

Commensurate with the ancient views of the universe and the Deity, were the views of retribution. There was one heaven to which all orthodox believers were admitted, and, correspondingly, there was one hell to which all unbelievers and wicked people were consigned. While "by the very nature of the system described there are infinite varieties of well-being in Devachan (heaven) suited to the infinite varieties of merit in mankind. If 'the next world' really were the objective heaven, which ordinary theology preaches, there would be endless injustice and inaccuracy in its operation. People, to begin with, would be either admitted or excluded, and the differences of favor shown to different guests within the all-favored region would not sufficiently provide for differences of merit in this life."†

Has not the prophet of old already said: "For my thoughts are not your thoughts, neither are your ways my ways; saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."‡

* The Idea of God, etc., by John Fiske, page 116.

† Esoteric Buddhism, by A. P. Sinnett, page 140.

‡ Isaiah, lv. 8-9.

Now, the new spiritual heavens are to be expected to be *at least* as great an improvement as the new material heavens are, as contrasted with former notions. "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"* The "carpenter theory" of creation has been supplanted by the natural process of evolution, whereby the divine agency is not excluded. No one excludes the inventive human mind from a machine, however ingenious and automatic it may be. Nay, the more exquisite the mechanism of any machine, the more we admire the mind that invented it. Some unphilosophical minds, however, imagine that the moment we find out *how* a thing is done, we can dispense with God. "It is all nature; it is mere natural law," is an expression often used by men. But a law is only a method, not a cause.

If now the reader will turn again to chapter 1, he will find there the true system of retribution outlined, and his own sagacity will infer the fuller details. He must not exclude the Deity, because the system is natural, and analogous to human wisdom in educational methods. Mr. Herbert Spencer's book on *Education* has the great merit of pointing out the incongruity between a child's failure in completing a task and a barbarous cowhiding. The irrelevant punishment leaves the task unfinished and has a very demoralizing effect upon the young offender. The natural discipline he suggests is simply to compel the child to finish the work somehow. The irksomeness of doing so, will hardly be resented by the child and will serve as warning. It is some years ago that I read Mr. Spencer's *Education*; but if I am not mistaken there is not a single instance suggested of either an arbitrary pen-

* John, iii. 12.

alty or reward. The child in doing what is its duty reaps the reward, and in neglecting duty it simply punishes itself; it is made to see by the wise teacher or parent the 'consequences' of its conduct. A thing to be done is not to be done because somebody commands it; but because it is necessary for the child's welfare and for the welfare of others. Not because it is forbidden by any authority, human or divine, should man avoid sin; but because sin is self-hurt; is a transgression of the laws of our being. This attitude is called by E. Von Hartmann *Autonomy*, while he calls the wrong attitude *Heteronomy*.^{*} Already the ancient philosopher Job exclaimed: "Look unto the heavens, and see; and behold the skies, which are higher than thou. If thou hast sinned what dost thou against him? If thou be righteous, what givest thou him? Or what receiveth he of thine hand."†

If we observe the laws of our bodily organization, our reward will be health and strength; if we transgress the sanitary laws, we punish ourselves, in sooner or later reaping the evil consequences of our transgression. Why should it be otherwise in regard to our moral or spiritual constitution? "Say ye of the righteous, that it shall be well with them; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the doing of his hands shall be given him."‡

I shall state in the next chapter how we can atone for our sins; for atone we must; that is, we ourselves, and no other. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."§

^{*} See Hartmann's great work: *Das Sittliche Bewusstsein*.

† Job, xxxv. 5-7.

‡ Isaiah, iii. 10-11.

§ Gal. vi. 7

CHAPTER XV.

REFORMATION.

WE have seen in Chapter II. that Involution precedes Evolution; that man descends from the angelic state to matter through involution, and ascends from matter to angelhood through spiritual evolution. "Through this long line of involution the Soul is making ready to experience a voluntary blindness of the celestial state, to experience voluntary forgetfulness. As a man preparing to descend into the water equips himself, shutting out the light of day, shutting out the wondrous sunshine and air, to the intent that he may find the pearl that is beneath the wave, so in putting on this outside armor of forgetfulness of the Angel, descending into the outward waters of the great sea of time, in being thus engulfed, the Soul is not only, as Soul, aware, but voluntarily puts aside the celestial state for the expression that is to be given through matter."* Man *must* eat of the tree of knowledge; man is not tempted by the devil; his carnal state involves temptation, that he may gain experience and return through overcoming, to the state of angelhood. This is the Incarnation, or if you will call it so, the "*Fall of Man.*"

"The perfectly unfolded soul is represented astrologically in the twelfth chapter of Revelations as a woman clothed

* The Soul, by Mrs. Richmond, page 22.

with the sun, in contrast to Adam and Eve, who were represented in the Garden of Eden as naked, signifying ignorance, though innocent; that is, in a state of moral infancy. Their adoption of clothing signified growth in knowledge through experience. Eve, though innocent and perfect in virgin beauty, wore no crown; chaste as marble, pure as ice, with beauty unsullied, she was still no queen, no conqueror. She is the representative of infantile innocence, but one to whom no one need apply for advice or instruction, as she has no knowledge of the world or its trials. While fair and pure, she was only a little child who could not serve as teacher, counselor or guide. Now gaze upon the other picture—a woman standing in regal glory, clothed with the sun, the moon beneath her feet, a crown of twelve stars upon her head; a woman with all the chastity that could be imagined as pertaining to the pure Edenic virgin, but chastity combined with all-commanding knowledge, intelligence united to purity, love married to wisdom. Between these two, a great gulf is fixed; but it is the Edenic woman who has developed into the radiant queen of the Apocalypse.”* At one time or another every human being must have succumbed; must have coped with temptation, must have learned the strength and power and guile of the evil propensities, of the passions, of appetite, selfishness, and animal malignity, in order eventually to triumph over all these, to put all beneath his conquering heel. Man is not a fallen creature in the sense of the current Christian theology; he is not inherently depraved, bears no hereditary taint from Adam. But man may pervert his nature; he can sink lower than brutes, as it were, because while the animal is protected by wholesome instincts, man can pervert his instincts;

* *Studies in Theosophy*, Colville, page 227.

and he who is destined to such ineffable greatness, has the fatal prerogative to sink so low. A. J. Davis, in a very remarkable essay on Individual and Social Culture, says: "There are three sources of evil. First, progenitive or hereditary misdirection; secondly, educational or sympathetic misdirection; thirdly, circumstantial or social misdirection. Man is an incarnated divinity, and therefore he is not intrinsically evil . . . though he may be bent or misdirected while in the twig state, and grow up crooked and despised by sensuous observers."* Man is born ignorant, and must work out his own salvation through overcoming self—the lower self. Mr. W. J. Colville says very aptly: "Churchmen have made a grave mistake in limiting probation to one lifetime, and in regarding as eternal the period which follows one life and precedes another. It is utterly impossible that a just God should make an eternity depend on our acts in one temporal life; but a temporary result ever follows a temporary cause."† Man must suffer the consequences of his misdeeds, just as he suffers the consequences of any violation of the laws of his lower physical nature. If he has transgressed the laws of health, he will have to bear the penalty, and no doctor can "*forgive him*," nor can another suffer for his transgression; he himself must atone for his sins; must by better obedience to law, reform his conduct and outgrow the evil. Spiritual maladies are curable exactly like physical maladies, with that difference: physical maladies may become incurable, spiritual maladies are never incurable; man has an eternity before him in which to reform and regenerate himself. Evil is negative, temporary, a mere shadow which will

* Great Harmonia, vol. ii., page 163.

† Studies in Theosophy, page 214.

be ultimately conquered by the light. Eternal hope, not eternal damnation is the divine dispensation. The Soul is not impelled by God to incarnate itself; it does so of its own free will, and accordingly, it presides over its own destiny under the divine dispensation. This is the Autonomy of the soul. It is the architect of its own fortune, carrying within the record of its deeds and misdeeds. No need for an outside, arbitrary Power to weigh in a balance its good and evil acts, or to keep a book of merit and demerit. The book of judgment is within, as the Kingdom of God is within. Hence Atonement, in the sense of appeasing or propitiating, is absurd, as God is not injured or offended or "*angry*." In sinning, we are not rebelling against the mandates of an Almighty King. What we do by sinning, is simply this: we are transgressing the laws of our being, which is self-injury, causing discord within, arresting or retarding our spiritual development. No Almighty Potentate can "*forgive*" sin, or issue a decree of amnesty or pardon. That would interfere with our progress, with our spiritual development. "Justice is the universal solvent, the sole interpreter of all the mysteries of existence. . . . It is often our duty to forgive others, because we are imperfect. God can never change His mind; He can never change His attitude toward His children. Being perfect, He can never become angry, and therefore He has nothing to forgive. God is never anything but infinite love and wisdom. It is *carnally* human to err; it is humanly divine to forgive; because when man forgives, he puts away his own error. It was once thought that in the thunder-clap God revealed His anger; the lightning flash was interpreted by the Romans as the fury of imperial Jove, but storms are now regarded as footprints of Divine Goodness. The true philosopher

sees only infinite love and wisdom in everything; all is good, even when incomprehensible. *

"All Nature is but Art unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And, spite of pride, in erring reason's spite,
One truth is clear, whatever is, is right." †

The old Calvinistic theology has formulated the dogma of "*Eternal damnation*." The new Spiritual Science announces the truth of "*Eternal Hope*" and eternal progression.

* Studies in Theosophy, by W. J. Colville, lecture xi.

† Pope's Essay on Man.

PART SECOND.

THE SOURCE.

CHAPTER XVI.

MODERN SPIRITUALISM.

THE movement called modern spiritualism began as lowly, as the one of nineteen hundred years ago, called Christianity. Christ was born in a stable; the Spiritualism of the nineteenth century was born in a village near Rochester, N.Y., in March, 1848. The teachings of Jesus were not fashionable in official circles; only "the common people heard him gladly." Though he taught publicly and performed miracles, very few of his brethren accepted his teachings, or believed that his miracles were wrought lawfully. When the reality of the miracles could not be denied, they were declared demoniacal, as the work of Satan or his emissaries. The *a priori* prejudice against the young, wondrous teacher was strong. Hailing not from the official center of learning and authority, but from an obscure, despised province, men exclaimed: "Can there any good thing come out of Nazareth?" Yet every one could convince himself of the truth by hearing the teachings and witnessing his miraculous power. "Come and see!" was said to one objector.* But prejudiced peo-

* John i. 46.

ple either refuse to look, or looking, they misconstrue the facts. When Galileo in 1609 discovered the moons of Jupiter through a telescope invented by himself, he was forthwith denounced as a heretic. "Come and see!" said he, "look for yourself!" But look they did not. It is easier to call names than to investigate. When the Carpenter of Nazareth had opened the eyes of a man who was blind from his birth, the ecclesiastical authorities of the Jewish church, seeing the popular sensation the miracle had created, forthwith ignored the marvelous cure by raising an irrelevant question, namely, "Is it not a desecration of the Sabbath to make a blind man see?" Thus the learned official authorities.* And when, after the death of Jesus, the new sect avowed and promulgated his teachings, these were declared to be mere foolishness by the learned of that age.† "But God hath chosen the foolish things of the world to confound the wise." ‡

It was never the learning, the fashionable education, that produced the prophets and seers of the world, though mere learning ranked very high in the estimation of men. To have official titles and occupy the front seats in the synagogue, keeping aloof from the ignorant and transgressors of the Law, seems to have been the ambition of even the disciples of Jesus, as is inferable from the following episode: "In that hour came the disciples unto Jesus, saying, Who then is greatest in the Kingdom of Heaven? And He called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall hum-

*John ix. 16.

† 1 Cor. i. 23.

‡ 1 Cor. i. 27.

ble himself as this little child, the same is the greatest in the Kingdom of Heaven." *

A recent writer, whose name I cannot ascertain, describes the fashionable culture of our age in these words: "Many a man educates himself in science for the practice of villainy. Scientific culture is often pursued for its own sake, without any thought of the added power acquired by its possessor to do good in the world. It is often arrogant and aristocratic. Scientific men are often as bigoted as theologians. They have never distinguished themselves as a class by any unqualified devotion to an unpopular reform. Like priest and Levite, they are every day passing indifferently by the claims of the wounded, neglecting the laboring classes, and joining hands with the great robber-chieftains who got rich by oppressing the poor. The application of science to manufacturing in the invention of machines for the production of everything that is made with the sole purpose of making money faster, is one of the most infamous and barbarous cruelties that ever cursed the world. When science becomes religious, and religion becomes scientific, what we glory in as civilization, will be known as the very climax of barbarism. Then men and women will think of the age that turned millions of men and women for the production of wealth into mere supplementary wheels and cogs in a great machine, in the same light as we do of the age that sustained the Inquisition and lit the fires of religious persecution."

Prophets and Reformers, men of intuition, original thinkers, are generally unpopular. To swim with the current is what is expected of prominent men. Jesus lived in obscurity; He was not famous; He was not in fashion; He created little stir even in His own native place. All his

* Matt. xviii. 1-4.

disciples forsook him when he paid the penalty for his originality. Peter, who was believed to be a rock of steadfastness, denied Him thrice. Nicodemus cautiously approaches the Master; he comes to Him in the night, under cover of darkness. Shall a ruler of the synagogue publicly avow himself an adherent of this unpopular Teacher? Nicodemus is a type of moral cowards, of men who love popularity more than the truth.

Modern Spiritualism is unpopular as yet, though it exercises indirectly a powerful influence upon the church; and ministers of all denominations are more or less influenced in their preaching by its facts. Henry Ward Beecher knew the truths of Spiritualism; Victor Hugo was a Spiritualist; Queen Victoria believes; Abraham Lincoln, like another King Saul, consulted mediums. No honest, persistent investigator ever failed to be convinced, and no one ever recanted. Spiritualism is the only means of redeeming atheistic materialists from hopeless pessimism. A scientist of the caliber of Alfred Russel Wallace, the co-worker of Darwin, is not so easily deluded, nor a man of the capacity of William Crookes, F. R. S., or Professor Zöllner of Germany; Professor de Morgan of England; Professor Robert Hare, the foremost chemist in the United States, Professor Mapes, Judge Edmunds, Prof. Henry Kiddle, A. B. Richmond, the acute criminal lawyer, and numerous other original thinkers in every civilized country of the globe. Within forty years Spiritualism has gained more adherents than Christianity had gained in the first five hundred years of its existence. It counts its followers by the millions, though, as yet, it has not become fashionable or popular. Men are ashamed to confess that they have been convinced by irrefutable evidence. Generally investigators begin as would-be exposers of

Spiritualism, and end by becoming zealous adherents. That is to say, investigators who are possessed by what Mr. Matthew Arnold calls "intellectual seriousness;" men who really seek the truth in single-minded earnestness; men, moreover, who have the courage of their opinions, a rare quality. There are to-day able men in all professions, notably in theology, who by investigation have come to the truth, who but hesitate to avow it, for fear of losing their positions, or because they have not enough courage or manliness to advocate an unpopular cause.

"I have for fifteen years investigated Spiritualism," said a popular Unitarian minister, "and I think there must be something in it." Societies of so-called "*Psychical Research*" have, after years of research, declared that "there is something in it, but we cannot explain it." No wonder, with their old method of research. The old bottles will not hold the new wine. Livingstone taught a negro how to use a spoon for eating soup. What was the surprise of the great traveler when the negro poured each spoonful of soup into the hollow of his hand and thus still ate his soup in the old way. "There is something in it," cry the members of the psychical research societies, "there is something in it; but we cannot explain it." We never expected you would. But the explanation is already here. If a society were appointed to investigate the sun, to find out whether the sun shines or not; and it is already day, and the flowers are open, and the birds are singing, and the world is moving on joyfully to its appointed task, and the society should say: 'Yes, something is true about the sun, but we do not know what it is,' the world would have a right to laugh and angels to pity." *

* Lecture by Mrs. Richmond, published in "The Progressive Thinker" of January 23, 1892.

The following list, compiled by *Light*, of London, England, shows the status of Spiritualism throughout the world.

TESTIMONY AS TO SPIRITUAL PHENOMENA.

The following is a list of some eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as psychical or spiritualistic:

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.S.A.; W. Crookes, Fellow and Gold Medalist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; Dr. Ashburner, Mr. Rutter, Dr. Herbert Mayo, F.R.S.; Professor de Morgan, sometime President of the Mathematical Society of London, etc., etc.

Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," etc.; Professors G.T. Fechner, Scheibner, and J. H. Fichte, of Wurzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U. S. A.; Dr. Robert Friese, of Breslau; M. Camille Flammarion, Astronomer, etc.

LITERATURE.—The Earl of Dunraven, T. A. Trollope, S. C. Hall, Gerald Massey, Sir R. Burton, Professor Cassal, LL. D.; Lord Brougham, Lord Lytton, Lord

Lyndhurst, Archbishop Whately, Dr. R. Chambers, F.R.S.E.; W. M. Thackeray, Nassau Senior, George Thompson, W. Howitt, Serjeant Cox, Mrs. Browning, Hon. Roden Noel, etc., etc.

Bishop Clarke, Rhode Island, U. S. A.; Darius Lyman, U. S. A.; Professor W. Denton, Professor Alex Wilder, Professor Hiram Corson, Professor George Bush, and twenty-four judges and ex-judges of the U.S. Courts; Victor Hugo, Baron and Baroness Von Way, W. Lloyd Garrison, U. S. A.; Hon. R. Dale Owen, U. S. A.; Hon. J. W. Edmonds, U. S. A.; Epes Sargent, Baron du Potet, Count A. de Gasparin, Baron L. de Guldenstubbe, etc., etc.

SOCIAL POSITION.—H.I.H. Nicholas, Duke of Leuchtenberg, H.M.S.H. the Prince of Solms, H.S.H. Prince Albrecht of Solms, H.S.H. Prince Emile of Sayn Wittgenstein, Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U. S. A. at the Court of Lisbon; M. Favre Clavairoz, late Consul-General of France at Trieste; the late Emperors of Russia and France; Presidents Thiers and Lincoln, etc., etc.

WHAT IS SAID OF SPIRITUAL PHENOMENA.

J. H. Fichte, the German Philosopher and Author.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

Professor de Morgan, President of the Mathematical Society of London.—“I am perfectly convinced that I have both seen and heard, in a manner which should

make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted revolutionize the whole frame of human opinion on many important matters."—Extract from a letter to A. Russel Wallace.

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months (this was written in 1858) had more striking evidences of that agency than those given in the work in question."

Professor Challis, the late Plumerian Professor of Astronomy at Cambridge.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

Professors Tornebohm and Edland, the Swedish Physicists.—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led, by the discovery of the cause of these, as it seems,

trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages." *Aftonblad* (Stockholm), October 30, 1879.

Professor Gregory, F.R.S.E. — "The essential question is this: what are the proofs of the agency of departed spirits? Although I cannot say that I feel yet the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Brougham. — "There is but one question I would ask the author: Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of skepticism I see a rain cloud, if it be no bigger than a man's hand — it is modern Spiritualism." Preface by Lord Brougham in *The Book of Nature*, by C. O. Groom Napier, F.C.S.

The London Dialectical Committee reported. — "1. That sounds of a varied character, apparently proceeding from articles of furniture, the floor and walls of the room, the vibrations accompanying which sounds are often distinctly perceptible to the touch, occur without being produced by muscular action of mechanical contrivance. 2. The movements of heavy bodies take place without me-

chanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

Cromwell F. Varley, F.R.S. — "Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly were soon after developed in my own family. . . . This led me to inquire and try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception." He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur, there is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer and member of the Academie Française. — "I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambule,' 'mediumic,' and others not yet explained by science, to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation — provided that his mind is not biased by preconceived opinions, nor

his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

Alfred Russel Wallace, D. C. L., LL. D.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and undisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism*.

Dr. Lockhart Robertson, — "The writer (*i. e.*, Dr. L. Robertson) can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact—as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain or fraud in

these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing any one by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

Nassau William, Senior.—"No one can doubt that phenomena like these (Phrenology, Homœopathy and Mesmerism) deserve to be observed, recorded and arranged; and whether we call by the name of Mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders and rash systematizers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that before the end of this century the wonders which perplex almost equally those who accept and those who reject modern Mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will pre-

pare us for the following statement made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add as a further tribute to the attainments and honors of Mr. Senior, that he was (by long inquiry and experience) a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorized the publication under initials of one of the striking incidents there given, which happened to a near and dear member of his family.

Baron Carl du Prel (Munich), in *Nord und Süd*.—"One thing is clear—that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this

world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human forms. (12) When these things become entirely visible, they show the human form and countenance. Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

The author of this work was as prejudiced against Spiritualism as the *enlightened* spirit of the age demands. Ridicule and contempt seemed the most fitting attitude toward it. He, too, swam with the current of the average opinion of educated men and women of our time. It was not till 1874 that he for the first time read a serious controversy on the subject. W. B. Carpenter of England tried to explain away all occult phenomena, when Alfred Russel Wallace wrote in the *Fortnightly Review* a powerful essay entitled *A Defense of Modern Spiritualism*, reprinted in the *Eclectic Magazine* of August and September, 1874. Absolute proofs, however, came only then when he earnestly sought them. There is perhaps not a single town in the United States, not to speak of other countries, where there are not residing Spiritualists, either organized in societies, or unavowed. Motives of secular self-interest keep men and women back from an open confession. Fear of ridicule and of expulsion from the church closes the lips of many. Few dare to brave public opinion. More homage is paid to Mrs. Grundy than to the august goddess of Truth.

Mrs. Cora L. V. Richmond, the greatest inspirational orator of America, gave expression to the following historical facts, in the Carnegie Music Hall of New York City, March 27th, 1892, on the forty-fourth anniversary of modern Spiritualism.

"When the baby was born, nobody knew what to call it. It had not been expected ; there had been no prophet to announce its coming, unless it was Mother Ann Lee, of the Shakers, and she was not an appointed prophet. No prediction had been made by seers or kings, and no wise men came up out of the east with gold, jewels and precious stones to lay at the feet of this new-born babe. As the child came into existence, men of science pressed their heads, and said, 'It is but another trick ; it has no existence !' Theologians came and heard the sounds, heard the voices through the messengers, heard the children speak beyond their years, and they said, 'It is another trick of Satan to lead men astray.' Finally men of science took a new turn and investigated the matter somewhat, saying, 'It is an undiscovered law of nature,' and stopped there. But the child grew. Some who professed to aid it, did so to obtain notoriety. But we passed through this age. . . . Spiritualism served as a vehicle for anything *but the one thing it came to announce.*

"Mr. Beecher is credited with having said : 'If a man of the age of forty years has not earned a home, then he might as well say his life is a failure, even though that man earned but a dollar a day.' Spiritualism has not any home ; it is forty-four years old ; it has not any church ; it is not accepted in the halls of science, as old as it is, but it has a home as vast as the heavens, and the hearts of humanity dwell therein. During all the while that Spiritualism has been here, everybody celebrates the anniversary of the advent of Spiritualism from the date when it came to them. Immortality has been demonstrated over and over again since man began to think. Religion has been in the world ever since man began to pray. Phenomena akin to those of Spiritualism have accom-

panied every religious outpouring the world has ever known. There are plenty of people in the world to-day, not professed spiritualists, who can reason you into or out of Spiritualism. There is a process of reasoning going on in the world that can take both sides of the question, and prove either side. All this is possible. The scientific method of demonstrating immortality from the time of Socrates to the present day is in a philosophical mist. Whenever you have received a message for the first time from a loved one whom you had mourned as dead, that is the beginning of your Spiritualism. You celebrate that day forever and ever in your hearts. The moment the space has been bridged over, that moment you begin to let in new light, whatever the atmosphere may have been: the medium through whom the first message came, that one is cherished in your heart of hearts forever. There is not a medium in the world at the present time who has not demonstrated the presence of somebody's loved ones who have gone before.

"Spiritualism is now beyond the period of being assaulted; it is now beyond the prophecy that said this child would not live, while science has taken a new light, and comes round to investigate Spiritualism by the door of psychic research. That is a door that leads to Spiritualism as well as any other, and no one ever ventured to question concerning the manifestations from the unseen realm without landing safe and sound in the very midst of Spiritualism. A great crop of physical healers, mind curers, faith curers, alleged Christian scientists, as well as Spiritual scientists, have sprung up from the seeds that Spiritualism sowed forty, thirty-two, twenty-five, twenty years ago. When Dr. J. R. Newton, the healer of the sick, was in New York City, twenty-five or thirty years ago,

Bishop Hughes was so startled by the numbers who went to the doctor to be healed, that the bishop gave a special dispensation to one of the priests of the city to heal the sick publicly. Why? For fear that Dr. Newton, the healer, might take away from the papal flock — since miracles in modern times are not denied by the Roman Church. Thousands of spiritual healers have been passing on from year to year manifesting their powers; but they having denounced spiritual healing, it would not do to call the thing by that name. So long as Spiritualism is the thing that the name represents, it will be called by that name in the world.

“No one more than ourselves can possibly respect the records of the past of the Spiritualism in the world; no one more than ourselves can know the strong foundation upon which these religions rested, and no one has greater reverence for the truth so recorded than ourselves. The time is now, and is more and more manifest, when theology will depend more upon Spiritualism to demonstrate the manifestations recorded in the Bible, than Spiritualism will depend upon theology. The time is coming when the theologian will have to turn to Spiritualism as his only refuge, and so show to the people these things to be true, that the materialist, the scoffer and the agnostic declare to be impossible. Can any one deny that the time was ripe for Spiritualism? Can any one say that the world was not in great hunger for this new manifestation of the bread of life? Without churches, schools, colleges or universities that train priests, *Spiritualism is the high-priest in the world to-day*. Spiritualism is the interpreter of the new science of life in man's nature.”*

“Both the Old and the New Testaments are full of

* The Banner of Light, of April 9, 1892.

Spiritualism, and Spiritualists alone can read the record with an enlightened belief. The hand that wrote upon the wall at Belshazzar's feast, and the three men unhurt in Nebuchadnezzar's fiery furnace, are for them actual facts which they need not explain away. St. Paul's language about 'spiritual gifts,' and 'trying the spirits,' is to them intelligible language, and the 'gift of tongues' a simple fact. When Christ cast out 'devils' or evil spirits, he really did so — not merely startled a madman into momentary quiescence; and the water changed into wine, as well as the bread and fishes continually renewed till five thousand men were fed, are credible as extreme manifestations of a power which is still daily at work among us."*

Though the Spiritual manifestations since 1874 have increased immeasurably in quantity as well as in quality, it is worth while for the reader to read the essay of A. R. Wallace, on account of the lucidity of style and comprehensiveness of treatment of the subject. It has been reprinted recently in a volume emanating from the pen of Mr. Wallace, entitled *Miracles and Modern Spiritualism*.

That we are undergoing a great crisis in religious thought, every thoughtful man and woman is aware. Our age is pregnant with great changes and reforms. "We have reached, religiously, politically, physically and spiritually, a certain point, which will develop, as we pass beyond it, very great changes, which will reveal that which has never been revealed to us before. The earth and its products have been steadily rising in the scale of being till the present, and that present is pregnant with great changes. . . . The established religions of the world are about to be swept away, and the fine

* A. R. Wallace, in *The Eclectic Magazine*, September, 1874, page 356.

gold of good that there is in them is to be revealed. Those which have enough to perpetuate themselves in the future will do so; those which have not, will become extinct. At certain periods or cycles in the world's history, great changes have taken place. It always has been so; it always, doubtless, will be so. As the earth has grown older, and man has become more mature, and the spirit has gathered to itself elements through which it can more perfectly express itself, you must expect that the changes that are upon you will be greater than all those that have preceded this time in the world's history. The present is the most momentous period, at least since the Christian era dawned, because it holds within itself so great an influx of spiritual truth which acts in religion, in philosophy, in all the arts and sciences with which you are engaged, that it is in one sense overturning the world, mentally and socially. Now, every effect has its cause. What is the cause of this? Why, your human minds and bodies unfold in correspondence with the growth of the earth. As you are passing through changes, so is the earth. Materially our planet has grown into that condition, as to be able to sustain our connection with those great spiritual truths that are finding manifestation through human bodies all over the land. The time was when these truths could not be uttered."*

"'You cannot bear them now,' was said of old. In these words we may find the clue to the late appearance of modern Spiritualism. Certain debasing superstitions had to disappear before the world was worthy of it. Why not sooner, long ago, centuries since? In reply one might suggest that the Atlantic has always been there, though thousands of years elapsed ere a Columbus ad-

* *Flashes of Light*, pages 343, 363.

ventured its passage. One might ask when the diurnal motion of the earth, when the circulation of the blood, when the fall of aërolites, were first accepted as truths by science." *

Spiritualism is unlike any religion extant, in that it requires no faith, no acceptance of any doctrines or propositions on mere authority. For its fundamental facts it has a solid basis of irrefutable evidence, evidence accessible to all, evidence of the senses; so that for the first time in the world's history, the humblest, the most illiterate human being can find out for himself those truths which hitherto were in the custody of priests. The only prerequisite for investigation is freedom from bias or preconception, honesty of purpose, and observance of the conditions which nature prescribes. Again it can be said as of old, but with more literal interpretation: "Seek and ye shall find; knock and it shall be opened unto you!" Again we can reply to those who exclaim: "Can there any good thing come out of Nazareth?" "*Come and see!*"

AIDS TO INVESTIGATORS.

Besides the works mentioned in the text, the following may be consulted:—

The Scientific Basis of Spiritualism. By Epes Sargent.
If a Man Die Shall He Live Again? By Alfred Russel Wallace. (A Lecture.)

Philosophy of Spiritual Intercourse. By A. J. Davis.
Researches in Spiritualism. By Wm. Crookes, F. R. S.

* The Debatable Land, by Robert Dale Owen, page 198.

- Transcendental Physics.* By Prof. Zoellner ; translated by C. C. Massey, of Lincoln's Inn, London, England.
- Is Materialisation True?* With eleven other lectures by Mrs. Cora L. V. Richmond.
- Materialized Apparitions: If not Beings from another Life, what are they?* By E. A. Brackett.
- Religion of Spiritualism: Its Phenomena and Philosophy.* By Rev. Samuel Watson, thirty-six years a Methodist minister.
- Unanswerable Logic.* By Thomas Gale Forster.
- What I saw at Cassadaga in 1888 ; together with a Review of the Seybert Commissioner's Preliminary Report.* By A. B. Richmond.
- Seers of the Ages.* By Dr. J. M. Peebles. Treats upon Ancient, Mediæval and Modern Spiritualism, tracing Spirit Phenomena through India, Egypt, Phœnicia, Syria, from the days of Christ to the present time.
- Nineteenth Century Miracles ; or, Spirits and Their Work in Every Country on Earth.* By Emma Hardinge Britten.
- Real Life in Spirit Land.* By Mrs. Maria M. King.
- The Next World Interviewed.* By Mrs. S. G. Horn.
- Strange Visitors.* By Mrs. S. G. Horn.
- Immortality and Our Employments Hereafter.* By Dr. J. M. Peebles.
- Spiritual Spheres* (Pamphlet). By Mrs. Cora L. V. Richmond.
- Solar and Spiritual Light* (Pamphlet). By Mrs. Cora L. V. Richmond.
- The Rationale of Spiritualism.* By Frederick F. Cook ; a paper read before the Chicago Philosophical Society.
- A Book Written by the Spirits of the So-called Dead.* Compiled and arranged by C. G. Helleberg.

The Modern Bethesda; or, The Gift of Healing, etc., being an account of the marvelous cures wrought by Dr. J. R. Newton.

The Psycho-Physiological Sciences and their Assailants. Being a response by Alfred Russel Wallace of England, LL. D., F. L. S., etc.; Prof. J. R. Buchanan, Darius Lyman, and Epes Sargent.

Flashes of Light from the Spirit World. By Allan Putnam; an exquisitely instructive book.

In Germany the profoundest writer is Carl du Prel, Ph. D. His important work, *Die Philosophie Der Mystik*, has been translated in England. All books of this kind may be had, as well as catalogues, of the Messrs. Colby & Rich, publishers, Boston, Mass.

Of the weekly papers published in this country, that are exponents of the Spiritual Philosophy, *The Banner of Light*, published at Boston, by the above-named publishers, ranks first as a pioneer, having been started in April, 1857, and continued uninterruptedly until now.

In Cincinnati *The Light of Truth*, also an excellent paper, is published, and in Chicago appears *The Progressive Thinker*.

The Carrier Dove, another weekly, published in San Francisco, is also a good paper.

Of extraordinary interest are the words of Andrew Jackson Davis, the great Seer of our Age, published by Messrs. Colby & Rich.

CHAPTER XVII.

PSEUDO-ENLIGHTENMENT.

WHERE there is much light, there is much shade. The unprecedented progress of modern physical science so dazzled scientific specialists, that metaphysics was looked upon with disdain, if not with contempt. The progress in physiology induced naturalists more and more to seek in the nervous system the explanation, if not the cause of mental phenomena. Though the more cautious thinkers were somewhat reserved concerning the connection between body and soul, there was, on the whole, a leaning towards the materialistic hypothesis. At any rate, lesser minds became more outspoken and decided in the tendency to adopt materialism. "Water is produced by the union of hydrogen and oxygen;" writes Professor Huxley, "we do not assume that a something called *aquosity* has entered; why then should it be assumed that besides protoplasm there is something in living beings called *vitality*?" Yet Huxley is not a materialist; he is an agnostic; but the average student is too impatient to halt between two opinions; and it must be confessed that language like the following is misleading to men not acquainted with the fundamental principles of philosophy or even psychology. Professor Huxley says: "The materialistic terminology is in every way to be preferred, for it connects thought with the other phenomena of the universe.

. Thus there can be little doubt that the further science advances, the more extensively and consistently will all the phenomena of nature be represented by materialistic formulæ and symbols."* From symbols to reality is an easy step. The average educated or mis-educated youth is about to emancipate himself from the religion in which he was brought up; he is apt to go from one extreme into another. The average physician, too, has little time for more profound psychological researches, so *he* adopts a theory which his experience seems to confirm every day. There is so much sound common-sense, as it were, in materials, that ordinary educated men and women easily become ensnared in it. Even scientific specialists are apt to forget that *common-sense* can no more penetrate into the deeper mysteries of nature than our eyes and ears.

The educated may *now* call the Copernican view of the universe common-sense. But we all know that common-sense had not discovered the true motion of the planets; nay, the discovery contradicted the senses, as well as what we call common-sense.

Materialism, even after it was disavowed by science as a suicidal theory, lingered long, and is lingering yet in the minds of educated men and women.

Now, what was and is the attitude of men of science in our age toward the more recondite phenomena of nature? Dazzled by the brilliant results of modern physical research; conscious of victories won in the arena of theological controversy, concerning astronomical matters and the age of the world, it was apparently assumed that the principal laws of nature were already discovered, so that additional new facts had only to be co-ordinated under,

* The Physical Basis of Life.

and classified with, the ready-made scientific categories; everything belonged either to one or the other pigeon-hole. If anything could not thus be co-ordinated or classified, it was declared to be impossible. Professor Tyndall in his address before the Birmingham and Midland Institute in 1877, endeavors to show that we are not justified in assuming a Soul in man; he says: "But to return to the hypothesis of a human soul, offered as an explanation or simplification of a series of obscure phenomena. Adequate reflection shows that instead of introducing light into our minds, it increases our darkness. You do not in this case *Explain the unknown in terms of the known, which, as stated above, is the method of science*, but you explain the unknown in terms of the more unknown. . . . From the side of science all that we are warranted in stating is that terror, hope, sensation, etc., are psychical phenomena produced by, or associated with, the molecular processes set up by waves of light in a previously prepared brain."* The words I put in italics express a great fallacy, and are extremely unscientific for a man of science.

"Mr. G. H. Lewes, who was not a scientific specialist, but a philosophical thinker, nevertheless fell into the same error: "*To reach the unknown we must pass through the avenues of the known*; we must not attempt to reach it through the unknown."† The italics are mine. Philosophy henceforth is with Lewes as with Herbert Spencer, a mere generalization of *known facts*. "The truths of Philosophy," writes Spencer, "bear the same relation to the highest scientific truths, that each of these bears to lowest scientific truths. As each widest generalization of

* The Eclectic Magazine, January 1878, page 73.

† History of Philosophy, vol. i., page xvii.

science comprehends and consolidates the narrower generalizations of its own division; so the generalizations of Philosophy comprehend and consolidate the widest generalizations of science. . . . Science is partially unified knowledge; Philosophy is completely unified knowledge." * This novel definition of Philosophy as the highest generalization of the facts of science is in accordance with the *Positive Philosophy* of Auguste Comte. Mr. Spencer is about to construct the philosophy of the *knowable*. He need not wait for any more new data in the domain of matter or in the province of mind. The *First Principles* are already ascertained. The materials are at hand for the erection of the temple of truth. Philosophy in the old sense of the word is doomed. Professor Bain speaks with disdain of metaphysics. Mr. Matthew Arnold casts his shafts of ridicule and contempt on metaphysical study, while he himself indulges in such definitions of religion as "the power, not ourselves, which makes for righteousness." How delightfully simple and unmetaphysical! Mr. Lewes is a follower of Comte. "Philosophy," says Lewes, "never will achieve its aims, because those aims lie beyond all human scope. The difficulty is impossibility. No progress can be made because no certainty is possible. To aspire to the knowledge of more than phenomena—their resemblances, co-existences and successions—is to aspire to transcend the inexorable limits of human faculty." †

"To influence persons in this frame of mind," says A. R. Wallace in his *A Defense of Modern Spiritualism*, "it is evident that *more* personal testimony to isolated facts is utterly useless. They have, to use the admirable

* *First Principles*, page 133, second edition.

† *History of Philosophy*, vol. i., page xii.

expression of Dr. Carpenter, no place in the existing fabric of their thought, into which such facts can be fitted."

This *a priori* fallacy underlies all the Biblical criticism of modern iconoclasts. Renan in France and Strauss in Germany endeavored to undermine the belief in the so-called supernatural, by which was meant all that is related in the Bible that does not fit into the pigeon-holes of modern scientific theories. The love of truth, however, impelled some eminent naturalists to declare, that we are not warranted to assume the *a priori* impossibility of miracles, since we do not as yet know all forces of nature. Consequently they affirmed that the question is solely one of evidence. Is the evidence in the Bible for the occurrence of marvelous facts sufficient? Certainly not. We cannot cross-examine the alleged witnesses; and since no such marvels occur in our time, where we could examine them in the light of modern science, we must reject the questionable and vague testimony that comes to us from ancient times of superstition. This attitude would be defensible, if there were not like occurrences at the present day. Nay, in every age and in all countries throughout the past there were here and there persons of peculiar nervous organization, sensitives, or mediums, as they are now called, who were possessed of abnormal powers. True, we do not to-day look upon them with awe, as being especially favored by God and commissioned to reveal His will. We interpret these powers more rationally as throwing light upon man's mental nature. But to ignore them as *a priori* impossible, or to refuse to witness the manifestations is utterly unscientific; it is going to the other extreme; it is to deprive ourselves of most valuable data for the definition of the human soul. To hold that the

miracle proves the doctrine, or that the performer of a miracle is divinely commissioned, is one thing; to deny the very possibility of a miracle is another.

The great mistake of the ancients consisted in regarding such powers as supernatural; our mistake consists in considering them as products of superstition, hallucination or deception. If any person to-day displays extraordinary healing powers, we say he is abnormally endowed with a gift that certainly deserves to be called *spiritual*, if used to alleviate human suffering.* But the ancients made the healer a priest, if not a chief and ruler. Mr. Herbert Spencer in his *Sociology* says: "A satisfactory distinction between priests and medicine-men is difficult to find. Both are concerned with supernatural agents." † Carl du Prel says in substance (I am unable now to find the passage): "In the middle ages persons who had mesmeric or mediumistic powers were regarded as being in league with the devil, as being sorcerers or witches, or as being possessed by evil spirits. The Church as well as the State authorities were bent to suppress and to punish all who manifested any abnormal faculties. Not only those were persecuted who used their powers to harm others, as can be done to-day by mesmerists, but innocent, inoffensive persons were visited by severe penalties, torture or capital punishment." "The witchcraft mania," says A. R. Wallace in a recent lecture, "which prevailed during the middle ages, grew in intensity and horror until it culminated in the 16th and 17th centuries, at which time 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

* See 1 Cor. xii., 9.

† *Sociology*, part vi., sec. 589.

accusers, were tortured and massacred in the belief that they held actual personal communication with Satan. The whole religious world was permeated with a belief in diabolism, so that any accusation was sufficient to cause a person once arrested as a witch or a wizard to be convicted. Some who visited the sick and healed them were accused of effecting cures by Satanic power and burned as witches. The result was that all having these peculiar gifts were exterminated out of the world, and naturally the phenomena occurring through their agency ceased to exist till a fresh crop, as it were, of these peculiarly gifted individuals had grown up."*

Mr. Lecky, in his important work on *The History of Rationalism in Europe*, says that this change of opinion (in our time) 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 sight and knowledge of the intellectual world." Du Prel applies to this subject the Darwinian principle of selection. "The result was," he says, "that the mediumistic faculties in men were suppressed by centuries of systematic extermination, so that in this indirect way only the normal faculties survived. Suppose all black sheep would be exterminated, the negative result would naturally

* "If A Man Die Shall He Live Again?" a lecture, pp. 4-5.

be the disappearance of dark-colored sheep, and the positive result would be that all sheep would be white. Or, suppose all white horses were destroyed, or all kinds of Indian corn that were of a dark-red color, or imagine any variety or sub-variety of plants or animals thus interfered with, the result would be similar. On the other hand, if man did not exterminate wild beasts, or injurious insects or weeds; or if he did not kill off sheep and cattle for food, the result would be an inordinate increase or multiplication of these beasts, insects, noxious plants, cattle and sheep. So with the decrease of witches, there vanished likewise the belief in witchcraft. The reaction from the horrors of persecution was naturally more confined to intellectual and humane persons. "They perceived that much of what was believed was certainly false; they too hastily concluded that there was no truth underlying. The moral result of this was," continues Du Prel, "a time of shallow enlightenment. With the lack of empirical evidence for the existence of supersensual powers, there vanished also the belief in the supersensual and the soil was prepared for materialism."

Mr. Lecky, himself the apostle of modern enlightenment, declares quite naïvely in the opening chapter of his work, that: "There is certainly no change in the history of the last 300 years more striking or suggestive of more curious inquiries, than that which has taken place in the estimate of the miraculous. At present, nearly all educated men receive an account of a miracle taking place in their own day, with an absolute and even derisive incredulity which dispenses with all examination of the evidence." *

* History of Rationalism in Europe, by W. E. H. Lecky, vol. I., page 27.

But not satisfied with this negative position, men of science and other literary persons often undertake to declaim against those who have by investigation acquired such knowledge ; thus proscribing an immense realm of psychic manifestations, just because they themselves happen to be utterly ignorant therein. The attitude of these *enlightened* critics is anything but scientific. Goethe characterizes this pseudo-enlightenment in *Faust*, where he puts into the mouth of Mephisto these words :

"Therein I recognize the learned man !
What ye don't touch, remains beyond your ken ;
What ye don't grasp, is hidden from your view ;
What ye don't see, ye hold to be untrue ;
What ye don't weigh, for you it has no weight ;
And counterfeit is all, whatever you don't rate."

Aye, "There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

CHAPTER XVIII.

THE PHENOMENA OF SPIRITUALISM.

"Now, concerning spiritual gifts, brethren," says St. Paul, "I would not have you ignorant. Now there are diversities of gifts, but the same Spirit. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge; to another faith (will-power); and to another gifts of healing; and to another workings of miracles; and to another prophecy; and to another discernings of spirits (mind-reading); to another diverse kinds of tongues (languages) and to another the interpretation of tongues." *

Biblical critics of the type of Strauss and Renan, have written a good deal of nonsense in regard to these spiritual gifts. Others, who had also eaten from the tree of knowledge of modern physical science were perplexed. Even theologians of rational proclivities were ready either to deny "miracles" altogether, or to adopt some new theory that would satisfy science and at the same time save the essence of the Bible. Already humiliated by many other concessions such as the six days of creation, and other geological and astronomical facts, the defenders of the Bible were ready for a compromise in the matter now under consideration. The words of Scripture had already proved to be so elastic, as to be capable of

* 1 Cor. xii., 1-10.

stretching, and even straining for the purpose of making the sense harmonize with modern scientific theories. M. Renan, whose influence upon the religious thought of our time is perhaps greater than that of Strauss, makes short work with miracles. "We will admit, therefore," he writes, "unhesitatingly, that acts which would now be considered traits of illusion or of hallucination, figured largely in the life of Jesus."* George Eliot, before she exerted her genius in giving to the world her incomparable novels, translated Strauss' *Life of Jesus* into English, and so introduced the great critic to the English-speaking races. "No matter," says Strauss, "how ample the evidence, even the testimony of eye-witnesses, we cannot believe a miracle, because it contradicts our experience."† But in another place in the same book the arch-infidel actually stumbles upon the true *rationale* of miracles without being aware of it. There is one and only one definition of a miracle, he says in substance, which is unassailable, namely the definition which understands by a miracle a phenomena wrought by a force or law not yet known to science. In that case, however, adds Strauss, the miracle loses its evidential value as a supernatural manifestation.‡ Exactly here lies the stumbling-block of Protestant theology, according to which miracles are the external evidences of Divine Revelation. It assumes 1st, that the New Testament revelation is final; 2d, that it was accompanied by miracles; 3d, that the miracles of the Old and New Testaments were the only genuine, lawful miracles in the world; 4th, that miracles ceased with the close of the Christian dispensation.

* *Life of Jesus*, Translation, New York edition, page 237.

† *Das Leben Jesu*, vierte Auflage, page 189.

‡ *Ibid*, page 190.

The Catholic Church, on the other hand, more consistently admits the possibility of miracles at any time, actually recording many in the life of the mediæval saints. Both, however, declare the revelation of the New Testament final and infallible. The older church vesting the infallibility in the Pope, the younger in the Bible. Both churches oppose modern spiritualism. The Catholic church disdains and rejects any miracle alleged to have occurred outside the pale of the Mother Church. If a miracle occurs within, it is all right; if one is reported outside, it is declared either to be fraud, or wrought by Satan or evil spirits. Protestantism, on the other hand, is compelled by its premises to deny modern or mediæval miracles. "I do not dispute the reality of this supernatural phenomena," said a Presbyterian clergyman to the author. The conversation had been about independent slate-writing, that is, writing obtained without human agency. "I do not deny that this is possible, on the contrary, I myself have conclusive evidence that such writing is actually obtained; but it is the work of Satan or evil spirits, seeking to seduce Christians by false revelations." On asking him to point out an instance of false revelation, he replied: "Your very attitude toward the word of God proves my assertion to be true; you select from the Bible what you like, and reject a good deal, whereas the book must be believed from cover to cover, from Genesis to Revelation." I will not weary the reader by recording my rejoinder. (See page 248.)

Before describing the phenomena, a few remarks must be devoted to those vague objections to spiritualism made by educated men and women in general, who are free from theologic bias. These simply reflect the spirit of the times. Men and women who can hardly listen to reports

of spiritual manifestations without scorn, or a smile of contempt for those who, as they allege, are so weak-minded as to be duped by *clever* mediums. They would do anything else rather than examine seriously and diligently the evidence at hand, or undertake to acquire conviction by personal investigation. "What! submit to such suspicious conditions? Why must the séance room be dark? the very condition for deception!" A little inquiry and thought would teach them that certain electrical sparks can only be seen in a darkened room; that in such subtle phenomena the vibrations of light are hindrances, just as the photographer excludes the light in his chemical manipulations, being only able to develop his pictures in a dark chamber. Every seed must be deposited in the dark soil in order to sprout. All living creatures are born out of darkness. Gestation proceeds in the dark.

"The discussion in the *Pall Mall Gazette* in 1868, and a considerable private correspondence, indicates that scientific men almost invariably assume, that in this inquiry they should be permitted, at the very outset, to impose conditions; and if, under such conditions, nothing happens, they consider it a proof of imposture or delusion. But they well know that, in all other branches of research, Nature, not they, determines the essential conditions, without a compliance with which, no experiment will succeed. These conditions have to be learnt by a patient questioning of nature, and they are different for each branch of science. How much more may they be expected to differ in an inquiry which deals with subtle forces of the nature of which the physicist is wholly and absolutely ignorant! To ask to be allowed to deal with these unknown phenomena as he has hitherto dealt

with known phenomena, is practically to prejudice the question, since it assumes that both are governed by the same laws." *

Darkness is not always a necessary condition at séances, many manifestations take place in broad daylight, as the reader will find out if he chooses to make inquiries. The author has received seven slates full of writings without human agency at Cassadaga in August, 1888, in broad daylight, with the sun shining fully into the séance room through the uncurtained windows.

Some people classify the phenomena with the tricks of jugglers. If they were familiar with spiritual manifestations and the circumstances attending them, they would certainly refrain from such a comparison. The juggler is a professional trickster; he boasts of his skill of deception; he admits it, and deception is his very stock-in-trade; he makes his arrangements, and brings his own apparatus; has his assistants or confederates; and is mostly sure of succeeding in his magic feats. The medium is seldom beforehand sure of success; for this depends on various subjective and objective conditions. Any apartment in any house whatever can be used for a séance, and the medium brings to the séance no apparatus of any kind, nor uses any confederates. If, however, unprincipled, mercenary mediums have been detected in fraud, it shows merely that there are black sheep in every fold. Let the reader consider that there are hundreds of thousands of private mediums, men and women in all ranks of society, who do not earn money, nor are seeking notoriety by being instrumental in the production of spiritual phenomena. If one has made any

* A Defence of Modern Spiritualism, by A. R. Wallace. Eclectic, Aug., 1874, page 145.

inquiries at all, one must have met a dozen private mediums in the retirement of family-life, before having witnessed the manifestations of professional mediums in public séances.

Three members of the author's family produce automatic writing, and are at times clairvoyant. Two others are also mediumistic, so that there happen to be six mediums in his own household, for he himself is strongly mediumistic.

This egotistic piece of information, is, I hope, excusable, if it be conceded for once, that the end sanctifies the means. It would certainly not have been inserted here, if it were not necessary to refute absolutely the jugglery hypothesis. Any one who wishes to comprehend how the Messrs. Maskelyne, and Cook, Dr. Lynn, or Herr Dobler perform some of their most curious feats, has only to read the lecture of Dr. George Sexton, M.D., M.A., LL.D., entitled *Mediums and Conjurers*.

No less a philosophical thinker than Edward von Hartmann, the author of *The Philosophy of the Unconscious*, committed the exquisite Irish bull of writing a book on Spiritualism, in order to prove that the phenomena are the sole product of the psychic power of mediums, at the same time informing his readers, *that he himself never once witnessed any of the phenomena of Spiritualism*.

*"Da ich selbst niemals einer Sitzung beigewohnt habe, so bin ich auch nicht in der Lage, mir über die Realität der fraglichen Erscheinungen ein Urtheil zu bilden."**

Yet he is noble and candid enough to refute the above-mentioned groundless objections respecting darkened séance rooms, alleged tricks of jugglery, and other accusations.†

* *Der Spiritismus*, page 16.

† *Ibid*, pages 8-10.

The German Philosopher is not the only thinker who undertakes to judge a subject of which he is ignorant. Many and many a writer descants in the magazines and journals of the day on Spiritualism without having sufficiently investigated it. What would be thought of a person utterly, or very superficially, versed in the science of electricity, who should presume to criticise adversely the theories of expert electricians, or to declare a product of the inventive genius of an Edison a humbug? We know that a man may be skilled and able in his own profession or line of pursuit, without any competency in other lines of human research. Evidently the only safe attitude for such a man is—silence. "I remember," says Sinnett, "when the phonograph was first invented, a scientific officer in the service of the Indian Government sent me an article he had written on the earliest accounts received of the instrument—to prove how the story must be a hoax, because the instrument described was scientifically impossible. He had worked out the times of vibrations required to reproduce the sounds and so on, and very intelligently argued that the alleged result was unattainable. But when the phonographs in due time were imported into India, he did not continue to say they were impossible, and that there must be a man shut up in each machine, even though there did not seem to be room. That last is the attitude of the self-complacent people who get over the difficulty about the causation of occult and spiritual phenomena by denying, in face of the palpable experience of thousands—in face of the testimony in shelvesful of books they do not read—that any such phenomena take place at all.*

"*Meteors or meteorolites were called by the ancients*

* The Occult World, by A. P. Sinnett, page 76.

the *Arrows of Jupiter*, with which expression they designated their cosmic origin, not yet having perfected their astronomy. A shower of meteoric stones, said to have even been foretold by the philosopher Anaxagoras, fell near Aigospotamos in 47 B. C., of which one stone, blackened by fire, survived yet in the lifetime of Pliny, so large that it could scarcely be removed in a wagon. The *lapidibus pluisset* is a current expression of the ancients. There is hardly a nation among savages that did not believe in stones that 'fall from heaven.' The traveler Pallas was informed by the Tartars in 1771, that such a stone was in their possession. It was deposited upon a flat slate-mountain at Njerim, near Krasnojarsk, and was venerated as sacred. In Vienna the stones of twenty-two meteoric showers of the past century were kept, among which was the meteorolite of Hradschin, weighing 39 kilograms, which fell on May 26th, 1751, into an arable field in the province of Agram, sinking deep into the ground. To this day there can be seen in the consistory, or diocese, the affidavits of witnesses as to the reality of the occurrence, because the learned men of Vienna regarded the belief in such fables an inexcusable weakness. Astronomy, it is true, had greatly advanced at that time, but must have been considered by them as finally complete; there was no place therein for meteorites. When accordingly the municipal authorities of Juliac and Barbaton sent to Paris a report of a shower of stones, that had occurred on July 29, 1790, the celebrated physicist, Bertholon, pitied the irrational public for giving credence to such popular clamor, as the thing is physically impossible. A genius of the caliber of Lavoisier expresses the suspicion that those stones, which really had been found hot, had been warmed artificially. Even an expert, the astron-

omer Laplace, laughed to scorn the belief in meteorites. Another astronomer, Arago, on hearing the report of Pictet, an eye-witness to another meteoric shower, only exclaimed: '*Nous en savons assez de fables pareilles.*' It was not till 1803, when near l'Aigle in Normandy, stones up to 18 pounds fell with roaring noise from a smoking cloud during five minutes, upon a territory four English miles in circumference, that people in Paris began to consider this matter seriously. Though this report was at first also ridiculed, and the enlightened newspapers found the report of the superstitious burgomaster, with which the latter troubled the government, a good joke. Two months after, however, the academician Biot was dispatched by the government, who visited the place and convinced himself of the truth. Notwithstanding, as late as 1819 when Chladini endorsed the belief, the learned scholars not only charged him with folly, but attacked his moral character. Chladini reports in his book on Meteorolites, 1819, that the unbelief of his time was yet so great, that most meteoric stones that had been preserved in public collections were thrown away, for fear of being laughed at, and regarded as superstitious, although it was conceded that the phenomenon was possible."

Du Prel, from whose work on *Die Monistische Seelenlehre* this interesting account of meteorites is translated, adduces in the introductory chapter of that book many more instances, showing the undue conservatism of the exponents of science. Du Prel calls it the "hereditary mistake of science." The circulation of the blood is said to have been discovered already in 1594 but, as this author proves from history, it was at first kept secret from fear of the Inquisition. When, however, there was nothing to fear any more from this quarter, the learned

laymen bitterly opposed Fra Paolo, the discoverer, all of them having been his antagonist for thirty years, with the exception of the subsequent convert, Zacharias Sylvius. Fra Paolo's whole life had been embittered, and his reputation as a practitioner defamed by bringing him into the repute of being a fool.* I believe it is Professor Bain who states somewhere in his *Logic* that when Harvey first announced the discovery of the circulation of the blood, most physicians in England that were over forty years of age, rejected the theory. Napoleon I. disbelieved in the fact that steam can be used as a motive power, but when on his voyage to Saint Helena, he actually saw a steamship in full motion pass by. "Napoleon, when apprised by Fulton of his discovery, at the Camp de Boulogne, commanded investigation of the matter by the Academy of Science. Thereupon this learned body proved, mathematically, that the thing is impossible as proposed, and called Fulton a visionary." †

As early as 1766 Anton Mesmer published a dissertation on the mysterious power now called by his name; yet it was not till 1831 that official science grudgingly recognized the discovery as a fact. Mr. Sinnett says: "A very ludicrous aspect is thus put, for students of mesmeric literature, on the ignorant conceit of the dominant majority, who were all the while denying the possibility of that which was actually occurring." ‡

A modern philosopher truly remarks: "That what mostly prevents men from discovering truth is not the false appearance under which things are viewed, nor is it directly the weakness of the intellect; it is the bias, the

* *Die Monistische Seelenlehre*, pages 14-17.

† *Ibid*, page 17.

‡ *The Rationale of of Mesmerism*, page 41.

prejudice, which, in the form of false assumptions, oppose truth and impede progress; like an adverse wind driving the ship from the only direction where land is; making ineffective the agency of rudder and sail." *

* *Parerga*, by A. Schopenhauer. Quoted by du Pre.

CHAPTER XIX.

THE BASIS OF SPIRITUALISM.

TRUTH is stranger than fiction. In Shakespeare's Hamlet, Scene I., Horatio says to Marcellus :

" Let us impart what we have seen to-night
Unto young Hamlet ; for, upon my life,
This spirit, dumb to us, will speak to him."

Horatio, who had been away from Denmark, meets his friend Hamlet and is informed by the prince how soon after his father's death the queen celebrated her wedding. Hamlet is grieved ; he thinks of his beloved father.

HAM. Would I had met my dearest foe in heaven,
Ere ever I had seen that day, Horatio !
My father,—methinks I see my father.

HOR. Oh where,
My Lord ?

HAM. In my mind's eye, Horatio.

HOR. I saw him once ; he was a goodly King.

HAM. He was a man, take him for all in all
I shall not look upon his like again.

HOR. My Lord ! I think I saw him yesternight.

HAM. Saw ! Who ?

HOR. My Lord, the King, your father.

HAM. The King, my father ?

HOR. Season your admiration for awhile
With an attent ear ; till I may deliver,
Upon the witness of these gentlemen,
This marvel to you.

HAM. For God's love, let me hear."

Why, if man survives death, and enters a higher sphere of life, should he not be able to return to his former scene of activity? Why indeed? Is it logically inconceivable? Is there an antecedent impossibility, or even improbability? Nay, is it not, on the contrary, reasonable to assume that the excarnated man, now no more tethered and confined to certain localities, can go where he desires? Why should not a father or a mother desire to continue the watchful care over children left behind? Does the metamorphosis called death make men unnatural, put an end to maternal love, extinguish a father's affection, or sever the ties of friendship? Ah, if it were not for preconceptions, preconceptions of false theology, men would antecedently expect that the relations between kindred and friends continue, when by death one or the other is only optically removed.

It is with theological preconceptions, as it is with the prejudices of mis-educated, so-called enlightened persons. Both have become illogical somehow. Our public schools and high schools have been accused, and with reason, of producing artificial stupidity. The cramming method of book-learning is apt to give youths the conceit of knowledge without the reality; the "little learning," which is dangerous. The stubborn, irrational opposition to Spiritualism can only thus be explained. Naturally, men are not so stupid, hence it must be artificial. "It is related of a learned judge, that he once praised a retiring witness in the following words: 'You are entitled to great credit, sir. You must have taken infinite pains with yourself. No man could naturally be so stupid.'"

Let the unbiased reader think for a moment of the absurdity of imagining one's transfigured friend six feet under ground, or slumbering in a kind of comatose state

till the day of judgment, or the "end of the world!" In some regards the inspired poet, by intuition, is true to nature, as when he makes the "ghost," appear, "in the same figure like the king that's dead. Together with that fair and war-like form in which the majesty of buried Denmark did sometimes march." For purposes of recognition spirits do, as they certainly can, assume their former guise. As, for instance, in materializations where spirits having died as children, and being now grown into youth, or manhood and womanhood, assume the small stature of the child, in order to be recognized.

In other regards Shakespeare shares the opinion of his fellow-men, as is evident from the oft-quoted line :

"The undiscovered country, from whose bourn
No traveler returns."

This is no more a truism, but an exploded fallacy.

Again, the dead are supposed to be in their coffins, and "ghosts," must, if they would appear or "walk," leave the coffin, the idea being perhaps that the individual is by death transformed into a body-less, immaterial, no-thing, into a little bluish light, or some such unsubstantial luminosity. Now a "ghost" of this kind, if it wishes to appear to mortals, must, if not altogether reposing within the coffin, at any rate, make use of the old body ; must resume the fleshly form. This notion underlies Hamlet's address to the apparition :

"But tell,
Why thy canonized bones, hearsed in death,
Have burst their cerements ! why the sepulchre,
Wherein we saw thee quietly inurned,
Hath oped his ponderous and marble jaws,
To cast thee up again !"

The transformed caterpillar, now a winged butterfly,

soaring freely in its new element, the air, in which, as a caterpillar, it could not soar, can certainly visit the old cabbage field; and, if it were endowed with intelligence enough, and its mortal friends were susceptible, might be conceived as being even anxious to reveal its presence. The caterpillar casts off its skin several times before it prepares for the final metamorphosis. "In due time—sometimes in a few days, sometimes not until another summer, and in one instance, after as many as seven years—the time comes for the last, and most glorious transformation. The poetical Greeks found in this change a type of the liberation of the soul from its mortal tenement, and its entrance into a higher and happier life; hence they called the Butterfly, *Psyche*, the soul. This idea is most natural. The worm seems to spin its own shroud, to make its own coffin, often to enter its own grave. Yet within this shroud, this coffin, this grave, it lives; . . . then it bursts its cerements, and emerges in a new and beautiful garb, into a brighter existence.*

If the reader has carefully read the chapters on *Sleep*, and *Excursions of the Spirit*, he will find no difficulty in the fact of spirit-return. That is to say, he will not only have no *a priori* objections, but, if possible, he will, from logical necessity, expect such a fact. Given the premises, and the conclusion follows of itself. The actual proofs I reserve for the next chapter. In this one I merely wished to meet the objections of inherited theological notions, and refute the illogical assumptions of "enlightened," scoffers.

What Longfellow expressed in the following poem, is a reality to-day:

* Cecil's Book of Insects, Alden edition, page 215.

"When the hours of day are numbered
And the voices of the night
Wake the better soul that slumbers
To a holy, calm delight ;
Ere the evening lamps are lighted,
And like phantoms, grim and tall,
Shadows from the fitful fire-light
Dance upon the parlor wall.

"Then the forms of the departed
Enter at the open door ;
The beloved ones, the true-hearted,
Come to visit me once more.
With slow and noiseless footsteps
Come these messengers divine ;
Take the vacant chair beside me,
Lay a gentle hand in mine."

The truth of spirit-return is a most sacred admonition
for us in the conduct of life.

"Know ye not our dead are looking
Downward with a sad surprise,
All our strife of words rebuking
With their mild and loving eyes ?
Shall we grieve the holy angels ?
Shall we cloud their blessed skies ?"

CHAPTER XX.

THE PROOFS.

IN two ways the truth is established in any department of human research : by logic and facts ; theory and verification. In response to the demands of our age, we have received sensuous evidence for the truths of Spiritualism. Hypercritical persons have, it is true, asserted that we cannot trust our senses in such matters. They fail to discriminate between physical phenomena and metaphysical propositions. Edward von Hartmann, a reluctant witness, says : " He who considers his five senses incompetent to distinguish spiritual manifestations from feats of jugglery, virtually declares the senses of man incompetent to establish any facts whatever, and must consequently reject all testimony given in courts of justice ; nay, he must relinquish all scientific research." * The evidence on hand, and daily and hourly increasing is so ample, so abundant, so overwhelmingly and absolutely conclusive, that those who have long been familiar with these truths can scarcely imagine a state of mind utterly ignorant of, or disputing them. The allegations of doubting Thomases should, however, not be hastily resented by spiritualists. Writers on Spiritualism often forget that invective is not proof. The author, from experience of well-nigh forty years in teaching, always endeavors to put himself in the

* *Der Spiritismus*, page 11.

place of those who do not know, or are improperly informed concerning a given truth. But he stands confounded when confronted by persons who not only are not teachable, but who are irrationally determined to oppose whatever does not fit into the fabric of their minds. He well knows how stubbornly men of *a priori* proclivities resist the truth in our age. Strange, nay, odd and unfair objections are raised by such. Mr. Julian Hawthorne, in a recent controversy with the Rev. M. J. Savage, published in *The Arena*, protests against the evidence of the senses: "Hitherto our belief in a world to come has been based on an alleged Divine Revelation, appealing to an intuitive or supersensuous apprehension of Divine Truth." Mr. Savage, referring to the capitals in the above sentence, facetiously quotes Professor Huxley as saying that—"the big capitals always remind him of the English grenadiers who wear big bearskin caps for the purpose of making little men look more formidable." Mr. Savage then remarks aptly: "What is the nature of the *proof* for this that the 'alleged divine revelation' contains? Is it not of precisely the same kind, in every single instance, that Spiritualism claims to offer to-day? That is, it is the alleged appearance of spirits or messengers from the invisible world. Both the Old Testament and the New are full of stories of occurrences of this sort. And to what do they appeal? To our poor abused and deceptive senses every time. From Jacob wrestling with the angel, clear down to the angels at the sepulcher of Jesus, on what evidence do the appearances rest? Surely on the evidence of the senses, and on nothing else. Did Peter, and James, and John have anything better than eyes with which to see Moses and Elias on the Mount of Transfiguration?"—*The Arena*, May, 1891.

Our age, being skeptical as to the supernatural element in the Bible, demands evidence ; but when the evidence is presented, fastidious minds reject or disdain to examine it.

Who can explain why the disciples of Jesus, who had forsaken the Master when he was arrested, afterwards were so zealous in avowing Christ's teachings, and were ready to lay down their lives, and suffer martyrdom in promulgating the new truths ? Who can explain the paradox, but he, who accepts the fact of the appearance of Jesus in a materialized body after his death. As a matter of fact, St. Paul rests the evidence for the truth of Christianity solely on the resurrection. " But if there is no resurrection of the dead, neither hath Christ been raised ; and if Christ hath not been raised, then is our preaching vain, your faith also is vain.*

In Chapter VI., we have contemplated the fact, that there are dormant in man transcendental faculties, which betray their presence occasionally. Already the mandates of conscience are, as was shown in Chapter V., glimpses of man's higher self. Then we studied the abnormal states of sleep and dreaming ; the lucidity in the magnetic sleep, and in Chapters VIII. to XII., the wanderings of the spirit away from its outward body ; the phenomena of Second Sight, Clairvoyance, Psychometry, Mesmerism or Psychological control, and Inspiration. Logically, these phenomena should prepare any one who contemplates them, for the acceptance of the further truth implied in them, that the spirit world is in close proximity to the material world ; that a human being need not, after the withdrawal from the fleshly body, travel to any great distance, in order to reach the spirit world. The very

* 1 Cor. xv. 13-14.

act of separation from the mortal envelope ushers the spirit into the higher sphere. In other words, the next world is not so much (often not at all) a change of locality, as it is a change of organism. It is a transition from the outer material, to the inner spiritual sphere of life. Indeed Inspiration, as contemplated in Chapter XII, involves and implies both spirit-return and spirit-communion. But there are a good many persons who require, like Thomas, tangible or visible proof; who say with the ancient skeptic: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." * In a very remarkable and highly instructive book of Carl du Prel, immortality is proved conclusively from the phenomena of somnambulism, and the author asserts that Spiritualism is mainly valuable for confirming by empirical facts the conclusions derived from somnambulist observations and experiments.† Yet not everyone has the time and ability to read such psychological treatises, and, therefore, many can only be convinced by facts, facts appealing to eye, ear or touch, in other words, by the evidence of the senses. "For the cardinal maxim of Spiritualism is, that every one must find out the truth for himself. It makes no claim to be received on hearsay evidence; but, on the other hand, it demands that it be not rejected without patient, honest and fearless inquiry." ‡

In presenting now some typical, representative proofs, I am at a loss where to begin, as there is such a variety and such an immense number of them. I begin with the rap, since, historically, modern Spiritualism began with sounds or knockings, which turned out to be signals, by

* John xx., 25.

† Die Monistische Seelenlehre, page 320.

‡ A Defence of Spiritualism, by A. R. Wallace (concluding words).

means of which intelligent communications can take place between human beings in the flesh and beings out of the flesh. The author gets these raps daily, mostly on his own body, and especially on his teeth, so that he can carry on an intelligent communication with spirits at any time or hour, day or night, unnoticeable to others. Not being a medium for physical manifestations, he rarely obtains raps on furniture, on the table at which he is sitting, or upon the chair he occupies, or on the floor of the room, that is to say, in comparison with the countless raps he gets on his arms, neck, temples and many other parts of his body, the raps he receives otherwise are less frequent. These sounds are sometimes faint, sometimes loud; they are often like the tick of the telegraph, and may increase in loudness till they sound like the blows of a heavy sledge-hammer.

As stated in a previous section, this personal information would not be given, if so much nonsense had not been written by way of proving that the rap is fraudulently produced by tricks. As if private, unprofessional mediums, men, women and children in America, England, France, Italy, Spain, etc., all had a tacit understanding, though unknown to each other, to use a certain trick in order to deceive their fellow-men. It is for this reason that the author alludes here once more to the many thousands of private mediums, though among professional mediums not a single case of counterfeit raps has yet been proved, as far as I know.

Mrs. Richmond, in speaking of the raps that occurred in the house of the Fox family, says: "The peculiarity of these sounds is past imitation. Any one who has heard a genuine spirit rap, or any number of them, cannot be deceived. They do not occur upon the thing, but within it. They do not sound like an outside force that knocks

against a door, or a window, or a wall, but like a minute explosion of something, and that sound, whether on the floor, ceiling, glass or wood, or wherever it occurs, has this peculiar quality, that it seems as if the power producing it was inside of the article or the substance. For this reason a great many people, supposing it to be electricity, placed the girls, when they were little, on glass plates, put their chairs in glass tumblers, put their feet upon plates of glass, and the rapping still went on. Not the smallest indication by the thousandth part of a vibration was there of any electrical property in the rappings. The principal force attending them was intelligence, and that was the one force that scientific men were intent upon studiously ignoring, desiring to find out in the realm of material science an explanation of an intelligent manifestation without ascribing it to intelligence, and of course, they never succeeded; and from the snapping of the toe joints to unconscious cerebral action, there never has been any explanation that was not utter nonsense, in science, philosophy and common sense." *

Now, what is the *rationale* of the spirit-rap? Imagine yourself, gentle reader, personally present in a room with kindred and friends, without being visible, audible or tangible to them. Your body being a *Thought-body*, and as such invisible and imperceptible to mortals, you can see their thoughts and feelings. Perhaps they are just now talking affectionately of you; but by no means are you able to manifest your presence to them. You are, like a bird, in a different element from that of a fish. Yea, the element you are in differs more from the material plane in which your mortal friends are, than air differs from water.

* Anniversary Address, by Mrs. Cora L. V. Richmond, in *The Progressive Thinker*, of April 22, 1893.

Now, that is exactly what you will surely experience sometimes. You yearn to give a sign, signal, or token of your presence; you are eager to assure them that you are not dead, that you still live, not a shadowy existence in a realm of shades, but a life of more intense activity. Presently the door opens and another person enters. You perceive at once that this is a sensitive or medium. Now the spirit has a chance, however slight, to produce some effect. Of himself not being able to act freely in the material element of the earth-plane, he borrows from the medium as much physical force as is required to produce a rap. Let there be an understanding or agreement on the part of the medium and spirit, that one rap signifies No, three raps Yes, and two raps doubtful, and the means of communication are at hand. Or let the Alphabet be used in connection with the signals.

The spirit may also use the hand of the medium to write. This is automatic writing. Thousands, nay myriads of messages are thus written continually. My wife and two of my daughters write thus automatically, and I possess hundreds of messages thus produced. A friend of mine who passed away in Chicago over a year ago, wrote his name and a few words of greeting through one of my daughters. I told him on a later occasion that I informed the family he left behind of this, and that, as is usually the case, they did not believe. "No," was the written reply, "nor will they ever believe till they come over themselves."

Then there is direct writing; writing, that is to say, obtained without any human agency; writing in any language, German, French, Italian, Greek, Hebrew, Arabic, Chinese, Mexican, Welsh, etc., in the presence of mediums who know only English. A very famous species of direct

writing is the so-called independent slate-writing, of which I obtained specimens, as stated in Chapter XVIII. Drawings and paintings are also obtained in the same manner. If the medium be clairvoyant, the spirit is seen and described, other persons in the room seeing nothing. Woe to a murderer who is mediumistic; he may be pursued by the victim, as Macbeth was. (See Scene IV. in Act III. of Shakespeare's Macbeth.)

I will now proceed to another species of manifestation, called materialization. I can only present an infinitesimal fraction of each kind of phenomena, and perhaps only very imperfectly, not for want of the requisite knowledge, but because I am more concerned with the deductions and essential teachings of Spiritualism than with the classification of the various phenomena. Materialization is the process of investing with a material, temporary coating any ethereal or spiritual object, parts of the spirit body, or the whole body thus making the object or body visible to ordinary sight, and palpable to ordinary touch. In Chapter II. it was stated, that man is a materialized spirit. Now, in the presence of certain mediums, under suitable conditions, spirits can use the psychic emanations exuding from the medium's organism, with which they can fashion a temporary material form, resembling the material form they inhabited when living in the earthly sphere. I believe full-form materialization lasts from a very few minutes to a quarter of an hour or even longer. Often the process is seen by the spectators. A luminous spot is first beheld on the floor, which, increasing in shape, develops into a human form. On disappearing, the form, a living man or woman of flesh and blood, sinks into the floor, as it were, thus vanishing from sight. If the earthly friend happens

to hold the materialized spirit by the hand, the hand so retained is kept intact, till its turn finally comes to melt away, when it dissolves and disappears.

It is the German thinker, Du Prel, who, after proving conclusively that the soul fashions the body of every human being, says somewhere in his work, "*Die Monistische Seelenlehre*," that no one need be amazed at temporary materializations in seances, in consideration of the fact that man is a materialization enduring for threescore years and ten. A good work on this subject is "*Materialised Apparitions*," by E. A. Brackett. The title of this book is in full: *If not Beings from Another Life, What are They?*

If, like another Rip Van Winkle, one of us had gone to sleep, say before the advent of the modern inventions of steam and electricity, and would awake now, what would be his feelings of amazement on beholding a railway train in full motion, or on receiving a telegraphic despatch from Europe transmitted on the same day, not to mention the telephone, and a score of other marvelous contrivances? Naturally the first impulse would be, before seeing those things with his own eyes, and being merely told of them, to consider the report a hoax, or to express his incredulity. If now the reader will consider that these marvels are the product of mind primarily, mind that discovers, uses and manipulates these subtle forces of nature, and that, analogous to the study of matter, we now make discoveries and acquire triumphs in the realm of mind-research, he will not find the marvels of Spiritualism incredible.

"How can these things be?" said Nicodemus. "Jesus answered and said unto him, Art thou a teacher of Israel, and knowest not these things? If I told you

earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?" *

Preparing thus my readers for the last kind of spiritual manifestations that I shall mention, and that can be seen and proved to be an objective reality by a crucial test, I will begin by stating at once what results can be obtained, and then proceed to explain, however imperfectly, the *modus operandi*, as well as point out the sources for fuller information. As happens often, my father, who died when I was a child, left no portrait of himself behind, and the knowledge of the tentative processes of photography in the year 1841, had not reached the rural German district in which we resided. Naturally, I often deeply regretted that I had no likeness of my father. In August, 1888, I visited the mediumistic photographer, Dr. Keeler, at Lily Dale (Cassadaga) Chautauqua County, New York, and obtained, to my inexpressible delight, a photograph of my father, depicted on the same card whereon my own photograph appears. The spirit's bust is seen to the right of mine, and the features are quite plain and distinct, though usually such photographs are somewhat fainter than those of mortals. I possess a photograph, besides, of my transfigured mother and two children of mine that had died. In the summer of 1889, I visited Dr. Keeler again and obtained two more photographs, representing other deceased relatives, and even the photograph of a lady who used to be a member of my flock. Altogether I am in possession of four photographic cards, cabinet size, containing the photographs of twelve spirits. The numbers of spirit photographs that are yearly produced, especially at spiritualistic camp-meetings, are countless. Mr. A. R. Wallace, in his *A Defence of Modern*

* John iii. 9-12.

Spiritualism, gives the particulars of the circumstances that attended the discovery of the phenomenon. The discovery was accidental. "The accounts of spirit-photography caused many spiritualists in this country (England) to make experiments; but for a long time without success. Mr. and Mrs. Guppy, who are both amateur photographers, tried at their own house, and failed. In March, 1872, they went one day to Mr. Hudson's, a photographer living near them (not a spiritualist) to get some *cartes de visite* of Mrs. Guppy. After the sitting, the idea suddenly struck Mr. Guppy that he would try for a spirit-photograph. He sat down, told Mrs. Guppy to go behind the background, and had a picture taken. There came out behind him a large, indefinite, oval, white patch, somewhat resembling the outline of a draped figure. Mrs. Guppy behind the background was dressed in black. This is the first spirit-photograph taken in England, and it is perhaps more satisfactory on account of the suddenness of the impulse under which it was taken, and the great white patch which no impostor would have attempted to produce, and which, taken by itself, utterly spoils the picture. A few days afterwards, Mr. and Mrs. Guppy and their little boy went without any notice. Mrs. Guppy sat on the ground, holding the little boy on a stool. Her husband stood behind, looking on. The picture thus produced is most remarkable. A tall female figure, finely draped in white, gauzy robes stands directly behind and above the sitters, looking down on them, and holding its open hands over their heads as if giving benediction." * Then Mr. Wallace goes on to give further instances of photographs increasing in distinctness and being recognized as deceased relatives or friends.

* A Defence, etc., by A. R. Wallace, Eclectic, Sept., 1875, p. 349.

Though we have to-day abundant evidence and more knowledge on the subject, it is worth while for the reader to read Mr. Wallace's lucid account.

A very few typical cases only can be here adduced.

The following is from *The Light of Truth*, January 27, 1894:

SPIRIT PHOTOGRAPHY.

A PROFESSIONAL PHOTOGRAPHER APPLIES THE TEST.

I desire to say a few words about Rev. C. C. Howland, the medium, and his wonderful gift of spirit photography. Being *myself a photographer* by profession and somewhat a believer in Spiritualism, and hearing of this medium's powers as a spirit artist, I desired to test them for myself.

I repaired to the home of the medium, taking with me *my own camera, plates, etc., as well as a background of my own*. The medium met me with a pleasant good morning. After the usual preliminaries I told him I had heard of him as a spirit photographer, and asked him if he had any objections to using my camera, plates, etc. He said certainly not, and that *I might manipulate the instrument myself* if I desired to. This proposition suited me, and I made an exposure of a plate having *no sitter*. I told the medium I should prefer developing my own plate and would take it home and do so, and would let him know whether there was anything on it or not. I bade Mr. Howland good morning and hastened to my rooms to develop the plate. Imagine my surprise to find four faces thereon, and after finishing up the picture to find them to be exact likenesses of my wife, my father, and my two children, all in spirit life.

I informed Mr. Howland of our success, but he did not seem a bit surprised, for he said he had been tested in that way many times. He also informed me that he had as good success with a lock of hair or picture sent by the person desiring a sitting. He said he could not guarantee results, however, as he never knew what he would get. Mr. Howland *never touched* the plate or background. He simply laid his hands on the camera when I made the exposure, and this was done in the light. I know that this is the most wonderful picture that I have ever taken, and that Mr. Howland is the most wonderful medium that I have ever met.

CHAS. STAFFORD.

SPIRIT PHOTOGRAPHY.

Seeing the card of R. L. Green in the LIGHT OF TRUTH—spirit photographer—and not having any experience in this phase of mediumship, and being an investigator, of course I had but little confidence in obtaining anything satisfactory, at any rate I concluded I would try. I forwarded to Mr. Green my picture, which was treated the same as if I were sitting in person. My wife, who is a non-believer, in fact, has no inclination to investigate, I thought it best not to apprise of my proposed sitting until I knew the result. A few days ago I received my spirit photo, and I assure you, dear readers, it is more than satisfactory. Five spirit faces appeared on the picture, two faces I recognized, and my son, who recently passed away. I might add that the loss of my son was the cause that led me to investigate Spiritualism. The other face was that of my father. I handed the picture to my wife, and she, without the slightest

hesitancy, recognized the faces of our son and my father.

I certainly feel overwhelmed with my success, for I undoubtedly have received evidence of spirit-return. Trusting you will find space in your most valuable paper to relate this fact for the benefit of my many fellow investigators, I am respectfully yours,

JOHN Y. GOLERION.

The following is from *Modern Society*, May 28, 1892. "A few years ago," says Colonel Burgess Leigh, "the favorite daughter of a clergyman in one of the larger cities, fell into a decline. The father's grief was bitter as he saw the life ebbing. One day when the arrival of the rider of the pale horse was hourly expected, the dying girl whispered to her father to be resigned. 'We shall not even have the comfort which a picture of you would afford, for we have none,' he moaned. She seemed to be conscious for an hour or more, when, opening her eyes, she again whispered: 'If it be possible, I will come back to you, father, and you shall have a picture.' Those were her last words, which may be the reason why they made such a strong impression on the doctor, although he had no faith in the supernatural. Passing a photographic studio one day he had an irresistible impulse to enter. When he went back to see the negatives, the artist noticed a look of disappointment come into his patron's face. He inquired wherein the pictures failed to please him. The good old gentleman answered kindly that they seemed to be very life-like, and that he had no fault to find. A few months passed, and Dr. Dean being near the same photographer's rooms, felt the same impulse to go in. The artist was a little surprised, but supposed

that some of the rector's congregation had been pressing him for pictures. Good poses were obtained, and when the negatives were ready the artist said to himself that the doctor would surely be pleased. Dr. Dean examined each proof closely, and again an expression of pain and disappointment overspread his face. At this the photographer was hurt, and tenderly and earnestly sought the cause, recalling to the doctor the fact that he had been disappointed the first time, but would not explain. On the anniversary of his child's death, Dr. Dean sat in his library for hours. That yearning which those who have loved ones know, possessed him. Finally, this gave way to a sad sweetness, as something like a soft, gentle presence seemed to fill the room. That impulse which he had felt twice before seized him. Quietly he rose and proceeded to the photographer's and was given a sitting at once. It was a balmy, sunshiny day, and the mildest zephyr breathed through the open windows. A few days later the doctor received an urgent message to go to the gallery at once. The operator had just finished a picture. As Dr. Dean's eyes rested upon it, he was violently agitated. He trembled and sank into a chair, clutching the photograph and gazing at it intently. It was a serious dramatic scene. There in the picture was a fine likeness of the rector, and looking directly into his eyes was the face of one not of this world. This face was veiled by something like a mist or cloud.

"My daughter!" the doctor exclaimed. It was a spirit-picture, a likeness of his dead child.

"I remember," said the operator, "that some cloud-like object passed before the camera at the moment I exposed the plate. I looked, and it was gone."

"Not only the doctor, but all the members of his

family and many friends who have seen the photo, pronounce the spirit-face a good likeness of their dead relative."

The spirit-photograph I obtained in 1888 of my mother, though distinct, is somewhat dim. I consulted a photographer of this city, as to whether anything can be done to make it clearer. The man, smiled knowingly, saying: "Ah, I know how such pictures are made, it is a delusion." This brings us to the counterfeit pictures that have been and that can be produced. Mr. Wallace says: "Most persons have heard of these 'ghost-pictures,' and how easily they can be made to order by any photographer, and are therefore disposed to think they can be of no use as evidence. But a little consideration will show them that the means by which sham ghosts can be manufactured being so well known to all photographers, it becomes easy to apply tests or arrange conditions so as to prevent imposition. The following are some of the more obvious:

"1. If a person with a knowledge of photography takes his own glass plates, examines the camera used and all the accessories, and watches the whole process of taking a picture, then, if any definite form appears on the negative, besides the sitter, it is a proof that some object was present capable of reflecting or emitting the actinic rays although invisible to those present.

"2. If an unmistakable likeness appears of a deceased person totally unknown to the photographer.

"3. If figures appear on the negative having a definite relation to the figure of the sitter, who chooses his own position, attitude and accompaniments, it is a proof that invisible figures were really there.

"4. If a figure appears draped in white, and partly behind the dark body of the sitter without in the least showing through, it is a proof that the white figure was there at the same time, because the dark parts of the negative are transparent, and any white picture in any way superposed would show through.

"5. Even should none of these tests be applied, yet if a medium, quite independent of the photographer, sees and describes a figure during the sitting, and an exactly corresponding figure appears on the plate, it is a proof that such a figure was there." *

Here again let the reader consider that imitation implies the genuine, that the counterfeit implies the true, and that one genuine case of spirit-photography counteracts a hundred cases of fraud. Moreover, there are many private men who have become amateur photographers, who obtain these pictures.

Mrs. J. M. Burchfield, wife of a prominent and prosperous business man of Bradford, Pa., a highly esteemed lady, obtained through the photographer, Mr. W. M. Keeler, three photographs, on one of which there are ten spirit faces which she and her husband recognized as deceased relatives. Being mediumistic herself, but of course not a professional medium, she, after acquiring the art of photography as an amateur, obtained in her own home nine spirit photographs, on which are seen very plainly and distinctly fourteen spirit faces, eleven of which are recognized. Mrs. Burchfield has kindly shown these photographs to the author and permitted to use her name in this connection.

John T. Taylor, Editor of the *British Journal of Photography*, a gentleman, says *Light*, who deservedly occupies

* A Defence, etc., page 349.

a high reputation in the photographic world, has been conducting experiments with David Duguid as medium, and, March 9th, narrated his experience at a meeting of the London and Provincial Photographic Association, a full report of which was given in the *British Journal* of March 17th. It is needless to say that he applied the most crucial tests known to science during his experiments. Here is one passage from his report :

"The psychic figures behaved badly. Some were in focus ; others not so ; some were lighted from the right, while the sitter was so from the left ; some were comely, others not so ; some monopolized the major portion of the plate, quite obliterating the material sitters ; others were as if an atrociously badly vignetted portrait or one cut oval out of a photograph by a can opener, or equally badly clipped out, were held up behind the sitter. But here is the point : not one of these figures which came out so strongly in the negative was visible in any form or shape to me during the time of exposure in the camera, and I vouch in the strongest manner for the fact that no one whatever had an opportunity of tampering with any plate anterior to its being placed in the dark slide, or immediately preceding development."

And now for the *modus operandi*. It is a very simple matter. The camera obscura with its apparatus is exactly like a human eye, though, be it said, by the way, the discoverer or inventor of the art was not mindful of this. Just as hinges are like the joints in the human body ; levers like the bones, pulleys like the tendons, ropes or chains like the muscles. Du Prel uses these facts to prove that the same Spirit in man created both. We invent machines and find out afterwards that their proto-

* The Banner of Light, April 14, 1893.

types exist already in the mechanism of the human body. Thus the heart is a pump; the brain a galvanic battery; the ramification of nerves a telegraphic system; the skull is an arch; the spine a series of springs; the anatomy of the breast a suspension-bridge; the ear a piano, the lungs a pipe-organ, etc.*

But this is a digression here. If anywhere, this subject belongs more properly to Chapter II. in this book, where the fact is stated that the human body is the product of the creative spirit.

To return, then, to the similarity between a human eye and the photographer's instrument. It is a fact that the camera or artificial eye has greater visual powers than the natural eye. "Vision arises from outside of the eye, from light, else we could see in darkness. The optic nerve is susceptible to impressions of light caused by excitation of the retina, its special, terminal organ. The optic nerve-fibers convey the change to the brain, the result being sight. If light were to act uniformly over the retina, there would not be seeing, only a general consciousness of light, things, objects, would not be seen. Hence, something more is needed for seeing objects, the formation of an image on the retina like the *camera obscura*. Science has supplemented the very limited vision of man. There is only a limited number of vibrations of light or color that the human eye can perceive; but the spectroscope reveals many more. With the aid of telescope and microscope man enters a region of which he has no possible conception through vision, only through mathematics. Long before the discovery of added lens that enable man to discover the position of planets, mathematics had dis-

* See the important work of Ernst Kapp, *Philosophie der Technik*, Braunschweig, 1877.

covered them, and long before the microscope had discovered the many millions of vibrations of life that are not traceable by the human eye, man knew by chemical analysis and by mental analogy that these forms of life were there." *

Speaking of the compound solar ray under analysis, Mr. Fiske remarks : " First, we have the visible rays of medium refrangibility, ranging from red to violet, and sometimes called the Newtonic rays. Beyond the violet, in the outlying portions of the spectrum, lie the so-called Ritteric rays, of greatest refrangibility, which are not visible, but are manifested through their actinic or chemical effects ; *these are the rays with which we photograph.*" †

Already, in 1874, spirit-photography had been conclusively demonstrated by private gentlemen working independently as amateur photographers in different parts of England. Mr. Wallace mentions three ; he says : " These separately confirm the fact of spirit-photography. . . . The experiments of Mr. Beattie and Dr. Thompson are alone absolutely conclusive ; and, taken in connection with those of Mr. Slater and Dr. Williams, and the test photographs, like those of Mrs. Guppy, establish as a scientific fact the objective existence of invisible human forms, and definite invisible actinic images." ‡

The question may be raised as to whether spirits materialize to some extent their spirit-forms in order to be recognized. Whatever opinion may be formed concerning this, the following, at any rate, is an example of materialization. It is a fascinating story, and if true, stranger than fiction indeed.

* *Spiritual Optics*, by Mrs. Cora L. V. Richmond, a Lecture, p. 138.

† *Cosmic Philosophy*, by John Fiske, i., 119.

‡ *A Defence*, etc., page 352.

The Harbinger of Light, Melbourne, Australia, says in its issue of November 1st, 1892, that a photographer of Frankfort-on-the-Main, who is not a Spiritualist, contributes to a professional publication, the *Allgemeine Anzeigebblatt für Photographie*, issued in that city, the following plain, unvarnished statement of facts :

"I have been a photographer for many years past. One day while I was eating my frugal meal, a very beautiful woman entered my studio, and wished to be photographed, because her husband strongly desired to possess her portrait. I immediately complied with her wish, and took her in various positions, but when I returned from the dark-room, the lady had disappeared. The incident had an untoward appearance, as I feared I should lose by it. Nevertheless I finished the portrait, in the hope that the lady might, some day or another, return and pay me for it. And a few days afterward she did so. She admired the execution of it, although it appeared to me to be a little faint. At length she selected one of the copies, with these words : ' Place this in your window, and write underneath it Margaret Arlington.' This surprised me, because, as you know, ladies do not like to have their portraits thus publicly exhibited, and I concluded by supposing she was an actress. I thanked her, and she gave me a bank-note for two pounds ten (fifty marks), and not having any change, I went into the chemist's shop on the ground floor, in order to obtain it, and give her the twenty-five shillings due to her. I placed the bank-note in his hand, or, at least, I thought I did, but he asked, ' Where is it ? ' It had disappeared. I searched upon the counter, and so did he and his assistant, but nothing could be found. I went back, examining the stairway, but no bank-note was visible. What was I to say to the lady who was waiting

above for her change? I resolved to tell her what had happened, as perhaps I might have received nothing. Entering the room I found the lady had disappeared, leaving five copies on the table. Here was a pretty state of things! At length I quieted myself with the thought that perhaps she was an actress, who was playing me this trick by way of advertising herself. At any rate, I determined to exhibit the picture in the window. And I did well by it. Every day people came to sit, attracted by the photograph of the 'beautiful blonde,' as they called her, the story of which brought me in a good deal of money; so much so, that I would willingly have presented her with the five copies of it, and would have thanked her besides. Still, I had a presentiment that I should, sooner or later, hear something of her, and so it fell out. A year after the occurrence, a gentleman in traveling costume entered my studio, and seemed pale and agitated. 'There is,' said he, 'in your window, the photograph of a beautiful lady. Her name is Margaret Arlington, is it not?' 'Yes,' I replied, 'that is her name.' 'Do you know the lady?' he asked. 'Only from having photographed her. Perhaps you are acquainted with her?' I continued. 'She is my wife; but I never knew anything of this photograph.' 'Thus it is,' I rejoined; 'the lady informed me that it would give her husband great pleasure to possess her portrait, as she had been for a long time separated from him.' The gentleman turned pale, and, trembling, asked, 'When did this happen?' 'A year ago,' I answered. 'My wife died five years ago,' said the gentleman; 'and you will perhaps doubt my sanity when I say that last night she appeared to me in a dream, saying, "Go through the city; examine the windows of all the photographers, and you will find

my portrait." *The dream was so real, that I obeyed her, and thus have found her picture here.*¹

"I related to him all that had happened, and we were both convinced that the spirit of the lady had sat to me. I handed over to him the five copies, which appeared to me to be the best I had ever taken, and he insisted upon paying me for them. I refused, but he laid a bank-note for £25 upon the table and quitted the room. This is my narrative of spirits. No one will believe it; but, nevertheless, my statement is the sacred truth."*

The concluding words of this story remind me of what Mr. Sinnett has said as to the incredulity of ordinary folk in our time. He writes: "The situation may remind the reader of the *farceur*, who undertook to stand on Waterloo Bridge with a hundred real sovereigns on a tray, offering to sell them for a shilling apiece, and who wagered that he would so stand for an hour without getting rid of his stock. He relied on the stupidity of the passers-by, who would think themselves too clever to be taken in."†

Although no one need to believe the facts of Spiritualism on the authority of another, as all can acquire personal conviction, it seems to the author inexcusable in many *enlightened* men and women to sneer at things of which they are ignorant. "No one, it is true, deserves blame for leaving any subject that does not attract him altogether unstudied. But, in most cases, people who are conscious of limited intellectual resources entertain a decent respect for others better furnished. A man may be nothing but a sportsman himself and yet refrain from asserting that chemists and electricians must be impostors. And a chemist may know nothing of Italian art, and yet

* The Banner of Light, Jan. 7., 1893.

† The Occult World, page 183.

may refrain from declaring that Raphael never existed. But all through the commonplace world, whether in its upper or lower strata, people who are ignorant of psychic science, encourage one another in the brainless and absurd denial of facts exhibited in the encyclopædias, and in even a more grotesque and impudent fashion by the newspapers of the day, whenever any of its phenomena come up for treatement. The average country grocer, the average newspaper reporter, the average student of physical science, are all steeped in the same dense incapacity to understand the propriety of respecting the knowledge of others, even if they do not share it themselves, whenever they brush up against any statement relating to the work of those who are engaged in any branch of psychic inquiry." *

Can every one investigate spiritualism? Is it worth while to do so? And what are the essential conditions for investigating? These queries will be briefly answered in the next chapter.

* *The Rationale of Spiritualism*, by A. P. Sinnett, page 82.

CHAPTER XXI.

THE SCOPE OF SPIRITUALISM.

SPIRITUALISM, in the narrower sense of the word, is the knowledge of spirit-return and of the mode of life in the hereafter. Men on earth did not originate, nor did they by their researches discover this glorious truth. The initiative came from the spirit-world; the denizens of the supernal realm first knocked at the doors of toiling, struggling, suffering mortals, eager to communicate the fact that there is no death; that what is so-called is but "an *event* in our eternal life; a *birth* into a new and more perfect state of existence." It may be fitly called divine; for all that is good is of God, and all finite wisdom and love are within the Infinite Spiritual Macrocosm. The following words recently fell from the lips of Mrs. Cora L. V. Richmond, who is controlled by high and advanced intelligences: "Mediumship is a formulated process of manifesting the life of the spirit-world, *distinctly engrafted by an outside power* upon the mental thought of this day and generation."

The information received through modern mediums all over the globe is subjected by students to systematic arrangement and classification. A *consensus* is thus formulated of revelations obtained through mediums.

But Spiritualism, in the wider sense, is the system of

truth revealed by celestial beings to advanced spirits, who in turn communicate it to mankind through specially chosen mediums, that is, instruments prepared for transmitting to mortals the teachings of angels and archangels. A system of truth is thus obtained concerning the problems of human life, or, in other words, the laws of man's spiritual evolution. The great text-book of spiritual philosophy now in the world, is *The Soul in Human Embodiments*, given through Mrs. Cora L. V. Richmond, Chicago, 1887. This little book of 118 pages is designed to "solve the problems of the universe." In order to state correctly the relation between Spiritualism, in the restricted sense, and the teachings of this great work, I can do no better than to avail myself of the language of the guides of Mrs. Richmond. On page 69, the attitude of Spiritualism towards the Spiritual Philosophy is described thus :

"Spiritualism without these lessons is as the moon revolving around the earth. In the moonlight of existence, limited by certain spiritual states, you may glow and shine after the state of earth, but when you find the *source* of the light of the spirit, it is this Soul-life which includes all spiritual states and all human existence. Under its divine and solvent radiance you are not only reconciled to birth and death, but to any birth and to the death that is in human life ; you are reconciled to all different conditions in outward existence ; to all those states in spirit-life that are not provided for in theology, and that Spiritualism only touches lightly or not at all, and cannot explain, and cannot answer."

Yet the system presented is not one more revelation, in the old sense, to be accepted on authority. "Rest assured," it is said in the valedictory, "that we neither ask

you to accept it on our authority, nor will we seek to enforce it by argument. Truth, like mathematics, is its own demonstration, when the principles on which it rests are known." What is meant here is something like the following: The riddles of existence are here solved; the several answers or solutions are here given. It is for you to compare these with the facts for verification. "Not all at once can the mind grasp any truth, and never until there is preparation from within. . . . The presentation of truth to the mind is of no avail unless the soul comes forth to meet it." (Valedictory.) Psychologists, teachers, and philosophical thinkers will understand fully what is here asserted. The author at first did not mentally digest or assimilate the teachings of this book. His mind had first to expand; his former erroneous conceptions had to be erased from his mental tablet. Thus the soil was prepared for the reception of the seeds of truth.

The scope of the Spiritual Philosophy is therefore as wide as the universe. But, as I shall have to revert to this again, let the explanation given here suffice for the present.

Returning to Spiritualism as a demonstration of continued life after death, we can now undertake to answer the questions propounded in the concluding paragraph of Chapter XX.

The question, "Is it worth while to study this subject?" is, I hope, already answered by the above remarks. "Spiritualism," by which name the whole movement is designated, must in time be the religion of humanity; it must be the philosophy which shall reconcile seeming inconsistencies, harmonize all discordant forces, be a science in relation to human life, which will demonstrate to man the immortal truths of the universe, from which there can be no appeal; appearing as a religion, as a

philosophy, as a science for humanity, it must assuredly spiritualize, broaden out, and elevate the entire human soul and bring it into relationship and active sympathy with the Divine Mind." Being the highest generalization of spiritual facts, it must include all lesser systems, and thus constitute a synthesis of all religions; inasmuch as the superior includes the inferior, the spiritual philosophy supersedes all theological, man-made dogmas and creeds. "When that which is perfect is come, that which is partial shall be done away," says St. Paul. I repeat what I have said elsewhere: Modern Spiritualism is as much superior to current Christianity, as pristine Christianity was superior to the Rabbinical Judaism of Christ's time.

However great the tendency may be to magnify one's own particular denomination, and, by ecclesiastical authority, declare one's creed absolute and final, time is against it, and nature is against it, and God and the Divine law is against it. Moses is reported to have said concerning the Law: "Thou shalt not add thereto nor diminish from it." * Then, after thus making a fixed creed, the logical effect was that the great Legislator lays down in the same chapter the most barbarous injunctions, how heretics should be put to death. "Neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him." Then he goes on to say, that if one city hears that another city worships other gods, the good orthodox city shall hold an inquisition over the infidels, "and, behold, if it be true that the thing is certain, that such abomination is wrought among you; then shalt thou surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge

* Deut. xii., 32.

of the sword."* Here was a warrant for the bloody persecutions committed by the unworthy followers of Jesus; just as the command: "Thou shalt not suffer a witch to live," (Ex. xxii., 18) served as a warrant for the persecutions of witchcraft. "Thou shalt not add thereto nor diminish from it," is the characteristic of fixed creeds. Modern Spiritualism has not only no fixed creed; it has no formulated creed at all. I believe it is Professor Huxley who said, "If Science were to adopt a creed, it would commit suicide." It is the same with Spiritualism. The spirit of persecution has not died out yet, even in the United States. To wit: On March 2d, 1893, a Bill was introduced by Mr. E. Meyer in the legislature of the State of Illinois, which was read, ordered printed, and referred to Committee on Judiciary. The Bill is as follows: "For an act for the suppression of fortune-telling, and the practice of other alleged and pretended arts by means of supernatural and occult powers, or otherwise; to prohibit the advertising thereof, and to fix a penalty for a violation of this act." It is the fixed creed and the spirit of fanaticism which declares that this is "a Christian country;" which give us the Sunday legislation, the Blue-laws, and the legal holidays of Good Friday and Christmas. It is the domineering spirit of the Christian Church which caused Congress of the United States to manifest for once its puritanical littleness in the enactment which closes the World's Fair on Sunday.

Is it worth while to investigate Spiritualism? which will deliver us ultimately from the evil of sectarianism? Spiritualism, which has no creed and no church, which uses only the "sweet reasonableness" of Jesus? (Jesus formulated no creed.) Spiritualism, which dispenses with

* Deut. xiii. 15.

priests, which is as broad as the universe, and as free as the air?

The next question: Can any one investigate Spiritualism? is easily answered: Does Spiritualism rest on facts? and are those facts within the purview of the senses? I have shown in the preceding chapter that the fundamental facts of Spiritualism address themselves to eye and ear and touch; in short, that they constitute a body of physical manifestations demonstrable to the senses, the same senses that cognize other physical facts of natural science. "Come and see!" is the dictum of Spiritualism, not "believe and be saved; disbelieve and be damned!" If a man live a pure and noble life, observing all the laws of his being, in his physical, intellectual, moral and spiritual nature, being aspirational, and devoting his energies to uplift and benefit his fellow-men, then no matter what his notions are concerning God or heaven, whether he be Catholic or Protestant; Jew or Gentile; Atheist or Spiritualist; that man lays up for himself treasures in heaven.

Yet the author is not one of those who believe that, ordinarily, it is immaterial what notions we have concerning "man's place in nature;" on the contrary, he believes that without the right principles, there can hardly be good conduct, no more than there can be practical applications without correct theories, in science, art, and the various trades and professions. Theory precedes practice and moral conduct implies and involves sound principles. If Spiritualism is a solution of the problem of human life, it ought to be studied.

And now the question remains as to the conditions requisite for investigation. Some of the essential conditions are:

1. Docility; readiness to learn, no matter from what source; not to say: "Can anything good come out of Nazareth?" The question is not: whence do these facts come; but are they true? "The true investigator," says John Herschel, "will keep his eyes open, as it were, in all departments of his researches, in order to espy at once any manifestation, which, according to the accepted theories *ought not to occur*; for these are the facts that lead to new discoveries."

2. Persistence; patient investigation and study of the subtle conditions; not to conclude from inadequate, insufficient observations, that the thing is not true; but to sift the matter thoroughly to the bottom. John W. Edmunds, Chief Justice of the Supreme Court in the State of New York, writes: "It was in January, 1851, that I first began my investigations, and it was not until April, 1853, that I became a firm believer in the reality of spiritual intercourse." There are persons, it is true, who investigate for years and come to no conclusion. The author met a clergyman at the Spiritual Camp-meeting at Cassadaga in 1888, who said that he had investigated Spiritualism ever since its origin in 1848; had visited the Fox family in Hydesville, Arcadia, Wayne County, N. Y. where spiritual raps first occurred, that he had studied the subject all these many years (he is a man over 60 years of age) and that he has not yet come to a definite conclusion either one way or another. A similar instance is given in a discourse delivered through Mrs. Cora L. V. Richmond. One who had been an investigator in the earth-life inspired the discourse. "Now, the one addressing you," so runs the address, "approached the investigation of the phenomena of Spiritualism on the basis of science; on the basis of what is called reason; using the senses and faculties with

which he had been accustomed to judge of other subjects, and whether you believe it or not, he never got beyond the standpoint of an investigator. Not that there is anything attached to this term of opprobrium, but sometimes it is a disgrace to investigate a subject for twenty-five or thirty years and arrive at no conclusion. It either shows a very intricate subject, or a very weak mind, or a mind totally unfitted and unprepared for the subject that is being investigated. The latter I will choose, for the sake of self-esteem, as the state I was in. The mind was totally unprepared."

We must not attempt to explain new, unknown manifestations in terms of the known, as was explained in Chapter XVII.: For new facts, new categories must be created; the new wine will not keep in the old bottles. We would acquire no further additions to our knowledge, if we always interpreted the new in terms of the old. Scientific experts know well enough that induction means something more than the mere collection of facts. What is the principle that governs the search for facts? Is the investigator prepared to admit an unseen universe with its unseen beings? Is he perfectly unbiased; free from *a priori* notions? Is he ready to accept the truth at any cost? "What will become of science," cries no less a man than Professor Wundt, "if we accept the spiritual phenomena as true?" Is this obvious fallacy not a perfect parallel to the orthodox clergyman's explanation: "What will become of Christianity if Spiritualism be accepted as true?" Bigotry is bigotry, whether found in a professor of physics, or in a minister of the gospel.

3. The investigator must not expect in the average spiritual message transcendent wisdom or lofty teachings and

revelations. He must remember that the excarnated boor is still a boor, though he has a better chance now of acquiring culture; the ignorant, the selfish, the narrow-minded, are not suddenly transformed; moral development is slow and gradual. If then, messages are received that are mere twaddle, it is just what is to be expected from the average earth-bound spirit. "People sometimes ask *what kind* of messages I get, purporting to come from the other side? If they are not trash? I generally reply, they are about on the level of my average daily mail. I get letters not otherwise, not always spelled correctly, not always grammatical. But I do not say, these letters come from nobody, because they are not up to the level of Plato and Shakespeare. . . . Even when a man lies to me, I do not doubt therefore that he is alive. It takes a man even to tell a lie. If I get a message over the telegraph wires, it may be ever so foolish or false, but I know there is *some kind* of an intelligence at the other end.* As a general rule, like attracts like. If one is pure and aspirational, seeking the truth for the elevation of himself and others, he will attract to himself spirits of lofty character. On the other hand, it is unreasonable to expect a Bacon, a Newton or a Goethe to visit habitually an undeveloped or vicious mortal. That is the glory of Spiritualism, that it is natural, not preternatural, as to its disclosures respecting the future state. Mr. A. R. Wallace in a reply to Prof. Huxley, says: "Many scientific men deny the spiritual source of the manifestations, on the ground that real genuine spirits might reasonably be expected not to indulge in the commonplace trivialities which do undoubtedly form the staple of ordinary spiritual communications. But surely Professor Huxley, as a naturalist and philoso-

* A Reply to Mr. Hawthorne, by Rev. M. J. Savage.

pher, would not admit this to be a reasonable expectation. Does he not hold the doctrine that there can be no effect, mental or physical, without an adequate cause; and that mental states, faculties and idiosyncrasies, that are the result of gradual development of life-long—or even ancestral—habit, cannot be suddenly changed by any known or imaginable cause? . . . The thing would be a miracle, the greatest of miracles, and surely Professor Huxley is the last man to contemplate innumerable miracles as part of the order of nature; and all for what? Merely to *save these people from the necessary consequences of their mis-spent lives.*"

I have spoken of returning spirits, but many spirits do not return, for the simple reason that they do not go away; they are the so-called earth-bound spirits. "The earthly loves, those belonging to the carnal nature, are not always left behind because the spirit has sloughed off the mortal flesh. It is the likes and the inclinations, the tendencies of the mind and heart, which determine the surroundings and conditions of a spirit. If one here fosters selfishness, becomes filled with the spirit of avariciousness, and so overreaches his neighbor, and also commits deeds which are not in accordance with the law of brotherly love and kindness, his spiritual nature becomes warped, and does not unfold in loveliness. Therefore, when he passes out of the flesh, he is not qualified to enter the spiritual country of light and peace. True, he is a spirit, and so are you all spirits, even though walled about by fleshly bonds. The likes, the inclinations, the tendencies and attractions of that spirit who has lived the life mentioned, all tend to weigh him down to the external condition or atmosphere. He has not suddenly become a pure and good man because he has cast off the outer garment. He

may be just as arrogant, just as selfish and impure in thought and character as he was before. Such may very naturally be drawn into contact with others like themselves who are still on earth." *

It is well for one who wishes to investigate to read first a manual, such as *The Scientific Basis of Spiritualism*, by Epes Sargent; *Miracles and Modern Spiritualism*, by A. R. Wallace; *Philosophy of Spiritual Intercourse*, by A. J. Davis; *The Inner Life*; *Spirit Mysteries Explained*, by A. J. Davis; *Unanswerable Logic*, by Thomas Gales Forster. The author would advise inquirers by all means to read first either one or more of these works, before undertaking personal investigation. Any serious-minded man or woman who, from pure motives, enters into such researches, and observes the foregoing conditions, will surely be successful. "Seek and you shall find."

* From an answer from the controlling spirit to a question in the *Banner of Light*, March 25, 1893.

CHAPTER XXII.

SPIRITUAL EVOLUTION.

I now approach the fundamental principle of the spiritual philosophy, namely, the mode of the soul's eternal progression. It is here, especially, where I most feel the feebleness of my powers to describe, however compendiously, the process of spiritual evolution. In view of the fact, that all the essential principles of evolution are laid down in Mrs. Richmond's great work, *The Soul*, having been handed down to the Guides of this medium by higher celestial beings, I may well feel a kind of awe in attempting to give an abstract of it. But I cannot shirk the difficult task of condensing, as it were, into a small compass, what should be a large picture with the proper distribution of light and shade, it being essential to the object and aim of this book. In Chapters I. to III., and elsewhere in this work, statements occur which must now be substantiated.

Mr. Herbert Spencer in his *Biology* speaks somewhat tentatively of the *future Evolution* of man. After remarking that, probably man will not evolve greater bodily strength in the course of future development, nor swiftness or agility; he suggests that in mechanical skill, "in the better co-ordination of complex movements," he will advance "most likely in some degree." "Will it be in intelligence?" he asks next, and answers: "Largely, no

doubt." "Will it be in morality?" "Largely also: perhaps, most largely."*

That is the best this profound thinker can do from the premises laid down in his *First Principles*. Yet even with such premises, and while unconscious of the fundamental factors, the great philosopher comes to optimistic conclusions in his *The Data of Ethics*.†

It is not intended here to show, as could easily be done, the defects of *The Data of Ethics*; I only desire to call attention to Mr. Spencer's mechanical system; to his boldness of constructing his *Synthetic Philosophy*, while lacking the fundamentally efficient factors. Surely, great is the power of the constructive intellect, that can rear up such a gigantic structure from such meager data.

As to Mr. Darwin's *The Descent of Man*, I would advise students to read the recent work of Alfred Russel Wallace, entitled *Darwinism*, more especially would I recommend a work, wherein the factors omitted in Darwin and Spencer are supplied, viz.: *Psychopathy*, by the spirit of Dr. Benjamin Rush, through the mediumship of Mrs. Cora L. V. Richmond. All that is true in Darwin is therein recognized, and the missing factors are supplied.

But it is time I should begin my task. A few words must prepare the reader's mind for the reception of what may seem to many strange, if not grotesque, views.

"I have yet many things to say unto you, but ye cannot bear them now." This was said to the disciples of Jesus by the Master himself; the implication being that, though they were not prepared at that time for further revelations, they would at some future time be ready to under-

* Principles of Biology, vol. ii., sec. 372.

† See *The Data of Ethics*, chapter xvi.

stand and to accept all requisite additional teachings; their minds would expand under the quickening influences of inspiration, so that they could then *hear* still greater truths. "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth." *

All mysteries are relative, not absolute. What we cannot comprehend in childhood, becomes plain to us in youth; and what at an early age in the history of mankind appears as a profound, impenetrable mystery, becomes later soluble in the rays of advancing knowledge. Whatever concerns human development is knowable. Else "the world must seem to be stranded upon the shore of the sea of doubt and of degradation, from which there is no escape." †

Problems hitherto considered as insoluble, easily solve themselves in the universal solvent of the spiritual philosophy. The problem of evil and human suffering; the natural inequalities of human life; the perplexing question of free will and predestination, and many more awful enigmas, all find their solution on the basis of absolute justice and infinite wisdom and love.

But to win this great prize, to acquire this truth, we must be ready to entertain—new ideas. Strangers never seen before will meet us as we approach the sacred precincts of the temple of Truth. Before we are permitted to enter, we must divest ourselves of all prejudices and hereditary or acquired preconceptions. These must be sacrificed upon the altar that stands outside, near the entrance of the holy temple. Let us not recoil or shrink timidly like children from the strangers that will meet us.

They are the guides that will lead us unto higher truth.

* John xvi., 12-13.

† The Soul, page 15.

"Fear not," says the adage, "to entertain strangers; for by thus entertaining strangers, men have unawares entertained angels." Nor expect answers at once easy and fully comprehensible; for the questions are hard, and have puzzled philosophers ever since thought began on earth.

Remember that

"Great truths are greatly won, not formed by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream."

We now approach Spiritual Evolution, or the *modus operandi* of the soul's eternal progression, in distinction from that evolution which Darwin and Spencer present, and which constitutes only a segment of the stupendous whole. The scope and sublime grandeur of man's spiritual evolution is such, that the author of this work is not a little embarrassed at attempting to give even a bare outline of it. But he must overcome his diffidence; for it is necessary that the mind be directed to the method of the soul's evolution toward its glorious, ineffable destiny, during the æons of endless time. My object indeed will already have been attained, if by the following very incomplete statements, the reader should be induced to seek better and fuller explanation in Mrs. Cora L. V. Richmond's work: *The Soul in Human Embodiments*.

The earth is the sphinx whose hard riddles man must solve. Our material planet is the great school of the soul's discipline and attainment. No one single life can gain all the discipline, or acquire all the varied experiences the planet affords, and man does not leave the great school before he has achieved all that can be achieved in

it. We here come to diverse and usually perplexing questions which are only answerable through the spiritual philosophy herein recommended. It was stated in Chapter II. that a human life has two stages of growth, an earthly one and a spiritual one. "As the seed planted in the soil has a certain growth beneath the surface of the ground, a fuller growth above the surface and fruition there, so the spirit has the fruition of its (earthly) embodiment in the state which follows the separation from the body." In the spiritual stage of life we complete what we have begun on earth, but we cannot obtain what we have not acquired by our own efforts in earth-life. If we have failed to gain a victory over temptation, failed, that is, if we have not attempted at all to overcome a besetting sin, we cannot gain that victory in a realm where temptation does not exist.* "Each one must experience every fault, failing and foible, until they are overcome." All must attain whatever is attainable, and all must graduate with the same honors ultimately. Now, many Spiritualists imagine that whatever we fail to acquire in one single, short, earthly career, we can obtain in the spiritual state following this career. It is assumed that we live only one short life on earth, then enter the spiritual state which lasts forever. It is further assumed that we can gain experience by proxy in the spirit-world, which is contradicted by all experience in the present life. "No human life can have experience for another." No one can acquire intellectual or artistic ability for another; the son does not inherit the skill of the father; all must buy their experience. Besides, if it be necessary for one human being to live threescore years and ten on earth, why should another be exempt from it altogether, by dying shortly

* See *The Soul*, page 68.

after birth, or living only a few years? What, then, is the solution of this problem? Simply this, that there are many embodiments, and that if we use our opportunities in one life to develop in the right direction, we shall in the next life have a higher start. This explains the inequalities of human life.* But immediately this great law of embodiments is stated, readers are perhaps shocked at the idea of living the hard, toiling, struggling and suffering earth-life *over again*. This is not so. No one lives his life over again a second time. It would be contrary to all that we know about nature. How, then, can this paradox be explained and resolved? By the fact that in all embodiments man is the same individual, but not the same earthly personality. That the earthly personality is not the real, full, whole Ego, is, I think, observable in the phenomena of mesmerism. The mesmerized subject is easily transformed into another personality: that is to say, is led to imagine himself or herself to be another. The writer witnessed such a scene where a young man of about twenty years of age was made to believe himself a woman. And all the more wonderful was the change in the youth's consciousness in considering that a few seconds during which the mesmeric passes were made, sufficed to effect such a startling transformation.

"It takes some mental effort," says Mr. Sinnett, "to realize the difference between personality and individuality, but the craving for the full recollection always of those transitory circumstances of our present physical life which make up the personality, is manifestly, no more than a passing weakness of the flesh.† Contemplate the analogous changes in the consciousness of our present life. The child loses its personality in the youth, and the

* See further on, page 260, etc. † Esoteric Buddhism, page 293.

immature self-consciousness of the reckless youth is merged into the higher self-consciousness of the ripe and experienced man of fifty.

"The spirit puts forth man for moral achievement, and it is in this wise that man enriches the spirit; *per contra*, when the man enters the spirit (by death) he realizes himself more or less under another aspect or form of consciousness, which, however, has always co-existed with him—and thus, step by step, he proceeds to make the acquaintance of his larger spiritual self, by entering more fully into the self-existent consciousness of his spirit. Life and death are thus made complimentary modes of exchange. The human personality is a certain amount of expression by soul (through spirit) in matter, which takes in man the form of self-consciousness; and, as the same thing is never twice expressed, or rather, as no two expressions can ever be just alike,—it follows that, humanly speaking, no life can live itself over again."*

"The spirit of each embodiment is expressed as long in mortal or spiritual life as there is any call or demand for it People say: I would not like to go into spirit life and not find my friends. If they *are* your friends you will find them, if they are not, you would not wish to. All real ties are found to last in spiritual existence, and form a portion of the soul's possessions. The larger sphere includes the smaller one. It does not detract from the relation of the moon to the earth because both revolve around the sun. Nor does it render the relation of the planets in the solar system any less important, because the entire system, including the sun, revolves around a more distant central sun. Children leave their parental

* From a masterly essay contributed by Frederick F. Cook to the *Progressive Thinker* of June 6th, 1891.

homes to form other ties of marriage and parentage, but are none the less children. The mother who has passed to the spiritual life, whose child is left upon the earth, does not change her natural or spiritual relationship. She fills her function toward that child. When there is an added expression upon the earth, in another embodiment, it is *after all possible duties have been fulfilled toward the child*; and that relation of mother and child, if it be real, is included as a portion of the soul's treasures."*

The graduates from our planet, those that have gained all that the earth can give, have overcome one world. They are angels. They now minister to others that are toiling upward in their evolution. Ministering angels these are. As long a period as occupied their own past evolution, they remain as angels of the earth in the spiritual earth-sphere. As in the Darwinian system of development we count the years by the millions, during which our globe gradually cooled, and prepared for organic life, vegetable, animal and human, so we must be prepared to contemplate for spiritual development yet greater periods, greater, in the proportion in which moral or spiritual growth is slower than physical and intellectual growth. "If any one has endeavored to measure the periods or cycles of time in connection with earthly and planetary expression, it would almost be fruitless; although it is possible to state in numbers the years included in the vast cycles that intervene between the commencement and close of expression on a planet, also the cycles that intervene between the planetary expressions, when the soul is in a state of being instead of existence, also the æons that intervene between expressions in systems

* The Soul, page 66.

of planets; but those figures would convey no idea that the human mind could grasp, so vast would be the number." *

And now a few remarks concerning other planets. "In my Father's house are many mansions." We are not to suppose that our planet is the only planet inhabited by human beings. It is simply one belonging to a solar system, and the solar systems are innumerable. There are in our solar system older planets than ours, which are higher in the scale of spiritual development, having begun their career earlier. In them human beings exist who are as superior to us, as we are superior to the savage races on our globe. The angel of the earth, in approaching the next higher planet for embodiment, finds himself at the foot of the ladder there.

"The planet Mars, being next the earth in the astronomical order of your solar system, has no lower expression of life than your highest and most spiritual expression here. So, any embodiment upon the planet Mars would represent a higher state of expression than the highest embodiment upon the planet Earth; would be like your angels. While the lowest expressions of souls on the planet Jupiter are higher than the highest on the planet Mars. If some of the inhabitants of the planet Mars were presented to you, were it possible for you to perceive them with your earthly vision or spiritual perception,* you would consider that they belong to a race of angels; yet these would be but the human beings of Mars; they would seem to you as gods. Such is the next step of expression. To typify the states of planetary life—what they are—we will say: where you crawl, they walk; where you walk they may fly; where you

* The Soul, page 115.

dream, they fulfill."* The reader will find in the source from which I draw this information a more complete description. As to the authenticity of these statements, I quote again: "Spirits can only give you this knowledge from beyond the orbit of the earth through the angels of earth, because the angelic states alone perceive and impart this knowledge, unless the planet be beneath the earth; if it is, then spirits can minister to that planet under guidance, but if above the earth, the spirit can only be shown those states and degrees by the angels of your planet."†

Why do we not remember previous lives? It is true, as a general rule, mortals and spirits have hardly what is called a remembrance of former existence. But many have more or less vague reminiscences. Few, I believe, are the persons who, like Pythagoras, distinctly recollect their former lives. It seems that for wise purposes there should be forgetfulness, purposes, however, that are by no means inscrutable. "Reminiscences of previous embodiments do not exist in ordinary life on earth, nor in the spirit state following the ordinary life; therefore it is not strange that mortals do not receive these teachings from spirits usually; for unless the earthly embodiment is ready to receive them, the spirit state following the embodiment will not reveal them. It is with spirits as with mortals: very few mortals know; but there are in each individual, in mortal and in spirit life, if the indications were carefully noted, certain flashes of reminiscence: we mean in such lives as have reached any degree of thought or intuition upon these or kindred themes."‡

* The Soul, page 90 *et seq.*

Ibid., page 91.

† Ibid., page 67.

I think in the following illustration given by the guides of the medium, through whom these revelations are made, a satisfactory explanation is given: "We may illustrate this by citing the one who is ascending a mountain: while he is in the valley, or even during the ascent, when he is struggling, entangled in the woods and briers amid rocks, or descending into valleys between the hills, he cannot see the path by which he has ascended, nor yet the way before him, but when he comes to one height he can look back along the mountain and see the devious path by which he has ascended. He also has a glimpse of the way before him, of the higher height to be attained, and once more he plunges into the valley, or ravine, or tangled maze, to ascend. So at a certain height, or a certain degree of unfoldment in human existence, glimmerings of reminiscence begin; the consciousness of having lived before, of having suffered with the sufferer, of having traveled along the shaded human ways."

Mr. Sinnett says beautifully: "The exquisite symmetry of the whole system is in no way impaired by that feature which seems obnoxious to criticism at the first glance—the successive baths of oblivion, through which the re-incarnating spirit has to pass. On the contrary, that oblivion itself is in truth the only condition on which objective life could fairly be started afresh. Few earth-lives are entirely free from shadows, the recollection of which would darken a renewed lease of life for the former personality. And if it is alleged that the forgetfulness in each life of the last involves waste of experience and effort and intellectual acquirements, painfully or laboriously obtained, that objection can only be raised in forgetfulness of the Devachanic spiritual life, in which, far from being wasted, such efforts and acquirements are the seeds from

which the whole magnificent harvest of spiritual results will be raised." *

The word *Re-incarnation* is generally employed for the *Successive Embodiments*; but the latter term is preferable in view of the *rationale* of the matter.

In conclusion let it be noted that the progressive evolution of man is a spiral ascent, "extending in new lines as one advances. In the steps of expression, although there is a continual ascent, there are also, seemingly, declensions, as between mountains there are depressions; but the valleys there are higher than the preceding mountain-tops." †

Besides the great text-book of Mrs. Richmond, the student may consult the interesting and entertaining work of E. D. Walker, entitled *Re-incarnation*, which contains a bibliography of the subject. In addition to the author's dissertation, the book presents a compilation of ancient and modern views of re-incarnation in prose and poetry, the perusal of which may be more effective in convincing readers that we have here a great and fundamental truth, than the imperfect abstract here presented. (See concluding chapter of this work).

* Esoteric Buddhism, by A. P. Sinnett, page 276.

† The Soul, page 46.

PART THIRD.

THE CONSEQUENCES.

CHAPTER XXIII.

THE BASIS OF ETHICS.

IT must be left to the thoughtful reader to draw for himself all the consequences of the foregoing revelations. Some of the main ones will be enumerated and briefly discussed.

True, absolute morality is imperatively enjoined only by the system here expounded. By absolute morality I, of course, mean doing right at any cost and under all circumstances, regardless of immediate unpleasant consequences, regardless of lower self-interests, or adverse social results. In short, I mean the realization of the highest spiritual Ideal in conduct, no matter how much suffering may be involved to our lower self, or how it may injure our secular interests; uncompromising, absolute honesty in business; purity in thought and feeling, and universal philanthropy, that knows no barriers whatever, either national, or religious, political or social; a philanthropy that is based upon the recognition of the Fatherhood of God and the Brotherhood of Man.

This morality is imperatively enjoined by the laws of

our being, the laws of human nature, of human development. To abstain from evil conduct is to obey the laws of our nature and secure spiritual health and moral growth; to do wrong either to self or to others, is to inflict self-injury, impair the health of our soul, disfigure or deform the spirit, which deformity becomes publicly manifested after death—after unmasking—and entails keen suffering in the hereafter. "It is well known," writes Judge Edmonds, "to all observers, and students of medicine, that the soul is capable of experiencing more intense suffering than the body. Despair, remorse, and a desire for revenge, cause greater torment than pain inflicted upon the body, so that individuals resort to suicide and all species of bodily torment to decrease the anguish of the soul.

Therefore, as the spirit becomes many more times susceptible to ecstatic pain or pleasure, when released from the body, the clairvoyant pictures of Heaven and Hell, as endured by the soul, are emblematic of states, and not veritable places; as, for instance, the sea of ice described by Dante, the Houri's heaven of the Mohammedan, or the burning lake of fire of the Christian."*

On the other hand, obedience to the laws of our nature insures our well-being, our moral health, our spiritual soundness, and furthers our progress. "According to the current view," says L. B. Hellenbach, "the labors of one generation always benefit the succeeding generation. Now, even if in some remote future the golden age would ultimately be arrived at, only those latest generations would reap the harvest; all the countless preceding generations would have toiled and suffered without compensation, and when finally the last races of men would have died out, the whole stupendous process would appear as a

* The Next World, by Mrs. S. G. Horn, page 239.

useless, though cruel enough, expenditure of energy. Here, however, in the new view, man is his own heir; the Individual, the real Ego, is heir to all attainments of the Person; whatever is acquired in intellectual and moral pursuits in the various earthly lives, remains as one's achievement, as *character*. The law of the Conservation of Force is seen, therefore, to reign in the realm of mind, as well as in the physical world.*

Thus, man reaps the reward for obedience to the spiritual laws of his being, just as he reaps the reward for obedience to the objective, physical laws of external nature; and any transgression of spiritual law is detrimental to his spiritual nature, just as the violation of physical law brings its penalty, or as transgression of the sanitary laws causes impaired health. Du Prel quotes the dictum that "the real test of any philosophical system is, in the last resort, the moral proposition flowing from it. The crucial test of any view of the world is ethics; because what is true, is inseparable from what is good: *consensus boni et veri*; and what is false is inseparable from evil: *consensus mali et falsi*. Man in this system is the product of his own development; he builds his own character, his fate is in his own hands."†

Thus, man must work out his own salvation; he is the architect of his own happiness; creates his own heaven or hell. As stated in the chapters on Retribution and Reformation, no one can, by any conceivable act of piety, transfer the penalty for wrong-doing to another; the effect follows the cause as inevitably as in natural law. Sin is moral disease, and must be treated as rationally as bodily disease. Though the *real* teachings of Jesus are

* Der Individualismus, by L. B. Hellenbach. Section xi.

† Philosophie Der Mystik, page 530-537.

superior to the teachings of the Old Testament, the *imputed* teachings concerning original sin and vicarious atonement, are far inferior to the ethical doctrines of the Hebrews. The Old Testament is said to be rigidly just and stern. "An eye for an eye, a tooth for a tooth." But the theological doctrine that teaches that we can escape from the evil consequences of our sins of commission, or omission, by recognizing another as having undertaken to bear the penalty for us, is certainly worse than the principle of inflexible justice. Boys and girls are gravely taught in orthodox Christian Sunday-schools that they can wash away their sins in the blood of Jesus. Some one has drawn a contrast between a murderer who gets converted and becomes a Christian a few weeks or a few days before his execution, and consequently is "saved"; he goes to Heaven; and his victim, the murdered man, who has not "taken religion," who is not a Christian, is consigned to Hell. What a flagrant incongruity! As a matter of fact, there are shocking crimes committed in Christian countries in these latter days of civilization and material progress, and the depravity and insolence of some of our boys in the streets, seems to imply that there must be a serious defect in the ethical teachings of the churches. Unlike modern iconoclasts, the author dislikes to animadvert on the current creeds. Nor would he mention this fact, if it were not for the important consideration that American children and youths generally depend upon the churches for moral education. No morality is taught in our public schools as a branch of education. Why? Because there is no other basis for morality recognized, than the theological basis of the churches.

On the other hand, without a belief in immortality, the

materialist or agnostic will never be able to find a basis for absolute ethics. Even a philosophical genius of the type of Herbert Spencer does not succeed in such an enterprise, as is obvious in his *Data of Ethics*. As a mere social problem, there can, of course, be formulated an ethical system of *relative* morality. For, even if this earthly life be all, and there were no life beyond the grave, it would still be necessary to formulate a system of morality; to enjoin and to enforce righteous conduct among men, else social life would be impossible, and the manifold processes of industry, commerce, etc., could not be properly carried on. This is Mr. Spencer's *Relative Ethics*.

Again, there are various standards of human conduct, relatively more or less praiseworthy. To be honest, for instance, because honesty is the best policy, is mere selfish calculation, not genuine honesty. Single individual examples of men in or out of the church, who are inherently of noble character, cannot be adduced to disprove the thesis here maintained. The problem is to find a basis for absolute ethics of universal authority; a basis as imperative as that of the physical laws of the universe; and this basis is only found in the sovereign dicta of the spiritual philosophy.

See Chapter XXV., for the practical application of these principles, and the shortcomings of all other standards.

CHAPTER XXIV.

OPTIMISM.

THE Spiritual Philosophy solves the riddle of human life. "A riddle is solved when the answer explains all that is proposed for conjecture. A problem in arithmetic is solved when the proof reveals the correctness of the sum." By the solution of the problems of human existence is, of course, meant the main riddle of the destiny of man, and the moral tendency of the universe. And now we see the reason why great scientific and philosophical thinkers either declared these problems insoluble, or fell into pessimism. They merely judged from data appertaining to earth-life, which is only an infinitesimal part of an infinite whole. "The doctrine that correlatives imply one another," says Herbert Spencer, "has for one of its common examples the necessary connection between the conceptions of whole and part. Beyond the primary truth that no idea of a whole can be framed without a nascent idea of parts constituting it, and that no idea of a part can be framed without a nascent idea of some whole to which it belongs, there is the secondary truth that there can be no correct idea of a part without a correct idea of the correlative whole. If the part is conceived without any reference to the whole, it becomes itself a whole—an independent entity; and its relations to existence in gen-

eral are misapprehended. By a savage, who has never seen a vehicle, no idea can be formed of the use and action of a wheel. Even a mechanician, if he has never looked into a piano, will, if shown a damper, be unable to conceive its function or relative value. The moon's movements cannot be fully interpreted without taking into account the movements of the solar system at large." * No sane man would undertake to write the biography of a Bismarck, if he had only seen him as a schoolboy and never heard anything about him since. Seeing or reading merely one or a few scenes in the first act of a great drama, the *dénouement* of which occurs in the latter part of the fifth act, would not enable one to understand the plot or to judge of the merits of the whole composition.

John Stuart Mill judges nature and the Deity in the fallacious manner here exemplified. His conclusion is that "the scheme of nature regarded in its whole extent, cannot have had for its sole or even principal object, the good of human or other sentient beings." † Mr. Mill fails to apprehend correctly the relation between man and his environment, because he sins against the logical canon laid down in his own logic, and expressed thus by Mr. Spencer: "Still more when part and whole, instead of being statically related, only, are dynamically related, must there be a general understanding of the whole before the part can be understood." ‡ Tacitly assuming an anthropomorphic Deity, he comes to the conclusion that God is either limited in power, is not omnipotent, or has not created the universe exclusively from benevolent pur-

* The Data of Ethics, page 3.

† Three Essays on Religion, page 65.

‡ The Data of Ethics, page 4.

poses. Writing these essays on "Nature," and "Theism," between the years 1850 and 1858, Mr. Mill seems to have taken no account of "Evolution," which, to my best knowledge, had then already been sketched out by Mr. Spencer. From the old standpoint of the "Carpenter theory of Creation," the great logician could come to no other conclusions. *

Professor Huxley, an exponent of the evolution theory, but an agnostic as to a future life beyond the grave, cannot, of course, grasp the true attitude of nature toward man, though, like even Mill himself, he perceives clearly enough that man's destination cannot be to imitate nature, *i.e.*, the spontaneous processes of material forces; that, on the contrary, *human nature* as it ought to be is different in kind from physical nature; is alone moral, while nature is neither moral nor immoral, but indifferent or unmoral. Professor Huxley says: "The vast and varied procession of events which we call nature affords a sublime spectacle of an inexhaustible wealth of attractive problems to the speculative observer. If we confine our attention to that aspect which engages the attention of the intellect, nature appears a beautiful and harmonious whole, the incarnation of a faultless logical process, from certain premises in the past to an inevitable conclusion in the future. But if she be regarded from a less elevated, but more human, point of view; if our moral sympathies are allowed to influence our judgment, and we permit ourselves to criticise our great mother as we criticise one another; then our verdict, at least so far as sentient nature is concerned, can hardly be so favorable. . . . If we desire to represent the cause of nature in terms of human thought, and assume that it was intended to be that which it is, we

* Three Essays on Religion, page 191-195.

must say that its governing principle is intellectual and not moral."*

In John W. Draper's *The Intellectual Development of Europe*, vol. II., page 360, it is plainly asserted that: "The aim of nature is not at moral, but intellectual development."

Mr. Frederic Harrison, the English exponent of M. Comte's Positivism, is almost sure that man has no personal conscious life after death. "We have not," he says, "the slightest reason to suppose that the consciousness of the organism continues." But to avoid the consequences of such a standpoint, Mr. Harrison recommends the adoption of a pseudo-belief in immortality; namely, "the belief that the posthumous effects of our activities and conduct continue after our death to benefit the race."† There can still be religion, cries Mr. Harrison: "Let us worship humanity; all the great men that ever lived!" Mr. Herbert Spencer utterly demolishes this idol set up by Positivism, in showing the unworthy motives of a good many "great men," and in pointing out that the posthumous effects of men's conduct include likewise the evil acts committed; so that Mr. Harrison's "Religion of Humanity," is, at least, a questionable substitute for the current religions of the day. "Though the outcome," writes Mr. Spencer, "of those struggles for supremacy in which, during European history, so many millions have been sacrificed, has been the formation of great nations fitted for the highest types of structure; yet when, hereafter, opinion is no longer swayed by public-school ethics, it will be seen that the men who effected these unions, did

* The Struggle for Existence. A Programme. In the Nineteenth Century for February, 1888.

† A Modern Symposium. The Soul and Future Life, page 47.

so from desires which should class them with criminals rather than with the benefactors of mankind." *

That modern unbelief had come to a crisis, had reached an extreme, is not only manifest in the materialistic or agnostic school of thought, but, strange to say, even in modern systems of decidedly spiritualistic tendencies there is no ray of hope for man. On the contrary, the conclusion is that this world is the worst conceivable. I refer to the systems of Schopenhauer and Hartmann and their followers. The outcome of these systems is pessimism; pessimism as a world-theory. The paradox is that this school of thought is utterly antagonistic toward scientific materialism. Mind originated the universe; not such mind as we know in man, but omniscient spirit, called by Schopenhauer *Will*, and by Hartmann *The Unconscious, or Super-conscious*. Individuality is only possible in sentient creatures on earth, and without a material organism there cannot be individuality. Death destroys both apparently.

"Along with the idea of a future retribution, the idea of individual immortality has become obsolete. Like the waxen wings of Icarus, man's aerial hopes are melting in the sunbeams of scientific research." †

According to Schopenhauer, "pain greatly predominates in life. . . . He sees no remedy for this deplorable state of things, but in abnegating the activities of existence, not by self-destruction, but by stilling the will, crucifying all desire, and crushing out all interest in life." ‡ Hartmann, while he rejects Leibnitz's views of the privative character

* *Retrogressive Religion*, by Herbert Spencer. Nineteenth Century, June, 1884.

† *Das Sittliche Berrusstsein*, von E. von Hartmann, page 41, Zweite Auflage.

‡ *Conflicts in Nature and Life*, p. 22.

of evil and its ultimate extinction in a millennial future, accepts his theory of "the best possible world." The evil so far transcends the good, that it is a very bad world, but it is, nevertheless, the best possible. It is the best, because it is the production of the Unconscious, All-one, which never errs (unless it possibly did so when by a "blind impulse of the will," it brought this bad world into existence). Still, it is the best possible, because it is capable of being eventually annihilated.*

Pessimism, as a system, has largely permeated modern thought. "Is life worth living?" is considered a proper subject for debate and controversy. The *Spectator* (England) called attention, a few years ago, to *The Melancholy of the Educated*. Even the sacred precincts of poetry are invaded by pessimism; an anomaly indeed, but growing out naturally of modern morbid thought concerning man's place in nature:

"Are God and Nature then at strife
That Nature lends such evil dreams?

* * * * *

O life as futile then, as frail!
O for the voice to soothe and bless!
What hope of answer or redress
Behind the veil, behind the veil?"

Has not the time come in the history of our planet for the solution of the riddle of the sphinx? The very fact that men, no more satisfied with childish explanations and dogmatic assertions of theology, ask those questions, proves that they are ripe for receiving the answer.

* Conflicts in Nature and Life, page 23. See chaps. 12-14, Philosophie des Unbewussten, Neunte Auflage.

And this is my justification, if justification be demanded by spirits in and out of the flesh, for promulgating the great truth of successive embodiments, as taught in Mrs. Richmond's *The Soul*, and as outlined in Chapter XXII., and in the concluding chapter of this work. For, surely, the disclosure can no more be considered premature. The plea that the public are not yet ripe to receive such knowledge, cannot be fully sustained in view of the prevalence of skepticism and agnosticism among the intelligent classes of our time; though it is true that such revealments are apt to be met with repugnance, opposition and even scorn and ridicule. He who advocates an unpopular cause must be willing to incur the world's displeasure. As it was said of old: "If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they kept My word, they will keep yours also." *

It will be gathered from what has been said in preceding chapters that Nature is the sphinx whose riddles man must guess; it is a hard school of discipline, involving obstacles and difficulties, the temptations of the flesh and the allurements of sense. Spirit is incarnated in matter in order to overcome it. All souls must begin low down at the foot of the ladder. The boy does not begin with algebra, he must first master the lower branches of arithmetic. At first, in the lower stages of spiritual evolution, man is controlled by the forces of nature, is at the mercy of circumstances, as is often seen even in the gait and walk and posture of the undeveloped. As man advances,

* John xv. 19-20.

he in turn controls nature's forces, gradually subduing them to his service, making them subservient to his sway and behest. First a servant, he afterwards becomes a master. Speaking of earthquakes, Humboldt remarks : " The day will come when man, by the aid of science, will, through premonitory symptoms foresee the coming events, even as the wise physician can discern the time when his patient's soul will leave its body. Nature, misunderstood, is a fearful mystery ; but understood, she is a simple and beautiful piece of mechanism.* The solution of the problem of evil is fully contained in the vicissitudes of man's spiritual evolution. Speaking of the formation of the body by the spirit, W. J. Colville says : " If the question arises, ' Why then do we not all have the bodies we would like ? ' we must bear in mind that we cannot always externalize our thought perfectly, even in the making of a dress or coat. We have not as yet perfect power over material, even with the best patterns before us. The ideal always antedates the actual ; a perfect expression of the ideal is reserved for a condition in this world, or some other, where we have gained complete ascendancy over all material ; then we shall be clothed upon with bodies of glorious spiritual form."

Even Mr. Spencer, from the stand-point of his defective system, says : " Slowly, but surely, evolution brings about an increasing amount of happiness : All evils being but incidental." †

Suffering is the labor-pain of progressive evolution. Evil is not an entity ; is not something positive, enduring, but is destined to be utterly expunged.

" How did evil originate ? was the question recently asked. Mrs. Cora L. V. Richmond answered it thus : " It

* *Strange Visitors*, page 215. † *Biology*, vol. I., page 354.

did not originate. The necessity of naming the night darkness, and the day light, is a necessity that is relative, and does not pertain to the absolute state at all. All matter and whatever pertains to matter is relative; the necessity of naming something as black and something as white is the result of human conditions and material environments; yet we are perfectly well aware that there is no absolute darkness, and we are perfectly well aware that no human vision has seen the absolute light. We know that the blackest substance which human discovery has perceived is coal-tar; but when tested and divided, and when certain chemical processes are applied to it, it reveals the most brilliant of all dyes and colors with which human vision is familiar. That, in other words, blackness and brightness, the vibrations of light and shade, are but relative terms. For God there is the absolute, for man there is the relative. Evil is the absence of manifest good; the negation, the night; the winter; the coal-tar of earthly existence, out of which the Divine Alchemist brings the aniline dyes of spiritual perfection."

If, then, the hardest of all problems is soluble in the light of this system, we need not remain any longer in perplexity respecting lesser problems, and the student will find no difficulty in finding the solution of the problem of Free Will, in what has been said in regard to man's autonomy, to the soul's sovereignty under God, presiding over its own destiny. As to the inequalities in human life, these must necessarily exist, if spiritual evolution be the Divine dispensation. Some souls are as yet at the very foot of the mountain, like some of the savage races; others are in the physical stage of development; still others are in the intellectual, and others in the spiritual

stage.* Let all the pupils of the schools and colleges and universities assemble in one huge amphitheatre, from the boy or girl in the primary classes, to the youth and maiden of Harvard and Yale, and there will be found variety and difference enough, to serve as an illustration ; with that important additional consideration ; that moral or spiritual attainments are to be taken into account, besides the mere intellectual or artistic acquirements. From the assumption that effect follows the cause, that men ever reap what they have sown, and from the premises laid down in the chapters on Retribution and Reformation, it follows inevitably that even this present earthly life must be to some a heaven, to some a hell, and to most, perhaps, a purgatory, according to their conduct in a previous existence and to the use they have made of their opportunities therein. Yet, how infinite the hope for all, that they, sooner or later will reach a beatific state of moral grandeur !

Thus, in a profounder sense than imagined by the current theology, it is true that

“ Whatever is, is right.”

“ That nothing walks with aimless feet ;
That no one life shall be destroyed
Or cast as rubbish to the void,
When God hath made the pile complete.”

And thus we can exclaim, with the voice of inspiration :

“ They that sow in tears shall reap in joy.
He goeth forth weeping as he goeth, bearing the handful of seed ;
He shall surely come with rejoicing, bearing his sheaves.” †

* See Mrs. Richmond's *The Soul*, page 34, *et seq.*

† Psalm cxxvi., 5-6

And with the voice of the inspired apostle in the New Testament :

" For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."*

* Romans viii., 18.

CHAPTER XXV.

SOCIAL PROBLEMS: THE LABOR QUESTION.

NOT being versed in the technicalities of Political Economy, the author belongs to that large majority who recognize with profound gratitude the undying merit of Mr. Edward Bellamy, in having made easy to popular comprehension the propositions of that science, at least as far as the practical questions of industry are concerned.

The subject is here contemplated from the moral standpoint; that is to say, from the standpoint of spiritual philosophy.

Very likely the moral aspect is the great arbiter in this momentous issue. As the race advances, it deviates more and more from the animal "Struggle for Existence," and inclines toward its opposite—Co-operation. There is strength and power in unity, while there is waste and friction in competition. This is a platitude, it is true, in the sense of being a well-known truth. But the question is not, Is this truth old? the question is, Is it practiced? And practiced it is not in the industrial world, except in collective monopolies, which indicates the tendency, says Mr. Bellamy, toward the establishment of the One Great Monopoly of universal co-operation. The great capitalists and syndicates may sneer at such a proposition, just as the great barons and noblemen sneered at democratic propositions in feudal times. But if there is a spiritual evolu-

tion as well as a physical, there is a "Struggle for Existence" in the moral realm, as there is in the material, and what is good, will prevail ultimately over what is evil, in conformity with the great law of *the Survival of the Fittest*. Who are the fittest in the moral realm? Not those who possess brute force; not the princes of Mammon; not those who are wily, cunning, shrewd, crafty, selfish; but those who excel in the fruit of the spirit, in "love, kindness, goodness," etc.* Yea, as the inspired Seers of the Old Testament say: "The meek shall inherit the earth." As mankind progress in spiritual development, the works of the flesh, "strife, jealousies, wraths, factions, divisions," will be left behind; only the fruit of the spirit will survive. What is there to sneer at in Mr. Bellamy's ideal? Thus did the political leaders in Israel of old, when Seers held up before them a mirror for self-inspection, calling them to righteousness; but they found out, as did the aristocratic lords of feudal times, that the Seers were right after all when they complained that, "Thy princes are companions of thieves: every one loveth gifts and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.†

The princes of Mammon support the church, where they insure the salvation of their souls by contributing to the poor-fund. They believe in charity, not in justice; they believe in the sacrament of the sanctuary, not in visiting the wretched hovels of the poor, or in devising means for improving their condition; they patronize the minister; they love the front seats in the synagogue, they offer oblations. The officiating priest or minister rarely has the courage to address them in the

* Galatians v.

† Isaiah i. 23.

words of the prophet of old, saying : " To what purpose is the multitude of your sacrifices unto me ? Bring no more vain oblations ; incense is an abomination unto me. Your new moons and your appointed feasts my soul hateth. And when ye spread forth your hands, I will hide mine eyes from you ; yea, when ye make many prayers, I will not hear : your hands are full of blood. Wash ye, make you clean ; put away the evil of your doings. Learn to do well ; seek judgment, relieve the oppressed." * Your sneering at the efforts of the toiling millions to achieve by organization and unions what as individuals, they can never hope to achieve, is as ineffectual as the barking of a small dog at a railway train. True, when the train just begins slowly to start, the dog does seem to scare the locomotive a little ; but after a awhile the wheels of progress will leave the barking dog far behind. No doubt, labor-unions make mistakes ; and are in minor things unfair. To err is human. They may not always employ just means for the ends they have in view. But though the end does not sanctify the means, this end is nothing less than the realization of the ideal of the fraternity of man and the inauguration of the Kingdom of God on earth. " Whom the gods wish to destroy, they first make blind ; " blind to their own true interests as well as to others ! Else they would perceive that the undue, selfish accumulation of wealth is an insane mania, which dwarfs and deforms the spirit. They would perceive that such a tremendous uprising on the part of the toiling masses, all over the civilized world, indicates that the time is at hand in the world's history, when " a form of society which is founded on the pseudo self-interest of selfishness, appealing solely to the anti-social and brutal

* Isaiah i. 11-17.

side of human nature, shall be replaced by institutions based on the true self-interest of a rational unselfishness appealing to the social and generous instincts of men." *

How can an organism be healthy, if one organ receive an enormous quantity of blood and another organ a too scanty supply? Congestion is impeded circulation. The social organism is in an unhealthy condition, in a morbid state; hence the eruptions on its surface; hence the poverty and crime, pauperism and degradation.

In ancient times parents in the east sacrificed their children to Molech, a god represented by an image of brass, "hollow within, his face like a calf, and his arms stretched forth like a man who opens his hands to receive something. And they kindled it with fire, and the priest took the babe and put it into the hands of Molech, and the babe gave up the ghost." † These things were done of old in the Valley of Hinnom. To-day parents are compelled by poverty to sacrifice the health, growth and education of their children to the god Mammon. The fiery image of Molech was recently brought to the writer's mind as he stood in the sight of one of the fiery furnaces in a glass factory in one of the towns of Beaver County, near Pittsburgh, Pa., where he saw boys, mere children, working and inhaling the fiery vapor through glass blowing. Seventy-five boys are employed in this factory. The act approved by the Governor of Pennsylvania May 20, 1886, forbidding children under twelve years of age to be employed, is a dead letter. "How old are you?" I asked a little fellow. "Nine years," was the reply. In another glass-house in the same town, from 400 to 500 boys are employed, boys who ought to attend school. I

* Looking Backward, by Edward Bellamy, page 276.

† Smith's Dictionary of the Bible, Vol. III., page 1992.

was told that the intense heat creates thirst for—liquor, and, as a matter of fact, the taste of strong drink is not unknown to these youthful toilers in the glass factories of that region. Thus are these unfortunate children not only deprived of elementary education, but are exposed to demoralizing influences. In those mammoth stores in our big cities, such, for instance, as "The Fair" in Chicago, where all imaginable merchandise is sold, hosts of little girls are employed. The pittance these "cash girls" earn is at the fearful sacrifice of deprived school-education. To pay the rent for their wretched tenement houses and eke out a scanty subsistence, parents are thus constrained to sin against their own children.

It is strange how the wealthy can enjoy their refinements and luxuries while aware of the poverty, the unhealthy occupations and wretched, unwholesome dwellings of their fellow-men; poverty that induces parents to sacrifice their children to the god Mammon! As if they, the rich, belonged to another species or race. It reminds one of the man who visited a church; the preacher preached a very pathetic sermon and all eyes were wet with tears except those of the visitor, who sat utterly unmoved with stern features. Being asked why he remained so stolid, he replied: "I am not a member." Mr. Bellamy says: "As for those whose parents and grandparents before them had been so fortunate as to keep their seats on the top, the conviction they cherished of the essential difference between their sort of humanity and the common article was absolute. The effect of such a delusion in moderating fellow-feeling for the sufferings of the mass of men into a distant and philosophical compassion, is obvious." *

* See *Civilization's Inferno*, or *Studies in the Social Cellar*, by B. O. Flower.

† *Looking Backward*, page 13.

Mr. Bellamy draws a contrast between the ornamental residences of private homes and the unsightly public places and thoroughfares. This is Individualism with a vengeance indeed. The rich display taste enough in constructing their mansions, in the furniture, carpets, and oil-paintings within, and in the lawns and flower-gardens without, but they disregard public interests, as is manifest in the streets full of mire in wet days, almost impassable; in the absence of public parks and fountains in smaller cities; in the unhealthy tenement-houses in large cities, houses in which the children of workingmen are deprived of God's free air, in being reduced to the wretched alternative of playing indoors. Mr. Bellamy depicts the contrast between the culture and refinement of the rich, and the ignorance and vulgarity of the poor thus: "Is a man satisfied, merely because he is perfumed himself, to mingle with a malodorous crowd? Could he take more than a very limited satisfaction, even in a palatial apartment, if the windows on all four sides opened into stable-yards? Like one up to the neck in a nauseous bog solacing himself with a smelling-bottle." * It is because the cultured are so insensible to the wants and sufferings of the laboring classes, that the latter organize themselves into societies and unions. It is because the educated, those who ought to take the initiative in social reforms, are either indifferent, or irrationally conservative, that workingmen form themselves into associations; it is because the enormously wealthy, who have influence and leisure, do not spend any of their time, energy and means in behalf of millions of their fellow-men, who, like animals, are engaged in the fierce struggle for existence, for procuring the necessities of life, to supply their bodily wants.

* Looking Backward, p. 220.

It is on account of this, that again, as in the case of the ancient Hebrews, the people of God, "sighed by reason of the bondage, and they cried, and their cry came up unto God, and God heard their groaning." * It is on account of the re-enactment of ancient scenes, wherein the mighty capitalists repeat the wily saying, "Come, let us deal cunningly with them!" † Let us, by the *sweating system*, avail ourselves of the fruit of their toil; let us oppress, by reason of our monetary power, and keep down *the creators of the national wealth*! It is on account of these things that strikes occur, those alarm-bells of outraged humanity; those rude strikes which are the harbingers of the advent of freedom, of the emancipation of the white slaves. Ay, they are the battle-cry for liberty. Again a Moses is needed to deliver the people of God; again heroes are needed like William Lloyd Garrison; again we need orators like Wendell Phillips; statesmen like Charles Sumner; poets like James Russell Lowell, and great-hearted martyrs like Abraham Lincoln. Again we need men of original mind and iron will, who say: "We will fight it out on this line if it takes all summer." Ay, God will raise up great philanthropists and bold reformers who will redeem not only the oppressed working-classes, but will save deluded millionaire-capitalists and rich gamblers in wheat and other products, from moral bankruptcy, and teach them the lesson of the brotherhood of man.

How will this consummation be effected? By legislation? I think not. I agree with Mr. Herbert Spencer thus far as to the negative part of his political creed. In an essay published a few years ago in the *Contemporary Review*, he says: "The laws it (the government) passes

* Exodus ii., 23-24.

† Exodus i., 10.

are not in themselves sacred; whatever sacredness they have, is entirely due to the ethical sanction—an ethical sanction which is derivable from the laws of human life.

..... And there will come the corollary, that when they have not this ethical sanction, they have no sacredness, and may rightly be challenged." * Still more to the point is the following passage, which occurs in another essay of the philosopher: "There seems no getting people to accept the truth, which nevertheless is conspicuous enough, that the welfare of a society and the justice of its arrangements are at bottom dependent on the characters of its members; and that improvement in neither can take place without that improvement in character, which results from carrying on peaceful industry under the restraints imposed by an orderly social life. The belief not only of the socialists, but also of those so-called Liberals who are diligently preparing the way for them, is that by due skill an ill-working humanity may be framed into well-working institutions. It is a delusion. The defective natures of citizens will show themselves in the bad acting of whatever social structure they are arranged into. There is no political alchemy by which you can get golden conduct out of leaden instincts." † This opinion is shared by a great political economist of the New Era, Baron von Hellenbach, who says: "Having as a born member of two legislative bodies gained the conviction in political life that all theories are frustrated by the selfishness of the majority of citizens and especially of politicians, I have given up all efforts in this direction. I consider the curbing of selfishness as the first and most urgent task of the present generation, after

* The Great Political Superstition.

The Coming Slavery: Contemporary Review

which, questions of social and economical import will solve themselves spontaneously." *

Here Mr. Bellamy's views seem not to agree with the spiritual philosophy. On page 60 of his charming book, *Looking Backward*, Mr. West, in contemplating the Utopia of Dr. Leete's age, exclaims :

"Human nature must have changed very much." To which the reply is, "Not at all." "We have no parties," says Dr. Leete, "or politicians, and as for demagoguery and corruption, they are words having only an historical significance." With human nature unchanged, with the selfishness and cupidity that characterize the industrial and commercial world of to-day, it is hard to believe that mere external arrangements are able to accomplish the desired end. On the contrary, the gradual evolution of better social institutions can only take place *pari passu* with moral progress or spiritual development.

It is needless here to mention the fact, that red-hot measures of brute force and dynamite arguments of an explosive character are utterly abhorred by the spiritual science expounded in this book. "Not by armed force, nor by power (physical), but by my spirit, saith the Lord of hosts." †

The Religion of the Future is, what Mathew Arnold calls, "the sweet reasonableness of Jesus." A reasonableness that will make it obvious to selfish capitalists that they are pursuing a suicidal course ; that, though they may amass millions, they are fast becoming spiritual paupers, and that they lay up for themselves suffering and remorse in the future. This is the great feature in the new dispensation, namely, men will be deterred from

* Der Individualismus, Zweite Auflage, page 230.

† Zachariah iv. 6.

transgressing moral law, just as men are deterred from transgressing physical law. Self-interest will prompt right conduct, and fear of the inevitable penalty will restrain a man from over-reaching another, just as fear of bodily injury will prevent a man from putting his hand into the fire.

And here once more the reader's attention is called to the immense superiority of the ethics of spiritual philosophy. No matter how lofty the moral teachings of liberal-minded and enlightened Christian ministers, absolute honesty is impossible in the commercial world of to-day. "The co-existence of a perfect man and an imperfect society is impossible," writes Mr. Spencer. "Ideal conduct, such as ethical theory is concerned with, is not possible for the ideal man in the midst of men otherwise constituted."* Mr. Spencer, accordingly, designates that conduct which is only possible in an imperfect society, *Relative Ethics*. He devotes a whole chapter to the discussion of the difference between the absolute and a relative moral standard. He argues that, as the laws of motion are merely ideal abstractions, serving as standards for the real actual motion of the planets, which motion takes place under perturbing influences, so is there an ideal moral law serving as an ideal standard for the real, actual, possible conduct of men, which he calls *Relative Ethics*. So in mechanics, in physiology, in geometry, there are formulated ideal laws, perfect standards, by which alone the real concrete principles can be determined. The ideal laws are never realized, as such, in the system of nature. It is not otherwise, says Mr. Spencer, with ethics: "There exists an ideal code of conduct formulating the behavior of the completely adapted man in the completely evolved society. Such a code is that here called *Absolute Ethics*

* The Data of Ethics, page 279, *et seq.*

—as distinguished from Relative Ethics—a code the injunctions of which are alone to be considered as absolutely right, in contrast with those that are relatively right or least wrong; and which, as a system of ideal conduct, is to serve as a standard for our guidance in solving, *as well as we can*, the problems of real conduct.”*

If now we ask Mr. Spencer: What *are* the ideal laws of human conduct? we shall find that from his standpoint of evolution, he recognizes no life beyond the grave, hence he himself flagrantly transgresses the logical law he lays down on the first page of his *Data of Ethics*, to wit: “*If the part is conceived without any reference to the whole, it becomes itself a whole—an independent entity; and its relations to existence in general are misapprehended.*” I have put these words in italics to show how even a Herbert Spencer must necessarily misapprehend man’s place in nature, if he conceives the part without any reference to the whole. Necessarily to Mr. Spencer, ethics is only a social problem. He is an optimist, not a pessimist. But what is the nature or scope of his optimism? In some very remote future there will be “an altruistic competition, analogous to the existing egoistic competition,” because men will have become so sensitive, that it will give them pain to know that others are uncomfortable. Yet “numerous problems” in ethics, “alike important and difficult,” remain problems “admitting only of empirical solutions.” A few of these “numerous problems, admitting only of empirical solutions,” are enumerated, and the conclusion is reached that: “Evidently to these and many kindred questions included in this division of Relative Ethics, approximately true answers only can be given.†

* The Data of Ethics, page 275.

† Ibid., pages 287 and 288.

But, waiving this objection to the philosopher's conception of the future ideal society, let us, for argument's sake, assume all problems solved in a future Utopia: will that compensate the countless generations of the past, the millions of human beings that have toiled and struggled and suffered on our globe ever since the race began to exist? "Are the sufferings of mankind during millions of years not too high a price to pay for the questionable happiness of generations in so remote a future?" *

The Spiritual Philosophy recognizes no two standards; it has only one true, absolute standard for the conduct of life. "Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. A perfect and just weight shalt thou have, a perfect and just measure." † Three thousand years ago, the Hebrew Legislator ordained that there shall be no private ownership of land. "And the land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me." ‡ Thirty centuries before Henry George was born, Moses aimed at the abolition of poverty. "Howbeit, there shall be no poor with thee." § The Spiritual Philosophy demands the reconstruction of social institutions into a state wherein honesty *is* possible; absolute honesty; a state of society wherein "love thy neighbor as thyself!" will be a precept actually realizable in practical conduct; a state of society wherein all that is preached *can* be practiced; where there is no mere Sunday religion, but a holy every-day life; where we need no priests as agents to transport us to heaven; for we know absolutely that we go to heaven anyhow. We shall still need teachers or

* Philosophie des gesunden Menschenverstandes, von L. B. Heltenbach, page 237.

† Deut. xxv. 13-15. ‡ Lev. xxv. 23. § Deut. xv. 4.

preachers, if the word be preferred, to instruct men and to persuade them ; but the ideal is to make every man to be his own priest, if so be that the laws of his being are written upon the tablet of his own heart ; a state of society wherein the rich will have to dispense with one of the measures devised for attaining bliss in heaven—alms-giving ; for there will be no poverty : in short, the spiritual philosophy, the universal religion of the future, imperatively demands a just distribution of wealth, so that all men, not merely the rich, can devote their lives to higher spiritual aims, and thus be no more compelled to spend all their energies to procure the necessities of life and to act meanly toward their fellow-men in rivalry and ignoble competition. Not all at once does the new dispensation hope to achieve this, but gradually in accordance with the laws of spiritual evolution. The Seers of our age may say with the ancient prophet : " I will stand upon my watch and set me upon the tower and look out." They likewise are inspired from above to " Write the vision and make it plain upon tablets, that he who runs may read it easily. For the vision is for an appointed time, but at the end it shall speak, and not lie : though it tarry, wait for it, for it will assuredly come to pass." * Mankind has waited long. Our age is near to the era of the inauguration of the Kingdom of God on earth. Smitten with spiritual blindness, the selfish princes of Mammon, the worshippers of the god of this earth, all those who pay undue homage to the golden calf, cannot perceive the tremendous factors already preparing the irresistible advent of a state of society wherein " Thy will be done on earth as it is in Heaven." Hence the first and most urgent task of all enlightened philanthropists of our age is the promulgation of the truths of the Spiritual Philosophy.

* Habakkuk ii. 1-3.

CHAPTER XXVI.

THE RELIGION OF THE FUTURE.

THERE can be but one true science of man, of his origin, his destiny and of the laws of his spiritual evolution. There cannot be more than one true system of external Nature, as the word *cosmos* implies. Likewise, there cannot be more than one true science of subjective nature, of the mental cosmos. It were absurd to speak of two sciences of astronomy; for if they were both true, they would be identical and would constitute but one science, since things which are equal to the same thing, are equal to one another. If they were unlike, and one of them be the true science, the other would necessarily be wholly or partially false. The reason why there are so many diverse religions in the world is because the true one had not yet been discovered. Now that the true is known, the diversity will be superseded by unity; and, for the first time in the history of our planet, one universal religion of humanity is possible; the universal recognition of the Fatherhood of God and the Brotherhood of Man.

In a noble and delightful book by Mr. John Fiske, the Herbert Spencer of America, the philosophical author casts a prospective glance at the "Manifest destiny" of mankind. "I believe that the time will come," writes Mr. Fiske, "when it will be possible to speak of the United States as stretching from pole to pole—or, to speak with Tennyson, to celebrate the parliament of man and the

federation of the world. Our survey ends with the picture of a world covered with cheerful homesteads, blessed with a sabbath of perpetual peace." *

What induces Mr. Fiske to form this conclusion is not sentiment, but logic. The premises underlying his conclusion are simply the recognition of the "Struggle for Existence" in the realm of ideas, with its concomitant "the Survival of the Fittest." Applying these principles to political evolution, Mr. Fiske shows, that the American or republican form of government is the fittest, and must, as such, supplant ultimately all other forms. The same principles apply to religion. The law of the survival of the fittest and the impossibility of having more than one true science of man, establishes the fact that all existing religions will eventually be merged into one. This one and sole religion will be a synthesis of all religions and philosophical theories concerning man's place in nature. Therefore, no one need fear that any truth contained in his own distinctive religion will be lost, since all that is true in any system or creed whatsoever, will be conserved. The higher includes the lower; the superior comprises the inferior. "When that which is perfect is come, that which is partial shall be done away." †

On the other hand, if it be conceded that no error, however venerable, by reason of its antiquity, is, or can be truly useful, but must be misleading, then the giving up of erroneous doctrines, of false theological dogmas, ought not to be a matter of regret. The original thinker, the true investigator, will willingly part with lead if he can exchange it for gold.

In the foregoing chapters, untenable traditional doctrines are either expressly repudiated, or their rejection is im-

* American Political Ideas, page 152. † 1 Cor. xiii. 10.

plied in the elucidations of the true doctrines. A few of the essential ones must here be briefly mentioned.

The unworthy conception of a man-like God, or rather a powerful king who issues strict commands as to how he must be worshipped; who reveals the rules of how men must *serve* him; the minute prescriptions of that *service*, the rites and ceremonies, the sacraments and ritual. These things seem borrowed from the code of ceremonies due to oriental kings or rather tyrants, whose subjects cringe or kneel before him in abject servility, and who is absolute Lord over their lives, and virtually owns them and their possessions. Many religious ceremonies are survivals of usages of primitive modes of worship, worship consisting of bloody sacrifices and other barbarous rites that had no other object than to propitiate the angry gods or to gain their favor. In the book of Numbers we read: "And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, My offering, even My bread for My sacrifices made by fire, for a sweet savour unto Me, shall ye observe to offer unto Me in their due season. Two lambs of the first year day by day for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb at evening."* Here is the conception of a morning meal for God, as well as of an evening repast; breakfast and supper of the great Jehovah, as it were. The incense is a "sweet savour" unto Him. In the book of Exodus, the Almighty is represented as giving minute instructions as to the tabernacle and its furniture; the texture and color of the curtains, the construction of the altar and candlestick, the priestly garments and sacred vessels. He who desires to know the origin

* Numbers, xxviii., 1-4.

of many modern usages in synagogues and churches, as well as in social and domestic life, will find ample information in Mr. Herbert Spencer's "Principles of Sociology."

The principal theme of theologians has been hitherto "the relation and duty of man toward God." Now, as to the relation of man toward God, there are many analogies that define this relation much better than any ecclesiastical authority or ecumenical council ever did. What is the relation of each drop of water to the whole ocean? What is the relation of each bird to the air in which it lives, moves, and has its being?

As regards the duty of man towards God, the one thing that theology considers of prime significance, is to *serve* him. In the German language worship is called *Gottesdienst*, equivalent to our *divine service*, from the Hebrew *Avodah*, service, consisting of prayers, prescribed or spontaneous, ceremonies, various acts and rites, such as the so-called sacraments, etc. But in the new religion the main worship of God consists in the *service of man*. The duty of man is to cultivate the divine that is in his own nature, and to devote his life to the service of—humanity. The prophets in Israel made some attempts to direct the minds of their contemporaries to this true service or worship of God. Their aim, however, of substituting an ethical religion in the place of mere ceremonial piety, was frustrated by the popular love of priestly ceremonial.

The essence of the new religion is the spiritual growth of man. The progressive steps in man's spiritual evolution are indicated by the great modern Seer, A. J. Davis, in the following ascending scale: "In the Love, or actuating Principle, are—

- | | |
|-------------------|--------------------|
| 1. Self-Love. | 4. Fraternal Love. |
| 2. Conjugal Love. | 5. Filial Love. |
| 3. Parental Love. | 6. Universal Love. |

"The last and highest, namely *Universal Love*, is that which St. Paul so inimitably described in the 13th chapter of 1 Corinthians, and which is the kind of *service* the religion of the future will render unto God. "If I speak with the tongues of men and angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. But now abideth faith, hope, love, these three; and the greatest of these is love." *

The following is the ascending scale in the Wisdom, or the governing principle:

* The Revised New Testament, 1 Cor., chap. xiii.

1. Use (self-interest).
2. Justice,
3. Power,
4. Beauty,
5. Aspiration,
6. Harmony.

The ideally religious man is called by Davis the Harmonial man. The following table will make this clearer, as given by this author:

Self Love.....	Use	Individuality.
Conjugal Love.....	Justice	Marriage.
Parental Love.....	Power.	Offspring.
Fraternal Love.....	Beauty.....	Socialism.
Filial Love.....	Aspiration.....	Elevation.
Univereal Love.....	Harmony	Happiness.

The reader is referred to the essay of Mr. Davis, where in these terms are fully explained as to their application. For instance, in the triad named Parental Love, etc., the power extends to all productions of the human mind, brought forth by contrivance and invention, constituting *offspring*. In the triad of *Filial Love, Aspiration, and Elevation*, there is comprised the veneration and admiration of all great and good men and their deeds; the aspiration after all that is great and noble and godlike. So that one can find in this Essay something like a programme of the progressive spiritual development of man. *

It must not be supposed that, besides the homage paid to God through self-culture and philanthropy, there is in the new religion no real worship, in the proper and primary sense of the word. Ay, there is; and though the

* Individual and Social Culture. In Vol. II. of *The Great Harmonia*, by A. J. Davis, page 123-180.

real worship is not called "*service*," as something due to God, it is as exalted an exercise of the soul as can be imagined, being an expression of the soul's aspiration and longing for communion with, and inspiration from the Divine Spirit. It instinctively seeks poetic forms of language; the music and poetry of sacred hymns; as instinctively as the lyrical poet seeks effusion in measured verses; as natural and spontaneous as the song of the nightingale and the fragrance of flowers. In engaging in sacred meditation of public instruction, in touching the chords of divine themes, in contemplating the ineffable heights which every human being is destined to reach in due time, it would be strange indeed if there were no outpouring of the soul's aspiration and sentiment in prayer and invocation! True worship is as the dew of heaven distilled in diamond drops; and tears of emotion, longing for righteousness, and supplication for Divine succor are the spontaneous effusions of true devotion.

But the one thing lacking in the religion of the future is—a fixed creed. As it is said of science, that if it were to adopt a creed, it would commit suicide, so a fixed creed would contradict, glaringly, the fundamental principle of eternal progression. The religion of the future has no creed at all, no authoritative system of belief, no shibboleth and no priests; no ritual, except the altar erected by the spiritual intuitions of the human heart.

Ah, the world has had enough of creeds, of authoritative systems of "believe and be saved, disbelieve and be damned." However spurious the alleged saying of Jesus may be, as recorded in the New Testament, to wit:

"He that believeth on Him is not condemned, but he that believeth not is condemned already."*

* John iii. 18.

dently regarded by theologians as a warrant, if not a call, for forcible measures to make men believe a man-made creed, and to prevent their deviating from it. "He who believes that his neighbor's heresy is destined to be punished after death by excruciating tortures of infinite duration, will not scruple to use the most violent means for rescuing him from his perilous condition. Obviously, such a conclusion may be entertained without sophistry.

Once admit that salvation is possible only within the limits of your own sect, and it may well be argued that you are bound, in benevolence, if not in Justice, to compel all dissenters to "enter in" to that sect. If persecution be needful to obtain such an object, then, on this view of the case, it would really be hard-hearted to refrain from using it. If pulleys and thumb-screws can substitute eternal happiness for future torments like those described by Dante, then pulleys and thumb-screws are instruments of charity and kindness. On this view of the case the typical religious persecutor is a man in whom unselfish philanthropy has become such an uncontrollable impulse that, no matter how great the violence to his natural feelings of humanity, he will not hesitate to employ the most rigorous and appalling measures to restrain his fellow-creatures from incurring the risk of endless misery. Such men exist to-day (according to the opinion of the late Dr. Buckle). But they no longer use such rigorous and appalling means of constraining the opinions of their fellow-creatures, because—for one thing—they have not the power to do so. And they have lost the power to do so, because such a general skepticism has come to pervade the community, that the dogma of exclusive salvation has become discredited." *

* Excursions of an Evolutionist, by John Fiske, p. 215.

In Chapter XXI. of this work, attention was called to the domineering spirit of the Church to-day, in this so-called free country; to the hypocritical compliance of Congress of the United States with the demand of religious fanatics to close the Chicago World's Fair on Sunday, by which thousands of laboring men, women and children are virtually deprived of the privilege to see the great exhibition. Attention was called to the unconstitutional Sunday laws, and legal holidays of Good Friday, etc., to which I will now add the following outgrowth of modern fanaticism :

“LAW AND ORDER LEAGUE.”

“Law and order societies are being formed in many counties in Pennsylvania and New York, and it wouldn't be surprising if steps were soon taken to form a similar organization in Bradford. The order is now doing effective work in many states. A peculiar feature of the League is that one member does not know any other member. Two partners in a business firm may be members of the organization, yet each ignorant of the other's interest in the work. One of the main objects of the order is *to compel the observance of the Sunday and liquor laws.* In various places the order contains *business men who are afraid to support openly any law and order movement, for the reason that it affected their business.* But under the rules of this secret society every one is enabled to give his assistance without fear of detection.” *

Here we have a veritable *Inquisition* in miniature, which, if it lack the cruelty of its terrible prototype, excels that infamous tribunal in cowardly meanness.

* From the Bradford Daily Era, of February 8, 1893.

As I write, the following comes to my hands: "In the New York State Senate at Albany, a bill was lately introduced by Senator Edwards, forbidding any person, for reward, to tell fortunes or forecast future events, etc., by means of astrology, clairvoyance, divination, spiritualism, palmistry, trance mediumship, or by means of any other alleged or pretended supernatural or occult powers. Such persons shall be deemed common swindlers and fined \$25. Advertising by such persons is forbidden under the same penalty, and the printing or circulation of such advertisements is forbidden." *

The cardinal principles of the religion, known as the Spiritual Philosophy, are no more a creed than the Principia of Newton, or the astronomical laws of the Copernican system. If I can persuade my neighbor to study the laws of gravitation or electricity, well and good; if he disbelieve these laws, well and good, too, though not so good for him, in case he should in his ignorance transgress those laws, and reap the penalty. It is the same with the laws of spiritual evolution. Like the laws of gravitation, electricity and other physical laws, the laws of man's spiritual nature can and ought to be studied, and to persuade men to do so, is all that the teachers of the new religion can do.

To sum up: A truer conception of God involves a purer worship, does away with an authoritatively prescribed code of "service," or ceremonial; recognizes universal benevolence as the most appropriate homage to the Deity, and repudiates a formal system of belief.

The religion of the future being based upon the fundamental laws of human nature, the laws of Ego-altruism,

* See an important paper: The Menace of Medical Monopoly, by Dr. B. O. Flower, editor, in *The Arena* for February, 1894.

by which every individual is by nature related to every other individual and to the whole human race, so much so, that self-culture involves indispensably the unselfish devotion of one's life to the service of humanity; and that in the great chain of mankind every single link is precious and indissolubly united with the whole; this fundamental principle of the *natural* fraternity of the human race, will overthrow gradually, but surely, the sectarianism now dividing men; dividing them in opinion and often in feeling and sympathy, as the terms Jew and Gentile, Catholic and Protestant, Buddhist and Mohammedan suggest. If all men are brothers and sisters by birth, then they are naturally brethren and need no sect or lodge to fraternize them. Being a member of the same church or lodge, Mr. A. calls Mr. B. *Brother*, and considers himself in duty bound by the laws of his creed or lodge to treat him fraternally, aid him, and help to rescue him when in distress, etc. But how about his next door neighbor, Mr. C., who is not a member of Mr. A.'s church or lodge? Is he not veritably his brother also? Away with these distinctions, they were the curse of mankind long enough! Ay, sectarianism is doomed. The Spiritual philosophy has sentenced it inexorably to extinction, "not by force, nor by power, but by my Spirit."* And the execution of the sentence is entrusted to natural agencies, to the divine laws of progress: "All these denominations which have stood apart so long, whose theology has been so antagonistic, are now merging into one church. In the face of the great danger which Spiritualism or Liberalism has brought to their sight, they endeavor to return to their first estate, but in returning they lose their identity. This result is sure, though unperceived by them. One by one,

* Zech. iv. 6.

they will give up this point of difference and that point of difference, this creed and that creed, for the sake of harmony. This vestment they lay aside, and that form, until they will all be swallowed up, and neither Methodists nor Calvinists, Baptists nor Lutherans, Armenians, Jews nor Gentiles will remain. Then the primitive church of Christ will be revived again upon earth, simple and unostentatious; its creed will be the creed of Jesus Christ: "The brotherhood of man, and the love of God for his children." *

It is related in the New Testament that when Jesus began to instruct the masses ("and the common people heard him gladly"), his kinsmen "heard of it, and they went out to lay hold on him: for they said, He is beside himself." "Then, one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he stretched forth his hand towards his disciples and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." †

Alas! this sublime and grand teacher was deified; but his teachings were neglected or perverted, and so misconstrued by a false theology, as to produce effects diametrically opposed to what was intended by the great teacher. Christianity exalted the messenger and neglected the message. "Truth takes upon itself two forms of manifestation; one is the declaration of the principle itself, the other is the instrumentality of its presentation. Most people consider the method quite as much as the truth, and often magnify the instrumentality more than that which is given. The visible Christ seemed to be more important than the message he brought; the imper-

* *Strange Visitors*, page 209.

† *Matthew xii.* 47-50.

sonated Vishnu in the form of Buddha more real than the truth declared. For this reason Christs have been born in lowly places; for this reason truth has often sought out unfamiliar ways for expression—the lowliest, the humblest, the most despised—in order that name and greatness, and place and power might not dominate the mind with reference to the declaration. For this reason the lowliness of the birth of Christ has often been referred to, and the fact that he came from the Nazarenes, a despised class of people, has often been dwelt upon; as often, to-day, if a spiritual message does not come through authorized sources, if church and state and science are not consulted, there are many people who object to it on that account; not remembering that there never has been a new presentation of truth that was accepted by those who were already established in crystallized forms of thought. If the truth related to the state, then kings and rulers objected; for were not their laws perfect? If the truth related to religion, the church objected; for was not its authority supreme and its revelation final? Could the Brahmins accept Buddha, when they had all the ancient records to fall back upon and the interpretations of ages? Could the Jews accept Jesus of Nazareth, one of the lowliest among the people, when they had all the laws of the prophets and all the interpretations thereof? And could there come any good out of Nazareth? This has been asked in every age. The same is true with reference to science. The established forms of thought are often supposed to be final, and though it is exceedingly unscientific to declare anything completed in science, it is the practice of scientific men to ignore anything not discovered by themselves or not authoritatively established by formula and testimony. Notwithstanding this, the

electric flashes traverse the globe, the steam-horse bears our burdens, and the modern steamship transports us across the ocean. Notwithstanding law and precedent in religion and state, new forms of thought take up their abiding place in whatever Nazareth they choose to select, and the more humble and lowly, the more wonderful the manifestation. Notwithstanding these established precedents and customs, the world grows steadfastly toward the new expressions of thought in every direction, and whatever is latest is liable to be true. No man can say: 'I had all the truth yesterday and need nothing more to-day.' Instrumentalities are to be considered in exact proportion to the importance of the message that is given. The blind worship of the visible form of Christ has led to all the creed and idolatry of the Church." *

In this citation I have partly anticipated the question: "What place must be assigned to Jesus in the pantheon of spiritual progress?" Jesus was an incarnation, so is each human being; Jesus was the son of God, so is each human being. But in the light of what has been said in Chapter XXII. of this book, on "Spiritual Evolution," it must be evident to the thoughtful student that Jesus had already attained a great height in his spiritual evolution, when he once more incarnated himself in order to bring the light of higher truth to his expectant brethren. Jesus came on a great mission. Having, perhaps ages ago, graduated from our planet as an angel and reached a high altitude, the spiritual philosophy sees no improbability in the alleged statement of Jesus: "I have overcome the world." † He was rejected as Messiah by the Jews because his kingdom was not of this world, and they

* From an address by Mrs. Cora L. V. Richmond, in *The Progressive Thinker*, of April 22, 1893.

† John xvi. 33.

expected a political redeemer and material power and dominion, along with spiritual ascendancy. The spiritual ascendancy, however, could only be gained by abandoning mechanical religion and mere letter-worship, and substituting spiritual religion, in accordance with what their own prophets had already taught: "Behold the days come, said the Lord, that I will make a new covenant with the house of Israel," was the prediction of Jeremiah, not like the old covenant, but "this is the covenant that I will make with the house of Israel, saith the Lord; I will put my law in their inward parts, and in their heart will I write it."* Recognizing their extreme conservativeness, the fruit of retrogressive Rabbinism, Jesus saw before him, what we moderns would call, a priest-ridden race. So he adapted his teachings to their state of mind; taught them what they were prepared to receive in the form of pleasant parable or allegory. The literal truth was too dazzling for their weak spiritual sight, so he veiled it in proverb and parable, such as of old delighted the popular mind in the poetical part of Talmud and Midrash. "He spake many things to them in parables." "Without a parable spake he not to them."† Hiding the truth, as it were, within an apparently entertaining story, the incomparable teacher made the bitter medicine palatable through a sweet coating. "And the common people heard him gladly." They were amused by the parable, which was the shell containing a precious kernel. By and by, as they grew spiritually, the real truth intended would be revealed in the allegory. This condescending of Jesus to the low level of the masses, explains the concessions made by Jesus to the popular views regarding the sacred record of their scriptures.

* Jer. xxxi., 31-33.

† Mark. iv., 34.

“Jesus of Nazareth was undoubtedly a powerful medium or instrumentality, through whose organism spiritual gifts and powers could be exercised. Directed by unseen, but wise, intelligences, and drawing much of his power from the spiritual atmosphere, he became, as it were, a reservoir of force, which he supplied to the needy and sick. Imparting his magnetic life to those who were suffering, he brought them back to a condition of health and comfort; giving ministrations of kindly word, and instruction to the unfortunate; those who were depraved or distressed by external environments, he brought to them a new light and impetus to rise above their darkened condition, and to search for truth and happiness. He dispensed that which was really his life—the magnetic power of his being,—whether expended in healing the sick or in imparting strength of mind to those who were depressed and who needed comfort. The same signs will follow those who seek for them and who are laboring unselfishly in the spiritual vineyard of truth for the benefit of humanity; for all who desire to perform such work are sufficiently mediumistic to have their atmosphere impinged upon by that of spiritual intelligences seeking to befriend humanity. As they enter upon their work and become interested in it—not because of the honor or glory it may bring them, but because of the good it does to others—they will find their mediumship increasing in strength and expression, and so they will become the recipients of that bounty which the angels have to bestow, and gain more and more of the power of working what, in ancient days, were called miracles, but which are only the outgrowth of the expression of natural law in human life.

“So there may be healers who impart magnetic strength and stimulus to the weak and suffering; so there may be

inspired speakers, giving the bread of life and the word of truth unto those who seek for knowledge and who pine for consolation concerning not only the laws and the conditions of this life, but also of the life beyond; so there may be workers in various fields of helpfulness and reform, dispensing their powers and giving their strength, and the signs of their life and work may follow them in the results wrought in the lives of those ministered to. If they are faithful and honest, and seek only for the out-working of the best spiritual powers, it matters not whether these workers are known in the vineyard of what is called Christianity, out upon the broad planes of liberal thought, or even among those who know nothing of the various forms of religion; it matters not by what name a man or woman is called, the power may be inherent within, and it may be brought out and expressed in helpful ways unto mankind, if the work is entered upon unselfishly, devotedly and with fidelity to purpose." *

That Christ's mission was not to be the bearer of a final Revelation is obvious from His declaration: "I have yet many things to say unto you, but ye cannot hear them now." † And because men were not prepared as yet for certain higher definitions of still more advanced truths, they were told: "Howbeit, when the Spirit of truth is come, He will guide you into all truth." ‡

The spiritual movement in this latter half of the nineteenth century is, therefore, the advent of a New Dispensation. It announces what was announced at the advent of a former dispensation: *I am not come to destroy, but to fulfil.*

* From the Controlling Spirit's answer to a question, in the Message department of "The Banner of Light," April 15, 1893.

† John xvi. 12.

‡ Ibid., verse 13.

CHAPTER XXVII.

THE BIBLE.

THOUGH modern scientific materialism is now disavowed by science and by philosophical thinkers as utterly untenable, and, what is called *Agnosticism* has taken its place, the attitude of modern thought toward the miraculous element in the Bible is still that of utter unbelief. Biblical criticism of the type of Strauss and Renan advances various theories, not only to disprove miracles, and to explain them away, but to show how they originated in the superstitious and unscientific minds of ancient men. Other men who are experts in their own chosen field of scientific research, feel impelled to go out of their way and write essays, and even books, to show that if men would only give up the belief in the supernatural, the Bible would become a rational, enjoyable book. Mr. Matthew Arnold is a prolific writer on this theme, and he is a popular author, his style being as lucid and charming as that of M. Renan. In one of his books he sets himself this problem: "to find for the Bible a basis in something which can be verified." *

As regards miracles, he comes to the conclusion that they not only cannot be satisfactorily proved, but that the popular belief in them is doomed by the very spirit of the time we live in. "Our point is," he says, "that the

* Literature and Dogma, Preface, page ix.

objections to miracles do, and more and more will, without insistence, without attack, without controversy, make their own force felt; and that the sanction of Christianity, if Christianity is not to be lost along with its miracles, must be found elsewhere." *

The spirit of our time is no more disposed to even discuss the subject of miracles, says Mr. Lecky in his *Rationalism in Europe*. "At present," he writes, in Vol. I, page 27, "nearly all educated men receive an account of a miracle taking place in their own day, with an absolute, and even derisive incredulity, which dispenses with all examination of the evidence. In a further larger book on *God and the Bible*, Mr. Arnold scorns to reply to Dr. Mozley's Bampton Lectures on Miracles. Observe how he verifies the above assertion of Mr. Lecky. "To write a refutation of his (Dr. Mozley's) Bampton Lectures is precisely, in our opinion, to do what Strauss has well called "going out of one's way to assail the paper fortifications which theologians choose to set up." To engage in an *à priori* argument to prove that miracles are impossible, against an adversary who argues *à priori* that they are possible, is the vainest labor in the world. So long as the discussion was of this character, miracles were in no danger. The time for it is now past, because the human mind, whatever may be said for or against miracles *à priori*, is in fact now losing its reliance upon them; and it is losing it for this reason; as its experience widens, it gets acquainted with the natural history of miracles, it sees how they arise, and it slowly, but inevitably puts them aside.†

Of men, masters in their own particular branch of scientific research, that have entered the arena of theo-

* Literature and Dogma, page 139. † "God and the Bible," page 42

logical controversy, we may mention Prof. John Fiske and Prof. Huxley. The former is a profound philosopher and a cautious writer. Prof. Fiske almost "fears to tread" where others "rush in." "Already," he writes, "we have more than once shown that the possibilities of thought are not co-extensive with the possibilities of things."*

This is really a philosophical maxim of prime importance. But Mr. Fiske is not always mindful of his own preaching. He goes on to say: "All knowing is classifying." This is laid down in his philosophy as a canon of thought. "It is admitted on all sides that the perception of an object necessarily implies the *recognition* of the object. What do we mean when we say that any given phenomenon has been explained? We mean simply that it has been ranked along with similar phenomena, which, having previously been grouped together, are said to be understood."† Applying this logical principle to the origin of myths, Mr. Fiske says in his *Myths and Myth-makers*, page 21, "A thing is said to be explained when it is classified with other things with which we are already acquainted. That is the only kind of explanation of which the highest science is capable. . . . But the primitive man explained the same thing to his own satisfaction when he had classified it along with the well-known phenomena of human volition."

That the human mind itself is a reservoir of forces, that lie latent in all men, and that exceptional phenomena, unknown to modern physical science, have been wrought in all ages by what Mr. Fiske depreciates as *human volition*, does not enter as a factor in this author's "Origin of Myths."

* Cosmic Philosophy, vol. ii., page 431.

† Ibid., vol. i., 11, 27. vol. ii., 106, 297.

Professor Clifford tolerates no new thing that does not resemble old and known things. "We may believe what goes beyond our experience, only when it is inferred from that experience by the assumption that what we do not know is like what we know." *

This formidable sentence means, in simple language, this: that, if there is already a pigeon-hole at hand into which a new discovery can be made to fit, the discovery may be welcomed; otherwise, it must be duly rejected." †

Professor Huxley feels called upon to write on religion; not, however, from the standpoint of the sacred singer in Israel, who says: "I believe, therefore I speak." ‡ Contrariwise, the Professor says: "I believe not, therefore I speak." For he is eager to show why he does not believe, and to prove that we cannot know whether man is immortal or not. He labors hard to demolish the belief in the Biblical miracles, by invalidating the evidence; he even undertakes to give us an essay on *The Evolution of Theology*.

Even in fiction, in the form of novels, the reading public is entertained by typical instances of the tendency of our age to discredit the marvelous part of Scripture. The Rev. Robert Elsmere is thus changed from an orthodox believer into a modern unbeliever, though it well-nigh breaks the heart of his saintly wife. §

Though the *a priori* objection against miracles is theoretically given up as unscientific, it is still in vogue with most writers and iconoclastic lecturers, being tacitly assumed, if not expressly stated. Prof. Huxley excepted,

* Prof. Clifford on The Ethics of Belief, in the Contemporary Review.

† See above, Chap. XVII.

‡ Psalm cxvi. 10.

§ Robert Elsmere. A Novel. By Mrs. Humphrey Ward.

who relies more on other tactics. It is with this tacit assumption of the antecedent impossibility of miracles, as it is with the assumption of materialism, notwithstanding its former disavowal. Materialism can be made so plausible to the popular mind with very little effort, that spiritual demagogues can hardly resist the temptation to do so. *It stands to reason*, or, "it is *common sense* that mind is the product of organization," are the phrases usually employed; but the truth is, that *common sense* is as fallible as the senses; as the eye, for instance, which informed men for thousands of years that the sun revolves around the earth, and that the earth is stationary. The hasty conclusion that miracles are impossible, that all evidence for them is to be rejected without examination; that accounts of miracles are attributable either to superstition, hallucination, or imposture, is a convenient conclusion for lazy or shallow minds. Goethe says: "Truth, like pearls, lies deep in the bed of the ocean; few are those who are prepared to dive, while error floats on the surface."

Even modern representatives of that gifted race, the Hebrews, are guilty of forming hasty conclusions in regard to miracles. In sheer reaction from Rabbinical traditions and ceremonials, they go to the other extreme and endeavor to explain away the supernatural element in the Old Testament, which endeavor is about as successful as the attempt, for instance, to present the play of Hamlet with the Prince of Denmark left out.

One prominent Jewish Divine actually wrote a new version of the *History of Israel*, saying, by way of advertisement: (I quote from memory) "Here I give you a history of Israel without miracles or mysteries." In a conference of the radical wing of American Reform

Rabbis held at Pittsburg, Pa., in 1885, it was the sense of the meeting to declare in a new, so-called platform that all accounts of miracles in the Bible are to be regarded henceforth as the childlike fancies of their ancient ancestors. The writer, who was present as a member of that conference, earnestly protested, and the proposition was abandoned. Intelligent Jewish men and women should not blindly follow the teachings of such false prophets, upon whom the mantle of Elijah did not fall. "Be not rash with thy mouth," says the old book, "and let not thine heart be hasty to utter anything before God."* I fervently hope that the Israelite of the near future awake from his dormant spiritual state and investigate this subject for himself. "Thus saith the Lord of hosts, Hearken not unto the words of those prophets that prophesy unto you; they teach you vanity; they speak a vision of their own heart, and not out of the mouth of the Lord."†

Have ye therefore forsaken the teachings of orthodox Rabbis, in order to fall into the meshes of cold unbelief? Or shall we never become independent of authority? Is it not predicted: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me."‡ But when ye investigate, beware that ye judge not superficially, or follow the current of the fashionable opinion of the day. Be original, as the future man is to be, and as the prophet Isaiah describes him: "He shall not judge after the sight of his eyes, neither decide after a hearing of his ears."§

Then shall be fulfilled what is said in Scripture concerning the future: "And all thy children shall be disciples

* Eccles. v. 1.

† Jeremiah xxiii. 16.

‡ Jer. xxxi. 34.

§ Isaiah xi. 3.

of the Lord; and great shall be the peace of thy children." *

But to return to the general aspect of the matter, it is evident that the Bible has become an unintelligible book to those, learned or unlearned, who reject the miraculous element therein. Again the great Seer of old can repeat: "And all vision is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith I am not learned."† But the difficulty is one which pseudo-enlightenment has created for itself in assuming *a priori* that miracles are impossible, which is an unscientific assumption, and in neglecting a whole realm of psychic or occult forces and occurrences of the past and present, by which is revealed the fact that miracles have occurred universally, everywhere and in all ages, so that the Biblical evidence for them is taken out of the realm of impossibility and improbability. Nay, it would be strange and abnormal if, during so many centuries, from Abraham to Christ, there had occurred no miracles in connection with the various religious upheavals and the appearance of so many extraordinary men, who created new epochs in spiritual thought.

The reader who has attentively perused the chapters on *The Transcendental Powers in Man, on Sleep, Visions, Excursions of the Spirit, Second Sight, Clairvoyance, Psychological Control, Inspiration*, and, more especially, the chapters on *Modern Spiritualism*, will find the Bible an intelligible book, as far as miracles are concerned; for he has seen that the definition of a miracle does not involve

* Isaiah liv. 13.

Isaiah xxix, 11-12.

a contravention of natural law, but an employment of a higher psychic force, by which lower, material forces are counteracted; the employment of human volition, of intelligence, for achieving certain results; the use of unknown, not supernatural forces.

What do miracles prove? They do not prove moral propositions, miracles do not prove doctrines. The mere performance of a miracle does not prove that the performer is endowed with anything more than a gift latent in most men, but abnormally developed in him, a gift of producing phenomena called occult or marvelous. Some gifts of this nature were often committed in olden times, "not to the principal champions of the Christian cause, but to boys, to women, and above all to private and obscure laymen, not only of an inferior, but sometimes also of a bad character. This only proves, however, that they were in a measure dependent, like magnetic power, on certain physical conditions.

The modern examples among us confirm this. Nevertheless, the highest order of spiritual gifts appear to attach themselves only to those who are, in a corresponding degree, morally and spiritually elevated. Hence, doubtless, the unexampled pre-eminence of Christ's powers." * As was recently said in answer to a question concerning the promised signs and wonders that were to follow those who would be followers of Christ, in going about doing good: "So few of those who claim to preach the gospel of Christ at the present time really follow in His footsteps and go about—unmindful of personal comfort or happiness—among the poor and unfortunate, breathing the spirit of love and helpfulness to other lives, that we do not wonder the signs which he promised do not follow them."

* The Debatable Land, by Robert Dale Owen, page 168.

Generally speaking, however, the rule is that miracles have no evidential value, such as is ascribed to them in orthodox theology under the appellation of "External Evidence." In the Mosaic Economy it is laid down as a law that miracles alone do not prove doctrines." * In the Talmud it is related that Rabbi Eliezer had a learned dispute with Rabbi Joshua, and in order to prove that he was right, he performed in succession three miracles, but his opponent did not recognize such marvelous feats as proofs, when Rabbi Eliezer forthwith called for *Bath Kol*, a voice from Heaven, to decide the matter. Then a voice from Heaven said: "Why dispute with Rabbi Eliezer? he is always right." But the undaunted Rabbi Joshua replied: "The Law is not in Heaven." (Deut. xxx. 12.) We regard not the *Bath Kol*.

In the book of Genesis there are in the first eleven chapters undoubtedly myths and legends as well as allegories of esoteric origin; but with the twelfth chapter begins sober history. Abraham hears a voice that tells him to emigrate from his native land; the Lord appears to Abraham, to Isaac, and to Jacob; Abraham entertains three men, who predict a future event and read the thoughts of the wife of Abraham, who is in another apartment. (Genesis, xvii.) Of course, the orthodox Christian interpretations can no longer be accepted. For instance in the *Speaker's Commentary*, vol. i., page 123, it is declared, that of the three men who visited Abraham "two were angels and one was *Jehovah* himself; that the trinity is symbolized in the three men, and that *Jehovah* had taken on the shape of a man, in the person of the Lord Jesus. In *Smith's Dictionary of the Bible* the phrase *the angel of Jehovah* or the *angel of God* is declared to

* Deut. xiii., 2-4. Heb. Bible.

mean "a manifestation of God himself in the form of *man*," being the second person in the trinity.*

In the light of modern spiritual knowledge, however, we see in the Biblical angels what the word *angel* signifies: *Messengers*, spiritual visitants, who, if materialized, can partake of food, as the spiritual guests of Abraham did. The angel, however, who appeared to Manoah and his wife declined earthly food. "Though thou detain me, I will not eat of thy bread," † which is explainable on the supposition that this messenger appeared as a spirit, not materialized.

In the East, life was more subjective. Eastern races are more contemplative; not in such feverish haste to explore external nature; not absorbed as we are in fierce competition. They did not, as we do, study external nature, but concentrated their mind on mental studies, hence excelled in philosophy, ethics and metaphysics. They lived more natural, less artificial, not enfeebled by our luxuries and stimulants. Oriental nations, to this day, are more susceptible to spiritual influences, as all races are who live nearer and closer to mother nature. Our North American Indians are possessed of more powerful magnetic forces than the pale-faced men. As a matter of fact, all our great religions came from the East; and Western Europe and America are now only rediscovering psychic forces and spiritual truths, which had been known for many centuries in India, Egypt, Asia Minor, Arabia, and Palestine. Miracles were wrought and are wrought to this day in the East, psychic powers are displayed by the humblest fakirs, which are ignorantly disbelieved by our materialistic western world. But not alone in Asia; all over the globe there were anciently, and there are to-

* Smith's Dict. of the Bible, I., 95. † Judges xlii. 16.

day, mediums. Hence miracles are not confined to the Bible.*

The mistake of the ancients was to assume manifestations from invisible intelligences to be divine. We interpret them more rationally. If a person nowadays is clairaudient and hears a voice not proceeding from a mortal, he does not, if well informed, attribute the voice to Almighty God, but to a spirit ; and he would, moreover, not attach any authority to utterances of this sort. He would know that a human being, though out of the fleshly body and invested with a more ethereal body, is still a human, finite intelligence ; in character either good, bad, or indifferent, wise or otherwise. Now, this point is of extreme importance in the interpretation of the ancient sacred record ; for we see, at once, how the Deity must be exonerated from charges of unrighteousness in commands purporting to come from God, commands which must have emanated from spiritual chiefs.

Let it be noted that there are powers and principalities in the spirit-world, as well as on earth, and that tribal organizations exist above as well as below. If good spirits can influence and control mediums, so can revengeful or domineering spirits ; spirits who seek to make their earthly tribes powerful and who act on the principle that the end sanctifies the means. What a flood of light this throws on many a command of questionable morality, purporting to issue from the ineffable Being whom we mortals can only apprehend as the dual unity of infinite Love and infinite Wisdom.

Likewise, there is no more conflict between science and the Bible, since we regard the book no more as a final

* See *The Wonders of Hindoo Magic*, in *The Arena* for December, 1893, from the pen of H. Hensoldt, Ph. D.

revelation from God. We know, on the other hand, that the other book, called the book of Nature, *is* a revelation from God, and therefore no alleged other book from God can gainsay what modern Astronomy, Geology and Biology have discovered. We see in the Bible a number of sacred books of very unequal value, which address themselves to man's spiritual and intellectual faculties, subject to the principle: "Prove all things; hold fast that which is good!"

I know that it is taught from orthodox pulpits, that there can be no selecting and rejecting; that the Bible must be accepted and believed as a whole, from Genesis to Revelation. I also know that there are many intelligent men and women who refrain from using their own reason in this matter, the same reason, discrimination and sound logic, that assures their success in other pursuits. It is easier to take truths ready made from the man in the pulpit, than to "search the Scriptures" for one's self. Even those who in some measure abandon the orthodox standpoint, do not succeed to get entirely rid of a certain vague awe, when called upon to decide between reason and so-called revelation.

On saying to a very cultured lady that some things in the Bible must be rejected, she exclaimed, somewhat shocked: "How is it possible to reject some parts and still accept others?" She, as the principal of a high-school, firmly believes in the Copernican theory, hence, does actually reject, by implication the Biblical astronomy; yet the proposition to apply the principles of selection to the Bible has a startling, if not an appalling effect upon her religious sensibilities. I may mention here another case of illogical reasoning on the part of an eminent Logician, who, from opposite reasons, comes to an illegiti-

mate conclusion. Professor Alexander Bain, in an essay on Metaphysical Study, mentions with approval the example of a gentleman who duly abandoned the Bible altogether, on finding out that the six days of creation, as described in Genesis, are rejected by modern science. This gentleman acted, says the Professor, on the Principle of "*Falsus in uno, falsus in omnibus; Wrong in one thing, wrong in everything.*" One would expect better reasoning from a Professor of Logic in an English university.

The task of "reconciling" the texts of the Bible with modern physical science in matters of astronomy or anthropology, etc., will also be relinquished; for there is nothing to reconcile; no more necessity to stretch texts so as to make them more plausible to students of modern science; for we regard the Bible in a different light.

But to return to the question of miracles. It was stated above, that miracles have no evidential value as so-called *external evidence* of a divine revelation. Let me add to this that, what miracles *do* prove is, that there are transcendental powers dormant in the human soul; that there is a spirit in man; that man is immortal, and that there is an unseen universe, a realm of reality unlike the shadowy, fleeting phenomenal world of material existence.

Thus is this problem of the Bible solved in the universal solvent, the spiritual philosophy, and the prestige of the book is restored.

And now we can perceive why hitherto men and women of deep religious sensibilities still cherished the sacred book, notwithstanding the adverse criticism of modern iconoclasts. 1st. The supernatural element in the Bible is its essence from the religious point of view, being bound up with man's hopes and spiritual aspirations. 2nd, No substitute was offered by negative criticism for

the precious and comforting truths of religion ; the only alternative seemed hopeless pessimism and moral chaos. The old adage is true : " A man convinced against his will, is of the old opinion still." 3d, No convincing *rationale* had yet been offered of the origin of miracles, only guesses, theories and speculations.

All this is now changed by the facts of the new psychic and spiritual researches. Again the assurance is repeated : " I come not to destroy, but to fulfil." Ay, if there are no useful errors, then all should abandon them with alacrity and accept the truth, for there can be no harmful truths. Thus the spiritual philosophy *does* show the way out of perplexity, doubt and unbelief. It comes, a friend, not a foe, to the Church, and it is the only friend that can help the Church out of its perplexing condition. Whatever is true in the Bible and in Christianity can only be conserved through the truth of Modern Spiritualism.

If theologians really want to save the Scriptures, let them aid, not oppose, Spiritualism.

If they, however, will continue to attack it, either by calling the spiritual phenomena tricks of imposture, or by stigmatizing them as emanating from demoniacal or satanic agencies, then let them know that they are pursuing a suicidal course ; for then they are sawing off the branch upon which they themselves are sitting.

CHAPTER XXVIII.

CONCLUSION.

A MODERN seer, in reiterating Job's saying: "Touching the Almighty, we cannot find Him out,"* conveys, in the following words, the thought that man, as we know him cannot even comprehend a human being who has attained a certain altitude in spiritual growth. A. J. Davis says: "No human spirit has yet conceived a *thought*, or uttered a *word*, as it conceives of the Father, *sufficiently magnanimous*, sublime or expressive, to be applied to even one of the glorious individuals, who, though once a resident upon some earth, now treads the beautiful paths and flowering valleys of the Spirit Home."† If the heights man is destined to reach, as he develops into angel, archangel and beyond, are inconceivable to us at present, how can we aspire to understand the Divine Nature? In order to *know* more, we must *be* more. Therefore the Spiritual philosophy refrains from defining that which is Infinite. "There is no time nor space, nor matter in the Infinite." "By and by," writes P. B. Randolph, "in ages ten or twenty thousand millennia hence, there will arise an organ whose function will be that of more clearly cognizing God." Of one thing we may be sure and that is, God cannot be less than man. If man is an entity, an individual, God can only be more, and, as Mr. Spencer says somewhere, there

* Job xxxvii. 23.

† Special Providences, page 60.

may be a state of being as much higher than Individuality, as Individuality is higher than an impersonal object or thing. "The Infinite cannot be comprehended, but can be conceived of through perception," it is said in *The Soul*; or, as we would say: God can be *apprehended*, but not *comprehended*. "The *conceptions* (apprehensions) of the mind are prophecies, and the *comprehensions* of the mind are limitations." * Mr. Herbert Spencer says we can only have a symbolic conception, not a real conception of many things. "Great magnitudes, great durations, great numbers, are none of them actually conceived, but are all of them conceived more or less symbolically." "When, on the sea-shore we note how the hulls of distant vessels are hidden below the horizon, and how, of still remoter vessels, only the uppermost sails are visible, we realize with tolerable clearness the slight curvature of that portion of the sea's surface which lies before us. But when we seek in imagination to follow out this curved surface as it actually exists, slowly bending round until all its meridians meet in a point eight thousand miles below our feet, we find ourselves utterly baffled. We cannot conceive in its real form and magnitude even that small segment of our globe which extends a hundred miles on every side of us, much less the globe as a whole." † Speaking of the æons of geological time, Mr. Fiske remarks: "If these periods seem short in comparison with the enormous quantity of work that has been done, both in the tearing down and rebuilding of the earth's crust and in the modification of the forms of animals and vegetables, it is no doubt largely due—as both Mr. Darwin and Mr. Croll have reminded us—to the fact that it is almost impossible for us to frame an ade-

* *The Soul*, by Mrs. Cora L. V. Richmond, page 9.

† *First Principles*, Sec. 9 and 10.

quate conception of what is meant by a million years. We are wont to use these great arithmetical figures glibly and without comprehending their import." Mr. Croll has done something to help us in this matter. "Here is one way," he says, "of conveying to the mind some idea of what a million of years really is. Take a narrow strip of paper, an inch broad or more, and 83 feet 4 inches in length, and stretch it along the wall of a large hall, or round the walls of an apartment somewhat over 20 feet square. Recall to memory the days of your boyhood, so as to get some adequate conception of what a period of a hundred years is. Then mark off from one of the ends of the strip one-tenth of an inch. The one-tenth of an inch will then represent one hundred years and the entire length of the strip a million of years." *

These illustrations are here quoted in order to recall once more what was said above in Chapter III. on *The Destiny of Man*, and in Chapter XXII. on *Spiritual Evolution*. Man begins low down, and passes through all ascending stages. From the savage, of the type represented by the natives of Tierra del Fuego, of whom Mr. Darwin says: "The astonishment which I felt on first seeing a party of Fuegians on a wild and broken shore will never be forgotten by me, for the reflection at once rushed into my mind—such were our ancestors. These men were absolutely naked and bedaubed with paint, their long hair was tangled, their mouths frothed with excitement, and their expression was wild, startled and distrustful."† From such a one to the angel or seraph is an enormous distance, but analogy from the lower or material evolution lessens our amaze-

* Excursions of an Evolutionist, by John Fiske, page 16.

† The Descent of Man, page 618, Am. Edition.

ment. "If you measured the height of an oak every day for a week, and found it always forty feet high, that observation would not prove that it would always be forty feet high. It would only prove that whatever change of height took place in a week was too small to be found out by your way of measuring it. We know that the oak was once an acorn, so that it passed from one condition to the other. It did so gradually, by tiny steps, and not by great jumps. We know that all the living matter on the earth was once inorganic, so that it has passed from one condition to the other somehow."*

Now, if we must count physical evolution by millions of years, how much more time must we give to the slower processes of moral and spiritual evolution. "Take two persons, one a Hottentot, Digger-Indian or thick-lipped Negro of the 'stupid' tribe—two or three specimens of whom may be often seen waddling up and down the streets of Boston, listlessly staring in the shop windows and fancying themselves ultra-human, when but three removes from the horn-headed gorilla—the other shall be a glorified seraph from the galactic girdle of the universe of universes. They are both men,—are the same externalized idea, but what a difference! one would eat his brother—the Hottentot; one is ignorant of God's existence—the Digger; one, the thick-lipped Negro, is wholly unprincipled, incapable of refinement or true civilization, and would swear away the liberty or life of his best friend with perfect *nonchalance* and moral unconcern;—while the last, the seraph, would plunge into the seething hell—if one existed—to save his most malignant foe. It is the difference of a lump of charcoal against the Koh-i-noor, the largest and most costly diamond known; and these

* From a reply to Dr. Elam, by Prof. W. K. Clifford.

last are again both identical in substance—the very same idea, each being carbon; but one is valued at ten cents a bushel, the other at two million pounds sterling,—an emperor's ransom twice told." *

Mr. Davis tells us in one of his books (*Answers to Questions*, page 121,) that "Spiritual progression does not take place in a straight line; the eternal process is undulating and spiral; at the uppermost point of one spiral, the spirit merges upon the base line of a new divergence, from the pivotal goal of the last experience." "Eternal progression of the individual, when justly comprehended, is—to speak paradoxically—a truth beyond all comprehension; which is another way of saying this: Eternity is an impossible conception, except as it is divided up into 'times,' just as Infinity is incomprehensible, except as it is divided into 'spaces.' Therefore eternal progression means to a man's mind, and always must mean, an endless succession of periods, eras, or ages, through which his mind makes pilgrimages, retaining and maintaining his identity by memory of only the substance or essences of all his experiences; but perpetually losing memory of the details of every experience; thus forever keeping the universe new, his spiritual appetite for universal feeding forever healthy, and his aspirations eternally youthful towards the whole, and away through into all its countless parts and varieties. So the human mind, like the sun, has its aphelions and perihelions; it travels to the extreme of its orbit in one great Sphere; then it retraces its steps back to its center; and then, planet-like, it starts immediately out upon another journey through the boundless fields of an unfathomable Univercælum." †

* *After Death*, by P. B. Randolph, page 100.

† *Views of our Heavenly Home*, by A. J. Davis, page 174.

The law of action and reaction is thus operative. Imagine a traveler who has to climb over a successive chain of hills and mountains of ever-increasing height. After reaching the top of one mountain he must descend into the valley to reach the next higher one. Yet the valley of spiritual reaction is often higher than the mountain left behind, so that the descent is part of the following higher ascent, the reaction being a preparation for greater progress. There are also false heights with counterfeit virtues and false elevations, from which individuals and races must painfully go down into the valley of humiliation, in order to ascend the real heights. But the outcome is glorious.

In the strife and turmoil of earthly materialism ; in the wilderness of the present struggle for existence, there is heard again "the voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places smooth : and the glory of the Lord shall be revealed and all flesh shall see it." *

If this doctrine of "*Eternal hope*" in the place of "*Eternal damnation*" seem to the theologian less capable of restraining men from sin, let him remember that man is ever accompanied by the nemesis of absolute justice, and that retribution is ever operative. Besides, what is more rational and equitable than "working out one's own salvation" ? Here is a divine verity ready to take the place of a human dogma, the dogma of vicarious atonement. Surely, no one need feel apprehensive in exchanging error for truth. Sin is moral disease ; means are provided for

* Isaiah xl, 3-5.

its cure, for restoring moral health. "The methods, employed for healing are often called punishments; in reality they are remedial penalties, and form a necessary part of the discipline of the human soul."

When Jesus said to Nicodemus: "Verily, verily, I say unto thee, Unless a man be born again, he cannot see the Kingdom of God" (John iii. 3), the learned master of Israel exclaimed: How is that possible? In stating his objection, however, he betrayed his misapprehension, his taking the words in the wrong sense. Just so it is with many modern masters, who object to the law of re-birth. The proposition being to take the metaphorical words of Christ literally, namely, that a man cannot enter the higher spheres unless he be born again and again.

The self-evident truth that what is evolved must be *involved*, that whatever has no end can have had no beginning, seems to be overlooked by most opponents of Re-embodiment.

Even the great seer and writer, Dr. Andrew Jackson Davis, scouts the idea of pre-existence. In Vol. V. of the *Great Harmonia*, page 392, he says: "Minds of no little intelligence have been, and are still, groping after a 'pre-existence' of the personality of the soul, in order to fix philosophically the belief that it will never cease to exist. The interior deductive Philosophy teaches that *the spirit, as an entity, begins to exist here.*" Mr. Hudson Tuttle also strongly argues against re-embodiments. See his *Religion of Man*, page 184, etc. One of the guides of Mrs. Lillie is reported to have declared facetiously: "If I am ever caught or found taking on an earthly body, now that I am once free, you will catch me napping." (*Banner of Light*, Feb. 20, 1892.)

Mr. Clegg Wright, I understand, rejects the doctrine;

and Miss Abbey A. Judson, states formally her objections *a priori* in the *Light of Truth* of Feb. 3, 1894.

Now, if successive embodiments take place, the process is governed by law; is a fact in nature against which *a priori* arguments will not avail. Moreover, if the awful problem of evil and of the natural inequalities in human life is only soluble in the light of this doctrine, it follows, *a posteriori*, that men, in and out of the flesh, should think twice before they, in their capacity as public teachers, dismiss this doctrine almost with scorn, often with sarcasm. The question is: How do we spend our eternity? What is the *modus operandi* of Spiritual Evolution? Can we gain experience and discipline by proxy? As a matter of fact we cannot now, in this life, gain these by proxy; why should we be able to do so in the higher life? "We know of a very philanthropic clergyman in England who, in order that he may sympathize with the state of the prisoner, locks himself up with the criminals and shares their food and lodging. This is about as absurd as it would be for a man to be hanged for murder, who has not committed murder, that he may know how a murderer feels. The state of the murderer is in the heart; one cannot take the place of the criminal unless he is in a state of crime. He may endure, physically, what the criminal is called upon to do, but he has the armor with which to do it; the armor of innocence. So that which is a penalty to the criminal, is simply the heroism of self-appointed martyrdom to him who shares the dungeon, but has not the darkness of guilt." (*The Soul*, page 57.) An incarnated intelligence, who calls himself Wm. Barron, declares in *The Light of Truth*, Feb. 3, 1894, that "many spirits who had done no work on earth, who have not discharged their proper earth duties; also suicides,

are often remanded back to earth to affix or polarize themselves on to some mortal, and often remain thus for many years." This is what is called *obsession*. "I can say, as a spirit," he continues, "who has lived in the spirit world for many years, that there is no re-incarnation."

A better informed spirit, the illustrious Father Pierpont, justly inveighs against this, saying: "It would be unjust to the individual upon whom such a spirit would impinge in mortal life, or obsess; for in order to reap the entire experience necessary to round out the soul, that spirit would constantly have to impinge upon the mortal, and thus drain it of the elements necessary for its own sustenance and experience. This would, in fact, deprive that mortal sensitive of that discipline which belongs to it alone, and consequently the spirit has no right and no power to do this for a term of years in succession." (*The Banner of Light*, December 3, 1892.)

As in physical life we cannot grow by proxy, nor eat or digest by proxy, nor study by proxy, neither acquire any skill or moral qualities by the dexterity or self-control of others, so we must not expect a miracle, a miracle in the impossible sense, when we ascend to a higher sphere. "I have pain in my left side," said a young lady to a pretended physician, a very bold-faced quack, who declared that he could cure all and every disease human flesh is heir to. "You have liver-disease," said he. The patient replied: "But, Doctor, the liver is situated on the right side and my pain is in the left." "Ah," was the rejoinder, "that was so in olden times; but now, we modern physicians have changed that, and the liver is now on the left side!" Are not the Divine Laws immutable? If there were no uniformity of nature, we would be in perpetual confusion. Already nineteen centuries ago it was said that with God:

"There can be no variation, neither shadow of turning." (James i. 17.) "For," says Saint Paul, "God is not the author of confusion, but of peace" (harmony). (1 Cor. xiv. 33.)

Father Pierpont declares: "Certain tribes of remote times are not to be found in the spirit world, either in the condition in which they existed on earth, or in a more advanced state; like the bushmen of Africa, whose spirits are not to be found in the spirit world. THEY HAVE BEEN RE-EMBODIED upon some portion of the earth, to undergo an experience in contact with matter." "Also those who passed out as idiots," etc. (*The Banner of Light*, March 18, 1893.)

Again, how can we explain the appalling evils and natural inequalities of earth-life? One human being is born of noble parents with good inherited tendencies, and starts out in life with the best chances for mental and moral development. Another child is born of ignorant or vicious parents, born with a defective brain, bad inherited tendencies, amid degrading surroundings, and thus starts out in life under fearfully bad auspices. Now, where is the Divine Justice in these awful disparities? These problems already perplexed the ancients, and the author of *Ecclesiastes* boldly declares them inexplicable. "That which is crooked, cannot be made straight."

He boldly charges the Deity with injustice. Mark his words: "Consider the work of God; for who can make that straight, which he hath made crooked?" (Ecc. vii. 13.)

A. J. Davis grapples with this problem; but to my mind he fails to solve it adequately, which failure is inevitable from his premises. Instead of seeing in the law of heredity a mere secondary cause, he postulates it as the primal cause. In vol. ii., *Great Harmonia*, page

165, he says: "The primary source of evil is hereditary organization And here we find the foundation of evil—*its origin*." The italics are mine. "Who," he continues, "shall receive the blame? Who deserves it? The parents?—They were, perhaps, born with similar defects of physical organization and character. Shall the evil be imputed to previous generations? Perhaps they were no less perfect. So questions may be asked as to the proper subjects of blame or praise, until we lose ourselves in the animal kingdom—and still echo responds, "Who?"

I cannot express adequately how much I owe to this great seer and inspirational writer, and how much I revere him as my teacher, guide and counselor. But in the interest of truth he will pardon my assertion that the above quoted explanation leaves the problem just where it was before. I do not overlook the law of heredity as a factor, but I contend that heredity is not the primary, efficient cause of evil. Back of this law is ever the merit or demerit of the spirit, the *Karma*, which determines the status into which the child shall be born. Every individual creates his or her own opportunities; is the molder of his own destiny; the architect of his own fortune. Like the indestructibility of matter and the conservation of force in the material world, every deed, thought, or motive, good or evil, is distilled into *Karma*; is being woven into the texture of the web and woof of character. Thus, and only thus, is Divine Justice administered, and we behold Absolute Equity in the moral world.

To assume that man begins to exist on Earth as an Entity, is to still maintain that portion of Darwinism which must now be abandoned in the light of recent discoveries. Even from the mere standpoint of biological science Mr. A. R. Wallace has proved conclusively that man's mental

and moral faculties were not derived from the lower animals. See pages 461-478 of *Darwinism*, by A. R. Wallace. Macmillan & Co., 1889.

Thus is the way prepared for the true conception of the Origin of Man. Evolution involves Involution. Eternity implies Pre-existence. The Cause must be adequate to produce the Effect, as was shown in these pages, and as is more fully stated in Mrs. Richmond's book on *Psychopathy*, and especially in her work *The Soul*. The reader is also referred to the lucid exposition of Mr. W. J. Colville in his admirable book, *Studies in Theosophy*.

I may also mention the fact that the foremost writers in Germany, Carl du Prel and L. B. Hellenbach, teach Re-incarnation as a fundamental fact in the new science of man. French Spiritualists, as a rule, accept Re-incarnation, Allan Karder having been an enthusiastic exponent of this natural law, which he himself discovered in *his own reminiscence of a former life*.

All human attainments are self-acquired. Given unlimited time, and the rudest human being may, nay, *will* become angelic. All must pass through all possible experiences and discipline, and the highest conceivable celestial being must have once been a humble individual such as we are. "For we have not an high priest which cannot be touched with the feeling of our infirmities; *but was in all points tempted like as we are.*" (Heb. iv. 15.)

Innumerable minor problems thus solve themselves. Such, for instance, as the so-called innate attributes of men; the phenomenon of what we call genius, which is a culmination in a certain direction; the anomalies of an *Esau* born from refined parents, and of a noble son, the offspring of vicious parents.

Some children seem superior to their parents ; some far inferior to all their ancestors. Take an Esau and give him the best chances for acquiring culture, he is innately unable to avail himself thereof ; he is not yet ready for higher attainments ; while a "Mozart," at four years of age, composed pieces of music. "To amuse ourselves," says the father, in a letter to a friend, "I explained the pedals to Wolfgang. He began immediately, *stante pede*, to try them, pushed the stool back, and preluded standing, and treading the bass, as if he had practiced many months."

The reader must fill the gap from his own similar observations.

Mr. A. P. Sinnett in his *Esoteric Buddhism* says : "The time spent by an individual in earth-life is a small fraction—the larger part of the time—as we reckon duration of time—is obviously, therefore, spent in the spirit world. . . . Assume that the average life of each incarnation was a century ; even then we should only have 12,000 years out of a million spent in physical existence, against 988,000 years spent in the spiritual state, which would be at the ratio of 80 to 1 at least. Then surely man's spiritual existence is more important than his physical." As to the hardships of earth-life he says aptly : "The spirit-life is ever at hand to receive, refresh and restore the Soul after the struggles, achievements or sufferings of incarnation."

Will the patient reader once more contemplate what is quoted in another chapter : Every incarnation of the pre-existing spirit passes through the earthly phase into the succeeding spiritual state, "the latter being the continuation or fruition of each embodiment. As the seed planted in the soil has a certain growth beneath the surface of the ground, a fuller growth above the surface, and fruition

there, so the spirit has the fruition of its embodiment in the state which follows the separation from the body." (*The Soul*, p. 65.)

Lessing is reported to have exclaimed when dying : " O God, give me great thoughts ! " I submit, that these are great thoughts, which will transfigure our prosaic every day life and enable us to shout triumphantly :

*" Lend, lend your wings ! I mount ! I fly !
O Grave ! where is thy victory ?
O Death ! where is thy sting ? "*

To answer, in detail, all possible minor questions, is impossible within the limits of this book, which is concerned only with the outlines of a stupendous system, a system the divinely symmetrical proportions of which can only gradually reveal themselves to the contemplating soul. With Kant I can confidently say that " there is not a single problem in human life which is not solved here, or for the solution of which the key has not been given."

Not only this, but the spiritual philosophy reveals the fallacies of other systems, as no other philosophy can, because of its lofty standpoint, from which it commands a view of all avenues of approach. Instead of beginning with man and mind, to explain the world and matter, modern materialistic thought began with matter to explain man and mind ; an inverted method that could only produce preposterous results. " Ye turn things upside down ! Shall the potter be counted as clay ; that the thing made should say of him that made it, He made me not ; or the thing framed say of him that framed it, He hath no understanding ? " *

" He that is spiritual judgeth all things, yet he himself is judged of no man." †

* Isaiah xxix. 16.

† I Cor. ii. 15.

Let the reader beware of systems and methods of research that begin apparently with the criticism of the Bible only, but end with subverting Christianity, and with denying the Immortality of the Soul. Both Strauss and Renan came to such fatal conclusions. Though M. Renan is sentimental and at times assumes a sort of coquettish tone toward religion, he in reality has boasted of the fact that even peasants in France believe no more in a hereafter. As regards Strauss, he began with vilifying the Bible and ended with utter bankruptcy in faith, with no God, no immortality; reminding one of the words of Frederick II., to the runaway soldiers at a lost battle "*Hunde ! wollt ihr ewig leben ?*" "Ye dogs ! do you want to live forever ?" *

M. Renan, lately deceased, is reported to have said something sentimental on his death-bed concerning a future life. But sentimental gush has always characterized that author and cannot atone for the mischief he has done in frequently ridiculing the hope of compensation in a future life for the trials, privations and bereavements of this world. It seems as if nature had stunted some human beings in spirituality, so that they do not even earnestly desire to find the essential truths of religion verified. Abnormal such a state of mind certainly is. "The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him ; neither can he know them, because they are spiritually discerned." †

With the acceptance of, and practical conformity with the great principles outlined in this book, the human race will, after having passed the physical and intellectual de-

* See Strauss' *Der Alte und der Neuer Glaube*, 1882.

† 1 Cor. ii. 14.

greed of expression, enter upon the third or spiritual stage of development.* Already the atmosphere is pregnant with forebodings of great impending reforms and social transformations. Hitherto, "Love thy neighbor as thyself!" was preached but not practiced. This precept, said to be as old as Confucius, who lived many centuries before the Christian era, has not yet been realized adequately and universally in human conduct, because the institutions of society constrain men to be selfish and overreaching. But the religion of the future, being an everyday religion, not a system of mere ceremonial piety, has for its aim the reconstruction and gradual transformation of these institutions, not by force nor by might, but by the spirit; the spirit of equity and true brotherhood. The weapons of this warfare will not be carnal, but spiritual, and the victory will consist in overcoming self, the lower self. Then this precept *can* be obeyed; then men *can* practice every day what is preached on Sunday; then the golden rule will no more be a dead letter. It is a consummation devoutly to be wished for.

When, as at present, the problem of pure water for the great city of Chicago is an unsolved one, one cannot but think that, if, instead of being a matter of health, it were a matter of money-making, the problem would have been solved long ago. Yes, the time will come when men will use their energy and the appliances of science for sanitary purposes in order to prevent disease; for prevention of disease will be the great doctor of the future. The time, when men of intellectual and financial resources will think more of deeds of philanthropy than of amassing wealth; when the strong will "bear the infirmities of the weak, instead of pleasing themselves."

* See *The Soul*, page 44.

But the one thing demonstrated by the spiritual philosophy which is transcendently glorious and of tremendous consequences for man, is the certainty of immortality. Soon the long streamers of black crape, the cerements of woe, will have vanished from sight and the more fitting white color will have taken their place. True, the parting of friends will always be sad; but the sadness attending transition will ever be transfigured by the blessed consciousness of being reunited in a higher sphere.

With these hopes I now bring this work to a close, not unmindful of the supernal aid of great and good intelligences, of the Spirits of Love and Wisdom who have inspired my humble pen. I also beg to express my profound obligation to those Authors from whose works I have taken the liberty to quote.

The book I now conclude comes with no modest mien, but with mighty claims. Modesty befits the mere instrument used by higher powers for transmitting great truths but the truths themselves are irresistibly victorious.

If, like the greater books of modern seers, this present volume should be listlessly received by this generation, the ardor of the writer would not in the least be dampened, knowing, as he does, that the great principles here laid down will be truisms in succeeding ages, and that posterity will hail any instrumentality by which the Kingdom of God will be inaugurated on earth.

No claim is made by the author to literary skill or elegance of style. His absorbing aim was to make intelligible to the popular mind the truths of the Spiritual Philosophy or the Religion of the Future.

THE END.