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# THE SPIRITUAL ALPS

AND

HOW WE ASCEND THEM,

OR

A Few Thoughts on How to Reach That Altitude

*Where Spirit is Supreme and all Things  
Are Subject to it.*

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BY MOSES HULL,

Author of Many Works on Spiritual, Religious and  
Progressive Subjects.

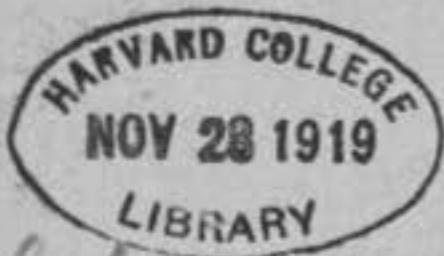
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"Come up hither."—Rev. vi: 1.

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*Among The Foot Hills;  
Moses Hull.*



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## INTRODUCTORY.

The substance of this little book was first delivered as a series of Friday evening lectures in the parlors of Mrs. Mallory, in Portland, Oregon. The matters here discussed seemed to that intelligent audience so much like just what was needed, that I there and then promised to write them out and let the world have their substance in a book.

Since that time I have delivered them in a few other places; nearly always too small, but apparently deeply interested audiences. Nearly all who have heard these thoughts expressed, felt that they contained lessons that they wanted to study, and expressed a desire to have them in a permanent form, where they could get at them.

From the notes prepared on this occasion I have prepared this book. Being over-burdened with other matters I have written this in installments; as the printers have called for "copy" from month to month on the magazine, NEW THOUGHT. These thoughts are not as coherently or as succinctly stated as they could have been under other circumstances. This may not diminish from the interest of the book, as it follows Ezekiel's plan of giving "precept upon precept, precept upon precept; line upon line and line upon line; here a little and there a little."



## INTRODUCTORY.

Spiritualism in its present form has been before the world about forty-five years, and, though, for a long time the world regarded the man or woman who believed in it as a fit subject for a lunatic asylum, it has at last succeeded in arresting the attention of the whole civilized world. But many in the world have come to regard it as little more than a series of phenomena, good for little or nothing beyond establishing the fact that the essential man survives the event called death, and, that, under certain conditions, he can return and demonstrate that death does not end all.

A few, however, have studied Spiritualism as a religion—as a life, and have come to look upon the external phenomena as only one letter in the great alphabet of celestial wisdom.

Progressive and thinking men and woman cannot long remain satisfied with simply gaining the evidence that they will live somewhere in the great hereafter. They want to know that they are spirits, here and now, and having gained that knowledge, the next great *desideratum* is to know how to use themselves as Spiritual beings. It would do a bird very little good to be possessed of wings, and to know it had them, unless it knew or could learn how to use them; so it will do us little good to know ourselves as spiritual beings unless we can use our Spiritual faculties.

The world has, after nearly fifty years of opposition,

## INTRODUCTORY.

got ripe for *exoteric* Spiritualism. The phenomena is now so fully recognized that Psychical Research Societies are springing up almost too fast to be enumerated. I am glad of this, they save older workers the necessity of tarrying longer at this "Jerico," and spending all their time in thrashing over this old straw.

Some of us now feel to take higher grounds, and to invite those who feel so disposed, and are willing to pay the price, to go with us. To all such as are willing to shoulder this cross, I will say as that other Moses did to Hobab, "Come and go with us, and we will do thee good, for God hath spoken good concerning Israel."

I am more convinced every hour that this book is written for the few. There are perhaps a thousand Spiritists to where there is one real integral Spiritualist. That one will want this book, a majority of the other nine hundred and ninety-nine would much prefer to spend ten times its cost in witnessing doubtful, and for the most part, silly so-called spirit manifestations.

As the guide board at the cross roads informs the weary traveler just where he is, and how far, and in what direction is the goal he wants to reach; so, external spirit manifestations point out the reality of the beyond, but having examined the guide board the traveler resumes his journey; so we, if we would arrive at the pinnacle of Spirituality, which has been sought by the many, and found by only a few, must leave the guide board and



## INTRODUCTORY.

march on, yet we should not move on without first looking at the guide board, if we do we may go in the wrong direction.

“Punch and Judyism,” as one of our inspired lecturers called it, is the worst thing that Spiritualism has to contend with to-day. As most people are more willing to spend their time and strength in providing something palatable to the taste, and allaying to the pangs of hunger, than they are for something that will make them think, so many are more for convincing their eyes and ears, over and over again, than they are for sober, earnest and continuous thought. Many would rather witness the growth of wild weeds than by exertion to make the wilderness bloom as a garden. If one opposes this show business in the name of Spiritualism, and insists on Spiritual culture instead, he is at once put down as an enemy to Spiritualism and jealous of the mediums.

Notwithstanding this, I must say, while Spiritualists bid as high, and continue to pay such enormous premiums on fraud as many do, Spiritualism must become, among the better and more thinking classes, what it is in many places to-day, a bye-work and a hissing.

If the reading of this book will set a few to cultivating their own spiritual powers, the writer will feel that his work has not been wholly in vain.

MOSES HULL.

Chicago, March 31st, 1893.



# THE SPIRITUAL ALPS.

## CHAPTER I.

### INTRODUCTORY.

A general consensus that there are higher altitudes—Possibly not for all—Some have experienced these blessings—What is to be gained?—The question cannot be answered—Some of the gains hinted at—The writer has not reached the goal—Who will be benefited by this study—The “pearl of great price,” at a bargain—Solomon testifies—Theo-Sophia—Testimony of a sixteenth century prophet—No specific panacea—The first lesson to be learned—A disgusted hearer—Self control—Paul’s testimony—Comments—“Be ye clean”—The sacrifices we must make—Plain questions—Truth comes only to those ripe for it.

“I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; and there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock and will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick \* \* \* And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness and sleep in the woods.”—Ezek. xxxiv, 14-25.

That there are spiritual altitudes higher than is generally trodden by mortals, is believed by every one who has made spirituality an earnest and patient study. And that most of us get glimpses of states and conditions to which we do not attain, or which, having reached, we do not seem able to maintain, is realized more or less by every experimenter in spiritual things. Who, that has



ever tried to penetrate beyond the physical swaddling clothes in which we are all wrapped, has not felt to join in the spirit of the poet's lamentation:

"Look how we grovel here below  
Fond of our earthly toys;  
Our Souls, how heavily they go  
To reach eternal joys."

Who has not, after dropping back again and again from that higher position into which he has seemed to have occasional intromissions, felt to blend once more with this same poet's prayer:

"Return, oh, holy dove, return,  
Sweet messenger of rest;  
I hate the sins that made thee mourn  
And drove thee from my breast.

Possibly it may not be for every one, in all respects to reach and permanently occupy that pinnacle of spirituality which has been attained by a few. We may not each one of us be a Buddha, a Jesus, a Mohammed, a Swedenborg, or an Andrew Jackson Davis; again some of us may attain the dizzy heights to which some of the above mentioned individuals attained, only to fall as others before us have done; yet I must believe there are higher grounds than most of us occupy. Who, that has made a steady and persevering effort has not learned through experience, the only real teacher, that there are intromissions into beatific states, where they feel to say with Dr. Watts:

"Oh, the transporting, rapturous scene  
That rises to my sight,  
Sweet fields arrayed in living green,  
And rivers of delight."

Those, who have seen, and, for short periods, have

trodden these "sweet fields" and tasted the fruits which hang all around them in such abundance—we who have heard the voice in "the holy mount," know that in our search for the more spiritual element in ourselves we are not following "cunningly devised fables."

Beside our own short, but vivid experiences, we have the history of many who roamed over these "fields;" breathed this pure air, and enjoyed the blessings of what seemed a super-mundane existence. Who has not had times of spiritual elevation, when, for the time being, the whole world seemed to be under their feet. Beside this, we have caught glimpses of the history of those who have lived in these apparently transcendental experiences. The names of Buddha, Jesus, Mohammed, Boehme, Swedenborg and Andrew Jackson Davis, are with some of us, as familiar as household words. These men, and many others, though they may not continually have lived on the tops of the mountains, the writer, and I trust many of the readers of this book seek to ascend, frequently found them; and, as Caleb and Joshua returned from Canaan laden with its precious fruits, so they have returned from time to time with unmistakable evidence of what is there in rich abundance for those who dwell on this "holy hill."

It took Guattama Buddha, and Immanuel Swedenborg a long time to scale these Alps; the latter was in his fifty-fourth year when he fairly began to see himself as a spiritual being, and to realize his power; but the mountain heights once attained, such men as these dwelt there more continuously than any others I can mention.



Do you ask what is to be gained by the ascension of these Alps? I know that is the way of the world; the first question nearly always is, will it pay? In answer to this I will say there are gains which "eye hath not seen nor ear heard; neither hath it entered into the heart of man to conceive;" but the greatest of all gains is the ascension itself. When one has smallpox or cholera, he does not ask what will I gain by being made well; the cure itself, the relief from pain is sufficient to stimulate the patient to make every effort to get well.

If the gains from ascending into this altitude could all be enumerated, one would hardly dare do so; the enumeration, it is feared, would cause many to strive more earnestly for the *fruits* which grow there than for the *victory* of reaching and dwelling on this celestial plane. This much can be said: Those who travel this celestial path, live, in a certain sense, a heavenly life; they have heavenly companionships; while they are to all intents and purposes in this world they are not of it—not subject to such environments as are those who grovel in the world's spiritual malarias and dig in its spiritual pollution and mud.

Living as such do, in the spirit, that is, in the world of causes, they put many things under their feet, which otherwise would hold them as with an iron chain. It is possible for such to rise superior to the aches, pains and troubles of this world. Sickness, and even death is naught to them. Such live above the selfishness, sin and disease of the world—they walk superior to it; no more affected by these things than were the supposed Shadrach, Meshach and Abednego by the fires of the furnace through



which they passed. Indeed, there is for every one a sufficiency of this spiritual light and life if they will but live for it to enable them to overcome not only fire and flood, but even the venom of poisonous reptiles and wild beasts. I personally know at least one person so spiritually developed that she handles the most poisonous serpents with impunity.

#### POINTING THE WAY.

My leading object in writing these thoughts is to try to point the way for my readers as well as for myself to reach this goal. Please do not get the idea from anything I have said, or that I may say, that I have reached these spiritual Alps; I have not; in my heart of hearts I wish I had. For a few years I have been roaming some among the foot-hills, and have had occasional glimpses of some of the peaks attained by others. I can and will try to point out some of the paths we must tread if we would get on higher ground where we can breath purer air and see greater distances.

While I may not in every instance be able to suggest to you just what to do, I think I can tell you a few things you must not do. I cannot always tell you what burdens to carry, but I may mention a few things you cannot carry with you over the steep grades of this narrow path.

A plainer truth never was told than in that terribly misunderstood text: "Straight is the gate and narrow is the way, which leadeth unto life." I would also emphasize that other truth "few there be that find it." This brings me to record here, among the first suggestions I have to make, the necessity of entering upon this study



and the work that may grow out of it, with pure motives. If your motives are not pure, if you want anything this world can afford, more than you want this truth, this path; if you do not feel that you could make any sacrifice to obtain this boon, you are not one of the "called" and "chosen;" the things I have to say will do you little or no good. You may as well lay these thoughts aside. Please don't ask for more light until you are willing to walk by the light you already enjoy. Light may hurt your eyes. Jesus said: "This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil."—John iii, 19. To all such I say, the time and money you spend in this research, will afford you much more of the kind of pleasure you are after, if spent in some other way. You had better pursue this investigation no farther. Go and do as the young man did, who had "great possessions," "go away sorrowful." If you do not wish to see, do not seek this light, it will hurt your eyes.

Jesus gave a very common sense truth about casting your pearls before swine. He also spoke of a field in which was hidden a "pearl of great price," and of the man who parted with all his possessions in order to obtain that field and pearl. The pearl we are after can be had for that price; no cheaper. Do you want to pay that much for it? If so I have no doubt it is for you; and it will be even at that price, the greatest bargain you ever obtained.

\* DIVINE WISDOM.

A wise man said: "Happy is he that findeth wisdom,



and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain thereof, than fine gold. She is more precious than rubies and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her."—Prov. iii, 13-18. Again the same writer said: "Wisdom is the principle thing, therefore get wisdom; and with all thy getting, get understanding. Exalt her, and she shall promote thee. She shall bring thee to honor when thou dost embrace her."—Prov. iv, 7-8.

Especially is this true of celestial wisdom—divine wisdom—spiritual wisdom. THEO-SOPHIA. Please do not get scared at that word; it is a word upon which no one has either a patent or a copyright; no Theosophical society owns the word or has a right to cage it. It means *Divine Wisdom*. "Length of days" are literally hers—riches—spiritual riches and honor accompany her.

Now, reader, if you are after this Divine Wisdom for its own sake—if you are after it because you love wisdom—not for some advantage it may give you over some one else, in short, if you regard its "merchandise" as "better than silver and gold," if you regard it as a tree of life, a something for which all things else could be cheerfully sacrificed, you have entered upon this study in the right spirit and will likely get some of the same kind of benefit from a careful perusal of these thoughts as I am getting from writing them.



Jacob Böhme, the seer of about three hundred years ago, said:

"If you design to investigate the divine mysteries of nature, investigate first your own mind, and ask yourself about the purity of your purpose. Do you desire to put the good teachings which you may receive, into practice for the benefit of humanity? Are you ready to renounce all selfish desires which cloud your mind and hinder you to see the clear light of eternal truth? Are you willing to become an instrument for the manifestation of Divine Wisdom? Do you know what it means to become united with your own higher self? to get rid of your lower self? to become one with the living, universal power of good? and to die to your own insignificant, terrestrial personality? Or, do you merely desire to obtain great knowledge so that your curiosity may be gratified; and that you may be proud of your science, and believe yourself to be superior to the rest of mankind? Consider, the depths of Divinity can only be searched by the Divine spirit itself which is active within you. *Real knowledge must come from our own interior*; not merely from externals; and they who seek for the essence of things merely in externals, may find the artificial color of a thing, but not the true thing itself."

This old German shoemaker has told the thing just as it is. All knowledge must come from the interior, and must come as a result of a self sacrificing spirit. Jesus said: "Ye cannot serve God and Mammon." "Choose this day whom ye will serve," said Joshua; for "no man can serve two masters," said Jesus again.

Some may read these thoughts with the hope of finding in them something fragmentary; some specific panacea by which humanity can be healed of its ills; something they purchased when they paid for this, as one purchases a patent right; and now that it is theirs they will make all out of it they can. Not so; my object is to teach you to try to elevate yourselves and humanity out of your and their physical ailments by assisting you to place yourselves and others on an altitude above the dis-



ease laden moral, mental and spiritual atmosphere. This cannot be done in ignorance and indolence, nor by any kind of hocus-pocus or incantation. It requires a learning—a wisdom—a level-headed, generous, pure mindedness, and a spiritual unfoldment, to be obtained only by the purest and truest devotion to this work for the work's sake, to reach this pinnacle of spirituality.

The first and most important thing those who would climb these hills have to do, is to develop and to bring into activity a power in themselves, which will enable them to control their own actions. If this power cannot do that much for you, dear reader, as an individual, please do not ask it, through you, to work for others: it is not sufficiently strong, your petition will be in vain.

From this it will be plainly seen that the first important lesson needed is one of

#### SELF EXAMINATION.

Let every one who reads this begin by asking the question, how far am I on the road? Am I, as a spiritual being, master of myself? If you find you are not, there is little use to go farther until you retire within yourself and become a self-conqueror. Having gained this first and greatest victory—the victory over your fleshly passions, lusts and appetites; over your vanity, self esteem and pride; the strength of these slain foes has become a part of your spiritual strength, and you are ready to become an amateur in the battle for others. While the love of tobacco, whisky, or lust of any other kind controls you, you are not a self poised individuality.

I remember once having made a remark similar to the



foregoing, when a gentleman arose and left the audience, to return no more; this was probably the wisest thing he could do. I called at his office the next day, when he informed me that he was much pleased with all I said until I made that remark. Said he: "when you began to preach celibacy, I could go no farther with you, so I left the audience."

I believe I had, in the past, been accused of preaching about everything in the world except that; this was the last accusation, my cup was now full. I did not deny the charge to him; I saw he was not ripe enough to comprehend what I was after, so I simply congratulated him on his escape and did not urge him to return and hear more.

The fact is, I never preached celibacy, I never thought celibacy. What I did preach was *self control*! The spiritual and the intellectual must hold the animal—not simply the overt act of the animal, but the desires and feelings of the animal. The stronger and more constant desires of the spiritual to reach this higher plane must subordinate every other desire.

Paul never said a truer thing than when he said: "Walk in the spirit, and ye shall not fulfill the lusts of the flesh; for the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things ye would." —Gal. v, 16-17.

When I urge you to govern your appetites, I do not mean that you must live without food. I do mean that your knowledge of your nature and of the nature of different kinds of foods and drinks rather than your appe-

tites should regulate something of the quantity and the quality of what you put into your stomach. Thus should you regulate yourself in everything.

THE SPIRIT MUST BE SUPREME.

Who cannot see that in the foregoing quotation Paul arrives at the perfectly legitimate and natural conclusion that if the spirit does not control, it is controlled; if it is not Lord it is servant. Now it is not the prerogative of the servant to command his Lord; it is the Lord who commands the servant.

While you as a spiritual being, are under the control of the lusts, that is the appetites of the flesh, you will do little toward putting away your own sins and controlling your own ailments; and still less toward subjugating the sins and diseases of others. In such cases, you may be answered as were the seven sons of Sceva. When they, in the name of Jesus, whom Paul preached, commanded the demons to leave certain ones, the demons cried out: "Paul I know, and Jesus I know, but who are ye?"—Acts xix, 15. It is not at all impossible that such may be overcome in as bad a sense as were these seven young men. These things were recorded for our benefit, let us take the lesson.

There comes to me every day a world of meaning in that scripture which says: "*Be ye clean that bear the vessels of the Lord.*"—Isa. iii, 2.

Before we are prepared to walk this high road, we must purge ourselves of pride, of selfish ambition, of jealousies, and of submitting to be controlled by general fleshly or carnal appetites. We must be willing to let go every error, no matter how sacred, to take hold of



every truth, no matter how unpopular or humiliating. We must get where we think more of the welfare of suffering humanity than of anything which may come personally to ourselves. If we would benefit the world, especially that portion of it which suffers bodily afflictions, we must get where we can first purge their minds of error, and build them up spiritually, in order that they may rise to a condition of perfect and continued physical health. Having learned that spirit is the realm of causes, we will at once, see the necessity of its purity and power.

Having gained the victory over self in every sense of the word, and having gained the disposition and the ability to morally and spiritually elevate every one who comes into your atmosphere, you are ready to take one more step up these hills.

#### PLAIN QUESTIONS.

Now permit me once more to ask the reader, are you simply searching for power—a power which will give you a name and cause the world to look up to you, or are you after this Divine Wisdom, for its own sake?—for the sake of knowing yourself as a spiritual being, and for the sake of placing yourself upon a more spiritual plane than you have yet occupied? Let writer and readers here ask and answer to themselves a few plain questions. If I had this knowledge and power, could I and would I use it for good purposes and from pure and exalted motives? Do I prize the elevation of humanity above everything this world can bestow? Could I, if necessary, sacrifice everything for it? Or, has the world with its baubles of popularity, its gold and silver, its false honors,



still charms for me? If I cannot from the heart answer all the former questions in the affirmative and the latter in the negative, my hands are hardly clean enough for this work. Let us remember again, we may deceive the world and ourselves, but we cannot deceive the power we are coveting. Ananias and Sapphira would have little trouble in deceiving the world, but—when they lied to the ‘holy ghost,’—*pneumatika haggion*,—that is spirit power, they beat themselves. “Truly, it is a dangerous thing to fall into the hands of the living God”—living spirit.

I do not say, in such cases as I have supposed, I would not strive with all my might to help the reader, I say I *could not*—he is out of the reach of help. A thistle can be cultivated but it cannot be made to produce strawberries or grapes; the more it is cultivated the more thistle the cultivator will have. The one who is not ripe for this truth cannot take it; the seed in his case, has not fallen on good ground. Reader, if you are not tall enough to reach these truths, lay this book down or pass it to your neighbor. If you can take these truths, give me your hand; let us travel on together.



## CHAPTER II.

### PREPARATION FOR THE ASCENT.

Nature arbitrary—Is man more than flesh and blood?—Offspring of Deity—Man connected with everything from the worm to Deity—Not to settle the God question—No anthropomorphisms—Did we spring from nothing?—The no-life period—Buchanan on the origin of life—To define is to limit—Am I Infinite?—Spirit produces matter—Christian Science—What it lacks—Your body only a kit of tools—Man's power over venomous beasts and reptiles—In what does individuality consist?—Study yourself as a Spiritual entity—Where our medical colleges fail—Latent powers to be developed—The matter syllogistically stated—An objection—Reply.

There are dogmatists enough in this world, and I very much prefer not to lay anything down dogmatically or arbitrarily. I prefer not to say certain blessings can only come on certain conditions; but nature is arbitrary, her fiat is inexorable. She lays the law down dogmatically, and will be obeyed. This case is no exception. I must now say, having gained the point of self-examination, and having learned that our motives are pure—that we want truth—light above all things; that we want it on purpose to practice it, a certain amount of knowledge and of faith is necessary to enable us to proceed; without it we will never succeed.

You could hardly be persuaded to spend much time and money digging in the mountains for gold, unless by some means you could be induced to believe there was



gold there, so, if you are only flesh and blood and breath; in short, if you are not a spiritual being, my theories are worthless, and you are wasting your time in reading them. Again, unless I can make you understand something of the spirit and its possibilities, you will hardly be willing to spend much time in trying to arouse its latent qualities.

But you cannot comprehend your possibilities unless you can get, at least, a faint glimpse of your inheritance. If you are a bunch of cells—only that and nothing more—if you are animated dust and that is all, then there is little reason for supposing there is much more of you, or within you than there is in your dog or your horse, and any effort to make anything more than a well trained animal of yourself, is time and labor thrown away; you will never succeed.

But if you are, as the ancient poet Cleanthes, and the ancient apostle Paul supposed, the offspring of Deity—if you have in you all the elements of Omnipotence; then the thing most to be desired is to realize that fact, and to know how to call your latent powers into activity.

I concede that man is connected with all the past—with everything below him—that Job was correct when he said to the worm, "thou art my mother and my sister;" but is that all there is of man? If so, I may as well lay down my pen, and the reader had better cease his investigations. There is little for either of us to do except to weave our burial robes as the silk-worm does its cocoon, and lie down and die.

This prepares you for a very important proposition. namely: that, as we are connected with the worm—as



we are, and have been all the past, so we are literally and really

GOD'S CHILDREN,

and contain latently within our natures all the elements of the Deity.

I know that Agnostics, Materialists and Atheists will turn up their intellectual proboses at this, and say: "Well, if the God question must be settled before we can arrive at the good we seek, we may as well retire from the field; the question never will be settled."

Please do not make up your mind too speedily. When I speak of that power, which, for the want of a better name I call God, people are apt to get up visions of an anthropomorphic boss work man, which many of the world's most erudite thinkers got rid of many long years ago.

I have no intention of resurrecting this God. In fact it is no part of my present business to locate or to try define God. Before God can be defined he must be comprehended—weighed and measured, as it were; and when he is comprehended he is no longer God. I adore no personal or impersonal Deity which can be either described or comprehended.

I only say, we are here; we are here, not as an original cause, *but as a result*. All the past was, in order that the present, including ourselves, might be. We are living, sentient, moving, thinking beings. The non-sentient, the non-thinking, never produced the sentient and thinking.

There is truth in that old Latin proverb: "*Ex nihil nihil fit*,"—that is, out of nothing nothing comes.

Another equally true and universal proverb is: "Effects cannot be greater than the cause which produced them;" and another: "A stream cannot rise higher than its fountain head." So we never sprang from nothing.

#### THE AZOIC PERIOD.

Upon one point all scientists of note are agreed; that is, this earth once passed through what they call an *azoic* or a no-life period. *Zoe* is the Greek word for life, *a* is a Greek no, or negative. The meaning of that word *azoic* is, no-life. Then this world had a no-life period,

Now there being originally no life on this planet, of course life had to be brought from where it was, to this world, where it was not.

Now where did life come from?

Where did *our* life come from?

Dr. J. R. Buchannan says:

"Life being immaterial, or spiritual, must evidently have entered matter from the Spiritual world—the infinity of which we call divine

How, when, and where this incarnation of the divine has occurred, is a question which is not beyond human capacity. The future will reveal."—*Therapeutic Sarcagnomy*, p 58.

Lizzie Doten expressed about all there is to be said on the matter, when she said:

"Oh, thou who hast poured the essence of thy life,  
Into this urn—this feeble urn of clay;"

This is the true state of the case; the essence of Divinity has been poured into us. If you like the expression, *the essence of God is in us*.

Now, I do not propose to use up my space and the reader's time in discussing what God is!

To comprehend and define God is to measure Him;



and to measure Him is to set his bounds—to limit Him; and to limit Him is to travel on the same tread-wheel so many thousand have trodden before us. When we have learned just what God is, and what God is not, we have settled the question of the Infinite—there is nothing more for us to learn; progress stops, and eternity for us may as well end.

MAN POSSESSES ALL THE ELEMENTS OF THE DEITY.

Now, having arrived at this much; God is; and we are his children—her children, if you prefer to have it so; let us launch out from this. If this is so, *I am Infinite*. I am not only immortal as the God whose offspring I am but *I am Omnipotent*—I have all power. As a bunch of cells, a body of flesh and blood. we all know this is not true. But let us again ask, where did I get this body? There is only one answer; I materialized it. I gathered it from the elements, and I hold it together; when I leave it, it disintegrates and goes into other organisms.

Let it be remembered, your body is not you! it is only your reflection. Mind produces matter as its reflection or shadow. Matter is impossible without spirit, shadows are cast by substance, and are impossible without it. Science can resolve all solid matter into fluids; all fluids into gases and all gases into ether. Thus matter—and by the term matter I mean that which is tangible to the five physical senses, can be resolved back, as near as the senses can determine, to its original—spirit.

Possibly this is what so called Christian Science means, when it says, “there is no matter.” Probably the more sensible of them do not mean to say, matter has no existence; they rather mean to say, “there is no reality in

matter." The spiritual universe is the real universe; the spiritual world the real world; spiritual beings the real beings. Of course I cannot undertake to tell what the average so-called Christian Science teacher means by his rather loose talk. Christian Science as I have heard it, lacks so much both of Christianity and Science that it would take a good guesser to guess what proposition its advocate would next formulate, or what argument would be launched upon his hearers to prove his proposition. Such lecturers are always interesting on the ground stated by Dean Swift, "that it is more interesting to watch the actions of a monkey than a man. It can generally be guessed what a man will do next by what he did last, but the actions of a monkey are a continual surprise. I am happy, however, to record the fact that there are noble exceptions to the cases above mentioned; and that some of the advocates of Christian Science are gradually unloading their vagaries and putting common sense in their place.

#### THE BODY NOT THE MAN.

Pardon this digression. I was talking about matter and spirit, particularly about man being a spiritual being.

I will now say, a thorough study of these and similar thoughts will enable the reader to form the habit of thinking of his body not as of himself, but, as of something, of his manufacture something belonging to him—something he can use, control and care for. It takes reflection to develop this thought, and a constant habit of thinking this way and of bringing illustrations to bear on the point. Illustrations in superabundance will na-



turally force themselves upon those who make these thoughts a part of their life.

Permit me to give you an illustration or two. It will not take much reflection to enable you to comprehend that your eyes do not see; your ears do not hear. *You* use eyes, ears and all other organs of your body as tools. Now train yourself to think of the body as a kit of tools—nothing more. The various parts of your body are not parts of yourself, but tools used by yourself. *You*, that is, something back of and anterior to your body, get knowledge of external things or pass *en rapport* with the external world through the five external senses. Who is it gets this knowledge? Who remembers it? Who reflects on it? Who and what is this living, thinking, reflecting, restless *I*, or *ego*, anyway?

Such reflections will form in you the habit of thinking of yourself as something more than an animal. You can soon form the habit of thinking of the body, with all its aches and pains, as negative to you—as something to be used by yourself as a master mechanic uses tools. When you learn this much, you will soon make the discovery that by an energetic and constant practice you can learn to play on your body as a musician plays on a piano.

Do not forget that you, a spiritual being, have developed a complex organism, containing elements from the three kingdoms; of this you, as a spiritual being, are sovereign. Bearing in mind also that the higher you get spiritually and morally, the more perfect your control over your fleshy organism, and everything connected with it.

A thorough self-control—a control over your own entire animal nature—will even give you the power to control wild beasts and serpents. First, however, you must tame the tigers, hyenas and serpents within. You must get to where you can endure unmoved, alike the flatteries of friends and the censure of enemies.

WHERE IS THE INDIVIDUALITY?

Try to think of yourself as being entirely independent of the animal organism; can you not talk with yourself—your other self if you prefer to have it so, something as follows: call yourself by your familiar name; say, “I am A—B—, that is, I, as a spiritual individuality am called A—B—; my body is not A—B—. If my right arm were taken off, I might not be able to sign my name, as formerly; but I will have lost none of my name or individuality. I will simply have lost the ability to make myself known, as formerly, by writing my name with my right hand. If I should have lost only the pen instead of the hand, I would not be able to write; but in that case no one would have suspected that any part of my individuality was gone; I have only lost that with which I express myself on paper; so, if I lose my hand, I am the same person, though I cannot sign myself as such.

Now, supposing I loose both hands and both feet, am I not yet the same person? If my individuality were in hands and feet, I am not, otherwise I am. Supposing another accident takes my tongue off, or out by the roots, then I cannot speak. I have no hands or tongue with which to make my individuality known to the world, yet, every one of my readers will concede that I am the same individuality that I was when I possessed



the apparatus through which to manifest my thoughts to my neighbors.

Now if the reader will please take this and a few other similar illustrations which will force themselves upon his mind, he will get glimpses of himself as a spiritual being. Having once obtained these glimpses, study yourself as a spiritual entity, not simply for an hour, a day or a week, but all the time. Make this your habit of thought. When you studied the multiplication table you did not simply read it over; you fastened your mind upon it until you could not ask yourself a question concerning it that did not answer itself immediately; so it must be in this case.

#### WHERE MEDICAL COLLEGES FAIL.

On this point, permit me to say, is where our medical colleges fail; they study man only as an animal. In teaching anthropology they tell you much about anatomy and physiology; you learn all that science can find out about nerves, muscles and bones, but they know nothing of that which operates on them. These doctors are learned—they are many of them, noble, self-sacrificing men and women; nor will I say, they do no good; on the contrary, many of them do a great deal of good; but in many instances they remind me of a boy I employed to manipulate my stereopticon; a bug got on to one of the slides; of course it represented a huge animal on the screen. He volunteered to jump down from his platform and get the broom and hand it to me, with which to "brush that thing off." The boy was honest, but his diagnosis of the case was wrong. It was the slide, not the screen, that needed doctoring. So, many



honest M. D's. doctor the body for maladies which can only be cured by treating the spiritual and mental condition of the patient.

Let us return to our study of anthropology—of man and his origin. Having learned that you are connected with Deity—that all that Infinity is, you are, it is time now to begin to circumnavigate yourself, to find in order to use your powers. Please do not understand that Infinite power is developed in you, for it is not; it is only latently there. Your business, your life-work, is to find this power and to acquire its use.

A babe, before it is an hour old, may have in its organism the eloquence of a Demosthenes or Cicero; it may have the poetry of a Longfellow or Tennyson; it may be as great a soldier as a Washington or a Bonaparte, but it will take years of training to bring these powers into activity. At first, it does but little except to kick and to cry; but one by one it gets its lessons; it may take two score or more of years to develop and bring into activity its powers, but if it keeps on making efforts they will sooner or later come to the front.

Well, there is not on earth a human being who is not the repository of infinite possibilities. Being children of God, all that is in God is in us. If this were not true, progress could not be eternal. Now, if the reader will cultivate this idea; if he will allow it to ripen and bring forth fruit, it can but bring into activity the latent power within, which overcomes disease—yes, which overcomes all things. A good book has said: "He that overcometh shall inherit all things." The predic-



tion is, "I will give him power, and he shall not be hurt of the second death."

When you get this idea of your birth-right—of who you are, and of what you are, thoroughly established in your mind, then get the idea of whither you are bound fastened upon yourself, and you will soon arrive at the inevitable conclusion that you are not placed here to suffer more than may be necessary for your development. As the beautiful pond lily must exist in the black muck before it can appear arrayed in more glory than Solomon ever had, so a certain amount of suffering may be necessary to develop over latent godhead. Otherwise suffering is not only useless but wrong.

The matter might be stated syllogistically thus:

1. I am God, possessing latently all the elements belonging to Deity.
2. But God never suffers—is never sick.
3. Therefore, in proportion as this latent spiritual power or god power develops in me, I rise superior to sickness, pain and disappointments.

My body, which is not myself, may seemingly have aches and pains, but I who formed this body for my own use, am a spiritual being, and should rise superior to all these conditions; and as the light drives out darkness, so should I control every mundane condition, and with my spiritual power drive every ill from the body which is under my care.

Every one should remember, and hold constantly in mind that his or her body is not his or her self. Once more we must all think that our duty as spiritual beings, is not to be subject to the body, but to use it; to play

on it as a musician does on a musical instrument; and, above all, to keep it in repair.

A friend to whom I read this said: "Your syllogism looks well on paper and sounds well, but it is not true. I am God, but I am sick; I had the small pox and the rheumatism, and am full of aches and pains; why is this?"

I answer: this is because you do not use the god element, it is latent--latent or dormant divinity is of no more use to you spiritually than a paralyzed arm or leg would be to your physical body.

How to find and to use these powers is a matter which concerns every one. It is hoped that future chapters may throw some light on this question.



## CHAPTER III

### A FEW THINGS TO UNLOAD.

What has been shown—We must get and keep control—Who needs external spiritual manifestations?—External phenomena not Spiritualism—A mistake of Spiritualists—How Spiritualists encourage tricksters—Many encourage them for the sake of “the cause”—Light and trifling Spiritualists—How they injure Spiritualism—Many spirits not fit associates for mortals—Many will lie and deceive, and expect the same of you—What we need more than tests—Something which cannot be taught—A word with materialists—A dialogue—How does the materialist explain memory, thought, reflection, etc?—Where is the individuality? What passes judgment on what the senses bring?—The Me, and the not Me.—Matter and spirit both proved by their phenomena—Testimony of a physician.

Thus far I have only tried to impress the reader with two thoughts; which I hope have been remembered and thoroughly pondered. The first is that the light and power we seek can only be given to the pure. “Blessed are the pure in heart for they shall see God.” They alone can climb to this summit.

In the second place I tried to show you what you are; and that all power which is in heaven and on earth is waiting to be developed in you and me. The thing we want is to make ourselves vessels capable of holding this power. It is now time to trace some of these positions to their legitimate consequences.



Let us remember, and bear in mind, we do not get sick; if our bodies, not ourselves, get out of repair it is a proof that we have abused them; or, rather perhaps, we have allowed the physical to run and ruin us instead of our running and caring for the physical. The great dissideratum we now want is to get control and keep it. Paul said: "I keep my body under." As long as the body is kept in perfect subjection to the spiritual, you can keep it healthy. When one loses hold of himself, he is worse off than the driver who throws the reins down and applies the whip. If the steeds are not more sensible than the driver a smash-up may be expected.

Now, if the reader has learned of his spiritual existence and power, he will soon learn what Paul meant when he said: "All things are yours." If indeed "all things" are literally ours, then, when we want anything all we have to do is to reach and take it. The realm of the occult and spiritual is opened to us; we will not then, as in former times, need to ask unfleshed spirits to do for us; we will reach out and do for ourselves.

#### EXTERNAL MANIFESTATIONS.

There have been times in nearly every life when external manifestations of spirit power were needed to convince them of spirituality. Possibly with many of us, the more material the manifestations the better. But when we get up on that elevation where we can see ourselves as spiritual beings, we no longer need to see other forms materialize to enable us to recognize spirituality. After we have stretched our own spiritual pinions and soared aloft into the realm of the spiritual, then we no more need to see materialized forms to convince us of



spirituality than we need to look into a mirror, or to pinch our bodies, to convince ourselves of our physical existence. What the understanding sees and hears it is no longer necessary for the eyes and ears to see and hear.

While, individually I, to-day, believe as firmly in what we call the spiritual phenomena as I do in my existence, and while I acknowledge the phenomena to be the ladder on which I climbed out of the sloughs of materialism, I do not believe that the external phenomena constitute Spiritualism; they are merely the steps leading to the door opening to its vestibule. The phenomena do not make Spiritualism; Spiritualism produces the phenomena.

I think many good and honest Spiritualists have committed an egregious blunder in confining themselves as they have to the external phenomena. This mistake has greatly damaged genuine Spiritualism by calling to the front a pack of mercenary leeches—ghouls, calling themselves mediums, who for dollars and cents have imposed on the most sacred feelings known to humanity, and in the-to-some-of-us-sacred name of Spiritualism, have simulated every phenomenon the spirit world has produced through genuine mediums. So successful have these vampires been in their enterprises that they have reaped golden harvests in the name of spiritualism and mediumship; at the same time they have brought genuine Spiritualism and honest mediumship into disrepute with that portion of the community who have lacked the discernment to “sever the chaff from the wheat,” in what is called Spiritualism.

## SPIRITUALISTS AT FAULT.

I am sorry to be compelled to acknowledge that many honest, but verdant Spiritualists have given as much, and sometimes even more encouragement to these "false apostles" of Spiritualism as to the true. Hundreds of Spiritualists have looked upon every suggestion that the rogue knows no age, country or religion, and that there are even now as many false mediums as there ever were false prophets, false Christs or false apostles; as originating in jealousy of mediums and mediumship. Personally, I have been urged many times by old Spiritualists, when I have seen that the people were unloading their dollars into the lap of some unconscionable fraud, to "say nothing about it; as to expose it would injure genuine Spiritualism." Bah! the Spiritualism which needs the aid of tricks and tricksters, can never benefit any one only those who get their bread and butter by imposing on somebody's credulity!

Again, old Spiritualists have been known to join seances in a spirit of such levity, as, it seems to me would drive any high-minded, self-respecting spirit or influence away. When I venture into the presence of the unseen, or when I invite them into my presence, I want to feel much as I apprehend Moses, of old, must have felt when the angel said to him, "put off thy shoes from off thy feet for the place whereon thou standest is holy ground," —Ex. iii: 5. Or as Peter felt when he said: "Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses and one for Elias." —Matt xvii: 4.

If Spiritualists could realize that when they approach



the spirit-world in a spirit of levity, they are playing into the hands of its defamers and at the same time inviting as spiritual guests and companions, those calculated to drag them down rather than to lead them up to a higher and purer life, I believe many of them would reform in this matter. It is a terrible fact that traitors and frivolous, foolish and giddy headed Spiritualists *inside the ranks*, have injured spiritualism more than all the opponents in the world could possibly have done.

Thirty years experience has taught me that spiritualism can be made a curse or a blessing, according as we approach and use it. There are legions of spirits in the other world who are like a great majority of those you meet here, light, chaffy, frivolous. You can learn nothing by spending your time with them; they are not capable of instructing you, and they have little, or no desire to receive instruction. They will flatter you, praise you, and make all sorts of promises to and concerning you. They will tell you what a wonderful man or woman you are; that the world has never yet seen you in your native greatness; and, that they will make of you the most wonderful medium the world has ever seen.

They will tell you a thousand and one Munchhausen stories about the wonders of Spiritualism and spirit-life, and will usually wind up by informing you that they are Socrates, Jesus Christ or Henry Clay; or possibly somebody more wonderful still, who went down on the "Lost Atlantis," or some one who existed seventy-four-millions of years before Christ.

In turn, they expect you to tell them that they are



wonderfully wise, and that they made just the right selection in choosing the wonderful medium they are just now using—that you would give a million dollars to know that sometime in the eternities you could get spiritually and intellectually within a thousand miles of their sphere.

Besides all this; as there are mischief makers here, so there are mischief making spirits. You can gain no good from them, and they, instead of coming humbly to learn what and where the truth is, have come to be flattered, cajoled and petted; to make wonderful predictions, and, often to lead those over whom they may chance to have influence, into mischief. Young and verdant Spiritaulists may think this picture over-drawn; old ones know it is not.

After having learned that we are spiritual beings it is not simply communion with spirits we want; it is communion with exalted spirits, truthful spirits, wise spirits, spirits who will help us by pointing out our errors and assisting us to turn from them. What we as Spiritualists want is to reach out beyond the curiosity phase—beyond the insane rushing after tests—beyond “seeking after signs,” into the higher, the deeper, more profound and earnest spiritual work.

#### ALL SHOULD USE THEIR OWN SPIRITUAL POWER.

Please excuse this apparent digression from my subject; it seemed to be demanded. I will now return to what I intended to say when I was switched off. Having learned what we are and our possibilities, the next important work is to learn to use our powers. I say *learn* to use them, and yet this is something which cannot



wholly be taught. Some things come without the teachings of others, or they never come at all. You cannot teach a person how to mourn or how to rejoice. Nature has no set phrases of joy and sorrow. You cannot teach a person how to pray.

The poet said:

"Prayer is the heart's sincere desire,  
Unuttered or expressed."

The expression of prayer is an almost involuntary ejaculation which forces itself through the lips. In a certain sense this is true of the use of our spiritual faculties; it must come at least partially intuitively. It is a power which grows and gains strength with use. A babe can be taught to waltz, but it is a slow process. You must first teach it to stand alone; then to walk; then to run; after that you can instruct it somewhat in "the poetry of motion." So, in sending your spirit forces out, you must first know, that is, you must realize, as Job said, "for myself, and not another," that you have these powers; then gradually learn to use them. The use may be very meagre at first, but use strengthens the power, and use in one direction prepares you to call yourself out in other directions.

#### A WORD WITH MATERIALISTS.

A materialistically inclined friend once said to me: "Your theories and arguments are beautiful indeed; and, if one admits your premises I cannot see how he can escape your conclusions; but how do you go to work to prove your premises. I do not know that I am divine a child of God, as you say. Indeed I do not know that Divinity as you call it exists, how can I therefore

adopt your conclusions? "I answered then as I do now: I do not see that you can. If my premises are not sound my conclusions are illegitimate; but how can any one, by a course of *a priori* reasoning find any other premises than those before stated?

Permit me to place the matter in the shape of a supposed conversation. Remember at the same time that it is no part of my present work to debate anyone into a belief of the premises here assumed or the conclusions gathered from them.

MATERIALIST—"I am unfortunately so organized that I cannot believe in that which I cannot reach through either of my five senses. As my eyes cannot see my 'divine nature' as they do my physical nature I cannot believe that it exists."

SPIRITUALIST—"This would by parity of reasoning deny the existence of everything you cannot comprehend through your five physical senses. Clairvoyance, clair-audience and hypnotism have now taken rank among the proved sciences, but neither of these can be explained by the five physical senses, any more easily than these senses can explain the existence of the spiritual part of man or the Deity. If you assume that all phenomena are explainable by and to the five senses, will you please tell me by which one of your senses it is that you comprehend and explain mind, thought, memory, reflection?"

MATERIALIST—"O, mind is matter, or it is rather a function of matter; thought, memory and reflection are functions of the mind."

SPIRITUALIST—"Then will you please explain in what does the *ego*, the *I*, the individuality reside? Is it in



matter or its function? If it is in matter, why not in all matter? why does not the chair on which you are seated possess as much individuality as yourself? If it resides only in function how came it there? If this individuality resides neither in matter nor in its function how came it in that combination of matter and function known as man? For man is not man without the function that makes a thinking individuality of him.

MATERIALIST—"While I cannot answer all your questions, I know that we have but five senses, and that we get our knowledge through our five senses."

SPIRITUALIST—"Is that true? If so, something is needed to pass judgment on that which the five senses receive. To remember, to weigh and measure and reflect on what the senses bring to—to—what shall I say? I would like to say—pass judgment on what the senses bring to *you*; but who are you? what are you? what is that to which the senses bring knowledge? shall we say, to each other? Now, to return to the original question, what remembers, reflects and passes judgment on what the senses bring to the man? Can matter do that?"

MATERIALIST—"While I acknowledge I cannot answer your questions nor can I account for many of the phenomena of nature, I cannot admit your spiritual explanations because I cannot see that spirit exists; nor have I found any one who could prove its existence."

SPIRITUALIST—"Possibly not; but can you prove the existence of matter?"

MATERIALIST—"O, the existence of matter is self-evident."

SPIRITUALIST—"Self-evident to what?—to one of its

functions? If it is self-evident to you, you are only matter and function, and thus the existence of matter is self-evident to itself, possibly the existence of spirit is self-evident to spirit.

“Again, what do you mean by function of matter; do you mean an entity or an attribute of an entity? How can an attribute have sovereignty, or pass judgment on what is obtained through the senses?”

MATERIALIST—“You are bringing things down finer than I am used to reasoning, but then I know matter exists, I see it.”

SPIRITUALIST—“Are you sure you see matter? Who is the *I* that sees it? is it your eye, or do *you* use the *eye* as a tool to bring you *en rapport* with matter? You say you see matter. I deny it, and ask what do you see?”

MATERIALIST—“I see the pencil you hold in your hand.”

SPIRITUALIST—“No, you do not; you see color, shape and size, and that is all you see.”

MATERIALIST—“But these are attributes of the pencil—attributes of matter.”

SPIRITUALIST—“Ah, then you would judge of matter by its attributes!”

MATERIALIST—“Well, but I feel the pencil.”

SPIRITUALIST—“Mistaken again; you never felt a pencil in your life; you feel hardness; softness, roughness, or smoothness. It is true these are attributes of the pencil, but are they not attributes of all matter? So is specific gravity an attribute of the pencil and all other matter, thus you judge of matter by its attributes. Now give us the same latitude and we will demonstrate the existence of spirit.”



MATERIALIST—"I know that in some way matter makes itself known to me as spirit does not."

SPIRITUALIST—"True; so spirit makes itself known in ways matter does not. I notice you call something *me*; now I want to ask whether the *me* and the *not me* are different entities, and does matter which is apprehended alone by the senses, that by the knowing *me*, include the *me*, which through the senses apprehend that which is not *me*, but which is apprehended by the senses of the *me*? In other words, will you please separate the *me* which uses the senses, as tools, from the senses, that is from the tools used."

MATERIALIST—"Really, sir, you get me jumbled up. I tell you I am a materialist and know nothing of these distinctions you use."

SPIRITUALIST—"But, surely you know you exist, and you know some things exist which are not you; you know also that you have rational, moral, and I think religious attributes. Now I ask, does all matter possess these? If not, how does matter not having these obtain them? If rational and moral attributes do not belong to matter, are they a function of matter? How can they be a function of that to which they do not belong?"

MATERIALIST—"Of course you can overwhelm me with unanswerable questions, so I think I could you, but I am talking of what we can see, hear and know."

SPIRITUALIST—"Very well, we know there is a mental and moral power. Where does it come from? Does matter generate it. Will you or some materialist explain how matter can do this?"

MATERIALIST—"No, we cannot tell how anything is

done; we cannot tell even how a blade of grass grows."

SPIRITUALIST—"True, but certain phenomena combine to prove to us through our senses, the existence of spirit or spirits, if you prefer; so matter is proved to exist alone by its phenomena. Now while matter may be the basis of physical phenomena, spirit is the basis of moral and mental attributes. I fully believe spirit to be the only substance, and matter to be solidified spirit. Possibly this is what many mean when they deny the existence of matter. Matter exists as a shadow exists."

Please excuse this somewhat lengthy dialogue. I did not intend to get into a debate with materialists. I only intended to show that straightforward *a priori* reasoning must land all on the grounds we have gone over; that is that we are spiritual and therefore divine—divine and therefore omnipotent beings.

I fully believe with Dr. C. T. Stockwell that: "The age of strictly materialistic science has passed, and the world is beginning to understand that there is a scientific method in dealing with things that do not pertain to matter alone; that science, philosophy and religion are divine handmaidens of truth, with common aims and purposes, working for the evolution of the common brotherhood of man."

Now with our exoteric Spiritualism and our desires to simply get *en rapport* with anything calling itself a spirit unloaded, and with our materialistic and sensualistic philosophy laid aside, we are perhaps prepared to pursue our journey up the mountain side.



## CHAPTER IV.

### SOME OF THE ADVANTAGES OF RESIDING ON THESE ALPS.

The chief object in this Ascent—Doctor and Teacher—Medical men seldom Doctors—Do not expect too much at first—Send yourself Out—An astronomer's Answer—Go into your closet—Patience and silence required—In the fog—Let us get on higher grounds—Sickness a Doctor—Patient's dialogue with himself—The sin of healing sick Sinners—Why does prayer so often fail?—Confession—The uses of it—Objections of Atheists and Agnostics—How prayer heals—Illustrative case—What moves the pen?—What the nerves do—Spirit does it all—How prayer is answered—Why should one pray for another?—How is it in hereditary disease?—Why does inherited disease skip one or two generations?—How to overcome.

By this time the reader is ready to return with me to the thread of the argument. Many mistake the advantages to be gained by climbing to the altitude we seek. They think the great thing to be gained is physical health. Also that power is to be conferred on the dwellers in this region to distribute this magic health to everybody; they will learn better if they continue to read and reflect. The chief or principal thing we are after is not to know how to overcome physical maladies, but to *find your power*; nor is the use of this power the principal object in finding it; but it is desirable to find

it for the sake of finding—for the sake of answering to and for yourselves the question: “What is man that thou art mindful of him, or the son of man that thou visitest him?” What is our destiny? what our possibilities? When one finds himself and has learned something of how to use himself as a spiritual being he will heal himself and others of physical, mental and spiritual ailments, as one of the incidents, or results.

DOCTORS—TEACHERS.

Healing is not the *dissideratum*; it is only one of the effects, and a very small one too, which naturally follows as a result of having realized and used your spiritual powers. When this point is reached one part of the work devolving on the one who has arrived here will be to *doctor* or to *teach* the world out of its sins and its consequent sicknesses. That word *doctor* is a latin word, and means *teacher*.

I do not designedly speak derogatively of the medical profession, and hope my words will not be thus construed, when I say the average “medicine man” is not a doctor at all; he is only a *doser*. It is not his interest to teach the people how to get well and keep so. His bread and butter depends on the sickness, and not the health of the community. You sometimes hear a doctor in a joking way, say, “it is distressingly healthy.” I hazzard nothing in saying that if every physician was paid in proportion to the health of the community, instead of in proportion to its sickness, the world would be much more healthy than it is; it would then be for the interest of every physician to be a *doctor*, in the true sense of that word.



Many who are striving to climb these hills expect to do a great deal, very suddenly, and very marvelously. Please, do not expect too much. At first you must not expect anything very wonderful. If you can do a little, do that, then try again, and again. This is a power that comes with use. To recur to the illustration of the child learning to waltz, that is not the first thing it learns; it first learns to creep, then to climb up by a chair; then to stand alone, then to step, to walk and to run. In these preliminary exercises it experiences many a hard fall; but these falls are its lessons; so you who engage in this enterprise must expect, or at least be ready to accept many defeats. These defeats are the foundations for future victories. Accept them as blessings in disguise—as spiritual gymnastic exercises, and you will gain strength by them.

#### HOW TO SEARCH FOR KNOWLEDGE.

Study yourself as a spiritual personality—exercise as such. Ask yourself—your other-self, questions—not light and trivial questions, nor yet questions just for the sake of asking questions. Ask important questions—questions the answer to which, will make you wiser and better; then send yourself out to find answers. If the answers cannot be found in one excursion, try another, and still another. No question can be asked, the answer to which is not in the universe, and it cannot be that you, if you are industrious and diligent, can ultimately fail to find it. You may fail once, twice, or a dozen times, but what is that to you; eternity is yours; don't give up, the answer is for you; search until you find it. An astronomer was once asked: "Are you

sure you have made no mistakes in your calculations concerning the planets their sizes and their respective distances?" His reply was: "I do not know but I have, but I shall visit every one of them and if I find I have made mistakes I shall correct them and apologize to their inhabitants." A little of that man's faith and perception will enable you to proceed in your investigations. You will search until you find the answer to any question you can ask. Having found it, it is yours—you have it by right of conquest and not by beggary; you also have many other important things you found while hunting for that; besides, as the eagle gains strength of wing by trying to fly, you have strengthened your spiritual faculties by your researches.

This cultivation, this experience, this altitude we gain by retiring within ourselves. There are many other conditions necessary to be complied with, but this is one that cannot be omitted. Whether in company or alone, teach yourself to shut yourself in your closet; you can school yourself so that you can retire within yourself, though you may at the time be in the midst of the most tumultuous babel imaginable. Those who would reach and permanently occupy this summit must grow to where no external confusion or hubbub can disturb their internal serenity, or effect their spiritual equanimity.

This does not come to the gabber, the babbler the gossip. Those who prefer to sit and gossip with their friends about their neighbors, or who prefer to live in any kind of excitement, must cure themselves of that before they can enter this path.



A Persian proverb says: "All things come to him who in patience and silence can wait."

John Burroughs said:

"Serene I fold my hands and wait,  
Nor care for wind, or tide or sea;  
I rave no more 'gainst time or fate,  
For lo! mine own shall come to me.

"What matter if I stand alone?  
I wait with joy the coming years;  
My heart shall reap where it has sown,  
And garner up its fruit of tears.

"The stars come nightly to the sky;  
The tidal wave unto the sea;  
Nor time, nor space, nor deep, nor high  
Can keep mine own away from me."

When we have grown in grace to the extent above expressed, we are prepared to move forward. Moses' first command was, "stand ye still and see the salvation of the Lord," but the next was, "speak unto the children of Israel that they move forward."

We are now prepared to move onward and upward out of the fogs, malaria and miasms.

#### IN THE FOG.

I once spent a part of a winter month among the Pacific coast mountains. I was down deep in a beautiful valley, and much of the time was completely enveloped in an impenetrable fog; sometimes the fog was so dense I could not see ten feet in any direction; sometimes it would lighten up so that I could see the sun shining on the tops of the mountains: yet I could not enjoy the sunshine because of my position. If I had stood several thousand feet higher than I did, on the tops of some of

the mountains by which I was surrounded, I could have been basking in the sunshine and looking down upon, rather than up into the fog. So millions of people, to-day are in the fogs and murky atmosphere, inhaling the poisons of materialistic swamps—enduring bodily ailments, because of the position they occupy. If one would get out of sickness, the thing to do is to ascend to a higher altitude. It is possible for everyone to stand on the mountain top, where the roar of the thunders can be heard and the flash of the lightnings can be seen thousands of feet beneath us; or we can remain in the swamps and battle with poisonous reptiles and troublesome insects; and be frightened and drenched by the storms which beat upon our unprotected heads. Reader, will you unite with me in an effort to get upon higher grounds?

“Could I but climb where Moses stood,  
And view the landscape o’er;  
Not death’s cold stream, nor Jordan’s flood  
Could fright me from the shore.”

The Bible student will remember that though Moses was one-hundred and twenty years old, “his eye was not dimmed nor his natural force abated.” That same vigorous old age waits to crown each one who will live for it.

Please remember, we are not working for physical health; we labor to reach that altitude of spirituality where every blessing needed, both temporal and spiritual, is in our reach. When active spirituality comes to us, then will health come as a result, as naturally as the warm shining of the sun brings out the flowers.

Sickness is itself a doctor or teacher; that is, it should



be a teacher, and must be before the patient ought to get well. When the patient gets well before he or she gets the lesson sickness came to teach, it is only made necessary for sickness to make another trial, which it will surely do.

#### THE SIN OF HEALING SINNERS.

Nothing comes without cause; when bodily afflictions come, they always come to tell you of something wrong, you have sinned, suffering has come to remind you of the fact and to warn you that you must reform some of your habits.

The first medicine a sick adult needs is a thorough dose of self-examination. The afflicted person should talk with himself something after this fashion. Say, I am sick, or my body is out of repair, *why?* I am not sick without cause—no one ever is. Now, what is the cause of my distress? Having ascertained its cause, you have found a place of repentance—a place to reform—to change your habits. Can you do that? If not, the best thing in the world for you is to remain sick!

It is natural that a sick person should want to get well, but there is to the sick and to the world at large a more important question than that of health; that question is: why do I want to get well? What do I want to get well for? Every doctor or healer should impress that question upon the patient. He should tell the patient, sin is the cause of your present trouble; do you wish to get well in order to be able to repeat this same sin, or perhaps, some worse sin against yourself and the world? What would you do if you were well? Would you continue to commit the crimes against yourself

which have brought you to this? If so, you do not deserve to be made well—better stay where you are. I can conceive of few sins greater than the sin of curing or healing sick sinners, unless you first cure them of the sins which brought them to their sickness. When such are healed they are placed where they have the power to renew their sins—indiscretions some would say—against themselves and others: thus they and the world receive damage in their restoration.

A FEW THOUGHTS ON PRAYER.

While I thoroughly believe in the remedial power of prayer, and, of course, believe in prayer for the sick, I do know that in a great proportion of cases prayer fails. Does the reader ask why? I answer, in many cases those who pray are trying to heal the body of the effects of sin without first cleansing the soul from sin—from *acts* of sin. It would be a damage to such to heal them.

An apostle said: “Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.” (Jas. iv: 3.)

Is it not asking amiss when you ask the great Fountain of Spirit to raise the body of a sinner up to continue in his sins? The longer such prayers are being answered the better it will be for those for whom prayer is offered.

The writer above quoted, said: “Confess your faults one to another, and pray one for another, that ye may be healed; the effectual, fervent prayer of a righteous man availeth much. (Jas. v: 16.) This text, when correctly understood, contains several important suggestions. The first is,



## CONFESS YOUR FAULTS.

A confession of faults, or even an effort to confess one's faults, often leads the sick sinner, for the sick are generally sinners, to see and to break off from faults which he otherwise might never have seen or known. We are much more apt to find that which we are looking for than that which we seek to hide from ourselves and others. A full confession, beside putting the patient in a condition to be healed, gives the doctor, that is, the teacher, who is to try to elevate the sick sinner out of sin and sickness, something on which to work. If it is not a diagnosis of the disease itself, in nine cases out of ten it is of the cause of the disease. The doctor can, in such cases, work more intelligently, and can, either silently or audibly, help the patient to connect his sickness with some of his acts.

Beside this, when the patient is humble enough to confess his or her faults, he or she is in a position to receive the help the spirit-world was always ready to bestow, but which they could not receive while holding on to and striving to hide their sins.

## ATHEISTIC OBJECTION.

Here the Atheist, the Agnostic and the Materialistic Spiritualist will be inclined to say: "But I do not believe in the thing you call Deity;" and all of the above classes except the Spiritualist will add, "I know nothing of spirituality or immortality; so, as a matter of course, I cannot adopt your hypothesis."

All I will now say in response is: These thoughts are not penned for the particular benefit of such; they must be reached by first enabling them to find themselves as

spiritual beings. When such learn who they are, and what they are, then they will also get that other lesson, that is, that prayer answers itself—that there is no need of an anthropomorphic Deity who goes a great way around out of his way to hear and answer prayers.

In the first place, God never makes anyone sick; and no other God than the one within the sufferer will ever make him well. I must, in all I say, impress upon the reader his own power and dignity.

In talking to the patient I would say, in substance: You are sick; this is because you or some one else has knowingly or unknowingly, willfully, or ignorantly sinned. The sin may have been, and often is one you could not avoid; it is, nevertheless, a sin, that is, a transgression of the law of your physical or spiritual being.

#### THE MODUS OPERANDI OF HEALING.

Now I maintain that James was right, and that prayer, or its equivalent, will heal the patient. Permit me to try to unfold the *modus operandi*.

First, let it be understood, God never makes people sick. Sin is the cause of all the sickness there is in the world.

Second, no God except the "God manifest in the flesh," will make anyone well. I, as a spirit, operate on this body, and must do all that is done for it.

I might here suppose any number of cases, but I will only take one as an illustration. We will take a case of paralysis. What is that? Where is its seat? What surgical instrument would you use to find it? The fact is, surgical instruments to find the cause of paralysis would be of no use whatever.



I raise my pen from the paper on which I am writing, and dip it in the ink; how do I do it? When you have answered that question you have solved a thousand others. Am I answered, the hand lifts the pen! That is correct; what lifts the hand? The muscle, I hear one say; yes, now tell me what causes the muscle to move? The blood, you say? I answer, yes, in one sense this may be true; but, in another sense the nerves move the muscles. Now what operates on the nerves? Electricity. Now, if anthropologists will tell what operates on electricity they will have done something toward solving the problem. But here they stop, and the question is still before us, What operates on electricity? I answer, *spirit*. I, as a spiritual being, can touch electricity; electricity operates on the nerves, nerves upon the blood, blood upon muscle, muscle upon bone, and that upon the pen; and thus these thoughts are made known by signs printed in a book. Somebody reads this book to another, and thus by another set of signs called spoken words it reaches the other through his ears.

Now let it be remembered that the brain is but a congress of nerves, assembled to transact the business of the body; but we all have nerves scattered all over our bodies so closely that a pin point could not be put down without hitting one or more of them. The spirit uses these nerves as conducting wires to conduct messages from any one part of the body to another. When the hand is wanted to move, the spirit, which has its business office in the brain, which, in fact, builded the brain for a central office, sends an electric current down the wires from the brain to the hand and tells it it is

wanted to move, and for what purpose, and furnishes it the power to move.

Let us now suppose the nerves leading to the hand are obstructed, or cut off, then as a spiritual being I have lost the tools with which I move the hand, and of course I cannot move it until I restore the old tools or manufacture new ones. In this it is plainly seen that the spirit does it all.

The question which now comes up is, how will prayer effect that? Certainly not by any miracle—not by changing the power the world calls God, or making Him more willing to work for the patient, but by a direct spiritual operation. Prayer no more changes a law of nature, than opening the blinds to admit the sunlight, or a window to admit fresh air, changes the law of the universe. Opening the blinds and the windows brings a law to bear by which sunlight and air are admitted; the sunshine and air were there all the time, but they were shut out of the room. So prayer opens the apertures for fresh air and light—prayer—not the saying of prayers or the repeating of a formula of words, but the genuine spiritual exercise properly called prayer, opens the spiritual blinds and windows for the reception of light and heat.

When one individual prays for another; there is, in a certain sense, a soul communion established between them; the spirit of the one praying operates directly on the spirit of the one prayed for, thus assisting that spirit in gathering force enough to remove obstructions in the physical system—it is, as it were a union of spiritual forces; and, in this case as in all others, in union is strength.



## TRANSMITTED DISEASE.

At this point the reader is ready to say: Yes, I can see that sickness is caused by, and follows sin; I can also see the therapeutic effect of confession and prayer; but it does not apply in all cases. All sickness does not come from personal sin; neither does prayer always cure. There are cases of inherited disease. Parents transmit disease not only to their immediate offspring, but sometimes send it through their immediate children down as far as to the third and fourth generation. How are we to proceed in such cases. All this may be true, yet even these cases are not out of reach. Your parents may have planted disease in your physical system; in such cases it may be their sins and not the sins of the patient which causes the suffering. Yet I am convinced that in the most of such cases, those germs will lie latently in the system until the patient does something to start their growth. The very fact that what is called inherited disease sometimes skips one or two generations is a proof, that though the seeds of suffering were in the parents of the sufferer they were not called into active life, and therefore waited for the mistakes of the sufferer to cause them to grow.

The thing we want now to get rid of is what is called inherited trouble. As a spiritual being you can do that; go back to the proposition which I have been trying to make a part of your constant thought. *I am God's child; my inheritance is from Deity. I claim my birth-right.* God, my progenitor, is never sick; I therefore could not possibly inherit disease from my author. The parents selected, through whom I was to be incar-

nated, are not my parents; I am as old spiritually as they are. They as physical beings have simply afforded a physical vehicle through which I, for a time manifest myself. I, as a distinct and active spiritual entity, have the power to overcome any difficulties which may have been passed by my parents to the organism I use. As a child of the Infinite; as one who has infinite power, I will myself so thoroughly infil every molecule of this body that there will be no place for disease.

Should you fail in this; should you fail in overcoming in your own proper person, don't try to doctor others, you are not fit for the work.



## CHAPTER V.

### HAVE YOUR TICKETS READY.

For whom is this light sown?—Burdens which cannot be carried through this gate—The Psalmist's opinion—The "beasts" in our nature must be tamed—Should we eat Carrion?—We do not seek exoteric Mediumship—After the unseen—We do not grow old—Paul's Estimate of the matter—Not to be Purchased with money—Many Sorcerer-Simons—The Ten treatment Bargain—Not good for Drs. and Patients to try to beat each other—The kind of Bargain to make—Why this Power is wanted.

Thus far I have tried to develop the idea that "light is sown for the righteous," and for them only. That is, that goodness of heart, purity of purpose, and a determination to understandingly work for the moral and spiritual elevation of humanity, assists in the unfolding of our latent spiritual forces; also that spirituality, that "highway," cannot be found without diligent search. That search must be continuous and unwearied, and must be made on the basis that we are God's immortal children. The seed must be planted in the ground before one has any right to expect it to grow. Each must have within himself or herself, the immortal nature of the divinity, or there is no divinity to quicken. If the

spark of divinity is not within us, the divine light cannot illuminate our pathway.

THE BURDEN AND THE WICKET GATE.

John Bunyan, in his "Pilgrim's Progress," represented his pilgrim as loaded down with a burden; there was a "wicket gate," through which he must enter, and through which he could not carry his burden; by some means this burden must be unloaded. This is a beautiful illustration, and is true. In these things we may deceive ourselves, but we cannot rob our spiritual faculties and still enjoy their growth. Nor can we live in this world as though it was to be followed by no other, and as though all enjoyment was of the sensual, animal or worldly kind, and enjoy spiritual growth.

One of Israel's sweetest singers asked and answered the question as to how we can ascend these Alps, as follows:

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? he that walketh uprightly—and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that puteth not out his money to usury, nor taketh a reward against the innocent. He that doeth these things shall never be moved." Psa. xv.

I believe this poet knew something of what he was talking about; and while his answer may not contain all the necessary steps to be taken in making the ascent of



this "hill of the Lord," I am quite sure he has enumerated nothing here that can with safety be omitted. The unrighteous, the scavenger of human character; the backbiter; the one who reproaches his neighbor; the usurer, and the taker of bribes cannot travel this road. Truly the "gate" is "straight," and the "way" is "narrow," and "few there be that find it."

A spiritual interpretation and a personal application of Isaiah xxxv: 8 to 10 will be a great help in the work of self-examination. Here is the text:

"And an highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those the wayfaring men, though fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joys upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

While I will not argue that great intellectual attainments are of no assistance in this matter, I will say they are not absolutely required in order to enable one to reach this altitude. Moral and spiritual ripeness are the only tickets upon which one can travel this royal road. Through the moral and spiritual many of us will develop the intellectual. The "lions" and the "ravenous beasts," which cannot go up thereon, are animals in our natures. Our brute natures must be subdued—left behind; we must be redeemed—ransomed, before we can walk this elevated path. When we are fully "ransomed,"

not alone from committing selfish acts, but from the love of ourselves as mere animals; and, therefore from every gratification of the flesh; all of which can be accomplished by having the lower desires swallowed up in the higher; then, and not until then will we be prepared to walk this "highway of holiness," and therefore of healthfulness. But while one has one lingering desire for the "leeks and onions," and "fleshpots of Egypt," he had better stay with the "grasses," "reeds," "rushes" and "dragons," spoken of in the text.

#### OUR FLESHPOTS.

I often wonder if the fleshpots of Egypt were worse than our modern fleshpots. It hardly seems spiritual or to tend to spiritual development, for us to kill innocent hogs, calves, sheep and chickens, just because we are hungry; especially when the land affords such an abundance of everything else to supply our hunger. It seems cruel to cold bloodedly murder innocent animals just because we are hungry, or liable to be so. It seems still worse to commit a murder on an innocent animal or fowl just for the money its corpse may contain. I have not the least doubt that when we all cease to murder innocent animals and fowls, and to make our stomachs the *necropolii* of dead beasts—in short, when we cease our cannibalism, we will develop more spirituality. Beside that, we will be better men morally and physically. I also believe that when we cease to eat that which is killed, we will cease to legally or illegally murder our fellow-beings; what a stride we will have taken toward civilization when murder is taken out of this world, and death itself shall have died.



While, individually I never kill, I find myself making all kinds of excuses for eating carrion. I keep promising myself that I will abstain from depositing dead animals in my stomach, but for some trivial reason I seldom abstain more than three months at a time. Undoubtedly this retards my progress; these Alps are not ascended in a day nor a year, it must be a life-work.

I have several times indicated that the power to relieve the body of physical disease is not the one great thing needed or desired. Indeed, no form of exoteric or external mediumship is the goal true spiritual pilgrims seek. We are in search of the path to the summit of the Spiritual Alps; all these other things come as a result of our walking "the straight and narrow way," found only by the few. Those who see only healing power as a result of this ascension have but a limited conception of the attainments of those who reside on this "hol yhill."

#### WHAT DO WE SEEK?

"The great blessings we seek, though they are eternal," are here and now. Paul, who had occasional glimpses of these things, said: "We look not on the things which are seen; but on the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 1 Cor. iv:18.

There is such a thing as a constant dwelling with the unseen; a citizenship—an every day companionship with wise ones, who inhabit the world of spirituality. This is not to be attained by the one who sees no higher use for spirituality than to send its denizens to hunting material wealth, or for any other kind of merely worldly gratification. We must rise out of merely worldly or fleshly

gratification before we are tall enough to pluck and enjoy this fruit. Tennyson expresses the result of keeping all worldly and fleshly appetites under, as follows:

“And since he kept his mind on one sole aim,  
Nor ever touched fierce wine, nor tasted flesh,  
Nor owned a sensual wish—to him the wall  
That sunders ghosts and shadow-casting men  
Became a crystal, and he saw them through it,  
And heard their voices talk behind the wall,  
And learned their elemental secrets, powers  
And forces.”

The blessings above described, and others of a similar character, are for none but the spiritually born—those who live in the spirit. They are for those who talk without the use of such words as we use to convey ideas to one another—they are for those who see things hidden from the physical eyes; and, who so thoroughly realize and enjoy their spiritual existence that either the loss or gain of this world is a matter of small moment to them. Their bodies and all their material belongings are only adjuncts—appendages—or at the most, apparel, they have to keep in repair and in order, for much the same reason that one keeps his clothes tidy and neat.

When we all get to where this world does not seem to us the real world; and, to where pains and aches are only to be considered as soiled spots and rents in our clothing, then we may be able to see that our clothes may grow old, but we do not—then we will cease to be affected as formerly, by our material conditions and surroundings. We will then look more to the within, and less to the externals. But, as the world, “seeking after a sign,” looks after the seen—not the unseen, I must present



some of the external or material blessings to be obtained as a result of this growth.

#### HOW PAUL ESTIMATED IT.

Paul enumerates a few of the, to-the-world, most conspicuous and obvious blessings of those who reach this altitude, as follows:

“But the manifestation of the spirit is given to every man, to profit withal. For to one is given by the spirit, the word of wisdom; to another, the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing, by the same spirit; to another the working of miracles—marvels—by the same spirit; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same spirit, dividing to every man severally as he will.” I Cor. xii: 7-12.

Here we discover a number of “gifts,” all bestowed by this same spirit-power, or this spirituality. These “gifts” are not the power, they are only different forms of its results, or of its manifestation. I have little doubt that any one attaining to these spiritual heights can have something of all these powers or gifts, according as he has reached the point where any of them may ripen in his organism; but no one can eminently succeed in all directions at one and the same time.

You have in you the elements which, if educated, would make of you a blacksmith, a carpenter, a shoemaker, a photographer or a watchmaker; but you cannot readily develop fully in all these directions at one and the same time. Your blacksmithing would harden

your muscles, and render your hands rather too rough to handle the delicate machinery of a fine watch, or to sew advantageously on fine cloth. Besides, as in the material world one has one occupation and another another, so in this upper Spiritual realm, there may be an exchange of gifts, each may pursue one line to a greater advantage, and thus all these powers may be developed in the guild or church.

NOT FOR FILTHY LUCRE.

I have known mediums, so called, who were ready and willing to promise to develop almost any person to almost any phase of mediumship for a certain amount of cash paid into their hands—in advance; in such cases the sitter seldom gets the worth of his money in anything except experience. So one occasionally meets a person, who, like Simon, the sorcerer, thinks these gifts can be purchased with money. Once upon a time one told me he was willing to pay a reasonable sum for the power of healing the sick, just to make a little money to tide him over until something better would “turn up.” I always feel to say to such, as Peter did to Simon, the sorcerer, “Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent therefore of *this*, thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and the bond of iniquity.”

There is no evidence that this Simon was a bad man, but, like thousands of others he was wrong in this.



His one sin was placing the thing on a money basis. He thought the gift could be obtained for money, and, undoubtedly intended to make money out of it. That was his mistake. Peter could not do anything for him for money, and asked him to pray if *this*, the thought of thine heart may be forgiven thee.

I have known spiritual and magnetic healers to place the whole thing on a money basis. One said to me one time, "I am called to a new patient—a very fine lady, who lives upon the hill." I said, "Do you think you can help her?" "I don't know," said he, "she has agreed to take ten treatments." I wanted to ask him if he had made a bargain with the disease to remain until she took the full number of treatments.

When you bargain for ten treatments, you certainly extend an invitation to the malady to stay until you have given the whole ten, unless you want to treat a person who is not sick. How do you know that six or eight treatments will not be sufficient? and if that many are sufficient, why do you want to take ten? If eight or nine treatments will not cure your patient, how do you know that ten will! Once more, I ask is there not something more mercenary than spiritual in such a bargain as that? When the doctor works the patient to see how much money he can get out of him, and the patient does his best to get out of the results of his sins at the least possible cash expenditure, then it is time a little more spirituality was developed in both doctor and patient.

#### THE KIND OF BARGAIN TO MAKE.

Why not bargain like this? I will give you a treatment; if I do my whole duty and you do yours, the treat-

ment will be likely to benefit you; it may entirely heal you. If the treatment fails there is something wrong somewhere. We will each examine ourselves and try to ascertain whether the wrong is in us; if it is, we will try to purge ourselves of that wrong. Then we will try it again, and again. I will humbly and prayerfully try to do my duty by you; you will get more benefit if you will do your duty by me. Let us each, under any circumstances, throw our idols—especially our golden idols, away, and we will receive and impart more good. It will not do for either healer or patient to try to deceive this power, they will only deceive and cheat themselves in the effort if they do.

I have little doubt that many of those who are in this work “just for what there is in it,” help many of their patients through a magnetic power—an animal power; but that such persons should be trusted as healers—doctors, —teachers, I do not believe. I do think that in many instances they impart more of harm than of good. The thing wanted is not simply power, *but divine power.*

If you want the power developed in you, you want it for life—you want it for life in every sense of the word; you want it for the life of the world, you want it for a life work, because you love the world and want to see it elevated out of its sins, its sicknesses, and its sufferings. No mercenary motive can be allowed to enter; when it does, your tendency is downward instead of upward. Truly this is a “straight and narrow way.”



## CHAPTER VI.

### A CONVERSATION EN ROUTE.

Selfish motives must be abandoned—Power of the mind—Mind illimitable—Shall disease beat it?—Prayer not always answered—Prayer and miracles—Prayers answer themselves—To whom shall we pray?—Shall we use medicine?—Why medicines are sometimes good—Biblical remedies—Naaman's case—Other cases—The world must be cured of sin—Physical and moral deformities—Why are people sick?—People must be saved from sin, not its consequences alone—Love as a remedy—Story of the spider—Are thoughts things?

The person who wants the power of the Holy Ghost, or healing power, just while he can make more out of it than he can out of something else, and who is ready to drop it at any time for something more remunerative, is too selfish, in a worldly sense of the word, to rise sufficiently into the realm of the spiritual, to be trusted with this divine power. The one to do this work should not only know him or herself as a spiritual being, but must prize the exercise of this spiritual power above everything this world can afford. Study not only spirit and mind, but use yourself to reflect on

#### THE POWER OF SPIRIT.

Fish can swim in the sea; reptiles can crawl on the ground; eagles can soar in the air, and fleet-footed

quadrupeds can scale the hills and go through the valleys with almost the fleetness of the eagle; but man—immortally and infinitely endowed man—is superior to them all. Brains—mind—spirit, cannot be compared to the fins of a fish, the wings of a bird or the springs in the limbs of a hare or hound.

While it is true that man may not swim through the waters as the fish, nor over them as the swan, he can and does build steamships which defy both wind and tide and carry him safely and swiftly over old ocean's mighty depths. Man may not, as yet, as the birds do, fly across rivers and lakes, but mind, spirit, spans the one with suspension bridges and skims over the other in floating palaces. While man may not traverse the plains with the fleetness of the antelope or reindeer, he can put his iron horses—horses he has made, as God did man, from "the dust of the ground," into harnesses of steam, and spin across continents in flying palaces. While man has not the strength of claw or jaw of the lion or tiger, yet mind—spirit has crowned him their king. Mind by producing gun-powder and dynamite fells the kings of the forest as though they were grasshoppers.

Mind takes a heap of sand from the lake shore and combines it with ore from the hill-side and manufactures a machine that brings distant worlds to our own doors, and tells what they are made of—worlds undreamed of by the keen sighted eagle. Mind through the microscope, which it has invented and made, has discovered worlds of living, moving, competing intelligences in a single drop of water.



Of everything in the universe, mind alone—*spirit alone* is unlimited, and illimitable. The voice of the gods speak to old ocean, saying, “thus far shalt thou go, and no farther, and here shall thy proud waves be stayed;” but mind, immortal as God, its Sire, Divine as its infinite source, is as infinite as the Universe—as limitless as eternity.

Now shall this all potent mind allow disease to beat it? Shall spirit, immortal spirit, all potent spirit, allow disease to beat it? Shall omnipotent spirit fail to control and care for the body it has builded? It cannot be that with this essential man will or can fail in driving disease from the body. Wherever there is failure the spirit has been ruled and clogged by the animal.

#### PRAYER NOT ALWAYS ANSWERED.

In a former chapter I offered a few thoughts on prayer and its answer, but it occurs to me that there were some important things left unsaid.

A few more words may assist in a comprehension of the subject. Prayer does not always yield the promised results; and should not. The conditions for obtaining blessings from the realm of the spiritual in answer to prayer, are very fine—very subtle.

When David prayed for the life of his child, his prayer was not answered, his child passed away notwithstanding his “strong cries and tears.” 2 Sam. xii: 16.

When Jesus prayed for his own life: “Father, let this cup pass from me,” his prayer was not answered. See Matt. xxvi: 39.

When Paul besought the Lord thrice, that the thorn might be taken out of his flesh, the only answer he re-

ceived was: "My grace is sufficient for thee." 1 Cor. xii: 7-9.

Hundreds of other exceptional cases may be found in and out of the Bible, where men have asked amiss that they might consume it upon their lusts, and prayer was not answered. Prayer on proper subjects, when properly presented, contains the seed out of which its answer grows. Prayer never works miracles—never changes inevitable law; when prayers are answered it is always by bringing a stronger law to bear. In prayer we put forth an energy, which will, all things being equal, bring the results sought. There is something in prayer which goes from the one who prays to the one prayed for—something carrying a germinating—a quickening power. This force is medicine to the sick—"a balm for every wound." "Pray without ceasing." Pray always; pray ever; prayer itself contains the elements of its answer. In using prayer you are using a remedial force—a power which operates directly on the one prayed for; or on yourself, and thus prayer contains the elements of its answer.

Incantations, empty forms of words, have little or no effect; but *when the living spirit* breathes through prayer, the prayer, or the spirit force through prayer, is all potent. It sends out from within, a something which unites and co-operates with the world of force above and beyond us, and thus does the needed work.

Permit me to say here, where there is sincerity and one believes in the one to whom prayer is made, it matters little to whom you pray; prayer being only a spiritual exercise. Rev. Robert Taylor informs us that Catholics have been known to pray to the "holy dog,



St. Touser," and they declared that their prayers were answered with wonderful promptness. Probably it would be hard to find a person to-day who believes that Touser answered their prayers, yet I am not prepared to dispute their claim. The sincerity of soul force going out into the realm of spirit co-operated with the world of spirit force, and caused the prayer to grow its own answer. The answer is the natural and legitimate fruit which grows on the tree of prayer. A writer says:

"Prayer is properly not to the Infinite All, but to the all that is in all; the manifest fatherhood, the motherhood, the sonship. It is a monologue to no auditor; it is its own glory, its own comfort, its own answer. As a song is, so is a prayer. As a poet who sings his soul into rhyme and rhythm, so is he who prays love, faith, honor, hope."

I have made these remarks on prayer to try to get the reader to comprehend its rationale. The *mis*-belief of many good Christians on this question has driven thousands of good men and women into *dis*-belief in prayer; and caused them to relegate the whole subject to the stow-away of worn-out superstitions.

#### PHYSICAL REMEDIES.

I have been frequently asked whether I considered it in order for spiritual healers to use physical remedies. I answer this with both a "yes," and a "no." Never take the props from under people until they can stand without them. Even when you know people are able to stand on their feet, don't force their crutches from them; either induce them to give them up, or permit them to use them.

There are very many so thoroughly on the physical plane that they can only see with their eyes and hear with their ears. On the same hypothesis that some need

physical phenomena to teach them spiritual things, they may need supposed *inert* drugs, on which for their physical system to work while nature relieves them of their pain.

Be it remembered, spirit does the healing, whether remedies are or are not used. But there is spirit—yes, there is life in all things. I am not sure that there is not a genuine spiritual help sometimes imparted in what is called medicine. Medicines are the condensations, the spirit of what they represent; and anything that will hold and infuse spiritual strength may possibly in some cases, be good. It is just possible that much of our rank opposition to all material remedies is off of the same piece with the opposition, once so common against mediums studying, as the spirits were expected to educate their mediums. In this, do not understand me to encourage too much leaning on props; if medicine is taken, take it for the spiritual power there is in it,—not for the *inertia* of the drug.

While I would not object to drugs being used by certain people, at certain times, I do most decidedly object to spiritual healers, who have not made *materia medica* a study, using them. We should never, in any case, claim more than we have. If medicines must be used, let an honest and intelligent physician be called. Let some one who is in that line of business administer the “crutches” needed, until the feet gain strength. In many cases the remedies have something of the effect on the system they are recommended to have; this should not be denied. Beside, until the patient is sufficiently born into to comprehend something of spirit and its



power over the body, he, as a spiritual being, may be more passive and more yielding where, what the doctors call "remedies," are used. As before observed, when a person is living on the physical plane, his physical ailments sometimes may yield to the thought that goes with a drug when the drug itself may have little or no power. Thus, even colored water and bread pills are sometimes effectual as remedies.

Not an element is ever taken into the stomach to sustain life but that contains spirit; it is the spirit in the bread and potatoes we eat that feeds us. When we get far enough along so that we can extract the life-giving elements from the atmosphere and appropriate it in our daily living, then we will no longer need material food and drink. That time I confidently expect to come. So when we have spiritually developed far enough so that we can draw all we need directly from the fountain of spirit, then we will no more think of using remedies than we would think of riding in the old stage-coach or plowing with the old wooden plow, used by our great grandfathers.

Even in Bible times and among Bible makers, touches, magnetism, drugs and other material remedies were sometimes used. All of this proves that the patient must, by some means, be rendered negative and receptive; and anything that would do that was considered legitimate.

#### BIBLICAL REMEDIES.

David said: "Purge me with hyssop, and I shall be clean." Psa. li: 7.

Isaiah recommended a poultice of figs for King Hezekiah, when he was sick. Is. xxxviii: 21.

Jesus used saliva and clay as a remedy on the blind man's eyes. He also used spittle and a touch in the case of the deaf man who had an impediment in his speech. See Mark vii: 32; also viii: 23.

Paul recommended wine for Timothy's stomach and often infirmities. 1 Tim. v: 23.

James advised to anoint the sick with oil, praying for them. Jas. v: 14.

Jesus' disciples, when they went to heal the sick, anointed them with oil. Mark. vi: 13.

The good Samaritan poured oil and wine into the wounds of the man who fell among thieves. Luke xl: 34.

Isaiah speaks of mollifying wounds, bruises and putrifying sores with ointment. Isa. l: 16.

These, and many other instances, show that in the Bible times, and among Bible people, there was no set formula of words or work, no one method to be adopted in healing the sick. Material remedies were sometimes ignored, but not always. It was so common in Old Testament times to heal by laying on of hands, rubbing, or making passes, or "stroking," that Naaman, the leper, was mad when Elisha, instead of "striking," or, as the margin reads, "moving his hand up and down" over the afflicted body, ordered him to baptize himself seven times in the river Jordan. See 2 Kings v: 11.

Sometimes people were healed by a touch, as in Matt. xiv: 35. Luke xiii: 12. Sometimes Jesus healed people by taking them by the hand, and speaking to them, as in Luke viii: 54. Sometimes by a word, as in John. iv: 50.

Peter healed by the use of the eyes. Acts iii: 4. Sometimes people were healed by prayer and the laying



on of hands. Acts xxviii: 8. Sometimes even the shadow of an apostle passing over a sick person it was supposed would cure him. Acts v: 15-16. Sometimes the healing was sudden, as in Matt. xv: 28. Sometimes gradual as in John iv: 52.

#### PHYSICAL AND MORAL DISEASE.

I have several times intimated that the healing of physical maladies is not the great end to be attained as a result of this unfoldment. Indeed, if the world were cured of its sins it would not long need physicians to elevate it out of its sicknesses. If we are what we should be we are "the light of the world;" and we are to heal the world of vice and crime, as well as of physical maladies. It is true, our light may, for a time, like that of other days, "shine in darkness," and the darkness may comprehend it not, yet, if the world is ever saved, it must be saved by this light.

In looking at the world's moral delinquencies, we have ever looked through different lenses from those we use when we diagnose its physical ailments. We have pitied and tried to cure the consumptive and rheumatic patient, while the most of us have blamed, imprisoned and even killed the kleptomaniac, the burglar and the murderer.

Now let us again ask the question, why are people sick? The answer is, because they have not sense enough to enjoy health. This may sound a little severe, but the prophet puts it as follows: "My people are destroyed for lack of knowledge." Hos. iv: 6. Sickness is always caused by lack of knowledge. So is sin. Did anybody ever sin who was wise enough to avoid it? Sin and sickness ripen on the same stem.



Sin is the direct effect of moral, mental and spiritual weakness and ignorance. Sickness is always an immediate or remote result of the same thing. When we see ourselves as spiritual beings and call our spiritual powers to the front—when we grow a positive spiritual element strong enough to overcome the weakness of the flesh, then vice, crime and sickness in our cases will disappear.

The mission of Jesus was said to be to save the people from their sins; not, as has been preached, to save people from the effect of past sins, *but to save them from the commission of sin*, by placing them on that spiritual apex where they will live above sin. Do not think of being saved physically while spiritually and morally you are in the "gall of bitterness and the bond of iniquity."

I hardly think Moses intended the matter as a joke when he said to the Jews in his last great speech: "Thou shalt be blessed above all people, \* \* \* and the Lord will take away from thee all sickness, and will put none of the diseases of Egypt, which thou knowest, upon thee." Deut. vii: 15. All this comes on condition that they live in strictest obedience to the rules he prescribed. I think Paul understood these matters in the same way. In 1 Cor. xi, he enumerates many of the sins and short-comings of the church, and then says in verse 30, "For this cause many are weakly and sick among you, and many sleep."

When we learn that what we call vice and crime are forms of disease; and when we get so that we can treat the criminal as we would any other diseased person, we will be ready to enlist in the army of the world's saviors.



Sin is disease; love is its antidote, or cure-not that kind of I-am-holier-than-thou-love, which looks down from its lofty heights, and through its pharisaic goggles, with such pity as a supposed superior would confer on an inferior; but with that kind of love which says, "I am that sinner; where he is, there I was, or there I am liable to be."

I often think of the remark of John Bunyan, who spent much of his life in prison because of belief in a *life* instead of a *state* religion; when he saw one of his fellow prisoners led away to execution, he said: "But for the grace of God, there goes John Bunyan." This thing which he calls grace we call sometimes by other names, but it always means the same thing.

But to return; the love that saves the sinner is the kind of love that says, "I am that sinner, where he is there I was, or there I am liable to be." What befalls one member of humanity may, under similar conditions, befall another; for this reason I will and I do love him, or her; I will confide in him or her; I will call their better nature to the front, and into activity. As a spirit I will try to awaken and talk to their spiritual natures. Should such persons in their efforts to rise, fall ninety and nine times, I will still maintain my confidence, and in love will still strive to place them where they may possibly fall again, and thus give me another opportunity to still extend my love and faith.

I once read a story of a poor fellow who was in prison; having nothing else to do he watched the work of an energetic and persevering spider. The spider made seven efforts to spin a web across a corner before he accom-

plished it. "There," said he, "is my lesson, I'll try again, and again." He was right. The only reason why that spider tried to spin that web a seventh time was that six efforts were not sufficient. Six failures prepared him for a success.

Now let us take this lesson, not only for ourselves, but for others; and then consider that, however low, degraded, ignorant and wicked they may be, they are worth saving; and that they will be worth as much when saved as any others; and then go to work with a love for humanity, to save the world from its sins and its weaknesses.

#### THE REALITY OF THOUGHT.

Thoughts are things; they can be made to live and grow, and to revolutionize the world; or they can be neglected and allowed to die. How shall it be with these thoughts? Shall saving, healing, spiritual thoughts be cultivated and allowed to make the world better? or shall we neglect them and allow them to be choked out by mercenary or evil thoughts? Now is the time for readers and writers to choose between harboring, welcoming and encouraging life and health-giving thoughts, and thoughts of a baser kind.

The poet has said:

"Truth crushed to earth shall rise again,  
Th' eternal years of God are hers;  
While error, wounded, writhes in pain,  
And dies amid her worshippers."

This is partly true; truth will rise if we will put our shoulders to the wheel and force it to rise—not otherwise. Error will die when we kill it; not before. Let us then entertain, cultivate and practice every good thought, and "the world will be the better for it."



## CHAPTER VII.

### FURTHER CHATS EN ROUTE.

Spiritual culture, who can receive it?—Eyes of understanding—Dogs and swine, meaning of—Teachers taking away the key of knowledge—Spiritual blindness—Lost souls—Prize found—Cart before the horse—Mistakes of temperance agitators—Expensive wealth—Rich man and Lazarus—Comments—Cannot serve two masters—A prophet's opinion.

We are after spiritual culture, spiritual education, spiritual evolution, spiritual unfoldment and understanding. Paul was not mistaken when he said: "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." When David prayed: "Open thou mine eyes that I may behold wondrous things out of thy law," he did not mean that he wanted his physical eyes opened; or that he wanted to read either the Ten Commandments, or the Jewish Ceremonial law. The thing he desired was, that his spiritual faculties might be quickened so that he could comprehend spiritual things. Paul speaks of it as, "the spirit of wisdom, and revelation in knowledge, the eyes of your understanding being enlightened."

Eph. i: 18. With an illuminated understanding these things can be comprehended—not otherwise.

Many of the most beautiful things in Spiritualism as well as in the Bible, have been ridiculed by those who could not understand them. To such they are, as Paul said, foolishness. Mis-believers and mis-interpreters of Bibles, and spiritual things in general, have made unbelievers of both. In the past we have depended too much on our eyes and our ears. The spiritual senses have been too much ignored; the physical senses have been expected to do what was beyond their province. The effort to bring men to spirituality through their sensuous natures is time thrown away.

#### SPIRITUAL INTERPRETATIONS.

Jesus admonished his friends to "give not that which is holy unto the dogs." "Neither cast ye your pearls before swine," said he. This, it is not supposed that anyone would think of interpreting literally. Jesus, of course, did not suppose that any body would be so far beside himself as to literally undertake to fatten his hogs on pearls; nor did he speak this without meaning something by it.

By dogs he meant simply those who could not comprehend the truth. When he said, "it is not meet to take the children's bread and give it unto dogs," he meant, do not take truths from those who need them and comprehend them, and give them to those who cannot reach a comprehension of their meaning. By swine he meant those who not only fail to comprehend, but those who fight what they do not comprehend—those who turn and rend the ones who would en-



lighten them. I doubt whether Jesus ever literally drove the swine into the sea. The sea signifies oblivion. He drove men of swinish proclivities into oblivion. Jesus' idea was, do not try to teach the truth to those who cannot comprehend it. Indeed, there are those in every stage of comprehension; and while we should be careful not to shoot over the heads of the people, we should be equally as careful not to under-rate the status of those we would teach; and thus, with our teachings hold them back, or prevent them from moving forward. Jesus accused Israel's teachers of taking away

“THE KEY OF KNOWLEDGE.”

Teachers to whom the people look, and on whom they rely—those who set themselves up as lights and guides for the world, occupy a solemnly responsible position. There are thousands of instances where, were it not for the confidence the people have in their leaders, they would see and enjoy the light “which shineth more and more unto the perfect day.” If those to whom the world looks for light would get out of the light, this world and the world of spirituality would get nearer together. As teachers, or doctors, our duty is to lead the people as fast and as far as they are capable of being led. While churches employ materialistic and sensuous *arguers* to try to argue the people into the higher life and light, materialism and agnosticism must gain ground. “Paul I know, and Jesus I know, but who are ye?” is a sentence which applies to more than the seven sons of Sceva. Jesus said: “I thank thee, Father, that thou hast hid these things from the wise and prudent and revealed them unto babes.”

There are people who, seeing, see not, and hearing, hear not, neither do they understand. I am not sure that a kind of judicial blindness has overtaken some who call themselves Doctors of Divinity. A great reformer once said: "Therefore they could not believe, because that Esaias said again; he hath hardened their heart, that they should not see with their eyes, nor understand with their hearts, and be converted and I should heal them." John xii: 40.

Paul puts it as follows: "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day. And David saith, let their table be made a snare and a trap, and a stumbling-block and a recompense unto them; let their eyes be darkened that they may not see, and bow down their back always." Rom. xi: 10, I often wonder if our egotism, growing out of our supposed scientific knowledge, is not a "snare" and a "trap" for us? I am sure many of us could grow much faster if we did not think we knew so much.

#### LOST SOULS.

We are still in search of spirituality, beside we are making an effort to find what that spirituality will do for us. Jesus asked how much a man would be profited by gaining the whole world, and losing his own soul? I have heard dozens of dissertations on this scripture—dissertations describing the terrible condition of lost souls. Lost souls were supposed to be not lost at all; but found, and cast into a lake of fire and brimstone, where they endure endless and indescribable torture.



Let us look at this subject from a different point of view. A thing is lost only when it cannot be found. If a soul were in an orthodox hell it could be found, and therefore is not lost. But there are lost souls. I have seen hundreds of people who were so thoroughly spiritually lost that they did not and could not know themselves as spiritual beings. Not only so, but they could not be made to believe that others could see that there was anything more of them than flesh and bones. A blind person is to be pitied, but a blind person who is so incredulous that he cannot believe others can see, because that boon is denied him, is the most pitiable of all creatures.

What is the gain of the whole world to the individual who has no future conscious existence? It cannot benefit him; he can by no possibility use, or even see, one millionth part of it; what good could the world of material and spiritual wealth do the individual who in a few days is to die and go into nothingness? He cannot use it, even here before he dies he is only animated clay, having such power as an arrangement of the gray, pulpy matter of the brain has given him; he is as he is because of his peculiar organism. Now contrast with this the man who has found his soul—the one who feels and sees himself as a spiritual being—a child of the Infinite—filled with eternal possibilities. This one has found a prize which makes the world worth millions of times more than it otherwise would be, and yet his find is worth much more than the world even at its increased value. He has found a prize that out-lasts all things mundane; and in that sense, if in no other, is better

than anything this transitory world can give. Not until he learns the power and how to use the power of that which he has found can he appreciate his prize. He has found that which was before matter—that out of which matter has been solidified, and of which matter is only a shadow—that which moulds matter; and forms, makes and shapes the material organism.

#### MISTAKES OF PHRENOLOGY, ETC.

Phrenology, and other physical sciences judge a man's character by the shape of his head, his physiognomy and other external signs. They say that a head of a certain shape and size will, all things being equal, produce a certain kind of character. This is materialistic philosophy; it hitches the cart up in front of the horse every time. It would represent the father as growing to look more like the child every day. It is such an error as one would make in charging the severe coldness of the weather to the falling of the mercury in his thermometer. The thermometer does not make the weather cold or hot; all it does is to register its temperature; so your body and brain do not run you into trouble, but your sin, your thought of sin, your willingness to sin, builds the peculiarities in your body and brain which you have been taught unite to make you the sinner you are. You must see and know this; you cannot, as a spiritual being, overcome sin and sickness in the body until you learn your power over the body. Paul taught this doctrine when he said: "I keep under my body and bring it into subjection." I Cor. ix: 27.

#### MISTAKES MADE BY TEMPERANCE PEOPLE.

Here too, is where *exoteric* temperance people have



hitched their cart in front of their horses. While in a secondary sense they may tell the truth when they say the saloon makes drunkards, yet the plainer and greater truth is that drunkards and drinkers make the saloons. All the saloons in the world would never make a drunkard of me; while, if I was a drunkard, and if I was duplicated a few times, a saloon would soon be found on the nearest corner to me. Saloons afford drinkers and drunkards an opportunity to gratify their appetites, and to prove to the world that they are what they are. Saloons, like everything else, are here because of a demand. If nobody had any more use for saloons than I, a saloon on every street corner on earth would not make a single drunkard. When the world is sufficiently spiritualized so that the demand for saloons is cut off, then the saloon will go, because no one will patronize it. Where there are no drunkards—no drinkers, there are no saloons. Our temperance people are, for the most part, good and worthy people, but they will never succeed. Building temperance walls *around* drunkards to keep them away from saloons will never save them. These poor people must be saved by building a something *within* them that will keep them from partaking. This exoteric temperance will last while the prohibition fences last, providing these fences cannot be jumped—no longer. Our *exoteric* temperance will last while man lasts as a spiritual being—it will last even though there was an open barrel of whiskey with a dipper attached at every street corner and fence corner in the world.

But to return to the subject of the lost soul; the one.

who has lost his soul can know nothing of this power; consequently cannot use it. If he has traded his knowledge of himself as a spiritual being—his realization of his spirituality, for the whole world, he has made a bad exchange. Permit me to say that a vast majority of those who have piled up mountains of material wealth, have done it at just that expense; they are spiritually bankrupt, and are therefore very poor. The poor rich man is more to be pitied than any other pauper on earth. He is not only poor here, in ability to have any real enjoyment, but he will find himself bankrupt in the great beyond.

#### DIVES AND LAZARUS.

This seems to me to be as much as any other, the lesson taught in that terribly misunderstood parable of the rich man and Lazarus. It is too long to quote, but its points may be stated. So far as this world was concerned the rich man fared sumptuously every day, but he traded his soul for material wealth. All do who revel in luxuries while the poor around them are suffering for the necessities of life. When stripped of that which the world calls wealth the rich man was poor indeed, and "in torment." Having nothing but material wealth, when that was gone he was entirely bankrupt; there was not enough left to purchase even a drink of water. He could not be otherwise than in torment. He who had commanded a retinue of servants now learns how dependent on the poor he was; he now calls for the beggar, who had lain at his gate, for a drop of water to moisten his tongue; but he called in vain. This illustrates how perfectly bankrupt a rich



man can be, as well as what wealth of spirituality a beggar may possess. It is always the man or woman and not his or her material belongings, that ascends these Alps.

When this rich man learned that all his wealth was not even sufficient to purchase as much as a few drops of water, he wanted his brethern aroused, by some poor Lazarus going as a missionary from the dead, and giving them warning. But that is useless; the one who has lost his spirituality—exchanged it for what the world recognizes as riches, is deaf to the voice of the spirit. If the arguments of those in mortal form can make no impression on them they will certainly be deaf to voices from those on the other shore. On the other hand, Lazarus, who had none of the good things of this world, had spiritual wealth; he who knew nothing but affliction and poverty here, was happy in the world of spirituality, while the rich man was tormented.

While our life here effects our life in the great hereafter, I am not sure but that all of this parable relates to things in this world. No man can serve two masters. You cannot possibly make great spiritual progress without living and working for it. If you would have this prize you must work, eat, drink and sacrifice for it. If you cannot do that much; in short, if you are not willing to give up the transitory things of the external world for the secrets, the enjoyments, the wealth of this hidden world, then you are wasting your time in this investigation; you had better spend the time mingling with your own.

Isaiah, in indicating who can dwell among these

Alpines, says: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his place of defense shall be the munitions of the rocks; bread shall be given him; his waters shall be sure." Is. xxxiii: 15-16.

Truly this is a straight and narrow way; and few can walk in it. Shall you and I, dear reader, be counted among these few? If so, we enjoy a wealth unknown to the world.



## CHAPTER VIII.

### A FINAL TALK.

How we "develop"—The alphabet and Phenomena—Newton and the apple—How Newton killed anthropomorphisms—Why we should desire spirit communion—How to obtain this—What is imagination?—Real buildings in the spirit world—Does the inebriate see real snakes?—"The valley of silence"?—How Moses, Elijah and others grew in spirituality—Other testimony—Sayings of Lao-Tzse—Spiritual understanding—All acts originate in spirit—Some need the external—What mind readers prove—Inward and outward man—Mistakes of *Pseudo* science—Jesus' charge against the Pharisees—All "living epistles"—Conclusion.

I have known hundreds of Spiritualists who supposed they were going to "develop," as they called it; by that they were supposed to have meant they were going to unfold their spiritual faculties, by going to witness external, so-called spiritual phenomena. In this they are mistaken. You do not feed the hungry by showing them the picture of food; it is in partaking—tasting, that the wants of the physically hungry are satisfied. So it is in reaching your own hands into the spiritual that you become spiritualized.

When one has thoroughly learned the alphabet there is little to be gained by studying it longer. Of course you need not destroy it; you want to use its letters in their various combinations in all your future education;

beside that, there are millions of others who need an education, all to begin with the alphabet. If you want to continue your education you must leave the a-b-c room, and join the higher classes. A very stupid old man once said to me that he had sat with his hands on planchette two hours every day for three years. I asked him if he had gained anything by it; he said, "no," but the spirits had promised him that he should be the greatest writing medium in the world; and he was sitting and waiting for development. His age prevented me from expressing my disgust in language rather more forcible than elegant. If he had been spiritually developed enough to have read my spirit about that time, he would have read, "you old idiot, if you had spent that two thousand, one hundred and ninety hours in brain development—say in the study of a few sensible books, or in doing the world some good, you might to-day be something more than the spiritual and intellectual cipher you are."

#### AN ILLUSTRATION.

It is said that Sir Isaac Newton discovered the laws of gravitation by the accident of an apple falling from a tree and awakening him from his noon nap. Now I am glad that apple struck Sir Isaac Newton. It hit just the right head that time; it might strike a thousand other heads and not do as much good. It has revolutionized the whole world of thought. But, is the fact that the falling of that apple has changed the thinking of the world any reason why we who endorse the Newtonian theory should spend an hour every day lying under apple trees in order that thousands of other apples



should hit thousands of other heads? Would that make the proof of gravitation any stronger? No, the falling of that apple was a phenomenon; it was all that was needed; the thing to be done now, is to look for the cause of that phenomenon, and thus make it enlighten the world.

Before this event, in the estimation of the world an over-busy God used to pick apples and throw them down. Now it was learned that apples were not picked at all; they hung on to the tree as the child hangs to its mother's breast, for nourishment, when the tree had nothing more to impart to the apple, and the apple no longer needed the tree, then it let go, and gravitation brought it down. No wonder certain church officials wanted Newton banished from England for fear he would drive God out of the world. The very day Newton published his discoveries anthropomorphisms began to die, and they have been dying ever since. Newton has driven a miracle working, vasculating, capricious deity out of the world.

As a phenomenon gave Newton this lesson so the Spiritual phenomena have enlightened the world on the existence of a spiritual universe as the source of a power unknown before. It has been sufficiently proved hundreds of times that spiritual beings exist and perform certain feats; now we as Spiritualists want to pass that phase of Spiritualism by—to leave it for those who need it, while we go on and develop our own forces so that we, ourselves can get *en rapport* with the world of thought; the world of wisdom; the world of spirituality.

Occasional seasons of communion with spirits is good, in the same sense that an occasional visit from a friend



is good; not for tests—not to re-convince yourselves of their existence and power to return, but for the sake of the visit—for consolation—for the social part of it, and for what we may learn. As you do not wish your friend to come to you every day or night, simply to prove his existence, especially after it has been demonstrated a hundred times, so you do not want mediums and spirits to be continually re-converting your eyes and ears to a knowledge of spirit existence and power.

Instead of that let us seek for personal spiritual culture. Do you ask how that is done? I answer, you can work, eat, drink, sleep, live and wait for it.

#### HOW TO REACH IT.

If you would learn how to ascend the earthly Alps with safety, you would probably consult and take as guides, as far as possible, those who had made the ascent before you; so, in this case, it might be well to study the mode of life of those who live in these delectable mountains. The spiritually developed in every age have argued that certain habits of life would grow a consciousness of spiritual things. In one of his predictions Isaiah says: "Butter and honey shall he eat, that he may know to refuse the evil and choose the good."

The remark has been made that "honey feeds the imagination." Who knows whether honey feeds the imagination or not? What is the imagination? I sometimes doubt whether the imagination itself is not as near imaginary as anything else. If, as Swedenborg several times said: the spiritual world is the *real* world



—the original from which all this is really copied, may not this be the imaginary world? And may not that which we have been accustomed to call the imaginary be the real world?

Even the Bible teaches that there is a real spiritual world—a world after which much that is in this world is copied. It teaches that Moses, as a clairvoyant, saw a real—a “true tabernacle” in heaven—one after which the tabernacle in the wilderness was fashioned. See Ex. xxv: 40. xxvi: 30. The tabernacle in the wilderness, Paul calls, “a shadow of heavenly things.” Heb. viii: 5. David says it was made known to him by writing upon his person. Also patterns—spiritual patterns were given to him. Patterns, copies of which were given to his son Solomon, as plans to use in building and furnishing the temple. I Chron. xxviii: 11, 19. Further testimonies on this subject will be found in Acts 7:44. Heb. 9:23. Etc.

These scriptures all show that there were real buildings in the spiritual world, after the fashion of which one building on this earth, at least, was builded. Believing as I do, that everything on earth has its counterpart in spirit life, and that, possibly the existence may have come from its other existence—that there are buildings, eternal, in the heavens,—buildings not made with hands, I am not sure but that some even of the loathsome things here, are patterned after the same things on the other side; who knows but that even the “snakes” which torment the poor suffering inebriate may be real snakes? His debauchery may have placed him *en rapport* with real, spiritual serpents. I am cer-

tain all these things are in the world of spiritual existences—the world of causes; if they were not, they could not be here. The only way to avoid them here and hereafter, is to get up on higher moral and spiritual ground. The hells of the future will in part, consist in being compelled to live in the miasmatic conditions for which we have spent a life time here in fitting ourselves.

But I must return to the spiritual unfoldment question. Not only is fasting and abstaining from certain kinds of food calculated to help in this unfoldment, but *solitude* and *silence* are of incalculable value in bringing our spiritual faculties to the front.

Father Ryan, the Catholic priest, poetizes the matter as follows:

“I walk down the Valley of Silence,  
Down the dim, voiceless Valley, alone;  
And I hear not the fall of a foot-step  
Around me, save God's and my own.  
And the hush of my heart is as holy  
As hovers where angels have flown.

Long ago I was weary of voices  
Whose music my heart could not win;  
Long ago I was weary of noises  
That fretted my soul with their din;  
Long ago was I weary of places  
Where I met but the Human and Sin.

I walked through the world with the worldly,  
I craved what the world never gave;  
And I said in the world each ideal  
That shines like a star on life's wave  
Is toned on the shores of the real,  
And sleeps like a dream in the grave.

And still did I pine for the perfect,  
And still found the false with the true;



I sought mid the human of heaven,  
But caught a mere glimpse of its blue;  
And I wept when the clouds of the mortal  
Veiled even that glimpse from my view.

And I toiled on, heart tired of the human,  
And I moaned mid the mazes of men,  
Till I knelt long ago at an altar,  
And I heard a voice call me, since then  
I walk down the Valley of Silence,  
That lies far beyond mortal ken.

Do you ask what I find in the Valley?  
'Tis my trysting place with the Divine;  
And I fell at the feet of the Holy,  
And about me a voice said, "Be mine!"  
And then 'rose from the depths of my spirit,  
An echo, "My heart shall be thine."

Do you ask, how I live in the Valley?  
I weep, and I dream, and I pray.  
But my tears are as sweet as the dew-drops  
That fall on the roses of May;  
And my prayer like a perfume from censer  
Ascendeth to God night and day.

In the hush of the Valley of Silence  
I dream all the songs that I sing,  
And the music floats down the dim valley  
Till each finds a word for a wing,  
That to me, like the dove of the deluge,  
The message of peace they may bring.

But far on the deep there are billows  
That never shall break on the beech,  
And I have heard songs in the silence  
That never shall float into speech;  
And I have had dreams in the Valley  
Too lofty for language to reach.

And I have seen thoughts in the Valley,  
Ah me! how my spirit was stirred!  
And they wear holy veils on their faces  
And their foot-steps can scarcely be heard;

They pass through the Valley, like Virgins,  
Too pure for the touch of a word.

Do you ask me the place of the Valley,  
Ye hearts that are harrowed by care?  
It lieth afar between mountains,  
And God and his angels are there;  
And one is the dark mound of Sorrow,  
And one the bright mountain of Prayer."

Reader, would you reach this altitude? Then learn.

#### HOW MOSES AND OTHERS REACHED IT.

Moses spent forty years in the mountains alone before he ascended to this spiritual plane. Jesus not only went into the mountains, but fasted forty days, and was baptized before the heavens were opened to him. The whole Israelitish nation spent forty years in the wilderness before they could enter this "rest." Elijah and Elisha spent all of their spare time in the mountains. John, the Baptist, made his home in the wilderness. Physical elevation may assist in bringing spiritual altitudes, and a life in the wilderness certainly drives one to seek spiritual companionship.

While it may not be necessary to isolate one's self from the presence of the world, as many have done; yet spiritual isolation is necessary. You must separate yourself from the love of the world and its pleasures. Physical separation will do little good while longing after its flesh-pots. One must be free from the world in the sense of enjoying its society; its gossip; its follies and foibles. Your *polatuma*, the translators have rendered that word, "conversation," but the word signifies citizenship—your all, must be on spiritual things.

One who walks this path has said:

"Who elevates himself isolates himself. Any man who is brave



enough to step aside from all conventionalities of the time and age, and, if need be, to sever ties of former friendship,—confessing that he desires to be free from darkness of the past, and to have some infallible guide in matters of Spirit, Soul, and Truth, in the subjective world, if he can devote time, patience and silent meditation to the work, will find a new world, a height of comprehension, and newness of life, of which he never dreamed.”—“The Hidden Way.” page 249.

The Chinese religion mainly came from two contemporaneous men, who lived about 600 years before the Christian Era. One was Confucius, the great moralist, whose religion consisted wholly in doing good; the other Lao-Tzse, the inspired student of Spirituality. Lao-Tzse has laid down rules for reaching the Spiritual Alps. The following good things are found in his talks:

“One need not go beyond his own door to know the world. One need not to peep through his own windows to see Celestial Tao. (By this he means God or Spirituality). The further one travels away from home the less he knows.” \* \* \* “Sufficiency of contentment is an everlasting sufficiency.” \* \* \* “He that humbles himself shall be preserved. The wife by quietness invariably conquers the man. The weakest things in the world will invariably gallop over the strongest. Silent teaching, passive usefulness—few in the world attain this. Compassion is that which is victorious in the attack and secure in the defense. When heaven would save a man it encircles him with compassion.” \* \* \* “A man on tip-toe cannot stand still; and so a man who is always seeking notice by his clever talk cannot remain quiet and self-contained.” “Be sparing of your speech and possess yourself. They who know do not talk; they who talk do not know.” “Shut the lips and close the portals of self, and as long as you live you will have no trouble. But open your lips and meddle with things, and as long as you live you will not get out of trouble.” “The justice and humanity of the present day are no more than empty names. They only serve as a mask to cruelty. The pigeon does not need to bathe all day to make itself white, nor does the crow need to paint itself each morning to make itself black. The heaven is naturally elevated; the sun and moon shine because it is their nature to do so. Sir, if you cultivate Tao, the eternal principals of rectitude,

implanted by nature within you, if you throw yourself toward it with all your soul, you will arrive at it."

#### SPIRITUAL UNDERSTANDING.

A spirit of investigation into the occult—of sending yourself out into the spiritual after spiritual things, will help you to see yourself as a spiritual being. Remember, you do not particularly want the portals of your physical self opened—you do not want to see with your eyes or to hear with your ears; it is "the eyes of your understanding,"—your spiritual faculties, you want opened. That which the soul sees, it is not necessary for the physical eyes to see; that which is heard spiritually need not be heard through the ears.

Every good and every evil practised by the physical man has its origin in spirit. Would the tongue ever utter slander or obscenity, if that evil were not in the mind? Jesus said: "Of the abundance of the heart the mouth speaketh." The eye never gives an unchaste look unless there is unchastity within. The eye, the tongue, the ear, are all mediums used by the spirit. Your spirit is your consciousness; if you were not conscious of your own existence, you would want to feel of yourself—pinch yourself, or look at your reflection in a mirror to convince yourself of your own existence; but as it is, the consciousness of your existence, is more than all material evidence; so, when you become conscious of your spiritual existence, you no longer need the props of mediumistic evidence to convince you of spirituality.

Please do not misunderstand this; I would not take the external manifestations from a single individual; it would be like taking the crutches away from the lame.



When they get well they can be induced to give them up. Crutches are good for those who need them; I am glad they have been invented; but, as they who are whole need not a physician; so those who are spiritually whole do not longer need spiritual crutches.

When we learn that our spiritual existence is our real existence—that matter is produced by spirit; and that spirit is not produced by matter, then we no longer need to use matter and its movements to prove spirituality. It is more reasonable to suppose that the conscious, the organized, the refined, the spiritual produced the unconscious, the material and the lower, than to look at it the other way.

Matter can be reduced to gas and gas to ether; thus showing that gas and ether are its constituents. Ether and gas are but spirit with certain elements withdrawn. Organization never produced mind, but mind produces organization. The most delicately and the most elementary organized machinery are alike the production of mind; then why are not our material organisms produced by us as spiritual beings?

#### MIND READERS

are here and now daily demonstrating the superiority of mind over matter; also the tangibility of thought. Through our physical organisms we come *en rapport* with each other's thinking, even when there is no visible or physical sign of thought. A thing may be hidden from sight but the mind reader touches the forehead of the one who has hidden the object, and asks him to keep his mind on the thing hidden, and he goes and finds it. A certain lady mind reader in a large audience

touched the forehead of a gentleman, and asked him to make a mental request; she then ran to another gentleman and took him by the ear and led him up on the rostrum. The gentleman then said: "that is what I requested her to do." Such manifestations demonstrate the superiority of the mental over the physical.

Physical manifestations in Spiritualism do the same. Matter—unconscious matter, is made under spirit manipulation to give intelligent answers to questions, and to make important revelations.

#### INNER AND OUTWARD MAN.

If all this is true; if we are spiritual beings; if we work from within outwardly, then the spirit should not be controlled by, but should control the exterior. Instead of a bad head and heart making a bad man, as phrenology, and as some who think they are anthropologists teach, a bad man manufactures a head and heart to correspond. Everything must come from within; the interior must improve the exterior. A beautiful spirit must create a beautiful body; and bodily health must, where the spirit knows and uses its power, follow pureness of spirit.

Matthew represents Jesus as denouncing the Scribes and Pharisees for their efforts to cleanse the outside of their cups and platters while within they were filthy. His admonition was: "Thou blind Pharisee; cleanse first that which is within the cup and the platter, that the outside of them may be clean also." Matt. xxiii: 26.

He also compared these people to sepulchres,—painted sepulchres, which indeed appear beautiful without, while within they are full of dead men's bones and



all uncleanness. The fact is, all purity and all impurity must begin within and work its way out. Bad actions are the fruit produced by those who are not strong enough in spirit to resist temptation. Such can be of little help to others. "Physician heal thyself," is a just injunction. Those who cannot do that, should retire within themselves and learn to use their own powers.

With this view of the subject we can see that Paul was right. We are every one of us "living epistles." Yes, and we are "known and read of all" who have this spiritual light. And we can "let our light shine;" our good works will make as distinct an impression on our lives as the drunkenness of the drunkard makes on his life.

When we get to understand these things, it will be impossible for us to lie to each other. As the picture tells the man who set for it; as the thermometer registers the weather; so our lives—our whole external, is the reflection of our real self. And in doctoring the body alone for bodily ailments you are generally out of your place as much as you would be in treating the thermometer for the coldness of the weather. As the thermometer registers the weather so your body registers your life. When your body is wrong look to the spirit—correct your habits.

Reader, these thoughts on the Spiritual Alps have almost written themselves. If they have seemed somewhat disjointed it is because they have been written under varying conditions. I acknowledge many of them are contradicted by my life. I have written from what I would be—not from what I am. Will you join me in an effort to live in these Alps? Heaven help us.