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OF
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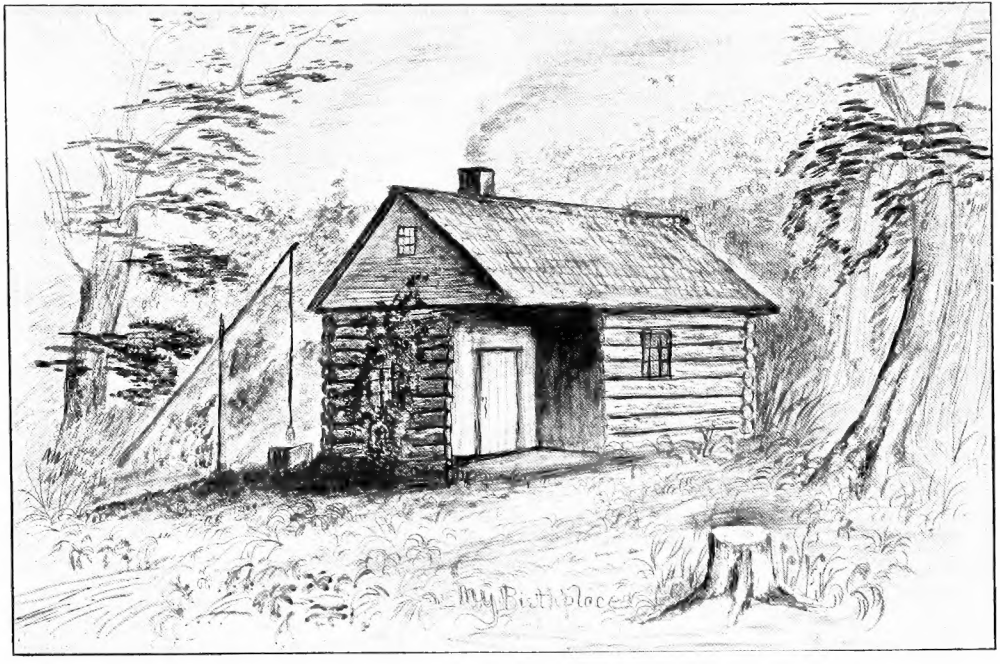
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Hudson Tuttle Emma Rood Tuttle



MY BIRTH PLACE AND HOME UNTIL TWELVE YEARS OF AGE.

ARCANA

OF

SPIRITUALISM

A MANUAL OF

Spiritual Science and Philosophy,

BY HUDSON TUTTLE.

J. R. FRANCIS, Chicago, Ill. HUDSON TUTTLE, Berlin Heights, O.
W. H. TERRY, Melbourne, Australia.
1904.

By the Same Author.

ARCANA OF NATURE.
PHILOSOPHY OF SPIRIT.
ORIGIN AND ANTIQUITY OF MAN.
CAREER OF THE GOD-IDEA IN HISTORY.
CAREER OF THE CHRIST-IDEA IN HISTORY.
RELIGION OF MAN, AND ETHICS OF SPIRITUALISM.
STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.
SECRETS OF THE CONVENT.
HERESY.
LIFE IN TWO SPHERES.
MEDIUMSHIP AND ITS LAWS.

PREFACE.

FRAGMENTS OF MY PSYCHIC EXPERIENCE.

It has been suggested that this volume would be better understood if I gave my spiritual experience and method of writing. In complying, I exclude everything outside my psychic sensitiveness.

That I was born in what was then a wilderness on the southern shores of Lake Erie (Ohio, U. S. A.), and for the early years of my life to the time I began to write for the superior intelligences had exceedingly limited social and educational advantages, may be of interest to the readers as showing how the communications transcended my own capabilities, and the education which came with its inspiration.

No one can write of the vicissitudes, emotions, or thoughts of a medium as well as the medium himself. By the essential conditions of mediumship, he is sensitive and easily disturbed by antagonism. What to others would be a jest, to him becomes agonizing, and he is often disturbed by causes unknown by their subtlety. The voice of censure is unbearably harsh; a word of praise lifts his soul with unspeakable delight; he is a bundle of nerves, tense, sensitive to a breath, responding to a touch. These conditions are not of his seeking, but are thrust upon him, and he cannot cast them off. Like all human capabilities, sensitiveness is susceptible of culture, of intensification, and of being lost by neglect or abuse; of yielding unspeakable delight or pain.

Hence, for the medium who has traversed this pathway to clearly present the conflicting impressions he experiences is difficult, but important data for the study of the phenomena may be thereby furnished.

At an age when the mind is usually absorbed in sports my thoughts turned to the great questions of theology and religion. This I refer to the fact that my parents were Unitarians in a community of Trinitarians. Their house was the headquarters for the itinerant preachers, both orthodox and heterodox, who, on circuits, carried their doctrines into the wilderness, and the atmosphere was burdened with dogmatic disputations, based on the literal text of the Bible, for the "higher criticism" was then unknown and doctrinal sermons, hot with the fires of hell, and terrible threatenings of God's wrath met the popular demand. The result was that at an early age I became sceptical of the entire Church scheme. The gloom of doubt was cast over my young life. Annihilation was appalling, yet I saw no escape. They who professed to know the secrets, not only of life but of death, were in direct conflict on vital issues, and their light darkened understanding. Outside of their domain there was no assurance.

Man physically dies like the animal. Death in both is accompanied by the same phenomena, and after death the chemistry of change resolves the substance of each to the same elements. Why should we suppose the one to be immortal and the other not? If immortality be doubted, all dependent dogmas share its fate. I was more infidel than Paine, for I doubted everything.

The beginning of my doubts may be dated to an accident which befell me, and my application of the prayer test. I had been brought up to pray every night before retiring, as a duty which must not be neglected. When I was near ten years old I was set to spreading hay after the mowers, and was given a steel fork, because I was not strong enough to use a wooden one. In those days such a fork was a treasure, and I was strictly charged to be careful of it. All went well, and I kept near the gleaming scythes. Then I fell behind, further and further. Suddenly a snake darted over the swarthe. Filled with that hereditary hatred which has been instilled for countless generations against the serpent, I struck at it with the fork. I gave it no harm, but one tine of the fork snapped short. I was overwhelmed with fear. My

father was stern and not inclined to "spare the rod," and I was hopeless. Then I thought of prayer. Father had repeatedly told me that prayer would bring the Almighty to our aid, and I had believed implicitly. I put the broken tine in place so nicely that I could not see where it was broken. Holding it there, that it might make the least possible trouble for God, I knelt down on the grass, and with the fervour of a fear-stricken wretch told God that I had been constantly praying to Him and being good, and now wanted His help in mending the broken fork. I had not the least doubt that the prayer would be answered. My dismay may be known when I removed my hand and the broken tine fell off! I never knelt in prayer or offered supplication or invocation again. The fabric of my faith crumbled into dust. It was the first and last time I ever applied for divine aid. It was the turning point of a life, when it ceased to be theological and became scientific in its methods of thought.

With my present knowledge, I can recognize at that early day the beginning of spirit influence. I often felt the exaltation of perception with corresponding depression, which I did not then understand, but now is clear to me.

Memory will ever retain the impressions of the first time I was conscious that my hand had written without control or consciousness of my mind. Wholly inexplicable, confusing and bewildering, I doubted my sanity, and was troubled with fear of the consequences. I was invited to attend a seance at the home of a retired Congregational minister. He had heard of the Rochester rappings, and called in a few friends to experiment. One bleak and blustering night in early March, I walked across the fields two miles or more to this seance, impelled by an irresistible impulse, yet ashamed of my interest in the subject. I was then in my sixteenth year.

At the circle were several acquaintances and some strangers, and I was ill at ease. After sitting for perhaps an hour I began to feel a calm restfulness, which I mistook for sleep, and strove against; my arm and hand began to move unwilled, greatly to my annoyance, as it attracted attention. A pencil was placed

in my hand, and paper on the table. After the awakening, this disturbance caused, had passed, I fell again into the semi-conscious state, and my hand began writing illegible scrawls at first, then here and there a word was readable, and soon whole sentences. Several names of spirits were written in full, and questions, testing identity, were correctly answered. At a late hour the seance adjourned, and I returned home in a half-conscious state, not sensing the manifestations through my hand.

The next day I realized that I had been in a state of which I had hitherto had no experience. A close analysis convinced me that I had been at least partially conscious of what my hand was writing. I was fearful that I had deceived, as well as been deceived. The members of the circle were convinced that the power was beyond myself, while I attempted to account for the manifestations by intensification of my mind, by which the thoughts of the circle were reflected. I was exceedingly miserable, and said I never would place myself again in a position to be imposed on, or of imposing on others.

It could not be spirits, for I did not believe in existence after death, yet I thrilled at the thought of the possibility of the continuity of life beyond the grave.

That evening, several of those present at the preceding seance, and many more who had heard the wondrous tale, called to satisfy their curiosity. At first I was firm in my decision not to sit again, but after long persuasion I yielded, and I may add that this yielding to the wishes of those desiring seances was a marked peculiarity, which I vainly struggled against. However firm my resolve, when strangers came and importuned, a higher and stronger influence was brought to bear on my will.

Simultaneously with my development in writing came that of rapping and tipping of the table. We always sat around a heavy walnut dining table, and it gave responses, answered questions, and spelled names of departed friends.

During the physical manifestations I was in semi-trance, intensely sensitive and impressible. The least word, a jarring question, even when the intention was

commendable, grated and rasped. Words convey an imperfect idea of this condition. It can only be compared with that physical state when a nerve is exposed.

In illustration, a gentleman called for a sitting, and for an hour we sat without the least sign. He then removed his hands, and the table tipped, spelling the name of his father. At this the gentleman seized the side of the table and began to rock it, saying: "See, I can move it as well as anyone!" The implication, ordinarily, would have passed with a smile, for I had no desire to convince anyone; but in the condition I then was, it was like a blow, and I awoke with hot words of anger. I was unable to explain to him how or why he had offended me, for I did not understand myself; and when I recovered my normal state I was overwhelmed with shame that I had forgotten myself.

It was a long time before I recovered my former serenity or dared allow myself to fall into the same unguarded sensitive condition. As soon as I felt its approach I would involuntarily start back. This may appear a trifling cause to produce such a result. An imperceptible mote in the eye causes unbearable pain; a grain of iron will deflect the magnetic needle.

In all instances the seances were free; my father and mother were strictly conscientious in their religious views. They had discarded the orthodox trinity for the heterodox unity, and had met the persecution of bigotry for the sake of what they regarded as the truth. They now received Spiritualism as a higher truth, and believed that as it was freely received it should be freely given. For years they had opposed a paid ministry, citing the disciples as examples.

In the two years or more, during which rarely an evening passed without our rooms being filled with anxious seekers, I did not receive a single penny of reward. I should have despised myself had I entertained a thought of degrading the high mission by receiving money as reward.

The same feeling has remained. That truth, in its expression of ideas, should be sold, like corn in the market, is most repulsive to me. It should be free, and he who has a truth, a thought, an idea, which can be of value to others, is duty bound to proclaim it. The

experiences of those two years must remain unwritten, as I kept no record.

After I had been for some time under this influence, I became dissatisfied with the meager results. I received communications for those who came, and they wept for joy at the words from those they had not heard from since the long years they had parted from them at the bitter grave. When I came out of the ecstatic state, the cold, grey world met me, and I was in the shadows of the Valley of Despond. At that time a light broke through the clouds. My mother, to whom this trial was unknown, clairvoyantly saw a spirit, who told her of his deep interest in her son, and that I must now choose of two paths, one leading over a level plain, thronged with travellers, the other over difficult mountain summits, accessible only by severe labor and self-sacrifice. "If he chooses the last I go with him; if the first, he passes to others," said this spirit.

When she told me this I recognized its application, and so perfectly did it accord with my state of mind that I believed that this kind spirit had interested himself in my welfare. If this be so, however rugged the path, however great the sacrifice I may be called to make, I will bear the burden of duty.

To the public circle I had been compelled to add one for myself. I retired to my room and wrote under the influence of one of those spirits who said they were specially near to me. It was a delight to me to sit by the hour and write the thoughts which came streaming through my mind. I was greatly surprised at their newness to me. When I doubted, my hand would be seized and write without my knowing a word that was written; yet I wrote usually by impression, and the thoughts which came were a source of constant instruction. The writers were my teachers. It was my only source of knowledge, for I had access to few books. I was in a farmhouse remote from town, and libraries were not accessible. I had attended school eleven months in all, six of which were at a district school, and five at a small academy.

My desire was to become cultured, and not a mere instrument in the hands of those who influenced me. Then they said to me that my desire indicated wis-

dom, and they would be my teachers, and as my part I must assist myself. And thus we entered into a compact, with promises on both sides, and I can say, after the long interval, that I have kept the compact to my utmost. They promised hard labor, physical and mental, trials, loss of friends, but with this an education. My gratitude has constantly increased at the renewed instances of their thoughtful care and wisdom.

The first article I ever published was on "Prayer," in the Spiritual Telegraph. I was delighted when it was accepted, for it was a needed encouragement.

At that time I often wrote and re-wrote several times before the influence would declare the result satisfactory.

I began writing a story founded on spirit-life. It was entitled "Scenes in the Spirit World." When it was completed there were no apparent means for its publication, but its authors said it would be issued in due time. Soon after, Datus Kelly, a retired business man, who had given his attention to the subject, called, and I read portions of the MS. to him. "You will publish the book?" he asked.

"The authors say it will be," I replied, "but I do not know how it is possible, for I have neither means nor influential friends."

"I will publish it myself," he replied.

It was accordingly issued, and had a large sale, and has been recently republished in England under the title of "Life in Two Spheres."

Finishing this, I began the "Arcana of Nature." I was then entering my eighteenth year. I had, as I supposed, completed it, when I received a message to destroy the MS., and also everything I had previously written, as too imperfect to be of any value. There was a surprising bulk, and reluctantly I gathered up my treasures and consigned them to the flames.

Then I began anew the "Arcana." I confess to a discouraged feeling when I thought, "Perhaps when finished it may not please, and beside, if acceptable, how will it be published?" Yet I was impelled, in season and out of season, to write, and at length, by mental and physical sacrifice, the book was completed.

"Is it correct?" I asked anxiously. "It will not be re-written, but revised." Then I asked, "When will it be published?" "Not until we weed out the imperfections which have come through you."

For two years the MS. lay on my table, and nearly every day some correction or addition would be made. Several times I was on the eve of making arrangements for publication, but to my disappointment they would fail, and I was almost hopeless. At last the time arrived, the authors signified their satisfaction, and soon after the offer for its publication came.

Thus it will be seen how the Spirit-intelligences controlled events, and from the beginning wrought for a well-defined end which, perhaps wisely, was from me concealed.

This book was soon after translated into German.

I began to feel the assurance of strength. The spiritual side of my double life had gained ascendancy, and there was no longer doubt and uncertainty. I wrote continually, articles for the spiritual and secular press, and, in rapid succession, the second volume of the "Arcana," "Philosophy of the Spirit and the Spirit World," "Origin and Antiquity of Man," "Career of the God Idea," "Career of the Christ Idea," "Career of Religious Ideas," "Ethics of Spiritualism," "Arcana of Spiritualism," and "Studies in the Outlying Fields of Psychic Science," "Mediumship—Its Laws, Cultivation, etc." "The Career of Religious Ideas" and "The Ethics of Spiritualism" have been recently republished in one volume under the title of "Religion of Man and Ethics of Science." In the meantime many tracts and stories were written by different spirit-authors. Among these may be mentioned "Helloise: Was It Religion or Love?" "The People Who Are Damned," "The Secrets of the Convent," "Heresy," and "What Is Spiritualism?" which has sold over fifty thousand copies. The contributions to the periodical press far exceed in number of pages all these books.

Mine has been the task of an amanuensis, writing that which has been given to me. I claim no honor, except honestly and faithfully attempting to perform my part of the task. The field of inquiry is as vast as space and time, and often there are no words to

describe the spiritual realities and relations which hitherto have not been unfolded to mortal understanding.

I have written in hours of pleasure and of pain, when life was a joy and when it was a weariness; but I have ever been cheered and sustained by the consciousness of the presence of the inspiring writers, and although apparently alone, have never been companionless.

INTRODUCTION.

What Is Spiritualism?

There are few who do not desire to believe and to know, that there is an existence beyond the grave, where the broken strands of this earthly life are united, and "the loved ones gone before" await our home-coming. Under the teaching of a remorseless materialistic science, reacting against the superstitious inculcations of the past, life after the death of the physical body has come to be regarded as "an iridescent dream;" yet there still remains in the hearts of mankind a hope, a desire for immortality, which is the voice of the Spirit, conscious of its high and eternal destiny.

Theological dogmatism, with its questionable methods, has disgusted those whose minds have been enlightened and broadened by scientific studies, and they demand evidence. To such, Spiritualism offers satisfactory demonstration, in place of the belief or faith which the creeds insist upon. Spiritualism comes to the scientist with a new science, while to the broken-hearted, mourning over the loss of loved ones, it comes with the blest assurance that beyond the grave is the grand reality of which this earthly life is but the shadow.

Spiritualism has no creed, for it cannot formulate a dogmatic system. It is the Science of Life, here and hereafter, and is founded on facts. It regards belief without evidence as valueless, and hence can fraternize with no church, sect, or clique, nor engage in proselytizing; and knowing that conviction can come only by demonstration, it furnishes the evidences and calmly awaits the result. It may harmonize with this or that church in some particulars; find

support in the sacred books of all ages and nations, yet it stands independent, receiving no authority from such incidental supports.

It is a distinct system, has its own methods of research, and is not obliged to harmonize its views with conclusions drawn from other sources.

As a science, Spiritualism is the knowledge of the psychical, or spiritual, nature of man; and as Spirit is the moving force of the universe, its study is that of Creation, and is not complete until the unknown becomes known. In a narrower sense, as applied to the communion between Spiritual beings and Man, it embraces the facts, laws and conditions of such intercourse. It unitizes the psychical phenomena of all ages and races of mankind, by proving that they are governed by the same underlying laws.

Modern Spiritualism is distinguished from that of the past by its acceptance of the doctrine of law: That the spiritual realm is governed by laws as fixed and determinable as those which rule physical matter. The spiritual manifestations of the past were regarded as fortuitous, or dependent on the wishes of irresponsible agents, and varied in degree of presentation from the inspiration of the Universal Divine Spirit (or God) to the lowest forms of witchcraft, divination and voodoism. Modern Spiritualism unitizes all these varied and often conflicting manifestations by reference to common and fundamental principles and laws, thereby eliminating miracle, and furnishing data by which right judgment may be formed. From a vast number of observations made by competent and impartial investigators, which may be verified, it accepts the statement as fully demonstrated that the intelligences who control mediums are departed friends, as they claim; spirits who once lived on earth, and who return because held by the strength of their love or desires.

The Methods of Communication vary, the physical manifestations being quite distinct from the psychical. In order to have such manifestations, a medium, or sensitive, has always been held necessary. In preceding ages the seer, priest, prophet, and magi stood between the spirit-world and man, and religious systems were based upon their utterances, or thereby

supported. There is no evidence that the greatest of these surpassed the modern medium, but there is abundance to prove that the present phase, by its clear and comprehensive grasp of the whole, exceeds the past as much as Chemistry does Alchemy, or Astronomy, Astrology. A better understanding of these laws and conditions has yielded and will continue to yield a higher, better, and more trustworthy order of sensitives.

Mediumship is capable of culture along known lines; is not a gift from a foreign source, but a faculty common to all; varying in degree and methods of expression with each individual.

Spirit Communication.—If death makes no change except of condition, the individuality being perfectly preserved, communications must be like their source, and the psychological influence exerted upon mediums be good or bad according to the moral and intellectual status of the controlling spirit. But the law of affinity strictly holds, and a bad spirit can no more force a sensitive into wrong-doing than can a human companion. On the other hand, good spirits possess the talismanic qualities, charity, pity, love, which enable them to enter the sphere of the lowest and aid them to rise to higher conditions.

During the comparatively brief period that systematic communication with the spirit-world has been made possible, millions of people have been convinced that they have received messages from their departed friends, and although no creedal expression has ever been generally promulgated, the "consensus of the competent" has formulated a belief held in common, based on and demonstrated by the facts observed, and the communications received from spirits. The following statement of principles may be said to be endorsed by a majority so large among advanced Spiritualists, as to be practically unanimous.

Origin of Spiritual Beings.—Accepting the doctrine of evolution, the long line of advancement from the lowest and earliest form of living beings, to Man, has a purpose and a meaning, which is, through him to evolve a spiritual being, capable of retaining individuality after the death of the physical body. The origin and development of the spiritual body is cor-

related and contemporary with that of the physical body.

Death is the separation of the spirit—the ego and its spiritual form—from the physical body, and does not in the least affect the attainments, feelings, emotions, or faculties. The next life is a continuation of this, death making no more change in the individual than does walking from one room to another or casting off a worn garment.

The Spirit holds the same relations to the Spirit-world that Man does to the Material. It has a body formed of ethereal substance, and a mind identical with that which it possessed on earth, except as changed by the process of mental growth.

There is no arbitrary decree, final judgment day, or atonement for wrong, or forgiveness, except through the reformation of the wrong-doer, by suffering and spiritual culture; a growth, not a transformation.

Man is a spirit, flesh-clad, and as such walks the courts of Heaven, and stands in the presence of the Universal Spirit, in earth life, as much as he will after death. Hence the knowledge, attainments, and experience of that earth-life form his character for the future existence. As a spirit, the powers of spirit are his, incipient, but when he acquires the knowledge, capable of wonderful achievements.

A Future State of Award.—The spirit, in the physical body, or freed therefrom, must achieve its own salvation.

The doctrine of spirit evolution carries with it the following destructive and constructive propositions: (1) Man has not fallen from a state of perfection; has not been, and cannot be, "lost from God." (2) The mediators between God and man are those mortal spirits or angels who bring knowlege. They are saviors one and all, equally essential in his reception of truth, and aspiration for the highest ideal excellence. (3) Evil is the imperfection of a lower state or condition conflicting with a higher, and as such will be outgrown. (4) Mortal life is not probationary; immortality is not bestowed on account of belief, but is the natural heritage of humanity.

Brotherhood and Divinity of Man.—The individual-

ized spirit is the reality and highest type of creative energy. It is divine, is endowed with infinite capabilities, and thereby all mankind are united in brotherhood with a common destiny.

The Object of Spiritualism.—The complete cultivation and development of man, physically, intellectually, morally, spiritually. The birthright of every human being is happiness, which will be gained by a perfect comprehension of the laws and conditions of physical and spiritual existence.

The Incentives of Spiritualism.—By presenting the most exalted motives it encourages the loftiest aspirations, prompts to highest endeavor, and inculcates self-reliance. It frees man from the bondage of authority of book or creed. Its only authority is Truth; its interpreter Reason.

Results of an Intelligent Acceptance of Spiritualism.—Nobility, purity, and magnanimity of life; all-embracing charity and philanthropy; constant and earnest endeavor to actualize an ideal perfect life in this world as the best preparation for the next; living to live, not living to die; and for the Religion of Pain, which has held mankind in thrall, the substitution of the Religion of Joy.

THE BALM IN GILEAD.

We all come at last to the shore of the sea of death, brooded over by darkness, without a star in the sky, or a beacon gleaming through the fog thickly settling down on the black waves. We have bowed with agonized hearts when they whom we loved best have passed into the cloud-shadows. We have watched by their couch of pain during the terrible struggle, and with trembling hand wiped away the dew of mortal agony. We have watched the coming change, the pallor, the fleeting breath, and vainly sought to catch a whisper from lips of clay. Then all the world grew dark, and it seemed a sin for the sun to shine in the heavens, for the birds to sing, or anyone to have joy in his heart.

Suffering heart by this dreary sea, is there no hope? Is there no light beyond the shadows? When night gathers on this life, will not the sun rise on the morrow? Cannot science, philosophy, or religion solve this question and remove all doubt? Is there no balm

in Gilead?—no staff, strong and true, on which to lean?

Invoke Philosophy, with her robes of snow, pretending to a knowledge of the world and infinite destiny. She will tell you of the cycle of being, the succession of generations, that life and death complement each other, and that all we can hope for is unceasing change as the abiding law, and he who grasps to hold will find but shadows in his hands.

"I speculate," says Philosophy, "and others may speculate. There have been speculations for these many thousand years, and this is the conclusion reached: 'Nothing is known except that nothing can be known. If the sea before you is darkness, why complain. Is not the past equally dark? Of the present, even, what does anyone know?' "

Ask Natural Science, claiming to resolve the earth into its elements, weigh the stars of heaven, and calculate the pulsations of thought in the living brain. It replies with a sneer: "What is there beyond? Transformation, nothing more. What do you expect? Continued existence? Know, then, these clouds rest over oblivion—utter negation of being. Intelligence is of the body, and with it perishes. Life arises from co-ordination of conditions, and when they cease it no longer exists. Do you hear the music of the instrument after it has been reduced to ashes? No more should you expect intelligence after the brain which produces it is dead."

Ask Religion to Give Her Consolation.—If so, why do those most faithful, most zealous, mourn beside the grave uncomforted? They may bow beneath the rod of affliction and believe their loss is for the best, for some secret purpose of divine providence, but do they see more clearly through their blinding tears? Is there one, however filled with religious fervor, who would not gladly welcome assurance of the future life by the coming of an angel from the glory of heaven? Religion has not staid the tide of doubt and her recommendation of faith is received by science with a sneer.

Most terrible if this be true! If hearts are strung to the tenderest touch of feeling, and respond to the gentle influence of love, only to feel the rude and

withering hand of pain, what a mockery is life; what a sham this fair and beautiful earth!

Is this all? Is there no hope? Must the aspiring spirit go down with the beast of the field into silent dust? Between the human mind with infinite aspirations and the instinct of the brute, is there no distinction? Does the same fate await man and the worm beneath his feet?

Suffering soul, there is hope. There is a guide out of the wilderness of doubt into the clear sunshine of immortal light. It leads to the highlands overlooking the murky fogs, and we can see far out into the infinite beyond. That guide is Spiritualism. By this name is meant vastly more than the phenomena which result from spirit action. Spiritualism is a system of thought which goes down to the foundation of creation, and ascends to the sphere of highest intelligence. It is a system commensurate with the universe, from the attraction of atoms to the formation of thought; from the birth of worlds to the ascension of an angel.

This Spiritualism is the foundation of all religious systems. It runs through all as a golden thread, woven into diverse patterns, always bright, beautiful, indestructible, however dark the background against which it is revealed. It forms the essence of all poetry, and supplies the pivotal facts of history. It is the essential doctrine of all sacred books, without which they have no significance. The various Christian churches repose on the demonstration, through Jesus, of immortality, and the Bible, from Genesis to Revelation, records the communion of spirits with mankind.

WHAT IS THE SPIRITUAL THEORY?

That beneath all the fleeting phenomena of the world is the realm of pure spiritual energy, out of which all existence flows. If the body of man may be likened to a fragment broken from the world of matter, so his spirit is a fragment broken from the realm of spiritual force, and enabled to sustain its individual identity. It is not from "matter and its attributes," but from this infinite spiritual energy, that creation flows as an outward expression of in-

ward conception. In support of this doctrine, the writer known as St. Paul said: "There are also celestial bodies and bodies terrestial. * * * It is sown a natural body, and is raised a spiritual body. * * * Now this I say, brethren, flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. For this corruption must put on incorruption, and this mortal immortality!" When this is done, he says there "Will be brought to pass the saying which is written, Death is swallowed up in victory." In these undying phrases Paul enunciated the spiritual philosophy, and thereby unlocked the secrets of the grave.

The terrestrial body cannot inherit eternal life, which is the inheritance of the celestial. Death is the severance of the cord which unites the spiritual and physical. The physical returns to mother earth, the celestial passes to a higher life, a continuance of this. Hence death works no change, except in condition. The individual is no more affected than by a night's sleep, from which he awakens refreshed and invigorated for the new day's experiences. Immortality is our birthright.

A materialist said: "We are travelling between two bleak and barren promontories, the Past and the unknown Future." In the new light the highlands of the Past are crowned with blessed memories, and the Future, instead of a bleak and barren headland, towards which we drift in tears, rises above the shadows of this life, and on its purple slopes we behold our fathers, our mothers, wives, husbands, children, friends, who left us in the night of years, all there with garments of light, extending their arms to welcome us!

Spiritualism presses to the quivering lips of grief this cup of precious nectar, distilled by the angels in heaven.

The great and ever-enduring lesson taught by this view of life, here and hereafter, is that the present is the shadow of future realities. We are spirits to-day and shall be the same to-morrow, after this body has fallen from us. We have already begun the infinite journey, and are not to await the coming of death before we can start. When that change comes, the dross

of this life falls from us; its vain ambitions, puerile objects, estates, bonds, and title deeds fall to ashes. The spirit will then stand alone, holding fast only to those actions which had relation to its immortal life. Never was wiser command given than to "Lay up your treasures above."

Although Philosophy, Science, and Religion have failed to give us adequate response, here we find satisfaction. The dead speak, and assure us of their identity; that they live beyond the thin veil which conceals them from mortal eyes, and love us yet. Life has no joy like this! Its pains and burdens are light now that we know that they bear us to the goal, where face to face, we shall meet our beloved in the land where partings are unknown. "Over-estimate!" Can he who wanders in a darksome cave over-estimate the sunshine which bathes the world with glory? Surely we fail to appreciate the length and breadth and height of this great Cause, which, like the fabled ash, penetrating through the physical world, strikes its roots into the nether realm, and lifts its branches above into the heavens!

Is it a religion?

If religion be devotion to the true and right, for love of the true and right alone, regardless of consequences, the fear of doing wrong, and not fear of God —then it is a religion.

It is a religion, a philosophy, a science blended, forming a system vital with growth and commensurate with the needs of humanity. How broad this field! How expansive to all that is noble and divine! Above the jangling war of beliefs, of dogmas, of narrow and one-sided views of man and God, the true Spiritualist stands overlooking the wide-spreading sea, with horizon lifting to reveal new glories of remote and unexplored continents. No one who has gained these hieghts ever receded or sighed for the old-time bondage.

We are immortal spirits now. We are walking the corridors of heaven, fashioning the character of our spirits. Whatever we do that has an eternal relation, is a treasure laid up above; all else is fleeting shadow, passing with the day.

They who thought the evidence of conscious exist-

ence beyond the grave all that their hearts most craved, find that they have entered a sphere of new and ever-extending activities. Thus, Spiritualism is the religion of life, and deals directly with the cares and responsibilities of mankind.

Nor by supinely waiting will the full benefits of Spiritualism be realized. Be active is the command. The world is only redeemed by sacrifice and travail. The past has dreamed of a future Eden. We are rapidly nearing the Fortunate Isle beyond the waves of the Western Ocean seen by our ancestors. Oblivion will devour the dross and leave the shining truth. Creeds, dogmas, superstitions, shall pass with their day, and the mockery of legislation which attempts to force men to be moral. Eden, the age of thought, of perfect manhood, is coming. The angels proclaim it. Again they breathe "Peace on earth, good-will to men." Their voices have vibrated in the hearts of the true all these centuries, to break forth in the full glory of the glad anthem which shall usher in the day of man's emancipation from slavery to the errors of the past.

THE NAME.

It has been reserved for the present time to show the absurdity of the poet's saying, that a rose by another name would smell as sweet, and maintain that its fragrance would be enhanced by a newly-coined name. Spiritualism has won its way to the hearts of millions. It presents in the most beautiful form the philosophy and science of life, and a religion deep as the foundation of things, and as lofty as the reach of Infinite Intelligence. It stands as the antagonist of Materialism, presenting the only consistent explanation of the phantasmagoria of Creation; for there can only be two methods of solving the world problems, the Spiritual and Material. The first regards phenomena as the expression to the senses of spiritual forces which permeate and underlie the physical world. These forces, in their expression, manifest apparent intelligence, and pursue fixed channels, known as laws, to certain results. There is a plan, an aim, and purpose, which find response in our own intelligence, as an infinite expression of our limited fac-

ulties. This is a fundamental idea of the Spiritual Philosophy. Man, as the perfect fruitage of the tree of life, epitomises in his spirit the forces of Nature. His spiritual existence begins at birth, for mortal life is its first state, and continues on into the aeons of Eternity. The Science of Spiritualism is the knowledge of spiritual laws and forces, in their grandest generalizations, as special forms, as limited by individualization in man. It comprises all the relationships individuals sustain in mortal life, and the broader intercourse of the immortal spheres.

But Spiritualism has not always been presented to the world in this glorious form. It has been made synonymous with ignorance or designing folly, with the frauds of mountebanks and jugglers. This great Cause has flowed on like a mighty river at time of flood, broad and profoundly deep, with current oceanward, irresistible, but unperceived by those on shore, because its surface has been covered with driftwood, wreckage, the froth and spume of agitation. They who have stood by and fathomed the uprising of the waters have been possessed by abiding faith that when the drift of decayed trunks and broken branches and the wash and garbage of the shores should be carried away, the stream would flow strong and clear as truth itself.

Now that the cause has become strong, the attempt is made to seize it with rapacious hands by many cliques, and label it by various names to suit their fancies. In each and every instance, instead of the broad field covered by the term Spiritualism, titles are proposed covering only narrow portions, fragments broken off and exploited as the whole.

Theosophy, Occultism, Christian Science, Faith Cure and Metaphysics are some of the terms presented. The first has allied itself with Indian jugglery, and is too utterly profound for comprehension. It differs from Spiritualism in the essential feature, that while the latter places no limitation to spirits, the former professes to teach its votaries how they may control spirits and compel them to perform tasks as messengers, thus introducing the wild dreams of the Arabian Nights as realities of science. Yet it may be observed that every instance wherein "elemen-

taries'' have been introduced, deception has been proven. Spirit intelligences may be influenced by their mortal friends, and assist, through the motives of love and affection as they would do were they yet in earthly life, but they are not bond-slaves to incantation and burning incense, or the lingo of self-appointed priests.

Occultism, has unfortunately, become a favorite word to characterize the phenomena of Spiritualism. ''Occult'' means secret, unknown, hidden from the eye of the understanding, but its popular significance is derived from its use in connection with necromancy and alchemy, which flourished in the ignorance of the past, and were known as the ''occult sciences.'' When employed as equivalent to Spiritualism, bearing the taint of its past meaning, it degrades and libels the cause.

Christian science has made for itself a wide hearing. The effeminates, whose ailment is want of will, are benefited by being impressed that disease is a delusion, and that they are well and strong if they only think themselves so; yet it must not be forgotten that this is the teaching of Spiritualism, only carried to unwarrantable length. While in the mortal body the spirit is under physical limitations, and although dominant, and the will often superior, yet as long as the two are connected, the conditions of the physical world must act on the spirit. Thus, while ''faith cure,'' ''Christian science,'' mental science,'' etc., are valuable in reinforcing the will, and helpful in nervous ills, they are of little value in diseases resulting from organic changes, as poisoning and bacteria. ''Christian science'' essays a wider field than healing disease, but it may be said of it that as far as it is true it follows Spiritualism, and when it departs from the teachings of the latter it becomes vague, visionary and unsupported.

Of ''metaphysics,'' in the new and unwarrantable meaning given to that term, all that is of value is taken from Spiritualism, and that which it has added is not true.

We sailed out of port on the grandest ship that ever floated on the ocean of time. None had finer lines, or

were stauncher against adverse winds or tides. Her keel was laid by the hands of angels, and every plank riveted under their guidance. She was manned by self-sacrificing bravery and the most noble thinkers of the world. As we sailed, we saw from her decks many false lights flaming on headlands to the right and left, and heard the breakers on many an unseen reef of the uncharted seas. The mighty prow was turned to the infinite expanse, the eternity of eternities, and the waves laughed as they clapped their hands gleefully around or languished in the long-extending path swift left behind.

Now we meet other ships, slow sailing, or derelicts, abandoned by their crews to decay on the waves. There are the huge, weather-stained hulks of dogmas, water-logged and ready to disappear in the bottom of the sea; and around us sport monstrous shapes of creeds and cruel beliefs, which once sent the blood from the blanched face of bravery; made the hero a craven, crowned the idiot a saint, and apotheosised the demented enthusiast.

Grandly we are sailing, the canvas swelling to the gales of truth, spiritual intelligences at the wheel, and headed straight out into the mists of the horizon which extends between two worlds. We have gathered in, from sinking crafts and mouldering hulls, many a perishing soul, and the decks are crowded by a motley crew. We meet with lofty ships, battered and gnawed by the waves of the centuries they have sailed. Their tattered ensigns bear the names of churches. There is the double-deck frigate of the Catholics, the gaily-trimmed wherry of the Episcopalians; the well-armed brig of the Presbyterians; the dark-sided, lumbering schooner of the Baptists; the broad-decked lighter of the Methodists; the trim clipper of the Unitarians; and steam yacht of the Agnostics.

"Ship ahoy!" comes over the waters from a score of decks. "What flag do you float?"

Then we look aloft and see the tall mast without an ensign!

"What flag shall we unfurl?" is the eager cry.

"What flag?"

Then out of the steerage and hold swarm Occultists,

Christian Scientists, Psychists, and Theosophists, who have taken passage as stowaways.

"Run up a banner with Christian Science written thereon," cries one.

"No, with Occultism!" cries another, and the Theosophist wants "Theosophy" on a streamer reaching to infinitude. "I beseech you, do not disgrace us, but blazon 'Psychic Science' on the flag," cries another.

Then we reply: "You do not sail this ship. Our officers did not know you were on board. You smuggled yourselves in, and have been brought thus far without giving us the shadow of assistance. If we were to display all your devices they would not signify our aim and purpose. Our ship is sailing for the metropolis of the future world, and will not cast anchor or furl its sails until that haven is reached." We run to the topmost peak a snowy flag, whereon is emblazoned "Spiritualism."

Spiritualism, the philosophy and science of life, here and hereafter; the sum of all truth and incentive to righteousness. We will nail it there, that no hand desecrate it. There it will remain when all the fads and ologies have passed and been forgotten. They are for time, but Spiritualism is without limit of duration.

HER GRAVE.

Oh, I can bear to think of it when summer's warmth is glowing
In melting clouds, and shining dews, and tender floods of grief;
When the violets are living, and the fragrant clover blowing,
And not a tree is there alive but is in perfect leaf.

I know that, though I sit and weep as mournful as a shadow,
The hand of Grief upon my heart, her anguish in my eye,
The robins are rejoicing and the larks sing in the meadow,
And the air is full of music in the churchyard where you lie.

I half forget that you are dead, our pretty, blue-eyed darling,
With an oleander blossom resting on each rounded cheek;
And your red mouth sweet and mobile, and your voice a singing starling,
And your soul a very angel, looking through your eyes so meek.

I can think of it in summer, but this winter night 'tis snowing,
And all the life of nature like your young blood is congealed;
How wearily, how drearily the moaning winds are blowing!
Your grave is just a snowdrift heaped upon a barren field.

EMMA ROOD TUTTLE.

DELUSION: WHO SHALL DECLARE IT?

Well, maybe it is delusion
That the soul lives after death;
But, if so, it is far the dearest
Which the tongue of mortal saith.
And, since so much of life's pleasure
Is wrought of unreal things,
I shall always hold to the riches
Which the "dear delusion" brings.

Delusions of earth are mocking
Wherever we mortals go,
And finding so much unreal
Has cost me a deal of woe.
But the dream of life immortal
Will never bring me pain;
For, when it is proven error,
I shall count not loss nor gain.

I shall never live to know it,
If my darlings are only dust;
And all which the weakest and wisest
Can do is to hope and trust.
I may reason and doubt, but ever
They may seem to speak from the sky;
Then it seems but a cold delusion
To dream that a soul can die?

You may show me the dust and ashes,
You may give me a wreath of rue,
You may dream you have truth and wisdom,
And I am less brave than you;
But still I shall never yield it
For a thing you say or do;
You cannot make it an error,
And I cannot make it true.

We all must wait and wonder
What the change of death will bring;
Your sketches are skulls and cross-bones,
Which I to the winds would fling,
And picture immortal faces
Brow-girt with asphodels,
And hands which are reaching earthward
Bunches of immortelles.

But neither your wise conclusions,
Nor mine with their rainbow wings,
Can alter one jot or tittle
The eternal law of things!
Yet, ah! in the world that this is
It were all too sad to stay,
If we could not have our fancies
Of "The Ever-so-far-away."

—Emma Rood Tuttle.

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THE ARCANA OF SPIRITUALISM.

CHAPTER I.

EVIDENCES OF SPIRITUALISM.

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IF A MAN DIE SHALL HE LIVE AGAIN?

Confucius says: "How vast is the power of spirit! An ocean of invisible intelligences surrounds us everywhere. If you look for them you cannot see them. If you listen you cannot hear them. Identified with the substance of all things, they cannot be separated from it. They are everywhere, above us, on our right, and on our left. Their coming cannot be calculated. How important we do not neglect them."

In the investigation of this mysterious subject it is essential, as in all other investigations after truth, that the vision be directed through a clear glass, and that the conclusion reached be accepted without prejudice.

No question appeals more strongly to human consciousness than that which has been asked since love first felt the chilling shadow of the grave: "If a man die shall he live again?" On its affirmation depend our hopes and aspirations: its negation makes of creation a sham, into which man is thrust for no purpose, except to pass his brief hour of existence, fraught with pain and disappointment, to be blotted out at life's swift closing evening by eternal night. This negation, with the logic of science as at present understood, leads to Atheism. This has been foreseen by theologians who have sought to arrest its progress, but the shafts they have aimed at scepticism have rebounded against themselves.

The responsibility rests on every new truth to vindicate itself by positive evidence, and show the errors of the beliefs it supplants. Cicero gave more attention to the arguments brought against him than to those he presented in favor, and it is essential to show the old false before establishing the new.

INVESTIGATION OF SPIRITUAL PHENOMENA.

In no department of research does the investigator meet with greater difficulties than in that of psychic manifestations. The field is almost unknown, with scarcely a trail to guide the explorer; and the essential conditions on which success depends cannot be predicated with certainty. It has been approached by two classes, actuated by opposite motives—one prejudiced against everything claiming spirituality, with the case prejudged, and arrogantly blind to the facts that appear; the other too easily satisfied, with the partiality of credulity for the bizarre and incomprehensible. Then there is a middle class of students who discriminate, rejecting the false and accepting the true, and by so doing are distrusted by both extremes; the first regarding them as untrustworthy; the latter as suspicious allies, liable to desert the cause at any moment. As Confucius taught, the truth resides in the "golden mean," calm judgment and impartial reason having eliminated the conflicting sources of error. The insatiate demand for objective manifestations has had a disastrous influence. It has gone on increasing its requirements until the most

remarkable, if not impossible, have been called for, and the demand has been answered; for never was credulity so great but fraud could minister to its wants. Those who disclaimed Materialism as gross and unworthy, reduced Spiritualism itself to the crudest Materialism, and were satisfied with nothing short of weighing their so-called spirit friends on platform scales, and receiving yards of lace, which is of earthly looms, though believed to be from the deft fingers of spirits.

Spirit phenomena must be essentially spiritual, and only slightly touch the physical horizon. It was a blunder, fraught with disaster to the Cause, when the purely spiritual phases were set aside for grosser forms of manifestation; the end reached being invariably the same.

The sensitive, or medium, commences with an honest purpose. The manifestations are slight, occur at irregular times, and when least called for. If content to cultivate this sensitiveness, and receive what is given, all is well. It may grow more and more, and have seasons of wonderful activity; but the possessor usually becomes a public vendor of his or her gift. The eager public call at certain hours, and pay a fixed price. Every inducement is made to increase the manifestations, and render them more remarkable. These cannot be predicated, and the chances are always against their recurrence. The gift of sensitiveness does not answer the demand; but in another direction it becomes a pit into which its possessor falls. The intense desire of those awaiting response acts hypnotically on the medium. If he is sensitive to the thoughts of spirits, he is equally so to the thoughts and wishes of mortals. Impelled by the latter influence and the selfish desire to win money, the manifestations are simulated, and this with more and more daring until at last the deception is too transparent to deceive the most credulous, and has wrought its own cure.

Immortality and Science.—Science is an interpreter of the senses. The phenomena attending the death of man and of animals are apparently the same. The processes of decay destroy their bodies, resolving them into identical elements. In vain is appeal made

to the senses for knowledge of existence beyond the grave. Their voice is "Dust to dust;" a resurrection of new organic life out of the dead atoms. Man's physical body is composed of perishable compounds, and, of necessity, must perish. Dissolution is the terrible, but unavoidable, end of living beings. Composed as they are of elements antagonistic, gross, and conflicting, the result of their reaction, called life, cannot be preserved. A living being represents a balance of the forces of decay and renovation. In the maturing organism, the latter predominate; in age, the former constantly increase in power until they gain the victory in death Such is the history of all organic forms. Out of the imperfect material afforded by the physical world, immortal beings cannot be produced.

Conditions of Immortality,—An immortal being presupposes the perfect harmony of its constituent elements. The forces of decay and renovation must not only balance, they must so remain forever. Immortality is this harmony eternally preserved; and, if attainable with physical elements, an immortal lion or panther, oak or pine, would be as possible as an immortal man.

Impossible with Physical Elements,—But such conditions cannot obtain. Organic forms revolve in designated orbits, fulfil appointed missions, and pass back to elementary atoms. The grass and herbs of the fields; the trees of centuries' growth; the deer browsing the branches; the lion devouring the deer; all the multitudinous forms of animated nature, with man boasting of his superiority, grow old, and die. Identically do they all decay. Their dissolving elements are absorbed by the earth, washed by the rains, wafted away by the winds. All are resolved, and mingle. The farthest oasis in the desert is refreshed by the gifts brought by the winds and rain; the palm is taller, the grass greener. Life rejoices in the harvest of the old. So is it always; life preys on death; and in a perpetual cycle of change from death to life, the world is filled with beings, and a fleeting happiness secured to each.

Does the Mind Perish?—Physically man is an animal; mentally—"Ah! What?" asks the sceptic.

"What is memory but an interrupted succession of automatic actions? And God-like reason regarded as placing an impassable barrier between man and animals—what is it but the comparison of perceptions? What is mind, as a whole, but the result of chemical changes in the nerve centers as heat is in the grate, or electricity in the battery? "Does not the brain secrete thought as the liver secrētes bile?"

Man has the wants of the animal; and after these are supplied he feels the breath of new and vastly higher faculties, dimly recognizable by his aspirations. Indefinable, inexpressible desires and longings seize him. He feels that he is akin to that which is supreme. He thinks blindly that this afflatus is the breath of Deity, and, shadowing his ideal, he personifies it as God, and endows it with infinite attributes. What is this shadow which man, the animal, worships as God? Is it not his own immortal being? As in a mirror he sees his own divine qualities reflected, and thus it is not true that men assimilate to their Gods; rather their gods are personified representatives of themselves.

If Man Is Not Immortal, How Can He Understand Immortality?—An ox can no more understand mathematics than immortality, because he has not the elements of either in his organization. He does not count the blades of grass on which he feeds, nor estimate their form or size. He appreciates them only as far as they appease his hunger. In man, size, form, number are suggested, because he has the mathematical faculties. If he were mortal, it would be as impossible for him to comprehend immortality as for the ox to understand mathematics.

Opposition of Science,—Material Science, as understood, is opposed to Spiritualism. Some of the leading scientists, such as Hare, Wallace, Crookes, Varley, De Morgan, Barrett, and Lodge, have, after patient investigation, become advocates, but the fashion has been to ignore the phenomena, which are positive and amenable to law, and made no supernatural claim for their cause. Physical science is external, and prejudiced on the material side. Spiritualism supplies the deficiency by seeking the soul of things.

Is It Legerdemain?—Such is the first question asked

by the investigator. It is impossible for a human being to move physical matter without contact, and the moving of ponderable substances without such contact settles the explanations by legerdemain, self-delusion, and collusion. A rap, or the playing of a musical instrument at a distance from the medium, is conclusive on this point. The movement of a table, while the hands of the circle rest on its surface, of itself is not satisfactory; but it becomes so by the intelligence of its answers. If it answers in such a manner as to identify the controlling force with the departed whom it purports to be, imparting facts unknown to the medium or circle, the cause, whatever it may be, is removed outside of the circle.

The facts which prove that matter has been moved without contact, that musical instruments have been played, and intelligence manifested superior to that of the medium, are so common, that, for the present we take them for granted. Volumes might readily be filled with them; but scepticism, to be thoroughly convinced, must witness for itself, as belief cannot grow out of the statement of what others have seen.

Are the Senses Reliable?—If the medium does not deceive, perhaps the members of the circle are self-deceived; perhaps their senses are unreliable. Nowhere else are they so deceptive as in the border-land lying between the known physical realm and what has been called the supernatural. It has become fashionable to ridicule everything of a spiritual character as miraculous, and hence unworthy of credence. Because the senses are sometimes deceived, their evidence is entirely discarded unless susceptible of proof. This is by no means justifiable. All knowledge is referable to them; and we, in the end, are compelled to accept their testimony.

The senses often become deranged. The ear hears, the eye sees, when there is nothing external to produce sight or sound, the cause residing in organic changes in the nerves or brain. The deaf hear roaring or whistling sounds, as of the wind, or falling water, or rush of steam; the abnormal action of the auditory nerves simulating the effects of sounds naturally produced. This does not prove that there is no reliability in hearing. Two deaf persons listening for

the same sound would not receive it alike. Hissing to one would be roaring to the other, proving that neither heard an external sound. The normal ear would hear no sound, and its evidence would be receivable. The records of insanity furnish innumerable instances of the deception of the senses, which have been employed to account for spiritual phenomena. If the senses are not to be trusted, if the normal cannot be distinguished from the abnormal, it should be known, and distrust awakened.

The savants, who annually publish "expositions" of Spiritualism, talk as if the world was a world of hallucinations,—an unreliable, phantom existence. It is true all are liable to hallucinations; yet such liability does not necessarily indicate insanity. Disease often produces hallucinations; as in delirium tremens, fevers, and fasting.

Spiritual Phenomena, Hallucinations or Illusions?—Hallucination is a false perception which has no objective reality; existing only in the mind. An illusion is the false perception of a real object. A proper understanding of the series of facts co-ordinated into these two classes would show the puerility of referring spiritual manifestations to either. If a score of persons subject to illusions were in company, no two would be hallucinated alike. If one said the table moved, there would not be another to corroborate him. If two should claim to see the table move, it would be considered by expert physicians as a demonstration that they were not hallucinated, and saw with normal sight.

At circles all the members see, feel, and hear alike. How, then, can it be called illusion or hallucination? If it were even probable that the members of one or more circles were hallucinated, that thousands should be so is not only improbable but impossible.

Learned men have unqualifiedly endorsed the phenomena called spiritual, and bravely announced their belief. It is not a single case of insanity, but of millions, all infatuated alike, if they are infatuated; and, as the quoted facts show, rarely, if ever, are two individuals contemporaneously hallucinated alike,—the chances of their being so become infinitely improbable.

A list of the names of those who have embraced Spiritualism would include the leading men of the nations—statesmen who wield the most power, scientists, and almost all the advanced and radical thinkers. If the senses are valueless in informing as to a table's moving, how can they be trusted as to its not moving? If twenty persons think they see it move when it is stationary, who is to judge whether it be stationary or not? Then we float into a sea of unreality, and science itself has no basis. If the senses of sight, hearing, touch, are unreliable, presenting what is false, then there is no certainty anywhere. This once favorite theory is now thrown aside by more enlightened opponents, but is still urged by those who have not taken the trouble to acquaint themselves with the phenomena.

Evil Spirits, or the Devil?—A standing argument that all communications are from evil spirits, and as such denounced by the Bible, is drawn from the story of the "Witch of Endor." Because Saul consulted her, it is said that God condemned him to death. A careful reading will convince an unprejudiced mind that this conclusion is erroneous. God, through the Prophet Samuel, commanded Saul to smite the Amalekites and destroy all the people and their flocks and their kind Agag. Saul smote the people, but brought off the flocks and the king. Because of this disobedience, Samuel struck down Agag with a sword and in rage pronounced the doom of Saul. Twenty years after, when Saul was hedged around with enemies and the Lord would give him no response, he sought the "woman of Endor," of the class he had remorselessly persecuted in disguise. The woman, or Priestess, at once penetrated his disguise, and when he assured her and she became calm, the Spirit of Samuel came and repeated the fateful sentence he had pronounced a score of years before. Who more fitting for such a mission than the spirit of the great prophet? The narrative is in perfect accord with the teachings of the spiritual philosophy.

There is not at present a court in the civilized world that would listen to a charge of witchcraft, for no intelligent person believes that a witch ever existed. The "Woman of Endor" could not have been a witch in

the modern meaning of that word, one in league with the devil. Her impressibility, which at once penetrated the disguise of Saul, her sympathy for him in his distress, extending to his followers and their beasts, show that she was superiorly endowed as a woman and a medium.

Now that the once powerful Satan has passed with the darkness of ignorance into Limbo, it is a waste of time to answer this question. It is the old phrase repeated with dreary iteration by biassed minds, and considered by the unthinking, ample reply to progressive propositions in the realm of thought.

When Luther lit the fires of the Reformation, and Catholicism saw the fierce flames rise high, and lap its most cherished institutions, the priests mounted the summits of their grim towers, and shrieked in wild refrain, "The Devil! the Devil!"

When England threw off the Catholic yoke, and became spiritually free, there came across the wide sea, and echoed along the shores of the channel, that portentious growl, "The Devil!"

When a comet flashed on the evening sky, and shook out its fiery train, the Pope prayed to be saved from the arch-fiend, the Devil!

When a concussion, manifesting intelligence, is heard, and a table is moved by invisible power; when there are those who fall into an unconscious state, and have the realities of the future life revealed to them—the clergy from their pulpits shriek, "The Devil!" Ah! Satan, you are much abused. You have been the scape-goat for the folly and ignorance of the world.

If evil spirits can communicate, why not the good? Ah! here is an unfortunate dilemma. Can a benevolent God let loose upon mankind an innumerable host of demons, and allow them to delude the children of men, and forbid the good and loving ones to hold communion? Dives was an evil spirit, but he could not return to earth, and hence, requested Lazarus to bear a message to his brethren. The Bible thus proves that while the evil could not, the good could return and communicate. "The tree is known by its fruit. The good tree cannot bring forth evil fruit, nor the evil tree good fruit." Spiritualism makes men better.

It teaches a sublime code of morality. It inculcates virtue, goodness and purity. It holds forth the most exalted motives for right-doing. It destroys oppression. It gives assurance of an after-life, and the presence of loved ones gone before. Can such pure waters flow from a corrupt fountain? Can the bread of life be gathered from the poisonous upas?

"The Sub-Conscious Self."—Perhaps no theory or explanation has had wider attention or received more authority than that of the "sub-conscious self." This has been put forward as a new theory, but really originated with Dr. Carpenter more than twenty-five years ago. That distinguished physiologist explained the phenomena of Spiritualism, at least the part not referable to fraud, to "ideo-motor activity" and "unconscious cerebration." This is identical with the "sub-conscious self." What is this theory? It is supposed that there is underneath, and unrecognized by the senses, another self, which unconsciously stores up impressions, and on occasion manifests knowledge and attainments, of which the normal self is incapable. This in plain English means that the mind unconsciously thinks, acts, and wills, without recognizing its own activity. The "Subjective Mind" is another term for the same thing.

Had the promulgators of this theory taken into consideration the physiological origin of "unconscious cerebration," and "sub-consciousness," they would have recognized its weakness, and not hazarded their reputation by its advocacy.

The sub-consciousness recognized by biologists, is quite distinct from that of this theory. Its origin is in the reflex nerve system.

To make the matter plain, we will compare the nerve system of man with that of vertebrates lower in the scale of being. In the lowest the nervous system is only a simple line of nerve fiber, indicative of the spinal cord. There is no specialized brain. In higher forms there are enlargements of this cord, each enlargement of ganglion being surrounded by a bony envelop, or vertebra, which, uniting with others, form the spinal column. Yet higher, several of these ganglia at one end coalesce and form a true brain. This brain has specialized functions, distinct from

what may be called the special brain, yet is united to it by fibrous ties. Man may be said to have two brains: The spinal, which consists of all ganglia outside the superior brain, and the superior brain, which is enveloped in the skull. Organic activity and functions are all referable to the spinal brain. The heart, the stomach, the lungs, and all organs send nerve-fibres to special ganglia, and fibers return through which force, whatever it may be, is sent to maintain their activity. In the main these movements are unconsciously performed, the superior brain not recognizing them. In a few cases it has partial control, as in breathing.

In the amphibia the spinal or ganglionic brain is of more importance than the true brain, and the latter may be removed and the animal continue to live indefinitely. In man there is extreme specialization of function. The conscious brain by its intense activity, conceals, obscures other manifestations, yet the spinal brain is active, the store-house of heredity, and of instinct, and automatic action. It may be educated is it were, independent. This is illustrated by the musician whose hands, after long practice, move over the keys without thought. Walking may or may not be under mental control. Over a rough road where every step has to be thought of, walking is wearisome, but when a level spot is reached, the conscious brain ceases to act, and the movement is made by force sent from a spinal nerve center, and the mental effort rests.

The superior brain is formed by the coalescence of several ganglia. One forms the cerebrum whose especial function is thought. Beneath is the cerebellum which is a sort of relay battery and co-ordinator, and consolidated into these beneath are the sensatory ganglia. I am especially desirous to make clear and thoroughly comprehended, this double nerve-system, because it not only shows what may be expected from the lower, but its limitations as well. When it is apparent that this limitation fails far short of the phenomena which have been referred to it, further contention is unnecessary.

The conscious self may by a process of reasoning, which means co-ordination of cause and effect, as ob-

served by perception, reach the region of pure thought. By so doing it rises entirely above the objective causes with which it began. Sub-consciousness never arises above impressions, nor manifests intelligence not first impressed upon it. Like a machine it moves with marvellous precision along certain courses, but on no other. The application of the theory of the sub-conscious self to the explanation of Spiritual phenomena, is met by the potent objection that it makes the sub-conscious self, which resides in the spinal brain, superior and endowed with almost miraculous power, over the conscious self, which resides in a wonderfully specialized and developed organ. It makes the lower immeasurably superior to the higher. When the sensitive or medium gives names, dates, describes persons or events unknown to him, the theory breaks down in its explanation. There are manifestations which have passed for spiritual, which really are of this unconscious, automatic origin, and these the theory beautifully explains, but this scarcely breaks the ranks of solid facts which resist its solution and can only be unitized and understood by reference to spiritual causes.

The mediumistic state is almost identical with "sub-consciousness," as defined by the theory, but is distinct from the real sub-consciousness of the physiologist. The real has limitations which fall far short of embracing the phenomena attending mediumship.

Illustrations to an unlimited extent might be drawn from the line of authors, artists, inventors, statesmen and warriors. In fact, scarcely a single one of all the brilliant names which lead on the scroll of fame but might be taken as an example of sensitiveness to the control of superior intelligences, which this theory would refer to the "sub-conscious self."

Perhaps the trance of the greatest of all poets, Tennyson, is the clearest, as we have the description in his own words in a letter written in 1874 to a friend. He says: "I have never had any revelation through anaesthetics, but a kind of waking trance (this for want of a better term) I have frequently had, quite up from boyhood, when I have been alone. This has often come upon me through repeating my own name to myself silently, till, all at once, as it were, out of the

tensity of the consciousness of the individuality, the individuality itself seemed to resolve and fade away into boundless being; and this is not a composed state, but the clearest, the surest of the surest, utterly beyond words, where death was almost a laughable impossibility, the loss of personality (if it were) seeming no extinction, but the only true life. I am ashamed of my description. Have I not said the state was utterly beyond words?''

The case of blind Tom is on the other extreme. In the poet is the ripe scholarship and assiduous training the resultant of highest culture; in the latter, an uncouth, ignorant, idiotic negro. Yet ''his subjective self'' is not idiotic. It is supposed to perform musical feats, which the trained musician would not attempt. Now we have a choice of two theories; to suppose his subjective mind is superior to the objective mind of the majority of musicians or that in this semi-unconscious or trance state he is capable of being used as an instrument by spiritual intelligences for the production of music.

Ole Bull, to the physical conditions of impressibility, added culture. Hence he was able to recognize his spiritual visitors. On one occasion, the voice of Handel murmured in his ear—after a rendition of that composer's ''Hallelujah Chorus''—''Only Shadow Music Sung by Shadows.'' My soul asked, ''Where, then, is the substance, Master?'' ''In my world,'' the voice replied, ''where alone all things are real and music is the speech.''

Magnetism, Electricity, Od Force.—Each of these was once prominently advocated as the cause of the manifestations, and quietly sank out of sight. and now requires only passing mention. Those who understand the laws of these forces well know that tables of wood cannot be charged with electricity or become magnetic. If they were, instruments would detect the presence of each, and yet when thus applied such instruments show the absence of these forces. The table, when moving, will not attract the smallest iron filing, any more than it will, electrically, attract a pith ball. It sounds exceedingly wise to refer a fact to electricity or magnetism, and has been quite the fashion. The human body cannot charge a table elec-

trically or magnetically. It never exhibits the latter force. Both these hypotheses are untenable. The odic force is equally so. In none of Reichenbach's experiments did he find odic force capable of moving a particle of matter. Acting on the nervous system, it attracted or repelled persons susceptible to its influence. It acts entirely and exclusively on living beings, and has not the least effect on inorganic bodies. This theory flourished for a time, made popular by its sounding name, and the ignorance of those who received, as well as of those whose taught it. Od force has no more intelligence than iron, or lime, or heat. How, then, account for intelligent communications? Does it absorb them from the minds of the circle? How account for its intelligence transcending the knowledge of the circle?

Mental Phenomena.—Theorists attempt to account for the mental manifestations, as trance, writing, etc., by mesmerism or hypnotism. Here, there is a show of argument, for the impressibility that allows a spirit freed from the physical body to communicate enables a mesmeriser to impress his thoughts on his subject. The spiritual and mesmeric influence are mixed, because they depend on the same laws and conditions. It is probable that much that is received as spiritual might be readily traced to mesmeric causes. But mesmeric impressions do not go outside of the person or objects en rapport with the subject. They never reveal what is unknown to those in connection. Spiritual impressibility reaches outside of surroundings, and reveals the thoughts of the spirit en rapport. No one pretends that hypnotism moves articles of furniture without physical contact. It can be employed only in the domain of mind, and fails even then in giving an explanation.

How can the following fact be explained by any of the old theories of psychology? I state it because of the authority, not because it is unique. It is related by Dr. Hare ("Spiritualism Scientifically Demonstrated," p. 171):

"I was sitting in my solitary, third-story room at Cape Island, invoking my sister, as usual, when, to my surprise, I saw 'Cadwallader' spelled out on the desk. 'My old friend, Cadwallader?' said I. 'Yes.'

A communication of much interest ensued; but, before concluding, I requested him, as a test, to give me the name of the person whom I met in an affair of honor, more than fifty years ago, when he was my second. The name was forthwith given, by pointing out on my desk the letters requisite to spell it. Now, as the spirit of General Cadwallader, during more than fifteen months that other friends had sought to communicate with me, had never made me a visit, why should his name have been spelled out when I had not the remotest idea of his coming, and was expecting another spirit,—the only one who had been with me at the Cape? Further, the breakfast bell being rung, I said, 'Will you come again after breakfast?' I understood him to consent to the invitation. Accordingly, when afterwards I reseated myself I looked for him; but lo! 'Martha,' my sister's name, was spelled out."

The Position Taken by Some Scientific Men has not been scientific, viz., to receive and calmly judge without prejudice. When Sir David Brewster, in a seance, saw a table rise from the carpet, he cautiously said, "It seems to rise." He would not admit the testimony of his senses, or was not honest. When Faraday was told that his table-turning theory had failed, that tables were actually suspended in the air without visible support, he refused to go and see for himself, and declared he was "heartily tired of the whole matter." No one has honestly investigated but has become a believer. Those who oppose are, without exception, those who know least about the subject.

It is the misfortune of theorizers that there are two classes of phenomena to account for,—the physical and the mental; and a theory, however nicely adjusted to one, is sure to be overthrown by the other. It has been a favorite hobby with many to say, with a wise accent, "It results from some unknown law of mind." If the mental phenomena were alone, this might satisfy superficiality; but is not the rising of a table into the air a wonderful feat for an "unknown law of mind?" So, account for the physical phenomena, and there lies an immense field of psychic manifestations wholly beyond explanation.

Many of the theories advanced require a much

greater stretch of credulity than the acceptance of the theory of the spiritual source of the phenomena.

The Intelligence Manifested Is Human Intelligence.—It is conceded that the communicating power, whatever it be, manifests intelligence.

Volumes of facts might be introduced in evidence that it is not derived from the medium or circle. Admit that these manifestations are explainable by "unknown laws of mind," by "Odylic force," or any other theory, will not the same apply to those recorded in the Bible? Christ becomes a deluded hypnotic subject, and the miracles hallucinations! There is no alternative, and material science is fast driving Christianity to the wall. It has captured most of the thinkers of the world. Spiritualism is the last stronghold against the tide of Materialism, and if it fails to establish its claims the latter will be supremely triumphant.

Only One Recourse, the acceptance of the spiritual origin of the phenomena, and then Christianity becomes Spiritualized, and the so-called supernatural in Hindostan, China, Persia, Europe, and America at once becomes amenable to law, and order is discernible amid even the confusion of dogmatic beliefs.

CHAPTER II.

EVIDENCES OF SPIRITUALISM.

Materialism v. Spiritualism—The Impossible—The Positive—Testimony of the Senses—Belief Educational—Spiritualism Not New—First Manifestations—They Assume a New Character—Advent of Spiritualism in France—Unexpected Report—Professors Hare and Crookes—The Evidence of Psychometry—What Good?—Personal Experiences—A Lesson in Spirit Communion—Contradictory Spirit Communications.

Materialism vs. Spiritualism.—It is the fashion to discard the supernatural and miraculous. Even the churches have become sceptical; and their great leaders scoff at the spiritual. What Hume wrote in the last century, which made his name synonymous with infidelity, has now become, in reality, a part of their belief.

This sceptical materialism is a natural reaction against the superstitions of the dark ages, as Spiritualism is a counteraction against its darkness. The antagonism of the church, more than from any other cause, comes from the unbelief in anything spiritual, the rank materialism of the laity and ministers.

There has been a constant attempt to unite Spiritualism with Materialism, or in milder phrase, free thought and liberalism. It has been the custom for the managers of spiritual meetings in America to advertise that "the Spiritualists and Liberalists" would meet in such a hall or grove. Liberalism and free thought are high-sounding but vague terms, which admit of a great diversity of meanings, and when thus attached to Spiritualism they have been prolific causes of bringing in issues remote from those desired by Spiritualists.

All Spiritualists are Liberalists and free thinkers, but not all free thinkers and Liberalists are Spiritual-

ists. They are in many instances violently opposed to Spiritualism as a superstition. In essential aims and purposes Spiritualism is much nearer related to Christianity than to Materialism. There are many things held in common with the first; none whatever with the last, except the assertion of freedom of thought and destruction of superstititon; hence a handbill announcing that "the Spiritualists and Materialists will hold a meeting," etc., is more astonishing than an announcement of "the Spiritualists and Methodists," or any other church, would be.

The result fully justifies this statement, for wherever and whenever tried, the attempt has been an utter failure. No persuasion can make water and oil unite, without blending both into something far remote and distinct. The platform, where Materialism and Spiritualism have equal rights, has been an arena where one destroyed what the other built.

There are only two methods possible by which the origin and evolution of the universe can be explained: —the material and spiritual. The first sees in matter all potentialities, all possibilities, and claims that of and by itself it passes through the changes called creation. There is no need of external intelligence or God. There is no spirit existence. Love, justice, truth, and right grow out of selfishness; are a part of it, and go out with the expiring taper called life. This is the philosophy of muck; the science of dirt.

Spiritualism sets out with the claim, that beneath the fleeting phantasmagoria called creation, is a realm of force and energy, of which we only know by the effects we observe. Justice, right, truth and love, are—not because in the "struggle for existence" man found such most expedient as rules of conduct, but because they are inwrought into the foundation of things. The human being is not a wave thrown up from the seething sea of life, to fall back again in foam, but the heir of an infinite existence.

How can two systems, so radically distinct and antagonistic, unite?

Spiritualists seek to become free from superstition, and liberal in the broadest sense. But as they have escaped from the dogmas of the churches, they have at the same time passed over the barren fields of

Materialism. The first taught that future existence was foreign to this life, and was bestowed because of acceptance of certain beliefs, or for the purpose of fearful punishment. The latter would have us believe that there is no future life, and that our hopes and aspirations are cruel mockeries. Neither satisfied, and we came to this mountain summit, whence we can gaze into the dim vistas of two eternities, the past and the future. In the past we see the infinite toil and suffering, by which nature has pursued her undeviating aim, until the perfect fruitage of the Tree of Life, appears as man with his moral and intellectual consciousness. Beyond, into the future, we see the escaping spirit carrying forward into another state of existence in unbroken continuity the individuality which has been the object of creation's infinite travail.

The muck philosophers may talk of the morality of chemical changes, the religion of the foot-rule and pint-cup, by which they essay to fathom the depths of the universe, and measure the aspirations of the soul; the Agnostic may bow to his crucible of dirt, from which the dictations of science are to be received as finalities; the Spiritualist has a science and philosophy beyond them all.

We do not, with egotistical presumption, after eliminating God, bow in servile homage to the "Unknowable;" for, to pronounce on what can and what cannot be known, we must be all-knowing. Yet the wisest philosopher or scientist cannot explain beyond the immediate cause of a single effect. With true understanding of the Baconian method, the Spiritualist sets no such boundary to his investigation. He creates no "Great Mogul" of the "Unknowable" to bar his progress. On the contrary he affirms that to know is the birthright of the spirit, and its possibilities in this direction have no limitation. Having for its aim the development of the highest faculties of the mind, and the perfection of character; uniting the present with the future; bringing the world of spirits near, and into direct relation with us in our daily lives; cheering as well as instructing us by inspiration, and kindling our aspirations for the perfection and sweetness of the beyond, Spiritualism has little in com-

mon with any other system, and least of all with Materialism.

How vain, then, to attempt to marshal the forces of the two. The Spiritualist has not time to waste in discussing issues dead in the times of Hume and Voltaire. He has not time to listen to tirades against Christianity and the churches, the defamation of gospel ministers, or the coarse, cheap ridicule which passes for criticism of the Bible. A vast constructive work is before him, and he is assured that when his temple is completed, with its deep foundations, resting on the material world, and its dome alight with spiritual knowledge. none will go astray from its gateway.

The Impossible.—Nothing can be pronounced impossible that does not conflict with the laws of Nature, and the vast complication of unknown forces beyond the narrow marge of the known will prevent the wise from rashly hazarding an opinion as to the impossibility of an occurrence.

Columbus, Galileo, Harvey, Kepler, Darwin; every one who who has given expression to a new thought has been met by the verdict, "Impossible." After a time their discoveries became possible, and the positive assurance of past ignorance was recalled with pitying smiles.

The Positive.—There are few things which are positive. Mathematics is the only science which may be regarded as fixed. A problem in geometry depending on the unvarying relations of lines and angles, cannot change, and is a positive expression.

Outside of mathematics the positive field is very narrow, though daily enlarging with the acquisition of knowledge. If an object moves under conditions never observed before, as a table by invisible power, the evidence of one witness might be impeached, but the testimony of a host of witnesses would be decisive. If several persons of known veracity agree in their statements, it is morally certain that they speak the truth. Thus, if a witness is of sufficient veracity and clearness of sight to speak the truth ten times out of eleven, then there are ten chances to one that any statement he may make is correct. If another witness, of equal reliability, aver the same, the

chances are ten times ten, or one hundred. If a third testify to the same, the probabilities are ten times one hundred, or one thousand.

The Testimony of the Senses is received in law as prima-facie evidence. No judge would suppose that he was imposed upon, and no counsel argue that witnesses should be set aside, because no faith can be placed in the eyes or ears. Life and death are made dependent on the senses; otherwise all received rules of evidence must be set aside, and we live in a dream world, and so hallucinated are we that there are none to tell us of our hallucination. Shall we receive Berkeley's idea, that the external world is only a fancy of the mind without any real existence?

When thousands of reliable witnesses testify that they have seen objects moved without contact, the probabilities are infinite that they have done so. No amount of negative testimony is of any avail. That a thousand individuals have not seen a table move does not invalidate the testimony of one who has.

Belief Educational.—We place the greatest reliance on the evidence of our senses; and, although we say we take that of others reported to us as equally valuable, practically we do not believe until we have seen, especially that which is unusual and out of the common order. Our egotism makes us consider ourselves the best judges in the world. Belief is a matter of education; and we have little hope that all the argument possible to produce will be of any avail. Hence we rely on facts. The advent of Spiritualism is through facts, and not beliefs. Its purpose is to place positive knowledge in their stead.

Not New.—Spirit-communion is not new. History records it; the poets have sung of it in all ages. It forms a part of the sacred and common literature of all races. The Old and New Testaments are inwrought with allusions to its beauty.

In the year 364 of our era, in the reign of the Roman Emperor Valens, mediums conversed with departed spirits by means of rappings, and employed the alphabet. The spirit pendulum, resembling somewhat the dial in its method, was then in use. It consisted of a ring suspended by a thread over a basin of water, around the margin of which the alphabet was arranged. By successive swinging to the desired let-

ters words and sentences were spelled. Numa Pompilius used it in this manner in augury. Such a pendulum has been used by modern mediums successfully.

The practice passed into disrepute as a black art, and dealing with the Devil. Learned men scoff at the dial as a new trick. If it be one, it is fifteen centuries old.

First Manifestations.—In the little village of Hydesville, N. Y., stood a small, unpretending dwelling, temporarily occupied by an honest farmer and his family,—a wife and two daughters. He removed to it on the 11th of December, 1847; and, from the first, the manifestations began. "The noises increased nightly; and occasionally they heard footsteps in the rooms. The children felt something heavy lie on their feet when in bed; and Kate felt, as it were, a cold hand passed over her face. Sometimes the bed-clothes were pulled off; chairs and dining tables were moved from their places. Mr. and Mrs. Fox, night after night, lighted a candle, and explored the whole house in vain. Raps were made on the doors as they stood close to them; but, on suddenly opening them, no one was visible." They were far from superstitious, and still hoped for some natural explanation, especially as the annoyance always took place in the night.

They Assume a New Character.—In March, 1848, they assumed a new character. The children's bed had been moved into the room of their parents; but scarcely had Mrs. Fox laid down when the noises became as violent as before. The children shouted, "Here they are again." Their father shook the sashes to see if they were not moved by the wind, when the lively Kate observed that the sounds were imitated. She then snapped her fingers, and asked it to repeat, which was done. She then simply made motions with her thumb and finger, and the rap followed. The invisible power, whatever it was, could see and hear. Mrs. Fox's attention was arrested. She asked it to count ten, which it did. "How old is my daughter Margaret?" Twelve raps. "And Kate?" Nine. "How many children have I?" Seven. "Ah! you blunder," she thought; "try again." Seven. Then she suddenly thought. "Are they all alive?" No answer. "How many are living?" Six raps. "How

many dead?" One rap. She had lost one child. She then asked if it was a man. No answer. Was it a spirit? Raps. She then asked if the neighbors might hear it; and Mrs. Redfield was called in, who only laughed at the idea of a ghost, but was soon made serious by its correcting her about the number of her children, insisting on one more than she counted. She too, had lost one; and, when she recollected this, she burst into tears.

It is noteworthy that the advent of Spiritualism was foretold two years in advance (1846) by that remarkable seer, A. J. Davis. He said, while in a trance, "It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres—and this, too, while the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will present itself ere long in the form of a living demonstration."

Advent of Spiritualism in France.—About the time Spiritualism was introduced into the United States, or somewhat previously, M. Cahagnet, a working-man of France, had by means of clairvoyance solved the great problem of spiritual existence and the possibility of intercourse with spirits. When perusing his book, "The Celestial Telegraph," everyone must be forcibly struck with his candour, his honesty of purpose, untiring zeal, and general accuracy. We can only regret that, in his ardour, he admitted statements without sufficient circumspection, which weaken rather than strengthen his positions. His magnetized clairvoyants taught him almost all the great principles of existence, as believed by Spiritualists at present. The identification of spirits was well understood by him; and his best clairvoyant rarely failed to give accurate descriptions of spirits that she said were present.

A few instances of this will illustrate the countless facts narrated by this author.

"M. Renard, of whom I have already spoken,—a man to whom I am indebted for the little knowledge I possess in magnetism,—being called to Paris on business, begged me to send Adele to sleep, and give him a sitting similar to what he had read of in my journal. I was most happy to comply with the wishes

of so sincere a friend, and so judicious and well-informed a man. Scarcely was Adele asleep, when he called for a person named Desforges, an old friend of his, who had been dead fifteen years. Desforges appeared. M. Renard had so accurate a description given him of his friend, that it left no doubt as to the reality of his apparition. A dispute took place between him and Adele (though he was not en rapport with her) as to the dress of this person,—Adele maintaining that he appeared to her in a blouse slit in front; while M. Renard declared that he had never seen him in such an article of dress, and usually wore a jacket or round vest. After puzzling his brains for some time, M. Renard recollected, in fact, that, some time before he left his friend, people began to wear, in his part of the country, blouses of this kind and he wore such an one as Adele described. It would be useless to mention the minute details, attitude, language, etc., with which Adele persuades persons consulting her on such a point."

"Up to this day I had never desired that any of my clairvoyants should see any of the deceased members of my own family, for a reason that will be appreciated, viz., that they might have depicted to me an image engraven on my memory. I had a mind to try Madame Gouget. I asked for my mother by her Christian name, and also by her maiden name, and was very much surprised when Madame Gouget told me she saw a very old woman. After a minute description, and particularly as to a mark that she told me she perceived on the left cheek of this woman, I recognized in her my grandmother, who was precisely as Madame Gouget described her to me. This apparition, uncalled for, and which I was far from expecting, was owing to the resemblance of the names of my mother and grandmother. I ought to have asked for my mother by her maiden name. I had already fallen into like error with Adele, when several members of the same family presented themselves on account of the resemblance in the names. To make sure whether Madame Gouget really beheld my grandmother, I put to her questions, the answers to which removed all my doubts in this respect. My mother appeared at the same time; and the portrait she painted of her was quite true."

"Louise, Adele's niece, comes in haste to tell her

that her brother is about to appear to her. 'Oh, here he is! It is my brother Alphonse, who died in Africa.' 'When?' 'Four years ago.' 'On what day?' 'I don't know.' 'Ask him.' 'The 11th of August.' 'How is he attired?' 'In the uniform of a dragoon.' 'Is that his dress in heaven?' 'No; it is that of the corps in which he served before his death; and it was in this costume that I saw him on earth.' 'Why is he dressed thus?' 'Spirits must surely appear in the costume and condition by which they were known on earth; otherwise we should be unable to recognize them.' 'Since you did not ask for him, who told him to come and see you?' 'My little niece.' 'Is she with him at this moment?' 'Yes; and how beautiful she is! Her fine black hair falls in ringlets on her shoulders, as on the day of her first communion.' 'And Alphonse—does he appear to you handsome?' 'Oh, indeed he does. His forehead, which was, however, very dark, appears to me as white as snow. He tells me that it will not be long before I see my mother, father, and brother-in-law. I have no wish, however, to see the last-named one; he was too wicked on earth.' 'If in heaven there is no wickedness, you must not think of the past.' 'I won't see him!' Adele stretches out her arm to detain her niece, who has just quitted her, despite her efforts. It is surprising to see the mimicry, the apparent mutual understanding, the contrariety. One cannot doubt the reality of the scenes in which the imagination, as we may believe, is not always strongest; for nothing appears to respond to the caprices of the clairvoyant."

The way was thus prepared in France, where Spiritualism has made a rapid but singular growth.

Unexpected Report.—The often abrupt and unlooked-for message from a spirit-friend is conclusive evidence that it does not originate in the minds of the circle or medium. Prof. Hare records some interesting facts bearing on this subject.

"Agreeable to my experience in a multitude of cases, spirits have reported themselves who were wholly unexpected, and when others were expected. When I was expecting my sister in Boston, my brother reported himself. Lastly, when expecting her, 'Cadwallader' was spelled out, being the name of an old

friend, who forthwith gave me a test proving his identity. As this spirit had never visited my desk before, I had not the smallest expectation of his coming."

"Being at Cape May, one of my guardian spirits was with me frequently. On the 3d instant, at one o'clock a. m., I requested the faithful being in question to go to my friend, Mrs. Gourlay, in Philadelphia, and request her to induce Dr. Gourlay to go to the bank to ascertain at what time a note would be due, and that I could be at the instrument (his dial) at half-past three o'clock to receive the answer. Accordingly, at that time, my spirit-friend manifested herself, and gave me the result of the inquiry. On my return to the city, I learned from Mrs. Gourlay that my angelic messenger had interrupted a communication which was taking place through the spiritscope, in order to communicate my message; and, in consequence, her husband and brother went to the bank and made the inquiry, by which the result was that communication to me at half-past three o'clock by my spirit-friend."

In the experience of Mrs. Gourlay, a medium relied on by Prof. Hare, many interesting facts are stated. Among others, the following:

"While spending the evening of Jan. 21, 1854, at the house of a friend, it was proposed by the lady and her husband that we form a circle. We had not been long seated at the table when three ladies, two of whom I had never seen, favored us with their company, and took their seats at some distance from the circle. They had been seated in the room but two or three minutes when the following was given through the table:

" 'My Dear Mother:—In love I meet you this evening. O mother! why do you mourn my death? I have just begun to live. Grieve not for me. I wish my husband to investigate Spiritualism. I will communicate to him. Why should you erect a monumental slab to my memory? Let me live in the hearts of my friends!

'SARAH NORTH.' "

"When the gentleman who took down the communication read it, I was surprised at hearing the name, 'North,' that being my maiden name. As there

was no Sarah in our family, I asked the spirit, 'Who is Sarah North?' Before it had time to reply, one of the ladies referred to approached the table in tears. She said, 'That is from my daughter Sarah. I have been engaged to-day in the solemn duty of erecting a tombstone to her memory.' ''

Professors Hare and Crookes.—The moving of physical objects by an intelligent force, which identifies itself, is an absolute test. Professor Hare, in his careful and extended experiments, recognized the value of such manifestations, and invented an apparatus which rendered deception impossible. His experiments were instituted with great care and scientific accuracy. Of the several contrivances employed only two need be mentioned here. The first isolated the medium by mounting a small board on balls, resting on the top of the table. The medium's hand resting on the top of the board, of course at the slightest movement the balls would roll. Valuable communications were received by the movements of tables thus situated. The second apparatus was more ingeniously contrived. ''A board is supported on a rod, so as to make it serve as a fulcrum, as in a see-saw, excepting that the fulcrum is at the distance of only one foot from the end, while it is three feet from the other. This end is supported by a spring balance, which indicates pounds and ounces by a rotary index. Upon this board, at about six inches from the fulcrum, is placed an inverted glass vase nine inches in diameter.'' Into this vase a wire cage or basket is let down so as to approach within an inch of the brim. The vase is filled with water. Now it is apparent that any pressure on the board will be indicated by the balance; but the medium's hands placed in the water cannot give that pressure, as the cage effectually cuts them off from contact with the vase. If manifestations are obtained in this manner, they cannot be referred to human agency. Yet Professor Hare obtained not only movements of the balance, but communications, in presence of his scientific friends. The balance indicated a pressure of eighteen pounds, and ''would probably have been depressed much more, but that the water would have been spilled by any further inclination of the vase.''

Professor Crookes reviewed the grounds traversed by Professor Hare, and greatly extended the field and strengthened the results. He began a sceptic, or, rather, held his opinions in abeyance until certain evidence was produced, a position everyone should maintain. His thorough training in experimental electricity, light, and chemistry, enabled him to make his tests delicate and crucial. His early framed hypothesis of "psychic force," gave way, as he proceeded,, to that of independent and superior intelligence. His "Researches" form one of the most perfect demonstrations in the literature of Spiritualism. Dr. A. R. Wallace, who shares with Darwin the honors of first presenting the doctrine of Evolution, has given time and thought to this subject, and his "Defence" reminds one of the works of the early fathers in support of the Christian faith against the Pagan world. It is the bold utterance of assured knowledge. The researches of the committee of the Dialectical Society form a mass of evidence found in no other volume, and almost cover the entire field of Spiritualism.

The Evidence of Psychometry.—Since the application of the impressibility of mind to the delineation of character, by placing an autograph letter or article belonging to the person in the hand or on the forehead of a sensitive, psychometry has become of increasing interest. It is an allowable inference that if the character of the writer can be thus read, if the writing of a spirit through a medium be genuine, the sensitive ought to be able to gain from it the character of the spirit instead of the medium. Dr. J. R. Buchanan first suggested this test, and proved that spirit writing gave such results, thus demonstrating the spirit origin. It also furnishes a test for the truthfulness of the medium; for if the writing is the medium's unassisted effort, it would psychometrically give his character; while if the spirit writes it would give the character of the spirit-author. This is an ever applicable test of spirit identity. Even messages received by impression may be used. Their influence is more mixed, partaking of the character of the medium in some measure, yet always revealing their spirit origin.

What Good?—We might as well ask, "What is the

good of stars shining, or the rising of the sun? What is the use of existence?'' We accept life as a fact, nor can we answer wherefore. The world exists, and man exists; but why or wherefore? Whether Spiritualism is moral or immoral in its tendencies; whether we understand its uses or not, are not the issues. Is it not good for us to know that our loved ones exist on the other side of the grave; to have all doubts and misgivings swept away by their sweet voices speaking to us of the infinite future? Prostrated though we are at the side of the remorseless grave, through our blinding tears and the night of our sorrow, we see the loved formed of our departed angels; and their words of cheer sound sweetly over the black waves of our grief. Cui bono? The value of all we possess, though it were the oceaned world, would be freely given for a single word from the angel-side.

Personal Experience.—Aggie, a sister adopted in our family circle as our child, and, under our care, matured into the possibilities of the brightest destiny, went from us a perfect representation of health. We answered the telegram that said she could not live, too late. Even the poor consolation of a parting word was denied us. Her beautiful features still showed marks of terrible pain,—that was all. She was frozen to marble.

I had thought that the spiritual philosophy would sustain one in this trial; that, knowing the spirit existed, the keen edge of our grief would be taken off. For this time, this was not so. We are accustomed to form our judgments by the senses.

As we stand before the corpse of our departed, our grief overwhelms our intuitions, and darkens our spiritual perceptions. When we cry in our agony, the waves of feeling deafen our ears to the sound of spirit-voices. Our eyes meet the wreck of the beautiful inanimate, still, cold dead, and, with the heartlessness of our materiality, tell us there is nothing beyond. Soon will the elements claim their own; and a few years shall dissolve the being which for a time cheered us by her winning ways, and scatter her ashes to the winds.

Thus Materialism, stifling, dark, and terrible, took the place of Spiritualism, and spiritual perception

was too benumbed to feel. The days came and went, slowly our minds assumed their normal state, and the desire to communicate with the departed remained unanswered.

Then began the most satisfying series of communications. There could be no collusion, for Mrs. Tuttle and I sat alone at a small table. We had a spirit in the shadows, in unison with ourselves, and the gateway of communication was opened wide.

I had seen her the day before her funeral, clairvoyantly, dimly, and she was sad and unable to speak. Her mother was with her, and to my thought question the latter had answered: "I would not have my child see it; we go away, not to return until all is over."

We held a seance nearly every evening; and she was always present, and gave us some word of assurance. Sometimes she failed to answer correctly, the table being uncontrollable. At other times all her answers were perfectly correct for an hour's questioning. We soon learned to discriminate; and, so far from supposing that undeveloped spirits came at those disturbed seances, we knew the fault lay in our organizations. The details of these seances are very interesting to us, but not to the public. I shall relate but one incident, as it illustrates the spirit's power of prophecy.

She informed us that her father, who was slightly ill, could not recover. This was against our reason, for his sickness was not considered serious. Two weeks afterwards she fixed the day of his death at nearly three months ahead. About two weeks previous to the time she had fixed for that event she came, and, by the tedious process of spelling by the alphabet, gave the following communication to her sister:

"Emma, prepare to go to Braceville. Father has dictated a letter to-day, wishing you to come. He is not yet ready to die; but, if you do not go, you will not have an opportunity to enjoy his society on earth again. The letter will reach you on Thursday; and on Friday you must go."

The letter came, and the spirit-voice was obeyed; and if conferring happiness on those who are dear, during the last days of their mortal life, be a life-long

comfort to us, we are thankful for that thoughtful admonition.

Her father lived twelve hours past the time she had appointed; but, at the very time he sank away, so completely that all thought he had breathed his last, he recovered, and exclaimed:

"What a beautiful scene! I saw——"

He could not complete the sentence. He struggled through the night; and just as the sun arose in the east, and the birds awoke the earth with song, his spirit awoke to the recognition of angels.

I often asked her to go to the "Banner" circle-room, and communicate; but she said that she could not approach on account of the number of strange spirits congregated there. She said that she could do so, however, if I went with her.

At length the opportunity offered. I met Mrs. Conant several times; but I did not urge a seance. I too well understand the laws of spirit-communication to think satisfactory results can be commanded; they must flow voluntarily. I almost became assured not to expect anything through Mrs. Conant; but one evening, as we were engaged in conversation, she suddenly became entranced. Her manner, her tears, identified the controlling spirit. Aggie, in broken accents, said that this first direct contact with earth completely overpowered her; and she could only say how much she loved us all, how sad our grief made her, and that we must not mourn for her any more.

To a sceptic there was furnished no test; but that was to come. She remarked that she had found a medium through whom she could write all she desired, and I must meet her at Miss S——'s at eleven o'clock the next day.

I met the engagement punctually. I had never seen the medium before, and did not give her my name. I simply told her I had called for a seance. We sat down on opposite sides of a table; and she told me I could write whatever questions I desired, and, after folding the paper tightly, lay it on the table. I wrote, "Will the spirit who made this engagement write her name?"

I rolled the paper closely, and laid it on the table. Immediately the medium wrote, "Maggie." This was

written, as is all she writes, reversed; so that it must be held before a mirror to be read. I wrote, "That is wrong." Instantly the medium's hand was again influenced; and the "M" was stricken off, leaving the name correctly spelled—"Aggie." Then I wrote, "I do not want to ask questions; write whatever you please."

To this, the following was the reply; and, considering that to the medium I was a total stranger, the accuracy with which the names were given is astonishing. Aggie's guitar had been left at a friend's, and had not been touched by anyone, remaining exactly as she left it, leaning against the wall. She alludes to it, as well as to the favorite horse "Bill;" and both allusions are tests of identity.

"Dear Hudson and Emma:—I am with you, as I promised last evening; but I cannot control this medium as readily as I supposed I should be able to. But I shall improve, and shall be able to control yourself so perfectly that you will be compelled to acknowledge my presence. I have the same affection for you as while on earth. I shall never change. I am with you, in spirit, always, and hope to control Emma so perfectly that I can fulfil my imperfectly performed mission on earth. I am very happy; do not grieve for me.

"Dear Emma! dear Emma! I am very near you. How I want to give you proof of my identity!

"Bring my guitar home, and lay it on the table; perhaps I can play on it.

"Do you remember I loved to see Emma ride? but I was afraid of 'Bill.'

"Dear little Rosa and Carl! you miss me, don't you? But I am still with you, and will lead you to truth and right, if you will be patient and unwavering."

I received other answers equally correct, but of too personal a character to insert here. There was no failure. Every question written and rolled into a ball, and placed on the table, was answered in less time than I have occupied in writing this. But here let me insert a word of caution, for I would not convey the impression that such is invariably the result;

for the next day I called for a seance, and did not receive a single answer to my written questions.

By our daily converse with this beloved spirit are we strengthened in our knowledge of spirit-life. We know that she exists as a bright immortal in the spirit land; and daily our prayer, carved in the marble headstone over her grave, ascends:

"Wait, darling, wait!
You have reached the heavenly strand;
But those you love are toiling up
To the heights of a better land.

"Oh, pause by the shining gates of pearl,
Look down the narrow way;
And guide us by your angel-hand,
Into a perfect day."

A Lesson in Spirit Communion.—Once when sitting for table-movings, and receiving messages by the responses given to the calling of the alphabet, the sitter asked the intelligence to spell the name of his father, who purported to be communicating. The table readily moved twice for assent, and when the alphabet was repeated rapped "J-o-n," and for the middle initial gave "R."

"Ha! ha!" laughed the investigator, derisively, "my father has forgotten how to spell his name. He has grown too imbecile to insert his h's, and his initial was P, not 'R.' It is a clear case of fraud!"

"You cannot accuse me of fraud," I replied, "for I quite well know how to spell John, and should not have dropped out the 'h.'"

"I do not care to investigate further. I am fully satisfied that the matter is beneath attention," was the response.

This is one of many similar instances in my own experience, and paralleled in that of every medium.

I attended a large circle, and a sitter received a lengthy communication from the spirit of his mother. He was affected even to tears. He asked questions, and the responses were satisfactory. At length he said: "For a test, tell me how many children you have?" The response was, "Three." He sprang excitedly to his feet, rudely exclaiming: "That is a falsehood! my mother had but two, and she ought to

know! You do not suppose for a moment I am such an idiot as to believe this is my mother? I am not so readily duped."

The inharmony resulting prevented further communication, and they only who have experienced it can know the shock given to the medium.

I was recently amused at the effect a single inaccuracy had on a young lady, who had for a long time been receiving communications by means of the psychograph. Whenever she placed her hands on the instrument it would respond, and a spirit, giving the name "Pauline," seemed always present and ready to counsel her. I cautioned her not to place too great reliance on the words of the guardian, for it was not designed that we forsake our reason for the guidance of anyone, however exalted. She admitted the correctness of my advice and attempted to follow it, but constantly resorted to the spirit intelligence, which manifested deep interest in her welfare, and constantly gave her wisest counsel. It is not designed for spiritual beings to assume control of our earthly affairs. It is proper to consult them on the spiritual plane, and there may be sufficient reasons at times for them to interfere in the business of this life, but it would not be well for us to rely on them instead of ourselves in material affairs.

At length, when her confidence in "Pauline" was almost implicit, she inquired about a certain business transaction which deeply affected her, and was assured by "Pauline" that it would be arranged as she expected and desired. The next day brought a letter saying that this business scheme had been abandoned. The young lady lost confidence in her guide, and even refused to receive communications, declaring that they were entirely untrustworthy.

The inaccuracies and contradictions of the communications had been a subject of discussion from the beginning, and have been hastily referred to evil spirits, or accepted as evidence against their spiritual origin. For the old superstition that a spiritual being must be infallible lingered, and hence imperfection in communications was regarded as evidence that they were not of spiritual origin.

The difficulties which have to be overcome in com-

municating were not considered or even understood, and to all mistakes and inaccuracies the ready explanation was evil spirits and fraud.

This subject was forcibly brought to my mind by the reception of two telephone messages. The first read: "Can you attend a funeral here to-morow?" and was signed G. W. Richard. The name proved to be J. W. Reichard. The telegraphic dispatch had been changed in passing through the telephone. I might have followed the reasoning of the "investigators," and said, "Does not Mr. Reichard know how to spell his own name? If he does not, is it not unimpeachable evidence that he does not exist?" I answered the message, but when I came to the house of Mr. G. M. Richard I found he did not exist. There was Mr. Reichard in his stead. A day or two thereafter I received this message, dated at Cleveland: "Can you attend funeral here on Friday next? (Signed) J. M. Colt."

I replied, but soon received answer that no such person as J. M. Colt could be found, and after several hours the message came that J. M. Tolt was the man's name, and the message had been delivered. As no street or number had been given, I said to myself, whoever this stranger may be, he is so well known that he thinks it unnecessary to mention his street. On arriving in Cleveland I was unable to find even the name "Tolt" in the directory, and after nearly two hours' inquiry found that J. M. Tolt was I. W. Pope, the conductor of the Lyceum, a zealous Spiritualist, an enterprising manufacturer, and an intimate friend. Did I at once go into a rage and accuse him of lying to me, or of being an imbecile, and not knowing how to spell his own name? Rather we had a hearty laugh over the blunder, and congratulated ourselves that it had all come out well. Nor did we say there is no such thing as a telephone or telegraph, or that these were frauds.

If investigators would hold in mind that the conditions and essentials for correct communication are far more delicate than those for the transmission of an electric current, and far less understood, they would not rashly jump to conclusions which a moment's thought would show them to be unwarrantable.

Contradictory Spirit Communications.—The contradictions which every investigator meets with in the communications purporting to come from spirits, and which too frequently appear in articles and books on that subject, have been the fruitful source of cavil and scepticism. If the doctrines taught by the spirits themselves are accepted, that the future life is a continuity of this, without change in personality or mental capacity, the discordance in the communications received will, instead of reflecting doubt, be evidence of their reality. There is a lingering superstition, even in the minds of the best informed, that inspiration from a spiritual source must be infallible. However strongly the profession is made that spirits have not cast aside with the physical body the imperfections of their earth-character, and have not gained a vast knowledge which they did not possess while here, when they communicate, their imperfections are forgotten, the difficulties of correctly impressing their thoughts overlooked, and their communications are received in an entirely different manner from what they would be if derived from any other source.

The Bible has been relied upon as an authority until such reliance has become hereditary, and when it ceases to be taken as an infallible guide, the mind turns to some other support. It is hard to stand alone, and have no staff for support, no final court of appeal when vexed questions arise.

It is said: "I like the philosophy of Spiritualism; it is reasonable, but when I find plain, palpable contradictions between authors of good standing, I am discouraged and disgusted."

In the early days of Spiritualism such discrepancies were seized by opposers, and effectually wielded in combating its claims. Judge Edmonds gave implicit confidence to all the communications he received, and his published narrative of a dairy in the spirit-land, with a description of the utensils employed, even to the tin pans placed in the sun to dry, was the source of endless ridicule and of chagrin to those who wished to see the cause honored and respected. Dr. Eugene Crowell, in communications published. even exceeded Judge Edmonds in materializing the spirit-world.

There is another apparently irreconcilable contradiction between the messages, teaching that the spirit has its origin with the body, and the Kardec school which claims pre-existence and re-incarnation. The last may be surmounted by supposing re-incarnation a dream indulged in by spirits, as philosophers speculate here, or what is probably nearer the truth, that it is a remnant of the lingering belief of an earlier age. The history of Kardec's efforts is quite sufficient to cast discredit over his system. Before judgment is pronounced or "disgust' manifested, the authenticity of the communications and the authority of their spirit authors should be carefully examined. The simple fact of spirit authorship should have no weight, as some spirits may know less than mortals; nor does the character of those who receive and publish such communications give them authority. Even when the communicating spirit is reliable, and the conditions of communication are of the best, implicit reliance as on an infallible oracle must not be given.

After eliminating all these disturbing elements, there is one dominant over all which applies to every communication descriptive of the after life; it has been felt by the seers of all past ages, and as each has striven to overcome the difficulties in his own way, there has been divergence as wide as the personalities of the narrators. St. Paul said of what he saw, that it was unlawful for him to utter, and the Revelator, filled to overflowing with the sights he saw in visions, attempted by allegories and symbols to make them intelligible, and only succeeded in bewildering those who attempt to understand him.

Words represent or convey ideas for which they stand. They can convey no meaning except that which experience has given them. When a stream of water, with shady banks and rocky bed, is described, we at once have the image brought to our minds by the words. If we lived in the North, and had never seen a tropical stream, the cold grey rocks and stinted shrubs, with leaden sky, would form that image. If we dwelt in the tropics, the luxuriance of vegetation, the dark, sluggish waters, the opal sky, would make up the picture. The same words would thus awaken

widely differing conceptions. If we had always dwelt in the North we could not form a correct conception of the tropical stream.

If a butterfly, endowed with the gift of speech, returned to a group of its parent caterpillars, feeding on the coarse herbage, and attempted to tell them of its new found flowery pastures, where all the day long it was blown by zephyrs from flower to flower, sipping nectar from fragrant chalices, how little could its hearers comprehend, and how completely would they misunderstand. The butterflies' world to them is unknown, and the few words at their command apply only to the rank leaves and their sensations of hunger. They have no words for things they never saw and sensations they never experienced. In a more absolute and complete sense, this is true of a spirit when it attempts to describe its life and surroundings in the Spirit-world. Mortal eye hath not seen those beauties. There is not one single word in any language applicable to those conditions. True, a correspondence most perfect exists between the mortal and spiritual world, and yet they are as unlike as two essentially different states can be.

When, therefore, spirits attempt to describe the sphere which environs them, they must employ words in a new sense, and yet their language is sure to be taken literally, and hence conveys the wildest misconception. Their descriptions are and must be in terms understandable by mortals; sometimes direct, at others allegorical. The mortal life is regarded by them as a part of the Spirit-world, being the first stage of existence, and those visions, trances, and communications which take the grossness of material forms do not rise above it. Judge Edmonds, taking for granted that everything seen by spiritual sight must be spiritual, did not recognize that he was amid earthly scenes. A spirit might say that he did not eat or drink; another that he did, and both be truthful, for while it is not supposable that gross appetites have to be appeased, it must be conceded that the spiritual being derives sustenance in some manner, perhaps not comprehensible to mortals.

CHAPTER III.

MATTER AND FORCE: THEIR RELATIONS TO SPIRIT.

Position of the Agnostic and Scientist as Investigators of Spiritualism.

Agnostics and Scientists as Investigators of Spiritualism—Spirit and Force—The Old Problem—The Atom—The Chemical Atom—All the Elements Primarily One—Progress—Force—Motion—Resolvability of Motion—Light and Chemical Affinity—Theories—The Sun the Fountain of Life—Into the Realm of Life—Use of the Nerves—Correlation of Mind—Perfection of Man.

A pleasing delusion has prevailed that when the trained scientist came to investigate Spiritualism the sphinx would speak, the riddle be solved, and no more questioning be possible. But the trained scientist is "trained" for other special departments. He has spent his best years in counting the markings of an infusoria; the scales on a butterfly's wing; gathering beetles into a cabinet, or making a collection of birds' eggs, and outside of his specialty he knows little or nothing. He has confined himself so completely to matter, to the machine, that spirit has escaped him, and the mention of it calls forth a smile of scorn.

The scientists have been educated away from the Spiritual, and if they approach it, it is with the intense prejudice, which forestalls correct judgment. As conspicuous examples of incompetency the Psychological Societies, English and American, may be cited. They were organized, and with sounding trumpets began their work. The English Society has issued several volumes of reports, not quite as valu-

able as the paper wasted in printing them, and the American Society is following the same path. From the beginning the committees have shown how not to do it. For instance, one of the best committees was assigned the mighty task of determining how an iron ring came on the wrist of a medium. The members were not of the ordinary stripe. Ordinary, commonplace men would have taken the hand of the medium and determined whether the ring could be taken off without violent compression of the hand. If it could not be, then they would have said that it could not be taken off in that way. Not so these experts, they were extraordinary men, and employed extraordinary methods. They measured the ring with tape; they measured it outside and in with copper wire. They measured the wrist; they measured the fingers and the hand; they studied its anatomy; they measured it "troughed," which we suppose means doubled together. This ought to have contented them, but they wished to see how anaesthetics would affect the size, and experimented on three persons placed under the influence of ether. The hands of these did not shrink! They found as a final result that the ring was too small by half an inch to pass over the hand, and hence concluded that it had been slipped on by the medium. A conclusion in direct opposition to the facts.

If the phenomena are to be investigated, Spiritualists must depend on themselves, and the past shows that the investigation has been in good hands.

The Agnostics are pardonable for a degree of pride, for the world has been cursed through the ages by those who claimed to know, when they were profoundly ignorant; who claimed to see as by the sunlight when they saw only by the pale reflection of twilight. It is not because the Agnostic does not know and stands in his place and says he does not, that we cannot approve of his attitude, but because he so frequently declares his "don't know" with the emphasis that assures us that if he does not know it can not be known, and that it is folly to waste time in endeavoring to know. He who pronounces on the knowable and the unknowable must have infinite comprehension, must know everything as God knows, and we

are not ready to grant that any one has yet fathomed the infinite depths of creative power.

Spirit and Force.—Professor Youman said: "The study of matter resolves itself into the study of forces. . . . The conceptions of gross, 'corrupt,' 'brute matter' are passing away with the prejudices of the past, and in the place of a dead, material world we have a living organism of spiritual energies."

The new theory of force has been triumphantly arrayed against the possibility of immortality, or a continuance of life after the death of the body. This makes it necessary to examine the theory as well as the history of science which led up to this grand generalization.

The science of the ancients, if they can be said to have possessed a science, was an evolution from the mind independent of facts. The Greeks were impatient of the study of external phenomena. They set the intellect entirely above facts, and supposed that it was capable of working out a system of nature from itself. Aristotle, perhaps, departed from this method; but it remained for modern science to establish itself on the firm basis of direct observation. In this consists the difference between the ancient and modern methods. One reasons from within outward; the other from the external to the internal. Locke's sensuous theory is scorned; but it is the sheet-anchor of science, and every one of its inductions presupposes its truthfulness. Hence the inductive method has been accused of materialism; a charge certainly merited, and from which it cannot escape. Locke's method is correct, and the inductive method is correct; but neither have the whole and complete truth. Because we derive knowledge from the senses does not prove that all our knowledge is thus derived. Beyond stands the unexplained and unexplainable I. Smelling, tasting, seeing, hearing, feeling, one or combined, never yield reason. Because we arrive at truth by the inductive method it does not follow that it is the only channel of truth. The mind capable of observing phenomena should be able to deduce the laws of correlated facts.

The comprehension of matter is through the study of its forces; they are the bridge spanning the chasm

between matter and spirit. Each day the existence of "gross matter" becomes more doubtful. It is asked: "Is an atom more than a center for the propagation of force?" When a stone is dropped into water, the surface is thrown into circling waves. Now it is an important question: "Is not an atom like the central portion of those waves—a vortex from which waves of force are constantly thrown?" Then follows: "Has the atom a real existence? Is there anything but force?" We cannot divest ourselves of the idea of substance; or from the testimony of the senses to the existence of matter—the body of the Universe to which force holds the relation of spirit.

The Old Problem.—Philosophers from the earliest times have attempted the solution of the question: "Is matter capable of infinite division, or can the ultimate atom be reached?" No argument or experiment can solve this problem; and from the idle conjectures of Democritus and Leucippus, to the experimental researches of Wollaston and Faraday, there has been no advancement except in the form of the investigation. Matter, space, time, and force, are the four elements which enter into the equation of the creation of the cosmos. In the beginning this must be accepted as the foundation on which all systems of creation must rest, and it is fruitless to attempt by scientific or metaphysical methods to penetrate further.

Of matter, all investigations and conclusions are based on its stability. It changes form—becomes solid, liquid, or gaseous, but never diminishes in quantity. The candle burns, yielding light; it is destroyed as a candle, but its gaseous products are of equal weight.

We cannot imagine either the creation or extinction of matter. We contemplate Nature, not as having beginning or end, but as an infinite series, a few of whose members only are brought before us like an endless way, up and down, which we can travel, but never to either termination; and having no data, nothing positive, we cannot judge whether the path has or has not termination. So far as we know it has not. Here is an end to all speculation; and, until something more than the idle conceits of men are pro-

duced, we are obliged to rest content. Forms perish with appalling rapidity; death vieing with life, and resurrection triumphing again and again over the power of dissolution; yet the atoms of which all these countless swarms of existences are formed remain unchanged. Compared with the fleeting existence of animated nature, or even with the duration of suns and worlds, which grow old and are absorbed, matter is eternal.

All the phenomena presented by matter, appear to be resolvable into the forces of attraction and repulsion. This is opposed to the received idea, that inertia is its characteristic. Matter is supposed to have no internal force. If it is not acted upon from without it remains forever at rest. If it is possible for matter thus to remain, we never see it in such a condition. A post planted by the road-side is at rest compared with the objects around it; but it is not really at rest; for, not to mention the internal changes in its structure by which it is shortly reduced to dust, each day it makes the circuit of the globe, and yearly journeys around the sun. Does the globe move, and compel it to follow? What moves the globe? Ah! now we arrive at the end. Everything the globe contains, even to the hardest crystal, is fashioned into form by the inconceivably intense motion of its atoms, which are in constant vibration, and their combined force is the motion of the earth.

The Atom.—To the microscope, the finest powder to which a substance can be reduced presents all the aspects of the entire body. Gold may be hammered so thin that one grain will cover fourteen hundred square inches. A microscope can detect the gold on the thousandth part of a linear inch; so that gold may at least be divided into particles one billionth of a square inch in size, and still retain its character. Coloring substances, such as indigo, show an almost incomprehensible divisibility. A single drop of strong indigo in solution can be shown to contain at least five hundred thousand distinctly visible portions, and will color a thousand cubic inches of water. As this mass of water is at least five hundred thousand times larger than the drop, it is certain that the particle of indigo must be smaller than the twenty-five hundred billionth

part of an inch. Yet even such attenuated solutions are exceeded by the complex beings revealed by the microscope; scarcely larger than the particles of dissolved indigo, living, moving, having organs of prehension, digestion, and assimilation, and a circulating fluid with globules of the same comparative size as those of larger animals.

The Chemical Atom.—The chemical atom may be regarded as formed by a group of smaller particles; and the number uniting to form a group is what is called the combining number; but this is conjectural. There then remains but one theory, and that is the one advanced by Boscovitch, or some of the modifications of which it is susceptible. We must confess that we know of force; but, of matter, we know nothing. What we call matter—that which we see, feel, taste; which manifests gravity, impenetrability, etc.—is not matter, but the forces which surround and conceal something beyond. This something lies beyond our ken; and all we know of it we learn from its phenomena. It is difficult for the mind to grasp the idea of substance without atoms, and there is a necessity of employing the term; yet all we know of it may be expressed by a center, radiating force. Whether that center is a mathematical point, or occupied by a determinate atom, we cannot ascertain; though the latter inference is most consonant with the finiteness of our minds. This point, this something, around which the forces of the universe cluster, and from which they radiate, is called an atom. It is uncreatable and indestructible. On this basis all positive science rests; and, without it, its inferences would be wholly unreliable. It may change its form from solid to liquid, from liquid to gas; it may be apparently dissipated, as wood in a grate, as food in the animal body; but it always reappears. We thus learn that the forces which emanate from the atom are its essentials. We can know of it only by means of these forces.

We never see, feel, hear, taste, nor touch matter; only its properties and its atmosphere affect us. All visible effects are produced by invisible causes. Cohesion, which unites atoms into solid masses, or gravitation, chaining world to world, does not result from

external pressure, but internal force. All the forces of nature act from within outward. The most materialistic philosophers admit this; and in the study of nature, questions of force "are becoming more and more prominent. The things to be explained are changes, active effects, motions in ordinary matter, not as acted upon, but as in itself inherently active. The chief use of atoms is to serve as points, or vehicles of motion. Thus the study of matter resolves itself into the study of forces. Inert objects, as they appear to the eye of sense, are replaced by activities revealed to the eye of intellect. The conceptions of 'gross,' 'corrupt,' 'brute matter' are passing away with the prejudices of the past; and, in place of a dead, material world, we have a living organism of spiritual energies."

This is the highest ground taken by scientists at present; and, while they congratulate themselves on their Positivism, they are really entering the vestibule of Spiritualism.

When the mind is freed from the ideas of physical matter, created by the senses, and, with intellectual vision, understands that what it calls fixed and unchangeable are fleeting shadows of unseen spiritual energies, it is ready to comprehend how this force can be immortalized in specialized forms and spiritual beings.

All the Elements Primarily One.—Of the simple elements there is no assurance but that they may be yet reduced to one single elementary substance. Heat decomposes compound molecules into their primaries. Hence, if the degree of heat be sufficiently intense, there would be unexpected decompositions. In some of the stars a temperature exists unapproachable by any known means, and in them, according to spectrum analysis, only hydrogen exists, an element which seems related in a peculiar manner to the others, for their atomic weight is a multiple of its half.

Progress.—This tendency is observable in all departments of science, but more particularly in astronomy. From the cumbersome crystalline spheres of Eudoxus to the epicycles of a later date; from these to the subtle vortices of an electrical medium wafting the planets on their swift currents, as set

forth by Descartes,—lengthy steps were taken; but from the latter the domain of force was at once revealed by Newton in his incomparable doctrine of gravitation.

In the same manner, at the close of the last century, chemistry made a great advance by the discovery of the indestructibility of matter. The intellect, befogged by educational prejudice, could never have arrived at this fact, except by mechanical means. The balance of Lavoisier was more penetrating than the minds of the most astute philosophers. His balance proved that matter, however changeable in form, in weight is unchangeable. The invisible gas pressed downward as much as the heavy, black coal from which it escaped. The escaping smoke was as heavy as the burned wood. Matter might be converted from a solid to a fluid or a gas, or from a gas to a solid; but nothing is lost by the protean metamorphosis.

Space.—Space is the abyss in which the universe is suspended, it is immeasurable, and without dimensions. Any idea or conception of dimensional space must come from the dimensions of matter suspended therein. It can have neither center nor circumference, and if the stellar system should move as a whole, with planetary velocity, for any length of time, it would not change its position therein; for finite space has no ratio to the infinite.

We are beings of three dimensional matter, and our ideas of space conform thereto. We have length, breadth, and thickness. If we could imagine a being with only length and breadth, or a two dimensional being, such a being would, as having no thickness, be only a mathematical abstraction—nothing.

As a theory it has been advanced that there are four dimensions, and as a pleasing exercise of intellectual gymnastics it is of interest, however inconceivable to three dimensional beings like ourselves. A four dimensional space is equivalent to a four dimensional being, and such a being to us is inconceivable. It would have length, breadth, and thickness,—what then would remain to be defined and included in a fourth dimension?

Force.—Force is never lost. There is just so much in the universe, and none is destroyed. In whatever

form it appears, of light, heat, electricity, or magnetism, it is ever under the control of laws. Whenever one form of force disappears it reappears in some other. Yet the term "force" gives no explanation; it is used in the sense of a power to produce an effect; of the cause of an individual phenomenon we are ignorant.

If a piece of caoutchouc be stretched by an application of weights, it will yield in proportion to the weight applied, and when the weight is removed it will recoil with exactly the amount of force which was applied. This power is held by each of its component particles, and is a striking illustration of the conservation of force. The term may be objectionable, but is less so than others, and expressive of the meaning implied. Force is indestructible and uncreatable. A spring pressed downwards by a weight of a hundred pounds will recoil with the force of a hundred pounds when the weight is removed. The pendulum of a clock continues to swing until the original power used in winding up the weight becomes exhausted, and not a moment longer. If a thousand oscillations equal a power of an ounce, then an ounce is subtracted from the original force which was applied by that number of movements. This is a cardinal principle, equally important with the eternity of matter, and should be thoroughly understood. To turn a wheel the water must fall; every pound of power gained by the wheel the water must lose. The stroke of the wheel consumes a definite quantity of steam. The labor of man consumes muscular power.

Motion.—The first idea of force is motion. The gross idea of motion is change of matter in space. The more subtile conception fades into vibrations of matter without any relative change. Thus we have a glimpse of an impalpable something transmitted, which operates powerfully, but changes not the substance in its path. Thus sound is motion; it is nothing but motion. If the ear be placed at one end of a long metallic rod, and the other end be struck, it shortly receives an impression of sound conducted through the rod. The rod has not moved; it has only allowed something to pass through it. That some-

thing is vibration, capable of exciting the auditory nerves producing hearing. Motion only has passed.

Resolvability of Motion.—Motion is resolvable into heat, light, magnetism, electricity, and what may be called, for want of a better name, spiritual power. The production of heat by motion is among the most common occurrences. Wherever there is friction between moving surfaces, heat is produced. In machinery oil is applied to all the irregularities of the surfaces, so that they may slide freely ower each other. In heavy machinery there is great difficulty in preventing the rapidly revolving parts from burning. Car axles often take fire from this cause. By roughening the surfaces, greater friction is produced, more heat, and consequent loss of power. What becomes of this lost power? Is it annihilated? No. The precise amount of power absorbed by friction is reproduced as heat. Friction results from the tearing asunder of the inequalities of the opposing surfaces; and the force necessary to tear these asunder is equivalent to the heat produced. In other words, if this heat was applied to convert water to steam, the steam would tear off precisely as many particles. Of course no allowance is here made for waste.

The equivalent of one degree Fahrenheit, expressed in motion, has been approximately determined by Mr. Joule as seven hundred and seventy-two pounds, falling one foot. Other experimenters have arrived at widely different results; but his computations are made with so much care and nicety that they are generally received.

Light and Chemical Affinity.—Light, heat, electricity, magnetism, and affinity are mutually convertible. Thus by means of an electrical current, decomposition can be effected, and by means of affinity the circle is completed by the production of motion. All the sensible phenomena of light, heat, electricity and affinity are motions of atoms, and all that is required is their proper direction to produce motion of masses.

Theories.—It is indifferent what theory is advocated,—the theory of vibrations in an ether, or of matter itself, or of emission; this inter-relation or co-relation holds good of one as well as the other. The phenomena are most satisfactorily explained by the

theory of vibrations in an ether, modified by transmission through ponderable bodies. The action of gravitation across planetary spaces, which are practically devoid of matter, necessitates the existence of a medium for its transmission.

The resolution of the "imponderable" into motion solves some of the greatest cosmical problems. Motion being indestructible, the revolution of worlds falls into its province. The original heat which once diffused the planetary bodies as vapor through space calls for no other explanation than that furnished by the conservation of force.

When the exact numerical relation of heat and motion is determined, the calculation is very simple to ascertain how much heat the velocity of a planetary body represents. The moment the particles of cosmical vapor met and united,—in other words, condensation began,—heat was generated. It was the great obstacle in the way of condensation. From the amount of heat represented by the present motion of the earth, the degree of heat of the original chaos can be determined. It is found that only the four hundred and fifty-fourth of the original force remains; but if this remainder were converted into heat, as it would be if the planets were all to fall into the sun, and the whole system suddenly be brought to rest, it would raise the temperature of the entire mass to twenty-eight million degrees centigrade, or fifty million degrees Fahrenheit. When we consider that the highest temperature we are capable of attaining is by the oxyhydrogen blow-pipe, and that this does not exceed three thousand six hundred degrees Fahrenheit, but is sufficient to not only melt but vaporize platinum, the most infusible of metals, we can at once learn the incomprehensibleness of fifty million degrees, or more than thirteen thousand times that number. If the entire mass of the system were pure coal, and at once lit up in terrific combustion, only the thirty-five hundredth part of this heat would be generated.

A simple calculation affords us a view of the result if the earth were suddenly stopped in its orbit. The momentum of a ponderous ball, eight thousand miles in diameter, hurled sixty-eight thousand miles an hour, is at once converted into heat. A rifle-ball ar-

rested becomes too warm to touch. The earth is raised to sixteen thousand five hundred and sixty degrees Fahrenheit, a temperature sufficient to convert its most obdurate minerals into vapour, into a vast cometary chaos. If arrested, it would fall into the sun; and the degree of heat developed by such a catastrophe would be four hundred times greater, or six million six hundred and twenty-four thousand degrees Fahrenheit.

The Sun the Fountain of Life.—The heat of the sun's surface—the great perpetual fountain of life—has been estimated, from what appear to be correct data, to be from seven thousand to fifteen thousand times greater than the oxyhydrogen blow-pipe. This incomprehensible temperature is maintained invariably, and an immense flood of light and heat radiated into space. Meeting the surface of the planets, it warms, enlightens, and sets at work the processes of life. It is the origin of living beings, who derive from its exhilarating rays all their motion or living force, which stands directly correlated to sunlight and heat.

We are all children of the sun, from the humblest worm to the divinest man. All are storehouses of these forces, which can be at any time called forth. When wood is burned it is not newly created heat we produce, but the light and warmth of the sun exerted in building up the cells of the wood.

A diamond shines in the dark, after exposure to the sun's rays, from the absorption of those rays.

When the shining coal is burned, the sunlight and heat treasured up by the plants in the dark age of mythically gigantic vegetation, which flourished in the marshes of the coal-age, are set at liberty. Nothing is created. The coal is simply a treasury of the heat and light of the sun. Beautiful is the circle of transformation. The heat of the sun builds up the plant. It is a storehouse of these forces to the animal that eats and digests it. The original heat is liberated by chemical action in its body, which is thus warmed and endowed with wonderful muscular power. The same chemical processes occur when wood is burned in the furnace of an engine. The treasured heat is reconverted to the original motion of the beginning. Thus the force of the animal frame

is an individualization of the primal force of planetary bodies.

Into the Realm of Life.—Ascending in this generalization, we inquire if this correlation holds in the realm of life; if the aggregate of motions we call life may not be a transformation of the terrible forces of nature. Wonderful are the motions of living beings; so mysterious, they seem to spring directly from the will, and once were supposed to be connected with a forbidden domain, lying outside of matter. But careful study finds that the circulation of the fluids in the animal, and the motions of its organs, differ not from the motion observed in the cascade, the rush of winds, or the revolutions of the orbs of space. Vegetable life is purely of growth; animal life expands itself in resistance to external agencies. The animal has a nervous system, which the plant has not, by which its various parts are brought into unison. In both is observed what has been called vital force.

What is this vital force? Consider an organized being. It is a representative of all the forces and conditions which have ever acted on it, or on its remotest ancestors. It is the concrete expression of all these. In it, these forces have acquired a momentum. They are not wholly dependent on external circumstances, but are able to react on surrounding conditions. The sum of forces thus individualized, the momentum of force thus represented, is what is called vitality. Whatever power a being gains from its food or otherwise, not expended, is so much gained by vitality.

It is not an original force imported from ancestors, which weakens as it departs from the parent stock, as has been argued. This is refuted by the propagation of plants by cuttings, or the embryonic growth of animals. The bud or the sperm-cell can only give direction to the causes of growth, which yield vitality as the surplus of the force extracted from the sustaining material.

Use of the Nerves.—By means of the nerves all the organs of the body are brought into harmony. They are the conducting wires by which the forces generated in the system are kept in equilibrium. Where they do not exist there is no motion. They convey the excess of force existing in one organ to another when

it is deficient, or to organs which do not generate the force which they need.

As force cannot be created nor destroyed its manifestations depend on chemical changes within the organism. This is true of the force used in the voluntary and involuntary motions of the body. Even the movement of a finger, or the exhalation of a breath, necessitates consumption of material in the body. That is, every motion requires force, which is derived from some of the component particles of the organism entering into new combinations, and thereby becoming effete, and rejected by the system. They cannot be used a second time.

The vital force stands in direct relation to chemical force, or in other words, to the amount of destruction of tissues. It is precisely parallel to the results obtained by a galvanic battery. An atom of acid unites with an atom of zinc; the attached wire transmits force which separates the most firmly united compounds, produces light, heat, or magnetic force; but we can never obtain any more force than that afforded by the original attraction of the atoms of acid and zinc.

Thus it is that force is derived from the oxidation effected in the body, which must be proportional to the material consumed. In fevers, where the waste is great, heat is produced instead of muscular motion.

Oxygen is the stimulant of living organisms, and at death their destroyer. It is only because the organs exposed to its action constantly present substances for which it has greater affinity, that they are preserved. The living lung tissue has attraction for oxygen, but is protected by the blood, which has a greater attraction. The same may be said of the mucous membrane and cellular tissue; they readily combine with oxygen, and are protected by the substances they present to take it up. Where such substances cannot be presented, as in starving, these tissues yield to the action of oxygen. There is absolute correlation in the organic system. It has a certain amount of force, which, if used in one direction, cannot be employed in another. If the involuntary motions are increased the voluntary are weakened; if the voluntary are violently overtasked the involun-

tary are weakened, sometimes to such an extent that, no force being left to carry on the vital processes, death results. The force which in plants is applied to unlimited growth is employed by animals in motion. This is effected through and by the muscles. Muscular growth does not imply the exertion of force; for the conversion of blood into muscle is only a change of form, the composition being the same; and change of form does not require expenditure of force, only right conditions.

Correlation of Mind.—Arising to the lofty regions of the intellect, this correlation still holds. If man puts forth intellectual effort, it is so much force taken from some other direction, and is measured by organic change in the body. This by no means explains the phenomena of mind, as is claimed by Materialism. Spiritual beings are composed of higher forms of matter; and hence their continued existence or immortality does not present the impossibility of isolated forces. The full discussion of this question of the individualization of forces in the human being, and the continuity of the existence thus originating, is presented in "Psychic Science."

Perfection of Man.—The rudiments of the organs of sense appear low down in the scale of being. If we receive the theory that living beings were created by the forces of matter, and not for them, it is probable that there is a sense for every order of manifestation of which matter is susceptible. In man, all the organs, of which rudimentary indications are given in the lower orders, are perfected; and we have thus a right to suppose him to be susceptible to every sensation capable of being expressed by and through matter. Were it otherwise he would possess some rudimentary sense for future ages to perfect. Sight, hearing, taste, touch, are all as perfect in animals as in man, and, in many, even more perfect; but he surpasses them in nervous sensibility,—a faculty dimly seen in the animal world, and reaching to the spirit realm.

This may almost be called a new sense, although it must be regarded as still rudimentary. A dim shadow of its capabilities is revealed by the clairvoyant. Through it matter reaches up to spirit; and by it we learn the laws of that mystic realm.

What Is Life?—What pass as explanations of ultimate causes by scientists, really are restatements of facts in new language, and evasion thereby of the primal cause. Science in its most accurately determined walks cannot reach farther than this restatement. Pressed to give the cause it adopts a new nomenclature with which to describe the phenomena, and claims a full explanation. Nowhere else is this more conspicuous than in the province of life. The mysterious force which organizes matter into living beings is so obscure in its methods, and reaches to such attenuated atomies, not only imperceptible to the unassisted eye, but, thus far, escaping the powers of the microscope in revealing their structure, that its existence even has been denied, and a class of naturalists maintain that life is simply a manifestation of chemical affinity parallel to that of heat or electricity. Dr. Beals, who is a high authority, shows how the tissues of the animal body are created from bioplasm, supposed to be the material out of which all organized matter must be created. Bioplasm, or protoplasm is conceived to be a form of matter unorganized, yet capable of entering into organic forms. Its character is highly conjectural, and its existence even is far from demonstrated or demonstrable. "Men and animals, all their tissues and organs, their forms and structures, result from series of changes, which commence in a portion of matter too minute to be weighed, which is perfectly colorless, and which appears perfectly structureless; even if the particle of bioplasm be magnified five thousand diameters, not the faintest indication of fibres or particles exhibiting any special arrangement—in fact, not a trace of anything having structure—can be discerned.

"The speck of living matter, however, absorbs certain substances and increases by assimilating matter it selects, and changing it into matter like itself. Thus it gradually grows, and when it has attained a certain size, perhaps one two-thousandth of an inch in diameter, it divides, or small portions are detached from it, each of which grows like the primary particle, and in the same way gives origin to successors, from which tissues are at length produced."

This is apparently an exceedingly careful descrip-

tion of the facts, but a complete failure to give the cause. What is the force which in this simple "bioplasm" carries forward the processes of digestion and assimilation in the same manner that they operate in the most complete beings? Here is the beginning of that mysterious power called vital force, which, from the cell filled with "bioplasm," "not a trace of anything having structure," has carried that cell forward, step by step through the endless chain of intermediate forms to man. Can the natural scientist tell what it is? He points to evolution as a demonstrated solution. Evolution is only the method, and does not touch the cause. It has not even given a full statement of the method, and in that much fails to become a law. The underlying or permeating force is not touched. Evolution reaches down to the beginning, in the cell of a living being. At that point life is manifested through matter.

The explanation is that this combination of matter produces the appearance called life. In other words, vitality is a result of a form of chemical action, the same as heat. Heat, light, electricity, vitality, whether produced by action or reaction of the elements, escape, and there is no reactionary effect on the substances yielding them, but vital force builds a structure for its manifestations, and pursues what can be called by no other name, an intelligent course from the beginning in the cell. Even then there is an aim and purpose, pursued with inflexible determination, and the beginnings of each age, or degree, are prophecies of the higher forms, of which they are unfinished sketches. Thou hast not, oh material Scientist, entered the inner temple of life, or learned the secrets of the source of vital force. You may weigh with finest balance, but the spirit will refuse to turn the beam. You may cut with keenest knife through the dead or quivering nerve, your material eyes will not detect the spirit which really feels. You cannot tell how "bioplasm" or "protoplasm" passes from the ranks of mineral crystallization to "organizable fluid." Of its properties you content yourselves with a guess, nor can you tell the difference between protoplasm dead and protoplasm living.

Having approached the question of mind and its

manifestations by way of strictly physical observation, and shown how intimately it is related to the energies of the elements, perhaps the bridge is sufficiently completed to allow of crossing from the physical to the spiritual side. When it is said that the phenomena of the world are effects of force we really offer no explanation. We remove the answer one step farther off, that is all, for then comes the query what gives efficiency and intelligence to force? A glance at the phenomena, and the deeper the study the more pronounced the impression becomes, produces the conviction that this force, whatever it is, like a fettered giant, is striving to express through matter a vast design. It cannot do this at once, but must commence with small beginnings and perfect the organisms through which it manifests by the slow process of evolution.

Were the finest musician given nothing more than a block of wood and strings, he could not produce a musical note. He may stretch a string over a rude device, and it will vibrate to his touch. Laboring on he may arrange two strings in unison, and further perfecting, carve a sounding board, stretch more strings, and step by step groping his way, perfect an instrument responsive to his touch, and through it he can express his ideas of harmony.

This illustrates the apparent method by which the impelling energy expresses itself. The first beings, the beginning of life in organized forms, are the lowest. There was not living material out of which to construct living organization, and the first effort was for its production. That living material was protoplasm, or the "physical basis" of life. It is an unorganized, jelly-like substance which, though not a living being, is capable of organization into such beings. A speck of this, floating free in the water, is the first and lowest individualization of life.

These specks are too small to be seen by the unassisted eye, and some are difficult to make out by means of a microscope of highest power. The Monas lens, not the smallest, is a lens shaped speck of this living jelly (protoplasm), with a long filament, by the vibration of which it propels itself through the water and uses like a hand to bring its food of smaller

monads to its body. It has no mouth or stomach, and wherever the hand brings the food the body opens and closes around it, and it is dissolved into the plastic jelly. This Monas may be taken as a type of the countless organisms of this world unseen by the unaided eye. It multiplies by division, a stricture forming and cutting it in two equal halves which soon reach full size, and the process is repeated with such rapidity that in a few hours it may increase to millions. The size of the Monas is one four-thousandth of an inch in diameter, which means that a cup measuring one cubic inch would hold 125 billions of these beings, or 9,000 times the human population of the earth.

Small as they are, yet these monads show in a degree the same intelligence in pursuit of food, selection and rejection, the avoidance of obstacles, caution and fear, and cunning in capturing their prey, that is seen in higher animals.

The mouse in its sphere of life is as cunning as the elephant. A bee exhibits along the line of the necessities of its existence, as perfect reasoning powers as man—narrower limits, that is all.

Intelligence is not estimated by weight or measure, and size does not count in its manifestation.

The energy of nature in its first efforts to express itself through living beings, in the Monas or protoplasmic substance, can do no more than make resistance to the conditions acting on its form of expression. The Monas has sensibility. It recognizes light and heat and the presence of its food. It has no nerves, but it has been conjectured to have a "diffused" nerve substance. Ascending to higher forms, we find a line of nerve fibre. The first string has been strung, and it vibrates to a higher intelligence. The nerve fibres develop step by step, and there is concentration into ganglia or brain centers. There is, at last, a central brain dominating all the others, and in man perfected into an instrument as perfect as can be formed of physical matter, and the energy back of all is able to more freely express itself.

We have here used the terms force and energy because they have been adopted by science. Really it makes little difference what terms are used for all refer to an unknown quantity.

Why is it more unscientific to affirm that there is a Cosmic Mind than that there is Cosmic Matter? We see the material universe, and do we not even more forcibly perceive the manifestations of this Cosmic Mind in all phenomena of the world?

Imperfectly it struggles through the organism of the Monas, and the best it can do is perception of light, heat and recognition of its food. By and through the brain of man it can transpose into thought the laws and principles by which the Cosmos is controlled.

And this is not the end. By means of the physical man a spiritual man is evolved, organized of spiritual substance progressively to unfold to the perfect expression of this Cosmic Mind. This being, the ripened fruitage of all time, will as far surpass the estate of man as man surpasses the monad. In that spiritual being the musician has outwrought his perfect handiwork. All the thousand strings are adjusted and attuned to vibrate to the touch of Cosmic Intelligence.

Thus is individualized spirit a portion of Cosmic Life and Intelligence. It is not the least consequence by what name it is called. To the scientist, energy or force; to the religionist, in the phraseology of theology, God. Discussion on this line must be a war of words.

CHAPTER IV.

SPIRITUAL ATMOSPHERE OF THE UNIVERSE.

The Instrument Employed in Investigating—The Brain—The Impressibility of the Brain—Impressibility of Animals—Sympathy a Form of Impressibility—Abnormal Sensitiveness of the Diseased—In Sleep—Influence of Locality on the Sensitive—The Image Sometimes Remains—Psychometric Dream—Blending of Individual Spheres—Conclusions—Relations of the Spiritual to the Animal in Man—Instinct—Reflections—The Spirit Loses Nothing—No Perversion in Animals—Perversion, Its Cause—Man's Intellectual Nature—Desires Insatiate—Moral Aspect—The Mandate of Conscience—The Test of Conduct.

> An atmosphere more sublimate than air
> Pervades all matter, be it here or there:
> No finite power its wrappings can disperse;
> For its thin billows lave the universe,—
> Each portion linking to all other parts,
> Whether stars, blossoms, or responding hearts.
> —Emma Rood Tuttle.

The Instrument Employed in Investigating—The Brain.—As the investigator reaches the threshold of the domain of spirit, he meets phenomena protean in form and expression, but having a common family type. The object of the present chapter is to attempt, from observed facts, a generalization which shall unite the strangely diverse phenomena of impressibility. In the study of this subject we have a perfect instrument ready formed for our purpose,—the sensitive brain. Through its impressibility we become cognizant of spiritual forces, and, by its aid, are enabled to enter the secret courts of the spirit.

The Impressibility of the Brain.—The faculties of man may be readily traced in rudimentary form in the lower animals; and the impressibility of his nervous

system forms no exception. Its presence can be seen in the lowest zoophytes or plant-animals. They seek the darkest places, and shrink from the influence of the light. This is the only sense they manifest. It is possessed by all animals; but the experiments of Spallanzani on bats show that they are possessed of highly somnambulistic faculties.

Impressibility of Animals.—"Completely blinded bats were not in the slightest degree obstructed in their motions. They flew about by night and by day with their wonted rapidity, avoiding all obstacles which lay, or were intentionally placed in their way, as dexterously as if in full possession of their sight. They turned around at the right time when they approached a wall, rested in a convenient situation when fatigued, and struck against nothing. The experiments were multiplied and varied in the most ingenious manner. A room was filled with thin twigs; in another silken threads were suspended from the roof, and preserved in the same position at the same distance from each other by means of small weights attached to them. The bat, though deprived of its eyes, flew through the intervals of these threads, as well as of the twigs, without touching them; and, when the intervals were too small, it drew its wings more closely together. In another room a net was placed, having occasional irregular spaces for the bat to fly through, the net being so arranged as to form a small labyrinth; but the blind bat was not to be deceived. In proportion as the difficulties were increased, the dexterity of the animal was augmented. When it flew over the upper extremity of the net, and seemed imprisoned between it and the wall, it was frequently observed to make its escape most dexterously. When fatigued by its high flights it still flew rapidly along the ground, among chairs, tables, and sofas, yet avoided touching anything with its wings. Even in the open air, its flight was as prompt, easy, and secure as in a close room, and, in both situations, altogether similar to that of its associates who had the use of their eyes."

It is this impressibility that enables animals to influence each other, man to influence man, or vice versa. That such influences exist there can be no

doubt. The few facts I relate are representative of volumes which might be collected. The tiger shows the faculty of "charming," with the other members of the feline family. An interesting instance of its exertion is recorded by Lieutenant-Col. Davidson.

"My detachment, after passing through several low forests, was one morning encamped at Gorapichar, on a somewhat cleared spot, but still completely surrounded by jungle, reputed to be swarming with tigers and all other wild animals. I issued orders that none of the Europeans should lose sight of their tents; but they were all wild lads, desperate after sport; and one of them, named Skelton, walked away from camp, with fusil in hand, and the honorable company's ammunition in his pocket, eager to distinguish himself by the death of a tiger.

"The consequence was, that had it not been that he was soon missed by his comrades he would undoubtedly have been eaten up by a tiger for his disobedience of orders.

"He was reported absent; and I ordered a strict search to be made for him. A part of the Europeans immediately issued forth, and soon found the sportsman, standing, musket in hand, wholly immovable and stupid, eagerly staring at a bush about thirty yards in advance. They spoke to him, but he could not answer. They rushed up and tried to rouse him; but his eyes continued fixed. And then they observed the head of a tiger, with his brilliant eyes riveted on the intended victim, while his long curly tail was gracefully waving over his back in fond anticipation of a bloody feast. They shouted, and the tiger speedily vanished. Skelton was conveyed back to his tent; and so great was the shock given to his brain that many days elapsed before he recovered his usual vivacity; and there was no more tiger-shooting during the remainder of the march to Asseer-Gurh.

"I was, in the year 1831, executive engineer of the province of Bundlecund, and dwelt within the forests of Calpee, in a stout stone building, on the margin of the precipice, about sixty feet above the waters of the ancient river, the Jumna, and within a few yards of that classic spot at which one of the incarnations of Chrishna made his appearance on earth.

"While within the building my attention was drawn, one morning, to piercing cries of great distress, which I knew proceeded from one of that beautiful species of squirrel called 'gillairy,' or striped Barbary squirrel. I quickly ran to the spot whence the sound proceeded, which was at the very edge of the precipice, then covered by many stunted bushes and trailing plants; and there I observed the gillairy about four or five feet from the bank, leaping backwards and forwards, with his tail erect, upon a slender branch overhanging the river. The animal paid no attention whatever to my presence; and I could not, for some time, discover the cause of his outcries. On looking more carefully I observed the head and about a couple of feet of the body of a large snake. The body of the reptile continued to undulate in a very gentle manner, but the head seemed to be almost on fire, so very brilliant were the almost fire-shooting and triumphant eyes, that seemed to anticipate his victory over the helpless squirrel, which seemed absolutely spellbound, for it made no effort to escape, which, under any other circumstances, it could have done with facility, by dropping down on a protruding part of the precipice, a few feet below the bough on which it traversed. Its cries became more and more urgent and piercing, and moved by compassion for suffering, I shot the serpent. The squirrel's cries instantly ceased, and it dropped down and disappeared."

The influence of this subtle power of animals on man has been recorded by the eminent and bold Dr. Caldwell.

"We knew a gentleman, who, in the largest chamber, covered with a carpet, in the midst of deep darkness, could tell if a cat entered it with her stealthiest tread and in perfect silence. Nor could he tell in what way, or through which of his external senses, he made the discovery. When interrogated on the subject his only reply was that he experienced a peculiar and disagreeable feeling, which told him that there was a cat in the room. Nor could he look on one during daylight without experiencing a sense of horror."

Sympathy a Form of Impressibility.—This sympathy is strongly marked between intimate friends

and relations, and gives the philosophy of the old saying, "The Devil is always near when you talk about him." Some interesting cases have been recorded by Dr. Pratt.

"A lady residing in my family, an invalid, under medical treatment at the time of this occurrence, was seized suddenly with what appeared to be an apoplectic fit about two o'clock p.m. The fit continued till the next morning, the patient being perfectly insensible to all surrounding friends and influences, after which she aroused to consciousness, stating that she had received a severe blow upon the forehead, in the region of the organ of benevolence, which had deprived her of her senses; that her head now ached severely; that she felt faint, etc. She had no recollection of the time passed in the fit.

"Three days after this event, the cause of the fit was satisfactorily explained to my mind, as follows: The lady's 'other half' arrived, an invalid, having been struck down about two o'clock p. m., three days before, by the fall of a tackle-block from a mast-head, the blow being on the frontal portion of the head, scalping his forehead, and stunning him for nearly twelve hours, and rendering his life extremely doubtful.

"Case 2nd. A lady with whom I conversed last winter, whose husband was an itinerant clergyman, informed me that she had repeatedly risen from her bed late at night, and prepared for the reception of her husband, whom she had no reason to expect home at that time, only from vague impressions. 'For two years,' said she, 'I have been in the habit of doing this; and I have never once been mistaken in my impressions. My husband would often exclaim, "Why, Mary! what made you think I was coming?" I could only answer that I thought so.'

"Case 3rd. A gentleman in the State of New York, while ploughing in the field, was suddenly shot through the heart,—at least this was his impression. His sensations were such that he could not work; and he put out his team and returned to the house, stating that he believed that his brother who was then a soldier in the Mexican war, had been shot through the heart, or had fallen in battle. Two months after that

the news arrived of his brother's death in battle, by a ball through the chest, occurring on the same day and hour of his impression.

"From these examples it appears that there is such a phenomenon in the mental constitution as communication between mind and mind, not only among friends present, but even sometimes when absent, however distant.

"This is an effect of sympathy. Everyone has heard, in his own circle, of numerous instances of it. I am informed, for example, by a lady nearly related to me, that her mother always had such a warning at the time any near and dear friend died. This occurred so often as to leave no doubt whatever of the fact. It happened that this lady, more than once, made the voyage to and from India; and that during the voyage, she, on several occasions, said to her daughter and to others, 'I feel certain that such a person is dead.' On reaching port these impressions were found to be true."

Referring such astounding phenomena to sympathy is far from furnishing an explanation. What is this sympathy? It must have a cause; and from its universality and resemblance among all races of men, and between every form of animal life, its cause must be universal, held in common, binding together all these diverse phenomena.

Abnormal Sensitiveness of the Diseased.—The influence exerted by surroundings accounts for many of the vagaries and inconsistencies of men, sometimes a kind of polarity is developed, so that the individual is restless when lying in any other position than that with his head to the north. The painful sensation so often experienced by those suffering from disease can often be dispelled by placing them in this position, and their restoration to health be thus accelerated.

"Mr. Smith, a surgeon of Vienna, had received a chill of the right arm, and had for some time suffered from acute rheumatism, with the most painful cramps running from the shoulders to the fingers. His physicians treated him with the magnet, which quieted the cramps; but they always returned. I found him lying with his head to the south. On my remarking this they brought him in direction of the magnetic

meridian, with his head to the north. Directly after coming into this position he uttered expressions of pleasure; he declared he felt refreshed and strengthened. A pleasant uniform warmth diffused itself in the chilled part; he felt the pass of the magnet incomparably more cooling and agreeable than before; and, before I came away, the stiffened arm and the fingers became movable, and the pain had wholly disappeared."

The sensitive Miss Nowotny had sought a position exactly corresponding to the direction of the needle; she found any other insupportable. Whenever she was placed in any other her pulse rose, her face flushed with increased flow of blood to her head, and she became restless and uncomfortable. Of all positions, that of having her head to the west was most unbearable, being much worse than that of a south-north position.

Disease and Sleep.—Terrestrial magnetism is appreciable by sensitive persons, modifying sleep and affecting the nervous forces. Of the influence of the sun, moon, and planets all is yet to be learned, and this will prove very much more even than is claimed.

When any substance is exposed to the sunlight for some time it becomes luminous to those who are sensitive, and exerts a magnetic influence on them. This influence is conductible. When the subject, remaining in a dark room, takes hold of a wire passing out into the sunshine, he at once experiences the cooling sensation of magnetism. With the sun's rays water can be magnetized, a weak magnet strengthened; and, when an individual exposes himself for a brief time in the sunshine, he becomes capable of exerting a strong magnetic influence. The moon's rays afford the same results; but they seem to have a stronger attractive power, strongly drawing the subject's hand towards the object from which they emanate.

The sun is the fountain of all life. Its rays cause the seed to germinate, the flower to unfold its petals, the bird to sing, and the mind of man to expand. Not only by its light and heat, but by the constant fluctuation of its electric, magnetic and actinic waves, which beat against the earth and all things therein millions of millions of times every second.

Here is the key to the relation of sunlight to physiology. It is well known that many diseases are aggravated when night approaches, while others are more severe during the day. All varieties of nervous pains are generally more unbearable at night than during the day. This fact has been observed, but, by the materialism of modern science, referred summarily to imagination—the silence of the night gave free rein to fancy; and small aches became unbearable. During the day the half of the earth illuminated is positive to the other unilluminated hemisphere, which is negative, and as day and night follow each other, so do these opposed states.

The sensations of evening are different from those of morning. We have enjoyed the light, and been positive, during the day. When night advances we are to sink into its negative embrace. We are to become passive in the enveloping darkness, and enter a state "twin brother to death." At morning we arise from invigorating rest to meet the positive day. It is more restorative to sleep during the night. It is then the subtile magnetic forces are in harmony with that state. Sleep during the day, in the most secluded apartments, is restless and feverish. This distinction is recognized by animals of all species, and by plants. The former, during the presence of the sun, absorb oxygen, and throw off carbonic acid; plants, on the contrary, absorb carbonic acid and yield oxygen. During the night the vital powers of the former are reduced to the lowest ebb; and the latter reverse the process of combination, and throw off carbonic acid and absorb oxygen. Night is no more terrible than day; yet the mind, overcome by the negative condition imposed then on all things, peoples it with fancies. It is the established season for ghosts, especially the hour of midnight. Night, too, is the wakeful season for the author and thinker, who find it more fruitful of original thoughts; for their minds are then passive. After a bath in the sunlight, the shade is agreeable. In negative diseases the effect of sunlight is wonderfully beneficial, and in positive, darkness equally so.

Influence of Locality.—Pfeffel, the blind German poet, appointed a young evangelical clergyman as his

amanuensis, who led him when he walked out. As they passed a certain spot the poet observed that his attendant's arm trembled, and on questioning him, he was told by the young man that he experienced the peculiar sensations on passing this spot he always felt at places where bodies were interred. On going to the place at night he saw a weak light, like an immaterial flame, waving over the spot. He described it as resembling a woman's form, with the feet a little elevated above the ground. As the ghost-seer protested that someone must be buried there, Pfeffel had the place dug up. At some depth, a solid layer of white lime was met with, about as long and as broad as a grave, tolerably thick; and when this was broken through they discovered the skeleton of a human body.

"It had been covered with a layer of quick-lime, as is the custom in time of pestilence. The bones were taken out, the hole filled, and the surface levelled. When Billing was again taken there the appearance was gone, and the nocturnal spirit had vanished forever."

This story rests on the authority of Reichenbach, who, in pursuance of his research, conducted some of his sensitives to a churchyard, where they at once saw similar appearances over all the graves, especially the more recent ones. Although this flame has been a prolific source of ghost stories, we need not call ghosts to our aid to furnish an explanation. We know that this flame is produced by chemical change. All bodies undergoing change exhibit it. Of course, the decomposition occurring in a grave furnishes an abundant source, and, as these gaseous products slowly arise, so will the flame.

It is said truly, that not to all is given the sight which enables them to see the ghosts which hover around churchyards, for all are not sufficiently sensitive; but many are, and are derided as cowardly or fanciful, when the objects they perceive are realities to them, as much as the tombstones are to others. It requires no stretch of fancy to shape the upright, waving, luminous cloud into human form. Educational prejudice, the horror of the place, the dread season of night, generally beget sufficient fear to at once so

shape the clouds much more distinctly than those we form into angels and beasts as they float through the sky.

These ghosts are nothing more than the luminous flame produced by the chemical changes always accompanying it. It is strange that this fact of chemistry should have given rise to the most unbelievable stories of goblins and ghosts, having no more existence than a wisp of flame, or fog-like cloud.

The Image Sometimes Remains.—Sometimes the image of a thing remains impressed in the place where it has stood. M. Teste, in his journal, cites with respect to this, a curious experiment. A female somnambulist enters the room, and exclaims, "What a pretty girl is sitting on that chair!" At this exclamation, M. Teste observes to her that she is mistaken; that no pretty girl is there. Far from giving in to this declaration, she sees one on each chair; and there were six of them.

Unable to account for this hallucination, he contented himself with gathering exact details of the dress of these little girls, and confessed that a little girl precisely similar had been playing there for a moment before the somnambulist entered, and had jumped upon the six chairs, one after the other, sitting down on them. "I have often recognized that the image of natural objects, set in a certain place, remained there for a long time."

Mrs. Denton, an extremely sensitive person, relates that on entering a car from which the passengers had gone to dinner, she was surprised to see the seats all occupied.

"Many of them were sitting perfectly composed, as if, for them, little interest were attached to this station, while others were already in motion (a kind of compressed motion), as if preparing to leave. I thought this was somewhat strange, and was about turning to find a vacant seat in another car, when a second glance around showed me that the passengers who had appeared so indifferent were really losing their identity, and, in a moment more, were invisible to me. I had had sufficient time to note the personal appearance of several; and taking a seat, I awaited the return of the passengers, thinking it more than

probable I might in them find the prototypes of the faces and forms I had a moment before so singularly beheld. Nor was I disappointed. A number of those who returned to the cars I recognized as being, in every particular, the counterparts of their late but transient representatives."

Psychometrical Dream.—The explanation of the following dream may seem incredible; but, after a thorough understanding of the vast generalization we are attempting of mental and physical phenomena, it may cease to appear so.

"Several years ago, during a severe winter, the Schuylkill River, near Philadelphia, became thickly bridged over with ice, and thousands of persons resorted thither for the purpose of skating, sliding, etc. Among other inventions for the amusement of those visiting the place, there was a post sunk through the ice, at the top of which there was a point, and a horizontal revolving arm attached to it. To the end of this, the drag-ropes of sleds were attached; so that, by pushing the shaft, the sleds, with persons on them, might be made to revolve swiftly in a circle upon the ice. Among the rest a negro got upon the sled; and the person in charge of the shaft caused it to revolve so rapidly that the negro was thrown outward by the centrifugal force, and, striking violently against a large, projecting piece of ice, was killed instantly.

"This occurrence was witnessed by a physician, a friend of my informant, who happened to be present. On that very evening the physician had occasion to prepare a dose of pills for one of his patients, a lady extremely susceptible to magnetic influences. As he was mixing the ingredients of the pills, and rolling them in his fingers, he related in all its particulars to persons in the office the occurrence he had witnessed on the river during the day. The pills were afterwards despatched to the lady by another person. The next day the physician, seeing one of the lady's family, inquired concerning her health. In the answer that was returned it was stated, among other things, that she had had a singular dream the night previous. She dreamed that she was somewhere on the ice where many people were sliding and skating; that she had

there seen a negro thrown from a revolving sled against a cake of ice and instantly killed, etc. Her dream, as related, was an exact reproduction of all the essential statements of facts which had, without her knowledge, been given by the physician while he was preparing the medicine, and concerning which facts she had received no information from any quarter."

The physician imparted his influence to the medicine, which, acting on an impressible mind, reproduced his thoughts in the form of a dream.

So the mechanic imparts a portion of himself to his wares, and the various articles of food are impregnated with the spheres of their producers. Dwellings partake of the influence of all those who have once entered them. Garments reproduce the characters of their wearers. Dwellings wherein countless persons enter, and the products of various climes are stored, are always pervaded by innumerable influences.

"All houses wherein men have lived and died
Are haunted houses."

These affect all more or less, but only the extremely sensitive in a marked degree. Many who are not susceptible while oppressed by the cares of the day are highly so during the negativeness of night and the passivity of sleep. These surrounding influences, blending, often reappear in dreams. It thus becomes apparent that localities have two distinct influences; one which may be called physical, dependent on the geological or mineralogical structure, whereby the magnetic currents are directed; the other from the retained aura of the living beings that have dwelt therein.

Individual Spheres Blending produce the distinctive characters of communities and cities. The emanations from the earth—which Reichenbach terms "odylic,"—which all minerals exhibit, also exert an influence in the determination of the character of the people dwelling on its surface. Sometimes persons feel this subterranean influence keenly, although, in ignorance of its cause, they fail to understand why they are disagreeably or agreeably affected.

Conclusions.—The preceding facts lead to two conclusions,—first, the impressibility of the nervous sys-

tem, not only of man, but of all animals; second, that vibrations capable of exciting the nervous system are thrown off from all organic and inorganic substances.

Granting this, no matter what theory of transmission we receive, that of pulsation, or of simple force, there must exist a bond or medium of communication. A brain in England, to affect a brain in America, must do so through a connecting substance. Admitting the facts of impressibility, the existence of a spirit-ether, universal and all permeating, if not demonstrated, is a theory toward which all related facts gather in culminating evidence.

To present this theory in the form of propositions:

1. There is an all-pervading spirit ether.

2. The brain is not only a thought-transmitting instrument, it is also a receiver. It sends out vibrations into the spirit-ether, which may be taken up by other brains tuned in unison. It catches vibrations from that ether.

The inferences and deductions from these propositions are among the most sublime that can be entertained by the human mind. We here arrive at the vortex of causes of material things and spirit-forces.

When an individual brain is attuned to these vibrations of what may be literally called the Infinite Spirit, the infinite ether which vibrates with the thoughts that laid the foundation of the Cosmos, and holds each atom in its perpetual change, which thrills with every thought in the universe, then it is able to receive according to the chords which are responsive. It will take the poetic, the artistic, the mathematic, according to its attuning. In the direction to receive, will it arise above the level of those less fortunately endowed.

Yet more, such sensitives attract those who follow the same line of thought on the other side, and receive specialized, or direct personal messages.

The recipients may be, and usually are, wholly unconscious of the source of their inspiration, and the world gives to them the reward of success. The statesman on a great occasion, super-sensitive by the intensity of his effort, may become a vortex of the thoughts of immortals, and by wisdom expressed with miraculous eloquence, and the magnetic vibrations of

which he is the radiant center, change the fate of nations, and mankind.

In this manner a poet may write in measure of the music of the spheres; an inventor grasp principles which elude his less receptive moments.

This is the highest phase of mediumship. Can it be attained by those who desire it? It can be approached by all, attained by many. How? This will be explained in a succeeding chapter.

CHAPTER V.

ANIMAL MAGNETISM, HYPNOTISM, MESMERISM:

Boundaries, Laws, and Relations to Spirit.

Necessity of Investigating the Laws of Magnetism—Hypnotism or Mesmerism?—Apollonius—Man Possesses This Influence Over animals—Animals Can Influence Man—Animals Can Influence Each Other—Why Do We Think of Those Who Are Thinking of Us?—Influence of Man Over Man—Spirit Ether—Impressibility of the Brain—Psychometry Applied—Likes and Dislikes—Application to Fortune Telling—Animal Magnetism as a Curative Agent—Use of Prayer—Magnetic Healing Among Savages—Hypnotic Cure—Application to Spirit Communion—A Safe Rule—Practical Application of Hypnotism.

Necessity of Investigating the Laws of Animal Magnetism.—The custom to refer everything of a psychic character to spiritual influence makes it necessary to clearly define the sphere of each. Being similar in manifestations, and governed by the same laws, the phenomena are intimately blended. These have received various names, as neurology, patheism, psychodunamy, and, lastly, hypnotism, the most popular. Mesmerism was brought into disrepute by the wild theories and charlatanry of Mesmer; hypnotism is too narow; and with clear definition, magnetism is preferable.

Hypnotism or Mesmerism?—Scientific men long ago, to their own satisfaction, proved mesmerism to be a delusion, and when it reappeared as animal magnetism and od force, they gave it no more than a passing thought, a word of ridicule or a sneer. At last they have awakened to the incomparable value of the

subject, and have bestowed a great deal of time and attention to the phenomena it presents. They, however, still hold that mesmerism, or animal magnetism, is delusive, and they scorn to recognize any of its phenomena. But they do accept and explain the phenomena that passed under the name of mesmerism, magnetism, etc., by that wonderful word, hypnotism?

It is astonishing what a change of front can be produced by a name. In Europe, especially in France, there is great activity in the investigation of this subject, and the narratives of the results read like fairy tales. Impressed into the healing art astonishing cures are effected, and it is even employed to lead the criminal to ways of morality. Animals are hypnotized. The hypnotizing of a hen was among the first experiments. The hen was held firmly in the hands and pressed on a table. Its head was drawn out and pressed down, then a chalk mark was drawn extending from either eye. The hands were slowly removed, and the fowl remained motionless. It was a pretty experiment, and set whole societies of learned men laughing. It was precisely similar to the "professor" lecturing on the subject, closing the eyes of some volunteer, and then "willing" him to do ridiculous acts. The animal is less sensitive to the will, but is overcome by its "concentrated attention." There has been little, and comparatively speaking, no attention paid to this subject in America. In France several men have made themselves famous by more or less successful investigations.

What is hypnotism? To answer this question satisfactorily has been undertaken by each and every one in the very commencement. They have not been content to await until they better knew what they had to define. They all appear to be biassed in favor of its abnormal character. To the student of man from the spiritual side, these efforts are both pitiable and laughable.

M. Charcot, who claimed to have founded a science of hypnotism, argued that it is a diseased state of the soul, and hence its use as a therapeutic agency should be discarded as more likely to result in failure than success. The schools of Nancy and Paris, if they may receive this appellation, vehemently oppose this dis-

ease theory. Professor Bernheim, of the former, says: "The hypnotic state is a peculiar psychical condition which can be provoked artificially, and which to a varying degree augments suggestibility." Dr. Forel of the same school says it is "the idea of suggestion." Dr. Suys of the Paris school says: "Hypnotism is an experimental extra-physiological state of the nervous system." We knew hypnotism was a "psychical condition," that the sensibility was "augmented," that it was an "extra-physiological state," and these so-called definitions are simply word juggling—the substitution of words repeating the same idea.

If the scientists from the material side have not learned even to define the subject, those who have studied it from the spiritual are able not only to do that but its limitations also.

In the beginning it is a perfectly normal state, varying in degree as the subject is more or less sensitive. It is not allied to the state of normal sleep as the Nancy School, represented by Dr. Bernheim, advocates. He makes the hypnotic state the effect of suggestion, and remarks that "sleep itself is only suggestion." That is, the idea of sleep is impressed on the mind of the subject so strongly that it takes exclusive possession; the subject believes that he will fall asleep, and does so. This view is essentially the same as that of the "dominant idea" which has figured so largely and absurdly with some American writers on the subject. The errors result from blending in the same class phenomena alike only in appearance. In the mesmeric or hypnotic state, as understood by the material school, many distinct phases, each of which requires special attention, are blended.

The great value of mesmerism, which as yet is not fully appreciated, is in the fact that it has made it possible to command many of the most evanescent phenomena, and allow of their careful examination when, otherwise, they come at such rare intervals and such unexpected moments as make it impossible to carefully compare and study them.

All these states or conditions are classified under the sixth sense. Sleep is not allied to them, for it is the state of negative repose in which there enters no manifestation of thought in its profoundest aspect,

and, as unlike clairvoyance, or the true sensitive state, as that of wakefulness; but shaded into this state of sleep, as into that of wakefulness, are various degrees of sensitiveness. This sensitiveness is modified by the influence of sleep, and hence arises a peculiar class of manifestations, respecting which I will briefly quote from "Psychic Science":

"We will simply, for convenience, divide the sensitive state into the hypnotic, somnambulic and clairvoyant; but it must be borne in mind that these merge into each other, and no sharp line can be drawn between them. Mesmerism may be regarded as the method by which all these states may be induced. The mesmeric state is equivalent to the hypnotic. After years of delay mesmerism has been accepted under another name, but the theory of a 'fluid' or specific influence is discarded. Hypnotics cannot, however, exceed the most common experiments without the facts demanding, even as a working hypothesis, this specific influence.

"There are two distinct states of hypnotism. The first is that in which most platform experiments are made. The sensitive is capable of carrying on conversations, answering questions, and is governed by a 'dominant idea,' believing all the operator wishes and doing as he commands. The sensitive rapidly enters the next stage, wherein he becomes insensible to pain and irresponsive to any one except the operator. Until this stage is reached consciousness and memory are retained, a fact fatal to the theory of automatic action, or 'unconscious cerebration.' In this profound state the sensitive has no memory of events which occur. It is an induced, incipient somnambulism, the true counterpart of that which under proper conditions appears spontaneously."

"In the hypnotic state the subject is under the control of the operator, and in a great degree an automaton; in the somnambulic he in part regains his individuality, and in certain lines of thought and action is superior to himself in his waking moments." Pursuing this line of thought, clairvoyance is the last and most profound condition of the sensitive state. It borders on death, which it always precedes."

The sensitive state is thus seen to begin with the hypnotic stage, (where a hen remains motionless because firmly pressed on a table until it is persuaded that it cannot move; or the human subject closes his eyes because told to do so, and finds he has no will to open them); and after passing through many wonderful phases, such as thought reading, impressibility, and somnambulism, it reaches clairvoyance and independent trance.

The ablest investigator among the "scientists" has not taken a single step beyond the threshold of the lowest phase of hypnotism. It is not strange, then, that the theories they promulgate, to cover all these multitudinous phenomena, fail when applied beyond their narrow field of research.

You may place a silver coin in the hand of a subject, and, after gazing at it for a time, he will, when commanded, close his eyes, and believe he is an entirely different person. He is under the power of "suggestion," or controlled by a "dominant idea," the victim of "unconscious cerebration." Ah, yes, grant all that is here claimed. Soon, however, if highly sensitive he passes beyond the control of the operator. No one idea "dominates." He is endowed with mental powers superior to his normal gifts. He is conscious of events transpiring at remote distances, and prescient to those which will occur in the future. He has shaken off the control of the operator and the limitations of the corporeal body and is endowed with superior senses of perception. Applied to this state, how absurd and puerile the theories of the "learned doctors" and "professors" appear!

Yet they would juggle all these various states together into a pot pourri, and labelling it hypnotism, gain eclat before scientific associations, by their crude theories of "suggestion" and "dominant ideas," and "unconscious cerebration."

Apollonius of Tyana was one of the most successful magnetists. He was famous for healing diseases, for his clairvoyance, and for foretelling future events. While delivering a public lecture at Ephesus, in the midst of a large assembly, he saw the Emperor Domitian being murdered at Rome; and it was proved to the satisfaction of all that, while the murder was

taking place, he described every circumstance attending it to the crowd, and announced the very instant in which the tyrant was slain. It is recorded that so great was his magnetic influence that "his mere presence, without uttering a single word, was sufficient to quell a popular tumult." As we are thus drawing examples from antiquity, we might mention the narrative recorded in the Holy Writ—the case of Saul when he entered the woman of Endor's house. She knew not who he was; but when her spiritual powers were excited she immediately recognized him. Swedenborg gives a striking illustration of the development of this sense. By its aid he seemed to become en rapport with the spheres.

Once, while dining with a company of friends some miles distant from his own town, he became greatly agitated, arose, walked out, but soon came in composed, and informed the company that there had been a great conflagration in his town; that it had spread nearly to his residence, but had there been extinguished, while within only a single door of his house. This was all true.

Innumerable anecdotes might be related to prove that the mind, when in a peculiar state, receives knowledge of things of which none of the senses can be the channel of communication. I call this a sense. Perhaps "impressibility of the brain" would be a better term; but it is certain this sensibility differs from, and cannot be referred to any one of the senses.

Animal magnetism was acknowledged in very ancient times. Thus it has been recorded of Pythagoras, who flourished five centuries before Christ, "that his influence over the lower animals was very great. He is said to have tamed a furious bear, prevented an ox from eating beans, and stopped an eagle in its flight."

Man Possesses This Influence Over Animals.—The power of man over the horse is well known. Rarey became famous for his magnetic force, which inspired him with such confidence that he fearlessly met the most vicious animals.

According to Bruce, the African traveller, all the blacks of the kingdom of Sennaar are completely armed against the reptiles of their clime. "They take horned serpents into their hands at all times, put them

into their bosoms, and throw them at each other as children throw apples or balls; during which sport the serpents are seldom irritated, and when they do bite no mischief ensues from the wound." He positively affirms that they sicken the moment that they are laid hold of, and are so exhausted by this power as to perish. "I constantly observed that however lively the viper was before, upon being seized by these barbarians, he seemed as if he had been taken with sickness and feebleness, frequently shut his eyes, and never turned his mouth towards the arm that held him."

We see the same power in the influence housebreakers possess over the most savage of watch-dogs, and showmen who enter the cage of fierce lions.

Animals Can Influence Man.—This influence may be exerted in an opposite direction; and well-attested anecdotes are extant, showing that man may become fascinated by the lower animals.

A gentleman once, walking in his garden, accidentally saw the eyes of a rattlesnake, and by watching it closely, he found to his dismay that he could not withdraw them. The snake appeared to him to swell to an immense size, and in rapid succession assume the most gorgeous colors, rivalling the rainbow in beauty. His senses deserted him, and he grew dizzy, and would have fallen towards the snake, to which he seemed irresistibly drawn, had not his wife, coming up at that moment, thrown her arms around his neck, thereby dispelling the charm and saving him from destruction.

Two men, in Maryland, were walking along the road, when one, seeing something by the way, stopped to look at it while his companion went on. But the latter, perceiving he did not follow, turned around to know the cause, when he found that his eyes were directed towards a rattlesnake, whose head was raised and eyes glaring at him. Strangely enough the poor fellow leaned as far as possible towards his snakeship, crying piteously all the time, "He will bite me! he will bite me!"

"Sure enough he will," said his friend, "if you do not move off. What are standing there for?" Finding him deaf to all his entreaties, he struck the crea-

ture down with his cane, and pushed his friend from the spot. The man thus enchanted is stated to have been sick for several hours. But we cannot multiply cases of this description, which are common fireside anecdotes.

Animals Can Influence Each Other.—Cases of snakes fascinating birds are common.

Professor Silliman mentions that, in 1823, he was proceeding in a carriage with a friend along the banks of the Hudson River, when he observed a flock of small birds, of different species, flying hither and thither, but never departing from the central point. He found that this point of attraction was a large snake, which lay coiled up with head erected, eyes brilliant, and incessantly darting its tongue. When disturbed by the carriage he went into the bushes, while the birds alighted on the branches overhead, probably to await the reappearance of their deadly enemy.

A man from Pennsylvania returning from a ride, saw a blackbird flying in lessening circles around the head of a rattlesnake, uttering frightful screams all the time. He drove the snake away, and the bird changed its note to a song of rejoicing.

Newman relates an anecdote of a gentleman who, while travelling by the side of a creek, saw a ground squirrel running to and fro between a brook and a great tree a few yards distant. The squirrel's hair looked extremely rough, and showed that he was much frightened. Every return was shorter and shorter. The gentleman stood to observe the cause, and soon discovered the head of a rattlesnake pointing directly at the squirrel, through a hole in the great tree, which was hollow. At length the squirrel gave up running, and lay down close by the snake, which opened its mouth and took in the squirrel's head. The gentleman gave him a cut with the whip, which caused him to draw back his head, when the squirrel, thus liberated, ran quickly to the brook.

Such curious phenomena have long been observed and speculated upon. To extend the list is unnecessary; for almost every one has observed the facts for himself.

They establish the conclusion that this influence or

impressibility is not the result of sympathy or imagination, for it is experienced by animals that cannot be said to have any great degree of either. It is a power possessed by animals as well as by man. Animals influence man; man influences animals; animals influence each other; and man controls man.

Why Do We Think of Those Who Are Thinking of Us?—How often do we think of those, who, while we know it not, are approaching us? So general is this experience that it has passed into a proverb.

I find two facts illustrating this in the "Univercoelum."

"A clergyman informed me that his mother-in-law, Mrs. P——, residing in Providence, R. I., had a distinct consciousness of the approach of her husband, on his return from sea, although she had no other reason to expect his arrival at the time. This impression commenced several hours before he made his appearance; and she accordingly prepared herself for his reception. She knew the instant he placed his hand upon the door, and had arisen from her seat, and advanced to meet him before he entered.

"The wife of a clergyman in Maine lately informed me that her father, while lying on his deathbed, had a distinct perception of the approach of his son, who resided in a distant town, though none of the family expected him at the time. When he mentioned that his son was coming, and near the house, they supposed him to be wandering in his thoughts; but in a few minutes afterwards the son entered."

The following is taken from the transactions of the French Academy, found in "Newman's Magnetism."

"On the 10th of September, at ten o'clock at night, the commission met at the house of M. Itardt, in order to continue its inquiries upon Carot, their mesmeric subject, who was in the library, where conversation had been carried on with him till half-past seven; at which time, M. Foissac, the magnetizer, who had arrived since Carot, and had waited in the antechamber, separated from the library by two closed doors and a distance of twelve feet, began to magnetize him. Three minutes afterwards, Carot said: 'I think that Foissac is there, for I feel myself oppressed and enfeebled.' At the expiration of eight minutes he

was completely asleep. He was again questioned and answered us," etc.

Carot did not know that M. Foissac was near, and yet by some means the irresistible influence overcame him.

Influence of Man Over Man.—It has been an adage from all antiquity that young people were not so healthy for living with the old. The Hebrews acted on this idea when they procured a young damsel for their old king, David, that he might be invigorated by her strength. There is an anecdote extant of an aged female who compelled her servants to retire in the same bed with herself, that she might prolong her life thereby, and carried this horrid vampirism to such an excess that, her maids all becoming sickly after a time, she could induce none to work for her, and, in consequence, expired.

An eminent physician states a fact pertinent in this connection.

"I was a few years since consulted about a pale, sickly, and thin boy of about five or six years of age. He appeared to have no specific ailment; but there was a slow and remarkable decline of flesh and strength, and of the energy of all the functions—what his mother very aptly termed 'a gradual blight.' After inquiring into the history of the case, it came out that he had been a very robust and plethoric child up to his third year, when his grandmother, a very aged person, took him to sleep with her; that he soon after lost his good looks, and that he had continued to decline progressively ever since, notwithstanding medical treatment."

The boy was removed to a separate sleeping apartment, and his recovery was very rapid.

A case lately came under my observation, where a consumptive, on the very verge of the grave, expecting to die every hour, and of course too feeble to move, on being magnetized, arose under the influence, and walked about the room; yet as soon as the invigoration became expended she was as weak as previously, and in the course of a few days expired. She was too near death to recover; and though magnet-

ism might protract life, and cause a momentary excitation, it could not save.

It is from this cause that magnetic practice exhausts the magnetizer; not from his exertion in making passes, but the drain of nervous force.

Spirit Ether.—Whatever this influence may be it must pass across greater or less distances to produce the effects observed. It cannot be transmitted across a void: It must have its own means of conduction. What do the facts teach? They all point in one direction, and are susceptible of generalization, as flowing from one common source,—a universal spiritual ether.

The Impressibility of the Brain, discovered in 1842, by Dr. Buchanan, opened a new field for human thought. To his surpassing powers of research we owe the opening of the portals of a new science, comprising and generalizing all mental sciences. Psychometry is the key by which the mysteries of many of the most occult sciences may be explored. It gives the historian a barque which will conduct him safely down the stream of time, beyond all preserved chronicles, where his tattered manuscript becomes confused in dates, and records imperfectly, and wafts on the psychologist through millions of cycles, down, down to the beginning of life in this world, when desolation and raging elements made the earth a chaos of contention. This field has as yet been scarcely defined, so varied are the conditions to be determined, and so great the skill requisite in experimentation, that it almost seems presumptive to make the attempt. Mr. Denton, following in the steps of Dr. Buchanan, has extended his experiments over almost every field of research; and so numerous are the people who are impressible that those who desire may readily review their labors.

Psychometry Applied.—Reading character from letters is not its sole application. It is a valuable ally to the historian and the antiquarian, carrying them beyond the conflicting accounts of the written page, confused and contradictory. How interesting would be the true character of Alexander, Caesar, or Napoleon, obtained in this manner, free from the prejudices of their biographers or their times! The linen which shrouds the Egyptian mummy will yield a per-

fect delineation of the character of the class thought worthy to be embalmed. The relics from Herculaneum will give the character of Romans who lived two thousand years ago. The character of those races that scattered mounds and fortifications over the American continent can be determined from their relics.

Nor does susceptibility rest here. It takes the paleontologist by the hand and leads him down through the carboniferous shales and sandstones, and, by the aid of the smallest organic relic, gives him a perfect description of the world in its various stages of growth and development, describing the dark waters, the smoky atmosphere, and the huge and unique forms which peopled the ancient world. It revels amidst the extinct fauna and flora of the ages, and is the only method by which a correct idea of the aspect of this planet in its infantile state can be gained.

In magnetism, the aura reproduces the magnetizer's thoughts in the magnetized; so the invisible aura of the manuscript reproduces the precise action of the brain by which it was produced, and consequently the same thoughts, more or less distinct in proportion to the impressibility of the psychometrist.

This capability of a manuscript or a lock of hair to yield the character of the writer or owner is analogous to the phosphorescence of bodies exposed to light. When the sun shines on some substances they will continue to shine for a length of time after they are withdrawn from its influence. They are set in vibration in unison with and by the light of the sun.

Not that the individual, while performing the experiment is magnetized; no trace of this can be discovered; but as it succeeds best with those who are easily influenced, and whose organs of impressibility are large and active, it must be admitted that the mind is influenced in precisely the same manner, though not to the same degree. The two influences are identical in their nature, varying only in quantity. In one the whole energies of the mind are employed; while in the other a scrap of writing is all that can be used.

This identity is proved by an impressible person

placing his hand upon the head of one whose character he wishes to delineate; the influence will be felt sooner and with greater intensity than from an autograph. Impressibility is the best delineator. It enters into the depth of the mind, lays bare all its thoughts and emotions, and from this deep, penetrating gaze, understands Man. It recognizes the mind itself, and hence can better give the methods of its just control.

As spiritual susceptibility increases, the influences of the stars will be recognized; and from the emanations of light, leaving their twinkling orbs millions of ages ago, their history and composition will be determined.

Likes and Dislikes.—Impressibility may become so intense as to be very annoying. The spirit is constantly bruised by conflicting emanations. So great sometimes are the shocks thus received as to lead to disastrous results. Our likes and dislikes of persons, places, or objects, for which we can assign no reason, may thus be accounted for.

"In the town of North Walsham, Norfolk, 1788, the 'Fair Penitent' was performed. In the last act, when Caliste lays her hand on the skull, a Mrs. Berry, who played the part, was seized with an involuntary shuddering, and fell on the stage. During the night her illness continued; but the following day, when sufficiently recovered to converse, she sent for the stage-keeper, and anxiously inquired where he procured the skull. He replied from the sexton, who informed him it was the skull of one Norris, a player, who, twelve years before, was buried in the graveyard. That same Norris was her first husband. She died in six weeks."

She was highly susceptible, and the shock produced by the influence from the skull, recognized by her to be so like that of her former husband, was too great for her to bear.

Application to Fortune-Telling.—Fortune-telling is an application of psychometry. It is easy for an impressible person to take another's hand, and narrate the events of his past life. In this, fortune-tellers generally succeed. If highly impressible, they may re-

ceive intuitions of the future. There are many remarkable instances on record of persons who at once read the past lives of those with whom they came in contact, among whom the celebrated German author, Zschokke, is perhaps most conspicuous. He writes of himself as follows:

"'What demon inspires you? Must I again believe in possession?' exclaimed the spiritual Johann Von Riga, when, after the first hour of his acquaintance, I related his past life to him, with the avowed object of learning whether or not I deceived myself. We speculated long on the enigma; but even his penetration could not solve it. Not another word about this strange seer gift, which I can aver was of no use to me in a single instance; which manifested itself occasionally only, and quite independently of my volition, and often in relation to persons in whose history I took not the slightest interest. Nor am I the only one in possession of this faculty. In a journey, I met an old Tyrolese. He fixed his eyes on me for some time, joined in the conversation, observed that, though I did not know him, he knew me, and began to describe my acts and deeds, to the no little amazement of the peasants, and astonishment of my children, whom it interested to learn that another possessed the same gift as their father.

"I myself had less confidence than any one in this mental jugglery. So often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer, 'It was not so!' I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before they spoke. Instead of many, I will mention one example, which pre-eminently astounded me. One fair day, in the city of Waldshut. I entered an inn (The Vine) in company with two young student-foresters. We were tired of rambling through the woods. We supped with a numerous company at the table d' hote, where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, etc., etc. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who

sat opposite to us, and who had allowed himself extraordinary license. This man's former life was presented to my mind. I turned to him, and asked him whether he would answer me candidly if I related to him some of the most secret passages of his life, I knowing as little of him, personally, as he did of me. That would be going a little farther, I thought, than Lavater did with physiognomy. He promised, if I were correct in my information, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant,—his school years, his youthful errors, and, lastly, with a fault committed in reference to the strong-box of his principal. I described to him the uninhabited room, with whitened walls, where, to the right of the brown door, on a table, stood a black moneybox, etc.

"A silence prevailed during the whole narration, which I alone occasionally interrupted by inquiring whether I spoke the truth. The startled young man confirmed every particular, and even, what I scarcely expected, the last circumstance. Touched by his candor I shook hands with him over the table and disclosed no more. He asked my name, which I gave him; and we remained together talking till past midnight."

Animal Magnetism as a Curative Agent.—Magnetism has been from earliest ages, and among all races, employed in the cure of disease. "The practice of rubbing or pressing or squeezing the limbs of a person suffering under pain or weariness is carried to a great extent in India. Even among the lower orders, the wife may often be seen employed in this soothing avocation, to the great relief of her fatigued husband. Females practice it professionally in most of the principal bazaars, and there are but few men or women of rank or opulence who are not subjected to the operation before they can procure sleep. Such is the fact. The mind of the operator is mesmerically fixed on the body of the patient, with the hope and view of removing pain; and by a series of the most powerful and continued grasping of the hands (used as indices to the will), this object is ultimately accomplished."

The cure which I shall now relate could not in any

conceivable manner, nor with any candor, be attributed to the effects of imagination. It can only be explained by the action of mesmerism.

"The wife of one of my grooms, a robust woman, the mother of a large family of young infants, all living within my grounds, was bitten by a poisonous serpent, most probably by a cobra or coluber naja, and quickly felt the deadly effects of its venom. When the woman's powers were rapidly sinking, the servants came to my wife to request that the civil surgeon of the station (Bareilly in Rohilcund), Dr. Gromes, might be called to save her life. He immediately attended, and most readily exerted his utmost skill; but in vain. In the usual time the woman appeared to be lifeless; and he therefore left, acknowledging that he could not be of any further service.

"On his reaching my bungalow, some of my servants stated that in the neighborhood a fakir, or wandering mendicant, resided, who could charm away the bites of snakes, and begged, if the doctor had no objection, that they might be permitted to send for him. He answered, 'Yes, of course; if the people would feel any consolation by his coming they could bring him, but the woman is dead.' After a considerable lapse of time the magician arrived, and commenced his magical incantations.

"I was not present at the scene; but it occurred in my park, and within a couple of hundred yards of my bungalow; and I am quite confident that any attempt to employ medicines would have been quite useless, as the woman's powers were utterly exhausted, although her body was still warm. The fakir sat down at her side, and began to wave his arm over her body, at the same time uttering a charm; and he continued this process until she awoke from her insensibility, which was within a quarter of an hour."

Use of Prayer.—Many miraculous cures are recorded, seemingly granted to the voice of fervent prayer. The explanation of such cures requires no miraculous interposition. A person actuated by blind faith, by prayer concentrates his mind to a degree it is possible for him to do by no other method. His magnetic power is intensified, and directed on the patient. In this manner prayer becomes a magnetic process; and the cure follows necessarily, not from any foreign in-

terposition, but as an effect of an adequate cause. By thus accounting for the benefit sometimes derived from prayer, I by no means would be understood as referring all so-called miracles to that cause. Superstition, credulity, and design, have their full share in their production.

Magnetic Healing Among Savages.—This magnetic power is not unknown even to savage people; and they have, although ignorant of the law, complied with the essential conditions of magnetic induction. Thus the Indians of Oregon produce the trance by songs, incantations, and passes of the hand. The Dakotahs made the same manipulations; and, at a given moment, the novice was struck on the breast lightly, when he "would fall prostrate on his face, his muscles rigid, and quivering in every fibre."

The trance thus induced was clairvoyant. Capt. Carver says that a medicine-man correctly prophesied the arrival of a canoe-load of provisions to his starving tribe. Such was the faith reposed in his prevision, that, at the appointed time, the village assembled to welcome the canoe, which arrived exactly at the mentioned hour.

The magnetic process of cure resembles the transfusion of blood from healthy veins to those which are exhausted. New life and vigor is transferred by means of nervous influence. The same may be said of spirit magnetism, transfused through mediumistic influence.

Hypnotic Cure.—A "working hypothesis," even if set aside by accumulating facts, is of great benefit in advancing science, as it affords a centre around which the facts may be arranged and deductions made. As such the explanation of hypnotism by M. Pierre Janet, a professor at Havre, France, has value, and is of itself an ingenious fancy. His theory is that there is along with the ordinary self, another unconscious, or hidden self. It is identical, except in terms, with the theory of subconsciousness. This hidden self is capable of receiving impressions of shocks, frights, and of all outward events, without the cognizance of the outward self, or consciousness, and retain such impressions for an indefinite time. This is most apparent in

nervous invalids, and Professor Janet, as is usual, made his experiments on this class of subjects.

One of the patients brought to the hospital at Havre was a girl of nineteen, Marie by name, subject to regular recurring attacks of chill, fever, delirium, terror, and convulsions. She had blindness in the left eye, that organ having lost its sensibility to light. For seven months all the means at the command of the medical staff were employed in vain.

Poor Marie fell into despair, from which nothing could arouse her. It was then that Professor Janet decided to employ the resources of hypnotism, and allow her to diagnose her own case, and his success was beyond his expectation. She went into a deep trance, and her "inner consciousness" was questioned, and she revealed things unknown to her or to him.

She informed him that when six years old she had been compelled to sleep with a child that had a loathsome ulcer on its face, and that the shock had been so great that her face had a similar affection, which left the right side of her face paralysed and her left eye blind. At fourteen she plunged into cold water and brought on chills and fever, with delirium. At sixteen she had seen a woman crushed to death. These scenes and events were constantly being re-enacted by the sensitive sub-consciousness. Mixed and blended they recurred in her wild delirium, which ended, or was accompanied by fever.

Professor Janet resolved on a course of treatment. He threw her into a trance, and made her live her life over again from her sixth year. He compelled her to sleep with the child, but he suggested that the child was not ill but healthful. He led her imagination to the cold bath, assuring her that it was health-giving. Last he made her see the woman who was crushed by falling, but he turned the scene so that instead of being killed she was not harmed. Laden with all these agreeable and conciliating impressions Marie was awakened. Her chill and fever, with delirium, were gone, and she was restored to perfect health.

Here is opened a boundless field for exploration, and one which is destined to yield a wonderful harvest.

The theory advanced may be valuable as a tenta-

tive hypothesis to the Scientist, but the Spiritualist requires no further explanation than that furnished by the fundamental principles of Spiritualism. As a spiritual being man is subject to spiritual laws and forces, which transcend in power the most potent commanded by material science.

It is amusing to see these efforts along the frontier of Spiritual Science, under the name of hypnotism, "psychic investigation," etc., claiming as discoveries what was well known to Spiritualists years ago, and renewing facts already threadbare.

These outlying fields are the legitimate property of Spiritualists who wish to thoroughly comprehend the infinite science of Spiritualism.

Application to Spirit-Communion.—A spirit controls a medium by the same laws as the mortal magnetiser controls his subject. For this cause, the resulting phenomena become difficult to distinguish, especially when imperfectly presented, and the utmost caution is requisite to prevent self-deception. If the medium is in the peculiar susceptible condition usual to the early stage of development, he will simply reflect the mind of the circle; and what purports to be a spiritual communication will be only an echo of the minds of the members.

The state which renders the medium passive to a spirit, renders him passive to mortal influence in the same degree; and, from the similarity of all magnetic influences, it is difficult to distinguish spirit from mortal. Investigators often, in this manner, deceive themselves by their own positiveness. They repel the approach of celestial messengers, and substitute the echoes of their own thoughts. They find contradiction and confusion, which they complacently refer to "evil spirits."

Nothing can be gained to the cause of truth by misstatement, or exaggerating the importance of one fact to the detriment of another. Honest investigators of Spiritualism, coming to the task without previous knowledge of animal magnetism, refer every phenomenon they meet to spiritual agency, when it is probable that at least one-half of all they observe is from a purely mundane source. So far as healing by laying-on of hands is concerned, it has been shown to be of

ancient date, and explainable by organic laws. There is no reason why a magnetiser should not cure disease and relieve pain as well as a disembodied spirit; and the probabilities of success are in his favour. If a spirit effects such cures, it is unquestionably by and through the same means.

All that has been said at the commencement of this chapter in regard to the selfish charlatanism of magnetisers is equally true of spirit-healers. Good, true, and honest men there are whose nervous systems are strengthened by invisible friends to relieve suffering; but Spiritualism is brought to the very dust by the actions of others. The worst forms of empiricism, quackery, and humbug are loudly advertised and extolled in its sacred name. The foul brood that were fostered in the field of animal magnetism almost bodily adopted the new and more startling system, and have brought shame to the hearts of true Spiritualists.

Our object is to draw a sharp line between phenomena really of spirit-origin and those referable to mortal action. We may possibly discard many of the manifestations alleged to be spiritual; but the remainder will be all the more valuable. A cause is not strengthened but weakened by a mountain of irrelevant facts. The refutation of a few of these is heralded as the overthrow of the cause itself.

A Safe Rule is to refer nothing to spirits which can be accounted for by mortal means. Thus sifted, that which remains is of real value to the sceptic and the investigator.

Man in the body is a spirit as well as when freed from it. As a spirit he is amenable to the same laws. The magnetic state may be self-induced, or induced by a mortal or a spirit. This is true of all its forms, somnambulism, trance, or clairvoyance.

Fully recognizing this fact, it will be seen how exceedingly liable the observer is to mistake these influences.

When a circle is formed, and one of its members is affected by nervous spasms, it does not necessarily follow that such member is spiritually controlled. That cannot be certainly predicted until a spirit has identified its control. It is only by thus testing the phenomena that a sound and accurate knowledge of spir-

itual laws can be gained. It may please the marvellous to refer to one source all manifestations, from the involuntary contraction of a muscle, the removing of pain by laying-on of hands, the incoherencies of a sensitive entranced by the overpowering influence of the circle, to the genuine impressions of spiritual beings; but it will not satisfy the demand which ultimately will seek to co-ordinate all facts and phenomena.

Practical Application.—If we admit that sensitiveness is a quality possessed by all persons, varying only in degree, we open a wide field for discussion, and have the explanation of a vast series of psychic phenomena. Understanding the subject we can guard ourselves against disturbing and deleterious influences. In business relations how constantly we see this influence exerted. Men meet to bargain, and one overmasters the will of the other, and for the time forces conviction. The successful salesman is the one having the strongest magnetism. He may understand his power or he may not, he exerts it in the same manner and with equally effective results. By adroit suggestion he leads his subject on, and makes a sale which would be possible in no other manner. It is the silent force of the will rightly directed which determines the results in the daily events of life. The highest form of this influence comes from the most intellectual and spiritual faculties, for truly the force belongs to and is the messenger of spirit. Hence it is that healing, by its power, calls on the humane and benevolent faculties, and, just as these are awakened, is its success remarkable. To give one's life energy to assuage the pain felt by another, to bear another's infirmities, call for charity and disinterested love. If selfish purposes and ambitious thoughts enter the mind of the operator they antagonise and defeat his success. Thus in families and among intimate friends, the magnetic force may be employed to relieve pains and ailments of each other. The mother's touch is more valuable than the prescription of the physician if she knows how to give it. She may destroy this influence by rudeness, scolding, and fretfulness, or hold her entire household by her magnetic power, stimulating to correct conduct, and by silence condemning the wrong; thus, unconsciously to them-

selves, lead her children in the paths of correct living.

The time is not distant when this wonderful force will be largely employed in curing disease. The scientific physician is slowly acknowledging that health and disease depend far more on the spirit than on the physical body, and when the forces of the will are exerted through the spirit, the results are often akin to the miraculous.

If we are all more or less sensitive to the influence of our surroundings and to those with whom we come in contact, our character is modified and moulded insensibly. The only means we have at command to avoid being injured thereby is our knowledge of such influences.

Thus in business, when others seek by argument and plausible suggestion to bring us over to their views, we should ask ourselves how far we really are under their influence? Whether we are seeing things through their eyes or our own? We are certain they are presenting the subject for their own benefit, not ours, and it is best, always, in important issues, to defer conclusions until the consideration can be taken away from all disturbing influences. The observance of this one rule would avoid nine-tenths of business blunders and regretful transactions. Again, if we are sensitive, we often at the first contact are attracted or repelled by strangers whom we meet for the first time. Often, afterwards, we fall under their magnetic influence and change our opinion, to fall into their plans, and become the loser thereby. It should be held as the changeless rule to accept first impressions and not be diverted therefrom.

To arise from the lower plane of business to the higher relations of life, even to the highest and most responsible, the one carrying with it the most momentous consequences, that of marriage, how essential it is that hypnotism be not mistaken for mental adaptability. We read of instances where a delicate girl, reared in refinement and luxury, elopes with a negro, or of a rude tramp inveigling a young lady from her home. These are extreme cases, but in lesser degree such misalliances are observable in every walk of life. The fable of the marriage of the frog and mouse is constantly illustrated by men and women who, shrewd and

thoughtful in all other directions, here act as blindly as the moth flying into the flame of the lamp. Is it that this love is of a lower order, and is more susceptible to the influence of the passions? Is courtship, as usually conducted, for the purpose of gaining accurate knowledge of each other's character and mutual compatibility, before consummating the union which carries with it elements of indissolubility, or for fascination? Judging by appearance and results, the latter is the object, while it should be avoided as the primary cause of misery and the ruin of hope and happiness in the marriage state. If consideration, apart from all interested parties, be counselled as to business matters, a thousand times more should this be impressed in a relation involving the destiny of life. A love—or inclination—which flourishes only in the presence of its object, which wanes in its absence, is not true, but hypnotic; and the sooner so determined the better for the parties.

It thus becomes an absolute necessity for those who would be themselves, and not fall under the dominating will of others, to understand the laws and conditions of this force. They can then determine if another is seeking to influence them, and to what degree they are under control. If they feel it stealing upon them they can go away from it, and not wait until they fall a victim. The positive state of resistance alone is fatal to such influence.

CHAPTER VI.

SPIRIT—ITS PHENOMENA AND LAWS.

Necessity of Immortality—Eternal Progress of Spirit—What Is Spirit?—Spiritual Beings, of What Composed?—What Is the Origin of Spirit?—Pre-Existence—Man is a Dual Structure of Spirit and Physical Body—The Spirit Retains the Faculties—Is There Positive Evidence?—The Magnetic State—Testimony of Iamblichus; of Tertullian—Experiments of Esdaille—Magnetic Practice May or May Not Exhaust the Operator—Objects Can Be Magnetized—Somnambulism—Are We More Wise When Asleep Than When Awake?

Necessity of Immortality.—Who, when the great thinkers of earth perish, can but exclaim with Goethe, when his friend Wieland died, "The destruction of such high powers is something which can never, under any circumstances, come in question." An old author observes, "The very nerve and sinew of religion is hope of immortality." It enters into the fountain from which flow the great and exalted deeds of patriots, martyrs, thinkers, and saints. It elevates man above the shadows of mortal life, showing that there is nothing real except in the eternal, and that the gratification of the delights and passions of the present life are unworthy of an immortal being. This belief at once lifts the soul out of the slough of selfishness, and directs it to magnanimity and virtue. The various religious systems of the world, while based on, and seeking to unfold, this grand idea, offer little consolation to the reflecting mind. They yield no broad, universal philosophy in which we can feel secure—absolutely know that we shall exist in the beyond, and enjoy the power and beatitude of that existence. This is not written in disparagement of any of the count-

less religious sects. They are not useless in the economy of progress, but they have most signally failed in producing a philosophical and consistent system of immortal life. They all set out with the mistaken idea that heaven is to be gained by belief in certain creeds, and the admission of certain dogmas; whereas, if man is immortal, immortality is conferred on him as the highest aim of creative energy, admitting of no mistakes. His spiritual state must surpass his mortal, which is its prototype; extending and carrying on to consummation, the outline sketched in mortal life. We exist—how or why, we cannot determine; and we can no more blot out our existence than that of the stars of heaven. What is the logical deduction from this fact? That the emotions, affections, and culture of this existence cannot be lost. The least fraction of our existence cannot be eliminated or destroyed.

This knowledge robs death of its sting and the grave of its terrors. The eagle soaring in the clouds might as well regret its bursting through the confining shell, the butterfly that it escaped from its silken shroud, as we that death took from us our perishable mantles. That the body perishes proves that it is only the temporary scaffolding for the building of that which is for immortality. We learn that the ladder on which we stand is planted on the world of perishable things, but its top reaches into the eternity of perfection.

Eternal Progress of Spirit.—What follows? That the imperfect attempts of this life will be perfected in the next, which is the real, of which this is only the shadow. Whether death comes with the first breath or after three score years and ten, has not the least influence on the growth and final development of spirit. Eternal progress is written in the constitution of nature; and man, as a spirit, embodies every law of progress. A spirit clad in flesh or in the angel realm is subject to the same spiritual laws.

Failure of Religious Theories.—Here all preceding theories of the religious sects fail, and the reflecting mind pauses in doubt. They fail because they do not grasp the wants of the human soul that rebels against the doctrine of reward and punishment, asking, Why not live on, working out, each one for himself, or her-

self, individual destiny? It feels a deep sense of the injustice, of the gigantic, blundering mistake that lies in any other idea of the future life.

Does Spiritualism Meet This Demand?—We can only determine after a close and careful investigation of its facts and philosophy. This research must not be with cringing fear of the supernatural and miraculous, but guided by the unimpeachable evidence of positive knowledge.

We are deeply conscious of our pretensions when we attempt the reduction of the entire domain of ghosts, witches, demons, familiar spirits, prophecy,—in short, the spiritual realm—to the supremacy of law, and assert over its conflicting elements the most austere positivism. The sciences concentrate here; and all are hewn columns and arches in the spiritual temple, whose foundations rest on the material world, and whose towers pierce the blue empyrean of heaven.

What Is Spirit?—Ages before the shepherd kings laid the foundations of the pyramids, or strove to express their innate ideas of the immortal in sphinx and temple, man asked, "What is spirit?" This question has perplexed philosophers in all ages; and, the greater their acumen, the more widely have they deserted the path of truth, and consigned themselves to the bewildering maze of speculation; and, to-day, the churches representing the concrete Spiritualism of the past can give no satisfactory answer.

Spirit, according to the lexicon, is "the intelligent, immaterial, immortal nature of man." Can intelligence exist without materiality? Can nothing think, feel, reflect? You might as well talk of music existing in the air, after the destruction of the instrument which gave it birth, as of a thought standing out disrobed of matter. Matter, according to this definition, is that which is cognisable by form, colour, extension, to the senses; spirit, used in contradistinction, is the opposite. It has no extension, and is not cognisable by the senses. Can a better definition be given of non-entity?

If there are spiritual beings, the fact of their existence proves that they are composed of matter; for an effect cannot spring from nothing. If intelligence could exist "detached," that existence could never be

made manifest. Through and by matter only or substance, its higher form, can any effect occur.

Spiritual Beings—Of What Composed.—The material of which such beings are composed we may not understand. It is different from the matter with which we are acquainted. The fault rests with us, for it is impossible to comprehend that of which we have neither experience nor name. We may call it substance. The speculations of a caterpillar on its butterfly state would be as pertinent. Feeding on acrid leaves, and, perhaps, never leaving the branches which yield it support, how can it comprehend the nectar of flowers, and coursing over the plains with the winds? O man! the glory of the immortal as vastly transcends the mortal! Await, grovelling worm! wind a cocoon around you, and the sun in the genial spring will resurrect you a winged spirit of the air. Await, O man, the hour that enshrouds your mortal body; and the warmth of angel-love will awake you to spirit-life.

What Is the Origin of Spirit?—Theologians inform us that it is from God, and at death returns to God who gave it. This solution presupposes the eternal existence of spirits, that they exist ready made, awaiting bodies to be developed that they may inhabit them; and that, therefore, the earth-life is a probationary state. The history of this theory would be extremely interesting, for it is woven through the tissue of received theology; but, in its beginning, we should find it a myth, early taking root in the childish minds of primitive man. From a conjecture it has become a dogma. It ignores the rule of law, and makes the birth of every individual a direct miracle.

Pre-Existence.—Where and how does the spirit exist before entering the particular human body from which it ascends to heaven or descends to hell, granting the foregoing view? A school of philosophers have solved the question for themselves by supposing that it passes through successive organisms countless times. This is a very old idea, and is received at present in almost its original form, as advocated by the Pythagorean and Platonic schools, by many Spiritualists. There are those who think they can distinctly recollect passages in their previous existence; who

honestly believe that they remember when they animated various animals. It was so in ancient time.

> Some draught of Lethe doth await,
> As old mythologies relate,
> The slipping through from state to state.

But memory is not always silenced. Sometimes the potent draught is not sufficiently powerful; and then we decipher the mystic lines of some of our previous states:

> And ever something is or seems,
> That touches us with mystic gleams,
> Like glimpses of forgotten dreams.

Plato regarded this life as only a recognised moment between two eternities, the past and the future. Innate ideas and the sentiment of pre-existence prove our past. To Plato, representative as he was of the highest attainments of ancient thought, such might be satisfactory evidence; but to us, with the knowledge we possess of physiology and of the brain, they are of no value. The double structure and double action of the brain, by which impressions are simultaneously produced on the mind, fully explain the sentiment of pre-existence. For if these impressions, by any means, are not simultaneously produced, the mind becomes confused, and the weakest impression is referred to the past. [See Prof. Draper's "Physiology," where this point is ably discussed; also his "Intellectual Development of Europe."]

Beautiful as are these dreams, we are brought back from their contemplation to the less pleasing, stern, and rugged highlands of science, where, though fewer flowers bloom beneath our feet, the ground is firmer, and our possessions more sure. These dreams are beautiful; but they are only dreams. undefined actions of the mind, whereby it embodies its fancies, and mistakes them for realities. They are as valuable as the vagaries produced by opium or hasheesh, and no more. We vainly ask, "Why do we lose consciousness of our states? Is our earth-life a dream-life? Can we never know the actual?"

The indelibility of ideas and impressions held by mental philosophers is a strong argument against pre-

existence, and it really has no scientific support. It is a pleasing speculation, but necessitates a miracle at the birth of every human being. A detached spirit, though a germ, becomes clad with flesh. There is no fixed order or conceivable law by which such an event could occur. This mortal state is not preferable; for the spirit constantly desires to escape it. Is it forced by God to undergo this metempsychosis? Does it do so from choice? In such event, the growth of man becomes entirely different from that of animals; but we know that he is subject to the same laws as they are. Or shall we say that they, too, are flesh-clad spirits? Grant this, and we are lost in an ocean of myth. From the animalcule, with its body formed of a single cell, to the barnacle-clad leviathan; from entozoa to the elephant—all are incarnate spirits. There then is no law of development, no unity of organic forms; or else on this progressive growth and unity a new and extraneous force is exerted, without use or purpose. Creation becomes an ever-present miracle; or, if we refer this scheme to fixed laws in the spiritual realm, we but transpose the causes we see acting in the physical world into the spiritual, when they are at once beyond our recognition.

The individualised man stands before us. He, as a mortal being, had a beginning. We date that by years at his birth. What reason have we for not dating the origin of his spirit at his birth also? If man exists for the purpose of the evolution of an immortal spirit, the contemporary birth and development of body and spirit is a self-evident truth.

Man Is a Dual Structure of Spirit and Body.—The physical body, by its senses, is brought in contact with the physical world. It is the basis on which the spiritual rests. Though the spiritual body pertain to the spiritual universe, yet the most intimate relations exist between these two natures: earthly existence depends on their harmony, and death is simply their separation.

Such is the doctrine of the Bible; and it was so interpreted by the holy fathers. Paul, that profound thinker, speaks as follows, in words identical with those of Modern Spiritualism:—

"Some men will say, How are the dead raised, and

with what bodies do they come? God giveth a body as pleaseth Him. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonour; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body."

St. Augustine interpreted this doctrine by an anecdote.

Our brother, Sennardius, well-known to us all as an eminent physician, and whom we especially love, who is now at Carthage, after having distinguished himself at Rome, and with whose active piety and benevolence you are well acquainted, could not, nevertheless, as he related to us, bring himself to believe in life after death. One night there appeared to him, in a dream, a radiant youth of noble aspect, who bade him follow him; and, as Sennardius obeyed, they came to a city, where, on the right, he heard a chorus of most heavenly voices.

As he desired to know whence this heavenly harmony proceeded, the youth told him that what he heard were songs of the blessed; whereupon he awoke, and thought no more of his dream than people usually do. On another night the youth appeared to him again, and asked him if he knew him; and Sennardius told him all the particulars of his dream, which he well remembered. 'Then,' said the youth, 'was it while sleeping or waking you saw these things?' 'I was sleeping,' answered Sennardius. 'You are right,' replied the youth, 'it was in your sleep that you saw these things; and know, O Sennardius, that what you see now is also in your sleep. But, if this be so, tell me then where is your body?' 'In my bed-chamber,' answered Sennardius. 'But know you not,' continued the youth, 'that your eyes, which form a part of your body are closed and inactive?' 'I know it,' answered he. 'Then,' said the youth, 'with what eyes see you these things?' And Sennardius could not answer him; and, as he hesitated, the youth spoke again, and explained the motive of his question. 'As the eyes of your body,' said he, 'which lies now in bed, and sleeps, are inactive and useless, and yet you have eyes wherewith you see me and those things which I have shown you, so, after death, when these bodily organs fail

you, you will have a vital power whereby you will live, and a sensitive faculty whereby you will perceive. Doubt therefore, no longer, that there is life after death.'" [See Arcana of Nature," Vol. II.]

This episode illustrates a great truth. Man is dual,—a spirit and a body blended into a unit: the body taking cognizance of the spiritual world through its spiritual perceptions. The spirit is the companion of the body; and as long as the two remain united it perceives the relation of the external world through and by aid of the corporeal senses. The spirit is so concealed by the physical body, and intimately blended with it, that its existence is perceived with difficulty. [The threefold division of body, soul, and spirit, is of very ancient date. Philo represents man as a threefold being, having a rational soul, an animal soul, and a body. As the term "soul" represents nothing but a fancy, it is here discarded.]

The Spirit Retains the Faculties It Possessed While on Earth.—Plutarch well observes, in the strict spirit of inductive philosophy, that, if demons and protecting spirits are disembodied souls, we ought not to doubt that those spirits inhabiting the body will possess the same faculties they now enjoy, since we have no reason to suppose that any new faculties are conferred at the period of dissolution; such faculties must be considered as inherent, though obscured or latent. The sun does not for the first time shine when it breaks from behind a cloud; so the spirit, when it first throws aside the body, does not then acquire the faculties which are supposed to characterise it, but they are then only freed from the obscurations of the mortal state, as the sun is from the fetters of the cloud.

The physical body evolves the spiritual being. In individualised spirit, creative nature culminates. Individualization of spirit can take place in no other manner. The most exalted angel once was clothed in flesh; and through the flesh only can such existence be obtained.

Is There Positive Evidence?—Are there facts to sustain these statements? Can it be proved that the spirit exists freed from the physical body? Aside from the facts of spirit-intercourse, the question can

be answered by the phenomena presented while the spirit is confined in the body. Spirit-communion is the great and all-conclusive proof; but there is a borderland, over which we can journey to that ultima thule of psychological philosophy.

In this vast and pathless domain we tread the boundaries between material and spiritual. We gain glimpses, as it were of the energy of the refined principles which actuate and vivify the world, and yet remain unseen and unknown. Here we reach the borders of the forces which control materiality, and as yet are not understood.

Science has recorded scarcely a fact to assist the explorer. Scientists scoff and sneer at those who rise above the husks of their technicalities. What can they teach? Nothing. They are content with empiricisms. They attempt a solution of spiritual relations! they deny their existence! They fail in the solution of much less difficult problems. Why opium or tobacco or alcohol produce their several effects; why certain sounds are agreeable and others disagreeable; why certain forms are pleasing and others the reverse, they know not; and so intent are they with making accurate record of the facts that they overlook the object for which these facts stand.

Between wakefulness, and the deep unconsciousness preceding death, there is a gradual transition. The interval has been divided by authors into stages or degrees, but in an arbitrary manner, and without subserving any end, except to confuse the minds of their readers. There are no lines of demarcation between the various hypothetical divisions. The magnetic state, as manifested in sleep, becomes somnambulism, or deepens into clairvoyance. The phenomena presented by these states or degrees, are resultants of one common law, and are intricately blended.

The Magnetic State in its approach, may, perchance, be confounded with natural sleep. The spirit is dormant and unconscious. When it deepens the mind awakens in a new spiritual life; its faculties become exalted, and its sensitiveness intensified. A distinguished writer lucidly describes this state:—

"Sometimes, however, there is said to supervene a coma; at others, exaltation, depression, or some anom-

alous modification of sensibility; and occasionally a state somewhat approaching to that of reverie, wherein the individual, although conscious, feels incapable of independent exertion, and spellbound, as it were, to a particular train of thought or feeling. The occurrence of muscular action and of muscular rigidity is described as taking place in some instances to a greater or lesser extent. These results are said to constitute the simpler phenomena of mesmerism. We shall illustrate them by some extracts from accredited writers upon the subject.

"In this peculiar state of sleep the surface of the body is sometimes acutely sensitive, but more frequently the sense of feeling is absolutely annihilated. The jaws are firmly locked, and resist every effort to wrench them open; the joints are often rigid and the limbs inflexible; and not only is the sense of feeling, but the senses of smell, hearing, and sight also are so deadened to all external impressions that no pungent odour, loud report, or glare of light can excite them in the least degree. The body may be pinched, pricked, lacerated, or burned; fumes of concentrated liquid ammonia may be passed up the nostrils; the loudest reports suddenly made close to the ear; dazzling and intense light may be thrown upon the pupil of the eye; yet so profound is the physical state of lethargy that the sleeper will remain undisturbed and insensible to tortures that in the waking state would be intolerable."

Testimony of Iamblichus.—Iamblichus, a philosopher of the Alexandrian school (4th century A. D.), thus describes the state that philosophers, by the practice of theurgy, could arrive at; showing a perfect understanding of what is now called superior or magnetic. "The senses were in a sleeping state. The theurgist had no command of his faculties, no consciousness of what he said or did. He was insensible to fire or any bodily injury. Carried by a divine impulse, he went through impassable places without knowing where he was. A divine illumination took full possession of the man: absorbed all his faculties, motions, and senses,—making him speak what he did not understand, or rather seem to speak it; for he was, in fact, merely the minister or instrument of the gods

who possessed him." A more correct description of the interior state cannot be found in any work on this subject.

Tertullian describes one of the inspired sisters of the Montanists, a sect of the second century believing in the direct inspiration of the Holy Spirit.

"There is a sister among us endowed with the gift of revelation by an ecstacy of spirit, which she suffers in church during the time of divine service. She converses with angels, and sometimes also with the Lord. She sees and hears mysteries, knows the hearts of some, and prescribes medicines for those who need them."

The senses in the magnetic state are more profoundly insensible than in sleep. It has, in consequence, often been employed to alleviate pain; and unconsciously by every nurse and physician. Facts are here introduced, more for the purpose of illustration than proof, though they serve both purposes. Those first produced have a particular significance as they relate to patients who did not understand the manipulations—patients severed by race and speech from the distinguished physician who relates them.

Experiments in India by Esdaille.—His first experiment was made on Madhab Kanra, who was suffering intensely from a severe surgical operation. In three-quarters of an hour, after he began making passes over him, he exclaimed, "I was his father, and his mother had given him life again." "The same process was persevered in; and in about an hour he began to gape, said he must sleep, that his senses were gone, and his replies became incoherent. He opened his eyes when ordered, but said he only saw smoke, and could distinguish no one. His eyes were quite lustreless; and the lids opened heavily. All appearance of pain now disappeared; his hands were crossed on his breast instead of being pressed on the groins; and his countenance showed the most perfect repose. He now took no notice of our questions; and I called loudly on him by name without attracting any notice.

"I now pinched him without disturbing him; and then, asking for a pin in English, I desired my assistant to watch him narrowly, and drove it into the small of his back. It produced no effect whatever; and my

assistant repeated it at intervals in different places as uselessly.

"Fire was then applied to his knee without his shrinking in the least; and liquid ammonia, that brought tears into our eyes in a moment, was inhaled some minutes without causing an eyelid to quiver. This seemed to have revived him a little, as he moved his head shortly afterward; and I asked him if he wanted a drink. He only gaped in reply, and I took the opportunity to give, slowly, a mixture of ammonia so strong that I could not bear to taste it. This he drank like milk, and gaped for more. As the 'experimentum crucis,' I lifted his head, and placed his face, which was directed to the ceiling all this time, in front of a full light, opened his eyes, one after the other, but without producing any effect upon the iris. His eyes were exactly like an amaurotic person's, and all noticed their lack-lustre appearance. We were all now convinced that total insensibility of all the senses existed."

Magnetic Practice May or May Not Exhaust the Operator.—After operating on patients the magnetiser may or may not feel exhausted, depending on his magnetic endurance; but the most enduring will, after a continuous exercise in treating disease, become depressed, and temporarily weaken in power. If the patient is very susceptible, and the operator the reverse, he will be able to induce important results without any effect on himself. If, on the contrary, he be impressible, he will suffer from exhaustion. This will be still greater if he treat a disease under which he is himself suffering. If scrofulous, and he treat a case of that kind, he will surely aggravate his own malady; no degree of positiveness can avail against this danger. Every successive operation renders him more susceptible, and liable to imbibe the disease of his patient; in other words he loses his resisting power.

To produce the most striking and beneficial results, the operator should be in vigorous health, and in a highly positive state. After operating, the influence should be thrown off by bathing the hands, and exercise in the open air. Those who are suffering from

disease should never attempt to heal others by magnetism.

Objects Can Be Magnetised.—Deleuze first pronounced the fact that objects can be magnetically charged, and that, when sent to distant patients, they will produce the same effect as though the operator were present. This has given rise to repeated charges that it was mere imagination; but it is, rather, a beautiful illustration of the law of magnetic transfer. Some substances absorb and retain this magnetism better than others; and there is a wonderful correspondence between the mental and physical worlds, by which every emotion, passion, and faculty of the mind has its analogue in the material world. This analogy produces the strange and seemingly freakish regard we have for different substances. The precious stones, noble metals, amulets, etc., assume scientific relations, for they represent certain faculties. Silver, gold, diamonds, and flowers are admired because of the fundamental relations they sustain to the sympathies of the brain.

Somnambulism.—The mind of the sleep-walker is in a highly sensitive condition, being able to read the thoughts of others, however distant; reading writing or print placed behind his head, and performing the most difficult feats of clairvoyants or magnetised subjects.

In this state the spirit becomes in a measure independent of its corporeal form, and infinitely expanded. The senses are no longer windows of the soul; but the mind sees and hears by some entirely new method, and becomes en rapport with the mental atmosphere of the world.

The following facts are related by the philosopher Fishbough:—

"When a boy, residing in Easton, Pa., we for a time roomed with a young man who was much subject to fits of somnambulism. One one occasion, he was suddenly aroused to a consciousness of his situation, and, as he informed us, for a moment, before he was restored entirely to his natural state, it was as 'light as day,' and he could see minute objects with the utmost distinctness, though a moment afterwards he was obliged to grope his way in darkness to find his bed."

Sunderland, in "Pantheism," records a case of a Mr. Collins, of East Bloomfield, N. Y., "who, while asleep, would often arise, and write poetry and long letters in a room perfectly dark. He would make his lines straight, cross his t's, dot his i's, and make it perfectly legible. He seemed to be clairvoyant when in this state, and would often tell what a sister and brother-in-law were doing, and where they were, when several hundred miles off. . . His statements, though many and often, were always found correct. This was in 1827."

The following case, which has received extensive publicity in the journals of the day, is related on the authority of the archbishop of Bordeaux. A young clergyman was in the habit of rising from his bed and writing his sermons while in his sleep. Whenever he finished a page he would read it aloud and correct it. Once in altering the expression, "ce devin enfant," he substituted the word "adorable" for "devin;" and, observing that the "adorable" (commencing with a vowel) required that "ce" before it should be changed into "cet," he accordingly added the "t." While he was writing "the archbishop held a piece of paste board under his chin, to prevent him from seeing the paper on which he was writing; but he wrote on, not at all incommoded. The paper on which he was writing was then removed and another piece substituted; but he instantly perceived the change. He also wrote pieces of music in this state, with his eyes closed. The words were under the music, and once were too large, and not placed exactly under the corresponding notes. He soon perceived the error, blotted out the part, and wrote it over again with great exactness."

The case of Jane C. Rider, known as the Springfield somnambulist, created, some years ago, much wonder and speculation among intelligent persons acquainted with the facts. I find the following account preserved in my note-book, with a reference to the "Boston Medical and Surgical Journal," Vol xi., Numbers 4 and 5 (which I have not now on hand), for more particular information. Miss Rider "would walk in her sleep, attend to domestic duties in the dark, and with her eyes bandaged; would read in a dark room, and with

cotton filled in her eye-sockets, and a thick black silk handkerchief tied over the whole. These things were witnessed by hundreds of respectable persons. She learned, without difficulty, to play at backgammon while in this state, and would generally beat her antagonist; though in her normal state she knew nothing about the game, and remembered nothing whatever which occurred during her fits."

A young lady, while at school, succeeded in her Latin exercises without devoting much time or attention apparently to the subject. At length the secret to her easy progress was discovered. She was observed to leave her room at night, and taking her class-book, she proceeded to a certain place on the banks of a small stream, where she remained but a short time, and then returned to the house. In the morning she was invariably unconscious of what had occurred during the night; but a glance at the lesson of the day usually resulted in the discovery that it was already quite as familiar to her mind as household words.

Are We More Wise When Asleep Than When Awake?—How can we else account for the wonderful feats and extensive knowledge of the somnambulist? We dwell more exclusively on the sleep-walker than on the magnetised subject, because he is free from the charge that might be preferred against the latter, of being influenced by the will of an operator. He is free from bias; and whatever he accomplishes proceeds from himself and represents the workings of his own spirit.

CHAPTER VII.

SPIRIT—ITS PHENOMENA AND LAWS.

Magnetism Intensifies the Spiritual Perceptions—Clairvoyance—Applied to the Realm of Spirit—The Seeress of Prevorst—Testimony of Swedenborg—Does the Spirit of the Clairvoyant Leave the Body?—Double Presence—Clairaudience—Prophecy—The Law by Which Predictions Can Be Made—Impressibility by Words and Ideas—The Trance: Its Responsibility—Hypnotism and Crime—Hypnotism or Mesmerism as a Curative Agent—Condition of the Freed Spirit—Have Animals Existence in Spirit Life?—Is the Distinction of Sex Preserved, and Is There Marriage in Heaven?—The Spiritual Organism—The Most Subtile Form of Matter—An Erroneous Hypothesis—What Is the Character of the Matter Which Forms the Spirit Organism?—Progress of the Elements—Spiritual Elements Realities—Spirits of Animals—Spiritual Attraction and Repulsion—Why Cannot Spirits Be Seen?—Why Seek Immortal Existence Outside of Physical Matter?—Immortality Obtained Without Death—Origin of the Spiritual Body—How Far the Body Affects the Spirit.

Magnetism Intensifies the Spiritual Perceptions.—When the body is inanimate; when the sluggish flow of the blood is the only indication of life; when the nerves have lost their sensation and the senses are dead, the somnambulist, like the clairvoyant, revels in a world of his own, and finds his new senses vastly superior to those that are dormant.

The materialist says, "Look! here is an eye. It is the organ of sight. Images are formed on the retina of external objects. Here is an ear; it is adjusted to the waves of sound." Images are formed on the retina after death, and there is no sight. They are formed equally well in a camera. Waves of air vibrate on the ear, and yield no sound. The eye, on the other hand, may be destroyed, its optic nerves withered,

and still sight remain; the ear destroyed, and yet hearing remain—as illustrated by clairvoyance and clairaudience. There is something behind and beyond all these external organs, which sees, hears, and feels. Millions of vibrations reach it through the sensitive brain from the external world—waves of light, heat, magnetism, electricity, nerve-aura, and sound; but where the physical avenues are all closed in a somnambulistic or clairvoyant sleep it rises above them all. In that pure region the mind is most active, and grasps ideas as though robed in light, and becomes en rapport with the mental atmosphere of the universe.

Clairvoyance is a sensitive condition or state of impressibility as often accompanying perfect health as diseased conditions.

It is the clear seeing of the spirit, and to say that it is caused by the disease which allows it to be manifested is confounding cause with effect. It is a positive faculty of spirit manifested both during sleep and wakefulness, appearing in different individuals with varying degrees of lucidity.

"In passing into this state the extremities become cold, the brain congested, the vital powers sink, a dreamy unconsciousness steals over the faculties of the external mind. There is a sensation of sinking or floating. After a time the perceptions become intensified; we cannot say the senses are intensified, for they are of the body, which, for the time, is insensible.

"The mind sees without the physical organs of vision, hears without the organs of hearing, and feeling becomes a refined consciousness, which brings it en rapport with the intelligence of the world. The more death-like the conditions of the body the more lucid the mind, which for the time owes it no fealty.

"If, as there is every reason to believe, clairvoyance depends on the unfolding of the spirit's perception, then the extent of that unfolding marks the degree of its perfection."

This depends on the unfolding of the spiritual perceptions, and the degree of unfolding marks its worthfulness. The state is the same, differing only in degree, whether observed in the pythia of Delphos, the visions of St. John, the trance of Mohammed, the epi-

demic catalepsy of religious revivals, or the illumination of Swedenborg or Davis. The revelations made have also general resemblance, often discarding the influence of education and surrounding circumstances, and so strongly are they colored by these that they must always be taken as exceedingly fallible.

There is a tendency to make objective the subjective ideas acquired by education, as visions of Christians are of heaven and Christ; of Mohammedans, Mohammed and Houri, and as dreams reflect the waking thoughts. Yet there is a profound condition which sets this entirely aside, and divests the spirit of all physical trammels, and introduces it to the world of spirits. This is called independent clairvoyance, because it is independent of the senses. Light is not essential for seeing, matter is perfectly transparent, and space is eliminated. The clairvoyant is able to read the thoughts of persons present or absent, decipher the contents of sealed letters, describe places where he has never been, retrospect the lives of strangers, and forecast the future.

Applied to the Realm of Spirit.—Thus applied the testimony is of profound interest. The Seeress of Prevorst may be taken as illustrative, and her revelations have a greater significance from the extreme purity and beauty of her spiritual life.

The Seeress of Prevorst.—"Unfortunately, my life is now so constituted that my soul, as well as my spirit, sees into the spiritual world,—which is, however, indeed, upon the earth; and I see them not only singly, but frequently in multitudes and of different kinds, and many departed souls.

"I see many with whom I come into approximation, and others who come to me; with whom I converse, and who remain near me for months. I see them at various times by day and night, whether I am alone or in company. I am perfectly awake at the time, and am not sensible of any circumstance or sensation that calls them up. I see them alike, whether I am strong or weak, plethoric or in a state of inanition, glad or sorrowful, amused or otherwise, and I cannot dismiss them. Not that they are always with me; but they come at their own pleasure, like mortal visitors, and equally whether I am in a spiritual or corporeal state

at the time. When I am in my calmest and most healthy sleep, they awaken me: I know not how; but I feel that I am awakened by them, and that I should have slept on had they not come to my bedside. I observe frequently, that, when a ghost visits me by night, those who sleep in the same room with me, are, by their dreams, made aware of its presence. They speak afterwards of the apparition they saw in their dream, though I have not breathed a syllable on the subject to them. Whilst the ghosts are with me, I see and hear everything around me as usual, and can think of other subjects; and, though I can avert my eyes from them, it is difficult for me to do it. I feel in a sort of magnetic rapport with them. They appear to me like a thin cloud, that one could see through, which, however, I cannot do. I never observed that they threw any shadow. I see them more clearly by sunlight or moonlight than in the dark; but, whether I could see them in absolute darkness, I do not know. If any object comes between me and them they are hidden from me. I cannot see them with closed eyes, nor when I turn my face from them: but I am so sensible of their presence that I could designate the exact spot they are standing upon; and I can hear them speak although I stop my ears. . . . The forms of the good spirits appear bright; those of the evil, dusky.

"Their gait is like the gait of the living, only that the better spirits seem to float, and the evil ones tread heavier, so that their footsteps may sometimes be heard, not by me alone, but by those who are with me. They have various ways of attracting attention by other sounds besides speech; and this faculty they exercise frequently on those who can neither see them nor hear their voices. These sounds consist in sighing, knocking, noises as of the throwing of sand or gravel, rustling of a paper, rolling of a ball, shuffling as in slippers, etc. They are also able to move heavy articles, and to open and shut doors, although they can pass through them unopened or through the walls. I observe that the darker a spectre is the stronger is his voice, and the more ghostly powers of making noises, etc., he seems to have. The sounds they produce are by means of the air, and the nerve-spirit, which is still in them. I never saw a ghost when he

was in the act of producing any sound except speech, so that I conclude they cannot do it visibly; neither have I ever seen them in the act of opening or shutting a door, only directly afterwards. They move their mouths in speaking; and their voices are various as those of the living. They cannot answer me all that I desire. Wicked spirits are more willing or able to do this; but I avoid conversing with them."

Testimony of Swedenborg.—Swedenborg also relates similar facts.

"I have conversed with many, after their decease, with whom I was acquainted during their life in the body; and such conversation has been of long continuance—sometimes for months, sometimes for a whole year—and with as clear and distinct a voice, but internal, as with friends in the world. The subject of our discourse has sometimes turned on the state of man after death; and they have greatly wondered that no one in the life of the body knows, or believes, that he is to live in such a manner after the life of the body, when, nevertheless, it is a continuation of life, and that of such a nature, that the deceased passes from an obscure life into a clear and distinct one, and they who are in faith towards the Lord into a life more and more distinct. They have desired me to acquaint their friends on earth that they were alive, and to write to them an account of their states, as I have often told them many things respecting their friends; but my reply was, that if I should speak to them, or write to them, they would not believe, but would call my information mere fancy, and would ridicule it, asking for signs or miracles before they should believe; and thus I should be exposed to their derision. And that the things here declared are true, few, perhaps, will believe; for men deny, in their hearts, the existence of spirits, and they who do not deny such existence are yet very unwilling to hear that anyone can converse with spirits. Such a faith respecting spirits did not at all prevail in ancient times, but does at this day, when men wish, by reasonings of the brain, to explore what spirits are, whom, by definitions and suppositions, they deprive of every sense; and, the more learned they wish to be, the more they do this."

Does the Spirit of the Clairvoyant Leave the Body?—Yes, in proportion as the highest spiritual state is attained, even to complete separation, which is death. The facts cited relative to double presence may be introduced here also.

An interesting magnetic treatment is detailed by Cahagnet in his "Celestial Telegraph," wherein he sets one clairvoyant to watch another.

"I perceive that Adele purposes entering into the ecstatic state: I make up my mind to try a decisive experiment, and I leave her to her will. I forthwith send Bruno to sleep, put him en rapport with her, and beg him to follow her as far as possible, recommending him not to be alarmed, and to warn me only if he should see danger. I wished to be assured by myself of the pretended dangers of ecstacy. Frequently had Adele told me that she had been on the point of not coming back to re-enter her body; and, as I thought that she only wanted to alarm me, I wished to know what opinion to come to. After the lapse of a quarter of an hour, Bruno exclaimed in great alarm, 'I have lost sight of her.' She was apparently dead, and a mirror placed to her lips was not tarnished."

Double Presence.—This is another class of phenomena of unique character, when the spirit is seen and recognized at a distance from the body. The peculiar state which enables a person in that locality to perceive a spirit on its arrival is simply one of delicate impressibility. The freedom of the spirit from the body is clairvoyance, and any clairvoyant is capable of executing this "double presence," so mysterious to old school psychological writers.

"One of the most remarkable cases of this kind is that recorded by Jung Stilling, of a man, who, about the year 1740, resided in the neighbourhood of Philadelphia, in the United States. His habits were retired, and he spoke little. He was grave, benevolent, and pious; and nothing was known against his character, except that he had the reputation of possessing secrets that were not altogether lawful. Many extraordinary stories were told of him, and, among the rest, the following: The wife of a ship captain, whose husband was on a visit to Europe and Africa, and from whom she had been long without tidings, over-

whelmed with anxiety for his safety, was induced to address herself to this person. Having listened to her story, he begged her to excuse him for a while, when he would bring her the intelligence required. He then passed into an inner room, and she sat herself down to wait; but, his absence continuing longer than she expected, she became impatient, thinking he had forgotten her; and so, softly approaching the door, she peeped through some aperture, and, to her surprise, beheld him lying on a sofa, as motionless as if he were dead. She, of course, did not think it advisable to disturb him, but waited his return, when he told her that her husband had not been able to write to her for such and such reasons; but that he was in a coffee-house in London, and would very shortly be at home again. Accordingly he arrived; and, as the lady heard from him that the causes of his unusual silence had been precisely those alleged, she was desirous of ascertaining the truth of the rest of the information. In this she was gratified, for he no sooner set his eyes on the magician than he said he had seen him before, on a certain day, in a coffee-house in London."

Thought Projection.—An example of direct thought projection (another name for the same phenomenon), having greater significance from the high characters of the persons interested, is that furnished by Jessie Fremont, wife of General Fremont. He had started on his famous expedition to mark out a trail across the plains and over the mountains to California. In her own words:

"I was so used to my brave husband's safe returns from every danger that I had become fairly reasonable about his journeys, and my wise, loving father took care that I should have my mind and time usefully filled. We could not look to hear from Mr. Fremont on the unoccupied line of country he was exploring that winter of 1853-54; he must first reach the coast at San Francisco, and our first news must come by the Isthmus route of Panama; at the earliest, midsummer. But in midwinter, without any reason, I became possessed by the conviction that he was starving; nor could any effort reason this away. No such impression had ever come to me before, although more than once dreadful suffering, and even deaths from

starvation, had befallen his companions during other expeditions.

"This time it came upon me as a fact I could not turn from. It fairly haunted me for nearly two weeks, until, young and absolutely healthy as I was, it made a physical effect on me. Sleep and appetite were broken up, and in spite of my father's and my own efforts to dissipate it by reasoning, by added open-air life, nothing dulled my sense of increasing suffering from hunger to Mr. Fremont and his party.

"This weight of fear was lifted from me as suddenly as it had come."

Of how she was assured of his safety she thus narrates;

"The fire was getting low, and I went into the adjoining dressing-room to bring in more wood. It was an old-fashioned big fireplace, and the sticks were too large to grasp with the hand; as I half-knelt, balancing the long sticks on my left arm, a hand rested lightly on my left shoulder, and Mr. Fremont's voice, pleased and laughing, whispered my name. There was no sound beyond the quick-whispered name—no presence, only the touch—that was all. But I knew (as one knows in dreams) that it was Mr. Fremont, gay, and intending to startle my sister, whose ready scream always freshly amused him.

"Silently I went back into the girls' room with the wood, but before I could speak, my sister, looking up to take a stick from me, gave a great cry and fell on the rug."

So thoroughly was Mrs. Fremont convinced of the safety of her husband that she regained her lost spirits, and that night slept soundly and with contented peace. When General Fremont returned the following May, it was found that all the time his wife was in such distress about him, his party were struggling through the snow, on the verge of starvation, and on the night she received her intelligence, they had reached a human settlement, and were treated with greatest kindness. At the very moment she felt his presence he had completed the rounds of inspection, and, finding all his men comfortable, had gone to his own pleasant room. It was then his thoughts of safety were distinctly felt by his wife half across the

continent, and so strongly that they were not only heard, but assumed form to be felt and seen.

Lydia Maria Childs, in the Atlantic Monthly, relates the following remarkable experience of Harriet Hosmer, as personally given by that noted sculptor, to that well-known writer.

"Let me tell you a singular circumstance that happened to me in Rome. An Italian girl, named Rosa, was in my employ for a long time, but was finally obliged to return to her mother on account of confirmed ill health. We were mutually sorry to part, for we liked each other. When I took my customary excursion on horseback I frequently called to see her. On one of these occasions I found her brighter than I had seen her for some time past. I had long relinquished hopes of her recovery, but there was nothing in her appearance that gave me the impression of immediate danger. I left with the expectation of calling to see her many times. During the remainder of the day I was busy in my studio, and do not recollect that Rosa was in my thoughts after I parted with her. I retired to rest in good health, and in a quiet frame of mind. But I awoke from a sound sleep with an oppressive feeling that some one was in the room. I wondered at the sensation, for it was entirely new to me, but in vain I tried to dispel it. I peered beyond the curtains of my bed, but could distinguish no object in the darkness.

"Finding it impossible to sleep, I longed for daylight to dawn, that I might rise and pursue my customary avocations. It was not long before I was able to distinguish the furniture in my room, and soon after I heard, in the apartments below, familiar noises of servants opening windows and doors. An old clock proclaimed the hour. I counted one, two, three, four, five, and resolved to arise immediately. My bed was partially screened by a long curtain, looped up at the side. As I raised my head from the pillow, Rosa looked inside the curtain and smiled at me. The idea of anything supernatural did not occur to me. Simply surprised, I exclaimed, 'Why, Rosa, how came you here when you are so ill?' 'I am well now.' With no other thought than that of greeting her joyfully, I sprung out of bed. There was no Rosa there! I

moved the curtain, thinking she might, perhaps, have playfully hidden behind its folds. The same feeling induced me to look into the closet. The sight of her had come so suddenly, that, in the first moment of surprise and bewilderment, I did not reflect that the door was locked. When I became convinced that there was no one in the room but myself, I recollected that fact, and thought I must have seen a vision.

"At the breakfast table I said to the old lady with whom I boarded, 'Rosa is dead.'

" 'What do you mean by that?' she inquired. 'You told me that she seemed better than common when you called to see her yesterday.'

"I related the occurrences of the morning, and told her that I had a strong impression Rosa was dead. I summoned a messenger, and sent him to inquire how Rosa did. He returned with the answer that 'She died this morning at five o'clock.' "

Probably Lord Erskine and Lord Brougham were as free from what is generally regarded as "superstition" as any of that long line of chancellors who have adorned the woolsack, and helped to benefit mankind. Yet both of them bear testimony to the existence of apparitions, or some communication with the inhabitants of another world, as the following tales will declare; and which I purposely relate in the very words of their distinguished tale-bearers.

The circumstances of Lord Chancellor Erskine's intercourse with an apparition, as related by himself, are given in Lady Morgan's Book of the Boudoir, as follows:—

"When I was a very young man, I had been for some time absent from Scotland. On the morning of my arrival in Edinburgh, as I was coming out from a bookshop, I met our old family butler. He looked greatly changed, pale, wan and shadowy as a ghost. 'Eh! old boy,' I said, 'what brings you here?' He replied, 'To meet your honour, and solicit your interference with my lord, to recover a sum due to me, which the steward, at the last settlement, did not pay.' Struck by his looks and manners, I bade him follow me to the bookseller's shop, into whose shop I stepped back; but when I turned round to speak to him he had vanished.

"I remembered that his wife carried on some little trade in the Old Town; I remembered even the house and flat she occupied, which I had often visited in my boyhood. Having made it out, I found the old woman in widow's mourning. Her husband had been dead for some months, and had told her on his death-bed, that my father's steward had wronged him of some money, but that when Master Tom returned, he would see her righted."

Lord Brougham, Lord High Chancellor of England, in his recently published autobiography, records the following apparition story, as having been seen by himself. It refers to an early period of his life, at the commencement of this present century, when he was on a tour in the north of Europe.

"At Kongelf, near Gottenberg, we stopped to eat some cold provisions, and then continued our journey in the dark. The carriage being shut, we were not actually frozen, but the road was execrably rough, and we went at a foot's pace; besides, it was more hilly than is usual in Sweden. At one in the morning, arriving at a decent inn, we decided to stop for the night, and found a couple of comfortable rooms.

"Here a most remarkable thing happened to me, so remarkable, that I must tell the story from the beginning. After I left the High School, I went with G—, my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects—among others, on the immortality of the soul, and on a future state. This question, and the possibility, I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation; and we actually committed the folly of drawing up an agreement, written with our blood. to the effect that whichever of us died the first should appear to the other, and thus solve any doubts we had entertained of the 'life after death.'

"After we had finished our classes at the college, G—— went to India, having got an appointment there in the civil service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him; moreover, his family having little connection with Edinburgh, I seldom saw or heard anything of them,

or of him through them, so that all the old schoolboy intimacy had died out, and I had nearly forgotten his existence. I was taking a warm bath; and while lying in it, and enjoying the comfort of the heat after the late freezing I had undergone, I turned my head round, looking towards the chair on which I had deposited my clothes, as I was about to get up out of the bath. On the chair sat G——, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was that had taken the likeness of G——, had disappeared.

"The vision produced such a shock that I had no inclination to talk about it, or to speak about it even to Stuart; but the impression it made upon me was too vivid to be easily forgotten; and so strongly was I affected by it, that I have here written down the whole history, with the date, 19th December, and all the particulars, as they are now fresh before me. Soon after my return to Edinburgh, there arrived a letter from India, announcing G——'s death! and stating that he had died on the 19th of December!

Dr. Carl du Prel, a painstaking observer, is authority for the following:—

"Frau Elgie, when in Cairo, was suddenly aroused from a deep sleep, and thought that someone had called to her. She partly arose, and saw, by the light of the moon, the form of an old friend, whom she knew was in England, so distinctly that she distinguished every detail of his dress—among other things the onyx buttons which he usually wore. The form seemed to be desirous to speak to her, but pointed only to the other side of the room. There Frau Elgie saw that her young travelling companion, who was sleeping in the same room, had also arisen, and was looking with an expression of terror at the form, which shortly after disappeared. The description which her companion gave to Frau Elgie of the form as she saw it, agreed exactly with the one that Frau Elgie had seen.

"The thought came to both that the friend was perhaps dead—but such was not the fact. Some years later Frau Elgie met her friend again, and questioned him about his occupations. She learned from him

that, being greatly troubled in mind to decide whether he should accept a position that was offered to him, he had earnestly wished that he could get her advice upon the matter. The time of his great desire to do so corresponded to the hour when he was seen at Cairo."

"Herr Wilson fell asleep on the 19th of May in his office at Toronto. He dreamed that he was in Hamilton, forty miles distant, and there called at the house of a lady, who was not at home. He asked the servant who met him at the door for a glass of water, and received it. A few days later the lady wrote to a friend in Toronto, and requested her to ask Mr. Wilson to leave his address the next time he came to Hamilton, for he had on the 19th of May been at her house, had taken a glass of water, but had left behind only his compliments.

Mr. Wilson, who had not been in Hamilton for more than a month, and remembered that on the stated day he had fallen asleep in his office, told his servant of the curious circumstance, but begged him to say nothing about it.

"Some time later he was at the lady's house in Hamilton, in company with several friends. Two servants, when asked whether they recognized among the gentlemen the former caller, pointed immediately to Mr. Wilson.

These are well authenticated facts, resting on the best of personal evidence, and might be multiplied into volumes. If they are to be cast aside as unworthy of credence, then human testimony is valueless, and everything depending thereon is as unreliable as a dream.

Clairaudience.—This is the hearing of voices by the spiritual sense, being to hearing what clairvoyance is to seeing. The following is introduced both in evidence and illustration:

A gentleman who resides at the sea coast, and has been a captain of sea-going ships all his life, until he retired a few years ago, Capt. D. B. Edwards, gave me the following narrative, which may be relied on in every particular. He has become a firm believer in Spiritualism, and is a close and observant student of the phenomena.

"The story I now relate happened to my uncle, Robert T. Brown, and was given me by himself. He was a bold, fearless man, who had followed the sea all his life. He was in the whale fishery, and once as he was starting out of the harbour, the friends on the wharf noticing that his anchor was bound unusually fast, rallied him. He replied that he should not cast it until he again reached home, and in just one year he would return. At that time it usually occupied two or three years to make a whaling voyage, yet he sailed to the southern seas, secured a full cargo of oil, and just one year from the day of starting, tied his ship to the wharf, never having cast anchor. This prophecy indicated his impressible nature. The story relates to the time he commanded the Barque, Isaac Meade, bound to a southern port. When at sea the wind being ahead, and he having been on deck from 8 o'clock till 12 p. m., he called the mate's watch, and tacked ship, giving orders to stand in shore till 4 o'clock. He then went below to sleep. He was awakened by a voice which he said he heard as distinctly as he ever heard anyone, saying, 'Go about.' But he thought he must be dreaming, and fell asleep again only to hear the same command, 'Go about!' He went to the companionway and told the mate to stand off until daylight and then call him. When called he sent the second mate aloft and told him to scan the horizon and see if he could discover any object. He soon reported that leeward was what appeared to be a boat with a small signal set. Captain Brown ordered the ship kept off for the object, which proved to be a schooner's yawl boat with five men. The schooner had sprung a leak, and went down, leaving them on the wide sea. They were without provisions, and would have perished had they not been rescued by Captain Brown."

When we meet facts like these we may well pause before we, as is now the fashion, refer them to thought transference. It is possible for one mind to influence another over wide intervals. It is a pretty theory to suppose that these five perishing seamen sent an impression far over the sea, until, in Captain Brown, they found a responsive subject. But it is far more rational to suppose the spirit friends of the

shipwrecked men came to Captain Brown, and finding him sensitive while asleep, impressed him to change the course of his ship.

Captain Edwards is responsible for the following narration also, which would be placed by the English psychic investigators in the class of facts they have labelled "Appearances Immediately After Death."

"Captain James Smith, a native of Stony Brook, Long Island, was in command of a vessel, and made voyages to the West Indies. On a return passage to New York, the night being dark, with a strong breeze, Captain Smith, while walking the deck, heard a voice saying, 'Hello!' He went forward, but saw nothing to explain the hail. In going aft he again distinctly heard the call, seemingly coming from the bow of the vessel, and having a strangely familiar sound. When he arrived in New York he found a letter awaiting him, which stated that his wife had died on the same night that he had heard the voice at sea."

The hearing of voices of persons just at the time of death, by friends at a distance, has an overwhelming array of facts in its support, and affords one of the strongest evidences of the continuance of existence. There is a theory advanced by those who rather accept any solution than that of the spiritual, that there is a prolongation of energy or life for a little time after death, and by that means the manifestations occur. If the spirit-being survives death at all, there can be no reason why it may not continue to exist indefinitely.

Telepathy.—Clairvoyance is related to telepathy, or thought transference, because both are directly dependent on mental impressibility. It must be confessed that it is difficult to distinguish the facts of direct spirit control and those which may depend on the influence of a mind in the physical body, as both depend on the same laws and conditions. A communication from one spirit to another, in the physical body or out of it, when given by impressions, is telepathic. Many instances might be gathered, but only the following in illustration will be given:—

"A remarkable, but well-attested instance of spiritual affinity took place in Jackson, Miss., recently. Mrs. Benjamin Campbell, within a few hours of the

birth of a child, declared that she was suffering greatly from a severe pain in her neck, close to the jugular vein, and in her left leg near the knee. As no cause for it could be found, it was supposed to be imagination, until a telegram arrived saying that the lady's twin brother, Barry Davenport, of San Francisco, had accidentally shot himself in the neck and left leg, dying in a few minutes."

The sympathy existing between twins has been often remarked, though its cause has not, perhaps, been referred to the cause here introduced.

"On the 11th ultimo, at about two o'clock in the morning, J. C. Fender, who keeps a restaurant in Kansas City, was awakened from a sleep by dreaming that friends had arrived to tell him of his mother's death. For years the old lady had been living in Schenectady, N. Y., but had lately been visiting friends in Illinois. The seeming reality of the awful news so impressed Fender that he was unable to sleep during the remainder of the night. When morning came he informed others at the restaurant of what he had dreamed, saying that he intended to telegraph and verify the truthfulness or falsity of the sombre vision of the previous night. He did so, and the reply came—'Your mother died Saturday night, and was buried Tuesday.'"

Prophecy.—Professor Gregory remarks: "By some obscure means, certain persons in a peculiar state may have visions of events yet future. And, indeed, it is only by admitting some such influence that we can at all account for the fulfilment of prophetic dreams, which, it cannot be doubted, have frequently taken place. Coincidence, as I have before remarked, is insufficient to explain even one case, so enormously great are the chances against it; but, when several cases occur, it is absolutely out of the question to explain them by coincidence."

Volumes might readily be filled with the facts of prevision and prophecy. We do not expect to do more, confined as we are to narrow limits, than to give illustrative facts.

Socrates predicted all the most important events of his life, and Apollonius not only predicted, but was conscious of what was transpiring at remote dis-

tances. Cicero mentions that when the revelations are being given some one must be present to record them, as "these sleepers do not retain any recollection of it" (Cic., lib. iii. de Divine). Pliny, speaking of the celebrated Hermotinus of Clazomenae, remarked that his soul separated itself from the body, and wandered in various parts of the earth, relating events transpiring in distant places. During these periods of inspiration his body was insensible (Nat. His., lib. vii. c. 52). On the day of the battle of Pharsalia, Cornelius, a priest renowned for his piety, described in the city of Padua, as though present, every particular of the fight, exclaiming at last, "Caesar is the conqueror." Nicephoros says that when the unfortunate Valerius, taking refuge in a barn, was burned by the Goths, a hermit named Paul, in a fit of ecstasy, exclaimed to those who were with him, "It is now that Valerius burns!"

The early Christians considered the gift of prophecy an essential evidence of their faith. Irenus says some cast out demons and prophesy, have visions, heal the sick, talk in tongues "through the spirit;" and Eusebius gives as reason why these had declined in his day, "that the church had become unworthy of them."

"Major Buckley, twenty-three years ago, before he had heard of animal magnetism, was on the voyage between England and India, when, one day, a lady remarked that they had not seen a sail for many days. He replied that they would see one next day at noon, on the starboard bow. Being asked by the officers in the ship how he knew, he could only say that he saw it, and that it would happen. When the time came, the captain jested him on his prediction, when at that moment a man who had been sent aloft half-an-hour before, in consequence of the prophecy, sung out, 'A sail!' 'Where?' 'On the starboard bow.' I consider this case interesting because it tends to show a relation between magnetic power, which Major Buckley possesses in an eminent degree, and susceptibility to the magnetic or other influences concerned."

"A soldier in a Highland regiment, then in America, named Evan Campbell, was summoned before his officer for having spread among his men a prediction

that a certain officer would be killed next day. He could only explain that he had seen a vision of it, and that he saw the officer killed, in the first onset, by a ball in the head. Next day an engagement took place, and in the first attack, the officer was killed a ball in the forehead. I am told that this instance of second sight may be entirely depended on."

Governor Tallmadge records an experience worthy of repetition, from the high moral and intellectual character of that distinguished man. He was one of the party on board the U. S. war-ship, "Princeton," on the memorable occasion when the "Peace-maker" exploded. During the first three discharges his position had been at the breech of the gun. After dinner he returned to the deck, when he observed that the great gun was about being discharged for the fourth and last time, and he assumed his former position. There was some delay of the party coming on deck, and, while waiting, he was seized with sudden dread, and, under an irresistible impulse, he retired to the ladies' cabin. Immediately he heard the report, and, the next moment, the intelligence of the terrible disaster. Five distinguished men, two of whom were members of the Cabinet, had been instantly killed. The gun had burst at the very spot where he had stood; and, if he had remained, he would have been demolished.

The day previous to the burning of the "Henry Clay," on the Hudson, Mrs. Porter, being entranced, in the presence of several persons announced the event.

On the authority of Mrs. Swisshelm, it is stated that the Rev. Dr. Wilson, of Allegheny City, prophesied "the great fire of 1845, in Pittsburg; the Mexican war, and its results; the war between Russia and the Western powers; and the speedy limitation of the temporal power of the Pope."

While Napoleon Bonaparte was an exile on the Island of St. Helena, he made the following remarkable declaration respecting the future of the United States: "Ere the close of the nineteenth century, America will be convulsed with one of the greatest revolutions the world has ever witnessed. Should it succeed, her power and prestige are lost; but, should

the Government maintain her supremacy, she will be on a firmer basis than ever. The theory of a Republican form of government will be established, and she can defy the world."

History furnishes many examples of the hero's mind becoming ecstatic with the vast labour it was called to perform. Hannibal had his star of destiny, as well as Napoleon. While pausing at Etovissa, he is said to have seen in his sleep a youth of divine figure, who told him that he was sent by Jupiter to guide him into Italy; and bade him follow without turning his eyes on either side. He followed, though he trembled with terror; but his curiosity becoming too strong for his resolution he looked back, and saw an immense serpent moving along, felling trees in its way; and after it followed a dark cloud with loud thunder. When he inqired the meaning he was told that it portended the devastation of Italy.

The Laws by Which Prediction Can be Made.— There is a fixed belief that spiritual beings are able to predict the future; that the coming time is as open to their gaze as the past. There yet lingers the superstitious feeling which once attached to the prophet, as the leader and mouth-piece of gods. With the repudiation of the pretenses of these prophets, prophecy itself, which once occupied an important place in the government of mankind, became ignored. The prediction of events was claimed to be impossible, because law ruled, and the shaping of history did not depend on the will of an arbitrary ruler or God. If we consider for a moment, we shall see that for the very reason that law rules, fixed and unswerving, prophecy is possible. Because of the chain of causes and effects, the knowledge of causes gives the power to predict or foreknow the effects. Whereas if creation was ruled by an arbitrary being, changeable in purpose and swayed by human interposition, even his own declarations would not be of certain fulfillment. He might change, repent, recede, or do the very reverse he promised.

But when the causes are known, and the laws, which are the channels along which such causes run to their effects, then these effects may be predicted. Thus we may say confidently that if we touch a

lighted match to the wick of a lamp there will be a flame. It is a prophecy always fulfilled. We know the law of gravitation, and by it that if a person is unsuspended he will fall. We prophesy this with certainty. These illustrations are so simple it will probably be said: "Why, this is not prophecy; it is knowledge!" Yes, it is prophecy so frequently fulfilled we call it knowledge. If we take more complicated affairs where a great number of causes converge to one effect, we find a wider and more comprehensive knowledge necessary, but if we possess it, we are as certain of the result.

In predicting events in the future of the nation or the race, not to say the individual, such an infinite number of causes and effects must be known, that to an ordinary mind the problem becomes too intricate to be comprehensible, and is pronounced impossible. Yet to the mind able to grasp these, the prophecy may be as easy as that of the lighting of a lamp before alluded to.

In business there are men who are possessed of wonderful prevision, and by its aid meet with extraordinary success. The great leaders of men, with scarcely an exception, believe in their Star of Destiny, and have a premonition of the high places they are to occupy. Washington, Lincoln, and Garfield may be taken as examples.

Walter Wellman, in Chicago Tribune, says of the latter: "Garfield was a fatalist. Editor Carrol E. Smith, of Syracuse, was telling me a few weeks ago of a singular conversation which he had with Garfield in the autumn of 1878. Garfield was then in New York State making campaign speeches, and when in Syracuse stopped at the house of Mr. Hiscock. After dinner Garfield and Smith sat down for a talk, and when the conversation drifted upon personal ambition, Garfield remarked, 'I should like to leave public life as soon as possible. If I could have my heart's desire I would leave Congress and politics, and found in the West a great college, such a college as Cornell was intended to be by its founder. At the head of such an institution I should like to pass the remainder of my days, eschewing all ambition for a public career.' Editor Smith asked, "Has it ever occurred

to you that you will some day be President of the United States?' Garfield paused a moment, pensively, and then replied with that frankness for which he was noted, 'Yes. You may laugh at me if you wish, but for many years I have believed that I shall some day be President of the United States.' Within twenty months of that night Garfield was the candidate of his party for the Presidency."

In the line of prophetic premonitions there is no limit to the facts bearing on the subject. Almost every one, at some period of their lives, have had personal experience, in dreams or warnings. At some moment the spiritual sensations have awakened and received impressions. This may have occurred during waking hours, or more usually during a state called sleep, but distinct from it. Impressions received at such times are called dreams. If the intelligence that impresses them can impress mind with the direct thoughts, it does so, but this may cause an awakening before the process is complete, and in such cases images or symbols are employed. A peculiarity of prophetic dreams are their recurrence. The dreamer, if he heed not the first impression, will receive it over and over again. Dr. Felix Oswald, whose veracity is unimpeachable, and who cannot be charged with leaning to the side of the supernatural, gives the following in The Open Court, with the remark that it impressed him by its very homeliness with its absolute truth:

"I remember the instance of an American family that had been settled in the northern uplands of Cameron County, Texas, but before the end of the year removed to the vicinity of a larger settlement, and sold their half completed home for reasons that remained a mystery to their upland neighbors. 'We had selected that building site after a great deal of prospecting,' the first proprietor of that house told me a few years later.

"'We had every prospect of getting an improved road and a postoffice, and three months after our first entry I would not have sold that homestead for ten times my direct expenses. But, about half a year after, that ranch seemed a haunted place, and I didn't feel at rest day or night, though people that know me

are not likely to call me superstitious. But one night, about a week after I had got home from a trip to Browwnsville Landing, I dreamt our house was tackled by a gang of Greasers, and that they shot me down and killed my little boy with a club, and then loaded their horses with everything they could move. Two nights after I had exactly the same dream over again. The idea began to haunt me when that dream had come back for the third time, though I never said a word; but one morning my wife seemed uneasy till all our farm-hands had started to work, and then asked me to come out into the garden for a minute. "Do you think there are any robbers in the neighborhood?" she asked me when we were alone. "Why did you see or hear anything suspicious?" I asked her back. "No, but I had such a strange dream last night," she said, with a sort of shudder; "I dreamt a gang of Mexicans came to our house, and made me run for my life, and just before I got through the door I saw them knock little Tommy with a club." "Didn't I help you?" I laughed. "I don't know," she said. "I saw you collar one of them, and I kept calling for you in English to save yourself, but just as you dashed through the gate I heard the crack of a shotgun and then fainted." I made no reply, but that minute I felt we couldn't stay any longer, and two weeks after I made up my mind to move to Indianola. The neighbors thought I must be half crazy, but I couldn't help it, and just ten weeks after we were gone we got the news of that Pancho Parras massacre. The whole neighborhood had been sacked and outraged, and, as I know my boy, I am now morally certain that he would have stood his ground and got himself killed if he had seen any brute lay his hands on his mother."

The following narrative, given by N. Becker, Oshkosh, Wis., is equally remarkable:

"From 1874 to 1880 my cousin, Leonard Reiter, was employed by the Chicago, Milwaukee, and St. Paul R. R. Co., at Milwaukee, Wis., the first few years as fireman, and then as engineer. On the 14th of October, 1879, he dreamed that he ran his engine into the water, and that he would either be killed or hurt. Getting up, he told his wife to pray for him, as he thought he would be killed or lose his engine the com-

ing night. He felt all day as if something terrible would happen. After supper he kissed the whole family good-bye, called his wife out on the porch, told her to pray for him; he thought he would not come home alive. Not being able to obtain a release, he went on board his engine, and a dense fog coming on, he ran into an open drawbridge. He never before could swim, but he swam ashore, and although fearfully injured, recovered."

"Was not the power which impressed the above dream also instrumental in saving him and helping him to swim?"

Yet another instance:

A. F. McNeal, a well-known citizen of Rawson, Ohio, died on the 26th November last, after a short illness, and now comes a strange story connected with his death which is fully authenticated. On the night of January 28th last, he dreamed that he had died and gone to heaven. In the dream the date of his death, November 26, was firmly fixed upon his mind. In the golden city of his dreams, Mr. McNeal met Mahlen Povenmire, of Ada, an old friend, and asked him when he had died and left the earth. Povenmire replied that he died a week before. There were other striking circumstances in the dream equally as strange, which so impressed Mr. McNeal that the next morning, when he awoke in his usual good health, he reduced the details to writing, and laid the manuscript away in his desk. His wife found and read it with fear and trembling, but said nothing, although it made an impression upon her mind which she could not efface. On the 26th of November last, McNeal died exactly as indicated in the dream, while Povenmire passed to the land of the unknown just a week before. Mrs. McNeal is in possession of the manuscript containing the substance of her husband's dream as above recited, dated January 29th, the morning after the vision came to him.

It is noticeable that premonitions of events, whether received waking or by dreams, have little to do with changing the order of events, which seem unalterably fixed. A person for instance, dreams of being drowned or seeing another, at a certain time and in a certain manner, and no attempt to avoid the danger avails. In the following instance, it may seem im-

probable that the person who was in danger should receive no warning, while his companion should be warned for him, but it will not so appear when we consider that one was impressible while the other was not:

"Charles Maguire, a constable of the B Division of police, stationed at Chelsea, dreamed a fortnight before that he was rowing on the Thames with Charles Henry Baxter, a fellow constable, when the boat capsized, and Baxter was drowned. Strangely enough it was fulfilled on Wednesday."

From these impressions, received through dreams, we turn to messages received direct from spiritual intelligences. Of these I will give but one, which will serve as an illustration of volumes of a similar character which might be introduced. It must be borne in mind that the present statement of facts is here made for a twofold purpose; one for evidence, and the other as illustrative. If they were proved to be unreliable, it would not affect the argument or the value of other facts in the same class.

The following was contributed to "Light" by Sebastian Fenzi, one of the bravest officers in the army of Italy:

"We sat round a small table one evening in the early part of November, 1877. The table soon began to move, and through tilting and the alphabet gave the name of the controlling spirit as being Signora Teresa Canuti, who had been the governess of my children, and who at once told us she brought great news, as 'the Pope (then Pius IX.) was soon to be called away from our earthly scene.'

"This made us smile, and we told the good spirit that there was no need for a messenger from the far beyond to make us aware that a man who had reached his eighty-fifth year was on the border of the grave. We, however, asked what was meant by soon—and the answer was: 'Though difficult for us to measure time, I may confidently state within three months.'

"Some few moments afterwards the table moved violently and threw itself on me and then spelled out 'Emily' (my late wife's name), and went on saying: "You laugh at what the Signora Teresa told you, but I have more serious news to communicate, namely, that the King (Victor Emanuel) will die before the

Pope!' I then asked: 'Is it really you, Emily?' and the table again jumped towards me and then spelled out: 'Yes; I am your Emily!' 'Well, I replied, 'then it must be true, for you have never told a fib in your life.'

"We kept the news to ourselves and to our nearest friends.

"The result of the prophecy proved quite correct, as the king died two months after and the Pope three, as had been predicted. The impression produced on our outside friends, who had heard of the prophecy, will last to the end of their days.

"Outsiders will naturally say that this was merely a striking coincidence; but we, schooled by many similar facts, know that such occurrences cannot be forced within the narrow limits of chance coincidences, and that there is a power at work which claims our utmost attention for the good of all."

Impressibility of Words and Ideas.—In almost all instances where communications are given through mediumship great and insurmountable obstacles are met in obtaining names, dates, and set forms of words and phrases. It is observed that whatever may be the nationality of the spirit, the medium speaks in his own language, except on rare occasions. It is possible for the spirit to speak in its own dialect, but this implies exceeding sensitiveness on the one side and thorough knowledge of spiritual laws on the other. As these are conditions which are not usual with newly formed circles, or recently developed mediums, investigators are confused and confirmed in their scepticism on the very threshold of their research. When circles are organized and fortunately receive manifestations, usually the first impulse of the members is for "tests," and "tests" generally mean names, dates, etc., which even under the most favorable and established conditions are difficult for the controlling spirit to give. If due patience were exercised these would be given at the first favorable moment. By prematurely forcing the matter failure is almost certain, and the doubt resulting closes the door against further communications.

This course of procedure arises from mistaken views of the methods by which communications are transmitted. The communications are thought to be given

by words to the medium, and by the medium spoken or written. The careful study of impressibility shows that words are not a necessary factor. Thought is transmitted—the ideas—from the controlling spirit, and are impressed on the mind of the medium where they are clothed in such language as the medium can command. It thus is self-evident that a Shakespeare, if he attempted to impress an ignorant medium, might succeed in imparting a vivid idea, but the habiliment of words by which the receiving medium clothes it would be imperfect and inadequate.

This subject is brought up by an inquiry made by a thoughtful correspondent as to what he considers an irreconcilable statement, that words are not necessary to convey the thoughts of spiritual beings. He says:

"According to the opinion I have formed of the matter, after repeated attempts to utter a prayer in thought, without the formula of words, it is useless to connect ideas without words, and the more I study upon it the more I am convinced that consecutive ideas can not be expressed unless formulated in known terms. I cannot think without language; and knowing no other than the English tongue, I have to think in English. This may be a fault of my mental conformation, and I would like to know if anyone can address in thought any conversation without words."

Max Muller has advanced and strenuously advocated the theory that thought itself is dependent on language, without which there could be no accumulation of ideas, and mental progress impossible. His theory is that the word came before the thought it conveys. If we cannot think without words, then until words are required there can be no thoughts. We cannot accept that conclusion.

Going back to childhood, we come to a time when the babe has no words, yet we cannot for a moment believe that it is without thought. We know to the contrary. When the child, just able to walk, yet unable to speak, leads its mother to the door to have her open it, although not speaking or knowing a word, it manifests complexity of thought. If at that age the child be placed in a German, Italian, French, or English family, it will soon express its thoughts in

the language of those who surround it; but if it should be placed where it would hear no spoken word, it would remain dumb. Deaf mutes are in the latter condition, never having heard a spoken word, but they have ideas, often of complex character.

Thinking in words is an acquired habit. If acquainted with only one language, thoughts are clothed in the words of that language. If in after years another language is acquired, a double process is carried on when speaking. The thoughts, as a rule, are first clothed with the words of the mother tongue, and then translated into the foreign. In the pantomime by which those unable to speak a common language convey ideas, there are no words spoken. It may be objected, that although not articulated, words representing the ideas are thought in one language and by gestures are reproduced in other words of the receptive mind. True, but in the savage, half of whose language is gesture, and in the child before it acquires the use of words, this objection does not hold good.

However intimate the connection between thoughts and words, so close that by habit we confound the two, as the Materialist confounds the spirit and the body because of their seemingly inseparable dependence, by deeper insight we learn that ideas must exist before the words by which they are expressed. A word has no meaning except that which the mind stamps upon it. It is a symbol of an idea. It is not logical to hold that the symbol and the idea for which it stands are one and inseparable; still less that the symbol creates that for which it stands.

The resultant of the voluminous investigations of "thought-transference" conclusively proves that thought can be conveyed from one mind to another without words. When the sensitive magnetic subject is made to read the thoughts of his magnetizer, the result is the same whether the two understand the same language or not: and the same may be said of spirit influence. The fact of such impressibility demonstrates the existence of thought free from the limitation of words; and if we seemingly cannot think without the assistance of words, we must refer our apparent inability to the force of habit.

With this understanding the great and almost insurmountable difficulties a spirit meets in speaking in a language not known to the sensitive, becomes apparent. That this is possible to be done is fully established by facts, but it implies an unusual degree of sensitiveness and ability to control. This will be more vividly presented if the mesmeric state be compared. Subject are found so sensitive as to repeat the thoughts of their magnetizer, but they are only one in a thousand. They are subject to the lower state, but cannot reach the higher degree, so of the many mediums who are able to catch ideas, only occasionally are there those who reach the exalted state of what may be called perfect control.

The claim that there is an independent organ or faculty of prophecy or prescience is an unsupported hypothesis. As the foreseeing of an event cannot change the cause of the occurrence, the intelligence that foresees must judge from cause to effect. The mortal prophet may not reason, but receive by inspiration; but the source of the inspiration must ascertain from a thorough knowledge of causes. Prophecy pre-supposes fixed and unalterable relations between causes and effects. The mind, capable of grasping the chain of causes leading to a given effect, can foreknow that effect.

The prediction of an astronomical event, as an eclipse, although founded on the absolute relations of numbers, is as truly a prophecy as the prediction of an event in history. If an astronomer informs a companion when an eclipse will take place, without giving the data of his calculations, that companion is in the position of a prophet inspired by celestial intelligence. He can hear and understand the prediction; although he cannot arrive at it unaided, nor know the process by which others have gained their knowledge.

The truth of science, of all knowledge, is proved by the facilities it affords to predict the unknown.

The subjection of the universe to unchanging laws makes prophecy possible.

The Trance—Its Responsibility.—Trance and clairvoyance are nearly synonymous terms, and the words and conduct of the mediums while in the trance state have been subjects of criticism. They have been held

responsible legally, for law cannot go back of the medium and seize the controlling spirit. A large class, the majority, regard the medium as a wholly irresponsible agent, and condone the most reprehensible conduct for this cause.

There are many stages leading to the profound and unconscious trance or clairvoyance. It may be produced by the mesmeric influence of an operator on a sensitive subject. This form is common and has been witnessed by almost every one. The magnetizer wills his subjects to perform certain acts or to think certain thoughts, and the subject responds. This subtile influence may be so strong that the subject's will is completely overborne, or submerged in that of the operator. We may say that this has never occurred, but if we take the accepted data of the essential conditions of such control and spiritual sensitiveness, we must admit the possibility if its becoming absolute, The possibility of mind controlling mind depends on such passivity. If it were desirable for the operator to express his thoughts through the subject, it would be essential to his success that the sensitive be under his control; but if thus under control, the sensitive would no more be responsible for the thoughts uttered than the pen is responsible for the words written by it, or the wire for the message it transmits.

The controlling spirit and the medium occupy precisely similar relations. It is not the body, the physical organism which exerts the magnetic influence; that is spiritual, and remains the same when the physical body is removed. A spirit wishes to communicate through a medium, and chooses the trance state to do so. That the communication be correct, the medium must be under the control of the spirit, and the more absolutely, the more perfectly the communication will be expressed. I think no one, who has not experienced this sensitive state, can fully comprehend the delicate blending of the mind of the medium with the controlling mind. I have watched closely the approach of this state, as I would that of natural sleep, but as in the latter at the final moment, when consciousness is overborne, the ability to observe is lost, and that, too, by the necessity of the overlapping state of sleep; so at a certain point the

ability to observe the approaching trance is lost. By effort the subject may stop at any of the stages, receiving more or less perfectly the thoughts and feelings of the controlling spirit, but if he pass on to the perfect state he loses the power of choice.

To avoid misunderstanding, let me say that trance has two meanings: one wherein the quickened spiritual senses, freed from the fetters of the physical senses, spurn earthly limitations, and the subject becomes able to perceive spiritual things, as he would if freed from the body. The other is a sensitive state, very similar, which enables others to express their individuality. The latter may be called mediumistic trance, and is the one under consideration. Its essential character is unconsciousness to impressions through the physical senses. No sound penetrates the ear to the auditory nerves. The eye is insensible to light, and the nerves of feeling do not respond to exciting causes. Another essential condition to a perfect expression of the controlling spirit's thought is absolute control by such spirit.

Now, then, to say that such a medium is responsible for the thoughts expressed, is to deny and repudiate the fundamental principles on which spiritual science is based. If he is responsible, then he is not unconscious—not in trance—not influenced—and an impostor. Such is the fatal conclusion which logically flows from such an assertion, and we feel certain no Spiritualist will be ready to accept it.

It is perhaps well that this profound state is rarely attained, and while mediums remain partially conscious and hold themselves with dread from the full surrender for the brief time of their self-consciousness, we are compelled to be content with less perfect expressions of spirit thought. When we accept this view of mediumship, its responsibility has a new meaning. The surrender, even partially, of our self-control to another and irresponsible being, is a great sacrifice and fills us with dread. We become responsible before the world for the force to which we yield. We must in that force repose implicit trust, knowing that the same law which allows pure and holy thoughts to be expressed, under favorable conditions will furnish the opposite under equally favor-

able conditions; hence we learn to appreciate the importance of so ordering the conduct of life, to make favorable conditions only for the good and true spiritual influences. We also learn why, yielding to whatever influence may come, the outgrowth of sitting in promiscuous circles, is so frequently injurious.

Hypnotism and Crime.—After denying the possibility of the mesmeric state and making it a subject of ridicule, physicians have received it in full under the name of hypnotism. They, however, consider it so dangerous in the hands of the common people, who have heretofore cultivated it, that they would have laws enacted making it a crime for any one not a physician to practice it. A large number of books have been published on the subject, the most ambitious of which is by Prof. Liegeois, "La Suggestion Hypnotique, etc.," of 700 pages, and deals with the responsibility of the somnambulic or hypnotized subjects. The dangers which attend the sensitive state are vividly depicted, and a startling view is opened into the possibilities of this condition for criminal practices.

M. Liegeois was remarkably successful in his experiments, being fortunate in having those acutely sensitive to experiment with. The readiness and unhesitating manner in which those under his influence performed what they would have normally considered the most dreadful crimes, is not of itself startling, but furnishes the key to a class of criminal actions not otherwise explainable. Thus a daughter, while in the magnetic state, when told to do so, fired a pistol at her mother's breast, with the intention of killing her. Of course, it was not loaded, but she believed that it was. A young man was given a powder, and told that it was arsenic, and that he must mix it in water for his aunt to drink, and unhesitatingly obeyed. What is more remarkable, suggestions made by the operator during this state, of acts to be performed weeks or months ahead, in the waking state, when the time fixed came were performed with automatic certainty. The length of time between the suggestion and the performance, according to these experiments, apparently is unlimited.

The dangers which threaten the sensitive have been

often pointed out. They may be made pliant instruments in the hands of designing wickedness, but never before has it been so clearly shown how the real criminal may protect and guard himself behind the subject whom he employs to do the work. Crimes have been thus committed, and M. Liegeois recommends that, for the protection of the innocent, a commission of doctors be appointed to examine whether persons accused be sensitive or not. If they are not, then there could be no extenuating plea that the crime might have been committed while under the hypnotic influence of some other person. But it must be borne in mind that if a sensitive may be willed to commit a crime, he may also be willed not to reveal or remember anything connected therewith, or that no one can hypnotize him. Then all trace of the real offender would be concealed.

Actions and crimes which proceed from a "sudden impulse" may be readily accounted for by this theory of hypnotic or magnetic suggestions; they are the swift, unthinking obedience to the suggestion of a stronger will. It may be called the "preponderance of one idea," but that only states the fact and not the cause. Why is one idea predominant? Whence comes the force of this idea or suggestion? How often do we see individuals, upright, trusted, honored for years, without a blemish on their character, in a moment became recreant to the conduct of their entire lives. Society may curse and scorn them, but they should have unmeasured pity, and they would were the causes of such aberration understood. Spiritualists know that the same power which enables the operator to suggest ideas to his subjects is also employed by spirits in their intercourse with mortals, and to be sensitive means to be receptive of such influence. It carries with it the possibilities of receiving ideas and suggestions from any and all grades of intelligences.

This is a fearful state of things, it is exclaimed; yes, it would be, were sensitiveness necessarily a state of passivity, which it has been and is taught to be. It may be one of exceeding positiveness, accompanied by the strongest will and trained mental faculties,

and then becomes an able auxiliary, an open passage to the world of light, instead of a blind master.

Hypnotism or Mesmerism as a Curative Agent.—Hypnotic, or mesmeric influence, is the primary cause of healing, under the various claims of miraculous "laying on of hands," "faith cure," "mind cure," "metaphysics," and when effected by superphysical beings.

Count Fenzi, of Florence, Italy, relates the following personal experience, showing how a superior will may assert control over a weaker. It is a fine example of the control of mind over mind; of that kind of insanity which comes from obsession:

"I have lately had the satisfaction of curing, through my hypnotic power, the son of an old friend of mine, who is one of the best painters.

"This friend came to me about two months ago, and told me that during the last nine months his son had a fixed idea which drove him almost mad, and since that time his house was in a state of misery and anguish, because his son could not any longer attend to his art, and was totally unfit for any mental work, nor could he be trusted out of sight. His illusion was that he had heart complaint, and his state of despair, produced by this conviction, often degenerated into utter madness, as he would roll himself on the ground, and tear his hair and shriek as one possessed—this often happening during the night. The medical men, who declared that his heart was perfectly healthy, had tried all that their medical science could suggest, but to no avail, and at length one of them suggested the idea that only hypnotism could save him through suggestion. I mesmerized him every other day for a month, and when at length it was ascertained that he was under the influence of real hypnotic coma, I told him that 'he must triumph over the silly crotchet that was tormenting him, and which belittled him, and rendered all his family, father, wife, and children, unhappy, and promise me that he would never again, as long as he lived, advert to the subject, but resume his brush, and continue to gather laurels well due to his genius.' I let him sleep on for a quarter of an hour, and then awoke him, and from that moment he was cured. He has

now taken up his brushes again, looks to his affairs, and happiness sheds her sunbeams again within his family circle, and I, without any merit, enjoy the satisfaction of having been the passive instrument through which this cheering and marvelous result has been effected."

Count Fenzi is engaged by the Government to instruct the youth in physical culture, and he is also enthusiastic in his efforts to encourage a higher spiritual philosophy. The Church has, for ages, held poor suffering Italy by the throat, and degraded the descendants of the sages and warriors of the days of ancient splendor, with the servile slaves of superstition. She has sought to make a "race of men-lions into a race of men-sheep," to be shorn for the benefit of the priests, and too mentally and physically weak to cry out or resist. It is the mission of Fenzi to bring up the physical strength of the Italian youths of both sexes to the standard of the days of old, when the sculptor had only to take the first man he met for a model for Hercules, and the first woman for a Venus or a Minerva.

With that luxuriance and perfection of physical being came health, beauty of form, and nobility of mien, and conscious strength gave independent thought and the most superior endowment of mental faculties.

Condition of the Freed Spirit.—Not unconscious, not senseless, not inactive, but like an eagle freed, the liberated spirit soars in the light of a new existence. The channels through which it obtained a knowledge of this world are closed, but it has no need for them now, for spiritual light acts on the spirit eye, waves in the spirit atmosphere vibrate on the spirit ear, and feeling becomes as a refined consciousness, which is far more delicate and exquisite by all conception than it ever possessed in the body. The case of Laura Bridgeman is here given as evidence that the mind does not depend on the senses. She was from an early period of childhood a blind and deaf mute. Dr. Howe, her angelic instructor, says: "As soon as she could walk she began to explore the rooms and the house. She became familiar with the forms, density, weight, and heat of every article she

could lay her hands upon. I found her of a well-formed figure, a strongly marked nervous-sanguine temperament, a large and beautifully shaped head, and the whole system in healthy action." After detailing her case and the method employed for the cultivation of her mind, its importance and bearing are thus presented:

"Her spirit was locked within her body without the least contact with the world through the most useful of the senses; yet she not only thought, but thought in the same manner as those who possess these senses in perfection. If thought depends on the senses, then the quality of thought should change when derived of the senses. It it true when thus fettered in expression, it does not escape the limitations of its surroundings, yet in the struggle we see the indication of the limitless possibilities of the spirit when these are cast aside.

"It must be here observed that as long as the mind is united with the physical body, usually the physical senses overlay and conceal the psychic faculties. The mind is seemingly dependent on the body, and is changeful to corporeal conditions. It becomes enfeebled by disease, by accidents to the brain, and at times disappears like a lingering spark from a flame in the dotage of age. This, however, is only external appearance, arising from the limitations fixed by the contact with physical matter, as the light of the sun may be shut out by an opaque body."

For fifty long years she was an inmate of the Perkins Institute for the Blind in South Boston, and never ceased to be an object of great interest to the students who have made mind and spirit special studies. She has furnished an unanswerable protest against the prevalent materialistic view of the origin of mind.

It is not strange, then, that the occasion of her death should be eagerly seized to attempt to unravel the mystery of the wonderful perfection her thoughts attained unaided by the senses. Physicians and scientists for a half-century had the wonderful, active spirit before them to observe at their leisure, but with the materialistic method which delves in the muck for the light of the sun, they were only mysti-

fied, and waited for a time when they could examine her brain.

They found a beautifully formed, finely organized brain. The song of the bird could not be found by tearing asunder the bars of the cage from which it had escaped. The knife may be an appropriate instrument with which to study the anatomy of the body; the retort to learn the reaction of chemical agents, and the microscope for the use of histology and pathology, but the knife never reveals the outlines of a thought; the mind cannot be distilled from the reactions in the retort, and the most powerful lens cannot reveal the spirit in the nerve cell, through which and by which it impresses itself on the material world and is expressed. Such attempts are too humiliatingly painful to be laughable, else they would awaken uncontrolled mirth. They are paralleled by the urchin who tears his spinning top to pieces to find its hum, or the little girl who, wishing to know what is inside her doll, rips the seam in its body to find only sawdust.

Have Animals an Existence in Spirit Life?—It is a pleasing fancy that the household pets, the cat that purrs on the rug by the fire, the faithful dog, or the songbird, continue to exist after death, and will gladden the hearts of their owners in the next state of existence. The kindly horse that has served so well; noble in his instincts and always reliable, it is said, deserves preservation beyond this wintry world. It would be inferred that on such a subject, which must be clearly known to spiritual intelligences, there ought not to be the least disagreement, and yet there are directly opposite opinions. Spirits, on entering the earth-sphere, are confused in distinguishing between the objective and the subjective, just as clairvoyants are, often mistaking the impression for the object. We see this illustrated when a clairvoyant describes a spirit with the garments worn while on earth, for a test of identity. We cannot for a moment suppose these old garments really exist; they are subjective—that is, impressions. I have an instance in my own experience when a spirit appeared many different times as she was before death, aged, stooping, with a checked shoulder shawl. That was

not her appearance as a spirit, but a picture, subjective, to make her presence known. Again reversing this, a spirit whom I well knew, who had dark hair on earth, always appeared with blonde. I interpret this as a real objective vision, for although it might be an impression like the preceding, it could not have been for the same object, and would have been regarded as a failure of clairvoyant delineation.

The facts adduced in support of the continued existence of animals are not of a nature to carry conviction. For instance, a German lady had a pet roebuck, that was accustomed to come and rap at her door. It was very ill, and under a doctor's care, when one morning she heard its steps and accustomed tapping at her door. She at once, supposing it had recovered, ran and opened the door, but it was not there. She then knew it was dead, and on going to the doctor, found her fears realized. This is taken as evidence that the spirit of the roebuck came after death to visit its mistress. As spirit-feet could have made no sound, nor spirit hoofs tapped audibly on the door, that spirit deer must have understood the laws of producing audible sounds, immediately after its death, better than most highly intelligent spirits. Is it not more probable that the expectant ear of the mistress, struck by some sound, was deceived, and her mind rushed to a false conclusion?

I will introduce a personal experience almost parallel, although it was my eyes, not my ears, that were deceived. It was just as the grey twilight of a late autumn day, with its dreamy yet distorting haze, was settling down, that I rode on horseback into a large field of corn from which the grain had been gathered, in search of some horses that were feeding there. Looking directly toward the middle of the field I saw a large grey horse that had been a favorite. He held his head high up with arched neck, as was his style, and the white stripe in his face was clearly defined. I congratulated myself on having found the animal so easily, and it did not occur to me that this particular one could not be there, as he had been dead some two years. I kept my eyes fixed on the object, and rode directly toward it. The nearer I approached the more distinct it became, until within

a short distance it resolved itself into a bent stalk of corn, which made the outline of the neck, and a frost-faded leaf at the summit, which was the white stripe in the face, and the tassel which made the foretop. Expectation, obscurity of twilight, the distorting fog, had produced the picture. Now had I by chance turned my eyes away for a moment, the point of view would have been changed and the appearance would have vanished. Then I might have always been able to honestly tell the story of how one autumn evening I saw the spirit of a favorite horse!

When spirits enter the earth-sphere they find it difficult to distinguish the real from the ideal; that is the objective from the subjective. As earth is a part of the spheres of spirit-life, they may correctly say that animals exist in the Spirit-world. Furthermore, whatever a spirit craves for its legitimate happiness, it may create by its desire; and if earthly pets hold it in the earth sphere, there is a possibility of its creating them subjectively with such vivid reality that the purpose is served, until the necessity is outgrown and the petted creations melt away with the desire.

After the interval between man and the next highest animal is passed there is no break to the simple protoplasmic cells. Is it not absurd to claim that these have an individual immortality? A single one, under proper conditions, in a day will increase to millions! Are we to believe that all the insects, mollusks, fishes, birds, reptiles, and mammals that have lived since the first cells were evolved from the primal slime of the Silurian Seas possessed individualized spirits which now exist? The necessities of such a belief demonstrate its absurdity. It may be like an aesthetic dream to believe our favorite horse awaits us in the spirit-land (shall we say saddled and bridled?); that our pet canary will sing in its cage over the door of our home in paradise; but not as aesthetic to think that the ghosts of bugs, flies, fleas and vermin and bacteria are to meet us there!

It may be poetic for the savage to have his dog buried by his side, that he may pursue the fleet deer in the hunting-grounds of the Great Spirit, but we, with clear spiritual insight, ought not to hold such

materialistic views of a future, the spiritual glory of which is beyond mortal imagination. Because its reality is so far above and removed from mortal comprehension; because when the clairvoyant or the spirit-intelligences endeavor to translate its glory into speech, they have to use earthly forms and symbols, there is misunderstanding.

Is the Distinction of Sex Preserved, and Is There Marriage in Heaven?—Much has been written and said about the permanency of conjugal love after death, and we often hear beautiful descriptions of the meeting of freed spirits of husband and wife on the shores of the immortal life. There can be no doubt that conjugal love survives the shock of the death of the physical body, and in the sphere immediately above this, contributes to the joys of existence. Yet the proposition has its axiomatic force, that whatever has relation only to mortal life, and not to the immortal, will sooner or later disappear.

Nature, in her interminable series of living beings, has kept one purpose, the evolution of an individual being in its most perfect state. Sexual distinctions are the highest means of propagation, arise from the necessities of evolution, and have only this one object. With this distinction is correlated, or of necessity accompanies, others of dependent character. The mental qualities of male and female correspond to the diverse demands made on each; and the characteristics of father and mother are blended in their offspring.

There is endless repetition of the phrases "negative" and "positive," and "masculine" and "feminine;" and it is stated with the assurance of an axiom that all things are thus divided. A careful examination will show how baseless are all such fancies. A slight acquaintance with even the rudiments of embryology would have prevented the egregious folly of such statements. The lowest living beings multiply by division, and there is no distinction of sex. In the struggle for existence, great advantage is bestowed by this differentiation of functions, and when the separation is once begun it is rapidly perfected. In each successive upward grade these distinctions become more marked, and the offices of each more ab-

solutely individual, and reach the widest separation in man. Yet the purpose of this distinction is the same in the highest, as the lowest. The germ of the highest, as of the lowest, is sexless, and the distinction of male or female afterwards wrought out is not inherent, but a result of the accidents of environment.

The embryo of the highest being in the beginning is sexless, or more correctly, is capable of becoming either, as is shown by hermaphrodites. If sex were inherent in the germ, what of the blending of the traits of character of father and mother? Should not the child be one or the other, physically and mentally? There are women with all the mental qualities of men, and men with all the mental qualities of women, and there are all grades between these extremes. How, then, explain the facts without supposing that the distinction is not inherent, but an accident of environment?

It is a fundamental principle of evolution that whenever an organ ceases to be required, all its manifestations and dependent functions, however remote, sooner or later, cease. The distinction of sex is an accident in the life of the spirit, essential to the requirements of organic being; but when the spirit has cast aside the physical body, through and by which these distinctions are of value, it is necessary to suppose that the accompanying mental and spiritual distinctions also change. The freed spirit will, for a time, bear the impress of its physical being, thinking and feeling, as while on earth; but these influences will be outgrown.

The faculties of man and woman are the same; the mental distinctions arising from greater activity in certain directions, dependent on organic requirements. It follows that when such demands are no longer made, the mind will seek a state of equilibrium. The mental qualities dependent on the necessities of earth-life will be lost, and man and woman approach a common type.

Conjugal love, exquisitely beautiful in its expression on earth, will become conscious of its own completeness, that it is self-contained and dependent only on itself. It will become that refined love which for-

gets itself in the supreme joy of conferring pleasure on others.

The Spiritual Organism.—If the spirit exists in the immortal land as an entity, of what is its body composed? We say body, for the division of mind and body applies with the same pertinency to the spirit as to man.

Admitting the existence of spirits, we are forced either to believe that they exist as detached intelligences or as entities. The first position is untenable. If the latter be accepted, it follows, as sequence, that that entity is derived from the mortal body, or is prepared for intelligence to enter. The last position presupposes miracle, the direct interposition of Deity; presupposes an interference we never see in this life, and have no reason to suppose exists in the hereafter. Mind cannot change from one body to another without a miracle; and as it is possible to account for all connected phenomena by referring them to an entity derived from the physical body, and in a strictly scientific manner, this conclusion must at last be accepted.

The Most Subtle Form of Matter.—As the senses cannot recognize the matter of which the spirit-organism is composed, and as all ideas of matter are derived from them, we cannot form a correct conception of all its qualities. We know that it must be the most subtile form of matter. Electricity has often been assumed, and that, too, by intelligent Spiritualists, to be the constituent of the spirit forms. It is supposed that spirits are intimately conected with electricity and magnetism.

Prof. Robert Hare truthfully observes, "It appears to me a great error, on the part of spirits as well as mortals, that they should make efforts to explain the phenomena of the spirit world by the ponderable or imponderable of the temporal. The fact that the rays of our sun do not affect the spirit-world, and that there is for that region an appropriate luminary (luminosity?) whose rays we do not perceive, must demonstrate that the imponderable elements, to which we owe their peculiar light, differ from the ethereal fluid, which, according to the undulating theory, is the means of producing light in the terrestrial crea-

tion. Thus, although in manifestations our electricity takes no part, their electricity may be the means by which their wills are transmitted effectually to the phenomena which it controls."

But it is not possible to build an individual out of electricity or magnetism, even if these be considered elements and not manifestations of force, for if material these atoms have infinite repulsion. Not being material, their manifestation cannot take place outside of matter.

What, Then, Is the Character of the Matter Which Forms the Spirit Organism?—Refined, ultimated matter is derived from the progress of the physical elements. Eternal progress is written in the constitution of matter. There is a constant flux and reflux through the domain of living beings. By every absorption and elimination the elements advance. This is not recognized by the gross tests of chemistry, but there are others and more conclusive. In this form of matter the term substance may be applied.

Progress of the Elements.—Such facts, which can be greatly multiplied, prove what may be termed the progress of the elements. This progress is slow, but we cannot doubt its existence. Only in those cases where the elements have been, as it were, fossilized, can we compare their present with their past over a sufficiently long interval of time; but. whenever we can do so, a difference is discernible. However small such progress may appear, infinite time will yield any desired modification.

Every cycle of change through which matter passes eliminates some parts to a higher state. It is from such illustrations that the spiritual elements are derived. They are the aroma of the material world, the fragrance of its perfect bloom.

Spiritual Elements Realities.—The spiritual elements, such as the earth eliminates, which go to form the spiritual spheres, and enter into the organization of spirits, are realities. They possess all the properties of earthy matter, together with new ones which they acquire by their refinement. Carbon is represented by a spiritual carbon, oxygen by a spiritual oxygen, etc., through the long catalogue.

The Spirits of Animals.—Of the unindividualized

beings whose spiritual essence ascends into the ether, like an evaporating cloud, they do not retain identity, but if of sufficient refinement it gravitates to the spirit spheres; if not, it again enters living beings, and again and again rotated into cycles of change until the essential refinement is attained.

Spiritual Attractions and Repulsions.—The poisonous wolfsbane, twining its roots around and among those of the fruitful corn, extracts from the same dew, the same rain, the same soil the most deadly poison; while the corn elaborates the life-giving grain. Particles seek like particles. They are repelled by dissimilar ones, and thus the intricate and mysterious web of nature is woven. In the spirit world the same laws are supreme. The force which builds up the wolfsbane and the corn side by side builds up from the ascending atoms the orange and the vine which decorate the landscapes of the spirit spheres.

Why, If Material, Cannot Spirits Be Seen?—We cannot see the atmosphere, and if we trusted our eyes alone we should not know that it exists; yet it is composed of matter as tangible as iron or the adamantine rock. Whether a body is visible or invisible depends on its relation to light. The same rays of light falling on one body remain invisible, while on another they become luminous. If the solar spectrum be received on a screen, and then all the visible light to the extreme violet be cut off, perfect darkness is the result. Now, if a piece of glass tinged with oxide of uranium, or a paper moistened with a solution of sulphate of quinine be placed in the space beyond the violet they become visible. In respect to this extraordinary fact, Grove, in his admirable yet incomplete "Correlation of Physical Forces," makes these observations:

"Other substances exhibit this effect in different degrees; and among the substances which have been considered perfectly analogous as to their appearances when illumined, notable differences are discovered. Thus it appears that emanations which give no impresions to the eye when impinged on certain bodies, become luminous when impinged on others. We might imagine a room so constructed

that such emanations alone were permitted to enter it, which would be dark or light according to the substances with which the walls are coated, though in full daylight the respective coatings of the walls would be apparently white; or, without altering the coating of the wall, the room, exposed to one class of rays, might be rendered dark by windows which would be transferred to another class of rays.

If, instead of solar light, the electrical light be employed for similar experiments, an equally striking effect can be produced. A design, drawn on paper with sulphate of quinine and tartaric acid, is invisible in ordinary light, but appears with beautiful distinctness when illumined by the electrical light. Thus, in pronouncing on a luminous effect, regard must be had to the recipient as well as emittent body. That which is or becomes light, when it falls on one body is not light when it falls on another. Probably the retinas of the eyes of different persons differ, to some extent, in a similar manner; and the same substances, illuminated by the same spectrum, may present different appearances to different persons, the spectrum appearing more elongated to one than another, so that what is light to one is darkness to another.

"The force emitted from the sun may take a different character at the surface of every different planet, and require different organisms or senses for its appreciation.

"Myriads of organized beings may exist, imperceptible to our vision, even if we were among them; and we might also be imperceptible to them."

The visual organs of nocturnal animals and birds, such as the felines, bats, owls, etc., can plainly recognize objects in what to other animals is darkness. This is partially accounted for by the enlargement of the pupils of their eyes; but not fully, for the pupil of the eye of a bat, that sees with remarkable quickness, is not as large as that of man, who could not see at all in an equal darkness. Are we sure that these nocturnal animals are not sensible to rays of light to which the animals of daylight are strangers?

Of insects, it has been suggested by an eminent naturalist that they see by means of light unknown to

man. To them light may sparkle in colors which we know nothing of, and to each of these tiny beings nature may array herself in hues which even the rainbow does not equal. Their eyes are constructed on an entirely different plan from those of animals, although conforming to the requisites of the known laws of light. This departure must have its origin in adaptation to a different luminosity from that which meets our own vision. Some insects can see well at night, a fact not referable to the enlargement of the apertures of their eyes, for the facets of which their visual organs are formed are unexpansive. They are able to see by a luminosity imperceptible to our eyes.

Why Seek Immortal Existence Outside of Physical Matter?—In the healthy organism, the forces of renovation balance those of decay. As soon as a fibre, or nerve tissue, or bone particle is worn out, new material supplies the waste. So rapid is this wonderful process of decay and renovation, that, all the softer tissues of the body, all, except the bones and teeth are renewed in health every thirty days. Thus the body is restored twelve times each year, and at sixty it has been changed quite seven hundred times. This change proceeds during sleep as well as in the hours of wakefulness; in fact, it goes on more rapidly during slumber, for then the repairing processes are most active, while the waste is greatest during the day.

There comes a time when this wonderful balance and adjustment is disturbed. The processes of decay increase in force, while those of renovation decrease. The feebleness of age comes, and death of the physical organism closes its career.

It is not want of vitality, it is of necessity growing out of the elements of which they are formed. All beings set out to be immortal, but fail because of the imperfect material at their command. We are thus compelled to look higher, to more refined forms of substance.

Immortality Obtained Without Death. — Noted scientists have taken up the fanciful theory that it is possible to maintain the equilibrium of forces in the body, and thus become immortal. If no more, the

theory shows the great desire of even the most pronounced materialists for continued life. It begins with the statement that there is no limit to the age to which man may attain, and no reason why he must necessarily die. If the functions are all preserved in health, as they may be by right living, disease and death will be unknown. This is an immortality of the body. Would such an immortality be desirable? Suppose the time should come when this knowledge had been acquired, and life was continuous, how soon thereafter would the food supply become inadequate for the demand?

The population, under favorable circumstances, even with hard labor, want and disease to combat, doubles at least in each generation of thirty-three years. I take this as a starting point, not because it is statistically correct, but sufficiently accurate when compared with eternity. Ten generations would take us 330 years, or to 2218, and the population of the United States, taken now at 60,000,000, would then have become by this ratio of increase 61,440,000,000. But as, according to this theory, there are no deaths, and as at the end of each thirty-three years at least as many as are alive have died, under the old regime, which, according to the theory are alive, for none died, 128,820,000,000 must be added, making a total of 190,260,000,000, as the population of the United States in the year 2218.

Continue this process for a few generations more and the organic material of the globe would be all used in the making of human bodies, and nothing would be left for their support, and starvation, if nothing else, would destroy the equilibrium which is so finely described as only necessary to gain and preserve in order to live forever.

The theory is pleasing only to the sensuous mind that sees no hope in a spiritual future. It is true that could the equilibrium between renovation and decay be preserved, an immortal lion or ox could be as possible as an immortal man. But with the imperfect conditions of physical life such equilibrium cannot be maintained, and the body, like a worn machine, with atrophied muscles, ossified arteries and valves, depleted circulation, and degenerated nerv-

ous system fails, and at last is overborne by the forces of decay. Death is the complement of life, and the age of the animal form is a fixed term under the most favorable conditions. The giant red tree may live a thousand years, but its doom is as certain as the flower which sprouts and blooms and dies in a summer. The cycle is completed. The cells are clogged with foreign matter, and the balance between leaf and root, the lungs and stomach of the tree is destroyed. The end comes.

Not here in the crude physical material are we to look for or expect immortality, but in the sublimated realm beyond and above the revelations of the physical senses.

Origin of the Spiritual Body.—With a proper understanding of the words, we may employ the terms "matter" and "spirit," the latter meaning the ultimated elements which pervade and arise from and underlie the physical world.

From the former the physical body is created; from the latter, the spiritual. This dual development commences with the dawn of being, and continues until death. The physical form appropriates the physical portion of the food; the spiritual, the ultimate elements.

The two forms mature together; one pervading, and being the exact copy of, the other. Such being the close relation between them, every impression made on one must affect the other. Food which nourishes, stimulants which excite, all exercise a powerful influence—an influence felt for infinite time. The spirit, when it takes its departure, must bear the stain or beauty of its physical organism.

How Far the Body Affects the Spirit.—Does the mortal affect the immortal? Does the grossness of this life exert an influence on the welfare of the spirit? Reason can make but one answer, and that in the affirmative. The Parable of the Sower is a beautiful illustration of the effect of external conditions on the spirit. The same grains, falling on different grounds, produce widely varying results. If an acorn be planted in a rocky soil it will grow into a distorted shrub. You may transplant that shrub into fertile ground, and bestow on it the best of care

—it will become quite different from what it would have been had it remained; but it will never mature into the noble tree, the forest's pride, as it would had it been planted first in a mellow soil.

The winged seed of the rock-maple, matured by sap drawn from the crevices of stony hills, is blown far away by the winds. Perhaps it alights on a barren rock, just made green by a patch of moss. The moss is moistened by dews, and the seed swells with life, thrusts forth its roots into the moss so full of promise, sends upwards its tiny leaflets, and makes fair augury of a tree like its noble parent. But its food soon fails. There are nights without dew—it almost famishes; there are frosts telling on its unprotected roots. So a century goes by, when a traveler, chancing to ascend the hillside, sees a scraggy, scarred bush, so different from what he has seen before, that he considers it a new species of maple. Perhaps a seed from the same bough was wafted at the same time to some fertile dell, and now stands, straight and tall as a monumental shaft, the pride of a century.

As the spirit and the physical body are matured together; as while connected they are mutually related, it is clear that one cannot be injured without at least a sympathetic effect on the other. If a man lose a limb he has a scar telling of the wound. Although he live a century it is not outgrown. If the physical body so tenaciously retains the witnesses of former transgressions how can a course of wrong be pursued and the wrong-doer escape with impunity?

The spirit is the Real, of which the body is the fleeting shadow; and impressions on that real, compared with those of the body, are like the impress on the granite crag to the fitful shadow of a cloud.

Write a wrong on the spirit, and ages may be required the erase it. Do a deed of sin, and there is no forgiveness or atonement. The words of the passions, their deeds, are written in the book of the individual's life. Only by a knowledge of the right, and by turning to the way of justice and truth, can the past be retrieved.

CHAPTER VIII.

PHILOSOPHY OF DEATH.

What Is Life?—Appearance Immediately After Death—Thoughts of the Dying—What Is Death?—Christian Idea of Death Terrible, That of the Greeks, Beautiful—Terrors of Death—Myths of the Resurrection of the Body—Christianity Takes a Deep Draught of Paganism—Resurrection of Christ—Objections of Science—Ultimate of Nature's Plans—Death Not Change of Being: It Is Change of Sphere—The Spirit and the Body—Death Not an Occasion for Rejoicing or Mourning—The Spirit After Death, How Received—Mourn Not for the Dead.

What is Life?—Life is defined by Richmond as "A collection of phenomena which succeed each other during a definite time in an organized body." This applies equally well to death as to life, for in the dead body changes go on in succession as well as in the living. Dr. Blainville defines it as "the twofold external movement of composition and decomposition, at once general and continuous;" "a definition which includes the entire mineral world, and makes a galvanic battery a living being. "Life," says Lewes, "is a series of definite and successive changes, both of structure and composition, which take place within an individual without destroying his identity." Spencer gives this in another form: "Life is a definite combination of heterogeneous changes, both simultaneous and successive."

How completely these definitions fail will be seen if we suppose a philosopher, unacquainted with the phenomena of life, to apply any of them, and draw a conclusion as to what life really is. They all exclude its more refined mental and spiritual phenomena, and apply to mineral changes and mechanical contrivances

as well as to the complex manifestations of living beings. Conscious of its weakness, the latter author adds to his definition, making it stand thus: "Life is a definite combination of heterogeneous changes, both simultaneous and successive, corresponding with external co-existences and sequences." Thus completed, what idea does it convey of life, with its wonderful manifestations of intelligence and subtile workings of spirit? Cut out of the most concrete abstractions, it fails in distinguishing movements in a plant from those in a crystal. His illustration of the growth of a plant towards instead of away from the light is against him; for solutions throw out crystals on the side where the light falls, rather than in an opposite direction.

Appearance Immediately After Death.—The spirit has more power to appear immediately after death than after it has become completely separated from physical matter. In illustration is the following from the poet Hermann Allmers: "My grandfather, the Reverend Herr Biederweg, in Sansteds, near Bremen, had a young brother who was traveling towards Lisbon. Owing to the failure to receive any news from him, my father was in great anxiety about him.

"As he and another brother were sitting one day in an arbor, and talking earnestly about the absent one, they both at one time suddenly started up from their seats and cried out, 'Why, there he is!' but the apparition vanished.

"It was learned afterward that at the same hour, and, allowing for the difference in time between Lisbon and Bremen, at the same minute, the brother in Lisbon had fallen into an open cellar, and had been taken out unconscious."

Thoughts of the Dying.—As death closed the door on this life, the greatest anxiety has ever been manifested to learn what transpired in the mysterious realm beyond. The phenomena were watched by appalled ignorance, eager love, and scientific acumen, to catch some glimpse, however faint, which presumably might appear at the supreme moment. The materialist sees nothing but the ordinary manifestations which attend the death of all animate beings. Life goes out as the flame of a lamp when the oil is ex-

hausted. Mind, as the resultant of life, ceases to be, and it would be as rational to expect to hear the song of the bird after it was dead, as any mind after the brain has ceased to act.

Those who have found consolation in the last words of the dying have their staff of support ruthlessly broken by these philosophers. When Goethe cried at the last moment, "Light, more light!" it had been thought he was enraptured by the breaking glory of the supernal spheres, but these materialists plunge us into the depths of their muck philosophy by saying that it was quite natural that as his eyesight failed, and the world grew dark, he should cry for light!

The thousands who have died with words of recognition on their lips of those gone before them, labored under hallucination induced by their belief. When we dream of meeting departed friends it shows a disordered stomach!

What are the thoughts of the dying? We may watch, and when the mind remains clear there is no diminution of its powers, and to the latest moment it is able to express itself through the body. Beyond that time, of course, we cannot know directly from the material side. Those who, after passing this point, are resuscitated, cannot be said to have died, and those who have not been revived must relate their experience from the other side. Persons resuscitated from drowning or hanging, and epileptics, as a rule say that their thoughts were busy with the events of their past lives. In other words, memory becomes intensely active. Few complain of attendant pain, and the sensations are almost invariably described as pleasurable in the extreme. After the suspense and dread, there comes entire unconsciousness of all that leads to the catastrophe, and unmeasured delight.

There is one remarkable fact noted by the celebrated Brown-Sequard, that persons, who on account of cerebral maladies have been paralyzed for years, when dying recover their lost sensibility and intelligence. Death then intensifies the activity of the mind, and removes the obstructions which press on the paralytic. Physicians, determined to explain everything on a material basis, gravely say that such results indicate intense activity in the cells of the

brain: they all break up, and the process evolves unusual intelligence! We demand a theory which shall explain all, and require no special modification.

There are psychical manifestations which are beyond and above the bursting of nerve cells, which can be gathered to an almost unlimited extent. A gentleman in Iowa, related to me his experience when suffering from being frozen in a blizzard which had overtaken him on the prairie. How near he came to death was shown by the loss of all his fingers and a large portion of his feet. He said that until he began to revive under the attention of his friends, when he suffered intensely, he was supremely happy. After the cold came a feeling of comfort, and flashing pictures of events in his past life. These past and he began to see friends who were long since dead. It was at this point he was aroused, and he felt angry at those who broke the enchantment of the moment.

The experience of Mr. John Lamont, who for twenty-two years was president of the Liverpool (Eng.) Psychological Society, is of deep interest. On three occasions (reported in Two Worlds) he has been near the realms of the spirit, once by drowning, once in a railway accident, and once from congestion of the lungs.

In the first case he felt no pain after the first sensations of fear and discomfort, but experienced a strange illumination of spiritual powers, and in rapid review there passed before his mental vision like a panorama all his past experiences. The strangest part of the thing was that he was able to study his peculiar sensation and wonder at a sort of double consciousness which he displayed. This passed off, and he was restored to his normal condition by those who had rescued him. His chief recollection was of the intense interest he felt in taking note of the powers of the spirit.

In the second case he was seated in the corner of the compartment watching the scenery as the train sped on its journey, when there was a sudden collision. He had no knowledge of what took place, nor could he tell the interval of time till he regained consciousness. Had the shock been fatal he would have passed painlessly away. When he awoke he found

himself still in his seat, and he exclaimed, "Whatever has happened?" He felt no pain at first, but presently experienced a tingling sensation at the temple. Then the spirit began to regain control over the nervous system, the result being that he lost two of his senses (taste and smell), the olfactory nerves being severed and the sight of one eye almost destroyed.

In the third case he was so ill that he waited for death, and felt "now indeed the end has come." While in this state he lost his outer consciousness, but found himself alive and perfectly free from pain, and in the possession of a spirit body so facile to the will that no tongue could possibly describe the joy of existence.

An impressive incident occurred years ago in Hartford. The man who related it was so profoundly impressed with the reality of a supra-mortal meeting and recognition that he never forgot it. He is still living in a Western State. On this occasion he was a watcher at the bedside of a dying man, a printer. He is a "practical," hard-headed man, and one of the last to be driven to fancies. For half an hour, he said, the dying man had been sinking. The breathing, growing more labored, became slower and fainter. The watcher thought the man was dead, when suddenly his eyes opened with a glad look of wonder and joyful recognition; he threw up his arms as in an embrace, and his whole face was illuminated as he rapturously exclaimed, "Why, mother!" The same instant he fell back dead. "Nothing will ever convince me," said the watcher, relating the occurrence years afterwards, "that that man didn't actually see his mother then and there."

Those who pass into trance should not fear death, for they know what it is to approach and trespass on its domain. We need not wait by the couch of the dying to gather fragments, or catch imperfect glimpses, for the trance reveals everything to us that may be known on this side, and those who have passed over can finish the desired record.

The sense of hearing becomes deadened, and earthly sounds no longer are heard. The eyes fail to see the faces of friends. The senses close on material

things. But at this moment come compensations a thousand-fold. Then it is that the celestial being, released from the limitations of the mortal body, asserts its independence. With the failure of the physical eyes, the celestial vision becomes clear, and sees the faces of those once mourned as dead. The celestial ears are quickened to notes of harmony floating down from supernal spheres, and feeling becomes intensified to the reception of magnetic waves, which give delight to the simple sense of being. Then it is that they who have suffered sore and long from disease, feel the delightful sense of ease and rest. No more pain, no more suffering, no sleepless nights of long drawn agony, no hunger or thirst, but the one delicious feeling of peace and rest. The features of the mortal body catch the expression from the departing spirit, and are placid or even lit up with a lingering smile, as though reflecting its great happiness.

I have watched the butterfly struggle out of the silken shroud, the caterpiller wove around its changing form. There was in that struggle something that suggested pain. It came out with drooping wings, and remained a few moments motionless. Then it stretched out its wings, which became of wondrous beauty, fanned the air with them slowly, as if testing their strength, and was away in the ambient air, as though it were its native element. Then I thought, would I reverse the processes of nature and recall the beautiful creature, floating as a leaf, sipping nectar from the flowers, and ask it to return into the broken shell, and become a bristly worm, feeding on the crude foliage? The worm lives that the butterfly may be evolved.

When we stand by the couch of the dying, and with spiritual perception look beyond the shadows and see above the worn and wasted body the processes of a birth infinitely more beautiful, and fraught with incalculably greater consequences than that of the butterfly, shall we in selfish grief call back the departing spirit, however sorely our hearts may be wrung, and desire it to again enter the wasted temple, and experience the pangs of earthly pain?

This mortal life is for the purpose of the evolution

of the spirit. The end has been attained. We will patiently wait, assured as we approach the gate over which is written beneath the skeleton's repulsive, emblematic form, "Death," that when we pass through we shall see, emblazoned with the light of a thousand stars, "Eternal Life."

What Is Death?—If it be difficult to define life, equally difficult is it to define death. The rule which would apply to everything below man does not hold good with him. As his life stands in the way of all general expressions, so his death prevents a generalization in the definition of death. Ascending through all the lower forms of life, in his being the arch is complete; the structure stands firm, erect, beautiful, after the scaffolding of the body falls off. Death is change, is reorganization: with man, it is immortal life.

Christian Idea of Death Terrible, But That of the Ancient Greeks Beautiful. — Christians have connected everything revolting and terrible with Death. They have painted him as a ghastly skeleton upon a white horse, grasping a spear in his fleshless hand, or as a devouring monster.

They have the honor of originating these myths: there is nothing like them in the Pagan world. The Greeks painted Death as a beautiful sleeping child or youth. In Eastern countries it is believed that death results from the love of some god, who snatches the spirit to heaven. The Lacedemonians represented Death as asleep on a bed of down, watched by Morpheus and the Dreams. Death from drowning was imputed to love of the nymphs, by whom the spirit was conducted under water to a beautiful place adorned with evergreens and flowers. All these myths shadow the truth. The Pagan was as near it as the Christian. If Spiritualism render any service, it will be in sweeping away all these myths, and giving in their place a positive statement of spirit-existence.

Terrors of Death.—Death has long been looked upon as a dreadful gulf, which divides the mortal life perhaps from oblivion—the vale of tears and sorrows where man's noble faculties would perish in the dark-

ness of eternity. Those who pretended to have full faith in the belief of the church had little else but what has been described—a deep, everlasting sleep of mind in the cold earth to comfort them.

A heavy veil of mist has hung over the rudimental sphere in regard to the great change all must meet when the body becomes worn and wasted, and many depart for the second sphere with these dreadful conceptions of their minds, and with dear friends and relations near by whose minds are full of terror at the approaching scene, while the departing spirit approaches that gulf which, when passed over, it had been told could not be repassed, and from the other side of which no traveler could return. With these dark clouds encompassing the departing spirit, death was feared as the fell destroyer of the race; and the safe and easy journey was rendered tedious, and a real gulf of anguish.

Myth of the Resurrection of the Body.—The doctrine of the final resurrection of the body has prevented a true conception of death. No matter to what dogmas the devotees clung, in the finale all agreed in this. This belief is not dependent upon Christianity: it extended throughout the ancient world. In Egypt, it was the death of Osiris by the malignant Typhon, and restoration to life by the lovely Isis, which was represented in religous festivals. In Syria, it was Adonis, cut down in the bud of his age. Every year his death and resurrection was celebrated at Bylus with magnificence. It lasted two days. The first was given to sorrow for his death; the second to universal rejoicing at his resurrection. In India, the same story is related, except that Adonis is Sita, the last consort of Mahadeva, whom he finds, and bears with lamentations around the world. In Phrygia, Atys, and Cybele were the personages of the myth. Atys, a beautiful shepherd-boy, beloved of the mother of gods, suddenly dies; and she, frantic with grief, wanders over the world, scattering the blessings of agriculture. He is at last restored to her. Every year the assembled nations performed the drama with sobs and tears, succeeded with frantic demonstrations of joy. The Northmen

constructed the same drama; but Atys became Baldur, their god of gentleness and beauty.

In the Druidic Mysteries, the initiate was led through the most terrible scenes, shadowing forth their belief in the transmigration of souls. He died, was buried, was resurrected. The priests enclosed him in a little boat, and set him adrift on the black, stormy waves, pointing him to a distant rock as the harbor of life.

Among the Incas of Peru and the Aztecs of Mexico, the Mysteries were enacted with the horrible accompaniment of human sacrifice. The walls and floor of the obscurely lighted temple were washed with human blood. The initiate descended into the dark caverns under the temple, along a path called the "path of the dead." Shadows flitted before him, and shrieked and wailed around him, sacrificial knives threatened him, and dreadful pitfalls and snares yawned before him. At last he reached a narrow fissure, through which he was thrust into the open air, and received by waiting thousands with indescribable acclamations.

There existed among the most prominent North-American Indian tribes, a dim and shadowy resemblance to these systems.

Christianity Takes a Deep Draught from Paganism. —Christianity at its rise presented the aspect of a new Jewish sect! and through the apostolic age, it was only the more liberal growth of the Jewish tree. In consequence, it imbibed the myths and dogmas of the Hebrew world in great degree. Among these dogmas was that of the resurrection of the body. Vague allusions are made to this doctrine in the New Testament. The phrase, "resurrection of the body," does not occur in the Scriptures, and is not referred to in any public creed until the fourth century. This was not because the doctrine was not believed, but because it was so generally received that it was not mentioned. As soon as it was disputed, it was at once almost unanimously affirmed, and its disbelief was stigmatized as heresy. The uniform belief of all Christendom, from the time of the Apostles to the present, has been that the identical body of flesh

which we now possess shall be resurrected, and again serve the spirit for habiliment. St. Augustine says, "Every man's body, however disposed here, shall be restored perfect in the resurrection;" and his words have never been disputed by orthodox Christians.

Young, who is commonly classed with the poets, thus dolefully sings:

Now charnels rattle; scattered limbs, and all
The various bones, obsequious to the call,
Self-moved advance—the neck, perhaps to meet
The distant head; the distant head, the feet.
Dreadful to view! See, through the dusky sky,
Fragments of bodies in confusion fly,
To distant regions journeying, there to claim
Deserted members, and complete the frame.

How refreshing to turn from this disgusting scene of horrors, and listen to a song of truth!

If lightning were the gross, corporeal frame
Of some angelic essence, whose bright thoughts
As far surpassed in keen rapidity
The lagging action of his limbs as doth
Man's mind his clay, with like excess of speed
To animated thoughts of lightnings flies
That spirit body o'er life's deep divine,
Far past the golden isles of memory.

Through the middle ages this doctrine prevailed, with only an occasional dissenting voice. It was supported by scholasticism, with subtlest logic and metaphysical hair-splitting. Science has scattered it to dust; but most conservative theologians still cling to it, and hold up its disgusting details as boldly and nauseatingly as ever. They contend that the example of Christ's resurrection proves the resurrection could have found a dwelling beneath its surface."

When this doctrine is held up in its ugly deformity, sea, or consumed by the flames, or enriching a battle-field, or evaporating in the atmosphere, all, from Adam to the latest born, shall wend their way to the great arena of the judgment. Every perished bone and every secret particle of dust shall obey the summons, and come forth. If one could then look upon

the earth he would see it as one mighty excavated globe, and wonder how such countless generations could have found a dwelling beneath its surface.

When this doctrine is held up in its ugly defomity, its utter untenableness shown, and the keen edge of ridicule pointed against it, the Christian will Spiritualize the whole scheme. He has no right to do so. The recognized authorities in theology receive the words literally, and it is heterodox to believe otherwise.

Mohammed engrafted this dogma into his theological system, and it is taken now in its literal sense by orthodox Moslems, though a powerful sect represents the heterodox idea of Spiritualization.

The Resurrection of Christ.—"The resurrection of Christ proves the resurrection of all human bodies," says a distinguished theologian. "Christ rose into heaven with his body of flesh and blood, and wears it there now, and will forever. Had he been there in body before, it would have been no such wonder that he should have returned with it; but that the flesh of our flesh, and bone of our bone, should be seated at the right hand of God, is worthy of the greatest admiration."

The Christian dogma of the resurrection of the body has its source in Zoroaster, the Persian lawgiver and prophet who voiced the child-man's speculations of preceding ages; and in the dogmas of the Egyptian priesthood. It was adopted by the Jews, who, in their close relation to that ancient people, were deeply impressed with the melodramatic outlines of this doctrine as taught at its source. The scheme ran thus: The good Ormuzd created man pure and happy, and to pass to a heavenly immortality; but the baleful Ahriman insinuated his hateful presence, and destroyed the plans of the Creator by introducing corruptions among mankind, to be expiated by disease and death of the body, and the consignment of the unclothed spirit to the terrible sufferings of hell.

But the great battle between the god of evil and the god of good goes on unceasingly; and, in the end, the good will triumph, and the evil one sink into dis-

comfiture. All evil deeds will then be canceled, and the original order of things be restored. Then all souls shall have their shattered bodies restored intact, and the grand march of creation commence anew.

If we substitute Satan for Ahriman, we have the Jewish doctrine complete. Satan corrupts mankind; for which they suffer death and the punishment of hell. The resurrection of the body restored man to his original condition of purity. In other words, God, the infinite and eternal spirit, came to earth, took on a human body, and ascended with it to heaven, and eternally retains the garments of flesh and blood, in order to teach man that in like manner his spirit will ascend. But Paul says, "Flesh and blood cannot inherit the kingdom of God." "But some one will say, How are the dead raised up, and with what bodies do they come?" "Thou fool! that which thou sowest, thou sowest not that body that shall be, but naked grain; and God giveth it a body as it has pleased him." "There are celestial bodies and terrestial bodies." "There is a natural body, and there is a spiritual body." "We shall all be changed; and bear the image of the heavenly, as we have borne the image of the earthly." That is a clear expression of the teachings of Modern Spiritualism.

Objections of Science.—Let us look at the objections against the resurrection of the flesh, and the assigned reasons which render it a necessary part of the orthodox scheme of salvation. The dogma of a literal hell of fire being received, that of the resurrection is unavoidable; for fire and physical torture cannot apply to a disembodied spirit. The old body must be drawn from the tomb and united with the spirit, that both together may suffer for sins that both together have committed. A living Presbyterian divine, in the fervor of his zeal for the welfare of sinners, exclaims, "The bodies of the damned in the resurrection shall be fit dwellings for their vile minds. With all those fearful and horrid expressions which every base and malignant passion wakes up in the human countenance stamped upon it for eternity, and burned in by the flaming fury of their

terrific wickedness, they will be compelled to look upon their own deformity, and to feel their fitting doom."

When the reasoner starts from wrong data, he runs as wild a course as the mathematician when he begins with wrong figures to work a problem. The admission of the dogma of hell brought with it this one, still more absurd. If the body be resurrected, what body shall rise—the body that died, or that which is possessed while in health? Physiologists affirm that the fleshy portions of the body change in from seven to thirty days; at the end of a year, not a particle of the former body remains. If the body changes every month, we have twelve new bodies a year, and at threescore years and ten we have possessed eight hundred and forty bodies. At the final day, which shall be the honored seat of the soul? One has as good claim as the other. Perhaps all will be claimed —a theory which seems necessary, if it be necessary for the flesh and spirit to suffer together for the sins committed together—and the miserable soul will possess a body as large as the writhing Titan, Tityrus, whose fabled body covered nine acres! If the last body be the honored one, and resurrected just as the spirit left it, as a major portion of mankind die of disease, what a loathsome assemblage must the last day present! In this case the saint will be obliged to drag his deformed body through eternity! The "living skeleton" must forever remain a skeleton; Daniel Lambert, the mammoth man, will weigh half a ton, either in one place or the other. The pale, sickly, cadaverous, deformed, remain pale, sickly, cadaverous, deformed, for ever and ever. The otherwise inexplicable difficulty is evaded by saying, "It is not necessary that the resurrected body should contain a single particle of the body laid in the grave, if it only contain particles of the same kind, united in the same proportion, and the compound be made to assume the same structure, as the natural body." What, then, becomes of the cardinal idea which renders resurrection necessary, the punishment of the sinful body? Such a resurrection would not meet the requirements and necessities of the hypothesis.

The explanation is a denial and desertion of the dogma, and more unreal than that stupendous myth. It illustrates how entangled the student becomes when he attempts the impossible task of harmonizing science and theology.

Ultimate of Nature's Plan.—Nature, by a plan ever pursued, has one grand and glorious aim—the evolution of an immortal intelligence. From the chaotic beginning, through the monsters of the primeval slime, through all the evanescent forms of being, up to man, that plan has been undeviatingly followed. Without this attainment, creation is a gigantic failure, and the results are objectless combinations of causes. The great tree of life strikes its roots deep into the soil of the elemental world, and stretches up its branches into the present. Its perfect fruit is man, immortal in his spiritual life. Such is a necessity of his constitution. Through no other being can this result be reached. The laws that perfect a tiger, a lion, an ox, or a horse, each after its type, making them more and more perfect of their kind, apply to him physically. With them, however, the end in that manner is reached. After a perfect tiger, or deer, or ox is attained, what then? Nothing. Causation in that direction is satisfied. After a perfect physical man is created, what then? Everything. Only a small fragment is gained. He walks on the boundaries of an illimitable ocean of capabilities, only the means of attaining which have been acquired. Does nature satisfy herself with the bud of promise, the flower even, or with the mature fruit?

When this doctrine is held up in its ugly deformity, want of time, there is want of opportunity. A being capable of infinite growth must have infinite duration in which to expand. The opportunity, the duration, is bestowed by death.

Death Is Not Change of Being: It Is Change of Sphere.—The spirit, whether in the body or out of it, is the same. The man who goes out of the door of his house is the same individual that he was within.

The Spirit and the Body.—The spiritual being is severed from the physical body, perhaps forcibly, perhaps slowly by the maturity of age. However

severe the forces that rend and obliterate the mortal form, they have no permanent effect on the spirit, which is unaffected by physical forces or elements. If the body be crushed to atoms by a falling avalanche, the spirit is unaffected, because the mineral mass is a void, through which it passes swiftly and unharmed. So, of all the terrible forms in which death presents itself, the spirit passes the storm, leaving the body wrecked and shattered. Although the chaff is blown away, existence, individuality, remains.

Man Should Mature, Like the Fruit of Autumn, Before Death.—The plan of nature teaches that man should mature in age, and the separation take place as gradually and beautifully as the fruit drops in autumn from its parent limb. It is not desirable to enter the spirit world before a ripe experience in this. There is a great loss by doing so. The instinct of life is a barrier against the temptation to enter the spirit-world. Death is fearful, and justly so, to those who regard it as a leap into profound darkness, and it is idle to talk to a heart lacerated by the iron hand which tears from it the dearly loved.

Death Not an Occasion for Rejoicing or Mourning.—As every extreme induces an opposite extreme—from the grim picture of the fleshless skeleton with his remorseless scythe, from the lament and low moan of utter desolation—the Spiritualist paints death with rapture, and entitles apotheosis "gone to the summerland," "passed on." "reborn," and speaks of the shroud as a marriage robe. Let us not be hasty. As flesh-clad spirits, we walk the courts of immortality as much now as we shall in the infinite future. We, as spirits, are now in the spirit-world; and unless we pass from this sphere with its duties completed, we have nothing for which to rejoice. Enter the chamber of the dead. The senses reign supreme. They stifle our intuition. They have the logic of appearance. Call to the dear one and over that narrow chasm no answer will return. Dark, terribly still, fearfully sullen, the oblivion!—Oblivion?

Wait, lacerated heart, and throbbing brain; wait until the senses are less active, and the interior soul

assert itself. Then, you will feel more reconciled with fate.

The Spirit After Death—How Received.—Not alone passes the spirit to its new domain. Those it loved, gone before, are there to welcome it. The outcast and prodigal are met on the threshold by benevolent spirits, who lead them into the new and delightful paths, and endeavor to awaken their understanding to the new and supreme life they have entered. Death comes as a liberator. The body can no longer subserve the purposes of the spirit. It can only inflict pain. Worn out by age, destroyed by disease, or lacerated by casuality, it fails in its uses, and is cast off. The steps by which the doorway is reached are painful; but once there, all is rest. The quivering limbs, the contracting muscles, do not indicate pain, but simply the disturbed equilibrium of forces. The spirit enters the clairvoyant state deeper and deeper —that is, becomes more and more separated from the body—until the final parting. Often, while yet connected with the body, it recognizes dear friends on the heavenly coast; and, as the setting sun gilds the landscape, so the spirit reflects on the countenance the glories it beholds, and the pale lips smile sweetly, as though they would speak of infinite beatitudes.

From the threshold it is led by welcoming friends and introduced to its new life. It has lost nothing: it has gained nothing. It is the same individual, with no faculty diminished or increased; before whom extends the same interminable ocean of progress, to be navigated only by the culture of its own inherent powers.

Mourn Not the Dead.—The believer in this beautiful apotheosis should not shadow the joys of the departed by putting on the weeds of woe. To those who regard death as the "King of Terrors," it may be well; but, for the Spiritualist, it is contradictory to the belief expressed. We know the feelings of the lacerated heart, and deeply sympathize with its agonized throbs when robbed of its idols. Over the grave the mourner gazes sadly, wearily, the senses crushed and torn, and the Spirit Perception, dimmed by the pelting rain, insensible to impressions of the invisible

world. The dark clouds of the physical senses obscure the spiritual sun; and we cry out, from our rack of torture, to those who are gone, and over the chill void even echo refuses her answer. If we loved the living, we worship the dead. We would pay them respect. We would change for them the order of our lives, and constantly give outward expression to our grief. We give such expression in our garments. The sackcloth and ashes of the heathen devotee become with us crape and black raiment. If the dead are dead; if they go down to the grave as a final goal; if they pass to an infinitely removed hell, or, almost equally deplorable, to a heaven where they forget us in the new scenes with which they are surrounded; if death destroys all human emotions and feelings, and if we meet on the shining shore our departed ones as cold, intellectual passivities—oh, then, let us put on, not only mourning garments, but the hair-cloth of the ancients, that its irritation may constantly remind us of our irreparable loss! Let us wear it, not for a year, but for our mortal lives, till it cuts through nerve and sinew, and the bones to the marrow.

If, on the contrary, we receive the Spiritual philosophy, and believe that death is only the gateway to another, better, and brighter state of existence; that the spirit of the departed are constantly around us, and that all that is required, is a channel, for us to receive words of love from them, why should we put on the meaningless weeds of woe?

If our grief repeat itself on the minds of the departed, it is selfish in us to repine, and, by our sorrow, give pain to those for whom we suffer. Mourning garments perpetuate and keep alive this unwarranted grief. They are fitting for barbarians, or believers in the doctrines descended from an age of barbarism, but not for those who know that death is the usher to a higher plane of existence.

Respect for the dead!—not to be paid with crape and solemn faces, sighs and tears, but by a well-ordered life, that reflects the purity of the loved ones, who look down on us from the vernal heights of immortality.

CHAPTER IX.

MEDIUMSHIP: ITS PHENOMENA, LAWS, AND CULTIVATION.

Among Savages—Hermits of India—Delphic Oracle—Church Fathers—Caedmon, the First Saxon Medium—Spirits Not Evil Because They Fail in Making Correct Communications—Mediumship Produced by Excitement—Exaltation Produced by Disease—Spiritual Perceptions at Death—Normal Impressibility Preferable to That Induced—Desire for Mediumship—How to Become a Medium—Influence of Individuals on the Communications—A State Negative to Mediumship—Why Communications Are Contradictory—Responsibility of Mediumship—Hints With Reference to Communicating With Spirits—Cultivating of Mediumship—Evil Spirits, How to Escape Communications From—Inspiration Influenced by the Channel Through Which It Flows—Mind Reading and Mediumship.

Among Savages.—The rude and childish methods of savages to divine the future depend on the supposed interference of spiritual beings with whom they people the air and under world. When the Australians desire success in the chase they make a grass image of the kangaroo, and dance around it, believing that the image gives them power over the real kangaroo. The same custom is found with the Algonquin Indians. Among other tribes, images of persons over whom injurious influences are to be exerted are made, and the destruction of the images is supposed to affect the persons represented. The same custom is found with the Peruvians, in Borneo, and India, and is preserved in hanging in effigy.

Among the Maori, the magicians set sticks in the ground, to represent each warrior who is to start on an expedition, and they whose sticks are blown down are to die. The Feejeans divine by shaking a branch

of dry cocoanuts; if all fall off, the sick person will recover; if not, he will die. They divine by observing their limbs: if the right trembles first, it is well; if the left, it is bad: by the taste of a leaf, or whether they can bite it through; or whether a drop of water will run down their arm, or drop off.

Even the spirit of the dead can be affected by charms, incantations, and prayer, or directly through its body. The African fastens the jaw-bone of his enemy to a drum, that the constant jar may torment.

Among savage peoples the belief in the existence and presence of spiritual beings is almost universal, and though the means employed to hold converse with them may appear rude, the communications received are adapted to the wants of the receiver.

The shaking of a branch of cocoanuts gives as divine a revelation to the Feejean as the inspired pen to another race. The hermit of the Ganges retires to the eternal solitudes of the mountain caverns or the impenetrable wilds, and by fasting and prayer reduces the physical body, thereby becoming susceptible to the immortal intelligences. The Indian retires to the forest, and fasts until he receives a revelation.

The prophecies of the Delphian oracle, which, perhaps, were the most truthful the world has ever possessed, were delivered by susceptible women, under the narcotizing influence of a subtile vapor, issuing from a crevice of the rocks; and the other Grecian oracles, though not as famous, gave messages of remarkable prophetic truthfulness. In all instances the priestess prepared for the seance by fasting and ablution.

The Church fathers record many wonderful instances of spirit influence. Cyprian, Bishop of Carthage, taught that evil spirits obsessed mortals, and, Tertullian says, made their expulsion a test of faith: "If a man calls himself a Christian and cannot expel a demon, let him be put to death on the spot."

Jerome, in the fifth century, restored sight to the blind, cured paralysis, and cast out demons by the power of the spirit.

The earliest Saxon poet, Caedmon, who died in 680,

wrote professedly under spirit-control, and the quaint story of his life shows how wonderfully similar the methods of spirit influence are in all ages and among all races. His writings are the oldest extant specimens of Anglo-Saxon Metrical composition, and are said to have served Milton for the foundation of "Paradise Lost." He was originally a cowherd attached to the monastery of Whitly in England, but became a monk. Not having any musical training, when the harp was passed he always retired before his turn came. On one such occasion when he had retired to his cattle-shed, mortified and depressed, after a time, worn out with self-reproving, he fell asleep. In a dream, if it was a dream, he heard some one say:

"Caedmon, sing me something." "I cannot sing," he replied. "Yet," said the voice, "thou must sing to me." "I cannot sing," he again replied. "Sing," said the vision. Then Caedmon asked, "What shall I sing?" Said he, "Sing to me of the Creation of all things."

Then the poet composed his first poem, an ode in honor of the Creator. This poem he remembered when he awoke, and repeated to the Abbess Hilda, who caused it to be written as it fell from his lips; more than this, she took him under her patronage. He was at once released from cattle-keeping, and in the monastery gave his time to study and composition; some of his later poems exceed in power and beauty the first composed in dreamland.

He cultivated his sensitiveness in the right direction, and with the better conditions it constantly improved. Caedmon illustrates that phase which may be known as spontaneous manifestation of inspiration, out of which has come the grandest achievements of genius in literature, art, science, and invention.

Spirits Not Evil Because They Fail to Make Correct Communications.—A spirit, determined to develop a friend as a medium, may, by constant magnetic effort, induce a state of harmonious vibration between himself and his friend, just as the fixed string, by throwing the other into vibration, at length,

by slow approximations, draws it into harmony, or in other words, makes it echo its own notes. It then becomes a medium for the utterance of the other.

Here we have unfolded much that passes as the work of "evil, undeveloped spirits." Suppose, while the above-mentioned strings are out of harmony, we strike one, and the other vibrates; it only yields discord. Its tone has no resemblance to that which awoke it. It has spoken, but it has not spoken a word of what it was told to speak. Is it false? No. It has made an effort, and done the best it can. That effort will enable it to respond more truthfully at the next trial. It may fail again and again, but sooner or later it will give forth harmonious responses.

While holding a seance of peculiar interest with Dr. D. and family, his wife's sister became subject to strange muscular vibrations. Some laughed, others wisely said it was fancy, while others would have said an evil spirit had taken possession.

A few evenings after this the family held a seance alone; and a beloved brother, who was accidentally killed a year previous, wrote wonderful communications through her now firm hand. The eagerness of the spirit rapidly broke down the opposing obstacles; but had the friend cried, "An evil spirit!" at the commencement, the nervous vibration would have corresponded with this opposition, until a diabolic influence would have readily suggested itself. There are spirits far from good, but the greatest prudence should be employed when judging of phenomena from the material plane.

While the medium is passing through this transitional state, he is often violently controlled; and the paper on which he essays to write is covered with hieroglyphical marks. With perfection of control, contortions and unintelligible writing will cease, and a beautiful sense of harmony yield exquisite thoughts, set to musical words.

Mediumship Produced by Excitement.—P. B. Randolph relates the following experience: He was following the sea in the capacity of cabin-boy. The captain and mate were severe men, and he was subjected to much abuse from them. On one occasion they

had beaten him cruelly, and driven him to utter desperation, when he felt an interior impulse to cast himself into the sea, and so end his troubles. He ran for that purpose towards the side of the vessel; but, just as he was about to take the fatal leap, he saw the apparition of an arm and hand rising above the water, and motioning him to go back. He suddenly stopped, and nearly fell backward; but, after persuading himself that this figure was a mere phantom of the imagination, he rallied for a still more desperate effort, resolving not to be diverted from his purpose that time. As he approached the side of the vessel, however, he saw the whole form of his deceased mother floating above the waves, and this time she addressed him, speaking to his internal hearing, and commanded him to desist from his purpose, saying that the time for him to leave the world had not yet arrived, and that there was an important work for him to do in the future. He was thus saved from the suicide's death, and strengthened to endure the insults of his persecutors. In several other instances he had been saved from danger, and strengthened under adversity, by the interposition of his spirit-mother.

Exaltation Produced by Disease.—Is illustrated in the case of Professor Hitchcock, detailed by himself in "The New-Englander," and it is one of the most striking on record. He had, "during a fit of sickness, day after day, visions of strange landscapes spread out before him—mountain and lake and forest; vast rocks, strata upon strata piled to the clouds; the panorama of a world, shattered and upheaved, disclosing the grand secrets of creation, the unshapely and monstrous rudiments of organic being." He became sensitive, by sickness, to the atmosphere of the strata. It is recorded by his son, that during his illness, he saw spread out before him the beds of sandstone of the Connecticut Valley covered with tracks, and by them was enabled to determine points on which he had during health studied in vain.

The sensitive state induced by fasting is often seen in the case of religious enthusiasts. The practice was valued by all the nations of antiquity, and is yet held in high veneration by savages. The young In-

dian must go out into the wilderness and fast until the Great Spirit manifested himself, before he can become a brave. Trance and ecstasy were usually attained by fasting. The ideal prophet seldom tasted food, and held constant intercourse with the Deity. Frequently the fasting was carried to such an extent as to develop the most fearful form of madness.

Sensitiveness Induced by Sickness.—Disease, by annulling the influence of the physical body, sometimes intensifies the faculties of the spirit. Volumes might readily be filled with facts of this class, which are usually lightly cast aside as vagaries of an enfeebled brain. The influence of spirits in restoring health is important in this field of study.

The Rev. W. R. Shedd, in the Christian Weekly, avers the absolute truthfulness of the following. A beautiful and everyway superior young lady was sick with typhoid fever, and hope of her recovery had gone.

"It was in the still hour of the night. The lamp was shaded and burning dimly in the chamber. Two friends were watching in silence at her bedside. Not a sound could be heard, save the occasional moan of the sufferer. Presently she is heard to whisper faintly. Her friends, turning to her, saw her countenance, lighted with radiant joy and bending over, asked:

" 'What did you say, Eliza?'

"Not hearing the question, and her eyes fixed steadily on what seemed only vacancy to her friends, she said: 'Oh, you must be an angel! I know you are an angel!'

" 'Why, Eliza, there is nobody here but me and A——.'

"As if following towards the door the receding steps of a loved one, with longing look she said, with unwonted strength, 'You are not going to leave me? Don't go so soon!'

"She then turned to her friends and said: 'You think I am delirious, but I am not. I was lying here praying just now, and two angels in female form came to the door. One of them entered and came to my bed, and stood there by you. Didn't you see her?

Oh, she was the loveliest being that mortal eyes ever beheld! You know how I have been suffering, but my suffering is over now, the pains have all left me. The angel laid her velvety hand upon my body, and on my limbs, and the touch instantly relieved me. I am already well of my sickness, and will be up in a few days. It was to the angel that I was speaking, When you moved and spoke to me she left me, and passed out at the door by which she entered.'

"There were no indications of delirium. Her mind was as clear and vigorous as could be expected in one so prostrated by long sickness. The next morning found her in an improved condition, and her health was very soon entirely restored. But not for a moment did she lose the sweet impression of that vision of the night. During convalescence, and through the subsequent years of health, it has lingered with her as a precious memory; and she looks forward in the confident hope of greeting her good angel when she passes within the veil."

Spiritual Perceptions at Death.—Death, by annulling the physical powers, is heralded by a state of clairvoyance; and, under favorable circumstances, the spiritual faculties are awakened in a remarkable degree.

A gentleman says that, during partial drowning, "he saw, as if in a wide field, the acts of his being, from the first dawn of memory to the moment of entering the water. They were all grouped and arranged in the order of succession in which they happened, and he read the whole volume of existence at a glance; nay, its incidents and entities were photographed on his mind, limned in light, and the panorama of the battle of life lay before him."

"Miss Nancy Bailey, of Merrimac, formerly employed in the factories here, visited Nashua last week, for the purchase of a wedding dress, bonnet, bridal cake, etc., preparatory to her marriage on Wednesday next. She had completed her purchases, and was on her way to the depot, on Saturday evening, when the cars left. She therefore returned to the house of a friend, Mrs. Mitchell, on Canal street, near the Jackson Corporation. About half-past three on

Sunday afternoon, as she sat at the window, she threw up both hands, exclaiming, 'Why, there is Mr. Drew!' (the name of the gentleman to whom she was to be married, and who is a resident of Concord, Vt) Mrs. Mitchell went to another window, but no one was in sight. At this moment a crash of glass called her attention to Miss Bailey, who had fallen forward against the window. Help was instantly called. She was placed upon a bed, and soon expired.

"Miss Bailey was about twenty-six years old, and latter had not been in perfect health."

Normal Impressibility Preferable to That Induced. —There is always incompleteness and imperfection in sensitiveness produced by the methods previously stated. The state may be induced by various means, but the most reliable is the normal organization which bestows sensitiveness and health at the same time. Sensitiveness is common to all individuals; it only varies in degree. It apears in intuition, discrimination of character, and many other forms. It depends on the delicacy of the nervous system—the more delicately this is toned, the greater its liability to disease; and hence the majority of sensitives suffer more or less from pain. Perfect health is essential to the highest order of impressibility. Abstaining for a time from food or contact with the world conduces to sensitiveness of the nervous system, but, carried beyond narrow limits, introverts the mind on itself, and destroys the essential conditions. This state is often seen in the insane, who are usually highly and painfully impressible; but impressions of their own minds are often received as foreign, and strange hallucinations result.

The body must be pure. When inflamed with an improper diet, or saturated with stimulants and narcotics, the mind, reciprocating the physical condition thus created, is a seething mass of passions, a magazine which a spark may explode, and not willingly do the pure spirits approach. The prophets of old fasted and dieted, that they might gain immortal inspiration; they ordered their lives in purity, that they might allow the invisible world the closer to approach them. Be assured that, although, for want of better,

all mediums are employed, sooner or later those who are not lifted out of the moral sloughs into which they have fallen will be discarded, and only those who possess an upright character will be reserved for the noble office.

Desire for Mediumship.—Such is a general view of the conditions favorable to mediumship. It is not a gift to a few, but is possible to all. Obedience to its essential requirements, an honest purpose, a pure heart, are demanded of those who would attain its highest walks.

How to Become a Medium by Passivity.—You may have natural powers as yet unawakened, or you may be capable of becoming mediumistic after sufficient care for the result. As the law of magnetic control is the same, whether mortal or spirit be the operator, the same passivity must be observed by the medium. Sitting in circles is the best of all means, especially if a medium already developed be present. Retiring alone at a certain hour is also a good discipline. Anxiety to receive communications is among the greatest obstacle to success. Pray for the best gifts, and according to your possibilities your prayer will be answered; for remember that the dear departed are as desirous as yourselves to converse, and will avail themselves of every opportunity to do so. Remember, that, though they avail themselves of every channel, the noble angels of light love best to approach the pure in heart and pure in body.

Influence of Individuals on the Communications.—The presence of some persons wholly prevents communications. Often in circles a single word, or the nearer approach of a particular person, wholly interrupts the spirit-control. This occurs even when the offending person is a near and dear friend of the spirit purporting to communicate. Some persons have remarked, and very naturally, too, that, if the spirit were the one it claimed to be, it would certainly continue its communications. They do not understand the delicacy of tone existing between the medium and spirit, or the wonderful fragility of the conditions necessary for communications. It is not that the medium or the spirit is offended, but it be-

comes impossible to proceed. To draw an illustration from the physical world, take the effect of certain vapors on the processes of photography. Prof. Draper says that the artist often fails in taking daguerreotypes most inexplicably. All conditions apparently are perfect, yet no distinct impression is made. This will always result if the minutest quantity of the vapor of iodine, bromine, chlorine, or other negative substance, is present. So sensitive is the plate to their vapors, that he recommends never to leave those substances in the same room with the camera.

The brain of the medium and the aura by which communication is held are far more sensitive than the photographic plate to the presence of negative bodies. The harsh word, the suggestion of trickery and fraud, disturb the medium in the circle far more than when in a normal condition; for he is, by his mediumship, thrown into the most susceptible state his organism will allow, and the least inharmony affects his nerves with greater force.

State Negative to Mediumship.—Incredulity, or a reasoning skepticism, produces no ill result; but bigotry, sneering unbelief, and a rude curiosity, can never be gratified with satisfactory communications. Persons with such characteristics, if they are able to communicate at all, must do so with spirits of their own grade—spirits who are not to be repelled by their insolence, and who are of unreliable character; and, thereby, such inquirers may be led to repudiate the whole matter.

There is a physical state negative to mediumship; and in a circle it acts directly against "control." This may be independent of mentality, and is of a purely constitutional character; and mediums may fall into it by exhaustion. For this reason there are times when the spirit world is able to approach much nearer than at other seasons. Besides a flood-tide there is an ebb-tide of inspiration. It results, not from the fault of the departed, but from the deficiency of the medium.

The investigator, for the same reason, who expects least, usually receives most; and it is observable that

the most astounding tests are received when least expected. Strong desire and an exacting expectation defeat themselves by reacting on the conditions of passivity, which are absolutely essential.

Why Communications Are Contradictory.—There are many causes besides the ready one usually assigned—namely, that of evil spirits. By education, we have been taught to regard spiritual beings as infallible and omniscient. They do understand more than we; their views are broader, and their judgment more penetrating; but they are otherwise as fallible. We ask questions a Deity only can answer; and because they make an attempt, and fail, or do not make an attempt, we are too ready to refer the deficiency to intentional fraud. There is as much diversity among spirits as among mortals, and the method of communication with them is not perfect.

First, of the imperfection of the method. If a chemist wishes to test an experiment in which delicate and refined manipulations are necessary, how carefully he studies all the involved conditions, and how accurately he attempts to fulfill them! Even then, employing substances he can see and feel, he often fails. But of the spiritual elements little or nothing is positively known, and it is impossible for a circle to fulfill every requirement. The members of it deal with emanations too subtile for the senses, yet inconceivably susceptible. Can it be thought strange that circles meet with disappointment?

The second consideration is explained by a correct view of spirit-life. A thousand million people toil and strive on earth; the rich, by depressing the poor, strive to grow richer; the poor take vengeance on their oppressors. On one hand are the savages of civilization, the law-breakers; on the other, the merciless, artificial law, gibbets the offender. On every side is war, deception, falsehood, jealousy, passion, rage, hypocrisy, bigotry; and the dark parent of all this foul brood—ignorance. All of these pass into the spirit-world unchanged, and that world thus is a reflection of this. Hence, simply because a spirit communicates, is no evidence of the truthfulness or value of such communication.

Responsibility of Mediumship.—The position of the medium is one of greatest responsibility. As the clearest mountain stream is contaminated by passing through fens and sloughs on its way to the sea, so the purest spiritual truths are distorted in their transmission through an impure or imperfect medium. It is a terrible force with which he deals. He should not venture to play with the lightning unless he understands it laws. If he be not conscientious and honestly desirous of knowledge, it is better for him to stand aloof. Reflection, thought, is the gateway of intuition. The gods love the worker.

"Pray for the best gifts," and improve such as are given you, in the gentle spirit of humility, and with earnest striving for improvement. It is not well to scorn mundane means; for, so far as their knowledge extends, men are more practical teachers than are spirits, and it is not to supply a royal road to knowledge for indolence that communication is held. If mediumship does not ennoble you, you are the worse for it.

Do not suppose that the spiritual agency is to furnish an easy road to learning, or that it will elevate you without effort on your own part. The mortal author is of equal authority with the spirits, and in some paths may be even more valuable. Written language has preserved the thoughts of ages, and none can avoid the labor of their acquisition. If you enter this great field determined to make the truth your own, and to excel in your search, your impressibility will be of the greatest service; and, with the care and wisdom of a father or teacher, your spirit-friends will guide and direct you. The higher the mental culture you attain to, the more impressible you become to unrecognized truths; and, receiving them, you can gain a better understanding of them, and give them clearer expression. The medium can be an automaton, a machine for communication, without receiving more benefit to himself than does the planchette when it writes; he can enter the sphere of ideas only by the culture of his intellect.

Cultivation of Mediumship.—The prevalent conception of mediumship is: A state of passivity in which

the individual can be used by spirit intelligences as an instrument, and as such, of necessity, the medium is wholly irresponsible. As a general statement, this view outlines the truth, but is insufficient and misleading, and conveys an inadequate, unsatisfactory and erroneous impression of the phases and conditions of spirit control.

The faculty or state of mediumship is not a freak of nature, nor a gift from a divine source, but, like the senses, is common to all human beings. As the senses vary in different individuals, and at different times in the same individual, so sensitiveness varies. Some persons have exquisitely keen sight, while in others it is dim; some hear the slightest sounds, while others can hear only the loudest reports; some catch the faintest perfumes, while others are able to sense only the most pungent odors. In the same manner, while all possess the quality of sensitiveness, in some it is dormant; in others it is indistinctly blended with their physical senses, while in a few it is dominant. It is a faculty capable of cultivation, and also of nearly complete extinction.

There are two methods of its cultivation: The first is what may be called the negative or passive, by which the medium is led to merge his identity in that of the controlling intelligences, and become a mere puppet to do their bidding.

Astonishing results are often produced by this method, but the medium yields his individuality, and becomes the sport of unknown and irresponsible influences. The passive condition which allows pure spiritual beings to come en rapport with such, opens wide the portals for the approach of the low and depraved, and what is of more vital consequence, to mortals of every grade. The position which such mediums at last attain is one of great danger. They have lost self-control, the power of will, and are as magnetic needles, trembling to every influence, good or bad. If a spirit can entrance them and make them utter its thoughts, it can compel them to act as it desires. They may be carefully attended and guarded by good intelligences, and their friends may surround them, but the time may come when the guard will be

broken and the lower influences gain sway. The stronger magnetic power of some mortal may lead astray, and leave the medium a despised victim of the most degrading passions.

The second method is that of individual growth, which may be called the positive. Individuality is not yielded, nor the will benumbed. The sensitive faculty becomes a means of receptivity instead of passivity. It is like a new sense, yielding its proper mental stimulus, as the hearing or sight. Such mediumship is strengthened by study and thought. It may come unrecognized, or like a flash of light bear brilliant thoughts to the mind. The great souls standing along the stream of time like beacon flames, lighting the wastes of darkness, were of this class. Thought, intense study, self-absorption, unconciously to themselves prepared their minds for the inflowing of the tide of spiritual intelligence, and also for its understanding and radiation.

Often it is said in sorrow or with a sneer, that if the utterances of the trance speaker are those of Webster or Parker they have lost their wits; and that the prescriptions of once eminent physicians are the recipes of quacks and pretenders. Think of this subject for a moment! Would the spirit Webster follow the wanderings of a frail woman for the purpose of speaking to an audience affected only with wonder at his name? Would not the Senate Chamber be the most agreeable, and if he had a measure to suggest, would he not find a receptive mind on the floor to whom he could impart it?

Is it not correct in reason to suppose that the statesmen of the past will gather at the Capitol, and impart their ideas to those who can at once place them before the country? But it is said in reply, the Senators and Representatives are not mediums. True, not the passive tools mediums are popularly supposed to be, but who shall say that the far-reaching statesmanship, which at times cuts through the fog and darkness, is not impression from a superior source? The spirits of statesmen would be drawn to those who made government a study, and to them would they impart their ideas.

In the same manner the spirit of the skillful physician returns, not to further the selfish ends of some ignorant charlatan, but to the thoughtful practitioner, and astonishes him with the accuracy of diagnosis or effect of prescriptions which the recipient thinks are from his own mind.

The passive medium may write or speak in verse, claiming some great poet as the source, to the disgust of those who read or listen, and Spiritualism is scorned for the barrenness of thought and rudeness of expression. Not so fast. The spirit poet would seek the poet, and with responsive soul enlarge and beautify his thoughts. When the exquisite verse crystallizes, and on winged words departs as a messenger to the world, the astonished poet trembles with delight at the beauty of what he supposes is his own creation, while really it is a joint product.

Hence will be seen the absolute necessity of thorough culture of all the faculties of the mind conjointly and harmoniously with the receptive or sensitive state. Mediumship should be a state of exalted concentration, hence mediums have great need of self-control and self-reliance. The mistaken ideas of the character and requirements of mediumship have borne bitter fruits, and it is to be hoped that their correct understanding will not only clear away the accumulated rubbish, but bear the cause to higher grounds.

Evil Spirits, How to Escape Their Influence.— Among savages the word stranger is synonymous with enemy, because the members of different tribes are, almost of necessity, hostile, and as spirits are regarded as members of a different tribe, with interests and purposes essentially their own, it is not strange that all savages regard them as evil. The first conception of God, is not as a good, but as an evil spirit. "The Hottentots," says Thunborg, "have much clearer notions about an evil spirit, whom they fear (than a good), believing him to be the occasion of sickness, death, thunder, and every calamity that befalls them.

The New Zealanders believe that each form of disease is caused by a peculiar God. The Kols of Nag-

pore assign all diseases to two causes: the wrath of some evil spirit who has to be appeased, or the spell of some witch or sorcerer. Cower says the Indian "lives in continual apprehension of the unkind attacks of evil spirits, and to avert them has recourse to charms and incantations." The West Coast negroes represent these evil spirits as "black, mischievous, and delighting to torment them in various ways."

Thus, all over the world, the savage is ruled by fear, and stands in dread of the influence which he believes beings beyond the realm of physical existence can exert.

The increase of knowledge has consigned this superstition to the category of nursery fables. The more science the less superstition. Spiritualism, by stimulating the love of the marvelous, has revived this old belief and modified its form.

As the spirit enters the spirit world, just as it leaves this, there must be an innumerable host of low, uneducated, or, in other words, evil spirits.

If we believe this and the dependent proposition that they are wholly irresponsible, our situation is horrible to contemplate. Surrounded by an innumerable host of intelligences bent on doing evil, and we without power to resist!

The belief in this form is only a short step removed above the superstition of the savage. Life becomes a wretched attempt to appease these selfish beings. Fear takes the place of integrity; supine waiting of action, and existence becomes a burden in efforts to propitiate these evil influences, or not to offend them.

We believe that at times the selfishness which has not been subjugated, and undeveloped character, will, when the door is open, manifest themselves. That they do is as well established as any principle of Spiritualism. But that we are surrounded by an ocean of irresponsible evil spirits, who are anxious to commit through us some immoral or brutal action, against whose influence we have no defence, we unhesitatingly disavow. There can be no belief carrying with it more immoral tendencies, as it casts aside individual responsibility and makes a scapegoat of spirits, as the ignorance of the past made Satan the sower of

evil. The admission is a denial of the fundamental principle of Spiritualism that we are responsible only to ourselves for ourselves.

Admitting that evil spirits do come near and influence us, they must enter into our atmosphere through the gateway we ourselves open to them. There must be similarity and correspondence between our spiritual sphere which measure our spiritual condition and theirs, else we could not recognize their presence, or they could have no influence over us.

There are Spiritualists, who, forgetting this absolutely essential correspondence, are subdued by their belief in the power of evil spirits over their lives, and instead of attempting to rise out of the sphere in which such influence can be exerted, cast about them in childish endeavors to avert the malign purposes of their invisible enemies.

Dismal spectacle of an enlightened man of the twentieth century returning to the abject superstitions of the savage, and abasing himself in childish fear!

Some return to the belief of the primitive medicine man, and refer the pangs of disease to evil spirits. As like attracts like, their own spiritual state is shown by the communications made through them. It is advisable to urge such people to cast the uncleanliness out of themselves, and thus cease to attract the influences they fear. Such belief is not harmless, but positively debasing. Man should not be a puppet in the hands of irresponsible beings. "Evil spirits" may influence to evil thoughts and deeds, but the conditions must first exist in the recipient's mind. If the medium is not in the receptive state; if he is above the sphere of evil, he may safely bid defiance to the whole universe of "elementaries," hobgoblins, and "spirits of the damned!"

Inspiration Influenced by the Channel Through Which It Flows.—There is a lingering superstition that spiritual beings are infallible authority; that inspiration, as it is of divine origin, partakes of its source, and the divine cannot err. In the earlier days of Spiritualism the trust placed in communications was more unquestioning that at present, and was often productive of undesirable results. When the

over confiding were met with contradictions and errors, the fabric of their faith was shaken, and often from believing all, they rejected all. Had they understood the method by which superior intelligences communicate, and the difficulties that must be surmounted, they would have wondered how it were possible for those intelligences to have even imperfectly expressed their thoughts. A telegraphic current may be sent over the wire by the most expert operator, but if there is a break in the line; if there is contact with another conductor, or if the receiving instrument is not properly adjusted, there will be no message received, or a distorted one. In the telegraph all these subtile conditions are known and nicely adjusted. The operator sends the current and the receiving instrument responds. Even then there are errors, and at times blunders, such as have sent railway trains to destruction. No one ever adduces such errors as evidence against the existence of the telegraph. The errors are constantly eliminated by greater care and more perfect appliances.

When we consider the method of inspiration or communication, we shall more readily understand how the character of the medium must affect the communication. The brightest and purest mountain stream leaping from the rocks, in mists reflecting the rainbow, by passing through earthy channels, becomes stained and muddy, partaking of the character of the soil over which it flows. Again as it winds across the meadow, reflecting the flowers growing on its banks, and slaking the thirst of the kine, it becomes purified and clear as the sky it reflects.

A medium is controlled by a spirit in the same manner that a magnetic subject is influenced by an operator. Often in the case of the latter, the operator will make the subject act as he wishes, or utter the thoughts he wills him to speak. The latter feat is difficult, and not often ventured in public; yet it is possible. and by practice the subject can be made to do so with remarkable exactness. This applies to ideas, and while these are nearly always received correctly, there is a tendency on the part of the subject to clothe them in his own language. If the idea is outside the

limits of his knowledge, he does not catch the full meaning, and by his expression shows that he does not comprehend it, but repeats as a parrot. It is possible for a sensitive to be under such strong and perfect control that he can be used as an instrument, and write or speak without imparting his personality more than the pen gives character to the thoughts it indites. But this must be of rare occurrence, and impressions are given by stimulation of the mind, far more frequently than by its hypnotic dominancy. The ideas are impressed, and the medium is left to give them expression. If of a character far superior to his education or understanding he will utterly fail to make them intelligible. This is often seen in spirit writings and trance speaking. The unthinking sneer at what to them is meaningless rubbish, but if we look deeper, we shall discover evidences of great thoughts vainly struggling for expression. The medium's mind receives but fails to comprehend, and is at a loss for words to give expression. There is a jumble of high-sounding phrases, but the subtle thought has escaped.

Again we ask, is the tune a master plays on a musical instrument affected by the instrument? If Paganini should come to earth and be given a toy violin, would he be expected to draw from it divine melody? Oh, no, we would say, he is indeed a wonderful musician if he makes pleasing melody with such imperfect means. He brings its discordant strings into harmony as no other touch can do, and makes them give forth all the music there is in them. It is a wonderful performance, and we ask ourselves what would it have been had he one of his own skilfully-constructed and perfect instruments? We are rejoiced that he condescended to touch the half-strung violin, and overlook the false notes and discords made by the failure of the strings, or want of resonance in the body of the instrument. So we are thankful for even imperfect messages, knowing the difficulties the spirit intelligences have to meet.

Ideas are most readily impressed. The exact garniture of words is given when the sensitive is capable of receiving it. Names, dates, events, being of an ar-

bitrary character, are more difficult, and hence the frequent failures in giving such "tests." Often the vagueness with which they are sought defeats the object of the investigator.

It is because inspiration partakes of the character of the channel through which it flows that it becomes of vital importance to purify and ennoble the mind of the medium. His thoughts should flow in channels parallel to his inspiration; then the latter becomes an excitive, stimulating the mental faculties, and making them capable of doing more than their normal work. It becomes a powerful educational force. To illustrate: If an inventor departed to the spirit world, and having some invention with which to benefit mankind, wished to impart it, he could not do so through an ignorant boor, unless he could induce absolute automatic trance, which would be scarcely possible. He would find inventors with minds turned in the same direction as his own, with whom he could become en rapport, and by stimulating their minds impart his ideas. They would not be conscious of any superior power, and would refer the result to their own unaided mentality. Possibly he would find a subject in one who had never exercised his inventive talents, but in whom they were latent, and only awaiting a stimulant.

Few comprehend the susceptibility of orators, writers, musicians, and artists to the influence from spirit life. Their oddities, eccentricities, and erratic actions are referable to their controls. It is unfortunate for them that they do not recognize this influence, duly cultivate it, and thus become brilliant examples of inspiration.

The spirit poet, if he would sound the lyre, must have a poet for a medium, else his verse will sink into unmeaning drivel. That medium may or may not be a Laureate; may or may not have ever written a verse of poetry, but in his mental fibre he must have the poetic temperament.

Hence investigators must not expect too much of communications; and must look elsewhere for them than to professed mediums.

The exquisite measure of poetry, the words of burn-

ing eloquence, the wisdom of laws, the almost reasoning mechanical inventions, how much of the thought entering into these has come from a higher sphere, and how much is referable to the receiving mind, are intricate and unanswerable questions.

But enough is known to show the wonderful power and invaluable quality of sensitiveness, when understood and cultivated along the proper lines of development.

This lesson would not be complete were the instances of phenomenal mediumship omitted. Such mediums are centres of spiritual force, and receptive in full measure. A few instances only can be presented, but others will be readily suggested to the reader.

Napoleon Bonaparte was the receptive instrument under the guidance of those who understood the art of war. He knew that he was guided by superior beings. Their work was to break the chains of feudal bondage. It was fraught with suffering and ruin, but it was the only method possible, and before the result was fully reached the great chieftain became, through his arrogance and selfishness, unsusceptible, and weakly met his fate.

The story of Joan of Arc most beautifully illustrates this view of mediumship.

Tennyson for a long time poured forth a tide of song, exquisite and pure as the asphodels which bloom on the borders of the evergreen shores of immortality. He fails not to speak of this assistance.

Paganini is one of the most brilliant illustrations of this form of mediumship. He was named the "supernatural fiddler," not on account of his marvelous playing, but because he declared that every night he was regaled by a concert of "hobgoblin music," and never played anything in public that he had not first heard rehearsed in this way. He played that which he had already heard, much better performed, how or by whom, "he scarcely even dared to guess."

The mind of Dickens attracted and received a flood of thought from those who accepted the story as the best means of impressing truth, and in the profoundly sensitive state in which he wrote, the ideas

became embodied in and evolved the unique characters of his pages.

Edison furnishes an example of the inventor, receptive to the influence of inventive genius transcending his own.

The concentration of mind in one direction, which an undivided pursuit calls for, is a primary and essential condition of sensitiveness, and prepares the mind to receive.

This "unconscious mediumship" has been an important factor in history, and is destined to become still more influential. They may not be such brilliant examples, but there will be larger numbers, and while in the past generations have gone with only a single example or none at all, the future will have countless numbers.

A large amount of speculation has been indulged in regarding Obsession, so-called, whether it was really the controls of a spirit, or referable to psychological causes more or less known. If we admit that spirits can control sensitives, then obsession is only a more positive form of control. When such control is exercised by good beings, no harm can result, and the term is generally used when low and degrading influences are represented. The class of intelligences, called by A. J. Davis "Diakka," and by Dr. Peebles "Gadarenes," have strong psychological power, being in closer contact with earthly conditions, as is proven by the experience of all those who have investigated the subject experimentally. The result of obsession depends on the character of the obsessing spirit. Whenever mediums surrender their will they are obsessed; that is, controlled by will not their own, and placing their trust on an unknown power, stand on dangerous ground. It may be that the controlling spirit is better and wiser than they, or it may be faithless and selfish.

Possessed by a Spirit for a Year.—In the Watseka case, which has become famous, a spirit friend took complete possession of the medium, and for a year the medium had no conscious existence. There was the object of coming into close relation with the obsessing spirit's family, and at the end of the appointed time, the me-

dium was restored to full possesion. It was a beautiful illustration of spiritual laws, and had a happy ending; but we are appalled at the consequences which this instance shows to be possible, for a selfish and brutal spirit to gain the same control when the conditions are furnished. It further shows the necessity of understanding the laws and conditions of sensitiveness and control, that the dangers may be guarded against.

I introduce some instances which have come under my own observation, from the many more or less important, as illustrating two distinct phases.

Uncontrollable Desire to Kill.—I was sitting with a circle of friends around a large walnut dining-table, which was moving in response to questions. The intelligence claimed to be an Indian, and to the request said he would sketch his own portrait, by my hand. I held a piece of chalk, the size of a small marble, and automatically my hand drew a grotesque portrait. We all laughed, and my father, who had quitted the table and seated himself on the opposite side of the room, said, "It looks like Satan."

Instantly my mind, from light and pleasant thoughts, was changed to fierce and unutterable hatred. Anger turned the light to bloody redness, and to kill was an uncontrollable desire, under which my hand threw the chalk with the precision of a bullet, hitting the offender in the center of the forehead with a force that shivered the chalk in pieces. Had it been larger, serious consequences would certainly have resulted. Of course, the seance was at an end, but I did not escape that terrible influence for the evening.

The study of this seance showed me the danger which menaced the sensitive, and gave the key to a class of crimes which hitherto had remained inexplicable.

We often hear of those who have been trusted for years, and models of honesty, fidelity, and moral uprightness, without warning, committing some heinous crime against property or person. They usually say they were seized by a sudden and uncontrollable im-

pulse, and regretted their acts as soon as accomplished.

Suicidal Obsession.—To apply this to the suicidal desire so prominent in the insane, I introduce another personal illustration.

While sitting in a circle at the home of the venerable Dr. Underhill, I was for the time in an almost unconscious state, and recognized the presence of several Indian spirits. The roar of the Cuyahoga river over the rapids could be heard in the still evening air, and to my sensitive ear was very distinct. Suddenly I was seized with the desire to rush away to the rapids, and throw myself into the river. As I started up some one caught hold of me, and aroused me out of the impressible state I was in, so that I gained control of myself. Had the state been more profound, and I had once started, the end might have been different. The desire remained all the evening.

I refer the immediate cause of these examples to the pernicious influences of sitting in promiscuous circles.

The study of criminology not only reveals vicious organizations, but many such organizations are ready instruments in the hands of spiritual beings of the same development. They are influenced from the slightest impressions to complete obsession. They will, in many cases, speak of the most horrible crime they have committed with indifference, not realizing their connection therewith, or will mention that they were hurried on by an irresistible influence.

The following, from an Ontario newspaper, is given, and may be taken as an example of countless others:

"Young Twitchell, son of the United States Consul, who is in jail awaiting trial for burglarizing the Martin residence and attempting to murder Mrs. Martin, conversed freely this morning with those who called upon him. Asked about his actions of Thursday morning, he refused to say a word, but stated that he had at different times during the week a feeling that he wanted to do something desperate. He often did things, and after a short time would wonder what he did them for. For the last few days he says a feeling of desperation had been upon him. He knew no

cause for it whatever. He denies having read dime novels. What reading he had done was in history, which he was studying in connection with his college course. At present he does not realize the enormity of the offense of which he stands charged."

The Treatment of Obsession.—A young man, in the employ of a farmer, became mediumistic, and there was great excitement in the neighborhood, and night after night circles were held by the eager crowds. After a few days he found himself obsessed by a power which seemed determined on his destruction. His language was dreadful to hear, and if opposed he became enraged, foamed at the mouth, and sought to destroy those who spoke to him. He would run across the field, and throw himself against the gate or fence with a force which threatened serious injury.

His friends brought him to me, hoping that they might learn how to overcome the fearful influence under which he had fallen. No sooner did he see me, nearly a fourth of a mile away, than he rushed towards me like a wild beast, cursing, raving, and foaming at the mouth. At the time I did not know anything of the circumstances of the case, but I stood firm, and catching his eye held him at bay. I supposed him to be an escaped maniac, as I saw his friends coming in the distance, and as it has been my peculiar experience to invariably win the confidence of the insane with whom I had been brought in contact, I had no fears. When his friends came they explained his case. There was only one remedy, and that was for me to magnetize him, by assistance, and thus introduce a superior will in place of that which then held him. I exerted all my strength of purpose, and after an hour found him obedient to my desires. I told his friends he was safe for two days, and then he must visit me. He became free from the influence, and they neglected to return, and on the evening he became again obsessed. The third day he came, wilder and fiercer than at first, and barely did I succeed in controlling him. My spirit-friends told them that he was in utmost danger, and if the obsession again occurred they could do no more, and above all things cautioned them against sitting in circles.

That very evening, however, feeling restored and pressed to do so, he sat, and the obsession returned. This time I had not the least influence over him, and the obsessing spirit mocked my futile efforts. With brief intervals this continued for some years until the death of the victim. It was the most decided case of obsession I ever witnessed. It would have passed for insanity, and I have no doubt that many cases which are treated as madness would readily yield to magnetism, being strictly referable to obsession.

While visiting, recently, a promient insane asylum, I was thoroughly convinced that a great injustice was being done to many patients, whose only difficulty was a sensitiveness which made them involuntary agents. The cure of such cases might be readily effected by magnetic treatment.

The more I investigate impressibility, or the sensitive state, the more charity I have for those who are led astray, or become obsessed as madmen or criminals. They should be judged by another standard than that which is applied to ordinary criminals.

CHAPTER X.

MEDIUMSHIP DURING SLEEP.

Sleep—Dreams—Somnambulism—Spiritual Communications Given in Dreams—Presentiments—Prophetic Dreams—Presentiments of Death.

Sleep.—The rarest occurences are by no means the most extraordinary. On the contrary, the most wonderful cease to attract attention, because they are daily presented. Every night man falls into a state resembling death, from which he awakes a resurrected spirit. Activity and repose are alternate states of the body. During sleep, the waste is reduced to a minimum, and the recuperating processes go forward with increased activity. This is the external aspect of sleep; but, on attentive study, it exhibits a class of phenomena equally astonishing and mysterious with those attending the waking hours. It is not a simple, but a very complex state.

Dreams are not susceptible of explanation by a common cause. There are dreams originating from the disturbed body, a restless mind, fatigue, or the vagaries of fever. These have no further significance. There are others wherein psychic influences are more or less mingled and are discernible, reaching to the borders of clairvoyance and purely spirit influence. It is not to be assumed that the mind is wiser or has greater capacity when asleep than when awake; yet, in the latter class of dreams, it is enabled to do what it can not do during its waking moments, and what is more it obtains knowledge wholly independent of the senses.

As illustrating what may be called physical dreams, which have no meaning beyond the physical condi-

tions which call them forth, we take the story of this person who, with a heated flat-iron, scorched the bedclothing. The sleeper affected by the heat and smell of the burning woollen, dreamed that the house was burned, and she could not escape because her clothing was destroyed.

A French physiologist had many experiments made on himself while asleep. An attendant tickled his lips with a feather, and he dreamed that a horrible mask of pitch was applied to his face. "Eau de Cologne" applied to his nose sent him to dream of a perfumer's shop in the streets of Cairo.

Scientific writers agree that coming physical disease is often foreshadowed when so slight as not to be detected during waking moments, being recognized during the more sensitive state of sleep. These impressions in dreams usually present themselves as symbols.

The naturalist, Conrad Gesner, dreamed that he was bitten on the left side by a serpent. In a day or two a carbuncle developed there, which terminated his life.

A lady had a dream in which her sight was obscured by a mist, and soon after was attacked with a disease of the eye.

Fevers and inflammatory diseases are heralded by dreams of fires, and apoplexy and epilepsy by frightful dreams of being thrown over precipices, torn by wild beasts, etc., and should be taken as warning symptoms, and preventive measures should be at once resorted to.

On the borderland between physical and psychical dreams there of course are those blending the characters of both, and referable to either cause according to the bias of the student. Premonitions of death, which are reported in almost every daily paper, are of this order. They may be referred to the perception of the condition of the body, or to a spiritual source. Take the following:

Fletcher, the divine, had a dream which shadowed out his impending dissolution; believing it to be the merciful warning of heaven, he sent for a sculptor and ordered his tomb. "Begin your work forthwith," he

said, at parting, "there is no time to lose;" and unless the artist had obeyed the admonition, death would have proved the quicker workman of the two. Whence come these premonitions? Are they not some proof that the angel friends are our constant guardians, and mercifully prepare the way for our transition to the bright spheres beyond?

The Florida Times published the following, all parties being well known and occupying the higher walks of life:

"W. J. Driscoll, superintendent of mails, was a warm friend of the late Owen Summers, who took a great fancy to Mr. Driscoll's boy, a bright little youngster of nearly three years. The Judge frequently petted him and gave him dainties, and in return was fully repaid by the child's admiration.

"On the night that Judge Summers died, the little fellow awoke with a start, followed by a scream, and the exclamation, in a voice trembling with terror: 'Oh, mamma, mamma! Judge Summers says he's dead.'

"The little lad was bathed in cold perspiration. He was comforted, and told that he was only dreaming, and after some time was tucked away sound asleep in his crib.

"The next morning the announcement came, startling the whole community, that Owen Summers was dead."

In this instance is not the only clear and satisfactory explanation that the spirit of Owen Summers came to the child, and with that super-strength which spirits possess immediately after their departure, made his presence known?

The fishing schooner, "Lizzie Griffin,' while off the Banks was struck by a storm which left her a helpless wreck. The schooner "Ligfrid" was about forty miles distant. After the first blow her captain, Peterson, made sail southward, when he was suddenly seized with an impulse that he must change his course, and this feeling at last became so great that he yielded and steered "sou'-sou'-east."

He then went into his cabin to gain a little needed sleep. This, however, he could not gain, and at last

an impulse to go on deck seized him. Rushing up, he at once caught sight of the flag of distress on the "Lizzie Griffin," which the men had not seen, and at once went to the rescue of the crew. The tremendous cross seas made this a task of greatest danger, but it was accomplished without loss.

The yielding to the "impulse" which so suddenly came upon him, seems to have been the result of a dream Captain Peterson had on the 3rd day of August before the storm. In this dream he had presented to him the incidents of the rescue, and his first exclamation when within hailing distance was, "My dream has come true!"

If we grant Captain Peterson to be a sensitive, then the reception of the "impulse" and the preparatory dream require no further explanation. The prayer of the distressed crew went out in psychic waves, and found in the mind of Captain Peterson a receiving instrument.

The following from the Atlanta Journal illustrates the higher order of dreams, which are accountable for only by spiritual interference:

It was some time in the spring of 1866 that Mr. Jethro Jackson went to Resaca to look for the grave of his son. He wished to find the remains, and to take them to Griffin and inter them in the family burying ground. The comrades who laid young Jackson to rest gave the father a description of the spot where they had buried him, telling him about the rude pine coffin, made from the boards taken from the bridge. After many days of tireless search, Mr. Jackson failed to locate his son's grave, and returned to his home in Griffin.

A few nights after his return he dreamed that his son came to him and pointed out the spot where he was buried. The dream was like a vision. He saw his son standing beside the bed, and heard him say:

"Father, I am buried under a mound which was thrown up by the Yankees after I was killed. You will know the mound when you see it by the pokeberry bushes growing upon it. Go and take me up and carry me home to mother."

So strong an impression did this dream make upon

Mr. Jackson that he returned at once to Resaca, taking with him one of the comrades who had buried his son. The mound was found just as described in the dream, and the pokeberries were growing upon it. An excavation made made, and a few feet below the earth the rough pine coffin was found, and in it were the remains of young Jackson. He was fully identified, not only by the coffin and the shoes, but by the name which was on his clothing.

The Weekly Chronicle, Newcastle, England, publishes the following narrative as related by Captain John Cracknell, who for fifty years has been one of those who have gone down to the great sea in ships:

"I was commanding the 'Grenadier' in 1883, and on September 2nd, we were caught in a terribly heavy gale. I had been up on the bridge, full of anxiety, all day and all night, and when next morning broke I went to lie down on the couch in my chart-room for a little spell of rest. I fell asleep almost immediately, and had a dream. I dreamt that I saw a steamer laboring in a fearful sea, and whilst I looked I recognized her as a vessel named the 'Inchultha,' which was commanded by my eldest son George, whose figure I could distinctly make out, swathed in oilskins upon the bridge. The vessel was being cruelly knocked about by the surges, and I held my breath in my sleep as I watched her. Suddenly a towering billow came rushing down upon her, and swept like an avalanche of foam over her stern. She staggered like a wounded deer, and before she could recover herself a second wave, heavier even than the first, careered wildly over her. I saw her dark outline lingering a moment amid the boiling yeast, then her funnel and mast settled out of sight, and she had vanished from off the raging waters. I woke with a start, and, rushing upon the bridge, cried to the mate, 'My boy is drowned! my boy is drowned!' And from that day to this the vessel has been nevermore heard of."

In this instance prolonged anxiety and weariness produced a highly receptive state in the sleep which followed, and his mind readily received the impres-

sions from the mind of his son in the moment of his supreme disaster.

It is related that a lady, blind from birth, was enabled in dreams to see objects distinctly and describe them accurately; yet, on post mortem examination, it was found the optic nerves were completely destroyed. Clairvoyance only can explain facts like this, and the following, related by Harriet Martineau, of an aged blind lady from birth, who yet saw in her sleep, and in her waking state correctly described the clothing of individuals. This fact has many bearings. If dreams are only renewed cerebral impressions, and we do not dream of anything of which we do not already know the elements, as the Spencerian materialists teach, how account for dreams revealing objects when the eye has never received a ray of light? It can be done successfully only by admitting that the mind, during sleep, passes into a superior state and acquires new capabilities; and does not such an admission strike at the basis of the vaunted system? If mind can thus rise above and pass beyond its material or physical existence, can it be presumed that it is simply the result of the elements of its physical existence? If the mind can appreciate color and form, without ever having received knowledge of such qualities through the eye, then it is independent of the sense of vision for its knowledge.

This independence of the mind is farther shown by the strange phenomena dreams present in their annihilation of time and space, thus trenching on the domain of spirit-existence. Every one will have remarked this in his own experience.

Dr. Abercrombie speaks of a friend, who, in a dream, crossed the Atlantic, and spent two weeks in America. On re-embarking he thought he fell overboard, and awoke to find that he had been asleep but ten minutes.

Macnish says that he dreamed he made a voyage to India, spending several days in Calcutta, continued his journey to Egypt, visited the cataracts and pyramids, and held confidential interviews with Mohammed Ali, Cleopatra, and Saladin, the whole journey

apparently occupying several months; but he slept only an hour.

Addison says: "There is not a more painful action of the mind than invention; yet in dreams it works with such ease and activity that we are not sensible when the faculty is employed. For instance, I believe every one, some time or other, dreams that he is reading a book, papers, or letters; in which case invention prompts so readily that the mind is imposed on, and mistakes its own suggestion for the composition of another."

Coleridge composed "Christabel" and "Kubla Khan" in sleep; and Tartini dreamed that the Devil came, and played what he afterwards wrote out as the "Devil's Sonata." Dr. Franklin solved difficult political problems, and Dr. Gregory obtained important scientific ideas, in dreams.

Animals frequently dream, especially the dog, to whom man imparts a strong magnetic influence. The dog is also sometimes somnambulic, as the following anecdote shows:

"I was attracted by a very curious sound from the dog, and a strange, fixed look from his eyes, which were set, as though glazed in death, and neither changed nor quivered in the slightest degree, though the blaze of a cheerful wood fire shone brightly upon them. After stretching his limbs several times, and whining, he gradually arose to his feet, and assumed the attitude of pointing, in every particular, just as I had seen him a hundred times in the field. When my surprise had a little abated I spoke to the dog, but he manifested no consciousness, nor took the slightest notice of my voice, though several times repeated, and it was only when I touched him that the spell was broken, when, running several times round the room, he quietly resumed his place before the fire." [Quoted by S. B. Brittan.]

Somnambulism is to sleep what the magnetic state is to wakefulness, and presents a parallel series of phenomena.

Many instances are recorded, and have been brought within the observation of many, that some persons will answer questions correctly when they are

soundly asleep. Such can be made to dream anything desired by whispering in their ears. They, in other words, naturally fall into a magnetic slumber, differing only from that artificially induced by the superior vividness of the impressions of the latter. As an illustration, take the following facts from Macacio: [Reports et Discussions. Paris, 1833. Quoted in "Footfalls on the Boundaries of Another World."]

"In his work on sleep, he relates a striking example as having occurred in his presence. It was in the case of a certain patient of a friend of his, Dr. Gromier—a married lady, subject to hysterical affections. Finding her one day a prey to settled melancholy, he imagined the following to dissipate it. Having cast her into a magnetic sleep, he said to her, mentally, 'Why do you lose hope? You are pious, the Holy Virgin will come to your assistance. Be sure of it.' Then he called up in his mind a vision, in which he pictured the ceiling of the chamber removed, groups of cherubim at the corners, and the Virgin, in a blaze of glory, descending in the midst. Suddenly the somnambule was affected with ecstasy, sank on her knees, and exclaimed, in a transport of joy, 'Ah, my God! So long—so very long—I have prayed to the Holy Virgin; and now, for the first time, she comes to my aid!' "

Spiritual Communications Given in Dreams.—The following facts are presented as illustrations and proofs of spirit-intercourse during sleep. No philosophy but that accepting direct spiritual influence can explain them.

"A farmer in one of the western counties of England was met by a man whom he had formerly employed, and who again asked for work. The farmer, rather with a view to be relieved from his importunity than with any intention of assisting him, told him he would think of it, and send word to the place where the man told him he should be found. Time passed on, and the farmer entirely forgot his promise. One night, however, he suddenly started from his sleep, and, awaking his wife, said he felt a strong impulse to set off immediately to the county-town some thirty or forty miles distant; but why, he had not the least idea. He

endeavored to shake off the impression, and went to sleep again; but awoke a second time with such a strong conviction that he must start that instant, that he directly rose, saddled his horse, and set off. On his road he had to cross a ferry, which he could only do at one hour of the night, when the mail was carried over. He was almost certain that he should be too late, but nevertheless rode on, and, when he came to the ferry, found, greatly to his surprise, that, though the mail had passed over a short time previously, the ferryman was still waiting. On his expressing his astonishment, the boatman replied, 'Oh, when I was on the other side, I heard you shouting, and so came back again.' The farmer said he had not shouted; but the other repeated his assertion that he had distinctly heard him call. Having crossed over, the farmer pursued his journey, and arrived at the county-town the next morning. But now that he had come there, he had not the slightest notion of any business to be transacted, and so amused himself by sauntering about the place, and at length entered the court where the assizes were being held. The prisoner at the bar had just been, to all appearance, proved clearly guilty, by circumstantial evidence, of murder; and he was then asked if he had any witnesses to call in his behalf. He replied that he had no friends there; but, looking around the court among the spectators, he recognized the farmer, who almost immediately recognized in him the man who applied to him for work. The farmer was instantly summoned to the witness-box; and his evidence proved, beyond the possibility of a doubt, that, at the very hour the prisoner was accused of committing murder in one part of the county, he was applying for work in another. The prisoner was of course acquitted, and the farmer found that, urged on by an uncontrollable impulse, which he could neither explain nor account for, he had indeed taken his midnight journey to some purpose, notwithstanding it had appeared so unreasonable and causeless. "This is the Lord's doing, and it is marvelous in our eyes.'"

Presentiments.—There are many cases recorded of persons hurrying home impelled by some presenti-

ment. "Mr. M. Calderhood was once, when absent from home, seized with such an anxeity about his family that, without being able in any way to account for it, he felt himself impelled to fly to them, and remove them from the house they were inhabiting; one wing of which fell down immediately afterwards. No notion of such a misforture had ever occurred to him, nor was there any reason whatever to expect it; the accident originating from some defect in the foundation."

A circumstance exactly similar to this is related by Stilling, of Professor Bohm, teacher of mathemattics at Marburg; who, being one evening in company, was suddenly seized with a conviction that he onght to go home. As, however, he was very comfortably taking tea, and had nothing to do at home, he resisted the admonition; but it returned with such force that at length he was obliged to yield. On reaching his house he found everything as he had left it; but he now felt himself urged to remove his bed from the corner in which it stood to another; but, as it had always stood there, he resisted this impression also. However, the resistance was vain; absurd as it seemed he felt he must do it; so he summoned the maid, and, with her aid, drew the bed to the other side of the room, after which he felt quite at ease, and returned to spend the rest of the evening with his friends. At ten o'clock the party broke up, and he retired home and went to bed to sleep. In the middle of the night he was awakened by a loud crash, and on looking out saw that a large beam had fallen, bringing part of the ceiling with it, and was lying exactly on the spot his bed had occupied. [Univercoelum.]

A gentleman residing some miles from Edinburgh had occasion to pass the night in that city. In the middle of the night he dreamed that his house was on fire, and that one of his children was in the midst of the flames. He awoke, and so strong was the impression upon his mind, that he instantly got out of bed, saddled his horse, and galloped home. In accordance with his dream, he found his house in flames, and arriving in time, saved his little girl, about ten months old, who had been forgotten and left in a room which the devouring elements had just reached.

A clergyman of distinguished ability and truthfulness relates the following. It shows how vividly the mind may be impressed with the perception of foreign intelligences, or that it is capable of leaving the body, or of acquiring or perceiving through spiritual senses, in either case confirming spiritual existence.

"I was engaged at that time in pursuing theological studies with the Rev. Mr. G., in a village in the vicinity of Boston. During the night I seemed to enter a place which I had never before seen. I walked up the main street, which was shaded with large trees, noticing the prominent buildings as I passed them. It seemed to be Sunday evening; the shops were closed, and all business suspended. The street led me to a large building containing a hall. I saw horses and carriages in great numbers standing near. Entering the hall I found a large audience gathered. It was a meeting for religious purposes. At last the preacher rose up, and his features impressed themselves upon me, and his very words, although he seemed an utter stranger. The vision made a deep impression upon my mind. It seemed not a dream, but a reality.

"On the Sunday evening ensuing I walked with a friend to attend a religious meeting in a neighboring village where I had never been. On entering the street, it seemed familiar to me, and I remembered it to be the place I had seen in a vision a few days preceding. Anxious to see if my dream would correspond with the reality throughout, I pursued the path which I seemed to have taken before, till it led me to the building, which I at once recognized. Entering it, the hall was familiar; and when the preacher arose, I knew him at once. The street, building, and preacher corresponded in every particular with those impressed on my consciousness during the previous vision."

[I have heard my mother relate an episode of parallel character in her life. She was always highly impressible, and was called "our family seer." She dreamed that she was traveling over a very mountainous country in a wagon. Being fatigued with riding she alighted, and walked up a hill, from the summit

of which she obtained a charming prospect of a beautiful river and its valley.

Three years afterward she was traveling through Allegany County, N. Y., became fatigued, alighted, and walked. When she came to the summit of the hill she thought the prospect familiar; and all at once she remembered her dream. She had been there before in spirit, although not in body.]

If all we know is derived by and through the senses, of course knowledge of a scene we are to see three years hence must be denied. Ah, materialist! with your sensatory scheme, how do you meet these facts of prescience? Is a mind asleep more active than a mind awake? We do not want to hear about "unknown laws of mind:" but if these facts can be explained, let us have the explanation.

"Mr. Robert Curtis, a citizen of Newport, Ind., who bears the reputation of being a very honest man, related to us the following wonderful statement of facts and circumstances: About twenty-eight years ago he was very sick, and it was thought by his friends and physicians he could not live. Although they each and all endeavored to conceal their opinions from him, yet he well knew what their views were from conversations he overheard. This caused him to feel wretchedly. During this state of feeling he dreamed that a man came to Richmond who cured him by the use of his hands. This made him feel better, and he commenced regaining his health, and in the course of a few months was able to go to work. About four years after he became quite sick again, and from that time the state of his health was very poor until cured as hereinafter stated. About three weeks before Dr. A. J. Higgins came here, he dreamed again that a man came to this city, and that he was cured by him in the manner above stated. This time he saw the man distinctly in a dream, and retained in his memory his personal appearance, and knew him to be the same man he had dreamed about twenty-eight years ago. When Dr. Higgins arrived he was impressed that he was the man who had come to cure him. He at once repaired to this city, and on seeing Dr. Higgins, recognized him as the man whom he had seen in his

vision three weeks before. He applied to him for treatment, and, sure enough, was cured in the manner suggested in his dreams." [Correspondent "Religio-Philosophical Journal."]

The following are related by William Fishbough, and are of almost parallel character:

Mrs. W., a lady of unquestionable veracity, residing in Taunton, Mass., informed me that, several years ago, a family intimately related to her, removed to the State of Ohio. Some time subsequent to their removal, the family, by some untoward occurrence which I do not remember, was thrown into deep affliction, which rendered the presence and sympathy of Mrs. W. very desirable. About this time Mrs. W. had an impressive dream, in which were represented to her mind the general condition of the family, the appearance and architectural structure of the house in which they resided, the species of the trees, and the relative positions and appearance of these and all other objects near the house. The whole scene, with all its minutiae, was, as it were, at one glance vividly daguerreotyped upon her mind, although she never had the slightest description of the place. On subsequently relating her dream to her friend, who had returned from Ohio, he confirmed it as true in every particular.

"Many of our readers will remember the blowing up of the steamboat 'Medora,' at Baltimore, several years ago, attended with loss of many valuable lives. An authentic account (which I must now relate from memory) subsequently appeared in the papers, of a sailor, belonging to a small vessel which plied up and down the Chesapeake Bay, foreseeing the occurrence, with all its essential particulars, in a dream, a night or two before it took place. He related his vision to his shipmates, who of course deemed it unworthy of attention until after they heard of the fate of the steamer. The vessel to which the man belonged sailed up the bay on the day of the catastrophe; and, as she approached the city of Baltimore, a vessel was seen lying at anchor in the harbor, with flag at half-mast. On seeing this, the man who had had the dream immediately exclaimed, 'That's for the 'Me-

dora!' Strange to say, they found that the 'Medora' had been blown up, and lives had been destroyed, precisely, in all essential particulars, as had been foreshadowed in the dream."

"The reader will remember the tragedy of the murder of Mr. Adams by John C. Colt, which took place in New York several years ago. Two days before the murder of Mr. Adams, his wife dreamed twice that he was murdered; and that she saw his body cut to pieces, and packed away in a box. The dreams made a deep impression upon her mind; and on the disappearance of her husband, and before he was found, she was inconsolable. The facts were precisely in accordance with the dream."

The following is a condensed account of a case recorded in Sutherland's "Pathetism."

"On the night of May 11, 1812, Mr. Williams, of Scorrier House, near Redruth, in Cornwall, dreamed thrice that he saw a man shoot, with a pistol, the Chancellor of the Exchequer, in the lobby of the House of Commons. The dreams made a deep impression upon his mind, and the next day he related them to many of his friends whom he met, describing minutely the man whom he had seen assassinated. A friend, to whom Mr. Williams related his dream, recognized his description of the person assassinated as answering precisely to Mr. Perceval, Chancellor of the Exchequer, whom Mr. Williams had never seen. Shortly afterwards the news came that on the evening of the 11th of May a man of the name of Bellingham had shot Mr. Perceval in the lobby of the House of Commons, precisely as Mr. Williams had dreamed, and on the same night. After the astonishment had a little subsided, Mr. Williams described most particularly the appearance and dress of the man whom he saw in his dream fire the pistol, as he had before done of Mr. Perceval. About six weeks after, Mr. Williams, having business in town, went, accompanied by a friend, to the House of Commons, where he had never before been. Immediately that he came to the steps at the entrance of the lobby, he said, 'This place is as distinctly within my recollection, in my dream, as any room in my house;' and he made the same ob-

servation when he entered the lobby. He then pointed out the exact spot where Bellingham stood when he fired, and which Mr. Perceval had reached when he was struck by the ball, and where and how he fell. The dress, both of Mr. Perceval and Bellingham, agreed with the description given by Mr. Williams, even to the most minute particular."

"A mother, who was uneasy about the health of a child who was out at nurse, dreamed that it had been buried alive. The horrid thought woke her, and she determined to set off for the place without a moment's delay. On her arrival she learned that after a sudden and short illness the child had died, and had just been buried. Half frantic from this intelligence, she insisted upon the grave being opened, and the moment the coffin-lid was raised she carried off the child in her arms. He still breathed, and maternal care restored him to life. The truth of this anecdote has been warranted. We have seen the child so wonderfully rescued; he is now, in 1843, a man in the prime of life, and filling an important post."

The Jesuit Malvenda, the author of a Commentary on the Bible, saw one night, in his sleep, a man laying his hand upon his chest, who announced to him that he would soon die. He was then in perfect health, but soon after, being seized with a pulmonary disorder, was carried off. This is told by the skeptic Bayle, who relates it as a fact too well authenticated even for the apostle of Pyrrhonism to doubt."

"Sir Humphrey Davy dreamed one night that he was in Italy, where he had fallen ill. The room in which he seemed to lie struck him in a very peculiar manner, and he particularly noticed all the details of the furniture, etc., remarking, in his dream, how unlike anything English they were. In his dream, he appeared to be carefully nursed by a young girl, whose fair and delicate features were imprinted on his memory. After some years Davy traveled in Italy, and being taken ill there, actually found himself in the very room of which he had dreamed, waited upon by the very same young woman whose features had made such a deep impression upon his mind. The reader need not be reminded of the authenticity of a

statement resting upon such authority, eminent alike for truth that would not deceive, and intelligence that could not be deceived."

Brittan thus relates a case of spiritual impressions given in a dream:—

"I made the acquaintance of a Mr. S., who has, in several instances, been the recipient of spiritual impressions, communicated generally during the hours of sleep. In the course of our interview, he related the following, which is worthy of record. For some time he had visited a young lady, whom he had selected as his companion for life. They had pledged their fidelity to each other, and the day on which it was proposed to legalize their union was at hand.

"We were standing on the bank of a stream, whose waters, like the current of human life and love, were divided, broken, and interrupted by many obstacles, when he related its vision and its fulfillment, in substance, as follows: He slept, and dreamed of walking on the bank of that stream. Suddenly the object of his love appeared walking by his side. She was arrayed in a white flowing dress. A white handkerchief was folded under the chin, and tied on top of the head. Her countenance was pale as marble. She walked by his side for some distance, and finally, extending her hand, she said, 'Reuben, I must leave you; farewell!'—and anon disappeared.

"Several days had elapsed when a messenger came in great haste to request his immediate presence at the residence of his loved one. He obeyed the summons, and found her the victim of incurable disease. Her stricken form was invested with white apparel, and her whole appearance corresponded to his vision. He seated himself by her bedside, to watch the irregular and feeble pulsations which marked the last efforts of expiring nature. At length she held out her hand, which he received in his own; and as the spirit went out of its fallen temple, there was a faint utterance from the lips of mortality, and the attentive ear caught the last words: 'Reuben, I must leave you; farewell!' "

Prophetic Dreams.—If the preceding facts point to the communion of spiritual intelligences, the follow-

ing more conclusively establish the proof of this intercourse.

"About three years ago a seafaring man, by the name of Toombs, returned to his family, who resided in this place. His widow resides here still. One night, not long after his return, he awoke his wife, telling her to look at the coffin standing by the side of the bed; but she replied that she could not see it, nor anything in the room, as it was totally dark. He insisted on getting up and looking into it, as he said he saw a coffin there as truly as he was alive. He arose, and on looking into it immediately exclaimed, 'It is myself! It is me!' She tried to convince him the next morning that it was a dream; but he said he was certain that it foreshadowed his death. The second day afterward, as he was walking on the edge of the wharf, his foot slipped; he was precipitated into the river, and before assistance could be rendered he was dead. His body was taken home, and his coffin at last stood in the identical place to which his attention had been directed in the vision." ["Univercoelum." 1848.]

"The next example I shall cite came, in part, within my own personal knowledge," says Moore, in his work on "Body and Mind." "A colleague of the diplomatic corps, an intimate friend of mine, M. de S., had engaged for himself and his lady, passage to South America in a steamer, to sail on the 9th day of May, 1856. A few days after their passage was taken, a friend of theirs and mine had a dream, which caused her serious uneasiness. She saw, in her dream, a ship in a violent storm founder at sea; and an internal intimation made her aware that it was the vessel on board which the S.'s proposed to embark. So lively was the impression, that on awakening she could scarcely persuade herself that the vision was not a reality. Dropping again to sleep, the same dream recurred a second time. This increased her anxiety; and the next day she asked my advice as to whether she ought not to state the circumstances to her friends. Having at that time no faith whatever in such intimations, I recommended her not to do so, since it would not probably cause them to change their plans, yet might make them uncomfortable to no

purpose. So she suffered them to depart unadvised of the fact. It so happened, however, as I learned a few weeks later, that fortuitous circumstances induced my friends to alter their first intention, and, having given up their places, to take passage in another vessel.

"These particulars had nearly passed from my memory, when long afterward, being at the Russian Minister's his lady said to me, 'How fortunate that our friends, the S.'s, did not go in the vessel they had first selected!' 'Why so?' I asked. 'Have you not heard,' she replied, 'that the vessel is lost? It must have perished at sea; for, though more than six months have elapsed since it left port, it has never since been heard of.'

"In this case, it will be remarked that the dream was communicated to myself some weeks or months before its warning was fulfilled. It is to be conceded, however, that the chances against its fulfillment were not so great as in some of the preceding examples. The chances against a vessel about to cross the Atlantic being lost on that particular voyage are much less than are the chances against a man, say of middle age and in good health, dying on any one particular day.

"In the next example we shall find a new element introduced. Mrs. S. related to me, that, residing in Rome in June, 1856, she dreamed, on the thirtieth day of that month, that her mother, who had been several years dead, appeared to her, gave her a lock of hair, and said, 'Be especially careful of this lock of hair, my child, for it is your father's, and the angels will call him away from you to-morrow.' The effect of this dream on Mrs. S.'s spirits was such that when she awoke she experienced the greatest alarm, and caused a telegraphic notice to be instantly despatched to England, where her father was, to inquire after his health. No immediate reply was received, but when it did come it was to the effect that her father had died that morning at nine o'clock. She afterwards learned that two days before his death he had caused to be cut off a lock of his hair, and handed it to one of his daughters who was attending on him, telling her

it was for her sister in Rome. He had been ill of a chronic disease, but the last account she received of his health had been favorable, and had given reason to hope that he might yet survive for some years.

"I proceed to furnish, from among the narratives of this character which have thus recently come to my knowledge, a few specimens, for the authenticity of which I can vouch.

"In the year 1818, Signor Alessandro Romano, the head of an old and highly respected Neapolitan family, was at Patu, in the province of Terra d'Otranto, in the kingdom of Naples. He dreamed one night that the wife of the Cavaliere Libetta, Counsellor of the Supreme Court, and his friend and legal adviser, who was then in the city of Naples, was dead. Although Signor Romano had not heard of the Signora Libetta being ill or even indisposed, yet the extreme vividness of the dream produced a great impression on his mind and spirits, and the next morning he repeated it to his family, adding that it had disturbed him greatly, not only on account of his friendship for the family, but also because the Cavaliere had then in charge for him a lawsuit of importance, which he feared this domestic affliction might cause him to neglect.

"Patu is two hundred and eighty miles from Naples, and it was several days before any confirmation or refutation of Signor Romano's fears could be obtained. At last he received a letter from the Cavaliere Libetta, informing him that he had lost his wife by death, and on comparing dates it was found that she died on the very night of Signor Romano's dream.

"This fact was communicated to me by my friend, Don Guiseppe Romano, son of the gentleman above referred to, who was living in his father's house when the incident took place, and heard him relate the dream the morning after it occurred.

"Here is another, which was narrated to me, I remember, while walking, one beautiful day in June, in the Villa Reale (the fashionable park of Naples, having a magnificent view over the bay, by a member of the A—— legation, one of the most intelligent and agreeable acquaintances I made in that city.

"On the 16th of October, 1850, being then in the city of Naples, this gentleman dreamed that he was by the bedside of his father, who appeared to be in the agonies of death, and that, after a time, he saw him expire. He awoke in a state of great excitement, bathed in cold perspiration; and the impression on his mind was so strong that he immediately rose, though it was still night, dressed himself and wrote to his father, inquiring after his health. His father was then at Trieste, distant from Naples, by the nearest route, five days' journey; and the son had no cause whatever, except the above dream, to be uneasy about him, seeing that his age did not exceed fifty, and that no intelligence of his illness, or even indisposition, had been received. He waited for a reply with some anxiety for three weeks, at the end of which time came an official communication to the chef of the mission, requesting him to inform the son that it behooved him to take some legal measures in regard to the property of his father, who had died at Trieste, after a brief illness, on the sixteenth day of October.

"It will be observed that, in this instance, the agitation of mind in the dreamer was much greater than commonly occurs in the case of an ordinary dream. The gentleman rose, dressed himself in the middle of the night, and immediately wrote to his father, so great was his anxiety in regard to that parent's fate. The same may usually be noticed in the record of cases in which the dream is fulfilled, even if the person to whom it occurs is a skeptic in all such presentiments.

"Such a skeptic is Macnish, author of the 'Philosophy of Sleep;' yet he admits the effect which such a dream, occurring to himself in the month of August, 1861, produced upon his spirits. I quote the narrative in his own words:—

" 'I was then in Caithness, when I dreamed that a near relation of my own, residing three hundred miles off, had suddenly died, and immediately thereafter, awoke in a state of inconceivable terror, similar to that produced by a paroxysm of nightmare. The same day, happening to be writing home, I mentioned the circumstance in a half-jesting, half-earnest way.

To tell the truth, I was afraid to be serious, lest I should be laughed at for putting any faith in dreams. However, in the interval between writing and receiving an answer, I remained in a state of most unpleasant suspense. I felt a presentiment that something dreadful had happened or would happen; and, though I could not help blaming myself for a childish weakness in so feeling, I was unable to get rid of the painful idea which had taken such rooted possession of my mind. Three days after sending away the letter, what was my astonishment when I received one written the day subsequent to mine, and stating that the relative of whom I had dreamed had been struck with a fatal shock of palsy the day before—that is, the very day on the morning of which I had beheld the appearance in my dream! I may state that my relative was in perfect health before the fatal event took place. It came upon him like a thunderbolt, at a period when no one could have the slightest anticipation of danger.'

"Here is a witness disinterested beyond all possible doubt; for he is supplying evidence against his own opinions. But are the effects he narrates such as are usually produced by a mere dream on the mind of a person not affected by superstition? Inconceivable terror, though there was no nightmare; a presentiment lasting for days, taking rooted possession of the feelings, and which he strove in vain to shake off, that something dreadful had happened, or would happen! Yet, with all this alarm, unnatural under ordinary circumstances, how does the narrator regard the case? He sets down his terrors as childish weakness, and declares, as to the coincidence which so excited his astonishment, that there is nothing in it to justify us in referring it to any other origin than chance."

Major Andre, the circumstances of whose lamented death are too well known to make it necessary for me to detail them here, was a friend of Miss Seward's, and previously to his embarkation for America, he made a journey into Derbyshire to pay her a visit; and it was arranged that they should ride over to see the wonders of the Peak, and introduce Andre to

Newton, her minstrel, as she called him, and to Mr. Cunningham, the curate, who was also a poet.

"While these two gentlemen were waiting the arrival of their guests, of whose intention they had been apprised, Mr. Cunningham mentioned to Newton that on the preceding night he had had a very extraordinary dream, which he could not get out of his head. He had fancied himself in a forest; the place was strange to him; and while looking about he perceived a horseman approaching at great speed, who had scarcely reached the spot where the dreamer stood when three men rushed out of the thicket, and seizing his bridle, hurried him away, after closely searching his person. The countenance of the stranger being very interesting, the sympathy felt by the sleeper for his apparent misfortune awoke him; but he presently fell asleep again, and dreamed that he was standing near a great city, among thousands of people, and that he saw the same person whom he had seen seized in the wood, brought out and suspended to a gallows. When Andre and Miss Seward arrived, he was horror-struck to perceive that his new acquaintance was the antetype and reality of the man whom he had seen in the dream.

"One fact, however, may still be related as a specimen of many others which occurred in Stilling's experience. Having at one time occasion to write on business to his friend Hess, Stilling, while engaged in writing, suddenly felt a deep internal impression, as though a voice had spoken to him, that his friend Lataver 'would die a bloody death—the death of a martyr.' He was impressed to write this to Hess, which he accordingly did. In ten weeks after Stilling had this impression, Lavater received a mortal wound from the hands of a Swiss grenadier, incited, as it was supposed, by some political jealousy.

"Dr. George De Benneville, a physician and Anabaptist preacher, who resided at Germantown, Pa., before and during the American Revolution, was also subject to interior impressions. Being an exceedingly benevolent man, he spent much of his time in bestowing gratuitous medical attention upon the poor.

"One morning he told his family that he felt impressed to ride into Philadelphia, nine miles distant, by a consciousness that a vessel had just arrived in port, having on board a poor sick sailor who needed his assistance. He accordingly went to Philadelphia, and found the sick sailor just as he had described.

"During the Revolution, while Philadelphia was occupied by the British, Dr. De Benneville resided a portion of the time at Reading, Pa. One day while there he ordered his horse and chaise, saying that the British had on that day evacuated Philadelphia, and that matters there required his immediate attention. His family at first thought him wandering in his mind; but they suffered him to depart. A day or two afterwards intelligence arrived that the British had actually evacuated Philadelphia on that very day." ["Univercoelum."]

The following is, if anything, of a still more positive character, and is vouched for by high authority:

"In the winter of 1835-6, a schooner was frozen up in the upper part of the Bay of Fundy, close to Dorchester, which is nine miles from the River Pedeudiac. During the time of her detention, she was entrusted to the care of a gentleman of the name of Clarke, who is at this time captain of the schooner 'Julia Hallock,' trading between New York and St. Jago de Cuba.

"Captain Clarke's paternal grandmother, Mrs. Ann Dawe Clarke, to whom he was much attached, was at that time living, and, so far as he knew, well. She was residing at Lyme-Regis, in the County of Dorset, England.

"On the night of the 17th of February, 1836, Captain Clarke, then on board the schooner referred to, had a dream of so vivid a character that it produced a great impression upon him. He dreamed that, being at Lyme-Regis, he saw pass before him the funeral of his grandmother. He took note of the chief persons who composed the procession; observed who were the pall-bearers, who were the mourners, and who was the officiating pastor. He joined the procession as it approached the churchyard gate, and proceeded with it to the grave. He thought, in his

dream, that the weather was stormy, and the ground was wet, as after a heavy rain, and he noticed that the wind, being high, blew the pall partly off the coffin. The graveyard which they entered, the old Protestant one, in the centre of the town, was the same in which, as Captain Clarke knew, their family burying place was. He perfectly remembered its situation, but to his surprise, the funeral procession did not proceed thither, but to another part of the churchyard at some distance. There, still in his dream, he saw the open grave, partially filled with water, as from the rain, and, looking into it, he particularly noticed, floating in the water, two drowned field-mice. Afterwards, as he thought, he conversed with his mother, and she told him that the morning had been so tempestuous that the funeral, originally appointed for ten o'clock, had been deferred till four. He remarked, in reply, that it was a fortunate circumstance, for as he had just arrived in time to join the procession, had the funeral taken place in the forenoon he could not have attended it at all.

"This dream made so deep an impression on Captain Clarke that in the morning he noted the date of it. Some time afterwards there came the news of his grandmother's death, with the additional particular that she was buried on the same day on which he, being in North America, had dreamed of her funeral.

"When, four years afterwards, Captain Clarke visited Lyme-Regis, he found that every particular of his dream minutely corresponded with the reality. The pastor, the pall-bearers, the mourners were the same persons he had seen. Yet this, we may suppose, he might naturally have anticipated. But the funeral had been appointed for ten o'clock in the morning, and in consequence of the tempestuous weather and the heavy rain that was falling it had been delayed until four in the afternoon. His mother, who attended the funeral, distinctly recollected that the high wind blew the pall partially off the coffin. In consequence of a wish expressed by the old lady shortly before her death, she was buried, not in the burying place of the family, but at another spot selected by herself, and to this spot Captain Clarke, without any

indication from the family or otherwise, proceeded at once, as directly as if he had been present at the burial. Finally, on comparing notes with the old sexton, it appeared that the heavy rain of the morning had partially filled the grave, and that there were actually found in it two field-mice, drowned.

"This last incident, even if there were no other, might suffice to preclude all idea of accidental coincidence.

"The above was narrated to me by Captain Clarke himself," says Moore, in his work on 'Body and Mind,' "with permission to use his name in attestation of its truth."

Presentiments of Death.—Presentiments of the person's death are by no means rare; volumes might be filled with them. Premonitions of coming danger; warnings, which, if heeded, are salvation, would form a library of volumes if recorded—yet it is often asked why spirits do not give these warnings. They do at all times when possible. The conditions of the reception of such warnings are essentially as follows: The spirit must have a foreknowledge which few possess, for the future is by no means an open book to all. It must be able to impress its thougnts on the friend whom it wishes to save. The difficulties that environ it cannot be adequately understood by us. During the late war I have noticed many such recorded. No philosophy but spirit-impression can explain the origin of such presentiments; for knowledge is conveyed which, to say the least, is super-mundane, and outside of and above the capacity of man. To prophesy the hour of a person's departure has never been achieved by the reason of man.

"Mrs. Dorothea Foos, aged ninety-nine years, died at her residence in Ensor street, Baltimore, on Saturday evening, having lived to see five generations. Mrs. Foos dreamed, some nine years ago, that she would die on the 5th of April, 1845, and her acquaintances have often heard her state her presentiment. About ten years ago she accidentally fell out of bed and broke her hip, and otherwise injured herself, so that all hopes of her recovery were given up; but she steadily insisted that she should get about again, and

not die until the 5th of April, 1845; and singular though it be, yet such is the fact, she did live until Saturday, the 5th of April, 1845, and died on that day.

"A young lady of this city, highly esteemed and respected, who had been sick for some length of time, but was supposed to be convalescent, had a dream a few nights since, in which it appeared to her that she would die at eight o'clock the same evening. On awaking, she informed her family of her dream, and remained firmly impressed with the idea that she should die at the hour designated, and under that belief called her brothers and sisters around her, giving them good advice with reference to the future. Strange to say, and remarkable as it may seem, on the approach of eight o'clock she manifested a calm resignation, and almost as the clock tolled the hour her spirit took its flight. Thus she foretold, by a singular presentiment, the day and hour of her own death." ["Rochester American."]

"One of the most remarkable cases of presentiment I know is that which occurred not very long since on board one of Her Majesty's ships, when lying off Portsmouth. The officers being one day at the mess-table, a young Lieutenant, P., suddenly laid down his knife and fork, pushed away his plate, and turned extremely pale. He then rose from the table, covering his face with his hands, and retired from the room. The president of the mess, supposing him to be ill, sent one of the young men to inquire what was the matter. At first, Mr. P. was unwilling to speak; but on being pressed, he confessed that he had been seized by a sudden and irresistible impression that a brother he had, then in India, was dead. 'He died,' said he, 'on the 12th of August, at six o'clock; I am perfectly certain of it.' No argument could overthrow this conviction, which, in due course of post, was verified to the letter. The young man had died at Cawnpore, at the precise period mentioned." [Fishbough.]

"Borrow, in his interesting book entitled 'The Bible in Spain,' gives a singular instance of presentiment—the coming event casting its shadows before. A sailor, on coming on deck in the morning, informed

him, with deep solemnity, that during the night he had been impressed that in a few hours he should meet his death by drowning. The sailor was the most active and intelligent of the crew. No reasoning or ridicule could efface the impression that he had received; it seemed written upon his very soul. During the evening the wind arose, and freshened to a gale. The sailor in question went aloft to take in sail. While engaged in that duty he lost his hold and footing, and fell overboard. A boat was immediately lowered, and every effort made to save him, but in vain. The narrator saw his face shining out like a thing of light as he sank fathoms deep beneath the waves." ["Univercoelum."]

[Last year, on bidding my aunt adieu after a short visit, and hoping to see her soon, she told me in tears that she had a presentiment that she should not live until the summer had passed. When attacked at length with mortal sickness, in midsummer, she said that medicine would be unavailing, and prophesied the exact hour of her departure.]

There is a class of presentiments received in regard to those who are near and dear to us for which animal magnetism gives a partial explanation, and probably does account for many facts; but spiritual impression must be called to fully account for others. The same law by which one person obtains an impression from another enables him to obtain an impression from a spirit.

Schopenhaur most truthfully said:

"There are moments in life when our senses obtain a higher and rarer degree of clearness, apart from any particular occasion for it in the nature of our surroundings; and explicable, rather, on physiological grounds alone, as the result of some enhanced state of susceptibility, working from within, outwards. Such moments remain indelibly impressed upon the memory, and preserve themselves in their individuality entire."

He could not explain the gleams through the rifts in the spiritual clouds, because he did not know the exalting power of spirit influence. The spontaneous phenomena which come at such times are collectively of great value in the study of this subject. Espe-

cially are these active moments observed during sleep, and the results are called dreams.

Cardinal Gibbons, in his address on the occasion of the funeral of Mother Mary Joseph O'Leary, Pittsburg, said: "That while sitting in his room the other night he fell asleep. He dreamed that both the late Bishop Thomas Feely, of Chicago, and Bishop John S. Folly, of Detroit, appeared before him. The Cardinal greeted them, and asked how Mary Joseph was, to which both Bishops replied: 'She has passed away.' The next morning Cardinal Gibbons received a message saying that the Mother Superior had died the night before."

"A lady of my acquaintance correctly saw, in a dream, all the main particulars of the burning of the steamboat 'Lexington,' on Long Island Sound, a few years ago, on the night of the occurrence; and on awaking she related the account to her husband, in general terms, just as it subsequently appeared in the newspapers." [Fishbough.]

It is a singular fact that, notwithstanding their educational fears, children are never frightened at the appearance of spectres.

"A lady with her child embarked on board a vessel at Jamaica, for the purpose of visiting her friends in England, leaving her husband quite well. It was a sailing packet; and they had been some time at sea, when one evening, while the child was kneeling before her saying his prayers previous to going to rest, he suddenly said, looking eagerly to a particular spot in the cabin, 'Mamma, pa!' 'Nonsense, my dear!' the mother answered, 'you know your papa is not here!' 'He is indeed, mamma,' returned the child; 'he is looking at us now.' Nor could she convince him to the contrary. When she went on deck, she mentioned the circumstance to the captain, who thought it so strange that he said he would note down the date of the occurrence. The lady begged him not to do so, saying it was attaching a significance to it which would make her miserable. He did it, however; and, shortly after her arrival in England, she learned that her husband had died exactly at that period.

"A gentleman of this city, in whose veracity I have every confidence, recently related to me a fact which came under his personal knowledge, as follows: A lady, residing with her son in one of the Eastern States, recently dreamed that her daughter, living in New York, was taken suddenly and dangerously ill. Her son dreamed the same dream on the same night. Though neither of them had previously had any faith in dreams, in this instance their dreams made a deep impression on their minds, and they mutually related and compared them on the next morning. Shortly afterwards a telegraphic dispatch arrived, announcing that the daughter was severely and dangerously ill. The mother set off for New York with the first conveyance, and found her daughter in a condition precisely as represented in the dream of herself and son."

Of the hundred or more that perished in the Ashtabula catastrophe, and the thousands washed away by the Johnstown flood, it is asked why were so few warned? Had they not all spirit friends interested in their welfare, and why were not all explicitly forbidden to stay? How many times we receive premonitions and cast them aside as vagaries of the mind! How many of those thousands of victims received impressions to fly to a place of safety can never be konwn. Mr. W. H. Williams, in a communication to the Medium and Daybreak (England), shows how even the plainest warning is too often neglected. He had attended a circle, and while on his way home, in a highly sensitive condition, he received the impression of great danger to two of his workmates. Although late in the evening, he hastened to their dwellings and aroused them from sleep to tell them of the impending danger. But they scoffed at the very idea; they were in health and strength, as far as they knew, and said, what had they to fear? But Wednesday morning brought with it a fearful accident, and the same two men that he had warned two days before were the unfortunate persons that got killed. The accident occurred near Woodhouse Mill, on the Midland Railway.

The Liverpool Post, in speaking of the loss of the Avalanche, says that one lad at least was saved by a

premonition. Being a friend of the mate, he intended to accompany the ship down the channel and return with the pilot. At the last moment he was seized with an aversion, and did not go. Thereby he saved his life, for few of those who went escaped.

The apprentice, whose friend escaped, possessed a retriever dog, which was very fond of him, and which answered to a shrill dog-whistle that he carried. On the night of the shipwreck his mother and aunt were in the sitting-room, and the dog in the kitchen. Between nine and ten o'clock the ladies were startled by hearing a shrill whistle upstairs, in sound resembling that of the dog-whistle used by the young man. The dog heard it also, gave his usual recognizing bark, and hurried upstairs, where he supposed his master was.

Again, how many times the warning comes, and being unconsciously heeded, and nothing unusual occurring, it is said it was only a nervous foreboding, which we ought to have overcome! Yet we must not overlook the fact that few are sensitive, and however anxious their spirit friends may be to influence them they would find it impossible. In the contentions of the world, the still small voice is unheard, or if heard unheeded.

Yet it is with pleasure we may know that this sensitiveness may be cultivated, and the more its voice is heeded the more readily it may be distinguished, and the more constant will be its premonitions.

It thus appears that during sleep many individuals become susceptible to spirit-influence who are not so in the waking state. During the positive conditions of day, they are incapable of receiving impressions; but the negative influence of night, and the passive state of sleep, open the gateway for the entrance of spiritual impressions. Sometimes, as is proved by preceding facts, the sleeper passes into a truly clairvoyant state.

There is one other consideration—that of the allegorical form in which dreams that we refer to impression often appear. This is susceptible of easy explanation. Persons usually have signs, well determined in their own minds, by which they recognize

the coming of events. Thus, one believes that if he dreams of fire, he is sure to have a quarrel; or, of dark and turbulent water, that sickness is in store. If, it is said, a spirit can impress these signs, why not impress the plain truth? We say, because the sign is more easily impressed. If the spirits attempted to impress the details of sickness or of disputation, they would be obliged to call into activity the organs of fear, combativeness, etc., which might at once destroy the passiveness of the person, and abruptly terminate their communication. By using a sign that the sleeper, during sleep, does not recognize as significant, this is avoided.

But they do not employ signs except in those cases where from experience they have found them necessary. The passivity of individuals varies; and often the unvarnished facts can be presented, even when revolting, without disturbing the essential conditions, or not until presented, when the sleeper generally passes at once to wakefulness.

CHAPTER XI.

HEAVEN AND HELL, THE SUPPOSED ABODES OF THE DEPARTED.

Where Located by the Ancients—The Childhood of the Race Outgrown—Located Beneath the Earth—Heaven Above the Clouds—Between the Earth and Moon—In the Sun—Comets the Location of Hell—Heaven the Actual of Desires—Why Another State Is Asked For—The "New Jerusalem"—The Popular Evangelical Idea of Heaven—What the Devil Has Done—The Abolition of Hell.

Where Located by the Ancients.—The abode of the departed was placed by the ancients in unexplored regions of the globe. The sphericity of the earth is of recent discovery. The world was thought to be a level plain bounded by the sea, and the Persians believed a chain of inaccessible mountains, two thousand feet high, surrounded it, preventing any one from falling off. When the Roman general, Decius Brutus, with his army reached the coast of Portugal, and for the first time gazed on the infinite expanse of water, and saw the great red sun go down into the crimson billows, he was seized with great horror, and turned back the eagles of his legions.

To the Greek and Roman only a very small area was known, and their ardent imaginations revelled in creations outside of this geographical knowledge. There was ample space to locate the realms of the dead, and transfer the mystic under-world to the surface.

On the starry heights of Mount Olympus the synod of the gods met in luxurious bowers, and from its summit Jupiter thundered his mandates over the world. In the remote west extended the golden gardens of the Hesperides. In the east the tall towers of the

divine city of Maru pierced the amber light. Far in the raging desert of Ethiopia gleamed the banquet hall of the blessed. In the Central Ocean lay the Isles of Immortality, and far to the north, beyond the sunny avalanches of the Caucasus, spread the happy land of the Hyperboreans.

Those were beautiful dreams, and it is with regret we see the iron hand of science encroach on this exciting realm of poesy.

The Childhood of the Race Outgrown.—The child grows to manhood. He can no longer detect the face in the moon, which, in childhood, he so plainly saw.

"How pleasant were the wild beliefs
That dwelt in legends old!
Alas! to our posterity
Will no such tales be told?
We know too much: scroll after scroll
Weighs down our weary shelves.
Our only point of ignorance
Is centred in ourselves."

It is the mystery growing out of vague, undefined knowledge which clothes the distant land with the poetic garb of paradise.

The dying Hindoo hoped to reach the "White Isle," the fragrant dwelling of mortal man. The ancient Briton, at death, found a home in the "noble island," far amid the dashing waves of the Western Ocean.

The Hebrew Scriptures, in similar manner, referred to the lost paradise, the Garden of Eden. As its reception extended among the nations, conjectures were rife as to the locality of the wonderland. It was once thought to be in the bosom of India; then in the fragrant vales of Georgia; then in the inaccessible recesses of Mesopotamia; then to be some oasis in the Arabian desert, where life met death in strange contrast, and the weary pilgrim saw the spirit-like palm, shading the sparkling fountain, in the midst of desolation.

The cosmography of the twelfth century confined paradise to the extreme eastern part of Asia, made inaccessible by a wall of fire surrounding it and ascending to heaven.

Still later, the Canaries were named the Fortunate

Islands, from the supposition that they were the original Eden. To discover the original site of Eden was one of the strong motives actuating Columbus in his voyage to the west.

Located Beneath the Earth.—The most popular ancient belief of Jews, Greeks, Romans, Etruscans, Germans, and Christians was that beneath the earth there was a vast, gloomy world of the dead. This was held by the Scandinavian nations, and lingered to recent times in the beautiful fictions of elves and fairies. Its name was derived from the grave. The Hebrew word "sheol," and the Greek "hades," meant the grave. It was a dark, gloomy world of shadows, from which only a few peerless heroes and sages, by the interference of the gods, were transplanted to Elysium. The classical description of this abode is terrible—a scene of gloom, of passion; suffering, or a lethargic state that only relieves from suffering.

From Hades leads two paths, one to Elysium, one to Tartarus. If the blessed spirit reached the former, life became a joy. Flowery fields, fragrant breezes, social happiness in friendly reunions, contributed to his peace. Here the hero-gods of pagans, and the saints of the Christians, found repose.

If the doomed spirit walked the other path, it reached Tartarus, where the old earth-giants lay, tranfixed with thunderbolts, like mountain masses half concealed by cinders and lava. The Furies are seen in the darkness, by the light of the rivers of fire on the banks of which they stand. All around groan the wretched sinners, torn by tortures, the recital of which curdles the blood. Here is the pagan system, worked up by the Romish hierarchy into purgatory, paradise, and hell. Hades is the probationary stage. In quite modern times, excited ecclesiastics have seriously taught that volcanoes were entrances to the awful under-world, and many a legend now told records this early belief.

Heaven Above the Clouds.—The cloudland has not been left unoccupied. There the Caledonians fixed their realm of shades. The vast atmosphere is the hall of spirit-existence. The departed heroes ride on the wings of the tempest. The shriek of the wind,

the bellow of the thunder, are their voices, and the lightning flames their red eyes of wrath.

The Lapland heaven is in the pure regions of the aurora borealis. The streamers are the play of the departed.

Heaven Between the Earth and the Moon.—The Platonists located heaven in the space between the earth and moon. The Manichaeans thought the departed went to the moon, where their sins were washed away; and then to the sun, to be purified by fire.

The Hebrews thought the sky a solid arch, supporting an inexhaustible supply of water, beyond which dwelt God and his angels in regal splendor. This conjecture of a solid firmament the ignorant mind at once receives as direct evidence of the senses, and is world-wide. Beyond the solid firmament, in which the stars are set, a mysterious region of space exists, which invites the fancy to people it with its own creations.

Heaven in the Sun.—The Aztecs and Incas regarded the sun as the third and highest state of future existence. While the wicked, comprising the great majority, were confined in everlasting darkness, and a second state of innocent contentment was enjoyed by those more favorable to the gods, the heroes who fell in battle, and sacrificial victims, passed directly to the sun, to follow his shining course through the heavens; and, after years, they became the spirit of the clouds, and singing birds, revelling in the rich fragrance of the gardens of paradise. It is extremely singular that, with this complexity and variety of being for the future life, these strange races assigned no form of physical torture, which is often the first notion of the after-life to suggest itself to rude minds.

Comets the Location of Hell.—The diffusion of astronomical knowledge has broken the heavenly crystalline sphere to fragments; but theologians are not at a loss to avail themselves of the smattering of science they usually acquire; and a comet appearing in the celebrated Dr. Whiston's time, convinced him that it was the real hell so long sought. He thought it admirably contrived for punishment—rushing to the

sun, and acquiring a temperature thousands of degrees above molten iron, and then traversing regions of space where the cold reaches an intensity inappreciable to us. Truly, this is a fine arrangement for torture. God's wrath has fixed itself in the mechanism of the cosmos! In the cometary hell, the undying soul oscillates between the extremes of heat and cold, suffering from a kind of intermittent fever.

Heaven the Actual of Desires.—Heaven, as idealized by the world-weary, is a place of eternal rest. It is not strange that such should be the toiler's dream of felicity. Bowed beneath the excessive labor of this life, without means of escaping its drudgery, or a hope of bettering his condition, to him the most desirable state possible is one of rest.

Heaven is always what the mind most desires. The weary traveler in the desert, famished and dying with thirst, has no higher aspiration than the palm groves of an oasis, with its leaping fountains and luscious dates, where, sheltered from the sun's fierce rays, he can slake his thirst, satisfy his hunger, and repose in undisturbed quietude.

It is thus with those weary of life's incessant struggle. The mass of mankind are born to poverty and labor. Their lives are an unceasing battle with hunger and cold. They have no moments of recreation, wherein the noble aspirations which the lowest human being is capable of feeling can be gratified.

Why Another State Is Asked For.—At death, after fourscore years of struggling, when we look back across the fleeting years, when we retrospect all we have done, how small has been the work accomplished! We have supported the wants of the body as best we could, and have given it bread to appease its hunger, and protected it from cold, but many find it impossible to supply even a crust and a ragged garment. The superior spiritual nature lies an uncultivated waste; briers and brambles, slimy morasses and hideous dismal swamps, everywhere.

When the old man asks himself, "What have I accomplished in all my past life?" too often his answer is, "You have existed; just existed." The world

never knew it possessed you; and when you die it will not miss you. You have existed.

The man feels such to be his history, and his unsatisfied spirit prays for another state, where he can retrieve the mistakes of this, and find ideal happiness. The form of that happiness varies with each individual. What one considers as most delightful is not so to another; but the main idea promulgated by Christianity is of rest. Heaven is where the wicked shall cease from striving, and the weary shall be at rest.

The "New Jerusalem."—The "New Jerusalem" of the church is a celestial city which, if words mean anything is believed to be founded for the express accommodation of earthly mortals. Some genius, skilled in theological dogmas, has instituted the following calculations from data furnished by the Bible, and his results have been published by leading orthodox journals:

"And he measured the city with a reed, twelve thousand furlongs. The length, the breadth, and the height of it are equal. Rev. xxi. 16.

"Twelve thousand furlongs—7,920,000 feet, cubed, is 496,793,088,000,000,000,000 cubic feet. Half of this we will reserve for the throne of God and the court of heaven, and half the balance for streets, leaving a remainder of 124,198,272,000,000,000,000 cubic feet. Divide this by 4,066, the cubical feet in a room 16 feet square and 16 feet high, and there will be 30,321,843,750,000,000 rooms.

"We will now suppose that the world always did, and always will, contain 900,000,000 inhabitants, and that a generation lasts 33 years and 4 months, making 2,700,000,000 every century, and that the world will stand 100,000 years, making in all 270,000,000,000,000 inhabitants. Then suppose there were a hundred such worlds equal to this in number of inhabitants and duration of years, making a total of 270,000,000,000,000,000 persons; then there would be a room 16 feet square for each person, and yet there would be room."

Whoever the author of this sublime nonsense of mathethematics may be, he has exhibited the folly and ignorance of the day. Is humanity to be thrust

into such a dove-cote of a heaven? Are we to be incarcerated for eternity in such a gigantic bee-comb? Every rational sense forbids. Such is the church view of the future life. How degrading! how puerile! how unmanly! Let the water of Lethe close over the soul forever; let oblivion's wing nestle it, rather than endure a spiritual existence in such a place! The streets of gold, and throne of God covered with precious stones! What a show of learning! How little sense! Contemplate the milky-way. Every sweep of the telescope brings thousands and thousands of suns to view, each having its fleet of attendant worlds. If each of the worlds which flash through the crystal vault of night were to send a single delegate to the throne of God, this heaven would overflow, being packed to its utmost capacity.

Such a heaven would be the grand miracle of creation, such as an Oriental despot would build could he possess Aladdin's lamp, and have all his desires gratified by the discovery.

It is not the sage's heaven, nor that of the rational man, any more than is the sensual paradise of Mohammed.

In this nonsense, the mathematician omitted what, in theological discussions, is of most vital importance. He has assumed that all mankind are to be saved, when any divine would have assured him that at least nine out of ten are doomed to quite another place. According to his calculations, the "Celestial City" has been created many times too large for the accommodation of the saints of earth.

Many will go in through the church, if not otherwise. Men with arithmetics for consciences, and vultures for hearts, are entering through the church doors, and obsequious divines are bowing them through just because their hearts are vultures, and fat with prey. Ah! is there a police in the streets of the "Celestial City?"

The soul in the Christian heaven is not quite at rest. One faculty is retained. It can sing. Divines say that this is about the only employment of ransomed souls—singing praises to God on golden harps! They always sing a tune of praise. What a delight-

ful world, where all emotions are lost in swells of music? Is heaven to be a singing-school?

This ideal is higher, but of the same kind, as that of the Hottentot, who dreams of heaven as an immense cauldron of soup walled in by sausages. Nor is it far from Mohammed's paradise, gratifying to Orientals, peopled with houri, sweeter and more beautiful than visions of beauty, and perfumed with musk.

Such beliefs debase instead of elevate. They are the ideals of individuals, not humanity's desires. They answer not its prayers. On the one hand, they present ignoble and unworthy incentives; on the other they appeal to the lowest passions of man. The same may be said of the ideal of hell, an imaginary region concocted from the Greek idea of Hades, by the imagination of bigoted sectaries. Superstition, the child of ignorance, united with bigotry, offspring of malice and hate, personified a God possessing these qualities pre-eminently; and this God, in his vindictiveness, forms a hell where he chains the spirit, cursed with immortality, to suffer inconceivable tortures.

The Popular, Evangelical Idea of Heaven is a narrow place, where the soul, so happy at its narrow escape from torment, thinks of nothing but a song of praise; and hell is a burning pit where the God of the Church can wreak his vengeance on the unbelievers.

In human affairs, law never punishes for punishment's sake, but for some benefit intended. But this punishment has no such meaning. It is given after the whole world has been judged, and no more offences can be committed. Then the major portions of humanity are thrust into eternal perdition.

The bigoted church-member, who has held falsehood cheap and conscience a bad guide, but has made long prayers and paid his parson, will have the extreme satisfaction of seeing the infidel, who has comforted his fellow-man, and endeavored to aid the needy and share their burdens with the suffering, go down into the maelstrom of fire. If he has an enemy that enemy is predestined for wrath. He has no faith in himself. He believes deeds of no avail; belief is all in all. And in that he is right.

"If we reject our Savior and depend on ourselves, we depend on a poor staff!"

This is a demoniac doctrine, sanctioning malice, hate, revenge, the foul brood engendered in the dark struggles of man's passionate nature! Away with doctrines representing the Supreme Ruler of the universe as more satanic than Satan; representing Him who dwells in light unapproachable, whose attributes are infinite love, justice, and truth, as gratifying infinite revenge!

How horrid are these doctrines! how repugnant to humanity! how contrary to reason! Confession of sins, prayer, eating a morsel of bread, subscribing a ritual and baptism, ordaining a man for heaven, while the omission of these dooms him to hell!

The Catholic confesses his sins to a priest, and is forgiven; the Protestant sets the priest partially aside, and appeals directly to the Son of God, acting as his own priest, and obtains forgiveness. Belief is all that is required—faith, faith, faith. Nothing that one can do balances a farthing in his favor. Prayer and belief outweigh all the good deeds of a lifetime. My infidel friend, you are stigmatized while living, and the chances are all against you after death. The holy church will not even open its portals for your funeral ceremonies, unless its anointed preacher officiates, and preaches you straight to destruction, and holds you up as an example and warning to all. Perhaps, in unwonted benevolence, a hope for you will be expressed, but so dubiously that it implies more than direct assertion.

And, over childhood's tiny grave, the agonized mother is reminded of infant depravity by the godly preacher. Unregenerated, depraved infants! O, humanity! how awful the depths of thy conception where superstition and bigotry control! Emotion, feeling, the noble and generous and angelic thought is blotted out; and hate, misanthropy, malice, revenge, are mistaken for the love of God. I appeal to the mother for decision. Mother! behold your child nestling in your arms, beautiful as a vision; its sunny curls falling over its high forehead, its eyes joyous as heaven, its smiles an angel's gleam—do you hold to

your heart a depraved being, who, until regenerated, is a demon?

I anticipate your answer, as I anticipate that of Mother Nature, when asked whether all mankind, whom she holds to her bosom, are depraved. Man's fall, his inherent depravity, his redemption through sacrifice, and his final heaven or hell, are intricately blended, logical sequences of each other, and rivals in absurdity.

The churches are fast being forced to admit that the Adamic creation is a myth; and science demonstrates that man, so far from being created perfect, was ushered into existence a nude savage. His history has been one of progress. He has never retrograded, never fallen; but step by step has he conquered ignorance, tamed the elements, bound the forces of nature, until the present time, wherein he stands superior to any past age.

Man fallen? Then is civilized man below the savage! Progress is retrogression, and noonday is Egyptian night!

The Artists and Their Influence on the Features and Character.—We are not to suppose heaven or hell all in the future. They are not to be reached by death, but are already with us. We shall reach them continually through all the future aeons. They are of yesterday, to-day, and to-morrow. We constantly express, in our physical contour, the motives which actuate us. The indwelling devil or angel cannot and will not be concealed.

As the blossom expresses a prophecy of autumn, so youth reveals the infinite possibilities of manhood. Man and woman, words standing for the crowning glories of creation; yet how strangely contradictory thereto are the faces one meets in the streets! Men and women, who should meet us radiant as immortal angels, pass us like disturbed demons. Childhood is beautiful; but as soon as we pass that boundary, how the features distort! how ugly they become! Why is this? Because every faculty of the mind is a sculptor who incessantly works with finest chisel at the features. Sleeping or waking, constantly they mould the plastic clay. They are never satisfied with their

model. The passions chisel their wrinkles and lines deep, terribly deep, and hideous; and the intellect and the morals set their artists to smooth them out, polish them off, and sharpen the outlines. Yield to the former, and the countenance becomes ugly and coarse and brutal, more and more so, from year to year; and when old the man is animal and repulsive. But if the intellect and the morals are allowed to work, the man becomes beautiful, and the aged somewhat divine. Delicate artists are these. They force the plastic body to become an exact semblance of the mind. They pluck the hairs from the head; they polish the scalp; they sprinkle with grey; they stoop the form; they hold it erect; they change the tone of the voice, the laugh, and the glance of the eye. How terrible is the work of some of these artists! The bloated form, the leering eye, the foul blood revealed in purple veins, the thin white locks, the palsied step, the feeble intellect—such models fill the world. How beautiful the image of noble age, when, from the cradle, the artists of truthful and living thoughts, of the keen intellect and godlike morality, and the sensitive chisels of spirituality, have constantly labored, toning down, softening, sharpening, and vivifying the features! Such men we sometimes see posing on the brink of the river of time; and they always electrify our souls and fill us with emulation. They are like gleams of golden sunlight amid darkness, and quicken our faith in immortality.

What the Devil Has Done!—According to the orthodox church belief, the devil has been the most active being in the universe. After God had created the world and pronounced it "good," a single shrewd move on the part of the Prince of Darkness aborted all His plans, and sent the race of beings created after God's own image on the swift road to sin and death, only prevented by the Son of God, or God Himself, dying on the cross, and then only a possible moiety saved from eternal fire! And from that vigorous start in the beginning there has been no cessation of devilish activity. Every new idea introduced into the world, many inventions, and nearly every step taken in advance of preconceived notions, has been

credited to the Devil. To be wiser than one's time was, not so long ago, to be possessed of the Devil. It was the Devil who instilled into the mind of Copernicus a knowledge of planetary laws, and ground the lens of the telescope by which the orthodox idea of the earth being flat, square, and supported on the waters beneath the firmament, was dissipated. It was the Devil who impressed geologists with the notion of unfolding the strata of the earth's crust, and reading there the history of age after age of aeons length before the appearance of man. Especially was Darwin influenced to plan a scheme of evolution whereby the story of the six days of creation and origin of man was shown to be an idle myth of a childish race.

Spiritualism was the latest work in which the Prince of Evil exhibited his perverse disposition. He came in the garb of near and dear angelic friends to lead the unwary astray! He has succeeded most alarmingly, and millions follow this path, which apparently is pleasant beyond compare, and glorious with the light of thought, but leads to the region of despair, if this theory be true.

Theatres receive especial condemnation as being the work of the evil one. As a distinguished English divine says "The theatre in its essence came from the Devil . . and is a gift of paganism." Paganism and the Devil are here blended in a confusing manner. If Christianity itself would eliminate all it has imbibed from paganism it would not have even a husk left. Hence, if paganism is of the Devil, Christianity, as derived in the main from paganism, must have the same origin. Had not the Devil instigated Judas to betray his master, even a second time the scheme of the Creator would have miscarried, for the only manner possible for the crucifixion to have taken place was by the interposition of Satan. Hence to him must be referred all the good as well as evil that has flowed from that event.

Just now the Sunday cranks are vehemently declaring that the desecration of the Sabbath is among the most diabolical of acts. This Sunday desecration, according to Rev. Dr. Campbell, in a speech before

the Minnesota State Sabbath Union, is "Paganism . . . True, a very polite Paganism, but none the less Paganism, pure and simple. You'll find the lower side of it in a Sunday saloon, the Sunday theatre and the Sunday prize fight. The upper side you'll find in the Sunday excursion, the Sunday newspaper, and Sunday drive; but both are as Pagan as anything you will find among the Hottentots." Observing Sunday instead of Saturday for the Sabbath, it is true, is "Paganism, pure and simple." There is not a line or word in the Bible mentioning Sunday as the Sabbath, or commanding or recommending its observance. If there is any pious necessity of keeping the Sabbath holy, they who keep Sunday gain nothing by so doing, and their vain belief in that day is one of the machinations of the Evil One to gather them all in at last for having pinned their hope of salvation on a falsehood.

Paganism gave the world a feebly explosive gunpowder, the spear, and arrow; Christianity improved these and made the terrible dynamite and nitroglycerine, the cannon, and repeating rifle, that hurl storms of lead and iron into the quivering flesh of contending armies, and make war wholesale murder. It is Christianity that in its nineteenth century of mission work has confronted the nations of Europe, armed to their last man, cap a-pie, and made war the business, the pleasure, the source of honor and fame of these Christian nations. No more brutal condition ever prevailed among the Pagan nations of ancient times, or the barbarous tribes of America or Africa; the more intensely brutal as the refinement of intelligence contrasts with and intensifies the shameful condition.

When one looks over the Christian portion of the earth, with its contesting armies, its plethoric few, its starving, ignorant many, its unblushing crime, its countless jails, prisons, dungeons, workhouses, and hospitals for the cure of unmentionable crimes against nature, there is a vague consciousness of the acceptance of the idea so constantly paraded that the Devil really does have a controlling interest in the affairs of the world.

Is the devil the strongest? is the profoundly in-

teresting question. Will the forces of evil triumph over the good? Is the Devil really the omnipotent one? Were we by some fatality transferred to the Church point of view, we should become extremely pessimistic, and wail out in despair. It now seems to us, that if we should be thus transformed and believed without doubt the doctrines taught in the evangelical creeds, as their adherents claim they do, our reason would succumb before the terrible future. To the praise of the consciousness in every human soul of right and justice, such belief can never become more than a confession of the lips. The inner consciousness utters constant protest against the degrading and infamous doctrines, which have made the ages of the past a nightmare of demonology. Yet while it constantly leads upward to self-assertion, that the individual is superior to everything else, there is a constant reversion to the old faith as affording the most ready explanation of difficulties growing out of a want of breadth of comprehension of the laws of creation and existence.

This is well seen in the presence of great calamities, when the attempt is made to reconcile the goodness of God with the cruelty of the results. Talmage, for instance, explains the Conemaugh flood by calling in the aid of "the demons of the pit," as though these demons had broken loose from the leash of God, or had been set free purposely by Him. If such explanations be allowed there is no end to the difficulties which arise, and there are but two horns to the dilemma: Either the demons (devils) are stronger than God, or God is not infinitely good. In that valley were scores of churches, where many times each week prayers were offered to the throne of grace for protection, yet not one of these prayers was answered. While Talmage prefers charges against the "demons of the pit," Rev. Joseph Madden boldly refers the flood to God. In a speech before the W. C. T. U., on the 9th of June, in Pittsburg, he said:

"I was in Johnstown when the flood occurred, but managed, through my own energy and perseverance, to escape. Those who had not done so let a warning six hours old go unheeded, and waited, were drowned

and went to hell!'' The murmur of disapprobation which followed the utterance of this horrid sentiment shook the building, and the greater part of the audience left the room and held an indignation meeting outside. Rev. Madden explained that his remarks were only applicable to the rum-sellers. It appears that God had intended to sacrifice Madden, but the latter, by his ''own energy and perserverance escaped!'' To punish the saloon-keepers, God destroyed thousands of innocent women and children, whose every instinct was in favor of temperance, and spared not even his own places of worship! What words of execration onght we to use against a doctrine which makes a Rev. Madden of a human being?

In a beautiful village in Northern Ohio there was a fine Congregational Cuhrch, the members of which for more than half a century prided themselves on the solidity and height of its steeple, the exceptional tone of its bell, and their own godliness and staid conservatism. They had recently celebrated, with prayer and thanksgiving, their half-century of existence, and happily started toward their centennial. A fire was kindled in some old buildings in the town, and soon became a sweeping conflagration, only arrested by a wide, vacant space. Beyond this were rickety livery barns, sheds, and outbuildings, which seemed to invite a floating spark, but the fire touched them not, and the anxious watchers saw the great gilded ball on the church spire, far beyond these, shine like a lamp and then burst into a blaze. It was so high, water could not be thrown to it, and the burning embers fell on the dome of the steeple and the roof of the church, which were rapidly wrapped in flames. Afterwards it was remembered that a woodpecker had been observed to bore a hole and build its nest in the ball, and in the tinder box thus provided the drifting spark had caught.

Now the question arises, who instigated that woodpecker to build its nest in such an unsual place—God or the Devil? It is not credible that the former would desire the destruction of His own house, one which the members, heavily taxed to maintain their meetings, could so badly spare. If the building had

been a saloon, or kept for any immoral purpose, such an interposition of Providence would have been consonant with prevailing church ideas, but how is it reconcilable with the facts?

Recently the people of a town in Indiana were assembled to dedicate a new church, and crowded the building to suffocation. While a Rev. Myers, a prominent evangelist, was in the midst of his fervent sermon, a small rain-cloud passed over, discharging a single bolt of lightning which struck the church chimney, destroying it, and then ran down the stovepipes, tearing the stoves to pieces and the floor beneath and around them. All in the congregation were affected, and many seriously. One branch of the bolt descended the pulpit chandelier, under which the preacher stood. He sprang into the air, and, turning a somersault, came down heavily on his face. It was half an hour before he showed signs of life. On the back of his head there was a seared spot, and his face was badly burned and his eyesight gone.

Was it a judgment of God on this congregation that had by great effort built a house to the Lord? If so, He ought to intimate in some way what His "judgment" is for, or ordinary mortals might draw the mistaken conclusion that such dedications, and especially evangelical preachers, were distasteful to Him. And, on the other hand, if the proceedings were to His pleasure, if the Devil sent the bolt of lightning to destroy the building and harm the people right in the sanctuary, why did not God prevent him? If God is all powerful, the permitting of such acts is identical with doing them Himself.

Every day facts like these force themselves on the attention, and they need not be multiplied here to make clear the difficulties which surround the theological view of the origin and destiny of man. It is scarcely worth while to review the matter in argument, for while still lingering unchanged in the various creeds, it is being silently, by tacit consent, allowed to moulder and gather dust, which already conceals its more revolting features. Yet it is well to hold in mind the facts and arguments bearing on the subject which every now and then appear, like

gibbering ghosts among the living thoughts of the present.

The evolution of intelligence has relegated the conception of evil as a personal being to the fancies of savage races, and cast grave doubts over the existence of positive evil as a principle.

Not the final triumph of Omnipotent God, but its own constant and eternal triumph, is the hope and salvation of mankind.

The Abolition of Hell.—The great battle of "Hell" has been fought and won by Free Thought. The leaders of Christianity, who for almost two thousand years have borne aloft the awful banner of eternal damnation, have met overwhelming defeat. The solid cohorts of conservatism marched forward into the battlefield of the present with blaring trumpets, armed to the teeth, firmly resolved to suppress every new, vitalizing thought. In the centre was hoary Catholicism, her garments red with the blood of the slain; her breath fetid with the odor of the grave; on either side were the sects of Protestantism, wrangling among themselves. Behind was a horrid background, lurid with the flames and smoke of burning cities, against which, ghastly revealed, were the cross and gibbet from which swung those who dared to think; the plains whitened with the bones of fallen heroes. The air trembled with the clamor of vultures, the cry of jackals, and moans of women and children.

While there was perfection of organization on the conservative side, on the liberal each and every one fought as in a duel to the death. There was no leadership. "Let us reason" was the sole watch-cry. Thought gathered strength, and suddenly the opposing host stood like chattering ghosts, wisps of thinnest fog, and were blown from the light of day! Solid phalanx of dogmas, creeds, observances pleasing to God; huge volumes of scholastic assertions; infallible versions of sacred and holy books, all proved to be shadows thrown on the mind, as the Alpine Brocken mirage, dispelled by the first clear light of morning.

Eternal salvation has depended on eternal damnation, and a belief in Hell has been as essential as a

belief in Heaven. The Devil has sat on the throne of the Christian world, and been practically regarded as an essential member of the godhead. Mankind has been ruled by fear instead of love, and eternal torture forestalled, in the present of life.

The fires of hell expire on the horizon. The Devil disappears from the godhead. On the barren coast mankind has traversed during the nightmare of theology, still stalk a few sad ghosts, bewailing the good old times of theological rule, when the priest was everything and man nothing.

Hell and the Devil (being the cornerstones of the Church fabric), taken away, the whole structure totters to its fall. If there is no hell, there is nothing to save sinners from. If no Devil, then Adam and Eve could not have fallen by his temptation. If not fallen, man needs no redeemer. Like a cobble-house falls the gigantic castle, the accretion of ages of ignorance and scheming selfishness, at the touch of thought. The field is abandoned, and mankind, after its martyrdom to the ghouls of fanaticism, and demons of bigotry, here sets up a triumphal column on which is engraved:

On this coast perished the belief in Eternal Damnation, a fiery Hell, an Omnipotent Devil, with priestly rule, and Man became his own redeemer.

CHAPTER XII.

THE SPIRIT'S HOME.

Preparation—Law Rules Supreme—In the Spirit Realm—No Miracles—An Unknown Universe—What and Where Is the Spirit World?—The Testimony of Spirits Reliable—What They Tell Us—Nature Works in Great Cycles—Spirit Zones—Form and Distance of These Zones—How Spirits Pass From Earth to the Spheres—With What Rapidity?—Can They Pass to Other Globes?—Objections—Day and Night in the Spheres.

Is there no grand immortal sphere,
Beyond this realm of broken ties,
To fill the wants that mock us here,
And dry the tears from weeping eyes;
Where winter melts in endless spring,
And June stands near with deathless flowers;
Where we can hear the dear ones sing
Who loved us in this world of ours?

—James G. Clarke.

There is another invisible, eternal existence, superior to this visible one, which does not perish when all things perish.—Bhagavat Geeta.

Go, give to the waters and the plants thy body, which belongs to them; but there is an immortal portion, O Djaata-vedas! transport it to the world of the holy.—Rig Veda.

Preparation.—On entering the spiritual domain we must cast off the trammels of the schools, which have so long fettered the mind. The cant of the metaphysician and the egotism of the theologian are the chaff which has for centuries buried the truth. They avail us not. As candid investigators, nothing but positive testimony will satisfy; and, in obtaining that testimony, we must walk out into the fields of nature, and question the great principles which speak in sighing winds, and babbling brooklets, in the myriad-tongued forest murmuring to the passing zephyr.

Law Rules Supreme.—When we question Nature, she tells us law reigns supreme. Not a thistle-down floats on the breeze, not a sand-grain is thrown on the ocean's beach by the rolling billows, not a bubble of foam floats on the hurrying stream, but its every motion is governed by immutable laws. Law bounds the great world, and dashes it on in its orbit. It sends the rushing comet round the central fire, and floats whole solar systems on their courses as a feather is upborne by the passing winds. Not an atom finds its appropriate place in the living organism but is guided by unerring law.

What more uncertain than the wavy motions of the gossamer thread as it dances in the summer winds? Yet every motion is governed by law—by the same power that chains the moon in its orbit, or rolls the earth around the sun. The same holds good in the spiritual realm.

If we think that we are leaving the province of order and control of established principles when we pass from the material to the spiritual, we labor under the greatest mistake. As the ultimation of the material universe, the spiritual is governed by the same established principles, modified by superior conditions. Gravity, attraction, and repulsion, the properties of atoms, the relations which exist between them, all are preserved; and we enter as real and substantial a world as is the one we leave.

No Miracles are observed in the phenomena of spiritual life. True, we do not understand many of the manifestations we observe, because the substances with which we deal are impalpable to our senses, and are recognized only by their effects; but this only shows our ignorance, and not the interposition of a miraculous power.

An Unknown Universe exists beyond the material creation. It is formed from emanations arising from the physical universe, and is a reflection of it. This is the spiritual universe. We have been taught by our learned teachers a system of spiritual philosophy so vague and undefined that it has served rather to blind than to enlighten us. It has inculcated the

wildest errors, and by its influence, even now, we are liable to be led astray.

If spirit be identity, if it be organic after its separation from the body, then it must have a home, and that home must be a reality. These are incontrovertible propositions, and are necessarily inferred from the fact of spiritual existence. A single proposition crushes the spiritual fabrication of the theologian, whose definition of spirit is the best one possible of non-entity. According to his system, a spirit is a refined shadow of nothing—a collection of thoughts. But thought is an effect, not a cause; and standing in his position, and expecting thought to exist after the decay of the body, is as rational as to look for the hum of a dead bee, or the song of a bird after it has flown.

Nothing cannot originate something. If the spirit exists, it must be an entity; and, if such, must be composed of matter. It must be organized; and if organized, it must have a dwelling place. This conclusion brings us back to the first inquiry:

What and Where Is the Spirit World?—In this, as well as the manner of spiritual life, and kindred subjects connected with spirits, the revelations of the clairvoyant and of departed intelligences must be relied on for our information.

When the fact of the identity of communicating spirits is proved, then the intelligence they impart is as reliable as the report of a traveler in a distant country. The major portion of our knowledge depends on such reports; and, if the tale of travels in England or Europe be received as true, why not receive the report of a departed spirit, who has made himself familiar with the scenes he describes? This subject does not admit of argument. It is self-evident that if spirits exist their description of their abode is as authentic as is the report of travelers.

And What Do They Tell Us?—That the universe is undergoing a refining process, and the spirit-world is formed from the ascending sublimated atoms.

Before entering on the discussion of how this is effected, let us inquire philosophically whether this refining process is really going on; whether there

really is a progressive movement in creation, from crude and undeveloped conditions to ethereality and perfection.

The present order of nature cannot have had an infinite existence. If we trace backward the geological records, through the rocky tablets of earth, through fossiliferous transition, and primitive rocks, we arrive at a beginning of the present system.

The earth has the marks of infancy, and has yet attained but its youthful state. In the beginning, geology tells, it was a vast ocean of gaseous matter; then it cooled down to a liquid globe; then a crust formed over it, and, by slow degrees, it was moulded into the beautiful creation of the present.

Nature Works in Great Cycles, every returning coil being above the preceding. Matter, without a beginning, must have passed through an infinite number of changes, of which the present order is but a single and incompleted coil.

In the infinite duration of the past, universe after universe must have been born, have grown old and decayed, and new ones have been breathed forth from the chaotic elements of the preceding. Still labored the forces of organic nature, and at every mighty return matter became more refined, its capabilities enlarged, and consequently the next system became more perfected. This continued until matter, by its superior refinement, became capable of forming a universe as perfect as the present.

The objects of the mutations of the organic world is the individualization of spirit in man; so the ultimation of inorganic mutations is the refining of spiritualized matter for the support of that spirit when identified.

These cycles of revolution are like those of the Hindoo theo-cosmology, which teaches that every three hundred and sixty thousand years all created things flow back into the infinite soul of Brahma, or God, and from thence are evolved as a new creation. But the periods of return are millions of ages, instead of a few thousand years, and, at every return, matter arises above its former level.

In the individualized spirit, the atoms which compose its organism are elaborated by and derived from

the physical body. So are the spiritualized atoms, which ascend from animate nature, elaborated.

To the perception of the spirit, or of the clairvoyant, these ascending atoms are as plainly perceptible as is the ascent of vapor from water. It exhales from all substances, as mist rises from a sheet of water.

The mineral mass, by the processes at work among its atoms, and the disintegrating chemical action of electricity and magnetism, throws out ethereal particles into the great ocean of unindividualized spirit.

The plant, taking up crude mineral atoms, subjects them to the refining process in its interior cells, and eliminates the finer particles.

The animal feeds on the vegetable, and subjects it to a refining process, ultimating a proportion of its atoms and exhaling them into the atmosphere. When the animal dies, the spiritual element, which retains not its identity after the dissolution of the body, escapes, as a drop of water evaporates, and mingles with the great ethereal ocean.

The spirit-world is derived from these atoms. Hence it is born from this earth as the spirit is born from the body. It depends on the earth for its existence, and is formed through its refining instrumentality. Without the earth there could not have been corresponding spirit-spheres, and there would not have been a necessity for them; so that the existence of the spirit-sphere presupposes the existence of a central world.

Where Do These Particles Go?—Attenuated as they are, these atoms gravitate, or they are impelled by atractions and repulsions. They are not attracted to earth more than the inflated balloon; and, like it, they arise from the earth's surface until they reach a point where their gravity and repulsion are in equilibrium. There they rest. But atoms will partake of different degrees of refinement. and the most refined will not rest where the grosser find an equilibrium. Hence more than one zone will be formed.

The Form of These Zones.—If the earth were at rest, these ascending particles would rise in straight lines from the earth's centre, and a complete sphere would be formed, entirely enveloping the earth. But

the earth rotates on its axis every twenty-four hours, or a thousand miles an hour, a velocity sufficient to throw out the equator twenty-six miles further from the centre than is the distance of the poles from the same.

As the understanding of this proposition is essential to the proper conception of the subject, we will illustrate it by the familiar instance of drops of water being thrown from the surface of a grindstone in rapid motion. Two forces produce the phenomena. The centrifugal force tends to throw the water off in straight lines from the surface; the same force tends to throw the world off in a straight line from its orbit. The centripetal force draws the drops of water to the centre of the wheel, and chains the earth to the sun. The motion of the earth in its orbit is a mean between these two forces. The same principles are true in regard to the diurnal motion of the earth on its axis. All its atoms are chained to the centre by gravity, but the rapid motion which they are obliged to perform ever tends to project them in straight lines from the surface into space. This does not occur, but their gravity is lessened, more at the equator than at the poles, as they are obliged to move faster at the former than in the latter position; and hence the poles draw inward, while the equator bulges outward. The tendency is to produce a ring if the velocity were sufficiently increased.

Spiritual Atoms, Being Affected by the Same Laws. partake of the earth's rotary motion, and revolve with it. If the spheres completely surrounded the earth, as first supposed, the earth remaining at rest, as soon as it began to move the superior velocity of the equatorial regions over the poles would draw away the particles from the latter, and concentrate them at the equator, producing a zone, the axis of whose revolution would coincide with the earth's axis, or it would revolve parallel with the equator.

The Rings of Saturn furnish a fine illustration of the form and appearance of the spirit-zones. They are belts or rings rotating around that planet, and sustained in their position by the equilibrium between

the centripetal or tangential force and the gravity which draws them toward the central body.

The spirit-spheres are rather zones than spheres. They are one hundred and twenty degrees wide; that is, they extend sixty degrees each side of the earth's equator. If we take the sixtieth parallel of latitude each side of the equator, and imagine it projected against the blue dome of the sky, we have the boundaries of these zones.

How Far Are They From the Earth's Surface?—The first zone, or the innermost one, is sixty miles from the earth's surface. The next external is removed from the first by about the same distance. The third is just outside of the moon's orbit, or two hundred and sixty-five thousand miles from the earth.

Although atoms may be sufficiently refined when they are first ultimated from earth to pass by the first and enter the second zone, yet the second zone is, speaking in a general sense, the offspring of the first, as the first is the offspring of the earth; and from the second, the third is elaborated by a similar process to that by which the earth exhales spiritualized matter. From the third sphere rise the most sublimated exhalations, which mingle with the emanations of the other planets, and form a vast zone around the entire solar system, including even the unknown planets beyond the vast orbit of Neptune.

Our sun is a star belonging to the milky-way. The mild radiance of the galactic zone is produced by an immense assemblage of stars, so crowded together that their light blends, and appears as a solid mass to the eye. With the telescope, however, it appears as a dense mass of stars. This system of suns, if it could be viewed from a great distance, would appear on the sky as an extremely flattened sphere, and our sun would be seen as a little star placed in the southern extremity of the starry mass.

As the emanations from the refined planetary spheres form a sphere around the solar system, so the refined emanations from all the solar systems form a still more sublimated series of zones around the milky-way. The same great principles pervade all

of these spheres. The impress of the same law is witnessed in the magnificent spheres which surround the almost infinitely extended galaxy, as in the primary zones which surround the earth and planets.

There is no miracle here, but the supremacy of the same great principles which cause the stone to fall to the ground or the sun to shine.

The Thickness of the Spheres Varies.—The first is nearly thirty, while the second is twenty, and the third is but two miles in thickness. The first is the oldest by immeasurable time, as it was the first to begin to form; and until it supported organizations, it could exhale but a small amount of refined matter to the second, and of course the process was delayed still longer in the creation of the third.

How beautifully harmonious nature has framed, not only the constitution of physical, but of spiritual things! There is observable the nicest adjustment of harmony and adaption. So fast as creations are called for, they are supplied. Nature toiled through illimitable ages to produce an identified intelligence. She looked through all these ages, and with prophet's eye saw that she would succeed, and that her success would necessitate a home for that spirit other than the gross world it had left. Then she began to build its habitation, and that, too, by the same process by which she sought to perfect her masterpiece of creative force—an identified human spirit. Creative energy is at work now as much as when earth was evoked from chaos. It toils unceasingly; and as the heat and vapor of its workshop, the refined atoms constantly rise, floating away to their appropriate spheres.

It will be inferred from this that the spheres are graudally increasing, while the earth is slowly diminishing. Yes, this is one of the most beautiful truths which we can contemplate. The tall mountain, which proudly rears its granite peak among the clouds bidding defiance to the sleet and storm, on whose atlas shoulders the sky lovingly rests, on whose brawny back vast forests slumber, from whose sides great rivers well; the earth-engirdling ocean, with its countless isles and bordering continents; the moon

and planets which light up the evening sky—all are undergoing the refining process, and in future ages will be resolved into spiritual elements.

The mountain shall crumble, the ocean shall become dry, and the moon and stars fade from the canopy of night; but they will exist, in a more active and perfected form, carrying out the grand design of creation.

The surface of these zones is diversified with changing scenery.

Matter, when it aggregrates there, is prone to assume the forms in which it existed here.

Hence there are all the forms of life there as on earth, except those, such as the lowest planets and animals, which cannot exist surrounded by such superior conditions. The scenery of mountain and plain, river, lake, and ocean, of forest and prairie, are daguerreotypes of the same on earth. It is like earth with all its imperfections perfected, and its beauties multiplied a thousand-fold.

The spirit holds the same relation to this spiritual universe that man holds to physical nature.

The surface of the spheres is solid earth, in which trees and flowers take root, and the waters of the ocean surge perpetually on the shore. An ethereal sky arches overhead, and the stars shine with increased refulgence. The spirits breathe its spiritual atmosphere; they drink its crystal waters; they partake of its luscious fruits; they bedeck themselves with its gorgeous flowers.

It is not a fancy world, nor world of chance or miracle; but a real world—in fact, more real than is earth, as it is its perfection.

The spirit walks on its surface, it sails on the lakes and oceans; in short, follows whatever pursuit or pastime it pleases, and the elements there hold the same relations to it that the elements of earth held to it while in the physical form.

I will not enter at present into a minute description of scenery as it appears to the spirit of the clairvoyant. Words are but feeble auxiliaries in the delineations of a subject so far removed above mortal comprehension. It is a reflection of the earth, and

holds a close correspondence to it, but can no more be compared with it in beauty than the finest miniature with the coarsest charcoal sketch.

I pass to the consideration of the next important inquiry.

How Spirits Pass From Earth to the Spheres.—Philosophers claim that an ether pervades all space, on which the pulsations of light and heat are thrown by luminous bodies. This ether, they tell us, pervades all space and all substances, and is the medium for transmission of the influence of the imponderable agents.

By their description of this ether, we can readily understand the spiritual ether, which also pervades all space. It is not, however, like the former, except in its universal diffusion. It is a much more refined and active agent, and is a peculiar emanation from all globes.

Ultimated as it is, the organization of the spirit is still more refined, and hence it floats as a cork immersed in water, or a balloon in the atmosphere, having its gravity with respect to the earth entirely destroyed.

The ultimated particles from the earth rise and rush out of the vast openings at the poles in a spiral direction produced by the rotation of the earth. Then they diffuse themselves through the atmosphere of the first zone, each following its own peculiar attractions..

On these rivers the spirit is wafted from the subluinary scene, and is ushered into the spirit-world.

The Philosophy of the Spirit Traveling With Such Rapidity is as simple as is that of the other great principles. As its gravitation is destroyed by immersion in an ether more dense than itself, it rises, or is repelled from all the physical worlds. When it comes to earth, the action of the gravitation of the earth is to repel it from it, and not to attract. But, by an effort of will, the spirit becomes positive to the place where it desires to go. Then there arises an immediate attraction to that place, and it flies through the thin ether.

Can They Pass to Other Globes?—This depends on

their degree of refinement. While some are very pure and ethereal, others are gross and unrefined. The sensualist, the depraved debauchee, in many instances are so gross that gravity chains them to the earth's surface as it does man. They are denser than the spirit ether, and hence have weight, and cannot rise from earth. Others, who are more spiritual, can only rise to the first sphere; while others, still more refined, pass at will through the universal ocean of ether, visiting other globes and other solar systems. The degree of purity or spirituality determines whether or no the spirit shall be chained to earth, or allowed freedom to travel the ocean of space.

Objections May Arise.—If the spheres spread out above us, why do we not see them?

Why do we not see spirits with the normal vision?

The questions are easily answered. It is from the relation which they bear to light. Air, like almost all other gases, is invisible. No one ever saw atmospheric air, yet no one doubts its existence. It transmits light without intercepting the rays, and hence is invisible; for we cannot see anything unless it reflects light by which we can see it. If so material a substance as air is unseen, though it surges above our heads in a great ocean forty-five miles deep, how can we expect to see the refined ether of which these zones are formed?

Still further. When we look through a clear plate of glass, we cannot see the glass interposed between us and the objects beyond. Perfectly clear water transmits the rays of light so completely that it is invisible unless seen by reflection.

After such instances, can we ask why the spheres are not visible, and why they do not intercept the light of the sun and stars? The objection is fully met here on scientific grounds, and does not depend for its explanation on the mere words of the angels.

One question more arises, namely:

What Is the Relation of Light to the Spheres? Is There Day and Night There as Here?—The sun's light, as is well known to the chemist, is composed of an indefinite number of rays mingled together. He divides them with his prism, and shows the seven

colored rays, the chemical rays, the magnetic rays, etc. We find that light, as it is emanated from the sun, is composed of different kinds of rays, each adapted for peculiar purposes.

Each of the spheres retains the rays useful to it, and transmits the more gross rays which are adapted to earthly conditions. The spiritual portion of light is retained as it passes from the sun to earth, while the coarser portion is transmitted. Hence the sun and stars as certainly appear from the surface of the zones as they appear from the earth, and the superior do not intercept the view from the lower spheres, because they are much more refined than the latter, and these are more ethereal than earth. The rays of light designed for the first sphere pass through the higher without interruption, for they retain only their own element.

The light of the heavenly bodies is much greater when seen from the spheres than when observed from the earth. The splendor of the stars is greatly increased, and the radiance of the sun fills the atmosphere with a flood of silver, gilding the scenery with an ethereal, indescribable light.

If the sun is the source of the light received by the spheres, and these revolve around the earth, it follows, as a necessary deduction, that there, as on earth, day and night must follow each other with the unvarying regularity of the rising and setting sun. That there should be such alternations of light and darkness is a necessity of man's spiritual nature. He wearies of the never-changing scene, and the activity and repose of nature are more agreeable to him than is a monotonous sameness. It is also essentially the result of the plan of creation; for nature allows of no rest. Worlds and zones must revolve around central luminaries; and as they bring different portions of the surface beneath the central light, day and night—that is, the presence and absence of the luminaries—must result.

Thus have we glanced at some of the prominent principles connected with the spirits' home, and sought to sustain them by the facts of science. They may excite prejudice by their novelty; they may be

rejected by credulity; they may be scorned by the pride of external philosophy; yet they depend not on any of these for support, but on their own truthfulness.

CHAPTER XIII.

RESUME—A GENERAL SURVEY OF SPIRITUALISM.

The Name—An Eclectic System—We Do Not Live For Self Alone—The Old and the New—Infidelity—Protestantism Brings from Catholicism Everything but the Pope—Christian and Infidel—Can Churchianity Live?—Necessity of Spiritualism — Churchianity Compared — Leaderless — Its Persistency and Extension—Has It Revealed New Moral Truths?—Pleasure of a Belief in Spiritualism—The Coming Contest—The Totality of Spiritualism—The Rich and the Poor—Whatever Is Must Be—We Make Our Own Hell, and Walk an Angel or a Devil Therein—Living for To-day and Living for To-morrow.

The Name.—"Spiritualism has such a load of folly, deception, and uncleanliness to carry that I do wish it could receive another name," was the impatient remark of one of who had been a believer for many years. What has the dross to do with the pure metal? They make a mistake who think the bubbling surface of scoria a sample of the metal beneath. The good opinion of the world is sweet, but it may be gained at too great a cost. We must take our own ideas of what is right and true, and the world must not be allowed to influence us. If all the currency of the United States was counterfeit, except one bill, it would not destroy the value of that one genuine issue of the mint.

It stands as the antagonist of Materialism. It stands for the science of life, here and hereafter; for the expression of the highest morality and the purest religion.

Where is there another word that expresses a thou-

sandth part of that of the many-sided, diverse, yet unitized meaning of this? Ashamed of the term? Every religionist of whatever creed or belief endorses Spiritualism. The base of all religions is Spiritualism, our hope and evidence of immortal life rests with it. We might as well say that because the sun shines on slimy pools, oozy marshes, and malarial feverglades, it should not receive the name of Lord of Day.

Its rays, while they expand the blossoms which fill the air with fragrance, hasten the decay of the festering carcass or reeking cesspool. They breed the monsters of the slime, as well as they develop the poet or the sage.

If we believe there is a life after the death of the physical body; that that life is an infinite prolongation and evolution of this; that the spirit remains unchanged in being, changed only in conditions; that it may hold intercourse with those in this life, we are Spiritualists.

If we believe that this view of nature carries with it the highest, purest, and most practical system of morals; that it is the basis of true religion, expressed in the loftiest phases of self-forgetfulness in helping others; in noble living from the cradle to the grave, we are Spiritualists. If we refer the fleeting changes we call creation, from the expanding bud to the revolving sun, to force, which thus being made cognizant in matter, carries with it as a corollary that it is intelligent, loving, and wise, planning for a purpose, and pursuing a well defined course to an end predetermined, so pre-determined that man with his finite mind often can calculate what it will and must be; if we give this power, which is spirit, infinite expression, we are Spiritualists.

When I glance over this vast province that underlies the known, the seen, the heard, the felt, which sustains all, is the life and active moving force of all; when I study its expression in the countless suns which wheel and dance in the mazy circles of the heavens in perfect harmony, holding each other in the embrace of magnetic energy across chasms of space incomprehensible; when I turn to the protoplasmic atoms of life's beginning, and trace with what

precision through changing forms of plastic being man is born into this world, and his higher faculties evolved in similitude to the infinite expression of spirit in the universe; when I look into the future of cycling ages, and am conscious of the unceasing development, onward, upward, with wider, wider horizons, until, from the heights of knowledge and moral grandeur, the broadening circle embraces far more than we now can conceive—the all; there is no word as perfect and expressive in its application to all these varying yet harmoniously blending aspects, forming a system of philosophy and science of Nature, as Spiritualism. Can there be a better? Can there be one of more glorious interpretation? Can there be one which places an opposing system at greater disadvantage? There can be but one other—Materialism; we must either be Spiritualists or Materialists. I profer the former name. I not only prefer, but am forced to accept it as the title of that system of philosophy by the cogency of facts which I can not ignore.

It is the Tree of Life, like the fabled ash of Norseland, which strikes its roots into the foundation of the material world and stretches its branches into the heavens. What to me is it that weary tramps seek shelter under its shade, or now and then a scavenger bird alights in its branches! The nations of earth, from generation to generation, have encamped around its giant trunk, and the darkest hours that have ever tried the souls of men have been gladdened by the assurance it gave.

Let us not give the great World Tree another name because a few vagabonds have stolen its fruit, or come to us with Sodom apples under its name. They have their day, but Spiritualism is without day or year, or limit of duration.

An Eclectic System.—Spiritualism, as a system of universal eclecticism, accepts truth wherever found, and has no word of scorn, no sneer for any other, however false. The pure precepts of the past will remain forever, for they rest on the eternal foundation of man's relationship to man, and cannot perish. Their interpretations may be false; they may be mis-

understood, and new light give them an entirely different meaning. Spiritualism may interfere with many darling beliefs of the churches, but never with the truth. The record of its progress in the last fifty years is that of the intellectual advancement of mankind.

We Do Not Live for Self Alone.—Beautiful are our relations to others—relations which are not only for this life, but which grow brighter in eternity.

A kind word is never lost. If it bears not fruit in this life, it will in the next. A spirit told me an incident in his own life. When on earth he met a newsboy. He was an impudent, impish rogue, on whose scarred and besmeared face one could not see a line of goodness. Well, the spirit, who was then a mortal, gave him a kind word. A new light brightened that dull countenance; a new purpose seized him. "Come with me," said the man. He placed him at school, where he soon equaled and surpassed his fellows, and entered life with high purpose and prospect of success.

Said the benignant spirit, "I met that boy in the spirit-world. His gratitude was unbounded. It was the first time we had met since I placed him at school, a boy, with his humanity almost blotted and trampled out. The happiness I received from this little action has brightened the joy of heaven. It is by such deeds we create our heaven."

Oh, learn of the angels! The urchins of the streets meet no kindness; instead, scorn, jests, coarse rebuffs, turn where they will. They are in the rough tide, rushing swiftly to the destruction of the little humanity they possess. You stretch not out your hands to help. Instead of helping you accelerate the current!

If the principles of Spiritualism were put in universal practice to-day, the next generation would have no necessity for asylums, jails, or prisons. It is as easy to awaken the soul to the beautiful and true as to extinguish its light.

The Old and the New.—There is a philosophy of history. Every age furnishes it for the use of the ages to follow. If we fail to read, it is because of

our ignorance. The events of the present are evolved out of the past, and the future is nourished by the present. Optimists regard to-day as the best, although to the conservative it is evil, the future a night of despair; and only in the remote past does he see a glimmer of the golden age. His gaze is backward, while that of the true reformer is forward.

Society began in intense individualism, aggregating in savage clans. From thence onward the effort has been to subdue the individual. During the middle ages, combined Church and State nearly accomplished that purpose. There has been a great reaction against this oppression, and individualism has been again reached in a new form. At first it was the individualism of the brute; the end is the individualism of the intellect.

The conservative says that this is not progress, which to him means following the same round, like a squirrel, which inside a revolving cage, thinks that as the wheel turns he is getting ahead.

Sometimes a large family grows up following in the footsteps of their father. Perhaps one, however, wearies of the sameness, and seeks out a new path. He discards the trammels of habit which fetter his brothers, and sets out for himself. So there are radical thinkers who desert the time-worn ruts of usage, and make paths for themselves. They are pioneers who clear the pathway across the wide continents of ignorance, and from mountain summits obtain the first glimpses of the beautiful regions in store for those who follow. To them comes the inspiration of great thoughts, floating like visions of Eden through the chambers of their minds, lighting the future with resplendent beams, and sending rosy twilight over the grey bleakness of the present.

Radicalism is the ultima thule of Protestantism. It is the consequence of the granted right of private opinion. If one man has the right to protest, so has another; and this protestation may go on to the complete separation of all individuals, leaving all believing and acting differently.

This result is quite the opposite of that desired by a respectable class of thinkers who consider har-

mony the desired end—that individuals should all think and act alike. On every hand, we hear much said about "harmonious development." They would have us believe that all disagreement should be avoided, and that perfection is obtainable only by means of perfect unity. This view is little better than than the conservative idea of sarificing man to society, making his personality of no account compared to the State.

An example of its result may be seen in Chinese civilization, in which the individual is lost in the routine of senseless forms and ceremonies. There is no growth, and that civilization is effete and dying, not of age, but because unable to break through the crust of concreted ideas. Conflict, tempest, revolution, is the only cure.

The Protestant of to-day is the conservative of to-morrow.

Infidelity.—An infidel is one who does not believe the theology of his time. The Christian is infidel to the creed of the Mohammedan, and the latter is an infidel in the estimation of the Christian. The Brahman is an infidel to Christianity, and the Chinese are infidel to Brahmanism. To disbelieve in the current theology is infidelity, and brands "infidel" on the disbeliever. Infidelity, as now used by the Church, so far from being a term of reproach, is the most honorable title that can be bestowed, for it means a thinker, one who can and does think for himself, and acts on his own responsibility. In all past time, the infidel, he who was branded and scourged by the established theology, has been a reformer of the world. In order to vindicate a new truth some old and deep-rooted errors must be overthrown, and to those the reformer must become infidel, and show how erroneous they are, as well as prove his own truth.

Jesus Christ, as well as his apostles, was infidel to the Jewish laws and ceremonies, and dearly paid the penalty usually attached to this crime. Melancthon, Luther, and Calvin were infidels to the theology of their day, as were all the great reformers down to the present. The infidel has good company.

Copernicus, Kepler, Galileo, Newton, Laplace, and Herschell are with him in science, and Confucius, Zoroaster, and Christ are with him in religion. He need not be ashamed of his leaders, but rather be thankful that he is allowed to enter a court so august, where all the great minds that earth can boast are arrayed in a galaxy of splendor.

Those who first perceive the light of the dawn of the new ideas, and the error of doctrines entertained by their fellows, are decried as infidels. And martyrdom: the martyr is always an infidel. Theology has endeavored to shut out the light of nature and suppress reason, and has supplied their place with the infallibility of the Bible, and the creeds claimed to be founded thereon.

A thinking man cannot believe without evidence. Believing by faith, having faith to believe, and believing to have faith, are meaningless phrases. Belief is mainly a result of education, and reason is enthralled, but when it escapes its bondage, unless the belief bears investigation, it is discarded. We may think we believe, while we know that it is impossible to believe an unreasonable doctrine. Slowly, yet surely, it is accepted, Nature and reason, the scientific interpreation of creation is the only standard authority. If Nature is the work of a God, a revelation from that God will be in harmony therewith.

The possession of reason presupposes the right to reason, and reason carries with it the right to receive or reject. The infidel asserts this right and high privilege. If the Bible is of God, it cannot be injured by the closest scrutiny, and if it is not true it cannot be from a divine source. The truth never suffered from reason; error only hides from the light, and screens itself in darkness and mystery. The rational thinker takes the book and compares it with the infallible standard of Nature. It fails, and there are antagonisms, contradictions, and absurdities. How can he shut his eyes, crush reason, and believe? To say he does would be hypocrisy. Have faith! He cannot have faith without reason for faith. He can not believe without evidence. His eyes are open, and he will not close them. He has not swallowed an

opiate, and he is wide awake. To him, the claim of infallibility for the book destroys it; its antagonism with the facts of nature destroys it; and he can not help disbelieving it, strive he ever so hard to force himself to its reception. This is the philosophical infidel. It is not from a love of skepticism that he is so, but from the unimpeded action of his reason.

Protestantism Brings From Catholicism Everything But the Pope.—Its basis is the same—the Bible. Its departure from Catholicism is a departure from reason. Granting its data, the logic of Catholicism is unanswerable; man being incapable of arriving at divine truth, an infinite God delivers to him an infinite revelation. Man, as finite, cannot comprehend this revelation; hence the necessity of inspired teachers or priests to interpret it to him. Protestantism places finite man in direct contact with an infinite God—a finite comprehension with an infinite revelation. In the latter case, what is the benefit of the exercise of reason when the object is beyond the grasp of reason? Practically, the two systems are the same; and whatever power the Bible exerts is because of its being accepted as infallible.

Protestantism is claimed to be the religious system demanded by the present. It is emphatically a religion of denial. "Thou shalt not" predominates over "Thou shalt," in its commandments. It sets up the preposterous claim that religion and morals can be created outside of man and forced upon him. Contrary to this, the field of the world shows that moral precepts have no power unless received by the intellect. Unless so received they remain dead beliefs, without influence on the life of their believers.

It is safe to say that ninety-nine Christians in a hundred do not gauge their actions by the precepts of their religion. It is said that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven, that the poor and ill-used of the world are blessed and enviable; that we should love our neighbors and enemies as ourselves; that if any one takes our cloak, we should give him our coat; that we should take no thought for the morrow; that we should never resent

injuries, and if struck on one cheek we should turn the other also. When Christians say they believe these precepts, they are sincere. They think they do, but should any one reduce this belief to practice, sell all he had and give to the poor, give his coat to the first needy, he would be declared insane by Christian judges and sent to a madhouse. In the early ages the heathen Romans exclaimed: "See these Christians, how they love each other!" The record of the next thousand years was one of demoniac hatred and cruelty in the name of that religion.

Christian and Infidel.—What constitutes a religious man? The answer is: Change of heart, baptism, joining the church, a regular attendant at meetings and regular prayers. If a man do all this, he is accounted a Christian, regardless of moral delinquencies inside of elastic laws. If he does not, although he is morally perfect, he is an infidel! Proud name of honor, under which are ranked all the seers, sages, and men of thought! He is the thinker who dares to stand alone in his belief, and to endure the curses of vile-mouthed bigotry and religious hate. This "change of heart" leads to the strangest manifestations of intellectual obliquity. What does it mean? Simply that the individual will forsake his evil ways, and strive to do better. It is the work of a moment. The hardened sinner, with conscience calloused to every emotion of justice and right, can at once become a beautiful Christian! This is Catholicism. The murderer kisses the crucifix, and dies. Paradise awaits him. Had he not kissed the crucifix, hell would have been his everlasting doom.

Does such a religion satisfy? Is not a religion of growth demanded, whereby we may each day feel that we are more manly and nearer to heaven? What is the incentive for well-doing, if coming at the eleventh hour is as well as coming at the first? Rather is it not a premium on guilt thus to be easily pardoned?

Necessity of Spiritualism.—To the question sent out by the Boston Herald to the most distinguished clergymen, "What are the strongest proofs and arguments in support of a life hereafter?" over a score

of replies were returned, and the impenetrable fog which obscures the vision of these leaders, whose religion is founded on the belief in immortality, is the strongest evidence of the necessity of the new light thrown upon it by Spiritualism.

Darwin has already expressed the thought of his school in a letter wherein he says: "Believing, as I do, that man in the distant future will be a far more perfect creature than he now is; it is an intolerable thought, that he and all other sentient beings are doomed to annihilation after such long continued slow progress." Yet he concludes, "I cannot pretend to throw the least light on such abstruse problems."

He is in the dark, and the gospel ministers, whose occupation is imploring the people to turn their attention to the life everlasting, from their answers, appear to be in the same darkness.

Rev. Solomon Shindler, Reformed Jewish Rabbi of Temple Adath Israel, declares that there is no proof of a life hereafter, either furnished by science or religion, and suggests that if there is such a life, we shall probably drink the cup of Lethe and forget all about this state at death.

James Freeman Clarke bases his belief in a future life on the ground that such belief is "a human instinct," that there is evidence that the soul is independent of the body; faith in God teaches that he must give us immortality, and the resurrection of Christ establishes the fact of continued existence after death.

The Swedenborgians say, "The risen Christ is the fact on which the Church is built." It would be wearisome to repeat in detail the varied opinions which as a whole, agree with the conclusion of Joseph Cook, that the resurrection of Christ is the basis of evidence. That is all the Bible or the church, at its best, can do for mankind, ahungered for this knowledge more priceless than all the wealth of the world. It has been furnished 1800 years and never has satisfied, and now, after a God has died for the purpose of giving this evidence, we are told that it is not proven, and never can be more than a belief—a blind faith! When this argument of an arisen Christ is brought forward,

overlooking the many doubts cast on the historic record, granting all is exactly as stated, what evidence of man's immortality is the resurrection of an incarnate God? To prove our immortality, Christ should be human like ourselves. He was not. He was an incarnate God, according to representation, and therefore, by the fact of his nature, immortal; and his resurrection is not evidence that human beings will meet with like resurrection from the grave.

The pulpit unites on the one proof of future life, being furnished by the resurrection of Christ as narrated in the Bible. The claim is made that this evidence is all-sufficient, yet skepticism increases, and the leaders of thought to-day boldly declare their unbelief. These ministers bring forward the time-old, threadbare arguments which were used by generations past, with the charming child-like assurance of their profundity and newness, and are totally oblivious to the changes in thought, wrought in the present by new discoveries in science, and what may be called the spirit of the age. They have been asleep and the world has gone forward into a new spiritual dispensation, and they know it not!

For upwards of fifty years the spirit world has been in direct intercourse with the world of mortals, yet none of these ministers of the gospel have heard of it, or if they have, dare mention the fact. In comparison with a single rap vibrating through the cable which spans the tide between the supernal sphere and this, what are all the arguments that may be brought? There is the one undeniable fact, and who can gainsay it?

Faith has been transformed to knowledge. The antiquated views are of interest as showing a preceding age of thought, fossilized, as fossils in the rock please by presenting views of the monsters of an earlier time. How long will religious teachers go on after the old style arranging and re-arranging reasons pro and con, blind to the only unanswerable evidence which is furnished to their hand?

If we wish to prove that man was immortal, we should not speculate, or appeal to the example of the death and resurrection of an incarnate God, but

would triumphantly point to the facts of Spiritualism.

Churchianity and Spiritualism Compared.—This religion is a philosophy; this philosophy is a religion. It takes man by the hand, and instead of telling him that he is a sinful worm of the dust, corrupt from the crown of the head to the sole of his foot, it assures him that he is a nobleman of nature, heir to the Godhead, owning all things, for whom all things exist, and capable of understanding all. He is not for to-day; not acting for time, but for eternity; not a mushroom of a night, but a companion of everlasting worlds. Ay, more: he will bloom in immortal youth when these worlds fade and the stars of heaven are dissolved. What he writes on his book of life is indelible.

What a position is occupied by man! On one hand are the lower forms of nature—the brutes of the field; on the other, the archangels of light, towards whom he is hastening, one of whom he will become after death shall have cast from his spirit its earthly garments.

Spiritualism is not a religion descending from a foreign force, to be borne as a cross: it is an outgrowth of human nature, and the complete expression of its highest ideal. Have you a truth?—it seizes it. Has the savage a truth? Spiritualism asks not its origin, but makes it its own. You may take the sacred books of all nations—for all nations have their sacred books—the Shaster of the Hindoo, the Zendavesta of the fire-worshiping Persian, the Koran of the Mohammedan, the legends of the Talmud, and on them place our own Testaments, the Old and the New; you have brought together in one mass the spiritual history, ideas, emotions, and superstitions of the early ages of man; but you have not Spiritualism; you have only a part of it. You may take the sciences—the terrestrial, intimately connected with the telluric domain, teaching the construction and organization of our globe, and the cosmical, treating of the infinite nomenclature of the stars: you have not Spiritualism—you have but a part.

Spiritualism comprehends man and the universe,

all their varied relations, physical, intellectual, moral, and spiritual.

It is the science and philosophy underlying all others. It reaches to the beginning of the earth, when the first living form was created; for even then man the immortal was foreseen, and the forces of nature worked only in one direction—that of his evolution. It reaches into the illimitable future, borne onward by man's immortality.

Would you narrow its domain to the tipping of tables, a few raps, the trance of mediums? You might as well represent the vast Atlantic by a drop of water, the glorious sun by a spark of fire, as to represent Spiritualism by these phenomena. Yet these are not to be spoken of lightly. They are the tests of spirit identity, of which the world had long stood in need.

Spiritualism should not be considered as a graft on Christianity, as Christianity was on Judaism, nor as a revival of religious ideas. It supplies the knowledge man has long sought and has not found. His demand is not for a revelation written in a book, to be expounded by a hierarchy allied with mystery, with partiality for a privileged few; but for a system meeting the wants of the people; entering directly into their social, intellectual, moral, and political lives; which is not afraid of the soil of labor; not offended with the jar of commerce, nor abashed at high places. A system presenting a just view of man's duty, destiny, and immortal relations; having its proof drawn from the physical and psychical worlds, and responded to by the intuitions of the soul. Can history yield one passage wherein the divinity of man is advocated, and the right of each to perfect that divinity until he becomes a law unto himself? Spiritualists are the only people who have this fire on their altars; who by religion are democratic. Spiritualism is purely so. See how it arose, and how it has advanced. From a simple rap in an old house, in an obscure hamlet, it has steadily marched onward for the last score of years. It has never had a leader, yet its aim and its doctrines are remarkably consistent. The refined and educated medium, enjoying the

advantages of a city, and the boy-medium of the backwoods, receive communications enunciating the same great truths and embodying the same philosophy. All over the land such communications are received, in substance identical. There is harmony amidst diversity; for, however much communications may differ, they do so no more than individual ideas differ, and they substantiate the individuality of the intelligence purporting to communicate. In the fundamental elements of their teachings there is perfect accord.

Leaderless.—It is a singularity of the Spiritual Movement that it has spread with a rapidity unparalleled in the history of any other Cause, while it has not received the aid of any leader. No one has stood at the head of its believers to direct their movements. It has denounced leadership, and those who have sought the place have been cast down. Other movements have had great and talented men to vindicate their claims to the world; they have had leaders claiming infallibility. But Spiritualism sprang into being, and no one can say when, how, or by whom, and has extended itself to all civilized lands.

The individual is his own priest. If he has sins, he must confess them to himself. If Christ did not die for him, there is no devil to torment him. It is not an easy doctrine, and it is not astonishing that sometimes recruits go over to the other side. They are weary of the conflict. There is no certainty, no authority in which to trust. The old, loved and reverenced, may any day be overthrown. They return to the fleshpot where there is certainty, rest, and no conflict of ideas. An infallible creed is an easy doctrine. To all questions comes the ready answer, "God wills it." Nothing unexplained, everything set at rest by the "mystery of godliness."

Is it desirable that Spiritualists have one cut of garment? The Catholics said that Catholics should have that a thousand years ago. The priests made suits of baby-clothes, and the laity have worn them ever since. They tied their members with leading-strings, and have never untied them. That we consider folly. The difference between it and fashion-

ing garments for the present, however, is only a difference of time, not of character. Baby-clothed Catholic or frock-coated Spiritualist—in principle is the same. It is fashioning all men's garments after one pattern, not the pattern, that is disclaimed.

A creed advocating vicarious atonement, or discarding the same, is equally acceptable. It is not what the creed contains, it is the creed itself, which we repudiate. To subscribe to a creed acknowledges the suprenmacy of its doctrine over the individual. Its boundaries are those set by its makers, and yielding to it, is hedging one's self by those boundaries.

The Persistency and Extension of Spiritualism.—Christ was born in a manger: how many centuries elapsed before a single million believers bowed at his shrine? Mohammed arose out of the royal family of Arabia, and propagated his revelations by the sword; yet how many years before he counted his followers by millions?

The press has used its mighty energies to put down the young giant (Spiritualism), the enginery of the church, and all the skillful appliances of public opinion, have been brought to bear, but in vain. Rapidly it springs into strength, and, proving the old fable of Atlas possible, bears the world on its broad shoulders.

The mortal world may be divided, but the nobility of intellect of the spirit-world is one. From it flows the power reposing beneath all manifestations wherever displayed, always the same, varied only by circumstances. The plan is matured in the spirit-world, and from thence measured out to man as he needs. We are engaged in a movement which is ultimately to overturn the fabric of the world's present moral, social, and intellectual philosophies, and its most darling theologies; a movement wide and deep as infinitude. Yet in this desperate conflict we acknowledge no leadership except that of the spheres.

The most humble medium, or obscure circle, is performing a work perhaps greater than that of the most able lecturer on the rostrum. This we assuredly know—whatever each does, it will harmonize with the work of others.

Man may walk blindly, but there are eyes that see for him, that he go not far astray.

Can ideas so intensely radical and revolutionary flourish in any other soil? No police can prevent their utterance in France; they startle the critical sages of Germany, and are welcomed by the Czar of Russia. They go forward silently now—the form they will assume, around which the masses will rally, the future will determine. No barrier can obstruct them, because forced onward by spirit power.

Has It Revealed New Moral Truth?—The opponents of Spiritualism exclaim: What new moral truth has it presented? What has it accomplished? As it would be impossible for it to do so, no such claim is made. Christianity, the vaunted engine of civilization, uttered no principle which was not known immemorially before its advent. A new system is not what we demand. We are systematized to death already. We want to be rid of what we have. To patch up the ruins of theocratic religion is not the mission of Spiritualism. It comes as the great light of our century, because a sufficient number of advanced minds are educated up to its plane, and are disenthralled from reverence for any system. They receive it because it is not a system; because it is poured out copiously and freely as the sunlight, to be received or rejected, as pleases the hearer.

Would you harness this young giant in theological traces, and compel it to drag the dead systems of the past after it? Then would you defeat its purpose, and set back the hands on the dial of human progress many a weary hour. Spiritualism is the philosopher's highest conception of his relations to the spiritual universe, his fellow men, and spirits; the living thought of the age, ultimating not in the perfection of religion, but in intellectual superiority, which goes onward and rounds the character in moral completeness.

Man needs not an external revelation, but an internal illumination, whereby he can understand the relations he sustains to himself, his brother men, and the physical world. Such an illumination is bestowed on, though not perceived by, all. The myriad hosts

of the angel world are around us. They mingle in the affairs of men. Their atmosphere is an exhaustless fount from which we draw our thoughts.

Not to the skin-clad prophets and seers of old, fierce wanderers of the desert, are we to look for authority. They were warped and dwarfed by superstition, and narrow indeed were their views of human needs. A fountain of exhaustless flow is presented to every one, exhilarating as Castilian waters, as life-giving as the fabled springs of perpetual youth; and every one can thereby become inspired and a prophet unto himself.

The Pleasures of a Belief in Spiritualism.—With what pleasure we contemplate the world of spirits that surrounds us! There are congregated the wise men, the sages, the prophets, the philosophers of the ages gone. They have all passed up the glittering pathway to the immortal land. We are travelers up the same way, and they are our instructors and guides. True, the veil of invisibility divides the world of spirit from the world of men, but otherwise there is little distinction.

Intricate and beautiful are our relations to the angels. They are our friends, our relatives, the good and great gone before us, superior in knowledge and experience, with love and friendship increased in the measure of their greater capacity.

Ah; you who profess to believe that the spirit at death is removed to a far-off country—that it has no communion with earth—you should behold the groups of those spirits as they bend over their earthly friends, and the intense interest they manifest in their welfare.

We have all a greater interest in the hereafter than in the present; our deepest hopes lie there, and we listen with rapture to the voices from the great beyond.

My grey-haired friend, years ago you were called to lay in the cold and narrow grave the loved companion who made life a constant June day of joy. You wept then; and now, as I lift the misty curtain of the past, you weep. The heart grows sad as I tread the halls of sacred memories. The years have come

with iron feet; but they never can obliterate the memory of the departed, which beneath the searching frosts, like the mountain evergreen, grows fresher. Ah! you consigned the body back to mother earth; the spirit, fledged in immortal life, rested over you unseen, perhaps unfelt. Has that spirit departed? Are you left lonely, forsaken, a weary pilgrim without hope? Let me raise the veil, and show you how intimately the world of spirits blends with the world of men. Could your spiritual perception be quickened, you would see your loved one, the same as when you first knew her in youth and beauty, a guardian angel by your side.

Mother, you have wept for a darling child you had watched with tenderest care. Just when you thought your happiness complete, and your life was melted into that of the loved one, a chilling breath snatched it from you.

A little grassy hillock in the churchyard, a little white slab and a name! Is that all?

Nay, that body resting there is not your child, but his worn garment. Your child is not lost, but is here by your side in radiant beauty, with affection for you heightened by the harmony of his angel-life.

Many, alas! how many, sent their loved ones forth to the storm of war. One died in the fierce struggle of Antietam, pierced by bayonet; another was torn to fragments by a parvoll shell; another went down in a fierce cavalry charge; another lay wounded amid the dead, and his precious life went out beneath the crushing wheels of artillery; another died a thousand deaths in that prison of horrors, the name of which is too loathsome to utter.

Mother, the vacant chair at your hearth is a source of unending affliction. Weeping wife, when your infant asks for its father, you will say, "He went forth to the strife, and was drawn into the fierce whirlpool of death; all that he has left us is his proud name and immeasurable sorrow."

Patriotism supports you not. Your country's gain is your countless loss. Brothers, fathers, sons, and friends, who went forth with high hopes and lofty ambition, are now beyond the veil of darkness, and

on earth write their names no more. The poor privilege of gazing on their inanimate clay was denied you, for rude hands threw them into a common grave, where the wreck of valor was indiscriminately plunged.

Is this the reward for your sacrifice, bitter anguish, and tears? Ask the question of Spiritualism, and its answer is a balm more precious than Gilead's. Like the sound of the waterfall to the parched traveler in the desert come the silvery voices of departed friends, softening and subduing the asperities of life, cheering us onward to better aims and loftier endeavors. They call, sweetly and musically call, 'O man, brother, sister! come up hither; partake of these fountains, and thirst no more.''

You have heard of the happy dying. How beautifully shone the light of heaven over their reposing features! And even after the dissolution a smile like the radiance of sunset played upon their calm faces. Ah! death is the key whereby the spiritual perceptions are unlocked; and, long before the final breath, it opens man's vision to the future, and he sees the bright springs and clear waters and green fields and radiant spirits immortal.

From this standpoint we can take a broad survey of our relations to the future. We are not creatures of a moment: our existence is not like that of a cloud sweping the sky, to be dissolved into nothing; but ours is a companionship of worlds and stars, aye, more enduring than are they.

We have many lessons to learn from this contemplation. By it we comprehend our duty to lower, and our relation to higher orders of intelligences. The brutes of the field (our ignoble brethren), all the forms of life beneath us, require our kindness, love, and sympathy; the angels of light, our elder brothers, call forth our emulation, reverence, love, and wisdom.

The Coming Contest.—In Spiritualism, Protestantism has become clear of Romanism, casting off creed, church, and priest, and gained freedom for all.

Catholicism is a product of the Old World, Spiritualism of the New. One is in senility, the other in its youth. The intelligence, learning, and hope of

the age are on the one side; on the other are bigotry, superstition, and darkness. On the one hand is conservatism, or Catholicism, resting on the infallibility of a book expounded by infallible teachers, surrounded by gorgeous trappings, calculated to excite the attention of rude nature, to stifle inquiry, denying the right of reason, ignoring the individual, and absorbing all into its masses; on the other hand, Spiritualism, setting the individual free, trampling on the traditions and mythologies of the past, declares man to be the most sacred object in the universe.

The two systems are diametrically opposed. One looks to the past; the other to the future. Which shall triumph?

Humanity never goes backward; it moves ever towards the right; for there is a Divine Power which wrenches human actions after an omnipotent plan. The leaf torn from the branch by the autumn winds, the bird carolling its song of gladness, the sand-grain rolled by the tide, the drop of dew on the flower; all things, from the least active of tiny life to the gigantic efforts of the elements, work after a prescribed plan, from which there cannot be the least departure. So with man. He works, seemingly, fortuitously; but there is no chance. He puts forth his bravest efforts in the tide, striking out for this or that object; but the strong current bears him onward to a goal well known and undeviatingly approached, however unknown to him. The Divine Energy has marked out a plan, an archetype to be attained in future ages; and the powers of darkness, though they ally themselves to hold the wheel of progress, will find that they do so only to be crushed into oblivion. They will retard it only for a time. The bringing together of such opposing forces will, of course, produce conflict. They already begin to mingle in our national affairs, in the affairs of all great nations.

Spiritualism in France speaks through its past heroes, and she feels the effects of superior wisdom. It is the dawn of a new day, when departed intelligences will mingle in the affairs of men. Again, it speaks to the Czar of Russia, through a spiritual medium; and the people of the vast steppes, stretching from

the Baltic to the Pacific Ocean, from the Altai to the Arctic Sea, feel its breath; the chains of the serf fall from his festered limbs and millions arise free men, ready for a glorious career of progress. In England, the higher classes are impressible to spirit thought, and its civilization begins to glow with new vigor. The garroted masses awake at the new voice. Priest and king feel that what they considered solid earth—earth formed of prostrate human beings, cemented together by concrete blood and tears—has no consistency, but heaves like the billows of the stormy sea. The breath of the Divinity is abroad. They hear its call, and arise.

Thus marshalled, the two forces are to wage a war of extermination. Not here alone, but over the whole world; and the end, after misery and suffering, will be the destruction of creeds, superstition, and dogmas, the severing of all shackles, whether of body or spirit, and the Universal Brotherhood of Man.

The Totality of Spiritualism.—The ideal of creative energy through all the vicissitudes of the past from the chaos of the beginning has been the evolution of a perfect man, that through him in a direct line might be evolved an immortal spirit.

Evolved from and by the forces of nature, being their concentration, or rather centrestantiation, man is an integral part of the universe. In him the history of the past is written. He is capable of comprehending all, because a part of all. In his mind are laid the orbits of solar systems and galvetic universes.

He makes grooves in which he compels the elements to run, by embodying his ideas in matter. All he does is the concretion of pre-existing thought. The engine—beautiful, perfect, a miracle of workmanship—the telegraph, and the steamship, are ideas clothed with matter, embodied thoughts.

For a moment lay aside all prejudices; let your religous education be as though it had never been; and calmly contemplate this being, with such antecedents, such universal relations, such boundless capacity, and such a destiny. Will you not scorn any system that offers violence and insult to the integrity of his

character? ay, trample underfoot the supposition that he is destined for anything but the unlimited progress of angel-life?

Such are the broad deductions of Spiritualism.

Man is not to be miserable on earth to enjoy heaven in the hereafter. We stand in the courts of heaven as much this hour, we see as clearly the presence of God now, as we shall a thousand ages hence. We are our own saviors, achieving salvation for ourselves. This is the religion of the future. Other systems will linger with the races of men whose highest ideal they represent; but from the courts of the world's intellectual nobility they will vanish, and be spoken of as myths which once aided infantile progress; leading-strings necessary to walk by until the use of our limbs had been attained.

The Rich and the Poor.—You scorn the serf, who by oppression and poverty, has become ignoble; the delver in the mines, whose language has been reduced to a few hundred words, relating to his immediate wants. You scorn the outcast, the unfortunate, the criminal, Rather should you pity, remembering that if placed in their posiiton, with their antecedents, you would be exactly as they, and do as they do.

Mocking pharisee, who draw your cloak close around you for fear of contact with these; did you have a choice of endowment given you? Were you consulted as to the sphere of life into which you were born? Did the vagabond, of whom you thank God for not being like unto, choose his estate? Then take no praise for being as you are, nor censure him for not being otherwise.

The missionary may talk religion to starving men; and when the beggar's children cry for bread, he may give them—tracts. Spiritualism has quite another office. The poor have we with us always; and because consumption exceeds production, there is misery and crime. It is hideous—this wolf-pang of hungry poverty—to see disease, engendered by want, snatching one's children in its greedy jaws; to see it obliterate the lines of health from their features, and write there the livid lines of death! It is well the law is written in blood; well that constant pressure ob-

'iterates the keener senses of the soul; else these chained savages of society would lay their firm grasp on the bread of the wealthy.

It is not done, but not because they have no feeling. A human heart in fustian beats as ardently as in broadcloth. The mother in rags has as deep affection for her child as the mother in satin, though sometimes, in its struggle through misery, it appears more like animal instinct than human affection. The fault is not with the individual; it is with the nation and the times. The struggle for existence is terrible, and the path of advance is paved with human hearts. The under-structure of society can have, at most, but little pleasure, and the time for the enjoyment of even that is denied to them.

Why wonder at their excesses? The physical frame is prostrated by physical labor. Stimulants for a time restore its tone. It is as urgent for the overtasked to seek them, as for the thirsty to desire water. A passing enjoyment is wrung from soul-blasting intoxication, but draw the mantle of charity over these poor crushed souls, for such enjoyment is all that is left them.

On the other hand, the men of thought—thinkers, writers, or those who hold the commerce of the globe, and with steam and sail weave the web of nationalities close and strong; who represent the brain as the others do the hands of Society—by overtasking fall into the same state. Constant overstrain produces depression. Sleep does not refresh, they do not enjoy the pleasures of life, and are at home only when following the routine of business.

What has Spiritualism to do with the poor or the rich? Everything. Just ahead there is equality. The green fields of heaven are not owned nor sold by title deed. There are no mortgages there—no rent; but as the air is free, so are all things free in that abode. At once death shakes from poverty its dead weight, and the spirit no longer feels its canker, nor is crushed by what poor mortals call the justice of law.

How inconsistent to make laws to rob man of his mother earth, which Nature proclaims belongs to

him who cultivates it, and then blame him for poverty, as though it were a crime! Title deeds cannot hold the sunlight, the water, or the air, else these would have been held with the land, and the unfortunate would be censured for not breathing and slaking their thirst.

Do not all do the best they know how? Can we not always give reasons for our conduct satisfactory to ourselves? We censure because we judge from our own standpoint, wholly ignorant of the thoughts and motives which actuate the censured. We always yield to the strongest influence, right or wrong.

If a tiger spring on a man and rend him, who blames the tiger? He is only acting out the requirements of a tiger's nature. When a man, born with a tiger's organization, and that inflamed by years of wrong, acts out his nature, is he more to blame? Is he more blamable than the man, born with a benevolent organization, who acts benevolently?

Do not understand me as upholding "Whatever is, is right." On the contrary, I hold that "Whatever is, is wrong." We must all join in righting it.

"**Whatever Is, Must Be.**"—And there should be no praise, no censure, for its being thus.

This doctrine varnishes no fault. There is only one right way, and that obedience to law; and if you fail, do not support yourself by saying, "I am as I am;" for the first step in progress is the recognition of this very doctrine, and the next, endeavoring to overcome the impediments of your condition. Your remaining in the wrong plainly says you are ignorant of the right.

The ideal man of Spiritualism is perfection. Would that I could paint to you the beatitudes that cluster around such an one, and breathe into you his lofty aspirations!

That ideal man loves truth for its own sake, because it is truth, not from any good he expects to derive from it; loves justice because it is justice; loves right because it is right.

There are many who profess to love truth, justice, right; but on analysis, they love only their special forms—not the divine, eternal, and universal. We

see men, every day, ready to defend what they call by these names; but they so style some speciality, and know little of universal justice, right, and truth.

The love of these, in their universal quality, is the perfection of manhood. This love sustains the martyr, and makes the burning coals a bed of down, compared to their violation. They are the fountains from which flow all the nobleness of a true life, and they never yield bitter water.

When the love of these exists, the individual never fails in their requirements; for, where the universal exists, the special will well out, as occasion demands, from its exhaustless fountain.

The effect of these three great principles, the representatives of the Spiritual philosophy of ethics on the character of the man, is the development of perfect manhood.

That is the great end and object of living. If we do not advance, we might as well not live. If we are not growing in wisdom, and developing angelic qualities, our life is a waste, and we should make haste to recover the right path.

How shall the great purposes of life be attained?

By discarding the things which are only for to-day, and doing those which have an eternal relation.

Every organ has an appropriate function to perform, and the proper activity of all is the highest state of health and pleasure. The legitimate action of all is equally holy. It is perversion that causes disease and suffering, and the perversion of the morals is as disastrous as that of the passions. To cramp and dwarf one faculty, and cultivate another to excess is detrimental, even if the over-wrought faculty be the highest moral feeling.

Do that which has an eternal relation.

Happiness, then, will not be evanescent but an abiding quality. The business of the world is the contrary. Those who devote themselves to the acquisition of wealth, are dwarfed, often morally idiotic, outside their business. At death there is no demand for the qualities of mind that have been cultivated. The man stands on the other side of the grave a miserable, enfeebled soul. If the angels dealt

in mortgages and stocks he would feel at home. He finds that he has no treasures laid up in heaven, and that his life has been wasted in an idle chase for baubles of no consequence to the growth of immortal life.

What a treasure is the proper cultivation of the mind! There is a learning worse than ignorance. The bias given by creeds or cramped religious systems, is more detrimental to the spirit's growth than deficiency of learning. Such systems distort the mind, and form an untruthful medium through which it views humanity.

The right culture is founded on the principles of truth, justice, and love. These have existence in the constitution of man, as well as in external nature, wherein their manifestations may be read.

The great object of being is a manly life. We are not dwellers on the shores of Time, but of Eternity. Though we do the best we know how, we have capabilities of doing infinitely better. Life is a school for discipline. We should co-ordinate and harmonize all our faculties, living and acting true to our highest light.

Not in organization do we wish to find the excellency of Spiritualism, but in the individual. It makes no difference how strong, how excellent, how pure the party is to which he belongs, if he is wrong. The sacrifice of the world would be of no avail. Sin lies not with the body; all transgression is of the spirit. The higher powers should rise above the lower, and, duly co-ordinated, control them.

We Make Our Own Heaven and Our Own Hell, and Walk an Angel or a Devil Therein, not only in the free realms of spirit-life, but now and here on earth.

Such is the religious aspect of Spiritualism. It is the combined moral excellence of the world. It is the essence of Christianity; but, while the latter involves itself in creeds and churches, the former acknowledges no other creed than the laws written in the natural world, no other interpreter than reason, no church but mankind.

While the churches descant on the efficacy of

prayer, Spiritualism teaches that one good deed is worth all the formal prayers since Adam's time.

He believes in prayer, but in that prayer by which the workman moulds iron into an engine, and wood into chips—the prayer of the hand and head as well as of the heart.

While the church prays God to help the needy and suffering, the Spiritualist becomes the messenger, giving that help. Such is he—large-hearted, open-handed. That is the difference. He has gone past all churches, and drank at the fountains where the Apostles drank. All trappings are stripped away, and the pure ethics of the world's sages are the ethics of Spiritualism.

Living for To-day and Living for To-morrow.—I love to contemplate the future of life, with all its grand possibilities, by which the spirit, however dwarfed by the accidents of time and place, may outgrow all deformities, and become beautiful as a dream of loveliness. Over there, sad heart, is the joy which knows no sorrow; over there, pilgrim wandering in the falling shadows, is the light which is never obscured by clouds; over there, when the heat and burden of the day is done, the weary hands will rest and the sore feet walk not on flinty pathways; over there the blighted hopes, the fond anticipations, the rose-hued dreams of youth will find fulfillment, and more than all, there will be greetings from dear ones awaiting on the purple heights which overlook the grave.

It is like a delicious dream of Eden, that future, where the spirit shall know as it is known, and be free to expand all its faculties and realize its aspirations.

But more attractive is the fact that this earthly life all its attainments, intellectual, moral, and spirit-bryo from which it is evolved. We are spirits now as much as we shall be after the separation from the mortal body. Death can work no change in our being; only in our condition. We remain the same. We have stepped out of the old garments; we have ascended another rung in the ladder of life; the bird of song has escaped from the broken bars of its cage, but its voice is unchanged. Life is continuous, and the future is the prolongation of this. There is no

break, and the spirit carries forward into the next life all its attainments, intellectual, moral, and spiritual. It follows, then, that the spirit world begins with earth as its first preparatory stage. We are weaving day by day the raiment of our celestial being, and laying up treasures which will meet and bless us.

Already in the spirit-world, endowed with the heritage of immortality, we have entered the Courts of Heaven and walk with the angels. Not to-morrow is the day of our salvation, or the entering into joy unutterable, but to-day is the beginning, and the brightness of to-morrow depends thereon.

While we do not endorse fully the words of the materialist, who thinks one world at a time sufficient, and, absorbed in the present, would give no thought to that life after the fleeting scenes of this are over, we joyfully accept the necessity of giving attention to the right conduct of the present, in order to reflect the best results on the future. To become absorbed in the affairs of life, to the exclusion of everything else, is to become dwarfed, and all the advantages which should accrue are lost. How blighting to spiritual growth is absorption in the business of the world is shown by the condition of those who have aged in such pursuit. During their early and maturer years, when, with selfish scheming, they planned to grasp and accumulate, they were regarded by their fellows as shrewd and keen of intellect. In age, when they no longer engage in business, they have no mentality beyond the dreary drudgery of their past lives; no purely intellectual incentive, and it is painful to see the dim light of their spiritual natures scarcely able to penetrate the darkness gathering over their mental horizon. "See! see!" exclaims the materialist, "the light is going out! Like the flame of a lamp from which the oil is exhausted, soon will it expire!"

Sad end of the hopeful promise of a life which should be of constant growth. The fact is, the mind in such instances does not grow less, it has not grown at all in the direction of the intellectual and spiritual. Selfish scheming has absorbed all the energies, and the man is dwarfed and idiotic on his spiritual side.

After the change of death he will be as an imbecile, having lost all the advantages earthly life afforded him. He has no treasures, and the awakening of his intellect, and the advancement he will make, must be slow and uncertain. In the language of the world, such a man may have been eminently successful, in as much as he has succeeded in grasping a great share of wordly possessions, fared sumptuously, and received a homage of retainers; yet his life has been a dreary failure in all that makes it worth the living.

On the other hand, as opposing the assertion that at death, the end of the individual existence, we observe the well ordered mind which, while caring for the things of the world, gives attention to its higher requirements. When the cares of life fall off, the intellect is intensified, and the personality ripens and matures in the golden rays of the low western sun, in sweetness and unselfish devotion. Humboldt may be taken as a typical example. When visited by an American admirer in the last years of his unusually long and active life, he was finishing the concluding volume of his Cosmos, a work in which he sought to unitize the infinitely diverging phenomena of nature. His limbs were paralyzed, one arm useless, yet his mentality was clear, his disposition as sweet and hopeful as in his youth. And he remained in this condition to the last moment of his earthly existence. While the wordly man cultivates his worldly nature, and dwarfs his spiritual, the great scientist had unceasingly developed the powers of his intellect, and the weakening of bodily powers was not reciprocated. Age of the body did not enfeeble those high energies, and death only removed them to a higher level. He is an example of spiritual culture at its highest and best.

The materialism which would make this world the end, and give no thought to the next, is a reaction against the old doctrine that the next is everything and this a vale of tears and sorrow, to be borne as a penance and escaped from with joy. Both views are essentially wrong, and, in the words of the Chinese sage, the "Golden Mean" is right. We do not gain heaven by death, or spiritual life by passing the portals of the tomb.

We enter this world as spiritual entities, and heaven and hell, joy or pain, are wrought into our being. To conform to the laws of our constitution is obedience to God, and brings the reposeful assurance of heaven; to disregard these brings the lash of pain, physical and mental. Understanding that as spiritual beings, whatever the drudgery of our occupations, sowing or reaping, hewing of wood or drawing of water, we are in the Courts of Heaven, and by our sides, concealed by the thinnest veil of gossamer, are the angels, the departed, loving, cherishing, upholding, encouraging—the ordering of the conduct of life is not to us uncertain. We are to build on earth, but to build for heaven. Like the fabled ash in "Norse Mythology," this life of ours strikes its roots down into the foundations of the earth, and its branches arise into the glory of the celestial spheres.

We are not acting for time, but for eternity, and we should consider that every act has a two-fold relation: to the present and to the future. Whatever has relation to that future being, in developing nobility, magnanimity, devotion to right, justice, and truth, fraternity, and the love which exceeds understanding, reflecting as it must on the character of the present, is of infinitely more worth than the fleeting objects of the hour.

CHAPTER XIV.

THE OLD RELIGION OF PAIN.—SPIRITUALISM THE RELIGION OF JOY.

I call your attention to a contrast. The belief, old as mankind, in the arbitrary rule of the gods on one hand, and abject servility on the other. A religion which shrouded this life in gloom, draped its festive halls with sackcloth, and made pain and grief passports to future happiness, I would contrast with knowledge which teaches the direct reverse, and makes happiness a heritage, and pain a sign of wrongdoing. I would contrast the old belief that religion must come from without, descending from God, and received by Revelation inspired by Him, with the new spiritual knowledge which teaches that morality, or its form of unselfish devotion to the right called religion, is the spontaneous product of progressive growth, coming from within, and the inheritance of every human being. Having seen what the result of the first has been, for the pages of history have recorded it with the heart's blood of nations, we shall contrast the results gained by knowledge, material and spiritual. The Mother Church enlisted the Masters of Art to depict on the glowing walls of its cathedrals, with terrible realism, the symbols of its faith. The central and most prominent figure is the cross, on which is nailed the Christ in the throes of mortal agony. On his face is not depicted the will and purpose, or self-sustaining conscious strength of a god; not even the resolution and self-sacrifice of a noble man. On the contrary, there is the weakness of defeat, the tears of despair, the expression of acknowledged weakness, and supplication for aid from a supernatural source. It is an image of resignation, with bleeding wounds, tortured face, ashen lips, and the pallor of death. By its side is the Madonna, the Vir-

gin Mother, pale with weeping and chastened by disappointment, until she ceases to repine at the hardest blow of fate, and offers no resistance but supplication. She is the mother of the dying god of PAIN.

There are also representations of saints. Canonized for what? For their beauty of spirit, their good deeds, their sweetness of soul? If so, their portraits libel their characters! Canonized for their hardy endurance of suffering, for their scorn of the pleasures held dear to ordinary men, for crucifixion of the body, the sustenance of long fasts, or exposure to the inclemency of the weather. Some of them are represented in the very act which gave them sainthood. One is lacerating his naked shoulders with knotted thongs; another is clad in a garment which cuts into the flesh; and most horrible, but most holy, is one who opens a gaping wound in his own breast, and plucks out with gory hands his quivering heart. Dreadful to look upon! The knotted veins of agony, the open and distorted mouth, and the blood-dripping hands, beholden with unutterable horror and disgust. Yet there was a time when the idea of the highest duty of life was thus represented, and the whole Christian world accepts it to-day, for it is the cardinal point of Christian faith. These pictures and images symbolize a lesson of duty. Thus should the spirit scorn the corrupting flesh! Thus should it triumph over its bondage. The more pain inflicted on the body the greater the heavenly reward! Strange bewilderment, which made pain expiatory to the lash of the spirit! Which made it a deposit-in-bank to be drawn on in the next life. Then the devotee might look with sympathetic eyes on the self-immolating saint, and endeavor to spiritually imitate his example; but now the dying saint is a curiosity which awakens horror and disgust, and if living would be at once consigned to the interior of a madhouse.

The doctrine of the blessedness of pain, defeat, sorrow, and disappointment was taught by the Evangelists. Suffering was the most feasible method of purifying the spirit from the sinful contact with the body. It was by self-denial of pleasures, desires, and all that makes mortal life enjoyable, that heaven was gained;

and in proportion to suffering here would be the joy in the hereafter. Jesus, the ideal, was a man of sorrow. He often wept, but never smiled. He blessed the mourners and those who suffered loss—it was their eternal gain. This belief was wrought into Christianity, although not peculiar to it, for all savage people have almost identical conceptions. They all accept the belief that man was made, not for his own enjoyment, but for the pleasure of God.

The savage hates rather than loves, and hence the early gods are gods of hate, and their anger must be propitiated. They demand that which is held most dear, which is the greatest sacrifice to give—they must have the best; the first of the flocks and herds, the first of the harvest or the vintage; the first-born child. The native of Africa knocks out a tooth, cuts off a finger, or otherwise mutilates himself, and gives the fragment which causes him pain to his god. Jephtha gave his daughter, because her loving heart expressed its joy by running to meet him; Abraham his son, because his overwhelming love seemed to invite the command to do so. In exactly the same spirit God offers His own first and only son to expiate sin and appease his own wrath! Infinite sin called for infinite suffering, which was experienced by Christ, and the devotee may well weep over the crucifix, which not only symbolizes the infinite agony of God, but his own sin, which made the suffering necessary. Mothers, weep as for your own son; and maidens, as for your own dearly loved! He gave his life to annul the decrees of death, and his death gave eternal life to all mankind who believed!

Terrible results sprang from this perverted view of man and God, and the Christian world for a thousand years suffered a nightmare from its theology, which enslaved Europe, and, crushing reason, forced its mandates by superstition, offspring of ignorance. Among savage tribes we meet with the same abject fear that the people of Europe exhibited during the ages when the Church was supreme. The medicine-man has but to mutter a charm, and the whole village will be seized with panic. He shakes his calabash rattle, and the gods obey him. He wishes to gain the atten-

tion of his deity, but it is not with the smiles of joy he enters the sanctuary; it is with scarred body and with bruised flesh; for the gods love pain and hate the happy heart. In that fast expanding civilization which the Spaniards found on the western shores of America, this had taken most active form, and to appease the anger of the gods, and atone for the little joy which mere existence bestows, the altars of the temples literally flowed with human gore. The Aztec army was commissioned to bring yearly scores of thousands of prisoners, who were marched in solemn procession up the winding approaches to the altars, and there, stretched over the reeking block, the high priest tore the heart of his victim from his body and held it up, yet palpitating, for the gods to witness. To such an extent had this sacrifice enlarged that it seriously affected the population, and would have blasted the promises of this budding civilization had not the Christian Spaniards blotted it out of existence by yet greater cruelty.

The results of this Religion of Pain, as developed in the seething soil of ignorance, form the subject of the most revolting narratives in the history of the world. God became everything, and man a worm of the dust, under the ban of infinite sin and disgrace, incomparably, unutterably corrupt, even to the necessity of God offering His only son on the cross as atonement. The least favor from the Almighty was granted from pity to subjects who deserved only unalloyed chastisement. Man deserved of himself nothing but punishment. If he received favor it was an undeserved gift. His whole care should be to attempt to appease his God, by sacrifice as great in his sphere as God had already made for him. Was he to enjoy the pleasures of life when that God had allowed himself to suffer the agonies of death for his sake? Trample the thought beneath the feet of scorn! If the world tempt; if the love of home, of wife, of children, of father or mother invite, thrust them aside. Abhor riches, hold no thought for the morrow, renounce everything which yields happiness, and then fly to the wilderness, away from the snares of men and wiles of women. Assert the power of the spirit

by inflicting the pangs of hunger and thirst, and ghastly wounds on the body, for, perhaps, thereby a small part of God's sacrifice may be realized. Woman, whose heart yearns for the joys of home and loving companions, must renounce all in the cell of a convent, and her brother in the Cloister of a Monastery crush the feelings of corrupted nature. This view of God and Nature was slightly modified by the reformation, and exists in full force to-day in the Catholic Church, in the midst of political and religious freedom, and making slaves of thousands and tens of thousands of men and women. We can appreciate the sufferings of a martyr bound to the rack, but the sufferings of a woman, enmeshed in ignorance and persuaded to take the veil which makes her the bride of Christ, the utter loneliness of heart at such living death, no one can comprehend. The Protestants held the same gloomy views of man's nature and relation to God, and with them they assumed even greater austerity. In the Pilgrims it appears in harshest form, blasting the affections, and affecting the judgment by the elimination of reason. The only happiness the Pilgrims knew was in making themselves miserable. They gloried in the discomfort of the body. Their churches were unwarmed, even in the coldest winter, and the preachers, dragging through interminable sermons, preached doctrines glowing with hell fire, and hot enough to warm even an iceberg.

To kiss his wife or child on Sunday; to enjoy the frugal meal, or gaze on the loveliness of nature were sins. God had set apart Sunday for His own, and as a punishment to His children commanded them to read the Bible and attend church. The very air became blue with sanctity, which, had it been analyzed, would have resolved itself into a hard, exacting selfishness, so dominated by fear that it would sacrifice everything and everybody to make its own election sure. And when they read the Bible they turned to the wailings and denunciations of the prophets, and the sermons blazed with the fires of hell; warnings against the devil, and recipes how to escape the wrath of God, who was like "a bear that is bereaved of its

whelps, and will rend the caul out of their hearts, and then devour them like a lion'' (Hosea xiii. 8). Standing at this distance of almost three centuries, we may ask which was the good, which the evil Deity?

The minister then, as God's representative, was the one most important personage, who interfered in all the affairs of life, from birth to death. Oh! how wonderfully the priest has dissolved and vanished in his power. He no longer holds the keys of heaven and hell, and his blessings and anathemas are the same. Children may be born without the interposition of the priests, marriages legalized by civil officers, and fear of purgatory need no more trouble the dying. In Protestant communities at least, the minister, once the leader and self-appointed dictator, has no influence conferred by his office, and is respected only for his worth as a citizen and a man. In Catholic communities, with the increase of knowledge, the priest is losing ground. Italy, the home of the papacy, has passed from theocratic control, and at Rome the Pope has no civil influence.

The Religion of Fear has passed like the goblins of the night. It frightened the childhood of the race, but it has been outgrown. The child is fearful of the dark. In the shadows lurk all imaginable shapes and horrible fancies. The unseen evil hides itself in the night. He buries his head in the covers, and trembling at the succession of faces and forms which arise and pass, dreams of still more dreadful forms, to awake at last to find the sunlight streaming into his room, to hear the birds of song, and not a ghost or goblin in all the bright world of day.

Thus it has been with mankind in the night of ignorance. Creation had no laws, and God ruled by his arbitrary will. He was irresponsible, and the god of evil was yet more terrible. Superstition settled down like a black night, in which mankind was tortured by the nightmare of dogmatism. It did not seem that the night would ever pass. Theology had civilization by the throat, strangled, crushed, and the people were her abject slaves, cringing before the least of the shaven priests, not only for life in this

poor world, but for eternal life in a world seemingly existing only that an implacable God might reek His infinite vengeance. But the slow morning came. The crisis came, and the fevered mind awoke. The sun of knowledge poured the full splendor of its rays over all the wrold. Poor, frightened, self-doubting humanity looked out through the bars of its blasting creeds and dogmas, which it had been taught expressed the will of the Almighty, and saw the bright world in grace and beauty; joy everywhere; the singing birds in the wind-swept spray, the flocks sporting on the grassy hills; the hum of insect life; pleasure; happiness; delight in the very act of living, and not a goblin nor a shadow in all the lovely scene; and they who first awoke, perhaps from the fact that they suffered most from terror, because most sensitive, began to think, which was contrary to the will of God's chosen priesthood. Thinking was a capital crime, and the thinker was a marplot against whom the hatred of men and God was hurled.

Of the thousands and hundreds of thousands who silently perished in dungeon cells, walled into living tombs, whose limbs were torn asunder, or were burned with the flames which would continue to wrap their immortal spirits forever; perishing and giving no sign, leaving no name by which we may recall their blessed memory, of these we do not know. Not until thought began to seethe with a force which could throw on its waves men like Galileo or Bruno, have we characters sufficiently marked to concentrate our praise. They who led the way, they who saw only the dawn, must remain obscure as its twilight. Their suffering was none the less because unknown. It was none the less valuable in results because unrecorded in story. The agony of one soul bound to the torture cannot be appreciated by those who have never felt the piercing sting of breaking nerve fibres. How then, when multiplied by thousands and millions? And this were as nothing when compared to the pressure on the minds of whole races of the most civilized peoples, age after age; the pressure of fear, the cringing to asserting authority, the subjugation of purity, nobility, and spirituality, to

selfishness, lust, and brutality; the constant promotion of false moral ideas, false views of the world and the motives of life, false ideals and incentives to action.

Truth came, and its coming demanded the blood of martyrs. The blind are overcome by the sudden light, the starving are often maddened with the food that gave them strength. Infallible theology, which was the guardian of mankind, resented the coming of the thinker. For a thousand years it had occupied the spiritual and temporal throne. Its garments were thickly encrusted with gore, its horrid hands grasped the book from which it claimed the right to govern from God, and a sword too well used to rust; its fangs gleamed through its black lips, drawn in the lines of hatred and vindictive malice, as it hurled anathemas against the body and spirit of those who dared doubt or oppose.

If the dungeon broke not the strength of the doubting spirit, the torture might, if long enough continued. Galileo, after years of suffering, was brought to deny the statement he had made in opposition to the Bible, that the world moved. That was the way theology established a truth. That is the way it saves souls! Torture the reprobate into a lie! Into hypocritically denying what he knows to be true!

Bruno affirmed many principles received by modern science. The world moved. It was only one of the countless globes which danced to the music of the revolving spheres. Horrible infidelity! If Christ came to save souls in this world, would he not have to do the same in others? If he did not; if God had created their inhabitants so perfect that such sacrifice was not required, why did He not in His omnipotence create the people of this in the same perfect manner?

Such doctrines would destroy the church. They must be silenced. But Bruno would not be silent. It is difficult for one having the truth to be silent. The mighty voice echoes through his soul and reverberates until relief is gained by its utterance. Years in a loathsome dungeon could not break his strength. The sharp tooth of the torturing pincers, heated to seething whiteness, could not compel his recantation,

And then theology, to vindicate its right to infallibility, dragged the greatest thinker of his age before a tribunal of shaven priests, and after a mockery of justice, to the market square, where amidst the vociferous herd of men and women it had drugged with the poisonous doctrines into frenzy, it sent the noble spirit out of the body on the wings of flame. Through its black mouth, distorted with rage, it anathematized his spirit to eternal hell, and all who favored him to the keeping of the Devil. It thought it had truth chained on that fagot pile; it had only the helpless martyr, Bruno. It did not have even him; it had only the poor shell of his body, for the spirit laughs at chains, mocks at the hissing flames, and with one swift sweep of the pinions of its thought bids defiance to the powers of darkness.

The flames expired, and the howling madmen, having vindicated the religion of pain, went their way, but the winds bore the ashes of Bruno over Europe, and each grain became a seed of thought. It has required three centuries for the slow growth of the harvest. The ground was rough, the weeds pre-occupied the hard soil; the poisonous nightshade, the nettle, the dogweed, the thorn, the spiny burr. Three hundred years, and they who had been fed by the truths for which Bruno died—fed and stimulated to higher activity—brought back his ashes, each grain a beautiful block of polished granite, and on the very spot where he met his terrible fate, erected a monument to his fair fame. Blear-eyed theology, grown toothless and impotent, growled in rage at the shouts of victory from the representative thinkers of the world, but awakened no fear.

The time has passed, we pray forever, when religion can be forced on the unbeliever, when to doubt is sin, and it is God's grace to force him into acknowledgment. It was easy making a Christian. There were ingenious inventions for the purpose. The revivalists of those days had more potent arguments than the milk-sop stories of Moody, the "come-to-Jesus" lays of Sankey, or the genuflexions and sobs of a Talmage. They had a little instrument like the ends of the fingers of a glove, into each glove finger

penetrated a screw. The Ingersoll of those days was not allowed a free press and free platform, but in silence was brought before the revivalists, not in the church, at the anxious seat, before all the people, but in the seclusion of a chamber surrounded by thick walls, which gave no sound to the outside world.

"Do you believe that the Father, Son, and Holy Ghost are three, yet one?" asks the revivalist.

"No!" firmly replies Mr. Ingersoll. "I cannot deny mathematics."

"Mathematics has no place here. Religious faith does not rest on mathematics. Are we not taught by the Fathers that the more impossible a thing may be, the more implicitly should we receive it? Place your fingers in this glove, and we will see what God will do for you."

The fingers being thus placed, the screws are gently tightened. Their sharp points press into the nails, and Mr. Ingersoll's face blanches with pain.

"Do you believe?" queries the revivalist.

"No!" he replies.

Then the screws are turned slowly but surely down, down into the nails, tearing their remorseless way into the sensitive nerves, until at last endurance can bear no more, and the tortured one cries out: "Yes, yes, I believe! Three times one may be one or twenty! I believe!"

"Good!" replies the revivalist in ecstasy, as he loosens the screws. "There is a chance of saving your soul yet! There is always hope. But there are other acknowledgments to make. Do you believe you are a miserable worm, and can only escape death by the atoning blood of Jesus Christ?"

"No!" replies the Ingersoll, decidedly.

"Well, well, we shall see. We will argue the case," and again the screws penetrate the flesh. It is only a question of time and pain, and again the tortured victim cries out: "Enough! I am all wrong. Burn my books, or I'll burn them myself, and take Jesus to my soul!"

"There is another fundamental belief which you have ridiculed and mocked. The Bible is the holy and infallible word of God; foundation of law, and

source of governmental authority. Do you believe this cardinal point of faith?"

"No! and I never will say I do!"

"Aha! we will see. I can convince you in five minutes." He turns the screws again. They go farther than before; there is a longer interval of waiting, but at last, with a great groan, the confession is made.

"Yes, I believe the Bible. I denounce my mockery of Moses. There are no mistakes in the Bible. I take it all, believe it all, just as you interpret it, even to Jonah, and I'll not hesitate, whether you read the whale swallowed Jonah, or Jonah the whale; only let up on the screws."

The revivalist laughs in delight as he eases the torture, and says: "Now confession is good for the soul, and it is well we make a clean breast of it. You have spoken in an unbecoming manner of the fall of man, on which our religion rests. Do you believe in that doctrine now?"

"If I say I do not, are you to turn down those screws?"

"Certainly, for now you are so nearly saved it would be neglecting the duty I owe to my Savior to let you be lost!"

"Then I believe," replies the Ingersoll, with a wince, knowing what will certainly follow if he denies. "I believe that man is fallen, and, if you demand it, that he is falling now, and will be forever, and if you have me quite saved, please let my fingers free from the jaws of this persuader."

He is freed. He is converted to the true faith and saved.

The missionaries of earlier Christianity employed this potent means of converting the pagans, and the Spaniards in the New World found the Indians more susceptible to torture than the incomprehensible argument of dogmatism. It is passing strange the present missionary force allows it to remain unused. If the missionaries were properly sustained the heathen might be converted as rapidly as they could be caught, and a thousand converts enrolled where now there are none.

Aside from this, the argument of force is far more potent and convincing to savages than the doctrine of love, which they cannot comprehend.

Thus far, we have had the Religion of Pain, the torture of fear, the slavery of the creature man, the autocracy of the tyrant God. It has been the standard belief of all races, for its seeds were early sown in the mind of the savage, and as he advanced, although modified and ever changing, its form has remained substantially the same. All religions set out with a scheme of cosmology, a world building by God, which science has proved erroneous. All employ themselves with the relations between God and man, even to the last outgrowth, which resolves God into a spiritual essence, vaguely called the universal father, the brotherhood of man, as His children. The dogmas which have gathered around these conceptions of God have been discussed from immemorial time, and it would be fruitless to pursue the same course.

But we may start in our investigation at a different point, and approach from another direction, and, perhaps, the face of nature will have a different aspect. Coming along the path the theologians have traveled, we shall be distracted by the grotesque views of creeds and beliefs, once taught as essential to salvation, which strew the way, and may, perhaps, fall into their methods of reviving old ideas into something that appears to be living thought, rather than discarding the rubbish which has gathered as heritage from ages of ignorance. If we join the crowd of theologians we, at best, will attempt a revision with the certainty of revision after us until the truth is gained. We shall never see the clear sky which oversets the landscape of nature, for an eclipse will always be on the sun, and its shadow on the world.

Let us view the world around us and the world within us, the world material and the world spiritual, as though no sacred book had ever been written, or attempt made to fathom the profundity of the ocean of spirit and define God.

There is an interminabe chain of beings from the protoplasmic cell to man, teeming in the ocean, in the

air, and swarming on the earth. They are all exquisitely fashioned after the requirements of their surroundings, that they may win the largest measure of happiness from their lives, however narrow the limitation of their sphere. The motto of Nature, to which she conforms all her work, is the greatest good to the greatest number. There is no punishment inflicted for its own sake. There is no pain that may be avoided. Go by field or forest, and the songsters of the grove pour forth joy in full-throated measure. The morning sun is as bright with gladness as on creation's morn; waving trees and carpeting grass, patterned with flowers, delighting in filling the air with fragrance; soft skies, warm heat of the south, life-giving, joy-filling to all living beings! There is not a blot nor a mistake, not a blunder nor a sham anywhere.

We survey all this exquisite loveliness, and turning to man, find that he is the fulfillment of the prophecy made in the early ages by the simple forms of organic life. He is not a waif created outside of nature, as an after-thought. He is directly allied with the realm of life, and the highest expression of organic energy on this planet. The great tree of life sends its roots down into the strata of the past, and man is the mature fruitage of its highest branches. He is the concentration and culmination of all conditions and influences which have been experienced in all these infinite ages of progress. If he were created by God, such was the manner of his creation; not by falling from perfection, but by progress from the lowest organic cell of pre-silurian seas.

God is removed by the full extent of the laws of nature from direct human contact. He is removed by the distance of infinitude from finiteness. After we solve the problems of the material world, and of our own being, we may approach the vestibule of infinitude; and it is well for us that this is true; that it it not obligatory on us to determine, even by way of belief, anything about God. Our thoughts and lives can in no way reach Him, and conformity and obedience to the laws of our being—in other words, the determination of right living and the happiness

which flows therefrom—are the only obedience and worship we can bestow. Anger, revenge, self-assertion, and hate, then, are more despicable in a God than in man. They can form no part of an infinitely good being.

Of the attributes of God we may well cease to argue until we shall have come to an understanding of the world around us. The theologian who cannot tell how a blade of grass grows from the dark turf will unhesitatingly explain the nature of God, who not only makes a blade of grass grow, but fashions suns and worlds, and breathes intelligence into man!

The Religion of Joy.—It was necessary when man lived in fear of God that he should learn the character of the tyrant he feared. The fear has passed into the darkness, and the light shows it to have been a chimera. The tales which frightened our childhood have become fables. Are we not glad? Glad that our children do not cry in affright in their beds at the wail of the night winds, in fear of the devil, or tremble at the blasting thought of their own depravity, and desperate chances of damnation? All have passed as horrible dreams, and man sees that he is not made for pain, but happiness. Happiness is the birthright of every human being, as the song is of the bird. Happiness gained by conformity to the laws of our being, which is the Religion of Joy.

We turn over the leaves of the volume of the past, and find that man has been a creature of progress, and hence has never fallen. He is a continuity of the development of the life beneath him; an unfoldment of its lower forms, and not a miraculous or special creation. Hence he cannot be lost from God, or stand in need of a special atonement. The future life, which has been made the source of punishment or reward, follows this existence as its direct sequence. It is the fulfillment of the prophecy of progress, its last understandable term. Life is, then, a whole. The life here and the life hereafter are bound into unity. Death is only the gateway through which the spirit passes, and we cry: "Oh! death, where is thy sting, oh! grave, where is thy victory?" The joyful view of life has destroyed the fear of

death. Its portals wide swung reveal the prolongation of our lives unchanged, except as to environment. The bottomless pit resolves itself into a figure of speech, and its Lord into the impersonation of a mistaken idea of evil. Press on, daring soul; the skies are clearing, and the terrors in your path are only shadows.

Whatever is natural is right, and whatever is unnatural, or against nature, is wrong. It is not whether God will be pleased, but whether the laws of our being are complied with. It is not that we love God, but do we love our fellow men? For the holiest love is that which makes us love others as ourselves. There never was a more sacred love offered to God than that of husband and wife for each other; a purer than that for children; a nobler than that for mankind, and yet all of these have been scorned by the devotees in their intense desire to please their Deity. In the beautiful legend of the shepherds watching their flocks on the Syrian plain, in the still night, with the stars looking down on them, the angel voice proclaimed, "Peace on earth and good-will to men," the gospel of joy. It has taken two thousand years of progress for man to acquire the knowledge which enables him to understand the glad mesage.

As we survey the history of his advancement, the slowly changing forms of his beliefs, by which one false conception was replaced by another, one terrible God by one perhaps more terrible; one absurd view of nature by another equally absurd, up to the creed revision of the present day, in which conclaves of holy men gravely think they can decide by their votes the fate of dying heathens, and take up or lay down the skulls of unregenerated infants which pave Satan's dominion, our souls are filled with compassion and pity, and we exclaim: Poor humanity! full of pain; your journey from the darkness to the light was beset with death struggles and agony! But like a giant crushed in the net cast over you, you have struggled to escape, century after century, a thousand years after a thousand years, gathering strength and knowledge, and now the strands

are parting and you will be free! That net was the fear of the gods, the Religion of Pain, the doctrine of despair, woven by ignorance, cast and drawn tightly by superstition!

We have at last reached the plane where we may live for ourselves, and be firmly assured that living for ourselves is the best way of living for God. Man is created for happiness in this life and the life to come; and if there is pain and suffering, they come not because he is depraved, or God angry, or punishment necessary for revenge, but because the true pathway of life is not known; because he is ignorant, and strays out of it, and meets the thorns which guard its either side.

The hosts emancipated have brought the glad knowledge to us, the reception of which has required the past ages of progress, and brushed away the last lingering shreds of dogmatism and man-made theology. Their coming glorifies even death itself, by writing over its shining archway, "Immortality, by realization of the possibilities latent in every human spirit."

Their coming redeems this life from being a state of probation, distinct from the next, and shows us that it is the first state of that existence, an inseparable part of it. Hence we are spirits, the same as we shall be after death, except our connection with the body; we are in the Spirit-world now, and as spirits with incomprehensible possibilities, should put forth all efforts to perfect ourselves on the plane of spiritual progress, and at every step will be a new-found joy. Self-contained, conscious of increasing strength, we rise from plane to plane, with horizon expanding in widening sweep, giving clear views of nature, and the relations of spirit.

Worship will be to know. Light will answer the demand of prayer, and its coming will drive darkness, despair, grief, and mourning from the heart. Religion will be the joy of life in its full fruition, gained by perfect knowledge, which will preserve the individual in harmony with the whole.

Finis.

A GLOSSARY OF TERMS

PERTAINING TO

Spiritualism and Psychic Science.

There are many new words introduced by Spiritualism, and old words have been given new meanings. Not a little obscurity has resulted from the loose manner in which these are used. The following list, which is by no means exhaustive, contains the most important words, with their legitimate meanings:

Altruism: A term first coined by Comte, expressive of the theory that the duty of each is to all, and that by doing for others in preference to self, the highest good and happiness is attained. Its most perfect expression is in the Golden Rule of Spiritualism, "Do all for others."

Animal Magnetism: Another name for mesmerism or hypnotism.

Aura: Nerve-aura, spirit-aura. An influence supposed to be thrown out from the nervous system, and to surround every individual as an atmosphere.

Automatic Writing: Writing executed by the hand, independent of the will, presumably by the independent intelligence or spirit. If this be the presumptive, the term is misleading and unwarrantable. If it is spirit-control, it is in no sense automatic; and if really automatic, it must be concluded that the hand, independent of the mind, has intelligence, and often of a superior and astonishing degree. In automatic writing the subject may be entirely unconscious of what the hand is writing, or he may be more or less fully conscious of the ideas before writing. A division may be made into independent and conscious. A test of this phase may be made by standing by a table with a pencil in the fingers, the arm being held almost perpendicular to the surface of the same, on which paper is placed. The whole arm should then be perfectly lax, and allowed to yield to the slightest influence.

Braidism: Hypnotism.

Catalepsy: A state of suddenly suspended vital functions, in which it is impossible to move. The term has been given a new meaning, the cataleptic state being used as synonymous with the hypnotic or mesmeric. The two are entirely distinct in their causes and manifestations, and should not be confounded by use of misleading terms.

Charming: Fascination; mesmerism.

Christian Science: The application of this term is peculiar, inasmuch as the matter to which it is applied is not Christian in the received sense of that word, and the methods employed are the very reverse of scientific. It affirms that God is all in all, and man being a part of God, and God being incapable of sickness, there can be no reality in disease or evil of any kind. Consequently Christian Science is a series of denials as well as affirmations. It surreptitiously brings hypnotism to its aid, and accepts a good share of Spiritualism. In fact, all that is valuable in Christian Science, in Mind Cure, and Metaphysics, is taken from Spiritualism, and what is not thus taken is of no value.

Clairaudient: Clear hearing; the faculty of hearing voices or sounds, independent of the physical ear.

Clairvoyance: Clear-seeing; a sensitive state, of all degrees of acuteness, from that wherein the personality predominates and modifies the perception, to that wherein the mind is independent of the physical body and its surroundings, and is in direct contact with superior intelligences. This last phase of clairvoyance is often seen in the dying, death being the separation of the spirit from the body.

Clairvoyant: One endowed with the faculty of clairvoyance.

Cosmism: Belief that the universe, material and spiritual, form a unit, the All in All.

Dematerialize: The dissolving of a materialized form.

Demon: A spirit holding an intermediate place between man and the gods. They were good and evil. The word is wrongly translated in the Bible as devil, and its use in the New Testament has given the modern meaning an evil spirit.

Demoniac: A human being obsessed by a demon.

Diakka: A word first used by A. J. Davis to designate undeveloped, ignorant, mischievous, and evil spirits.

Double: Double presence; the appearance of an individual at a distance from his physical body.

Dunamize: To mesmerize.

Ether—Psychic: A universally diffused medium similar to that of light, in and by means of which psychic influences are propagated. Its existence is proven by the harmony it introduces among the most diverse phenomena. It is superior to the laws of gravitation and physical conditions, and hence all manifestations therein are amenable to physical laws or forces. Out of it comes life, and hence it has been termed Psycho-ether and Zoether, the life ether.

Etherealization: The correct word for materialization, which conveys an erroneous idea of the method by which spirits may become visible to mortal sight.

Etherology: A treatise on mesmerism. This use of the word is unjustifiable.

Evergumen: One possessed by an evil spirit. Used in history of early Christian church.

Evolution: The theory that all forms of life on this earth are united by common parentage, and evolve by the accumulation of beneficial changes.

Fascination: The same as mesmerism, but undesirable, because suggestive of the influence serpents are supposd to excite over birds, etc.

Force: The energy which is cognizable to our senses through and by means of vibrations or waves which are included in the general term of motion.

Hallucination: A false perception without any material basis, being formed entirely in the mind.

Hypermesia: Fuller memory; quickening of the mind through its sensitiveness.

Hyperoethesia: Keener sensibility; sensitiveness.

Hypnotic: Subject to hypnotism; the recipient.

Hypnotic State: State induced by hypnotism. It is readily divisible into two stages. In the first the subject is not unconscious, and is controlled by the "dominant idea." The second is a profound state, resembling clairvoyance or trance, in which memory is lost, and the mind becomes independent of the operator and of surrounding conditions.

Hypnotism: M. Charcot, who claims to have founded the science of hypnotism, says it is a diseased state of the soul. Prof. Bernheim says it is "a peculiar psychical condition which can be provoked artificially, and which to a varying degree augments suggestibility." Dr. Forel says it is "the idea of suggestion." Dr. Luys says: "It is an experimental, extra-physiological state of the nervous system." All these definitions but repeat each other. It is a strictly normal state, maybe spontaneous or induced, and is the activity of the spiritual being more or less freed from the limitations of the physical body. It is a composite state, and it may be divided into three ascending stages—hypnotic, somnambulic and clairvoyant. By mesmerism all these stages may be induced, and the mesmeric state is equivalent to them all. Hypnotism would seem to apply to a state wherein suggestion dominated, and mesmerism to a broader state wherein suggestion is not apparent. The words are used indiscriminately and confusingly.

Hypnotist, Hypnotizer: The operator; one who practices hypnotism.

Illusion: A deceptive appearance. Illusion differs from hallucination in always being produced by a real object, which appears differently from what it is, while the latter is entirely a creation of the imagination, without external cause.

Impersonation: The control of the medium in such a manner by a spirit as to represent the appearance, character, disease, etc., of that spirit.

Levitation: The lifting or movement of physical bodies without visible means, or contact, in defiance of gravitation.

Magic: Divided into white and black. Is the supposed power to evoke the assistance of spirits, or superhuman

beings, to work wonders. In white magic good beings are called for good works; in black magic, or gestic magic, the assistance of demons is invoked. Celestial magic asserts that the planets are controlled by spirits, and these have influence over mankind.

Materialize: The act of a spirit clothing itself with matter. This word is so expressive that it has become of general use, with a wide range of meanings, and yet it conveys an entirely erroneous idea of the method by which spirit becomes visible to mortal sight.

Materialization: The appearance of a spirit in tangible, bodily form, differing from an apparition, which is supposed to be intangible.

Materializing Medium: One through whom the phenomena of materialization occur.

Matter: The matrix through and by which force is expressed, and of which all that is known, or can be known, is from the impressions of such force on the senses.

Medium: One who by sensitiveness is able to communicate with departed spirits.

Mentiferous: Conveying or transferring mind or thought; telepathic. As "mentiferous ether." (Century Dictionary.)

Mesmerism: A term which has been loosely used, with a wide range of meaning. With Mesmer it meant the influence gained by one person over another by means of passes, dominating the will of the subject.

Mesmeromania: Mesmerism regarded as a mania, or delusion. (Century Dictionary.)

Mesmeromaniac: Mesmeric subject.

Metaphysics: Is similar to Christian Science, differing mainly in dropping the Christian nomenclature. In no sense is it metaphysical, except, perhaps, in the obscurity of its affirmations. All diseases are mental, and must be dealt with on the mental and moral planes.

Metapsychosis: The supposed action of one mind on another without any known physical means of communication or its effects.

Metapsyche: The back brain. (Haeckel.)

Mind-Cure: Is nearly identical with metaphysics, but perhaps gives hypnotism a more conspicuous place (See Christian Science.)

Mind-Reading: Reading the thoughts of another by impressibility.

Neurology: A treatise on mesmerism. As this word has been employed in an entirely different sense, its use with this meaning is not justifiable.

Neurohypnology: Mesmerism; hypnotism.

Neurypnology: A term given by Baird, in his treatise on that subject, meaning hypnotism.

Obsession: The taking possession of a human being by a spirit. In a stronger sense, the dispossession of the rightful spirit of its body, and using the body as if it were that

of the obsessing spirit. The "Watseka Wonder" was a remarkable instance of obsession by a well-intentioned spirit intelligence.

Occult: Mysterious, concealed—because applied to the magic of the past; its use, in descriptions of modern psychic phenomena, is misleading, and it should not be employed.

Od, or Odyllic Force: The force Baron Reichenbach thought he discovered in magnets, crystals, etc., of influencing sensitives.

Pathetism: Healing by the use of hypnotism or mesmerism.

Percipient: The psychic or mesmeric subject; the sensitive under experiment.

Phenomena, Objective and Subjective: Subjective phenomena are such as have no tangible existence; being impressions so vivid they seem realities. The suggestions made by the operator on the hypnotized are examples. Objective are such as have a real existence, outside the mind.

Physical Medium: One who receives manifestations in which physical matter is acted on by force beyond his control.

Planchette: An instrument for communicating with the spirit-world. It consists of a thin, heart-shaped piece of wood, mounted on two pantagraph castors, and carrying a pencil for the third point of support. The hand is placed on this, and the pencil writes automatically, or presumably by spirit control.

Pre-existence: The belief that the spirit is an eternal creation, and enters the physical body at conception to be clothed in flesh. Held by Pythagoras, Plato, Philo, Origen, and in modern times by Kant, Shelling, Dr. Edward Beecher, and the Theosophists. A less accepted theory is that all human spirits were created in the beginning, and at conception one of these spirits joins a physical body.

Premonitions: Impressions of coming events, received by though transference from some mortal or spirit.

Psychic: One sensitive to psychic influence. A medium must be a psychic, but a psychic may not be a medium. A somnambulist, a mesmeric or hypnotic subject is a psychic, the word covering the whole field of sensitiveness, while a medium is one who has that degree of sensitiveness which can be controlled by spiritual beings.

Psychic Ether: An ether similar to light-ether.. Pervading all space, which transmits thought by waves, as the light-ether transmits light. (See Thought-Atmosphere.)

Psychic Force: An influence not physical, capable of causing phenomena referred to Spiritualism. The name was given by Prof. Crookes in 1897.

Psychic Medium: One receiving communications through the mind or spiritual sensitiveness.

Psychic Research: Research by experiment and observation into the phenomena with phenomena which may be connected with another world, or with faculties hitherto unknown.

Psychic Science: The science of spirit. The term covers the new field of research, in which actual observation, after

the methods of physical experimentation, takes the place of speculation and metaphysical contention of the old school of psychology.

Psychodunamy: A word introduced by Leger as a substitute for mesmerism.

Psychograph: An instrument, being a modified form of the dial employed by Prof. Robert Hare in his remarkable investigation of the phenomena in the early days of Spiritualism. It is formed of a rotating disc, carrying an index over the alphabet. The finger tips of the medium are placed on the disc. In his experiments it gave wonderful results.

Psychography: Writing, independent of and without mortal contact, impliedly by spiritual beings; as used by some Italian writers; a writing medium.

Psychometry: the name given by Prof. J. R. Buchanan to his discovery that sensitives were influenced without direct contact by drugs, minerals, etc., and were able to read the characters of the writers from letters held in the hand or placed on the forehead. This influence has been found to be universal.

Psychometrist: One sensitive to such influences.

Receptivity: A state of mind favorable to impressions, either the result of passiveness, concentration, or intense attention.

Reincarnation: The belief that the spirit passes through successive births until freed from the stains of earth by expiation; an old belief which has been revived and made a fundamental statement in the teachings of Kardec and his followers.

Second Sight: Clairvoyance.

Sensitive, A: One capable of receiving impressions.

Sensitiveness: Impressibility; the mental state in which impressions are received from other minds. It may be normal, or induced by fatigue, disease, drugs, or may arise in sleep. It may have all degrees of acuteness, from that in which impressions are difficult to distinguish from the normal thought, to independent clairvoyance. It is a quality belonging to all, varying in degree, and capable of cultivation.

Sixth Sense: The capability for spiritual perception; sensitiveness; the state of the hypnotic or psychic. This sense is really composite, being formed of the blended spiritual perceptions more or less awakened.

Somnambulism: Sleep-waking, seep-walking. The physical senses are dormant, and the psychic or spiritual senses dominant. Has been used in place of mesmerism or hypnotism.

Somnambulist: One subject to sleep-walking.

Soul: In the old division of body, soul, and spirit, soul has no meaning except as one factor of the trinity which was sought to be established. Man is dual—a physical body and a spirit. The spirit is the spiritual form or body, with

its accompanying conscious intelligence. If soul means anything it is exactly this, and is synonymous with it.

Spirit: The old definition is an imponderable, intangible nothing, capable of thinking and feeling, and God-created, by miracle. The new definition makes it created and sustained by law. It is a celestial or spiritual body, originated in and sustained by the physical body, from which it is separated by death, to go forward the same entity, in perfect and complete continuity of existence. The celestial or spiritual body is composed of attenuated matter, not recognizable by any of the physical senses. It is organized, and has as real an existence amidst spiritual things as it had in mortal life.

Spiritism: Often used synonymous with Spiritualism, but really having a widely different meaning. As received by the Latin or Kardec school, it means the acceptance of the doctrine of reincarnation as a cardinal principle. The term has also been used to designate those who demand phenomena as a test, rather than the philosophy of spirit.

Spiritist: One who accepts the doctrine of Spiritism; one who seeks and is satisfied with phenomena, rather than the scenes of spirit life.

Spiritualism: The belief in the continuity of life after death, and its continual progress, and the application of this belief to the right conduct of living. Modern Spiritualism stands for the supremacy of the law, in the realm of spirit as the physical. The departed are near, and communicate with their earth friends, not by permission but by law. It is the Science of life, and a religion which, inasmuch as it would build up the moral character on the foundations of knowledge, and is satisfied only with the attainment of perfect excellence, is superior to all others.

Spiritualist: One who believes in Spiritualism.

Subliminal Self: A certain part of our being, conscious and intelligent, into which our ordinary waking state does not rise: the spiritual.

Telekinetic: A theory to account for the moving of physical bodies without physical contact, by some unknown force originating in the minds of the sitters, as opposed to the spiritual theory.

Telepathy, or Thought Transference: The transmission of thought from one mind to another without tangible or physical means. This occurs without regard to distance, and is referred to waves sent out from one mind to another through the psychic ether.

Telo-Aesthesia: Clairvoyance.

Theosophy: The definition of this term given by H. P. Blavatsky is "Wisdom Religion, or Divine Wisdom; the substance and basis of all the world religions and philosophies, taught and practiced by a few elect ever since man became a thinking being." To this exceedingly abstract definition must be added the doctrines of reincarnation, the brotherhood, etc., the conjecture of ages long since past.

Thought-Atmosphere: Same as psychic ether. A thinking being in this atmosphere is a pulsating center of thought-waves, as a luminous body is of waves of light.

Trance: When persons fall into a sleep resembling death, in which they may or may not be conscious, it is said they have fallen into a trance. This is not a correct use of the term. If in this state, resembling death, their spiritual perception or sensitiveness is quickened, and they perceive thereby, then it may be truly said they are entranced. The trance thus defined is similar to clairvoyance.

Transfiguration: Transformed, as when the medium takes on the appearance of the communicating spirit. The expression of the spirit when it transcends the body, as in clairvoyance, and sometimes at the moment of death.

Visions: A term of wide meaning. In the sense derived from the Scriptures, a revelation or supernatural appearance. The state in which these are received may arise from physical or mental derangement or exhaustion. They may be simple phantasms, or impressions received from other intelligences.

Zoether: Neur-aura, nervous fluid. Supposed to hold the same relation to spirit that the ether of gravitation does to matter.