

THE  
CHILD'S GUIDE TO SPIRITUALISM.

BY  
MRS. LUCY M. BURGESS.

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COLBY AND RICH,

9 BOSWORTH STREET.

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## PREFACE.

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THE author of this little work has performed her task in the face of a great difficulty, namely, the opposition of spiritualists to anything savoring of creeds; but the best wisdom is to avail ourselves of everything of which we can make a proper use in the important matter of training the minds of our children. It is to them we must look in the future for the harmonious carrying out of those plans which dwellers on the other shore are constantly developing. We take great pains to impress the minds of grown up people with the truths of spiritualism. We are constantly scattering the seeds of truth, in season and out of season, wherever we have the opportunity. Why not lighten the burden of the future, by unfolding the more plastic minds of the young to those glorious truths? The bud must come before the flower, and if the bud be not perfect, what can the flower be? The churches look well after their little ones. With them it is, as it should be with us, always "line upon line, precept upon precept," and when the child becomes a man, and begins to doubt the teachings of his childhood, often reason is unable to conquer the beliefs so sedulously instilled in those early years. The church has had long experience in the best modes of training the young, and if we

wish to encourage liberal thought in our coming men and women, we must not neglect the means they have found so efficacious. Spiritualists have no schools. Our children attend schools where orthodox ideas are constantly instilled, and it is our duty to do all we can to counteract such influences; for the children absorb orthodox ideas almost without knowing it.

This work, then, has been undertaken from the feeling that there was urgent need of it. It has been the aim of the author to avoid all disputed points, and endeavor to make plain to the child only those points on which there is believed to be full accord among spiritualists. The book is not a creed, but designed to familiarize the child with the spiritual philosophy, which can, it is believed, be better done in this way than in any other. To tell a child a certain thing in one form of words to-day, and vary that form to-morrow, only confuses the young mind. Pages learned by rote in childhood may seem at the time to escape the memory, but every one knows that such is not the fact. Things learned by rote, without understanding, will linger in the memory and be applied in later years, as the mind develops to a comprehension of them.

I trust this little book will meet the approbation of spiritualists generally. I have freely made use of anything in our books and papers which I thought available, as well as the direct responses given me by spirit friends. The Bible references are given because I consider that we have a right to any confirmation of our views wherever we may find it.

L. M. BURGESS.

## CHILD'S GUIDE TO SPIRITUALISM.

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*Q.* — Who made you?

*A.* — God.

*Q.* — Who or what is God?

*A.* — God is the life that is in all things.

*Q.* — By “all things,” what do you mean?

*A.* — The flowers, the birds, the water, man, — everything that exists.

*Q.* — Has God a shape, a form?

*A.* — God has no particular form. Personality implies limitation, and God is unlimited.

*Q.* — For what object were you made?

*A.* — To do good, and to grow in knowledge and love to God and man.

*Q.* — How can you do good?

*A.* — I can be obedient to those having authority over me, I can help those who are weaker than myself, I can share what I have with those who are poorer than I am, and try to make happier all with whom I come in contact.

*Q.* — How can you grow in knowledge and love to God and man?

*A.* — By studying nature's laws, and cultivating in myself all those qualities of body and mind that tend to make me better and wiser.

*Q.* — What is man?

*A.* — Man is a three-fold being, — body, soul, and spirit.

*Q.* — What is the body?

*A.* — The body is the physical part; the form that we can see, through which we act, and which loses its powers, and decays when the change called death takes place.

*Q.* — What is the soul?

*A.* — That unseen part of us which acts through and controls the physical.

*Q.* — What is spirit!

*A.* — Spirit is the all-pervading presence called life.

*Q.* — Is the spirit an outgrowth of the body?

*A.* — No: spirit existed before matter.

*Q.* — What becomes of the spirit after the change called death?

*A.* — It passes into another sphere of existence, higher or lower, according to its development while in the physical; it there expiates the wrongs done in the body, and as it increases in knowledge and goodness, ascends higher and higher in the spheres.

Q. — What do you mean by spheres?

A. — The different gradations of spirit life.

Q. — Is all spirit immortal?

A. — It is.

Q. — Have you any proof corroborating the affirmations of spiritualism that spirits do exist?

A. — We have the testimony of many ancient writers, the belief of all the so-called heathen nations, and the orthodox Bible which speaks of the spiritual part of man in Gen. xli. 8, Job xv. 13, Job xxxii. 8 and 18, Prov. xx. 27, Eccl. viii. 8, Dan. ii. 1, Dan. v. 12, Zech. xii. 1, Luke viii. 55, 1 Cor. ii. 11, James ii. 26, Acts vii. 59, and many other places.

Q. — How do you *know* that this spirit lives after the death of the body?

A. — Spirits have returned, and daily are returning and manifesting themselves in various ways through mediums, as is testified by thousands of persons in the form to whom spirits have satisfactorily identified themselves. The Bible also sustains the fact of mediumship. Numb. xi. 17, 1 Kings xxii. 21, 2 Chron. xviii. 20-22, 2 Kings ii. 9 and 15, 1 Chron. xii. 18, Neh. ix. 30, Isa. xxxii. 15, Isa. lxi. 1, Ezek. ii. 2, Ezek. iii. 12, 14 and 24, Mark ix. 20 and 26, Mark ix. 4, John i. 33, Acts ii. 4, Acts viii. 29, Acts x. 19, Acts xi. 28, Acts xxi. 4, 1 Pet. iv. 14, Numb. xxiv. 2.

Q. — Does the Bible anywhere state explicitly that other spirits than the one pertaining naturally to a man's body, ever possess that body?

A. — Yes ; Dan. v. 11, Ezek. ii. 2.

Q. — What is a medium?

A. — A person through whose organization disembodied spirits can make their presence known.

Q. — How do they manifest through mediums?

A. — Sometimes by rapping, tipping tables or other heavy bodies, writing through the hand of the medium or independently, entrancement of the medium and obsession of her body, and in many other ways.

Q. — Can spirits continually see what we are doing?

A. — They cannot. All things are dependent on conditions, and unless conditions are favorable, they can neither see us nor make themselves known to us.

Q. — Do they ever influence us without our knowledge?

A. — Very often. Spirits are frequently the originators of great and good deeds, carried into effect by persons still in the body.

Q. — Do they ever influence us to do wrong?

A. — They do. 2 Chron. xx. 21-22.

*Q.* — How can we avoid this?

*A.* — By trying to live rightly, and by seeking the ministrations of good spirits.

*Q.* — Are we compelled to have spirits with us?

*A.* — Spirits are everywhere, and as we cannot see them, we cannot always know when they are near us; but when aware of their presence, we can often repel them by our own will.

*Q.* — Has any person in the form ever seen a spirit?

*A.* — No; only the outer covering of the spirit, the spirit body.

*Q.* — How do they see that?

*A.* — Sometimes with the natural eye, sometimes clairvoyantly.

*Q.* — What do you understand by clairvoyance?

*A.* — A power possessed by the soul to overcome the laws governing matter, and project its intelligence into the things beyond.

*Q.* — Are all persons clairvoyant?

*A.* — To a certain extent they are. What we call dreams are often clairvoyance, when the soul goes out and meets with those to whom it is attracted on earth or in the spheres.

*Q.* — Can the spirit of a person still in the form enter the spirit-land?

A. — It can sometimes, and can sometimes visit localities and friends on earth.

Q. — Are there such things as guardian spirits? If so, what is their mission?

A. — They incite us to better and purer lives.

Q. — Do they ever protect us from danger?

A. — Yes, whenever they can come in *rapport* with us sufficiently to enable them to do so.

Q. — What do you mean by *rapport*?

A. — In accord or sympathy with us.

Q. — Why do spirits return to earth?

A. — Some to do good; some to do ill; some to benefit themselves by helping us; some to gain a knowledge of things here which they must have in order to progress rapidly; and some because of their love for us or ours for them.

Q. — Do all spirits return that enter the spheres?

A. — No; the number of mediums is limited, and the returning spirit has many and great difficulties to overcome.

Q. — Do spirits study in the other world?

A. — They do. Progression is eternal.

Q. — What do they study?

A. — Nature, books, the arts and sciences, and many things with which we are unacquainted.

*Q.* — Do spirits eat, drink, and perform the functions common to the physical body?

*A.* — Yes; the spiritual body requires food and drink, and they have whatever the body requires.

*Q.* — Are spirits able to do every thing?

*A.* — They are not, and can do but little on our plane without proper conditions.

*Q.* — Should we believe all they tell us, and act by their advice?

*A.* — If our reason approves. There are undeveloped spirits, who may be unsafe advisers. The Bible also sustains this point; 1 John iv. 1, Luke xi. 24, Mark i. 23 and 27, Mark v. 2-15, Mark vii. 25, Luke viii. 29, Luke ix. 42, Matt. x. 1, Acts v. 16, Rev. xvi. 13 and 14.

*Q.* — Does the Bible anywhere seem to condemn those who do not follow spirit direction?

*A.* — Yes, in Ezek. xiii. 3. 1 Thess. v. 19-20.

*Q.* — What is an undeveloped spirit?

*A.* — One who has not overcome the conditions of ignorance and darkness.

*Q.* — Are they ill-disposed?

*A.* — Not necessarily so.

*Q.* — Are mind and soul the same?

*A.* — No; mind is the medium between spirit and matter.

*Q.* — What is a spiritualist?

*A.* — One who affirms that the spirit of man lives and progresses forever.

Q. — What important truth has spiritualism proved to us?

A. — The immortality of the soul.

Q. — What is the recording angel?

A. — Memory.

Q. — Is there any forgiveness for sin?

A. — No ; we must suffer if we do wrong until we have paid the penalty.

Q. — Was Jesus of Nazareth the son of God?

A. — He was as all other men and women are the sons and daughters of God.

Q. — Was he not the Mediator, the Saviour of men?

A. — No ; there can be no mediator for us. If we sin, we alone can atone for it. Jesus was a great medium, a good and pure man. The Bible declares him to have been under spirit control and direction. Matt. iv. 1, Luke iv. 1-14, Mark i. 10, 12, John i. 32.

Q. — But did he not die for our sins?

A. — In one sense probably he did, because he was so impressed with the necessity existing for the exercise of his mediumistic gifts, that when he saw that by thus working for the good of humanity he was exciting hostility that would end in his physical death, he still persisted in doing what he conceived to be his duty. In this

sense he died for man, and in no other. History records that he was put to death by the Romans, partly at the instigation of the Jews, who considered him an impostor claiming to be their expected Messiah, and partly because the Romans feared he might excite sedition.

*Q.* — Does spiritualism teach you to think lightly of Christ?

*A.* — No; it tells us that his teachings were of the purest, most exalted character; that he taught spiritualism pure and undefiled, and that the spirit of Christ is also the spirit of spiritualism.

*Q.* — Is there such a thing as the Judgment Day?

*A.* — Each day of our lives is a judgment day.

*Q.* — What is a circle?

*A.* — A number of persons join together and put themselves in proper condition for spirits to manifest.

*Q.* — What are those conditions?

*A.* — Usually they are darkness, quietude, and a receptive state of mind.

*Q.* — Why is darkness necessary?

*A.* — Nature works in darkness. In chemical processes, darkness is often essential for the production of effects. The mind also is quieter in darkness, as there is not so much to distract it.

Q. — Are manifestations ever given in the light?

A. — Frequently; and such manifestations are quite as wonderful and forcible as those occurring in the dark circles.

Q. — How do spirits control?

A. — Sometimes the spirit surrounds or overshadows the medium, and at others it takes possession of the body of the medium.

Q. — What is death?

A. — The change from the physical to the spiritual state of being.

Q. — Is it painful?

A. — Not necessarily so.

Q. — How does the death of the physical body affect the spirit?

A. — It leaves it unchanged. If a man is a liar, a thief, or a drunkard here, he is the same there until he works out his deliverance, and ascends to a higher plane.

Q. — What are heaven and hell?

A. — Conditions of the mind, harmonious or inharmonious.

Q. — What course of conduct would be best for us to pursue to insure happiness in the life to come?

A. — We should be pure in our lives and in our speech; be temperate, industrious, truthful, and

charitable in thought and act ; doing all we can to dispel ignorance, comfort the afflicted, and to relieve the distressed. Thus we will lay up for ourselves treasures in the life to come.

*Q.* — What may we then expect in the future life?

*A.* — That we will constantly go higher and higher, learning more and enjoying more. That every aspiration and longing of the soul will be satisfied, and we will become **one with God.**

LITTLE CHILDREN.

WHAT can little children do,  
 Young and helpless as we are?  
 Little ones, be pure and true,  
 That your light may like a star  
 Shine afar.

Open hearts and open hands  
 E'er to aid your poorer brother:  
 Bind yourselves with loving bands  
 Closely unto one another.

Judge not, but be still the kinder  
 When another goes astray;  
 Love her, then perhaps you'll find her  
 Seeking for a better way.

Smiling spirit eyes are on you,  
 Loving spirits guide your way;  
 Heaven's doors are opened for you,  
 "Come to us," sweet voices say.

Little children, heaven's kingdom  
 Is made up of such as you.  
 Yet through pain and toil and sorrow  
 You have here a work to do.

But the angels love and help you.  
 They are always watching o'er,  
 And at last will safely bear you  
 To the lovely spirit shore,  
 Sorrows o'er.

