

V. I. No. 2.

Per Year
\$1.25.

LIGHT OF TRUTH LIBRARY.

Issued
Bi-Monthly

August, 1895

Entered at Cincinnati P. O. as Second-class Mail Matter.

❖ Psychic ❖

Studies



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ALBERT MORTON.



PRICE, 25 CENTS.

THE LIGHT OF TRUTH PUBLISHING CO.,

512 RACE ST., CINCINNATI, O.



Psychic Studies

By ALBERT MORTON.

GOD, OUR RELATIONSHIP—PRE-NATAL CONDI-
TIONS AND HEREDITY—PHYSICAL AND MORAL
EDUCATION—CONSERVATION OF HEALTH AND
LIFE FORCES—MAGNETIC, MENTAL, AND SPIRIT-
UAL HEALING—OUR RELATION TO THE SPIRITUAL
WORLD—MEDIUMSHIP, ITS USES AND ABUSES—
ADVICE TO MEDIUMS AND INVESTIGATORS—PSY-
CHOMETRY—INTUITION—JUSTICE, CHARITY, SYM-
PATHY—THE POWER AND PROPER EXERCISE OF
WILL.

Cincinnati, Ohio.

LIGHT OF TRUTH COMPANY.

1895.

DEDICATION.

THE writer dedicates this compilation of essays from "Psychic Studies" to one who watched their unfoldment with helpful influences, and encouraged him with her appreciation of his desire to awaken interest in

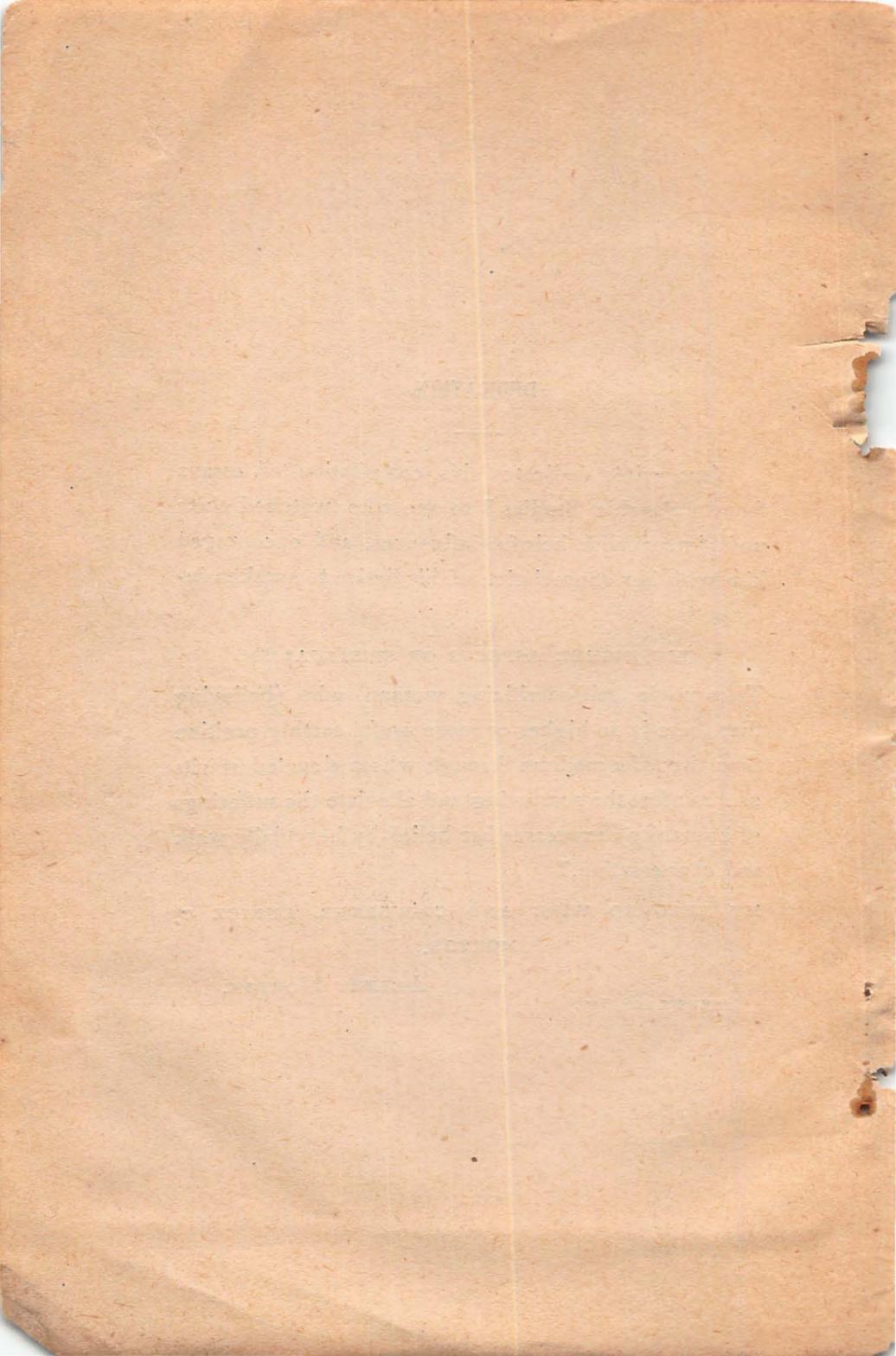
"THE HIGHER ASPECTS OF SPIRITUALISM."

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

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

ALBERT MORTON.

SUMMERLAND, CAL.



GOD.

OUR RELATIONSHIP.

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

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

How puerile and absurd the statements of materialists, that the manifestations of nature are simply the effects of chance—the world and its inhabitants all spring from chaos—we strut our brief hour upon the stage of human action, then "out, brief candle," our light is spent, nothing remains but a decaying body and a few remembrances of us—chaos has come again.

Knowing that it is impossible for the finite to define the infinite—the part to comprehend the whole—we know the truth that "out of nothing, nothing

comes"; therefore, there must necessarily be a First Great Cause, else there could be no effect, the truth of which proposition our own existence demonstrates, and our existence also establishes our relationship to that First Cause, and not only to the cause, but to everything which exists. We are the products of the rock, the soil, the vegetable, the animal; endowed with a portion of the Divine Spirit, which is the source of all life; and as we strive to overcome the animal through which we have come to our present condition, we gain in nearness to God, and fulfill the purpose for which we are born.

"God created man in his own image, in the image of God created he him." (Gen. i: 27.) We believe the esoteric meaning of this statement to be that we are in spirit one with the Divine; emanations from the great source and fountain of life; drops in the beautiful stream having its source in the heavenly mountains, flowing onward to the boundless ocean of eternity—one with God in the same sense as the atom is an indispensable and indestructible part of the universe. In an essay on "The Unseen World," John Fiske says: "In these (theory of natural selection) and countless other ways we have learned that all the rich variety of nature is pervaded by a unity of action, such as we might expect to find if nature is the manifestation of an infinite God who is without variability or shadow of turning, but quite incompatible with the fitful behavior of the anthropomorphic deities of the old mythologies."

The *pagan* philosophers held much more sensible views of the Deity than the writers of the Old Testament. Pythagoras (586 B. C.) said: "There is one universal Soul, diffused through all things—eternal, invisible, unchangeable; in essence like truth, in substance resembling light; not to be represented by any image, to be comprehended only by the mind; not as some conjecture, exterior to the world, but, in himself entire, pervading the universal sphere." Compare this grand statement with those relating to a vacillating, cruel, partial, and limited Jehovah, as presented in the books of Moses, who, if he ever lived,

was probably a partially developed medium, who mistook the source of his inspirations ; the gods voicing through him their conflicting and extremely weak characteristics under the arrogant claim of " Thus saith the Lord," being merely the expressions of different controlling spirits, varying in their teachings according to the degree of spiritual unfoldment they had attained ; and in this way only can we find a reasonable and charitable explanation of " The Mistakes of Moses."

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

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

In illustrating the same thought, Emerson tersely says : " The divine effort is never relaxed ; the carrion in the sun will convert itself to grass and flowers ; and man, though in brothels or jails or on gibbets, is on his way to all that is good and true." Whether a success or failure here, in a material sense—even if the soul has to tread the thorny paths of hell to gain the heights of heaven—blest with a belief in divine parentage, we find compensation for all the ills of life. It is frequently raised as an objection to the claim that

we are all children of God, and are entitled to the attainment of all the wisdom and happiness it is possible for the mind to conceive of, by virtue of that relationship, that God is unjust to permit such seeming inequalities in the conditions of his children ; that it is monstrous to think that a divine Father showers earthly favors upon the wicked, and allows the good to suffer. "The wicked flourishes like a green bay tree," while those who are too honest and finely organized in spirit to cope with the dishonest trickery of the unscrupulous, endure want, suffer from

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

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

We blindly grope and complain of the inequality and injustice against which we contend in our earthly and limited lives ; shutting our eyes to the glorious light of an eternity of growth in wisdom and purity which stretches out before every child of the eternal Father and Mother of humanity. The cry of every

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

Through the operation of the laws of spirit-evolution we have attained a freedom of thought where we no longer accept the teachings of priest, prelate, guru, or medium, unless they accord with our reason. Authorities no longer bind us. We believe, as Emerson says, that, "with each new mind a secret of Nature transpires; nor can the Bible be closed until the last great man is born." Fearing no longer to question the authority of the claims of infallibility of Bibles, we cannot be led to substitute for "Thus saith the Lord," the direction of Mahatmas, whose existence rests upon questionable evidence; nor do we surrender our right of judgment to any spirit, in the body or decarnated. The revelation to be of service must be so plainly stated as to be readily understood, or its claim will be questioned. Conciseness and clearness of statement are demanded in an age which is symbolized by the electric light. Darkness and obscurity are not evidences of intellectual or spiritual progress.

We are coming to the belief that miracle, magic, and mystery are merely "springes to catch woodcocks"; terms used as cloaks to disguise ignorance. As we progress in the development of the divine spark within, the prospect brightens; the fogs which have obscured our vision are dispersed by the increasing light, and what—in our ignorance—seemed to be

miraculous, was only the result of the harmonious action of laws which we are now beginning to comprehend. The grandeur of the sea cannot be discerned by standing upon its level, and limiting our scope of vision by that low position. If we would gather inspiration from its beautiful and majestic movement, from its magnificent and apparently illimitable extent, we must ascend the heights ; and in proportion to the height attained, we are impressed and awed by its magnitude and power.

“ Tis the sublime of man.

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

—S. T. Coleridge.

PRE-NATAL CONDITIONS AND HEREDITY.

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

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

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

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

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

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

"ONE HUNDRED YEARS BEFORE BIRTH."

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

children of earth. "Reducing the position to an absurdity."

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

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

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

and born in healthy physical and harmonious mental conditions.

Millions of dollars are expended to improve the breeds of stock, to increase the production and quality of wool and milk products; to diminish by the fraction of a second the record of racing horses, which is all laudable—money and labor well invested—but, with the exception of the labors of a few self-sacrificing writers and teachers, comparatively little is done to improve the breed of humanity, and prepare children for the race of life. We expend millions for the support of Magdalen Asylums, reformatories, and prisons, which are generally conducted as punitive establishments, rather than as reformatory and educational school,—which they should be,—with the result that nearly all the graduates from these schools of crime again fall into evil courses and return to them after a short season, frequently more from want of encouragement to do right than from evil inclinations. If the means expended in reform schools, prisons, and *whisky crime-factories* could be diverted to the education of parents in the natural laws of reproduction of the species, and convincing evidence be presented to them, showing that every excess or abuse of their powers only reacts upon themselves, and is inevitably followed by punishment, and dire consequences to their innocent offspring, the next generation would have little need of *re*-formation, and the second generation would usher in the millennial period.

The attention of thinking, conscientious people is being more and more attracted to the moral questions of the day. The decaying influence of church dogmatism is but the prelude to the predominance of moral questions. Mankind is learning that there is no salvation from the consequences of sin or the violation of higher laws; that we reap according to our sowing, and there is no shifting off the consequences of our transgressions upon others. If the attainment of happiness is our aim we are learning that the only way to secure that happiness is through the cultivation of our higher natures, and that the result

of mere animal gratification is broken health, disappointed hopes, self-condemnation, and misery. If we can have no higher motive than self-interest, even that should teach us that the only wise course for us to pursue is to control our animal natures, and educate the generation which is soon to fill our places in the world's great stage of action; instructing our children to avoid the pit-falls and obstacles which have beset our path, and thus pave the way for comfort in our declining way toward the sunset of life.

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

The advancement of humanity in all departments of action depends, to the greatest extent, upon the proper direction and elevation of the creative functions. Until we fully realize that through love, and not passion, we must gain the wisdom necessary to exercise in the selection of companions who are to become agents for the embodiment of spirits—the only condition in which we can partially grasp the idea of divine personality—we will continue to bring children into the world deprived of their natural birth-rights; and, being unable to overcome the conditions inherited from generations of diseased and vicious ancestors, only add to the mass of undeveloped human-

ity, struggling under the weary burdens of sickness and vice. The only remedy for this great evil is the enlightenment of those far enough advanced in spiritual unfoldment to realize the nature and importance of their responsibilities; strong enough in will and aspirations to make strenuous and persistent efforts to overcome the hereditary taints which fetter them; and who, in overcoming self, will labor for the elevation of those still in the bondage of sensuality.

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

* * On the other hand, it is undoubtedly the mother's privilege, at this critical period, to so prepare and elevate herself, by proper living and pure aspirations, that her soul may be constantly bathed in hallowed effluxes from celestial realms—truly 'overshadowed by the power of the Highest.' By this means the newly begotten one may become so harmoniously developed and so permeated by a divine and purifying influx, that, with no irreverence, it may be termed, as was Mary's babe of old, 'a holy one,' and, like that child, may grow up to walk among young men as a true son or daughter of God. * * It has been generally taught, indeed, and piously believed, that God determines or fore-ordains, according to his inscrutable good pleasure, 'the characteristics and gifts' as well as destinies of individuals. But it is now apparent that in this, as in all things else, he works through instrumentalities; and these instrumentalities are the men and women who stand in the relation of parents."

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

Although the correctness of this claim cannot be demonstrated by ordinary processes of reasoning, we are firmly convinced of the existence of an omnipresent, divine soul essence, adapted and ever ready to assume relations with personal embodiments whenever the generative conditions are receptive to its influx; acting in accordance with divinely established natural laws, working through human agencies, which establishes our relationship to God without any special interposition of Providence. We are children of God, embodied in accordance with his laws to assist in carrying out the divine purpose of elevating matter to a state of personality on its way to conditions of higher spiritual, eternally progressive unfoldment. If this position be correct, how great the importance of acting in harmony with the divinely established laws, which co-operation will result in greater spiritual attainments, with less friction and, consequently, in greater happiness. To believe that our earth life is a state of mere probation, in which the trials and sufferings are the natural conditions, wisely ordained to fit us for a higher life, seems hardly consistent with Divine love, and conflicts with free moral agency.

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

* "In motherhood desired, all the energies of soul as well as body contributing to the new life, and provided with conditions in accordance with physical

* "Motherhood: s power over Human Destiny." *Mrs. L. B. Chandler.*

and psychical law—motherhood fitted to instruct, and courageous to perform its duties—is the only possible hope for the consummation of a divine order of society upon earth, and *through it alone can the kingdom of heaven come to be established.* All reformatory efforts not commencing here lack the basis of permanency.”

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

In an article on “Mock Modesty,” a writer in the *Woman's Journal* says: “There are many things in life that young women ought to know, and which, if they did know, they would regard as great solemn truths, too sacred to be giggled over and simpered at;

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

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

In view of the low tone of morality pervading the upper ranks of society, as indicated by the prurient details of *scan. mags.* and in divorce cases, and the eagerness with which titled libertines are courted in society, which heartlessly crushes their female victims—the reputation of libertinism being an additional

subject of attraction for its bearers—the outlook for reform in fashionable society is not encouraging: it is among the sensible middle classes and wage workers we must look for assistance in practical reformatory work.

One of the grand old workers for humanity, who spent years of earnest, self-sacrificing labors to obtain justice for the Indian wards of the nation,—Father John Beeson,—in writing on Heredity and Woman's Rights, said: "The same law of cause and effect accounts for the difference in the look, temper, and tendency of children in every family. Every thought, pleasant or otherwise, or even a sudden mental emotion of the mind, of the prospective mother, will stamp its impress for good or ill upon the unborn child. It may be justly assumed that all the distinctions of character in man or beast are the results of anti-natal impressions through the mother, or from the surroundings during early life, before the brain is sufficiently strong to resist that which its better judgment condemns. These facts are strong, unanswerable arguments for *women's rights*, for until they are practically recognized we may have costly churches and splendid parlors, but we shall also have a continuation of the evils which all the past has known." We trust the time is not distant when the standard of morals and *rights* will be the same for both sexes.

We have no sympathy with the present clerical and newspaper denunciations of the laxity of existing divorce laws; on the contrary, divorce laws ought to be made mandatory, in abrogating the marriage relations of diseased and inharmoniously united couples, doing entirely away with legalized prostitution. The trouble existing in marriage relations arises, not so much from lax divorce laws, as from lack of restraining laws in relation to intended marriages. Present opinions need reversing; for persons who have procured divorces on moral and sensible grounds, incompatibility, etc., deserve respect for their independent uprightness; while those who rashly and improvidently assume marriage relations—the deleterious influences of which may last for generations—deserve

reprobation and legal restraint. In some countries the laws prohibit the marriage of persons afflicted with the maladies of leprosy, insanity, and cretinism, and the number of prohibitive causes should be widely extended. Persons who are contaminated with transmissible diseases, incapable of providing, or disqualified by vice from becoming the parents of healthy offspring, have no more moral right to marry and breed unhealthy children, who are liable to be diseased and become charges upon the community, than they have to commit arson, or any other crime against society. Every man convicted of seducing a woman should be held under heavy bonds to provide for the maintenance of his victim and the offspring of his lusts, or be confined to hard labor for their support and the education of the child. When we have laws providing for the annulling of all improper marriages, and prohibiting all diseased, improvident, and dissipated people from forming marriage relations, we will be on the way to higher conditions in social life. This will not be unjust interference with individual rights, for communities have vital interests involved, as well as individuals.

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

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

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

An eminent writer, formerly President of the Psychological Society of Great Britain,* says: "Patient investigation might trace the introduction of some special excellence or defect that has thus become hereditary. We learn from this *how it is* that family features, virtues, and vices crop out again, long after

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

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

In view of the grand results thus truthfully forecast, which are the legitimate conclusions that are founded on the laws of natural selection and evolution, discovered and demonstrated by the eminent natural scientists, Darwin and Wallace, how important becomes the duty of parents to shun evil, live purely, and prepare themselves physically and morally for the high duty and pleasure of procreating children under such favoring conditions that the law of Heredity may act for the transmission of good instead of vicious tendencies; that their children may be endowed with health and moral qualities, and enabled to transmit to their offspring still more elevated inherited endowments. Thus, and in this way only, can we fulfill the grand purpose of life by acting in accordance with the laws of God. For this grand purpose were we born; and if these duties are well performed our children will rise up and bless us; and

when we have risen above the sphere of earthly toils and trials, we shall be met with the glad welcome, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

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

This delineation of the possible attainments of humanity in the near future is not the rhapsodical dream of an enthusiast, but is based upon sound reasoning. Compare the conditions of the masses at the opening periods of the centennial we have recently celebrated, with the present human conditions throughout the civilized world. Humanity is to-day better fed, better clothed, better educated, and better housed than it was one hundred—or even fifty—years ago. Even the present restless state of wage-workers illustrates the improved conditions of this time. One hundred years ago strikes and discontent were met and crushed by the iron hand of inhuman and despotic law, instead of being submitted to peaceful arbitration. The struggle of the bigoted classes of the clergy to regain their lost control of the consciences and freedom of the people, and the persistent and desperate efforts of *poor and unsuccessful* physicians to establish despotic medical laws, are virtually confessions of waning power, and are evidences that the masses have risen to a position where they appreciate and know their rights, and "knowing dare maintain them." The sway of self-selected, autocratic masters and rulers is rapidly drawing to an end, and soon ambitious leaders who aspire to be atop will have to demonstrate their fitness for the position by the exhibition of intelligence and moral qualifications, instead of achieving their purposes by chicanery, and

pandering to the vices of unscrupulous political "bosses." It is not too much to anticipate that if the ratio of progress made within the past fifty years be continued (and the rapidity of all such movements is accelerated by every step gained), the year 2000 will find all the predictions of progression fully realized.

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

PHYSICAL AND MORAL EDUCATION.

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

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

To enter upon any of the ordinary avocations of business life without proper education is an evidence of poor judgment, and is usually the precursor of failure. How much more important than material affairs it is, that that which is the purest and most sacred relation of life should be thoroughly understood before being entered upon.

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

A father can do much to assist in the education of the child, but too often the cares of business life are permitted to intervene and prevent the oversight and help which it is his first duty, and should be his highest pleasure, to render the mother of his children.

If the mother does not realize the sacredness of her mission, and neglects her duties for idle amusements and society, the result will be, in advancing years, that which should be a source of the purest comfort, the children she has borne, will cause her the greatest discomfort, perhaps disgrace. The chief duty of life cannot be neglected with impunity. "As ye sow so shall ye reap," and if parents indulge in dissension and conflicting authority in the presence of their children, they cannot reasonably expect obedience or respect to follow from such examples. All differences between the heads of a family as to the management of children should be settled in private, or the children will soon learn to take sides with the one who is most inclined to condone their offences, and all authority will be weakened. Children ought never to be permitted to appeal from the judgment of one parent to that of the other,—“A house divided against itself cannot stand,”—yet the rights of the children should be held as sacred as the rights of parents. To command respect, we must respect ourselves in all conditions of life; the family circle is no exception to this rule; yet how often is the home made the place in which to cast off all restraint, and give vent to feelings which we would be ashamed to express elsewhere. If any choice is to be made, keep the best and most cheerful conduct for your companions, and the good example for your children will yield a rich return.

De Quincy says: “The primary objects of education are few and great,—nobleness of character; honorable and generous affections, a pure and high morality; a free, bold, and yet a temperate and well-governed intellectual spirit.” In order to secure these grand conditions, the parents must be able to transmit the necessary qualities, and one of the most essential requirements is a sound body as a fitting temple for a sound mind. We have to deal with materials as they are, making the best use of present conditions. Our present methods of education in public schools are based on the cramming system, regardless of physical health or difference in mental capacity. Memorizing,

not reasoning and perception of principles, is required, without any discrimination as to the diversified capacities of the pupils,—all in the same grade are required to adapt themselves to the same Procrustean bed, and the acquirements of the pupils are measured by their capacity to memorize like parrots.

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

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

The general introduction of kindergartens is superseding the fossilized infant schools, and is producing great improvement in the education of children. In

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

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

It has been tersely and truthfully said that : * "No man can be truly educated but by his own effort ; but the common-school system fails to inculcate this idea. It is a system admirably adapted for the development of human parrots and parrot-teachers, but hardly for the training of men and women. A teacher who can not teach without a text book is unfit to teach at all. The common-school system, as at present misdirected, is fast converting the minds of its pupils into mere repeating machines ; and their bodies into unmuscular, restless heaps of pulp. * * What the world needs is not a community of grown-up effeminate school-boys, who are ever carrying along with them the pedantry of the class and the high-school, but a fair share of thinking and able men (and women). We need these, that the community may have more mental and spiritual freedom, so that each man may

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

enjoy more fully the privilege of shaping his own life to the needs of his individual character and constitution. * * The laws of mental development furnish the only basis upon which an efficient system of education can be founded, and this is a science which has hardly yet been heard of. Our education must be physiological and psychological; at present, it is almost haphazard."

Emerson indicates the only correct method to be pursued by teachers, in referring to the teaching of A. Bronson Alcott, in an article wherein he stated: "He aims to make children think, and in every question of moral nature to send them back on themselves for an answer. He aims to show children something holy in their own consciousness, thereby to make them really reverent." The teacher ordained by God to prepare the youthful mind for its endless progressive mission is found in the sanctuary of home. To the mother is granted the glorious privilege of so molding the child, that it shall be a light in the world; one of God's missionaries to work for the elevation of humanity, for the promotion of sound morality, of conscientious adherence to truth, regardless of all earthly considerations, and for the attainment of freedom from all environments that check the spirit in its ascent out of material, sensual darkness into the pure, spiritual life, which is the divine destiny of all. The mother who realizes the importance of this holy mission, and labors in season and out of season for the accomplishment of this purpose, is filling a position grander than that of the most noted warrior or eminent statesman; and the lives she glorifies will be for her a monument more enduring than any of granite or bronze.

By far the greatest number of men who have risen to prominent positions in life have inherited the qualities which have enabled them to rise to heights above the masses of mankind from their mothers. The facts illustrating the truthfulness of this statement are so familiar to readers, that it is quite unnecessary to multiply individual instances to prove its correctness. When Lafayette expressed his great admiration of the achievements of her son, to the mother of

Washington, her modest reply was : " I am not surprised at what George has done, for *he was always a very good boy.*" In the grand simplicity of her nature the noble mother did not realize that she was paying herself one of the highest compliments which can be given to woman ; for it was greatly owing to the qualities inherited from his mother, and to her wise teachings and motherly oversight, that the " Father of his Country " was chiefly indebted for the firmness, justice, wisdom, and perseverance which enabled him to accomplish the grand work assigned to him ; and for the rich blessings we now enjoy in this country we are largely indebted to his grand, dignified mother.

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

The necessity for persuing the course of study requisite to produce the grandest results was plainly stated by Emerson, in a talk to the colored students at Howard University, in these axiomatic, golden words : " I am of the opinion [he said] that every mind that comes into the world has its own speciality ; it is different from every other mind ; that each of you brings into the world a certain bias, a disposition to attempt something of its own, something of *your* own, an aim a little different from your companions ; and that every young man and woman is a failure, so long as each does not find what is his or her own bias ; that just so long as you are influenced by those around you, so long as you are doing those things you see others doing well instead of doing that thing which *you* can do well, you are so far wrong,

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

The course of study pursued in our colleges and universities is a very poor preparation for a successful entering upon the duties of life. While many colleges afford opportunities for the selection and omission of some studies,—giving those who desire it instruction in some branches of science,—the standard of attainment in the bestowal of honors is measured by the acquirement of classical, rather than practical knowledge. The languages of the nations with whom we have to do at the present time are neglected for the study of dead languages, which are of no especial use in the ordinary affairs of commerce, manufacturing, etc.; and, in the majority of cases, the graduates of our universities in a short time know "little Latin and less Greek," and after graduation have to spend years in acquiring knowledge which will be of any practical use in the pursuits upon which they desire to enter. For the sons of rich men with unlimited command of means, the attendance upon fashionable colleges frequently results in the acquisition of vices rather than any useful knowledge. A very small proportion of our men of affairs, those who lay the foundations of business enterprises, and give employment to laborers, are graduates of colleges, or, if so, they are of the class who have worked their own way, overcoming all difficulties.

One of our most eminent writers and scientists

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

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

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

them how to maintain health and longevity, nor how to attain the great practical aim of life—independence by useful industry—nor how to live so as to attain the highest aim of happiness, and perfection of character in the present life, and its eternal continuation.”

CONSERVATION OF HEALTH AND LIFE FORCES.

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

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

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

Man is the ultimate of God's creations, at least, according to our present power of comprehension, and it is to man we must appeal for assistance in the glorious work of emancipation from the shackles of material sensualism. "The pure in heart shall see God" within themselves, and until we are free from the bondage of fleshly lusts, we will catch but feeble glimmerings of the divine spark which is implanted in every human embodiment.

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

Disease is inharmony; therefore, impaired health is

evidence of inharmonious relations with the divine life principle; the first requirement for harmony being "a sound mind in a sound body."

The chief aim of mankind is the attainment of happiness, and those whose conceptions of happiness are limited to their selfish gratification must be taught to realize that sensual pleasures are transitory and delusive, and that no true happiness can be obtained at the sacrifice of health and self-respect. Happiness, to be enduring, must be based on justice; the altruist, whose life is spent in promoting the welfare and happiness of others, cannot accomplish the best results without strict regard to the requirements of self-justice. To maintain harmonious relations between the corporeal and spiritual organisms, it is necessary to avoid all extremes, either of selfishness or ascetic self-denial. The first duty of mankind is to develop the highest qualities they possess,—and, although it may be considered as an excuse for selfishness,—the adage that "Charity begins at home," merely enforces the necessity for the exercise of self-justice, for one cannot be a spendthrift of his own strength and means, (even if expended to promote the welfare of others,) without in the end diminishing his capability to benefit humanity. Theodore Parker and Thomas Starr King and W. Stainton Moses, "M. A. (Oxon)," sacrificed their lives in unremitting and exhausting labors for others, and it is undoubtedly true that their grand work for the elevation of humanity might have been prolonged for many years, in the body, had they realized the necessity for the conservation of their powers. Health is the capital which all labor, material or humanitarian, must have as a basis; and unnecessary waste of this capital is an injustice to ourselves and to all who depend upon us for help or counsel. The instances are of frequent occurrence wherein poor, hard-working mothers deprive themselves of the comforts of life, and spend the hours needed for recuperation of their own forces in menial drudgery, to pamper selfish husbands, sons, and daughters. Prematurely the time arrives when the weary hands are finally folded over the heart which has so patiently

throbbled for the thoughtless and selfish ones, who learn, alas! too late, the value of the treasure they have wasted. Mothers, spare yourselves; learn a lesson from the birds, who push their young from the home nest to teach them the necessity of self-support.

The requisites for health are temperance in all things; abstinence from all sensual thought and actions; sufficient physical exercise to keep the muscles and organs in good working order, and enough diversity of occupation and amusement to avoid monotony,—a fruitful source of hypochondriacal, morbid, mental conditions; always bearing in mind that health is essential to enable us to do whatever is before us to the best of our ability,—anything short of which is a failure to fulfill the purpose of our earthly existence. The basic principle of mind-cure, (by whatever fanciful or catch-penny name it may be called,) is that the body is the servant of the mind; the more the animal is kept in subjection to the mental and spiritual faculties, the greater will be our enjoyment of health and the innumerable blessings resulting therefrom.

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

In one respect the present craze for the study of the strange mixture of philosophy and mouldy antiquity, (which advances no new theories which are essential to human progress, and the valuable portions of which teachings are set forth in much clearer light in spiritual science)—the so-called Theosophy, is producing good results in one direction, by calling attention to the great power of the human will, which is

the most potent agency in lifting humanity from the sloughs of sensualism. Every desire for greater purity of life is a prayer, which is immediately answered by the invisibles, who are ever ready to help those who have the desire and *will to work* and overcome the tendencies of the lower nature. "*God helps those who help themselves.*"

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

Until these evils are done away with, we cannot have sound physical or mental health. It is a mistake to say the last enemy to overcome is death; for death is the friend that opens the way to life free from material environments. The first, last, and worst enemy to overcome is selfishness; the grasping selfishness that grinds the poor—the ignoble selfishness that seeks its mercenary ends regardless of the rights of others; the vilest of all selfishness, the brutal animality that seeks the gratification of lust, and tramples fair womanhood into the mire of sensual vice. There is greater need of a crusade against intemperance in sexual relations than against the use of ardent spirits, and the former is a more prolific source of disease and degradation than the latter. Drunkenness brands its victim so plainly, that the evil effects are apparent to

all; but the smooth-tongued libertine plies his nefarious trade by hidden, insidious wiles among those who would shrink from association with sots.

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

The command to "multiply and replenish the earth," it is evident, must be obeyed, in order to perfect the object of the embodiment of the soul, but the degradation of the means for perfecting this plan is a violation of the laws of nature and of health, which we must overcome in order to reach the full fruition of the laws of our being. The argument that man must give vent to the accumulation of his life forces in sexual indulgence—as taught by many physicians—is a monstrous perversion of truth—and is not in accordance with physiological law. It has been truthfully said that there is no more necessity for man, in a normal state of health, to relieve his system of its most refined element by sexual indulgence, than to relieve the tear glands by crying. The latter is universally condemned as indicative of weakness, want of strength of character, but the former is boastfully claimed by sensualists as an evidence of virility. Sexual indulgence, except for the purpose of procreation, is a certain indication of moral weakness, whether practiced in wedlock or in promiscuity.

A striking illustration of the beneficial results attendant upon the preservation of the life forces, and

the possibility of diverting them to other uses than mere indulgence, can be found in any establishment for breeding and training racing stock. The most speedy and enduring racers are not found among the stallions and mares which are kept for breeding purposes, but among the geldings which, when very young, have been deprived of the organs through which the life forces are expended. In the case of the powerful and enduring ox the same illustration holds good, and affords a complete refutation of the assertions made by physicians and other writers upon the social evil. The gelding and the ox are the most reliable and efficient workers, and the owner of a valuable stallion is careful to keep the service of the beast within the limits of healthful use, but generally places no restriction upon his own indulgence, nor the abuse of woman. The farmer will spare his mare when with foal, but the mother of his children is seldom excused from labor or sexual abuse while she is carrying a gift of God under her bosom.

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

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

which the spiritual element, LOVE, actuates each partner in the sacred blending of souls.

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

Woman is responsible in a great measure for the existence of a low standard of morality, and for the false distinction between the sexes which generally prevail. The woman who falls a victim to the wiles of a seducer is not so degraded as the heartless flirt who uses her charms and fascinations to allure men and excite their passions, merely to gratify her vanity and to display her power ; and her hypocritical professions of outraged virtue, when her plots lead to the denouement she has striven to bring about, only add to the contempt her conduct inspires in the mind of her victim. Such whited sepulchres are unchaste in soul, if they never part with their physical chastity. Chaste women should never condone such baseness in members of their own sex, and should demand the same degree of chastity on the part of male compan-

ions that is demanded of them ; they are in less danger of contamination from association with low women than in the society of rakes.

“ Man* has been created male and female, and endowed with that imperious appetite whose normal satisfaction leads to the conception and birth of offspring, in order that the human race may be kept up ; and one duty of the highest, noblest men and women is to perpetuate themselves in children and improve the human stock. On the other hand, the frightful maladies which overtake the lewd—the sufferings, bodily, mental, and spiritual, which so surely follow every species of incontinence (whether social or solitary)—prove quite as conclusively that this ‘overloaded’ tendency is to be controlled—indeed subjugated—by the higher faculties, and rendered strictly subordinate to its providential end, *i. e.*, the transition of life to our posterity. ‘The pleasure attached to this function is simply to insure reproduction, nothing more,’ and should never be sought knowingly for its own sake merely, never ‘indulged in’ by any means or under any circumstances whatever. ‘What God has joined together, let no man put asunder,’ by trying to obtain sexual gratification apart from parentage—and that parentage deliberately, cheerfully, and religiously accepted. Passionless enjoyment must be made incidental—never pursued as an end. * * ‘It is time that marriage was regarded as something higher and nobler than a condition granting license to the passions.’ Let us not be misled by depraved notions and low talk, however common, about ‘marital rights’ and ‘conjugal duties.’ The divine law of continence is not annulled by any usage or enactment of human framing ; and no formula pronounced by magistrate or clergy, no mutual covenant betwixt partners in a sin, avails to make uncleanness holy. * * Let the body through a discipline gentle, yet firm and persisting, become the well-trained servant of the spirit ; and let us learn the true wisdom which does not think about satisfying

* about our Sexual Nature”—N. E. Boyd.

the lusts of the flesh, save incidentally to providential uses."

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

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

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

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

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

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

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

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

It is a matter for regret that so able a writer weakens her otherwise able plea for her sex, by attempting to demonstrate woman's superiority over man by adducing physical differences as evidences to support her claims. The absurd claims of extremists weaken the cause they advocate; and the claim set up by some able writers and speakers that woman is superior to man has been a drawback to the grand movement for the liberation of woman from the enthrallment which has legally classed her sex with idiots and other incapables.

Until men and women are placed in social life, and in law, in relations of perfect equality; until moral living is required of man the same as of woman; until the sexes can mingle and move on harmoniously together in friendly relations, in a moral atmosphere far above the degrading influences of sensuality, we may look in vain for healthy offspring; for in pure marriage relations in which passion is governed by reason, the procreation of children is never the result of accident, but of provident, reverential appreciation of the Divine purpose in bringing souls into the first stage in the grand movement of ever-ascending, endless progression.

The true relation which should exist between man and woman, outside the marriage relation, has been beautifully expressed by a noble woman, who is not only an "honor to her sex," but to humanity, in an article by Mary Clemmer Ames, on "Margaret Fuller Ossoli, the Friend." Mrs. Ames says: "The majority of people talk as if there were but two extremes of relation which woman can sustain to man. She must be a pretty, tricky, artful creature, beguiling him of his reason, taking him captive through his senses, the panderer to his pleasures, at once his tyrant and his slave; or she must arm herself against him, accuse him, abuse him, as at once the sole author of her wrongs, the source of all her miseries. The fair, open land between—the severe and sacred land of friend-

ship, wherein men and women may meet in human sympathy, in kindred pursuits, in wide thoughts and in beneficent action—we hear constantly spoken of as a debatable if not impossible meeting-ground. It doubtless is—for the people who express this opinion ; but never has been, and never will be, to those men and women who recognize and revere in each other the equal human nature which each alike receives from God. Always man needs woman for his friend. He needs her clearer vision, her subtler insight, her swifter thought, her winged soul, her pure and tender heart. Always woman needs man to be her friend. She needs the vigor of his purpose, the ardor of his will, his calmer judgment, his braver force of action, his reverence and his devotion. Thus the mystic bond of sex which binds one-half the matter and spirit of the universe in counterpart and balance to the other, gives even to the friendship of man and woman its finest charm, enabling each only through the other to preserve the perfect equipoise of intellect and soul.”

MAGNETIC, MENTAL, AND SPIRITUAL HEALING.

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

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

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

The foregoing statement of the requirements necessary for the development of the qualities essential for the highest exercise of the healing powers—if all reference to mediumship had been carefully avoided, and the claim of the direct action of God substituted in their stead—might be mistaken for the teachings of Christian Scientists who generally ignore or denounce Spiritualism. This simple presentation does not claim supreme power for mortals, nor does it appeal to the exclusive Christian monopolizers of all goodness, or the marvel-seekers who consider nothing worthy of investigation unless it is sanctioned by mouldy traditions, or obscured by a veil of mystery impenetrable by ordinary mortals; but it is a clear presentation of the essential qualifications for all healing by mental or spiritual processes, by whatever names the systems may be designated; and were the teachings of a spirit medium before the New York Conference of Spiritualists, before Christian Science was brought forth by apostate spirit mediums, more for the purpose of entrapping those persons too timid to embrace a truth resting under the ban of theologians, than for the es-

tablishment of a new and intrinsically valuable system of practice for the alleviation of human suffering. With many of the leaders, the names of the so-called sciences of healing are merely covers for self-aggrandizement and mercenary aims ; and in this respect are on a level with the practices of those *regular* physicians who keep patients on their visiting list as long as they can pay liberally for their services.

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

No sincere Christian can consistently object to the practice of magnetic and spiritual healing, for it was the exercise of these powers by Jesus and his disciples which was one of the most potent agents in establishing Christianity, and his methods cannot consistently be set aside by those assuming the name of Christian Scientists. The stream is not higher than its source, nor will it be while nescient scientists are unable to overthrow the natural laws established by Omnipotence. Christ's promise that his followers should do these works of healing (making the power to heal disease one of the standards by which the authority of the teachers was to be established) has never been withdrawn, and those Christians who oppose the unrestricted exercise of the healing powers in these later days, whether of the clerical or medical professions,

are apostates from primitive Christianity as taught and practiced by their Master. "Woe unto you, Scribes and Pharisees, hypocrites!" The power to alleviate suffering and remove disease is one of the beneficent gifts with which many men and women are especially endowed, and no acts of clergy or physicians must be permitted to deprive the possessors thereof of the right to practice, nor the sick to receive the benefit to be derived therefrom. The records of many examinations before legislative committees afford an overwhelming mass of evidence of the success of magnetic and clairvoyant physicians in restoring health to patients after the efforts of regular physicians had proved of no benefit, and the patients had been pronounced by them to be incurable, and in many cases to be on the point of death.

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

The use of magnetism as a remedial agent has been recognized from time immemorial. Pictures of per-

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

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

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

An incident occurring in our own experience will illustrate the power to transmit healing elements through the power of thought or will, aided by unseen influences. While in practice as a magnetic healer, and in correspondence with a lady in Boston, we were informed she was ill, and immediately decided to treat her for the illness not knowing what it was, and without her knowledge. On the day the letter was received, making the trial at her usual time for retiring, we sent out our thoughts to the lady, with a mental request that our spirit friends would assist in remov-

ing the disease. Shortly we felt peculiar and unpleasant sensations at the base of the brain and in the spine, which continued for about a half hour. We wrote to her, describing the feelings taken on and the effort to send her relief. When her answer came it contained the information that she had been poisoned from eating partridge ; also that her feelings were accurately described, and, as near as she could remember, about the time of treatment she began to recover, and at the time of writing—seven days after the treatment—she was in her usual state of health.

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

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

the first makes spirit subordinate to matter, whereas the reverse is the truth ; the latter limits the action of mind to its earthly environments.

The law of affinity recognizes no distinction in locations or environments, and we are all subject to the operation of that law. We cannot pursue the study of spirit forces, or put them in practical uses, without attracting the attention of other spirits to our efforts ; it flows to us as naturally as water seeks a level, and it is wise to counsel with those who dwell in the realm of spirit, if we desire to know the laws directing spirit forces. To accept advice and to counsel with others, in the body or outside, involves no loss of individuality or of self-control. To denounce mediumship, indiscriminately, as incompatible with the preservation of our individuality, is as senseless as it would be to deprive our children of educational advantages from fear of their being deprived of their reasoning powers by their teachers. The healer, whether Magnetic, Mental, or Spiritual, who rejects the aid of spirits for any reason, or rather want of reason, is unfaithful to his calling, and limits his powers to do good by an unworthy arrogance of independence, which is an evidence of self-conceit and weakness rather than strength of character. If our aim is to do good we must rise above any desire for applause or personal recognition ; welcoming assistance from any source ; and, only in proportion as we sink self, will we be able to produce good results. An unselfish desire to do good, leaving aside all personal considerations, except self-justice, will attract the highest influences to our aid, and the achievement of high purposes will be an abundant reward. The healer who makes reputation and fees the chief consideration has a very low conception of his duties.

One of the most attractive features of Primitive Christianity was the combination of the functions of healer of physical infirmities with the presentation of the gospel of "Peace on earth, good will to man." The preacher of this grand gospel was not clothed with authority from any preacher or doctor manufactory ; it was a sufficient warrant of his fitness for his

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

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

The conscientious healer will not undertake the treatment of a case, unless he has confidence in his ability to alleviate or remove the disease; and he will always hold himself in a receptive condition to the healing influences which the angelic ministers are ever ready to impart through those who are chemically organized to heal the sick; nor will he fail to use such remedies as his clairvoyant powers assure him will be beneficial. No healer possessing common sense, would be so foolish as to make a mockery of a funeral service, as was done in this city by the disciples of a Mind Cure teacher, in their frantic efforts to call back life to his corpse; nor would he be guilty

of refusing the use of remedies, as was done in cases which have recently resulted in the deaths of five children from diphtheria in Los Angeles, under the prayers of Faith healers. In treating such diseases the healer would know that a pinch of sulphur on a hot shovel would be more effective than the denials of a Mental healer, or the prayers of a multitude of Faithists.

Beware of cure-alls—medical, magnetic, or mental. The efficacy of the treatment of Mental healers in many instances is remarkable ; so is the power of mind exercised by the patient ; but we question the value of an affirmation by a healer that the patient is a child of God, and the denial that a child of God is ever sick. The child of God is of dual nature, physical and spiritual, and the claim that all physical suffering results from mental causes is not tenable. The success of a healer, mental or spiritual, is proportional to the adaptation to receive and transmit healing influences to those with whom they are *en rapport*. The claim of some mental healers that they have risen above and are exempt from the physical change called death, is an absurd contradiction of the operation of a beautiful natural law. It is to be hoped the healers making these wild assertions will be in heaven a hundred years hence—as they will be if their deserts entitle them to that condition—and that the soulless “shells” of the Theosophists will be resolved into the elements, instead of fluttering around the earth seeking opportunities to harass inoffensive, mediumistic mortals ; but as the canons of the Mahatmic Hierophants are being revised (after the example set by Biblical improvers) our Theosophical friends need have little fear of such an absurd split condition, as their innocent souls being in a state of bliss, while their demoralized and discarded shells are playing the mischief among mortals.

OUR RELATIONS TO THE SPIRITUAL WORLD.

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

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

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

· The golden key
Which opens the palace of eternity,·

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

If we were asked, "Where is the spirit world?" being a Yankee, we would answer the question by asking another, after the method of the Grecian Yankee, Socrates, "Where is it not?" It is limitless, unbounded. In vain we attempt to bound the boundless, to limit the illimitable. If we make our bed in hell (and if our bed is there it will be of our own making, for no angry God will punish us for conscientious disbeliefs); if we rise to the supernal heavens; wherever a heart beats with peaceful, blissful love, or throbs in anguish or remorse, there is the spiritual world. We are born into it as personalities, but we

will never die out of it. We are spirits in the spirit world to-day, with our earthly bodies and vestments, just as much as we will be to-morrow, when our fleshly bodies are laid aside, and we are robed in celestial garments. We are "encompassed with a cloud of witnesses."

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

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

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

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

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

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

If we permit our animal propensities to predominate and stifle our aspirations for "the good, the beautiful, and true," we will gravitate to the lowest levels of those who are living animal, sensual lives, and will attract the earth-bound spirits, who are ever ready to seize upon every opportunity to gratify their earthly propensities through those who are on their own plane of animality in this life. To deny the possibility of obsession by spirits who pass from this life in an unprogressed and morally depraved condition, is equivalent to the denial of the existence of the laws of attraction and affinity, or the assumption that guards are placed at the golden gates to prevent the passage earthward of all who have not attained to elevated spiritual conditions—an unreasonable presumption which will not stand the test of reason or experience. A spirit may be intelligent and even highly cultured intellectually, but morally deficient and depraved; using its power to psychologize and degrade susceptible but weak natures, through whom it may gratify its sensual desires. Reason teaches us that such a spirit, on casting off the earthly body, passes through no marvelous moral cleansing in the process, but begins the next life on precisely the same plane he occupied in this world. The wires which are used to transmit messages of peace and love from the pure in heart, can also be used to convey dire tidings or woe and warlike defiance, and the same is the case with spirit mediumship. Water runs down hill, whether clear or foul; and the fire which gives us cheer may be a very fiend of destruction if not carefully guarded. Ignorance or denial of their

existence will not affect or prevent the operation of natural laws ; hence the wisdom of studying the laws of the country in which we must soon abide.

The relation of an experience will best illustrate this necessity. It was formerly our custom to have a sitting every week with a prominent trance medium in Boston. On one occasion a spirit (who afterwards gave his name as that of our pastor in childhood, an eminent Congregationalist ; one of the foremost in founding the National Anti-Slavery Society ; a director in the Board of Foreign Missions, and a thoroughly good man) rebuked us severely for departing from the faith of our ancestors, and seeking for communion with spirits. He did not seem to realize the inconsistency of using the means he condemned to convey his rebuke ; but the question, "Why, if spirit communion is the evil you think it is, are you using the means you condemn?" aroused new trains of thought, and we reasoned together. He admitted that since his entrance into spirit life, about three years previously, he had been in unrestful conditions, and had not realized any of his anticipations while in the form ; but with others, with whom he was associated, he had sought in vain for the Saviour and the Heaven he had taught his congregation to aspire to. These conversations continued at every seance for several weeks, until being brought to a realization of his condition through meeting the spirits there convened, light began to beam in upon him, and he gained a knowledge of the error of the doctrine he had been teaching. Finally he said, "I thank your father for bringing me to you, and I thank you for the opportunities you have made for me to gain a knowledge of my condition. I feel I have been teaching my people erroneously for more than fifty years ; now I must use every means in my power to undo that work." We commend this experience to the serious consideration of those who deny that good can be gained through the investigation of Spiritualism.

To unprejudiced minds, that are not warped and distorted by theological dogmatism, it seems strange and an evidence of willful blindness, that the greatest

opposition to spiritual communion is found in the ranks of those whose religious belief is based upon the teachings found in the New Testament, which abounds in records of spiritual healing and physical manifestations, and instructions how to secure the highest angelic ministrations. "Beloved, believe not every spirit, but try the spirits whether they are of God." I. John, 4 : 1.

The current spiritual literature abounds in statements of reasons enforcing the necessity of a compliance with this injunction, lest we be led astray through the surrender of our reasoning faculties ; for we know that liars and deceivers enter spirit life encumbered with the same moral infirmities they have in this sphere of existence. Trying the spirits is the universal practice of all true Spiritualists.

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

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

Where do our Christian friends find this authority has been abrogated ? When and where was given the command to try the claims of his agents before accepting their teachings as conducive to

growth in purity and wisdom? All that was truth in the beginning of the Christian era is truth to-day; and those that believe that the Bible is a divinely inspired rule of life for Christians cannot logically refute the statement that the appellation of Christian—in the full meaning of the name—cannot honestly be claimed by disbelievers in spiritual manifestations and ministrations.

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

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

To the son or daughter that has been deprived of parents' care, and perhaps have strayed from the paths of rectitude and purity, will not the knowledge that the loving hearts are cognizant of every departure from the right way be an incentive for them to retrace their steps, to strive to so live as to deserve the approval of the angelic ministers? How many instances have been related where the heart of the hardened criminal has been touched, and tears of contrition been made to flow, by a simple allusion to the tender love

of the mother of his innocent childhood. While "Thou God seest me," may be passed by with indifference, as being merely the expression of an impersonal condition, "Thy mother seest thee," brings back vivid remembrances of the tender ministrations and watchful care of a loved mother, which appeals to the most sacred of all human memories and relations.

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

Everything that exists, from the crudest form of matter to the most elevated spirit in the supernal realms, is permeated by the divine essence of life. Action is the attribute of matter equally as of spirit. There is no dividing line between matter and spirit; matter is spirit in its crude condition, and spirit is matter etherealized; one cannot exist without the other, and both are combined in the so-called spiritual realms. Everything is in a progressing condition, in accordance with Divine law, and in this relation, "Whatever is, is right." It is only as we view things from a finite, earthly point of view that evil appears, and evil is only good on its upward course. The most depraved human being is a child of God, else it could not exist. This cannot be gainsaid without denying the existence of an omnipotent, all-wise power over

all, acting in accordance with laws which cannot be abrogated or violated; otherwise God would be weak, vacillating, and impotent. To deny the universal operation of the law of progression is to deny the existence of Omnipotent, Omnipresent Wisdom—or God.

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

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

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

The parent, unwise enough to strive to learn the alphabet for his child, would justly be condemned for his senseless efforts; but that would be a parallel case with the practices of the dogmatists who teach us to worship the All-Father for his tender kindness in providing a way for us to cast the burden of our sins upon another, and shirk the responsibilities he has laid upon us. We must not confound humility of

spirit with debility of effort. "God helps those who helps themselves," and the blood of the Lamb is not so efficacious in overcoming sin as earnest individual effort. The self-deprecation which leads one to avow his dependence upon the merits of another, and claim salvation through vicarious atonement, is enervating and crushes individuality; but the humility which arises from an intelligent conception of the attainments which are only possible to acquire through well-directed effort is grand. True humility is the handmaid of Wisdom, and leads to aspiration which draws inspiration from on high.

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

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

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

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

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

As we cultivate our intuitive powers through aspirations and lofty living, we become so intimately associated and interblended with the higher spiritual influences, that we lose desire for mere phenomena and personal tests. The heavens are opened to us, and we ask no questions as to from whence the light cometh; we are surrounded by it, and accept it as unquestioningly as the child breathes in the pure air in the beautiful meadows of life. As in a condition of perfect physical health we do not realize, through sensation, the existence of our vital organs, and in healthful sleep have no consciousness of physical existence, so in the higher spiritual enfoldment we live with angels, receive their impressions, and are assisted

by their counsel without realizing their personal presence. This is the highest form of mediumship—*blending*; “one with God and the angels.” We are filled with faith in divine guidance, and realize that

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

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

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

Being highly intuitive, he had no need to question spirits who, too often, only “peep and mutter.” His trust was grand. “A man [he said] who has read the works of Plato and Plutarch and Seneca and Kant and Shakespere and Wordsworth, who would scorn to ask such *school-dame* questions as whether we shall know each other in the world beyond the grave. Men of genius do not fear to die; they are sure that in the other life they will be permitted to finish the work begun in this; it is only men of affairs who tremble at the approach of death.” Again: “The soul does not age with the body. On the borders of the grave the wise man looks forward with equal elasticity of mind and hope; and why not after millions of years on the verge of still newer existence? for it is the nature of intelligent beings to be forever new to life.” At the dedication of the Free Library in Concord, October 1st, 1873, he proclaimed the highest spiritual truths in these glowing words. “Every attainment and discipline [he said] which increases a man’s acquaintance with the invisible world, lifts his being. Everything that gives him a new perception of beauty multiplies his pure enjoyments. A river of thought is always running out of the invisible world into the mind of man. Shall not they who receive the largest stream spread abroad the healing waters?”

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

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

MEDIUMSHIP; ITS USES AND ABUSES.

"He shall give his angels charge concerning thee."

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

Tennyson. (In Memoriam, 1842.)

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

Whether it is desirable and wise in any particular case to develop mediumship is another point. I do not think it would be reasonable to say that it is wise and well for every one to become acquainted with mediumship in his own proper person. It would not be honest in me to disguise the fact that he who meddles with this subject does so at his own peril. I do not say that peril is anything that should always be avoided. In some cases it is not, but I do say that the development of mediumship is sometimes a very questionable benefit, as in others it is a very decided blessing. In developing mediumship one has to consider a question involving three serious points. Can you get into relation with a spirit who is wise enough and strong enough to protect, and good enough for you to trust? If you do not, you are exposed to that recurrent danger which the old occultists use to describe as the struggle with the dweller on the threshold. It is true that everybody who crosses the thresh-

old of this occult knowledge does unquestionably come into a new and strange land in which, if he has no guide, he is apt to lose his way. This is the saving clause which I am disposed to insist on."

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

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

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

The "dwellers on the threshold" are the spirits that have passed from earth without having cultivated their spiritual natures, and the appellation does not apply exclusively to those who are prone to evil, but includes many who are bound by earthly ties through ignorance of the laws and conditions of spirit life. They may have led moral lives upon earth, and have been debarred through religious training or prejudices from the study of life in the spirit world. Such spirits cannot be classed with the vicious, and only need to have the way pointed out to them to gladly hail the opportunity to progress beyond earthly environments, and are frequently brought to a realization of their condition through coming into relations with mediums, as was the clergyman mentioned in the preceding essay. Sometimes spirits of this class attempt to con-

trol mediums while still bound in the thralls of their old theological ideas, and give utterance to views which are tinctured with their earthly beliefs, but if earnest in their desires to obtain light they soon pass out of such conditions of darkness. They need instruction; and should not be repelled, but led to contrast their present state with that they were taught in earth life to believe was to be their portion after death, and to have the way pointed out by which they may obtain a knowledge of their true relations in the world in which they live. Having failed to find an arbitrarily located heaven and a personal saviour, and to realize their expectations regarding the efficacy of vicarious atonement, they are prepared to accept the help of angelic messengers from the higher spheres of spirit life, and through their benign ministrations are led from "darkness unto light."

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

Another class of "dwellers on the threshold" is composed of the large number of unprogressed, sen-

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

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

Mere curiosity-seekers who have no regard for the

sacredness of the ministrations by spirits, intended to bring consolation to mourners and to establish the grand truth of continuous, progressive existence, should be debarred from attendance upon spirit circles until they are prepared to treat the subject with the respect to which its importance entitles it. Much of the confusion of teaching and fraud encountered in the investigation of Spiritualism is properly chargeable to the people who are unworthy to be called investigators. Let our mediums be shielded from unworthy worldly associates, and we shall have less annoyance from the intrusion of unworthy or vicious spirits. Mediumship should be considered, not only by mediums but by investigators, as a sacred mission, and those, so-called, Spiritualists who look upon the manifestation of spirit power or communion as a mere show for the gratification of curiosity, or to advance their material prosperity, have a very feeble conception of the grandeur of the greatest boon granted to humanity in this wonderfully progressive nineteenth century.

Among a large class of metaphysical teachers, including many Spiritualists, we quite frequently hear common sense alluded to in deprecatory terms, as something of low, common, origin which they have left far beneath them in their upward flight. We regret to say that many of these pretentious wiseacres have passed out of the terrestrial atmosphere of common sense; encased in their shells of self-conceit they have progressed, crab-like, backwards. In the lucidity of their vaporings, they remind one of the Scotchman's definition: "Ane mon tells anither mon a' he kens about something he kens nachting about him-himself—that's Meetapheesics."

Intuition is sublimated common sense. When any person is imbued with the conceit that he has soared to the condition where the exercise of common sense can be ignored, it is very evident he has parted company with reason, and is a fit subject for a metaphysical, mutual admiration society—or an insane asylum. The spirit or mortal who requires another to surrender reason and accept their teachings, without

subjecting them to analysis in the crucible of common-sense, it is very safe to keep at a distance. We want no dictum of "Thus saith the Lord," or "thus saith the spirits," for it is only through the cultivation of our own inner light that any advancement in the mental or spiritual attainments can be made. We must "try the spirits," and try the mortals who claim the possession of superior knowledge by the light of common-sense, which is only proper exercise of the endowment which marks our progress above the brutes of the field and forest—DIVINE REASON.

It is quality more than numbers that gives tone and character to any progressive movement. There are millions of people called Spiritualists who are merely marvel-seekers, having no higher conception of the grandeur and significance of the opened gateways between the earth and the supernal regions, than the gratification of their love of the marvellous; they would be better off without the communion—the elevating, educational features of which they can not appreciate nor comprehend—for they gain little valuable knowledge, but attract to themselves and to the mediums a class of spirits of kindred nature; many of whom, if not malicious, delight in fooling the deluded creatures to the top of their bent. Many of these credulous people are in a condition of mental slavery to spirits, and sink their manhood or womanhood at the behest of any one purporting to be a disembodied spirit.

Slavery to spirits embodied would, of the two evils, be preferable to slavish and imbecile submission to the control of disembodied spirits, for in the first species of bondage our enslaver is palpable and clearly defined, and when the conditions of servitude become unbearable, we would follow the example of grand old Frederick Douglass, pray with our legs, and escape to a land of freedom; but from the thralls of unscrupulous spirits there is but one door to escape, which is by aspiration, and positive, unceasing, personal effort to attain to conditions of moral strength and purity which will attract higher influences, with whose assistance we will be surrounded by a wall of

protection which will prevent low or undeveloped spirits from entering our spheres for the gratification of unholy propensities. The law of attraction is a two-edged sword, and may be the cause of degradation, or the foundation of a useful and moral life—of a beautiful mediumship.

There is no royal road in Spiritualism. We can not float to heaven on downy beds of ease, but must all—beggar and potentate alike—*work* out our salvation from discordant and debasing conditions.

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

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

good mediums are temporarily led astray, the cause lurked within themselves, and the experience is permitted to teach them a salutary lesson.

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

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

No medium ought to be condemned without the most conclusive evidence of fraudulent practice; but it is frequently the case that accusations of dishonesty against mediums are made by those ignorant of the requirements of mediumship, who in many instances are quick to judge others by themselves, and who assume an acuteness of perception to gain a cheap reputation at the expense of honesty. The common law precept that every person charged with criminal practices is presumed to be innocent until convicted after a fair trial, is reversed by those people,—“wise in their own conceit,”—and the person standing in the relation of a medium for those who “bring glad tidings of great joy” is considered guilty until proven innocent.

Faithful, conscientious public mediums unjustly have to endure the stigma brought upon Spiritualism by base pretenders, or, still worse, by mediums who supplement genuine manifestations by fraudulent practices, adding thereto immoral living—debasement

sacred gift to the level of unscrupulous fakirism. This deplorable condition is due, in a measure, to the host of credulous and weak-minded people who have no aspiration for anything higher or more instructive than an ordinary peep-show business, and by their credulity and blind acceptance of everything professedly given under the guise of mediumship, they become the victims and apologists of unscrupulous tricksters, who "steal the livery of heaven to serve the devil in." To call such persons Spiritualists is a misnomer.

The test conditions which are based on the supposition that mediums are criminals are debasing, and ought to be discontinued. No medium possessing self-respect will submit to indignities which place him on a level with convicts in a chain-gang, nor can he reasonably expect elevated spirits to control under such humiliating conditions. An investigator who treats mediums as criminals is unworthy of admission to the society of Spiritualists, and a medium who needs chaining to insure his honesty is better qualified to serve humanity in a workhouse than in the vestibule of the Temple of Spiritualism.

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

Persons desirous of obtaining photographs do not demand that the operator expose the negative to the light until after it is developed, knowing that chemical conditions require the exclusion of light to produce the desired results; but with shameful inconsistency, in seeking for evidences of immortal life, many demand that manifestations requiring the most subtle and delicate chemical conditions, of which they are in utter ignorance, be produced in accordance with their own materialistic notions, which, if not complied with, they are ready to denounce as being unworthy of their scientific investigation; yet the fact that communications, expressing intelligence beyond that of the medium, have frequently been given upon clean, closed slates which have never been manipulated or seen by the medium, has been scientifically demonstrated in many instances, and this truth is as well established by reliable human testimony as the truth of photography.

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

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

ADVICE TO MEDIUMS AND INVESTIGATORS.

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

—Whittier.

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

The medium who is protected and directed by wise spirit guides will avoid the Scylla and Charybdis of flattery and self-conceit, and thus guarded is prepared to become a noble instrument under angelic guidance, in doing the work of a divinely appointed mission. All mediums will find the advice in the preceding lines, by the noble poet of Freedom, helpful as a rule to be strictly adhered to in all mediumistic pursuits. When flattered by friends, *beware!* “Take in the crowded sail, and let the conscience steer.” The flattery of injudicious friends, and the extravagant promises of unwise and unscrupulous spirits, who frequently assume great names, and hold forth alluring prospects of grand future attainments, far beyond their powers of fulfilment, only foster delusive hopes which result in disappointment. Deliver us from such friends and counsellors!

Many mediums have been flattered by spirits and

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

Mediums desirous of attracting elevated spirits should shun the psychological influences of mortals or spirits who proclaim such fallacious doctrines, as they would a pestilence; for such teachers are doing more to cast discredit upon the grand truths of pure Spiritualism than the combined efforts of scientific materialists and bigoted theologians.

The Kardecian philosophers apparently ignore the lessons taught by the processes of our bountiful mother, Nature. The rocks disintegrate to form the soil that produces the vegetation which may nourish the human body, and through various refining, chemical, and spiritual processes may become transformed into sublime thoughts and lofty aspirations, in accordance with the law of evolution—of progression from crass materiality to refined and ethereal spiritual conditions; but we cannot conceive of the retrogression of high aspirations into a state of petrification, as a process of spiritual unfoldment; yet this is analogous to the doctrine that spiritual growth necessitates a return of the spirit, to again be subjected to the environ-

ments of the flesh. It is now generally conceded, that the most potent powers are imponderable and invisible to the material senses. The bird does not return to its shell, nor the beautiful butterfly to its chrysalis; but we are told that man, the apex of animal life, endowed with an imperishable spark of divinity, must return to human embodiments, virtually making spiritual progression dependent upon material environments, and the soul a mere appendage of an animal.

This fleshy doctrine is frequently advanced as an excuse to palliate vicious practices. It is necessary that we pass through all earthly experiences to fit us for the supernal regions; ergo, vice and dishonesty are merely incidental to the present embodiment, and are only the evidences of juvenility of soul; in the next incarnation we may rise to higher conditions, but as in the next embodiment we may be utterly ignorant of the experiences of the present one, the value of the knowledge acquired in this stage of existence seems to be somewhat problematical. This profound theory is presented as the only reasonable explanation of the seeming injustice of God in permitting the existence of so much misery and sin in the world, and to vindicate his justice it is only necessary to pass through the trials of earth many times more to attain the conditions of purity and happiness.

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

Elevated spirits do not require mediums to surrender their reason; on the contrary, they advise that every new thought be tested in the crucible of reason, and that it be rejected if not in accordance therewith; but the control of domineering spirits claiming the

names of celebrities, who present unreasonable theories in a dictatorial, "thus saith the spirit" manner, demanding unquestioning compliance with their commands, must be rejected by all mediums as debasing, and inconsistent with self-respect. Humility is a distinguishing feature of all true greatness and wisdom. The higher phases of mediumship are educational and uplifting, and never conflict with individual growth; they are potent agencies in the cultivation of spirituality, whereby the medium can rise above the grossness of sensuous environments, and attain to a condition of at-one-ness with elevated beings, and become the recipient of their inspirations, which flow in like a still, small voice, penetrating the soul, and lifting it to closer relations with the divine fountains of love and wisdom, which are ever open to aspiring minds.

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

be considered; that's villainous, and shows a most pitiful ambition in the fool that makes it."

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

The denial of the facts demonstrated through the most thoroughly scientific methods by Profs. Crookes, Zollner, Varley, Hare, Wallace, and many others, on the ground of their being contrary to known natural laws—which is the plea generally raised against spiritual manifestations—is quite as sensible as was the *scientific* denunciation of the law of gravity and the circulation of the blood; but the law of gravitation existed before Newton saw an apple fall, and the blood flowed through human veins and arteries before the denunciators of Harvey had earthly embodiments; and material scientists, theologians, and dilettante metaphysicians may yet learn there are spiritual regions which their keen intellects have not penetrated. Confucius said, "True knowledge consists in knowing that we know that which we know, and that we do

not know that which we do not know." A knowledge of the truth of the phenomena of Spiritualism can be obtained with less mental effort than is required to learn the multiplication table, and the denial of its truth without investigation is an avowal of ignorance, cowardice, or moral obliquity.

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

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

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

Never permit yourself to sit for spirit control for others, when physically exhausted. Make your engagements in accordance with self-justice; a failure to be just to yourselves is injustice to your sitters. The efforts to please others with manifestations or communications, when unfitted by adverse physical or mental conditions, is the cause of much disappointment and censure. Let your guides be the judges in such matters, and never disobey the impressions given

by them. Learn to say No with decision, and never yield to selfish importunities; however pressing your necessities or desires may be, you may be sure that any trifling with your health in efforts beyond your strength to safely make will only plunge you into difficulties.

The medium who resorts to stimulants as restoratives, is on the straight road to degradation; avoid them as you would deadly enemies, or you will become mere tools for the sensual gratification of sots and debauchees from the other side of borderland. Yielding to this temptation has been the ruin of many of the most useful and powerful mediums. We have known a physical medium of world-wide celebrity and experience to be wrought up to a frenzied condition by indulgence in one glass of beer after an evening of exhausting manifestations.

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

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

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

There is a great deal of senseless objection made to control, in its application to mediumship. Such objections are generally greater evidences of self-conceit, than of the superior wisdom which is assumed by the caviller. The control of wise spirits, competent to impart instruction, is a blessing to be desired, and ought to be highly appreciated; it no more implies sacrifice of individuality of the medium, than does the control of wise teachers over pupils in schools and universities. Many of the objections made to mediumship, as implying loss of self-control, and therefore objectionable, are advanced by persons under the control of self-conceit and arrogant presumption exercised by their own spirits. The control of wise spirits is a liberal education in self-control for their mediums, and is no more objectionable than the control and direction of children by earthly parents. We are but children in the grand school of spiritual progression, and it is evidence of weak presumption on our part to refuse the control of teachers from the higher spheres, and we have our own choice of teachers in accordance with our aspiration for greater knowledge. As Emerson says, "A good intention clothes itself with sudden power."

Mediumship which is exercised under the direction and protection of wise and strong spirits is a

blessing to the medium and to humanity; its influence is not confined to restricted limits, but elevates the whole community, for the effect of every elevated thought is like that of the pebble cast into the lake—the waves reach to the farthest shore.

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

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

“*Ye cannot serve God and mammon.*”

TO INVESTIGATORS.

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

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

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

* "Spiritual Manifestations," by Adin Ballou (1854). Pages 94 *et seq.*

en who are relied on for sterling honesty and good sense, in the graver matters of ordinary life, are the people to investigate this matter. Let them look into it and report the facts, as they do in other matters referred to their consideration by their neighbors. And then let their report have the weight commonly given to their testimony and judgment by those who know them. This is all the spirit manifestation's demand, to insure a fair understanding of their merits. This is all that common people need, in order to eschew delusion and derive substantial moral profit from them. And of all this common people are capable. * * I respectfully suggest to investigators the following advisory:

DIRECTIONS.

1. Be not ashamed, nor afraid, nor unwilling to embrace truth, come whence or how it may.

2. Respect your own senses and judgment enough to trust them decently.

3. Procure all the credible testimony you can, in print or otherwise, concerning spirit manifestations—ancient and modern; weigh it deliberately at home, and be in no haste to examine cases until you can have good opportunities; then improve them.

4. Hold sittings with no medium whom you believe morally capable of deception or trick. *Confide or refrain.*

5. Have few persons present, and none but candid, sensible, and well-behaved ones.

6. Be serious, deliberate, frank, and unaffected; propose what tests you please, but abstain from all pettifogging lawyerism, pertinacity, and over-urgency; be content with such developments as come freely, and set everything down for what it is worth. You may desire much and get little. Remember that you are not required to give credit for more than you receive, nor to take chaff for wheat.

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

8. Take notes of all important phenomena and incidents.

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

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

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

These rules as generalizations cannot be much improved after thirty-seven years of added experiences; and the only serious objection to their use (if it be an objection) is, that the investigators who come up to the standard required, are comparatively as scarce as are the public mediums who are morally incapable of deception or dishonesty. The standard cannot be raised too high in the investigation of the truth of spirit communion, but we must insist upon impartiality and justice. The requirements for honesty on the part of mediums are equally binding upon investigators; they must have honesty of purpose if they expect to attract honest spirits, remembering that “If we meet no gods, it is because we harbor none.”

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

considered secondary to their desires to comfort the afflicted and strengthen the weak.

Patient and careful investigation pursued in a candid spirit, with an earnest desire for the truth, seldom fails to lead to an acceptance of a belief in spirit communion. The best conditions to obtain this knowledge may be found in small circles of harmonious acquaintances sitting together in the spirit, and under the conditions advised by Mr. Ballou and "M. A. (Oxon)." As it is not always convenient or possible to form such circles, the services of public mediums must be called into requisition. The claims of mediums who advertise the wonderful results to be obtained from sitting alone with their magnetized slates, must be taken with due allowance. The development of mediumship for slate writing is frequently held forth indiscriminately, without regard to adaptation, by unscrupulous developing (?) mediums, as an inducement to buy their magnetized slates, but the results of such trials are generally wasted time and money, and disappointment. If such circles as are described, or developing mediums, are not accessible, it will be well to study the subject carefully, and make the trial to obtain development without such adventitious aids. Be systematic in the sittings, which should not be so prolonged as to become tedious; and in a passive, receptive state of mind patiently await results. If medium powers are latent, the sitter will soon experience unusual sensations, and should endeavor to comply with any reasonable impressions which may be received. Aspirations for assistance from elevated spirits will always attract good influences, even though their presence may not be manifested by any outward sign.

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

ADVICE TO INQUIRERS.

THE CONDUCT OF CIRCLES.—BY "M. A. (OXON)."

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

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

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

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

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

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Skepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to

meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful seance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

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

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

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

The signals may take the form of raps. If so, use

the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means; but avoid any vexatious imposition of restrictions on free communication. Let the intelligence use its own means. If the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

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

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

If investigators heed the advice given in the last clause of these directions, which were written by a gentleman of culture and high literary ability, (who possesses mediumship of a very elevated order, and

whose writings are among the best in the literature of Spiritualism), the results of their studies will prove of great benefit; elevating in morality and spirituality; and produce a peace of mind of greater value than any mere material acquisitions.

PSYCHOMETRY.

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

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

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

John Pierpont, Anniversary of Yale College, 1850.

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

"Prejudice, association, example, and a misconceived self-interest will blind the leading classes of society to the most palpable truths. * * They are

simply dismissed with a sneer, without honest argument or inquiry, with a vehement scorn of human intelligence and human veracity, which might be appropriate in a convict steeped in vice, but which is inexcusable in the members of a scientific profession, and still more in those who aspire to be the leaders of human thought."

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

Although much light has been shed upon this subject through the investigations and instructions of Buchanan, Denton, Brittan, and many lecturers upon the spiritual developments of the past half century, who have conclusively demonstrated the truth that unseen auras, impalpable to the material senses, leave their indelible impress upon material matter, which can be accurately traced to their sources as readily as the astronomer can mark out the courses of celestial comets, we are yet only on the threshold of the arcana of the soul sciences; the inner mysteries are still, to a great extent, veiled from our sight, and the veil can only be withdrawn by the aid of the advanced spirits

who dwell in the realm of pure spirituality, and whose vision is not dimmed by the shadows of material existence.

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

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

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

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

and that we are so inextricably linked with all creation, that every effort we make to attain to higher unfoldment in knowledge and morality *affects the universe*, which is one of the strongest inducements, with the truly conscientious, to so live that their light may illuminate the way of those who are struggling in the depths of doubt, despair, and sensuality; and it also teaches us that we cannot attain to the highest conditions of spirituality, so long as a struggling brother or sister remains in the thralls of weakness or sensuality, which we can assist to remove. Thus are we all bound together—all children of the almighty, beneficent fountain of love, purity, and wisdom.

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

who are beneath us on the spiral stairway of progression.

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

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

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

"The idea of the ancients," he said, "that certain localities were especially consecrated, was not all fanciful. It is well known that in those places where spiritually minded persons are accustomed to meet frequently for social and sacred purposes, certain invisible powers manifest their presence with far greater freedom and in a more tangible manner. Where true hearts meet and are united in pure affection; where great thoughts shine out from the temples of the mind; where the aspirations of congenial souls mingle and ascend in spiritual worship, then and *there* will kindred natures from the Inner Temple assemble, and the place will be consecrated by their presence.

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

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

"When one is gifted with a keen psychometric sense, he at once perceives the nature of the emanations from his visitors, whether they are visible or invisible. If he enters the haunts of deception and vice, clouds darken the spiritual vision, and he finds the trail of the serpent in his way. Those who are distinguished for their exquisite susceptibility seldom fail to perceive the general sphere of the houses they enter. Not unfrequently are these psychometric impressions, or intuitive revelations, made as soon as they cross the threshold. Sometimes harsh discords fall on the inner sense, and the nerves vibrate under the painful pressure of domestic and social antagonisms. But the mansions of domestic peace and true fidelity of soul disclose Elysian fields of the affections, where the angels walk in light, or recline amid scenes of blissful repose. The senses are all refined and exalted by a pure moral and spiritual atmosphere. Every object seems to be pervaded by a subtle, mysterious power, that gently sweeps the inmost chords of being. We feel that we are in one of the consecrated places. The lively sense that elsewhere revealed the serpent's trail, here finds the radiant foot-steps of celestial visitors and heavenly emanations, that make the place holy."

These beautiful illustrations of the potency of the emanations which pervade the atmosphere, and impregnate the abodes of harmonious persons, are not the fanciful pictures of a poetical mind, but are living realities; and those emanations may be retained by inanimate objects for many centuries. A fragment from the catacombs of Rome, or the ruins of buried Herculaneum, may form the connecting link which

will enable the sensitive to travel on the wings of thought, and revive the scenes of long-past ages. With dust from the Coliseum, the sensitive may review the bloody scenes where the primitive Christians contended with ferocious beasts to gratify a blood-thirsty Nero. A fragment of bone may restore the gigantic forms of the monsters of the prehistoric ages, or reveal the occupations of ancient cave-dwellers. Thus may history be made to repeat itself in vivid pictures, more true and accurate than historical records; the secret places may be revealed, and the habits and avocations of ancient nations be accurately delineated.

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

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

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

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

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

The desperate efforts of medical societies and practitioners to procure the enactment of laws depriving the people of the exercise of their reason in the selection of physicians, has produced unexpected results, which would admonish the doctors of the lack of wisdom displayed in their efforts to create narrow medical trusts, were they amenable to reason. An immense amount of evidence has been presented to legislative committees, by creditable witnesses, which has demonstrated the fact that in very many instances where medical scientists have utterly failed in the diagnosis and treatment of diseases, and the patients have been pronounced incurable and on the brink of the grave, by those who demand legal protection, psychometrists, clairvoyants, and magnetic

healers, (quacks) have come to the rescue, and through the exercise of their God-given powers have removed the *causes* of disease and restored sufferers to health, whom the regulars had treated for *symptoms*, and (utterly failing in producing beneficial effects) had abandoned to death. The effect of such a mass of evidence from intelligent, reputable persons upon the more liberal and progressive members of the medical profession must have a tendency to lead them to an investigation of the soul potencies of which they would otherwise have remained in ignorance. Thus a seeming evil may result in good, and the simple (natural) confound the (superficial) wise.

BLENDING OF POWERS.

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

A gentleman, a stranger, called upon a lady for a psychometric examination of a specimen of ore from one of the mines on the Comstock. An accurate description of the mine was given, also its name, and an analysis of the ore, all of which was pronounced to be correct by the visitor. In connection with the description the gentleman was told he was involved in some difficulty with the management of the mine. This statement he was inclined to ignore, when he was plainly told, "I see that this specimen is from a body of ore which has been covered up, and its existence kept from the knowledge of the stock-holders, to enable the insiders to manipulate the stock, *and you know it.*" The gentleman then admitted the truthfulness of the statement, and added he had recently been discharged from the superintendency of the mine for disclosing the facts to one or two friends.

Cases of a similar character have been cited by writers as illustrations of purely psychometric reading, but we are confident the relations of psychom-

etry, clairvoyance, and spirit mediumship are so intimately associated that it is difficult, if not impossible, to draw any line of separation between them. Those persons most successful in psychometrical delineations are undoubtedly mediumistic, and are assisted by spirits who are interested in that line of investigation; and the denial of such assistance is an evidence of ignorance or dishonest pandering to popular prejudices, and base ingratitude to the influences who are unselfishly striving to bring light to the world. While it is claimed by many that the psychometric powers can be cultivated without the assistance of decarnated spirits (which is true in a degree), we have yet to learn of a psychometrist who can clearly define the methods of developing this power without the assistance of unseen agencies—such as are acknowledged in the development of mediumship; that is, to define the mental action necessary to place themselves in relations with the subjects to be examined by any scientific process of procedure which can be as clearly demonstrated and taught as the formulas of chemistry or cognate sciences. Unless this can be done, we must admit that the power depends upon organic and chemical adaptability necessary to produce certain results—which may be latent, but existing to some extent in all mortals—precisely as is claimed for mediumship; but until independence of any spiritual power external to the psychometrist can be clearly proven, it must be considered a phase of mediumship.

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

We have had as yet only faint, shadowy glimpses of the grandeur of the unfoldments which will be revealed through the cultivation of the psychometric and other spiritual powers; the possibilities of which attainments are far beyond our present comprehension. But many aspiring souls are even now only separated by a thin, but frequently parted, veil of material environments from the spiritual realms, and through the opening streams upon the unfolding spirit the light from the bright vistas of knowledge—the perennial fountains of wisdom, wherefrom we may freely quaff, and where our acquisitions will only be limited by our capacities, which will expand with the exalted aspirations, and where the pure spirit, cleansed from the stains of mortality, will find that every height attained but serves to bring to view still higher and more glorious beacons, lighting the way ever onward and upward—higher! still higher!

INTUITION.

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

—*W. C. Bryant.*

In a memoir of Ralph Waldo Emerson, by James Elliot Cabot, the writer says: "Intuition with him means something very different from the infallible knowledge; it means, to use his own words, the openness of the human mind to new influx of light and power from the Divine Mind. His reverence for intuitions and his distrust of reasoning were only the preference for truth over our past apprehension of truth. * * * We stop thinking, and appeal to reason to justify us. Reverence for intuitions meant to Emerson resistance to the sleep that is apt to come over our spiritual faculties, making us insensible to the unending intimations that nothing in this world is final; that all conclusions are provisional, all ends momentary; that the best must be superseded by a better. The health of the soul, he thought, consists in obedience, unobstructed reception."

If unobstructed receptive conditions fit and prepare us for influxes of light and power from the Divine Mind, quicken our comprehensions of spiritual truths, as they undoubtedly do, we may trust to the knowledge so acquired, as being at least as trustworthy as many of the deductions of reason; for the latter is at best merely an intellectual exercise, depending greatly upon the culture of the reasoner; but the intuition may be an inspiration from the Divine Mind—through intermediaries—pure and reliable in propor-

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

The reaction from the material intellectualism forced upon independent minds by the dogmatic priestcraft which opposed every advancement in knowledge which had not the sanction of church authorities, has been vastly accelerated by the waves of Modern Spiritualism sweeping over the world for nearly a half century. The inevitable result of the application of the law of action and reaction is being demonstrated; and the pendulum will swing as far in the opposite direction, from agnosticism to credulous belief, unless we exercise our common sense in harmony with the spiritual agencies which are striving to bring about an equalized state in this world. We have had the reaction from gross materialism thoroughly illustrated by some of the believers in spiritual communion. Those who have experienced the reaction from disbelief to a belief in continuous existence have, in many instances, become extremely credulous in the acceptance of all phenomena or teaching which purports to have a spiritual origin. They have swung from the blankness of doubt to the acceptance of the most palpable shams and delusive communications. They are easily deluded by fakirs and tricky spirits, who use mediumship as a magic spell to conjure up the devil with; forgetting or ignorant of the basic truth of Spiritualism, that we are even now—encased as we are in material embodiments—immortal spirits,

and are entitled to just as much respect and consideration as any decarnated spirit no higher in the unfoldment of spirituality than ourselves; they run riot in communion with those who have passed beyond the earthly vail, and accept as grand truths the sheerest nonsense that comes from spirits who may be far beneath themselves in intellectual ability or honesty.

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

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

It may be asked, "What connection has this dwelling upon Spiritualism with intuition?" The answer is, that to obtain a clear comprehension of the subject

it is indispensably necessary that we study the laws of spirit action, if we would cultivate our intuitional powers, which depend upon spirituality for proper expression. If we lead elevated, spiritual lives, those whose desires are sensual will not be attracted to us, for in purity they find no opportunities for the gratification of depraved natures. We must cleanse the temples of our souls and make them attractive to the angels, where they can come in and cultivate our intuitional powers, until we are prepared to receive the inspirations from the higher life. If we would become intuitional instruments to give forth the harmonies of divine inspirations, we must see to it that we are spiritualized. "Men do not gather grapes from thorns, nor figs from thistles," nor can we reasonably expect harmonious conditions in the midst of discordant and immoral elements. Let us try the spirits, not omitting to try ourselves likewise; for if we are hypocritical and dishonorable in our dealings with humanity, we must expect to attract spirits of kindred natures.

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

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

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

Reason is the handmaid of intuition; the latter is of the soul, uniting us to the Divine Mind, but reason is the mental power which enables us to weigh evidences and form conclusions by purely intellectual processes of action—the possession of intuitive power is evidence of spirituality, as reason is of intellectual culture. One may be highly cultured intellectually, but possess very little spirituality—be learned in the lore of schools, but have little originality of thought, having the faculty of memorizing and appropriating the expressions of others. The intuitive person may have little culture of the schools, but be instrumental in presenting the most useful and elevated thoughts. Intuition is the faculty which enables inventors to become benefactors to humanity. Intellectual culture, without spirituality, is the body without a soul—a monster; but intuition combined with intellect is the power that moves the world. A man may be highly intuitional in one sense, in the immediate cognition of measures necessary to accomplish desired ends; but without spirituality become a devastating power—a Napoleon the Great, and without either quality become a Napoleon the Little; who was a Spiritist, but not a Spiritualist—a mere shadow of a name.

Intuition may be largely developed in a material sense, to see clearly in philosophical matters, as distinct from those of a purely spiritual nature, and become a Newton, a Franklin, or an Edison; benefactors of the human race in the promotion of knowledge of

physical forces, which aids in producing material comforts to lighten the material burdens and give the spirit more freedom from physical environments, as every useful invention will do when not diverted to mere selfish aggrandizement. In the words of the inspired poet,

“ ’Tis coming up the steeps of time,
 ’Tis coming! yes, ’tis coming.”

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

We are fully in accord with the convictions of one of the earliest and ablest writers on Modern Spiritualism which he thus expressed. * “It is our firm and joyous conviction that we are in the midst of an age more favored than any previous age of the world. Thousands of minds have, in their spiritual unfoldings, advanced to the very precincts of heaven, and the spirits and angels of the higher world are literally descending and ascending with their messages of love to mankind. We believe that inspiration, such as never before existed since the commencement of the race, is now being enjoyed; and that by proper spiritual training and cultivation this may be enjoyed,

*William Fishbough, *The Univercelum*, Feb. 5, 1848, p. 151.

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

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

The intuitively cultivated spirit bathes in the fountain of divine truth, and is inspired from on high without the aid of earthly autocrats. Books of any value, by whatever title they may be known, or by whom written, are for the instruction, and not for the enslavement or bewildering of seekers after knowledge. Man is superior to methods or institutions, and can no longer be kept in subjection to ancient myths.

The printing press is a power superior to priestcraft; books, however sacred they may be considered, can no longer be monopolized by self-seeking interpreters of their esoteric meaning, and readers have become intelligent and independent enough to draw their own conclusions. The secrets of the mythical Egyptian goddess Isis need not be unveiled for the edification of clear seers of the present generation; they draw from fountains not choked by the moss-grown traditions of barbaric ages. Wonder-seekers may delight to dig among the dry bones of ancient tombs, and revel in striving to decipher rusty and rotten palimpsests, but the intuitional spirit looks forward and upward for progression, and believes that God always points upward, not downward or backward.

The spirit of religious and bigoted intolerance is losing its grip; and the horrors of St. Bartholomew's day, when thousands were foully murdered at the behests of Jesuitical Catholics, and the horrors of the Reign of Terror, when the flower of France was bathed in the gore of the guillotine in the sacred name of Reason, (the violent return of the priestly boomerang,) are now impossible of repetition. The cruel intolerance of a despotic church, and the equally cruel despotism of godless atheists, are overpowered by the spirit of progression; by growth in spiritual unfoldment under the organized direction of wise spirits.

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

As infinite progression is the law of all life, we need have no pessimistic fear that the present spiritually enlightened generations will relapse into the en-

slaving conditions of the past. It is said that nations in the remote past have reached to high conditions of material prosperity, have degenerated and fallen until we now have only the remains of their great material achievements to attest to their former greatness; but it must be remembered that the culture of those eras was confined to a few. The masses were mere hewers of wood, and drawers of water, ignorant slaves of the oligarchs. Now, education is more generally diffused. The hewers of wood and drawers of water of to-day have felt the influence of the spiritual forces to an extent never before experienced, and to-morrow may become masters of circumstances instead of their victims, if they study the laws of their being, and act wisely in accordance with them.

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

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

We believe Spiritualism—stripped of all the frauds and absurdities which have clung to its skirts—is not

only a philosophy which can be scientifically demonstrated by any person possessing a fair endowment of common sense and patience, and a disposition to enter the field of psychical research with a candid spirit, and a determination to accept the truth, through whatever channels it may flow, or wherever it may lead; but in its higher aspects it is above any mere philosophy or metaphysical science. It is a pure religion, which binds the human family in love to each other, and to our common father—God; a religion which appeals to the highest spiritual intuitions; and no one can be truly called a Spiritualist in the highest sense of the term, who is devoid of aspiration towards, and reverence for, a supreme fountain of love and wisdom, by whatever name known—God, Zeus, Jehovah, or Jove.

Theodore Parker embodied his ideas of intuitive reverence for a Supreme Intelligence in these beautiful and expressive words: "There are (he said) practically *four* sources of knowledge—direct and indirect, primary and secondary—namely, *Perception* for sensible things; *Intuition* for spiritual things; *Reflection* for logical things; and *Testimony* for historical things. * * Now, the duty we owe to man, that of loving him as ourselves, the duty we owe to God, that of loving him above all, is a matter of intuition. It proceeds from the very nature of man, and is inseparable from that nature. We recognize the truth of it as soon as the unprejudiced mind looks that way. It is no less a matter of reflection, likewise. He that reflects on the idea of God as given by intuition, or his own nature, as he learns it from his mental operations, sees that this twofold duty flows logically from these premises. The truth of these premises, then, may be known by both intuition and reflection. He that teaches a doctrine eternally true, does not set forth a private and peculiar thing, resting on private authority and historical evidence, but in everlasting reality, which rests on the ground of all truth, the public and eternal authority of unchanging God. A false doctrine is not of God. It has no background of Godhead. * * A religious

doctrine that was not true and binding yesterday, may become a lie again by to-morrow; if not eternally true, it is no truth at all. Absolute truth is the same always and everywhere. Personal authority adds nothing to a mathematical demonstration; can it add more to a moral intuition?"

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

Gerald Massey.

JUSTICE.

“ In the corrupted currents of this world,
Offence's gilded hand may shove by justice;
And oft 'tis seen the wicked prize itself
Buys out the law; but 'tis not so above;
There is no shuffling, there the action lies
In his true nature; and we ourselves compell'd
Even to the teeth and forehead of our faults
To give in evidence.”

—*Hamlet.*

The grandly intuitive Shakspeare herein portrays King Claudius as realizing, while pricked by the stings of a guilty conscience, in the spiritual courts all that obstructs the vision is to be removed; the clairvoyant sight pierces through all shams and delusions. There equity is not trammelled by precedent; rectitude in all things is demanded, and position, wealth, nor arrogance can swerve from a direct line the undeviating course of Divine law.

There we will be judged by the purity of our intentions, and this will be considered in connection with our actions, so frequently influenced by earthly environments—over which we have limited and imperfect control—that the exercise of our highest spiritual natures is cramped and restricted. Then the man endowed with but one talent will not be judged by the same standard of justice as the one possessing ten. All that Infinite Justice demands of us is, that we make the best possible use of our one talent, not following the example of the envious man in the parable, and letting it lie dormant. There we will be judged by our own consciences; the only judge we will have to account to in the court of higher appeal.

Until our consciences, through trial and discipline, are quickened and purified, so that all our acts and thoughts are in strict accordance with self-justice—lacking which, our foundations are built upon quicksands—there will be need of outside restraining in-

fluences to prevent our selfish passions and desires from working injustice to others. When we attain to higher conditions of development we become our own judges, and never come in contact with natural laws, which are always just—we are then a law unto ourselves. The higher laws are never in conflict with justice, and they never demand submission to injustice.

Human laws are frequently the enactments of despotic powers, and it is the duty of every man to protest against, and, if necessary to promote justice, to set such laws at defiance. We had the duty laid upon us at one time to practice in accordance with the higher law, in assisting to forcibly release a man from prison, where he was confined for inciting others to violate an infamous fugitive slave law; and at others times to assist slaves to escape from bondage to a land of freedom from slavery, and although guilty of violating human laws, our conscience will always commend us for those acts. We simply acted as an agent of justice; as Spencer says in the "Faerie Queen":

"It often falls, in course of common life,
That right long time is overborne of wrong,
Through avarice or power, or guile or strife,
That weakens her, and makes her party strong:
But justice, though her doom she do prolong,
Yet at the last she will her own cause right."

Her cause demands the championship of all lovers of freedom, of all admirers of such grandeur of soul as was manifested by him who bravely "died that others might live," and whose sympathetic messages have cheered us in hours of trial—glorious old John Brown, "whose soul goes marching on" wherever help is needed.

"For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance.
And the good that he can do."

True justice is never severe, but renders unto all their due, takes into consideration all extenuating circumstances in forming judgment, and is never divorced from equity. Blindfolded justice may fitly crown the earthly courts of law, but has no standing in the courts of the higher spiritual life; there even-

handed justice knows no distinction of caste or wealth, and weighed in her scales, the ignorant and despised beggar who pilfered the food necessary to keep soul and body together, may outweigh the unscrupulous millionaire, who—within the limits of the law—in defiance of justice, charity, and sympathy, robbed labor of its just reward in order to heap up the treasures he can never carry with him to use in bribing spiritual juries. The common conception of justice, especially among theologians, is that she is a severe and pitiless judge, destitute of charity and sympathy. But in truth, these are the attributes of clear-eyed, benignant justice, who only demands that the violator of others' rights makes due restitution, and brings forth fruits meet for repentance; she never bars the door against the repentant sinner, nor consigns him to endless, unfruitful torments.

Justice never prevailed in any case wherein a human life was sacrificed for the violation of law. The law that demands a life for a life is a relic of barbarism, of the Mosaic dispensation, and is a disgrace to our statutes. No man can serve on a jury, in a case where the penalty attached to the crime is death, without incurring the liability of becoming accessory to a cold-blooded, vindictive murder, and no legal enactments can relieve him from the fearful responsibility. Justice only demands that the wrongdoer be prevented from pursuing evil courses; and that such restraint be made an educational process, to be continued until the criminal is thoroughly reformed and fitted to become a useful member of the community. Many criminals are made thieves, murderers, and libertines by prenatal conditions over which they had no control, and the responsibility for their going astray attaches to the parents who conceived them in iniquity and brought their unwelcome children into existence with the seeds of vice implanted in their tender forms.

Justice will consider such conditions when her judgment is formed, but human laws ignore them.

We should treat crime as a mental disease, continuing the treatment until the disease is eradicated, and educate the patient to be prepared to earn an honest

living; and this accomplished, the regenerated man, (whose birth-right was violated in being deprived of proper generation) should be encouraged to take his place in the ranks of worthy workers without a stigma resting upon him to drive him again into warfare against society.

Now our prisons and reformatory institutions are schools of crime, over the doors of which is inscribed, "Leave all hope behind who enter here," and the graduates therefrom are stigmatized and debarred from the peaceful pursuit of all honorable avocations, frequently by the machinations of the myrmidons of law who thrive on the crimes of their fellow men. This is neither in accordance with the Christ spirit nor morality, and society is responsible for fostering conditions which are incentives to crime, and for permitting those it is necessary to confine for criminal practices loose to prey upon the community without an effort for their reformation, which ought to be the primary object of all forcible restraint.

We have not space to enlarge upon the evident lack of equity in our laws for the enforcement of justice.

When clear-sighted, intuitive mediumship is combined with moral and intellectual culture, we may frequently find the possession of these qualities embodying the highest truths in aphorisms that more clearly define grand principles than lengthy and labored essays by merely intellectual minds. In the first spiritual journal established, *The Univercœlum*, a grandly inspired and cultured medium, S. B. Brittan, defined our subject in a sentence, comprehensive and concise, which will be appreciated by all students of Spiritual Science, as follows:

"JUSTICE, THE EQUILIBRIUM OF THE UNIVERSE."

How grand and complete the definition! What a vast field of thought is opened before us in this brief sentence! We see at a glance that there can be no harmonious relations in any physical, mental, moral, or spiritual conditions, unless they are based upon justice. Wisdom, charity, love are all dependent upon

justice as the foundation upon which they must be based to produce harmony, which exists only in equilibrium. Lacking this quality, the most brilliant intellects, the most powerful executive abilities, may become destructive to the highest interests of humanity.

We cannot conceive of a Divine Over-Soul whose every design in the operations of the multifarious laws of nature is not based upon justice. Believing this, we can accept all the inscrutable and sometimes apparently severe trials of earthly existence as in accordance with the operations of natural laws, which are all tending to lead us upward, through suffering and trials, and amid all the

"Whips and scorns of time,
The oppressor's wrong, the proud man's contumely—"

we can see that divine guidance to progression out of all darkened conditions is assured; we gain renewed strength for the earthly conflicts wrought by blind struggles to overcome inharmonious environments, and can realize the grandeur of the thought expressed by Emerson in the fragment:

"Stainless soldier on the walls,
Knowing this,—and knows no more,—
Whoever fights, whoever falls,
Justice conquers evermore,
Justice after as before;
And he who battles on her side,
God, though he were ten times slain,
Crowns him victor glorified—
Victor over death and pain."

CHARITY.

“ Nothing truly can be termed mine own
But what I make mine own by using well,
Those deeds of charity which we have done
Shall stay forever with us; and that wealth
Which we have so bestowed, we only keep;
The other is not ours.”—*Middleton.*

“Now abideth faith, hope, charity, these three; but the greatest of these is charity.”

The tender-hearted goddess is entitled to our deepest sympathy, for her name has been desecrated and used as a mantle to cover meanness and fraud.

The ostentatious charity which is one of the most prominent features in fashionable churches, doling out flannels, tea, and goodies to the poor we have always with us, is paraded as a virtue to blind people to the iniquities which keep their poor in conditions to need assistance. A prominent leader in the church and society has been noted as the possessor of a magnificent collection of diamonds, and has been highly extolled for her many charities. We never learned that she parted with a luxury to provide bread for the poor, and undoubtedly if the poor had been justly paid for the labor which produced the colossal fortune at her command, she would have fewer diamonds, and they would have comfortable shelter and nourishing food. If those who assume a virtue in doling out pittances to those who have served them faithfully could have their conditions reversed for a time, they might realize that charity would not be required to any great extent if the rich, in their unscrupulous efforts to become richer, did not grind the poor into the depths of poverty.

The philanthropy that pays tithes grudgingly to the Lord, while in possession of millions, may pass for a virtue with the unthinking; but in that upper land where dollars hoarded are not considered of as much

value as the farthings justly given in return for faithful service, it will be largely discounted,—the sham will be exposed. The man who grinds millions from the necessities of his brothers and sisters, and bequeaths it for charitable purposes, when he can no longer gloat over his possessions, may have his statue,—cast in symbolizing brass,—erected in terrestrial parks, but in the celestial country the widow who cast in her mite will have a more enduring monument in grateful hearts.

When justice prevails, there will be little need for doling out charity; then equitable returns for labor will comfortably provide for all necessities.

Soliciting charity has become a trade, and the improvident and indolent thrive upon it. Indiscriminate giving fosters degradation, and the sot who can beg a dime for a dram will not work while money can be had for lying. "Be just before you are generous," is considered a sensible axiom, but "Be just in all your dealings," is the motto of justice, and, if adopted as a rule of life, would do away with the necessity of charity, except in the cases of the unfortunate, (who do not infest the highways as professional mendicants,) and they ought to have their necessities provided for in a tender, considerate manner, and assisted to positions where they can help themselves.

True charity assists the unfortunate, and never lets the left hand know what the right hand doeth; but it never panders to vice, nor encourages the professional beggars, who ought, if able to work, to be made to earn their bread. Public charity has become a fine art, in the church and in the beggar's school; its sacred name is used, in the first instance, to disguise ostentation and self-glorification, and in the second to deceive the unwary, and procure a livelihood under false pretensions. Charitable fairs, as generally conducted, are swindling affairs, whereby young ladies are taught to deck themselves out in the most attractive manner, and by seductive wiles and unscrupulous practices allure visitors to pay absurd prices for silly trifles; or by grab bags, lotteries, and raffles foster a love of gambling quite as reprehensible as that in-

dulged in at the hells of Monte Carlo. If the means expended in dress and expensive preparations for the hollow shams of fashionable fairs and charity balls, (from which the poor are excluded as rigorously as from the house of the Lord dedicated to the worship of a poor medium who had not where to lay his head,) were to be judiciously used to alleviate suffering, the contributions for charitable purposes would be much larger, and greater good would be accomplished; but the frivolous, ostentatious Pharisees would object to losing such opportunities for parading elegant costumes and jewels, under the shallow pretence of love for the poor whose presence they would consider low and contaminating.

"When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward."

The charity exercised in judgment of others must be based upon justice, and not perverted to palliate or condone their practices of evil, until they have brought forth fruits meet for repentance. Weak sentimentality is not charity, and that which encourages persistence in wrong doing can not be a virtue. If we, in the sacred name of charity, countenance those who persist in evil practices, we degrade a virtue to serve vice, and are in some degree responsible for the continuance in evil courses of the sinner. "The wages of sin is death," and it is the truest charity to make sin harder to endure than honorable living. Mankind is in search of happiness, and the ignorant or base must be taught in a charitable spirit that true happiness can only be found in the paths of virtue and honesty. The mission of charity in dealing with a sinner was beautifully illustrated in the injunction to the woman taken in adultery,—*"Neither do I condemn thee. Go and sin no more."* The wrong was not condoned, and continuance in sin was forbidden. It may be said the same teacher enjoined upon his followers the forgiveness of sins, even to the extent of seventy times seven, and if the coat be taken

away, to give the cloak also, but this would be equivalent to offering premiums for injustice, and an entire perversion of the practice of charity or self-justice.

We have had innumerable instances of the gross perversion of charity on the part of weak, credulous, or vicious Spiritists, who condone the tricks of unscrupulous mediums, and thereby encourage them in their unholy work. This readiness to excuse and palliate the most diabolical frauds which can be perpetrated upon earnest investigators, who are perhaps suffering from the loss of earthly companions, and who are searching for the comforting assurances which can only be gained through a knowledge of spirit communion, has brought unmerited disgrace upon the cause of Spiritualism, and furnished its enemies with the most potent arguments they have against the grandest unfoldment of the age. Our sympathies should be extended to the deceived, rather than to the deceiver.

Charity is said to cover a multitude of sins, which may be true in some degree; but it never is an accomplice of sinners, and its proper and just mission is to kindly point the way to a higher life, to brighter conditions; and in dealing with those who have gone astray in mediumship, to assist them to overcome evil influences, and to firmly insist upon the discontinuance of all trifling and duplicity in presenting the physical or mental phenomena in which the most sacred sentiments and dearest hopes of humanity are involved, and in all the relations of life to observe that Golden Rule which should be the underlying principle of all our dealings with others:

“WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM.

SYMPATHY.

“ Like warp and woof all destinies
Are woven fast,
Linked in sympathy like the keys
Of an organ vast;
Pluck one thread, and the web ye mar;
Break but one
Of a thousand keys, and the paining jar
Through all will run.”

—*J. G. Whittier.*

The music of the spheres,—the stars singing together in unison,—is a poetical and beautiful illustration of the harmonious action of the law of sympathy in inanimate nature. In the spiritual spheres, the tender, considerate current of sympathy is the tie which links spirit to spirit, inspiring those who are advanced in spiritual unfoldment to seek the elevation and to alleviate the miseries of those who are still environed with the burdens and carking cares incident to human existence. The sympathetic words of comfort or advice are far more potent than severity or harshness, in unsealing the fountains of goodness which lie within every human breast, however deeply they may be covered or choked up by the inherited or acquired vices of the individual; for none are so debased as to be entirely destitute of that divine spark which is surely destined some time to be kindled into action, and become a glorious light which will serve to illuminate the pathway of those still in bondage to selfishness and vice; for “all destinies are woven fast,” and all are to finally be woven into one fabric of higher life; this is in accordance with the laws of evolution, and of spiritual progression, which make all the world akin.

The truest sympathy is not a weak sentimentalism which apologizes for and condones wrong, for the kindest service we can render to others, sometimes, is to urge the weakling to rise above depressing physi-

cal or mental conditions and thereby acquire the strength to encounter and overcome difficulties and temptations, which can never be gained while our burdens are borne by others. Exercise is as necessary for the cultivation of our mental and spiritual powers as it is for the development of physical strength; and the kindest, truest manifestations of sympathy are those that strengthen others to help themselves. Herein is the highest mission of the twin virtues of charity and sympathy. Misplaced sympathy and kindness are frequently a positive injury to the recipient.

In the early days of her public mediumship, our companion received an illustration of this truth from an old friend and co-worker, Ed. S. Wheeler. Seeing her exhausted by her sympathetic labors, he said: "You must be just to yourself, and use judgment in the exercise of your mediumship or you will wear yourself out and become unable to help yourself or others. One bitter cold night, I saw a man lying in the gutter asleep. I shook him kindly and tried to persuade him to get up, but he would not stir. A policeman came up, gave the man a kick to arouse him, and made him get up and go home. My kind words had no effect, but the policeman's kick probably saved the man from freezing to death." The lesson was homely, but salutary. The value of sympathy which is not practiced in all the relations of life may be questioned. Many young women will lounge in parlors, and shed sympathetic tears over the woes of imaginary heroines, while the mother toils in the kitchen in weariness that is real. Silly sentimentality is not sympathy but drivelling weakness—a vice frequently posing as a virtue.

True sympathy leads to efforts to promote the comfort and happiness of others, not only in deed but in words of kindness; it wipes away the tears of those that weep, inspires them with fresh courage to encounter the trials of life, and rejoices with those who rejoice.

There is no human heart, which is not soured and cynical, but longs for sympathy as the thirsty hart pants for the running brook; none but needs to feel

the gentle touch of sympathy that gives assurance of appreciation, and of kinship to the good and true. The expression of kindly interest is sometimes of greater help than the mere bestowal of alms, and one must indeed be poor in spirit who withholds a kind word from the struggling and disconsolate. Sympathy is the mark of true politeness, a characteristic of all the nobility of character which distinguishes the true lady and gentleman from the boor, whether clad in silks and broadcloth, or calico and fustian.

Harshness repels and hardens; sympathy attracts and softens; symbolized by the man in the fable.

The biting blasts of censure only make the transgressor draw the cloak of sin more closely around him, but the genial rays of the sun of love and sympathy loosen the cloak, and he is persuaded to discard that which encumbers him.

THE POWER AND PROPER EXERCISE OF WILL.

Will is the expression of the Supreme Architect of the Universe. The Divine will, acting through natural laws, directs the courses of the planets, and keeps them in harmonious relations, one with another; each one in all the celestial host moving in accordance with law.

The human will, when wisely directed and acting in harmony with natural laws, surmounts all obstacles, and brings success, though fettered by the most unfavorable conditions. As our will is directed wisely, persistently, and patiently, or weakly and with indecision, depends the success or failure of all our undertakings. The man who persists with a strong will is the leader among men. He pierces mountains, spans continents with the iron bands which bind people in mutual interests, and draws wealth from the fountains of mother nature; while he who is deficient in will power supinely waits for something to turn up in his favor, and becomes a drone and a burden upon society. The soldier who wisely marks out his course, and determines to "fight it out on this line, if it takes all summer," is the one who wins in the battle of life.

The power of will over physical weakness was grandly illustrated during the wearisome months while the nation, with anxious, sympathetic hearts, watched the grand struggles to correct the errors into which his confidence in treacherous and dishonest friends had led General Grant, who, while the agony of a fatal and painful disease was constantly consuming his vitality, demonstrated the power of mind over matter, and completed the writings which were to provide means to protect his creditors, and support for his loved ones, when his earthly labors were ended. Emerson says, "There is always room for a man of force; and he makes room for many. Society is a

troop of thinkers, and the best heads among them take the best places."

Through all the varied experience of a checkered and eventful life—rising from obscurity to the highest earthly positions—in no instance was the grandeur of the power of will, patience and integrity of character better shown, than during those weeks of suffering at Mount Gregor; and the lesson conveyed thereby was more valuable to humanity, in a spiritual sense, than in all the splendid triumphs of battle fields, or in the highest position in our country. The man of force who had made room for many, and had held the best places, rose superior to all his former positions, and became a grand exemplar of the power of will over adverse circumstances when wisely directed.

Demosthenes, embarrassed with an impediment of speech, was driven in derision from the rostrum, but his indomitable will and perseverance enabled him to overcome all physical disabilities; and now we can pay no higher compliment to modern orators than to couple their names favorably with that of the stuttering Greek.

The story is familiar to every school-boy, but the power of will and of self-control manifested by Sir Isaac Newton will bear many repetitions, and conveys a beautiful lesson. When his favorite dog, in his absence, upset a candle, and the flames consumed the manuscripts, which were the products of years of labor, he did not sit down supinely in despair, but, after the mild rebuke, "Fido, thou little knowest the mischief thou hast done," he patiently began, although debilitated in health, to again prepare the writings which were to add to the treasures of science.

By the patient exercise of will in minor affairs are we fitted for grander achievements; and only by such cultivation of our powers can we hope to gain the ascendancy over material obstacles or physical allurements, and rise to the heights where the spiritual nature predominates. The man who wills to do right, whatever may be the material consequences, never shrinks from pursuing the path of duty, even if it leads to the stake, and never counts the cost, when

principle is involved. "Ever the right comes uppermost." Future generations erect statues to the Brunos who give their lives as sacrifices upon the altar of truth, but look with pity and contempt upon the Peters who sacrifice the truth, rather than endure the censure of the world.

A strong will, held in subjugation to reason, and exerted in the spirit of justice and charity, is a beneficent power, spreading abroad its uplifting influences for humanity; and was beautifully exemplified in the practical humanitarian work of M. Godin, in establishing the *Familistere* at Guise, France, which is a magnificent monument to the will and wisdom of its founder, who deserves more honors for his unselfish labors for the working-people of his country, than has ever been awarded to the potentates who have reared their thrones at the sacrifice of their down-trodden and suffering subjects. His noble work, which his indomitable will and energy carried to the heights of grand achievements despite the opposition of family and foes, entitles him to a brighter and more enduring crown than ever decked the brow of the "Man of Destiny," whose selfish ambitious will drenched the fair fields of France with the blood of its brave children.

In one of the most eventful and momentous struggles for the supremacy of right over wrong our country has ever passed through, the power of will, wisely directed in tireless and unselfish labors for the elevation of humanity, was grandly demonstrated in the works of the anti-slavery laborers in their efforts to relieve the union of states from the foul blot of human slavery. Against the most powerful combination of selfish, unscrupulous capitalists, obsequious clergy, and a domineering slave-oligarchy, they staked their lives, reputations, wealth, and ease in behalf of an oppressed and cruelly wronged race, whose only offense was that their remote ancestors were Africans.

It is a striking evidence of the glorious liberalizing tendency of Spiritualism, that nearly all the most active leaders in this grand struggle for justice were believers in the truth of spirit communion; and it is

quite reasonable to suppose that their belief served to strengthen their purposes, and attract the powerful help of unseen influences to aid in carrying on their grand work to a successful conclusion; for the seen and unseen worlds are so intimately blended, that every good work attempted in the mundane sphere of life attracts the aid of the wise and powerful influences from the supernal spheres; and the more fully we understand this truth and live spiritual lives, the greater will be the assistance in all good works rendered by those who, having risen above the clouds of earthly environments which obscure the spiritual sight, are fitted to inspire receptive minds with plans for the accomplishment of all laudable efforts for the enfranchisement of humanity from unjust oppressions, and for the cultivation of higher spirituality in those who have risen to conditions where they aspire to attainments above the desires of those still bound in the thralls of sensual and material ambitions. Then in truth, will we walk hand in hand with angels, and

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