

MEDIUMSHIP AND ITS LAWS

Its Conditions and Cultivation



By HUDSON TUTTLE

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**MEDIUMSHIP AND
ITS LAWS**

ITS CONDITIONS AND CULTIVATION

NINTH EDITION.

BY HUDSON TUTTLE

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Introductory.

Since my supervision of the Question and Answer Department in The Progressive Thinker began, over five years ago, I have been in constant receipt of letters from those interested in the investigation of Spiritualism and kindred fields of thought, desiring personal lessons, often offering the exorbitant price which has become the usage of the advertising class of occultists, healers "divine" or otherwise, Christian scientists, etc.

To all these I have replied that I could furnish nothing beyond the books I have published on the subject, and the weekly lessons in spiritual facts and philosophy in the Department.

As for myself, I furnish the best my inspiring teachers give me, by way of published answers or private letters, and for this there is no price.

The results of my life-long mediumistic writing are contained in my publications, and all of these cost no more than has been asked by some teachers for an hour's lesson. If anyone is unable to purchase and desires to read them, I have invariably sent copies, as a loan or gift.

I do not give private lessons, because I have nothing to give that I have not freely given to the public, and whatever I learn from day to day, as freely and publicly goes into this department.

Let it be once for all and forever effaced from the mind that there is an inner court, a holy of holies, in spiritual knowledge, which a few elect are permitted to enter, and thereby acquire wisdom which they may dispense to those less fortunate, at so much per head. Spiritual wisdom cannot be placed in the balance against gold. He who truly has it will not fix a price on it. The possession inflames the speech for its utterance, and history shows

Dr. Cyriax, an ardent and aggressive Spiritualist, was secretary of the Cleveland Turn Verein, and to him was assigned the care of the lecturer. The Doctor had been exiled because of his activity in the revolution of '48, and like most agitators was at the time materialistic. He had become a Spiritualist by means of his own mediumship, and in after years returned to the Fatherland, and published a delightful spiritual journal until he passed over the border.

When Dr. Buechner found that he was to visit Cleveland, he wrote Dr. Cyriax, saying that he had learned that I resided there, and that he wanted to meet and become acquainted with one who had given him so much assistance.

Dr. Cyriax invited me to a banquet given in honor of the lecturer and the exiles of '48, and perhaps twenty-five responded.

After the introduction, Dr. Cyriax said in substance: "My dear doctor, you have spoken in highest praise of the 'Arcana of Nature,' you have said it was far in advance of the profoundest scientist of the day; you have quoted it largely and followed its lead. Now, do you know who wrote it?"

"I suppose this young gentleman, though I confess disappointment in his years, and I had taken him for a professor in your college."

"No," replied Dr. Cyriax, "he did not write it. He was a boy at the time, uneducated, working hard on a farm, and when weary from labor, at night, the power I call spirits, and you scoff at, came and wrote it through him. He had no library, no books even, nor access to any."

With, a great "ha! ha!" Buechner said that was "too good a joke!"

"Oh, no!" said Mr. Teime, editor of the German paper, "it is every word true, and you must tell us how it is." Teime was a man of remarkable character, a materialist because circumstances held him there, but kindly to Spiritualism.

Dr. Buechner made no attempt at explanation, for he evidently preferred to think it a joke, but, during the

dinner he turned to me and said: "If spirits do all this, what is spirit?"

I replied: "You claim matter is the foundation of everything and has within itself all its possibilities, hence you should first tell us what matter is, then will I define spirit."

As no one can define matter, as its ultimate component atoms exist by hypothesis, utterly unrecognized and unrecognizable by any of the senses, the listeners at once appreciated the dilemma of the doctor and a broad German laugh followed by which he was greatly disconcerted. At the close of the banquet, he came behind my chair, and began a phrenological examination of my head; he claimed to be an adept in the school of phrenology. He closed by curtly saying, "It is all here, right in his head, and there is no occasion for calling in the spirits."

It would be difficult to attract a man like Dr. Buechner to Spiritualism. He was of materialistic temperament, strong, vital, and earthly in his inclinations. Tenacious of his opinions, and combative, his aim and desire was to extend his own views, rather than gain a knowledge of the absolute truth.

It is this profound and interesting question of spirit—the existence of our loved ones after death, and the means by which communications may be received from them, which engages our attention.

If there is one statement made more clear than another by Spiritualism, it is that there is no secret kept too holy or sacred for the most humble seeker after truth; that there is no high priesthood of mediums to stand between the spirit world and the hungry hearts of humanity. All may not become conspicuous for their sensitiveness to impressions, or phenomena they are able to have in their presence, but all have mediumship in a degree worthy of cultivation, and until they make the test they cannot know what their capabilities are.

The field is new; its threshold has scarcely been crossed, and it may be truthfully said, all is yet to learn. Yet the pathway for advance is well defined and the fundamental principles are sufficiently established to guide our steps.

What Is Spiritualism?

By common consent Modern Spiritualism dates from the 31st of March, 1848. It was then that questions were first asked and intelligent answers given by means of rappings. The Fox family living in an humble house in the obscure village of Hydesville, N. Y., had been disturbed by strange noises for successive nights, but on the evening of the 31st, after they had retired, the disturbances became excessively annoying. At length it was found by the children that the sounds would respond to their request. This was a new order of things, for ghosts usually stand and silently gaze on the beholder, and disappear at the first word addressed to them.

The anniversary which is now celebrated by Spiritualists throughout the world, was first suggested by Mr. James Lawrence, of Cleveland, Ohio, who received a communication purporting to come from a spirit once eminent in earth life, suggesting that the day be thus set apart. The following year, 1870, the anniversary was almost universally observed by the societies of the city and country.

A. J. Davis may be said to have been the John the Baptist of Spiritualism, having prophesied its coming in his "Nature's Divine Revelations," which was finished one year before the Hydesville manifestations.

Of the many so-called exposures, and theories explaining the phenomena, they have only exposed the ignorance of those who have put them forth. The most acute and vigilant committee, after thorough investigation pronounced

the phenomena occurring in the presence of the Fox children to be independent of them, and from that day to the present every one who has honestly and patiently investigated, has become convinced of the genuineness of the manifestations.

Such was the beginning of what has been called "Modern Spiritualism," as distinguished from "Spiritualism," which is as old as the race. It marks an epoch in time and the commencement of a reaction against materialism, which, with the new phase of scientific thought, was sweeping away the old beliefs in the supernatural.

What is Spiritualism? It is a religion and a science. Science the classification of facts, the co-ordination of cause and effect, ultimating in broad generalizations. It is the search after truth. Religion is devotion to and for the truth for its own sake; the abnegation of self for the good of others. Spiritualism, spanning the gulf between this present and the future life, is a religion dominant in both. It forms the golden strands permeating through all religious systems and binding them with common bonds. You may take the sacred books of the world—Shasta, Zend Avesta, the Kings, Koran, Talmud, and the Old and New Testaments—and you have brought together the spiritual history, ideas, emotions, superstitions and spiritual life of the early ages of man; but you have not Spiritualism—you have only a part. You may take the sciences—the terrestrial intimately connected with our telluric domain, teaching the construction and organization of our globe—and the cosmical, treating of the infinite realm of the stars—and you have not Spiritualism; you have only part. To represent it in its completeness, the truth must be extracted from all sciences and religions, and blended into harmony. It takes man by the hand and assures him that he is heir of immortal life; owning all things, for whom all things exist, and capable of understanding all. He is for eternity.

What a position he occupies! On one hand are the lower forms of nature, the brutes of the field; on the other the angels of light, towards whom he is hastening, one of whom he will become after death casts from his spirit

its earthly garments. The end and aim of evolution is the individualization of a spiritual being. As man is the greatest fact of nature, so individualized spirit is the greatest fact of man. The travail of the ages—as bringing forth higher and higher forms, prophesying even from the Silurian mollusk the coming of man—in this light have a meaning; while they have not, if death is the end, bringing to naught the accumulated fruitage of life's vast tree. Spiritualism is leaderless. It is a singularity of the Spiritual movement that it has spread with a rapidity unparalleled in the history of any other cause, yet no one has stood at the head of its believers to direct their movements. Its teachings, on the contrary, denounce leadership, the worship of the individual, and demand every believer to rely solely on himself. It is a great, universal movement diffused throughout all ranks and classes of society, and from myriad sources the little streams flow into its vast channel. Other systems have had great and talented men to present and vindicate their claims to the world; they have had leaders who were considered infallible; but Spiritualism has none. It has never had. No leader, no pope, no final appeal; every one working out his own salvation; every one his own high priest.

The objections urged against Spiritualism are generally based on manifestations which Spiritualists themselves reject or hold as of questionable value. Dark circles are ridiculed and excite skepticism. Unless such circles are held under strictly test conditions they are of doubtful value. The mediums who hold them may be honest, but the darkness casts a shadow over the most genuine manifestations. These manifestations have occurred in the light, and hence darkness is not absolutely essential. Every honest medium, as a safeguard, should demand such conditions as will give value as tests to whatever may occur in the seances.

Our facts now may be divided into two distinct classes—physical and psychic—the first embracing those relating to the moving of matter, the second to those influencing the mind.

When proved genuine, those of the first class are far the most valuable as evidence to those trained in the material school of thought. If it can be proved that matter has been moved without physical contact, that the movements were intelligent, and the intelligence is identified, the chain of proof is complete. The mental phenomena depend on the impressibility of the mind; and, until more is known of their conditions and laws, the evidences drawn therefrom must be taken with reservation. The moving of physical objects without mortal contact, in an intelligent manner, and the concussions or raps, must be accepted as of great importance as scientific evidence. If several witnesses of veracity agree in their statement, it is morally certain that they speak the truth. No judge would set aside evidence on the ground that the organs of sight and hearing were not to be depended on. Where thousands of reliable witnesses testify that they have seen objects moved without human contact, the probabilities are infinite that they have. That a thousand individuals have not seen a table move or heard a rap does not invalidate the testimony of one who has. Besides, if a score of persons subject to illusions or hallucinations were in a circle, no two would be affected alike.

The tree is known by its fruit. Spiritualism teaches a faultless code of morality.

Electricity, magnetism, od force, have in turn been called to explain the phenomena. It sounds exceedingly learned to refer unexplained phenomena to these forces, and has become quite the fashion. But it must be remembered that the human body cannot charge a table electrically or magnetically, and to the most sensitive test the moving table does not show the least indication of the presence of these forces.

Scientific men have not met the subject with the courtesy they give to all other fields of thought. When Robert Hare attempted to introduce it to the attention of the American Association, Prof. Henry so far forget the rules of ordinary politeness as to interrupt him in the midst of his reading, and remarked, it "was a dangerous subject to introduce into the convention," and moved it be laid on

the table. And yet Prof. Hare was acknowledged the peer of any member of the association in scientific culture!

In the celebrated investigation by the Cambridge committee, the conduct of the members was such as to make it impossible to obtain manifestations. In each of their favorite sciences, these professors would hasten to comply with conditions required, nor expect success unless they did so; but here they persistently destroyed the most essential elements, and then heralded their want of success as evidence of the fallacy of Spiritualism.

It appears untimely for the oft-repeated assertion that men of thought stand aloof, when such eminent scientists as Profs. Hare, Mapes, Crookes, Wallace, Varley, Butterof, Barrett, James, Wagner, and scores of others publicly announce their acceptance. All of these, in the words of Judge Edmunds, speaking of himself, "went into the investigation originally thinking it a deception, and intending to make public my exposure of it. Having from my research come to a different conclusion, I feel that the obligation to make known the result is just as strong."

A report by Gen. Bullard of a seance held with a little daughter of Mr. Alwood, of Troy, N. Y., is of peculiar interest. He was induced to attend by a clergyman, and the party was joined by four other eminent men. While the little girl sat in her high chair, her tiny feet resting on the footboard, she was lifted and carried about as a feather blown by the wind. The heavy table, around which we were seated rocked, while loud raps resounded from various parts of the room, and spelled out names and dates and messages identifying departed friends of the sitters. And as they were about to adjourn a message was given from Gen. Bullard's deceased brother. Then he thought as a test, "If it is my brother, move the medium in her chair toward me." His idea was to have her moved a little way; but she was carried around the table and sat by his side almost instantaneously. Then Gen. Bullard started up, exclaiming: "By heavens, it is all true!"

In contrast with the "exposition" of Faraday, and Huxley,

who, when he saw a table move, and was asked if it really did, guardedly replied: "It seems to move," are the researches of Prof. Crookes, Varley and Wallace extending through many years, their adhesion to the cause constantly and the voluminous investigations increasing, a of the English Society of Psychic Research.

Judge Edmunds says: "Preparatory to visiting a circle I have sat down alone in my room and carefully prepared a series of questions to be propounded, and I have been surprised to have my questions answered, and in the precise order in which I made them without my even taking my memorandum out of my pocket, and when I knew not a person present even knew I had prepared the questions, much less what they were. * * * I have heard the mediums use Greek, Latin, Spanish and French words, when I knew that they had no knowledge of any language but their own, and it is a fact that can be attested to by many, that often there has been speaking and writing in foreign languages and unknown tongues by those who were unaccustomed with either."

Judge Edmunds further says: "When I was absent in Central America my friends in turn heard of my whereabouts and of the state of my health seven times, and on my return, by comparing their information with the entries in my journal, it was found to be invariably correct."

The facts I have stated not only indicate intelligence, but identify that intelligence. If a friend should come to our door and rap, if we could not open it or in any way see him; if he could not speak, but only answer by raps, how could we identify him? We would not begin to cavil and prate about the unknown laws of mind, but simply ask such questions as he only could answer, and, if rightly responded to, we should believe that he was present. In this manner do our spirit friends come to us. If I hear rappings on the table, or it is moved, and, by the alphabet, the name of a departed friend is given, I can, by a series of questions, establish his identity as well as I could if he were a mortal standing outside my door.

The demonstration of the fact that we exist as the same individuals after death is of utmost importance. It at

once sweeps away all the dogmatism, faith and superstitions of the past; all the vain attempts to explain man's origin and destiny on religious grounds, and gives in their place knowledge of the future. It brings a balm to every mourning heart; assurance to the doubter, and a consistent philosophy of life.

Everyone by investigation can ascertain the truth of Spiritualism. All are not able through their own mediumship, because this differs in degree, and in many is not sufficiently developed. Why? It might as well be asked why there is difference in sight, hearing, and mental endowment.

SPIRITUALISM NOT NEW.

History records it; the poets have sang of it in all ages. It forms a part of the sacred and common literature of all, races. The Old and New Testaments are inwrought with allusions to its beauty. In the year 364 of the Christian Era, in the reign of Roman Emperor Valens, mediums are said to have conversed with departed spirits by means of rappings and the alphabet. The spirit-pendulum, resembling the dial in its method, was then in use. It consisted of a ring suspended by a thread over a basin of water, around the margin of which the alphabet was arranged. By successive swinging to the various letters, words and sentences were spelled. Numa Pompilius used it in this manner in augury. Such a pendulum has been used by modern mediums successfully.

Spiritualism is as old as mankind, but there is a marked distinction in what is known as "modern."

In the olden times a spirit appeared as a ghost, an intangible being that came uncalled and left the affrighted spectator a subject of ridicule. Spirits were lawless and came as warnings or without purpose.

Modern Spiritualism came as a reaction against materialism, and the single idea which gave it birth was that ghosts or spirits were individualized entities subject to law. It is distinguished from the ancient by its sweeping claim that all spiritual phenomena and the evolution and existence of spirits are by the operation of fixed and ascertainable laws. Creation by law, that is by evolution,

dispenses absolutely with the ancient idea of independent spiritual beings becoming incarnated. According to evolution, individualized spirit is the last and highest term, and if this theory be accepted it follows, as a corollary that all spiritual beings must have attained their individualization by this process.

The creation of spirits, not by law, but by a personal creator, and their introduction into earth-life, as the means whereby the human race exists, calls for a continuous miracle, and while science has shown that there is absolute reign of law in the animal world up to man, when he has reached this conception, gives him over to the miraculous. The processes of life with him are distinct from the beings below him. Yet we know there is no such break, and that every law applicable to forms of life below him are equally applicable to him.

Modern Spiritualism maintains the absolute supremacy of law; the other is a remnant of the old religion which expresses the childish ideas of nature and life entertained by primitive man. The old Spiritualism is a continuity of miracles; a miraculous God, a strangely born Savior, and a spiritual existence maintained by fiat in defiance of the known order of the world. Modern Spiritualism is the directly opposite view of nature and life. It is a realm of law in earth-life, and a realm of law in the spirit life.

The purpose of the physical body is the evolution of the spirit. It is thus through matter that individualized being is attained. The immortal spirit is at the highest round of the ladder of progress, of which the protoplasmic cell is the lowest. This spiritual being, although present in all forms of life, does not reach individualization sufficiently perfect to be permanently maintained after the death of the body, except in man.

Scientific men have investigated spirit phenomena in all its phases and have become satisfied that behind all the mystery there is the fact of spirit being and return.

With the new Spiritualism we have the means to communicate with the spirits at will by methods conforming to fixed laws. We claim that the spirit is evolved as the

last term of a long line of beings; the protoplasmic monad being the first. Death is only a transition to a higher plane. We are able to comply with the conditions which allow the spiritual beings to communicate with us in an orderly and legitimate manner. There are demands made by all religions of to-day or the past to have faith, to believe. The demand made by Spiritualism is to know.

THE TOUCH OF INDIA'S MYSTICISM.

With the often observed recoil against repression there has been with the spiritual awakening, a reaction which has carried many beyond the Western method of careful, demonstrated thinking, and introduced the visionary theories of the East, which represent the ideas of the childhood of the race. This occultism of India is the antithesis of Spiritualism, which absorbed the modicum of truth it contains, leaving a large remainder as fossils of monstrous beliefs.

Instead of delving in the rubbish heap of the past with the expectation of finding some jewels, perchance mouldering from the decay of its wearer, dead thousands of years, let us go forward to the new fields where the horizon broadens out to the universe.

We have not one thing to learn that is fresh and new from the "hidden wisdom" of the Orient; not one fact in physical science or spiritual philosophy. Moral maxims and instructions are not included, for these are the world's property, and no race or sacred writing has a patent on them.

The very fact that there is a claim of mystery, of hidden meaning, should condemn. This claim of the riddle, that only the inspired priest, or the chosen taken with incantations into the holy of holies, can interpret, proves, of itself, the riddle worthless, and the interpreters frauds, or infatuated. Knowledge has no mysteries, has no ritual to enter her gates, no password, or sign or grip. She spreads out her store, from the infusoria which finds an ocean in a drop of dew, to the stellar system which stretches beyond the power of the telescope. The man of knowledge has no secrets to sell, or whereby to surround himself with mystery

He says to all: "Come with your lamps, your tapers and torches. Mine will burn no dimmer for lighting yours," and the world flames with the torches of the knowledge he freely imparts.

Spiritualism has felt the touch of the occult Indian mysticism, and has suffered just as far as it has yielded. From thence came reincarnation and pre-existence, which have caused dissension and, if received, would as effectually destroy the spiritual philosophy as death would destroy life. From thence comes the constant pressure to go to the pundit for spiritual knowledge, instead of seeking it at the spiritual source. How strong this belief is, is shown by the credence given the claims of the high priestess of Theosophy, and the existence of the entirely fabulous "Mahatmas."

It is time Spiritualism cast aside dependency on the past. It has not to dig in the fermenting compost heaps of India for truths which it already has expressed in modern phrase. Its advance guard, the extreme picket line, are the truth-bearers, not the laggards in the rear.

A SPIRITUAL BEING.

A clear comprehension of the philosophy of Spiritualism requires a precise statement of the fundamental principles of its modern, as distinguished from its ancient form.

First, let it be received, without equivocal meaning that the physical body is formed of physical matter, the spiritual being is evolved from spiritual substance and forces. These forces are not conscious. What lies back of them we know not. If there is a universal consciousness, we can not compare our limited perceptions with it. The union and individualization in the spirit gives results which may be vainly looked for in the sources from which it is derived. In illustration, the union of an acid with an alkali produces a product unlike either. Must we say that the small portions we thus unite are greater than the whole because new properties are acquired? The result of all forces and substances, concentrated in an individual, produces that complexity we call a spirit. As such it did not exist before.

It must be here observed that angels as winged messengers, or beings created before the foundation of the world, are not recognized, and the word angel is always used as synonymous with spirit. Nor is there an ascending series of beings with sharp demarkations between them, as angels, archangels, cherubim, etc.

AN IMMORTAL BEING

is one in whom the forces of renovation and decay are exactly balanced, and in case there is no expenditure there is no requirement for replenishing. But in case of expenditure there is this necessity, and the principle holds good that spiritual beings have the same relation to the spiritual realm that man has to the physical. This comes with the corollary that, where a spirit uses force, it must supply itself therewith, and in this there is a direct correspondence with the methods by which it is supplied in the physical body.

the long fasting, of weeks and months, of which there are many instances, faintly indicate what the spirit, if freed from the body, is capable of, and the slight nourishment actually required. Yet, in proportion to the work done must be the force imbibed, and here the more material descriptions of spirit-life are true of fruits, etc., and the partaking of the same by spiritual beings.

MATTER—SUBSTANCE.

If we conceive of spirit at all, it must be through the medium of matter. Something cannot originate from nothing; an infinity of nothing is nothing still. This view may be considered as materialistic, but it is not materialism as commonly understood. By matter is not meant the physical elements exclusively. As there are waves of light and sound which the eye nor ear are organized to take cognizance of, so beyond the limits of the so-called elementary substances others are possible which the physical senses do not recognize.

There can be a world formed of material which the eye cannot see nor the sense of touch feel. As a distinction, to avoid confusion, the material beyond sensuous recognition is called substance; hence, it may be said truthfully:

All things which exist are material; without matter nothing exists; without matter, or substance.

THE THEOLOGICAL IDEA COMPARED.

In a theological sense eternal life is a gift from God to those who accept the Christian scheme of salvation. It means one-ness with God. Primarily the word eternity and its derivatives imply infinite duration in the past as well as future, but in the common use of the word it relates only to the future. The word when—used by Spiritualists has no such signification. It simply means the spirit life, which is regarded as everlasting. It must be ever held in mind that all words which attempt to express eternity of time, infinitude of space, are limited by the narrow bounds of human understanding. If life or time is prolonged beyond our horizon we say it is eternal. If space extends beyond our conception of distance we say it is infinite. We might as correctly say that a bird that flies into the horizon beyond our sight has started on an eternal flight.

Yet there are evidences beyond that of the senses, that of the life of a spirit, conclusions are not to be drawn from the limitations of the human mind. Thus if two lines extend into space at converging angles at however slight degree, we know that they somewhere meet, but if they go out diverging, then it is demonstrably impossible. The spirit is evolved and goes forward in increasing individuality and energy corresponding to the diverging lines, and hence more than a comparative eternity may be predicated for its duration.

THE FUNDAMENTAL PRINCIPLES OF SPIRIT COMMUNICATION.

The stars as glowing suns send out waves of light, which break on coasts at inconceivable distances. The light of 61 Cygnet, one of the nearest, traveling at the velocity of 192,000 miles in a second, is twelve years in passing the distance from that star to the earth, and how much further it reaches is beyond understanding. Its light is thrown out in every direction, so that in every part of that

vast sphere the star is visible. A luminous body is one which throws off light-waves. In the same manner a heated body throws off vibrations of different length and velocity, which are recognized as heat. An electrically excited body, that is one thrown into intense vibrations, sends off waves known as electricity. These waves go out in every direction as radii from a center to the circumference of its sphere, and when unimpeded in perfect spheres. The wire, being a better conductor, more readily transmits these waves.

When such a vibrating body is elevated to some height in the air (set in vibration by being charged), it throws out these waves, and at all points in the sphere of its waves they can be received by a proper instrument. It is thus seen that wireless telegraphy does not differ from telegraphy by wire in principle. This is, however, at once observed: As these waves go out, the surface they cover rapidly increases, and their intensity must decrease in the same ratio. This may be beautifully illustrated by dropping a stone into a perfectly still pond. The waves go out from the point of disturbance in circles. They rapidly decrease in height as they follow each other and break on the shore. If the surface is large they almost disappear, and were its area sufficient they are lost, although in theory, were the surface infinitely extended they could go on infinitely.

This decrease is found to be as the square of the distance. Thus, if the energy of a light, heat or electric vibrant body, at a certain distance be represented by a unit, at twice the distance the energy will be four times less; at four times the distance sixteen times less. While this does not hold good on a conducting wire, it will be found to limit within its narrow bounds, the distance to which wireless telegraphy can be employed. With these physical facts clearly impressed on our minds, we are prepared for the reception of the grand principles on which the superstructure of the spiritual philosophy is founded. It is this: As the radiant star is a center of light, so the brain is a center of radiant thought. The spirit using the brain as its instrument, is the source and vortex of that energy

sending out vibrations in every direction. The parallel is made complete by the analogous ethers, for as there is an ether of extreme tenuity for the explanation of the phenomena of the physical forces of light, heat and electricity, there is a still more refined ether, which is the medium of psychic vibrations.

This principle, as simple and yet as sublime as that of gravitation, was first announced in "The Philosophy of Spirit and the Spirit World," published in 1860. The spirit authors for the first time explicitly stated the theory of thought vibrations with diagrams, as the fundamental explanation of all that marvelous class of phenomena now known as thought transference, telepathy, etc. It is to the spiritual what the law of gravitation is in the physical world.

The existence of a universal spirit-ether was declared similar to that of light-ether. It was called "Zoether," in preference to nerve-aura, or nervous fluid. On page 131 it is said:

"There must be a medium of communication, otherwise no influence could pass from one individual to another. * * * * * If an individual can influence another at a distance simply by an effort of his will, then it is self-evident that something passes from one to the other. * * * * * What is this something? Facts conflict with its being matter radiated from one individual to another as light was once supposed to be transmitted. On the other hand, all these phenomena show a striking relationship to light, heat and kindred agents, and whatever applies to one applies to all. We have already discussed this subject and to the universal ether-ocean referred these phenomena.

As a luminous body is one capable of producing waves of light, a living being is capable of producing Zoethic waves. These waves are transmitted with greater rapidity than waves of light, their velocity being 250,000 miles per second. * * * * * All brains throw off vibrations as all strings when extended give out waves of sound; and as the string must have a corresponding string to receive its vibrations, so the brain must have a harmonial other's brain to receive its vibrations. * * * * * Here we arrive

at the source of all psychological influence, whether received under the name of animal magnetism, hypnotism, mental influence or spirit impression. It underlies and ramifies through all these diversified effects."

Note.—In his review Dr. J. M. Peebles acknowledges this priority of discovery. He says:

"Emma Rood Tuttle condenses into a crystal gem, sparkling with thought as a diamond with light.

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

"We believe in justice, and when it is said spirits have given nothing new, we point to this all-absorbing theory."

With this theory we have the key to the complex and interblended phenomena of spirit; the talismanic word which opens the door of its inner mysteries.

Our course of study is to take up the different psychic manifestations and show how they are co-ordinated, and unitized by this common explanation.

THE CIRCLE—ITS VALUE—HOW TO ORGANIZE.

The circle is the primary school for the study of spiritual facts. There under conditions which being known may be complied with, spirit friends may come in closer contacts with mortals. Hence in the beginning we answer the inquiry how to organize and conduct a circle successfully. The quality of mediumship developed depends largely on the circle, thus making it obligatory on those interested to become thoroughly versed on the subject.

There has been a tendency in some quarters from the first to slight and ignore both circles and mediums. This has had so much influence on some medium speakers that when asked, "Are you controlled?" they have replied with an offended air, "Only by impression; I rely on my own powers." At the same time these individuals, if they should attempt to address an audience, or write an article, unassisted, would only confess themselves incompetents!

It has been taught that the modern manifestations were a wave, like others in the past, which would go by, and leave us again to go forward by argumentation instead of facts. Still further, it has been taught that the time given to circles was wasted or worse than wasted, and mediumship anything but a desirable possession. The reason assigned for thus ignoring the methods of Spiritualism is that the word of spirits is taken in place of reason, and individuality is lost in a blind faith in their teachings. This may be true in some instances, but it is not necessarily true, and is constantly repudiated by the teachings of the spirits themselves. We have been told that the claim that all can become mediums is not only untrue but pernicious, and under the pressure it is lamentable to notice the drifting away, particularly noticeable in the public journals devoted to Spiritualism, from the record of phenomena into the sphere of ideas, where theorists and ready writers take the place of facts. This pride in personality has been the first symptom of disloyalty to Spiritualism, and has been in too many cases followed by its disavowal. The trance medium was stigmatized with the slang term of "shut-eyed," and writhed under the appellation; and "table-tipping" became almost a by-word in the mouths of these teachers who had "progressed" beyond what they called the "alphabet."

All this sounds strange from that class who above all others receive manifestations as the only absolute demonstration of future existence, and base on them their knowledge of that life, and the conduct of this. Let us examine this ground in detail, for it is of vital consequence for us to know what is a proper course. If we are wasting time in circles, and in visiting mediums, then we should at once cease this waste and occupy our time in better pursuits.

The evidence of man's immortality rests on spirit manifestations. Without them we could have no certain knowledge of the future life. I make this broad statement, including the manifestations of ancient times and of all races, but more especially is it true of the modern phenomena.

Science has culminated in blatant materialism, and religion has lost its power over the minds of men. The age is to become hopelessly materialistic, unless these modern manifestations demonstrate spiritual existence after death.

Hence the idea that these manifestations are a wave, already spent in force, and that hereafter we are to refer to the facts of the past instead of being able to point to those of the present, is most illogical and unsatisfactory. If the phenomena came, as is claimed, to meet an urgent need, then they should administer to that need, and no one can claim that this need is less urgent than twenty-five years ago. In fact, with increasing knowledge, more is demanded. The very eagerness with which circles are attended, and medium sought, conclusively shows the urgency of this desire of the human heart.

If the manifestations of two thousand years ago were true, then the door is opened wide for the same occurrences at the present time. And if those we mourn as dead, live and love us beyond the shadows, we should not be content with the bare fact. The more thoroughly we are convinced, the more eagerly shall we avail ourselves of every opportunity to converse, and receive messages. Tell us the channel through which these messages come is so imperfect that they are unworthy of reception; we reply, that all this we know, but it is the best we have and as far as it goes is beyond expression dear to us. What if we receive a meaningless communication, with the exception of a single sentence that identifies its spirit source, we certainly have gained that much, and it is better than nothing. If we cannot have the blaze of day, we will accept with grateful hearts the smallest ray which pierces the darkness. If I am perishing with thirst, shall I not drink because the water is given me in a broken vessel? Even if the vessel be not only broken but covered with mire, if it gives me only a single drop of pure water, I question not.

HOW TO FORM A CIRCLE—PRACTICAL LESSON.

The following rules and directions were given to Stainton

Moses, the eminent professor, and most wonderful medium. Little more can be added:

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 subdued light, 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. An hour should be the limit of an unsuccessful seance.

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 someone 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 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. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

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 rise 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.

THE HOME CIRCLE.

The Home Circle places the means of investigation in the hands of every one. By gathering a few sympathetic friends a circle may be formed and after a few trials some one of the number will surely become influenced in some phase.

The home circle is the prayer-meeting of Spiritualism. A much desired opportunity is made thereby for spirit-friends to communicate. They are anxious to make their presence known, as the members of the circle, but

they cannot unless they find the right conditions, such as exist in a harmonious circle of earnest members, whose mental state should be prayerful. (No other word so well expresses this desired state of mind.)

Of all methods of study and investigation the Horne Circle is preferable. The members know and have confidence in each other, and the disturbing elements of distrust, hate or fear do not enter. If there is one place in all the world where the spirit is pleased to come, it is to the sacred hearth, and the table around which they gathered. One of the numerous letters which have been received by those who accepted this advice is introduced as not only an illustration, but lesson. The name is withheld but it is that of a distinguished lawyer in a western city:

"We acted on the advice to form a family circle, and in a short time we received all the evidence I want of spirit return. My wife has developed into a writing medium, and also speaks in unconscious trance. We received communications at our first seance, and many spirit friends wrote messages through her hand; now they seem to take full control of her."

Investigation should not be confined to one source or method, and the above should not be construed into disparagement of the public mediums who in their various spheres are assisting to solve the mysteries of spirit. Many are earnest, honest and self-sacrificing. The influences, however, on these public workers are essentially vicious. This will be apparent when the subject is fully analyzed. This field, hitherto almost unknown, has been approached by two classes, actuated by opposite motives: One prejudiced against everything claiming to be spiritual, with the case prejudged, and arrogantly blind to the facts that appear; the other too easily satisfied, with the partiality of credulity for the bizarre and incomprehensible. There is a middle class who discriminate, rejecting the false and accepting the true, and by so doing are distrusted by both extremes; the first regarding them as untrustworthy; the latter as suspicious allies, liable to desert the cause at any moment. As Confucius taught, the

truth resides in the "golden mean," calm judgment and impartial reason having eliminated the sources of error.

The demands of a materialistic age for objective manifestations has had a disastrous influence. It has gone on increasing its requirements until the most remarkable—if not impossible—have been asked for and given, for never credulity so great that fraud could not administer to its wants.

Those who decry materializations as gross and unworthy, reduced Spiritualism itself to the crudest materialism, and were satisfied with nothing short of weighing the so-called spirit friends on platform scales, and pocketing locks of their hair, and yards of tarlatan woven by their deft fingers.

Spiritual phenomena must be essentially spiritual and only touch the physical horizon. It was disastrous to the cause, when the purely spiritual phases were set aside for grosser forms. The career of these "phenomenal mediums" is almost invariably the same. They commence with honest purpose. The manifestations are slight, occur at irregular times and when least called for. If content to cultivate this sensitiveness and receive what is given, all is well. It may grow more and more and have seasons of wonderful activity; but the possessor usually becomes a public vender of his or her gift. The eager public call at certain hours and pay a fixed price. Every inducement is made to increase the manifestations and make them more remarkable. These cannot be predicated, and the chances are always against their recurrence. The intense desire of those awaiting responses, acts hypnotically on the medium. If he is sensitive to the thoughts of spirits, he is equally so to the thoughts and wishes of mortals. Impelled by the latter influence and the desire to win money the manifestations are simulated, and this with more and more daring until at last the deception is too transparent to deceive the most credulous, and has brought its own cure.

SUGGESTIONS.

When communications are first received, do not at once ask personal or test questions. The difficulties in the way

of correctly answering are great, and if mistakes occur there is at once antagonism which leads to the loss of all that mail have been gained by the seances. Even when correctly answered, it is no test of identity.

Such test questions, and the genuine platform tests given as exhibitions of spirit intelligence, it is possible for a sensitive to answer by mind-reading when the questioner is acquainted with the facts.

In truth such questioners would not be satisfied if their questions were fully answered. They would desire others, for the test seeker is constantly seeking new forms of what he thinks will be demonstrations, which constantly recede.

It is not one such test which proves Spiritualism, but a cumulation, each making the probability greater.

BENEFIT OF MUSIC.

The principal benefit of music, at the commencement of a seance, is to harmonize and unite the minds of the members and prevent rambling conversation, which distracts and confuses. There should be no feeling of restraint, nor should idle gossip or conversation be indulged in. There should be a full realization of the momentous fact that the spirits of those mourned as dead are present, and that the hour and place are made holy by their coming. There should be love and kindness in every heart, and no word but of gentle affection be spoken. A circle is not an idle hour for diversion, but an opportunity of rare value, and if there is one place more sacred than another, it is the table whereon communion is held with the departed.

WHY HOLD THE CIRCLE AT AN APPOINTED TIME?

Because a circle means not only the coming together of its members, but also the expected presence of spirit friends. The latter are not always present, nor can they be called at the beck of the moment. They are far beyond, perhaps, even the reach of the thoughts which go out in search of them. We will suppose the circle is appointed for Monday evening, the members do not attend,

but meet on Wednesday evening. The spirit friends of the circle are informed of the date, and on Monday eve are present. They do not know of the attendance on Wednesday, and are not there. If there is opportunity, the desire of the members opening the way, some other spirit, finding that the only way to gain attention is to take the names of those wanted, communicates in the disguise, and when put to the test of identity, after gathering from the minds of the circle all it can, miserably fails. It is one essential to have the members of the circle present, and quite as essential to have the desired spirits present, and to do so with certainty, an appointed time is absolutely necessary.

COMMUNICATIONS SUSPENDED.

Quite frequently the best medium utterly fails for the time to receive messages, or for a length of time loses his impressibility. It is the common experience to lose the capability, and have days and weeks go by without the least perception of spiritual influence. A circle that has for many seances been successful, has not a sign of spirit presence. A great many causes may contribute to this result. The medium may have overtaxed his strength. The spirits may have withdrawn for a purpose. Some unknown element of antagonism may have entered the circle. In all such instances the spiritual theory of the manifestations is strengthened, the absence of phenomena proving almost as much as their presence. If in a circle the manifestations are continuously withheld, new members should be added or old ones dropped out. The restoration of conditions which made mediumship possible in the first place, will restore it after loss by adverse circumstances, if the organization of the person remains the same.

It is somewhat rare for such cessation to take place, and when relieved of the depressing burdens, the old light will again burn as brightly as before.

A diversity of age in the members of a circle is desirable, but decrepit age, or the sick, should be most peremptorily debarred. Although such may receive great benefit

from the circle it is at the expense of the vitality of the other members, for they act like sponges, absorbing the mesmeric current, and destroying thereby the essential means of spirit control.

A CHEERFUL MIND SHOULD BE BROUGHT TO THE CIRCLE.

Intense grief or anxiety shuts out the light of inspiration, as clouds the sunshine. The presence of one having their spirit thus agitated cuts off the magnetic thought-currents, as effectually as an opaque substance obstructs the waves of light. The smooth surface of a lake reflects the stars above, and the heavens above blend so completely with that below that they cannot be separated. But a passing wind agitates the waters and though the stars shine on undisturbed, there is nothing but black waters, mingling with the night. The stars of the spirit heaven shine serenely forever and forever, and reflect in our own spirit, if like a clear mirror we preserve it untarnished. Grief, anxiety, cares, these film its surface, and at best we catch fleeting and distorting reflections.

This sadness is projected to our spirit friends, who are thus made to bear a double grief—their own and ours. They come to us and finding us in a receptive mood, impress us with their presence. With that impression comes their own regrets and disappointments; their longings to make their presence known; to guide and impart information for our advantage, which perhaps they failed to do in this life. The means they find inadequate. They only enter into our sphere, and throw on us the shadow of their deep feelings. Intensely sensitive, our spirit is mantled in gloom. It may be well added as a consolation that this state unmistakably shows the sufferer to possess rare sensitiveness, and its cultivation, by enabling free communication, will give the clear sky for the thickening clouds.

COMMUNICATING SPIRIT CANNOT CONTROL THE NUMBER OF MOVEMENTS OR SOUNDS.

Often at first while the table will move or raps be heard, there is no certainty, and when questions are asked, the

responses are unreliable or fail altogether. It will be readily understood that it is far easier to produce a sound, than to time that sound to a question. The controlling spirit may not have acquired the knowledge and skill of responding, and must be allowed time to perfect by practice.

GOOD RESULT.

A correspondent writes: "Over two years ago we organized a home circle for investigating Spiritualism, and very shortly received what is known as table rappings and by observing certain established rules we received the names of many that we are thoroughly familiar with, and a great many that we did not know. Among those that we did not know was one that gave the Dame of F. Osborn, and said he was the manager of the circle. These raps continued two or three months, and all at once vanished as strangely as they came. But after the rappings stopped the sitters saw a white cloud-like vapor that would rise at different parts of the circle and float off, repeating itself oftentimes over and over again, and at the same time the sitters would feel something like the touch of fingers on different parts of the body. One of the members discontinued sitting on account of an ill influence taken on at circle. Can this be explained? and would it be advisable to continue circles?"

This statement shows what may be accomplished by the home circle. Such a beginning prophesies wonderful results if continued with earnestness; conditions that have been found most advantageous should be complied with, and the places of members that cannot attend supplied, and the circles held in one place at the appointed times. Continue by all means, with assurance that you have surprising manifestations in store for you.

SPASMODIC CONTROL.

When the circle is first organized, sometimes members are strangely influenced. Their hands shake, or beat the table, or their bodies sway to and fro until they are out of breath. They are unable to control these movements by the will.

These movements are not harmful, though at the time they may be unpleasant. They may arise from an attempt to bring the subject into harmony by a spirit wishing to control, or it may come from an effort to restore depleted vital force and eradicate disease. The disturbance comes from resistance to the control. If perfect passivity was given it would soon accomplish its object, whatever it was, and the subject could go on to other uses. The spasmodic action of the hands and arms usually indicates that the subject may become able to write automatically, and when the influence becomes able to thus use the hand the spasms cease. But if there is no advance after several trials, it is a damage to the others for such a member to sit, and his place should be supplied by another.

LIGHT.

A subdued light is recommended, but not so low that all objects may not be plainly visible. The meaning has been asked of an explanation of a spirit, why he could not walk out of the cabinet; because moving the cabinet from one side of the room to the other had "destroyed the battery." This talk of "batteries" is sheer nonsense, to give it the mildest name, and is as senseless as the hocus-pocus of the sleight-of-hand performer, the only object of which is to give an excuse and distract attention.

The moving of the cabinet could not vitiate any spiritual condition, but it might materially affect the transformation acts of the "medium."

There is one safeguard, and that is light—light sufficient to make all objects plainly visible. The senses are unreliable in darkness, yet I would not be understood as implying that all manifestations in darkness are deceptions, for the genuine may occur in the dark as well as in the light; but in the dark seance the known honesty and integrity of the medium and the internal evidence of the manifestations is all there is to rely on.

IF THE MEMBERS OF A CIRCLE FURNISH A BAD EXAMPLE, WHAT IS TO BE EXPECTED?

What effect is to be expected of a circle meeting, some of the members drinking wine and whisky, others smoking

in the seance room tip to the time of holding the circle, so that the smell is sickening? What do you advise this circle?

Under the unalterable law of "like seeks like," if the conditions of a low bar-room are furnished, spirits of that or a lower grade will be attracted, and spiritual intercourse will be presented in its most undesirable aspect.

We earnestly advise the members of such a circle to purify, and make themselves worthy of the presence of such departed ones as are able to instruct and spiritualize.

EVERYONE MAY GAIN A KNOWLEDGE FOR HIMSELF AND VALUE OF THAT KNOWLEDGE.

The demonstration of the fact that we exist as the same individuals after death is the most important of human existence. It at once sweeps away all the dogmatism, faith and superstitions of the past; all the vain attempts to explain man's origin and destiny on religious grounds, and gives in their place knowledge of the future. It brings value to every mourning heart; assurance to the doubters, and a consistent philosophy of life.

Everyone by investigation can ascertain the truth of Spiritualism. All are not able through their own mediumship, because this differs in degree, and in many is not sufficiently developed. Why? It might as well be asked why there is difference in sight, hearing, and mental endowment.

HOW TO CULTIVATE MEDIUMSHIP.

Mediumship has been divided into many classes to which names have been given, and these classifications are often so minute as to be confusing.

Manifestations fall naturally into two classes, the physical and the psychic. To the physical belong

Rappings,
Movement of physical objects,
Etherealization (the so-called materializations).

To the psychic belong all the phenomena pertaining to disembodied spirit, as writing, speaking, painting, and healing and to these the psychic manifestations dependent

on the recipient's own spiritual identity, clairvoyance, psychometry, trance, telepathy or mind-reading, all of which blend with spirit influence and may partake more or less thereof.

It is this intricate union of the manifestation of the sensitive's own spirit, with that of independent spirits, that confuses the understanding and has been a stumbling block in the path of many an honest seeker after truth. We must not for a moment forget, when searching for the truth in this domain, that man is a spirit, differing only from the spirit after the death of the body, by the necessities and limitations of its physical connection. As such, it is capable within such limitations of manifesting the phenomena of spirit. When its spiritual senses are freed from the physical, it sees and hears and feels through the spiritual senses; is clairvoyant, clairaudient, and feeling is transformed into sensitiveness to spiritual vibrations. A higher state is the perfect freedom given by death. All these manifestations are spiritual but they are not all to be referred to departed spiritual beings. We must carefully distinguish between the two classes of manifestations; those arising from man's own spirit, and those from a superior source. The phases of mediumship, founded as they are on one great principle, so intricately blend that it is a waste of time to enter into a discussion of more than the most marked. It is the plan of this work to show what mediumship is, and so plainly that all may understand; to present its various phases, and how it may be cultivated and how the sensitive may become so spiritualized as to receive impressions of thoughts and ideas by spiritual methods. A sensitive, ignorant of the laws of control, an instrument in the hands of an irresponsible power, is most pitiable. The sensitive instructed in psychic science, may reach upward and become so responsive to the thought atmosphere of the universe as to catch thought waves from remote shores.

How may this sensitive condition be attained?

No one ever made a greater mistake than by flattering himself that he can by "sitting" without any effort of his own, become a power in the hands of the spirits. A great

many desire to become mediums, not for the intrinsic value it may be to them in the perfection of their lives, but as a means of livelihood and notoriety. There must be far more than the desire to bring inspiration or any phase of valuable control. The sensitive should be like in thought, desire and culture, to those who inspire him.

To become a worthy exponent of the spiritual philosophy, it must be understood, and this can only be accomplished by its careful study, and of related branches of knowledge. This direction of thought is itself productive of that concentration essential to success.

When Alexander Aksakof, the renowned Russian statesman, and cousin of the Czar, became interested in Spiritualism, he became conscious that its foundation was the physical sciences, and completed his course at the University. Then he read every important work on Spiritualism. After this severe introductory work he began a prolonged investigation and became inspired, with the most superior order of intelligences. His course is recommended to all who desire to cultivate mediumship at its best.

It may be said, that if the spirits use the medium as an instrument, the more incapable and ignorant he is, the more conclusive the test, and it ought not to have any influence on the result. This objection shows a misunderstanding of the laws of control. Paganini might play a tune on a cornstalk fiddle, but if he would play his best, he would require a perfect instrument.

An orator might speak a few sentences correctly through an ignorant boor, but to give a fair presentation of his thoughts he would have to intensify his influence over his subject to obsession, and even then would not be able to escape the inertia of an uncultured organization.

True, there are rarest exceptions of persons born with intensely sensitive organizations who respond to the necessity of the time, and are instruments in the hands of higher intelligences, as instanced by Joan of Arc, and a few others.

Most pitiable are those who hopelessly aspire to mediumship without the will to strive for its attainment.

They sit like clay to be moulded by the spirits, instead of doing all they can first to mould themselves into forms that will be attractive to higher beings, and to which the latter may give the final gloss and direction.

All are sensitive to impressions, but some are far more delicately attuned than others. As an instrument they vibrate to waves of thought. The number who have this faculty in a marked degree has rapidly increased during the past fifty years. History shows that there have been barren centuries during which there was not one, and man remained stationary in dense ignorance.

The highest form of mediumship is dependent on morality, intelligence and spiritual purity, but the physical manifestations depend more closely on organization, which may accompany mental inferiority and immoral life. This distinction is not given its full force by either those who accept or reject Spiritualism. The persistent belief in the superiority and infallibility of celestial beings throws a halo over all manifestations purporting to come from them, ministering to credulity on the one hand, and affording opportunity for reproof on the other.

A CONDITION NEGATIVE TO MEDIUMSHIP.

The character of the communications depends on the purity and morality of the medium, but the state of mediumship being of organization, does not. Some persons are mediumistic, and assist at a seance, because they strengthen the vital force that is demanded. On the other hand there are those who with best intentions, but without the organic peculiarity, act as absorbents, and take up or neutralize the vital force. Just what this organic peculiarity may be is difficult to ascertain, and yet its presence is one of the most marked features of most seances. The medium feels the presence of such a person in a moment, and at once is aware that no manifestations need be expected.

An electrical jar to be charged must be insulated, and hence if it is touched by a single conductor, it escapes and no one can tell where it has gone. In a similar manner there may be one or more such absorbent members in a

circle, and no manifestations occur, because there is no means for their production. It is often found that the one most injurious perhaps is a member of greatest zeal. In such cases, the negative individual should not attempt to sit in a circle.

WHY DO MEDIUMS REMAIN YEAR AFTER YEAR WITHOUT ADVANCING?

Because of their unwillingness to walk before they run; to learn the alphabet before they read. They should take one phase and perfect themselves in that. It is asking too much of spirit friends to do for us what we should do for ourselves; to give us instruction we can as well gain in books, or by clairvoyance show us what can be better seen by the physical eyes.

BORN WITH A VEIL.

This is a claim usually made by clairvoyants, or rather, fortune-tellers, who advertise in the daily papers, and, to be most regretted, in some of the spiritual journals, as "seventh daughter of a seventh daughter, born with a veil," and claiming for that cause wonderful ability. There is no reason why a seventh daughter or the seventh son should be more sensitive than the sixth or the first. As far as the "veil," is concerned, it is always present, and the peculiarity to which so much stress is given is simply an accident, having no significance pathologically or psychologically. Were a discussion of the anatomy and physiology of this subject admissible in these pages, the folly of the claims made for the "veil" would be apparent, and pretension would not impose on the ignorance of the credulous.

In the times past, of ignorance of the laws of nature, everything out of the common observed order was considered supernatural, and all the superstitions which have their source in such misconceptions linger in the light of the present and mock the intelligence of the age. Spiritualism in its phenomena and philosophy is entirely distinct from and has no relation whatever to the soothsaying, fortune-telling makeshifts of the past. The "veil"

has a place with the "goose-bone" prophecy of the weather, the observation of the spleen of slaughtered animals to find what the winter is to be, and countless other signs which prove their folly by their having no relation to the causes of the results prophesied.

THE DANGER OF YIELDING SELFHOOD TO COMMUNICATIONS.

In Macbeth, Shakespeare in a most remarkable manner represents the fatal consequences of reliance on and unreasoningly yielding to the dictates of occult knowledge, and the process by which prophecy leads to its own fulfillment.

Macbeth's career is more tragic and criminal than that of the host who have, with equal folly, relied on mediumistic utterances, and, from the egotism, engendered by supposing themselves special messengers of exalted spiritual beings, rushed on nameless missions; but its commencement and course is the same. A commander in the army of Duncan, his king, he defeats the rebel leader, the Thane of Cawdor, and the allied army of Norway. Soon after, while crossing a heath, he meets a company of witches who salute him not only by his title of Glamis, but by that of the vanquished rebel, and then as king. Immediately afterwards, messengers arrive and greet him as Thane of Cawdor! This seeming fulfillment of what he at first considered an idle tale fires an all-consuming ambition, and the humble Thane of yesterday aspires to sovereignty. The knowledge creates a fierce flame in the heart of Lady Macbeth, and from that moment both plot against their sovereign's life. At once the opportunity offers. Duncan tests the hospitality of his newly-created peer, and by him is assassinated in his sleep. The deed is dexterously referred to Duncan's own sons, who fly, leaving the crown on the brow of Macbeth. Then follow a fearful series of crimes to maintain his position, until they accumulate and recoil on his own head. Had he not met the witches, and listened to their prophecy, he would have been more than satisfied with his promotion to the Thaneship of Cawdor; listening, that gift only became

evidence of greater things in store. The prophecy changed the whole course of his thoughts and current of his life. He fulfilled it to the letter, and amid ruin and unutterable misery was himself ruined and destroyed.

Say what we will of the fallibility of such communications, there is that, be it superstition or educational bias, which endows the unseen realm of spirits with supernatural insight and power; and although it is constantly reiterated that no influence, beyond the dictates of reason, should be given preference, too often reason is silenced by the voice of delusion.

From this cause, circles and mediums imperfectly controlled by uncultured spirits have been productive of most deplorable results. The circle is not the means of amusement for an idle hour, nor mediumship a toy to engage the curious. Both are surrounded by dangers. Too often the ignorant accept the vague utterance received from a moving table, or of a trance medium, as infallible authority, and allow the current of their lives to be changed thereby. They are filled with the vain conceit that they are specially ordained for missions; they ventilate their inanities from the rostrum. They flood the press with their driveling vagaries; they put their conceit into their lives, and become unbearable nuisances.

Unless the spirit realm can be approached with unbiased judgment and uncompromising reason, it becomes dangerous ground. Over its quaking surface will-o'-the-wisps shed fantastic light and mock the guiding stars. Here fanaticism grows apace, and flaunts its folly in the face of wisdom. "Thus saith the Lord," becomes "thus saith the spirits;" with even more disastrous results. Responsible reason yields place to an irresponsible spirit intelligence that impels its blind devotees, not in the course of right, but in the opposite direction. Hence flows the flood of communications from the great departed which would disgrace a schoolboy as compositions. Their bad grammar and rude style might be referred to imperfect control, but they have such a dearth of ideas, the skeptic pertinently inquires if Washington, Webster, Clay and Parker have become driveling idiots.

That such communications can be written and signed with the names of the departed adds a horror to the thought of death!

Not for a moment are such communications to be accepted as genuine, and the giving of such great names of itself should awaken suspicion.

The higher order of spirits withhold answers that would be detrimental to the inquirer; but usually, whatever questions are asked are freely answered, and the future, wisely concealed from mortal gaze, because man lives by necessity for to-day and not to-morrow, is truly or falsely prophesied. There is no end of the follies thus engendered. The wish in the questioner's mind is echoed from the table or lips entranced, and is received as the voice of Fate, and the feet run swift to its fulfilling. Reason, judgment, common-sense are cast aside in a race where credulity follows the pretending leadership of inanity.

The irresponsible control breathes with poisonous breath on the most sacred relations of the family, and in a moment, as with a "thus saith the spirit," the accumulated joys of a lifetime wither. Or it sends its willing dupes on missions of reform, to which Don Quixotic performances are serious history.

The morality flowing from such source cannot be otherwise than an echo of desires. It is the carnival of individual license, and from it come fanatics of lust, advocating their doctrines with unblushing impudence.

All great movements have their dangers, and the brighter the light, the deeper the contrasting darkness. If the finger of the world's scorn be pointed at manifestations—which are mushrooms growing in the heated air of ignorance, sensuality and selfishness, and not in the substance of the movement to which they are superficially referred—the world is most just in its condemnation.

CAN THE CONTROL BE THROWN OFF AT WILL?

Can a medium when he desires, throw off the control, and have some mediums the power to drive away evil spirits, and send them to hell?

The lingering superstition in the mind of the questioner is the motive of these questions. The story of Jesus casting out devils, and their entering swine, has borne fruit. How difficult to escape the bondage of the ignorance of the past, and understand that the old ways of thought are obsolete! A sensitive need not fear in passing into the independent state against his wishes. Yet having entered it, his will is in partial abeyance to a dominant mind and he might find it impractical to free himself from such control.

But if what has many times been repeated on the nature and culture of mediumship be observed, there is not the slightest danger in yielding to such control. Evil or undeveloped spirits will not by their presence disturb those who are their opposites, but will be repelled, and hence if one thinks himself "obsessed" by such, his first attention should be given to himself, to find out wherein he is in error. If his own spirit is in the ways of righteousness he need have no fear. As eagles seek the mountain heights, leaving darksome caverns for noisome reptiles, bats and owls, spirit intelligences who are good seek those who reach upward to the heights, and those who have not outgrown their animal propensities attract intelligences of a lower order.

INFLUENCE OF INTOXICANTS.

It is possible for a sensitive to become thoroughly under the influence of a magnetism which flows from those partially intoxicated, and thereby impart to a spirit *en-rapport* the sensations he receives. This is in strict conformity with the laws of hypnotic influence.

It is possible for a sensitive to take on fully the intoxication of those coming in such close contact as members of a circle. The medium always takes on the conditions, mental, spiritual and physical, of the circle, and hence it is that the circle becomes an important factor in spirit communion, often the most important of the three; the medium, the spirit, the circle. In a circle of sordid, selfish or intoxicated persons, the medium would be more directly under their control than of spiritual beings, and the more

sensitive the more would he fall into their power. And again, such a circle would attract spirits like its members, and thus intensify their influence.

PAID OR COMMERCIAL MEDIUMSHIP.

Most just that the laborer receive his wages, and that reward be given for the time expended. Yet mediumship is entirely unlike any other labor with which it is compared. No medium can tell beforehand whether the seance will be satisfactory or of any value. It may be all that is required or nothing. To have the power to commune with the departed is too priceless to be sold in the market. It really has no place in trade, and ought not to be made a profession. I have in mind a noted medium, one who was so far as tests go, genuine, who demanded five dollars from a sorrowing mother before he would give the seance in which she could hear from her beloved child. Twice she paid him, and on applying the third time, she not having the fee, he cruelly turned her away! He was a medium but not a Spiritualist. Most sincerely do I believe, and it has been the constant teachings of the spirit world, that the highest and best mediumship must be free. Its reward must be freely given.

There is one feature which strikes the student of the history of religions, and that is the unselfish devotion of their advocates. The contrast with spirit mediums is too of ten to the latter's disadvantage.

The religious teacher went forth without expecting earthly reward. The followers of Jesus, as portrayed in the narrative, furnish examples paralleled in all religions.

Their "Lord" sent his disciples out as beggars "without purse or scrip." Their wants were few, and they asked only for their daily bread. They were not promised high salaries, or places of honor, but martyrdom, and the promise was fulfilled. They shrank not from their fate but bravely went to their tasks. It is written that Mark was dragged by the Alexandrians through the streets till dead; James the Eider was murdered by Herod; Peter after "manifold sufferings for his Master, died;" Andrew was crucified; Philip died a martyr; Bartholomew

preaching to the Albanians on the Caspian, was flayed alive and crucified; Thomas suffered martyrdom; Simon and Jude were murdered in Persia, and Saul was beheaded by Nero.

Such is the story of devotion to a cause, of self-sacrifice a title of which being brought to the support of Spiritualism by its leading minds and medium exponents, would place it in the front of all the religious and moral systems of the world.

The tendency of mediumship conducted as a business is to supplement the genuine with fraud, when genuine communications or manifestations cannot be obtained. It does not follow, however, that all commercial mediumship is unreliable. Excellent mediums have a fixed price for seances, and usually this is so low that it little more than pays for actual time expended. There are those honest and reliable. There is, however, constant temptation to assist the manifesting intelligence. The demand for bizarre manifestations, such as the true medium cannot have, is a constant incentive to the latter to supply it.

What is a great deal more, I believe most unequivocally that Spiritualism comes to spiritualize mankind and not to materialize spirits. In the very nature of things, an able business man, conversant with the affairs of the world is better able to judge of business relations than a spirit removed therefrom, and granting that a spirit may communicate something valuable, it would do so through the brain of such a business man, (unconscious perhaps to him) for his brain is the most sensitive to this phase of thought.

I have seen a man wise in affairs, ask advice of his spirit mother about the prospective value of stocks and grain. Yet when that blessed spirit was in mortal garb, she did not know Michigan Southern from Northern Pacific! There are instances, which may be called great occasions, when some spirit friend would right a wrong, or assist in great need, that there is interference.

They, who trusting in this, consult "business mediums," are certain of disappointment. The spirits who assist—if they do—are on the most selfish and gross plane, and do

not care whether they are truthful or not, if the avarice of the medium is satisfied.

I know an "eminent business medium" who was consulted by members of the Board of Trade. Her "controls" had a large block of worthless gold mine stock—left with the medium to sell—which they glowingly recommended to those who consulted her. She readily sold it and received a third. When one broker wanted her to advise him what to buy, she would tell him, and the next one she would advise what to sell—and the most wonderful test—tell him to whom he could sell, and quietly pocketed commissions on both transactions!

In the home circle, where spirit friends, intimate, interested and loving, come, the affairs of home life may be introduced, at times, yet always without dragging the spirits down to the business of this life, unless they voluntarily enter therein.

This reliance on spirit advisers comes from the past superstition that they are infallible. That "a dead man knows more than all the living." This is a most mistaken belief, for in many things mortal knowledge is superior, and must so remain. When you consult spirits on business or detective work, remember that whoever purports to communicate, you ask them to come down to the lowest plane, if they are not already there. You go to a phase of spirit life which must be unreliable, and you pervert every worthy principle uttered by those who are worthy of consultation.

It is to be regretted that Spiritualism does not mean more, stand for more, with many professed Spiritualists. To illustrate: One came to me, one who claimed to be an "old pioneer Spiritualist," and desired a seance. I replied that my work was in a different direction, and could not comply with his wishes. He was persistent, and at last I said: "Well to accommodate you, if it really is so urgent, if you think the occasion so necessitous, I will do what I can, but first, what is your trouble?"

"Trouble enough!" he exclaimed, "last night some one stole my hog, and I want to know who did it?"

"Stale your hog, and you come to the spirits to send them out as detectives?"

"Why not? They can tell me in a minute, and do a great favor. Strikes me my father would be glad to do this."

"My dear sir," I said, "I know not what your father might do, but my Spiritualism is too sacred to degrade to detective service and the police court. I intended giving you the hour for courtesy; but for this purpose nothing could induce me to give you a single minute."

He went away angrily muttering, "What is the use of Spiritualism, if it won't help when I've lost that hog."

He was so disgusted that he went over to the other side like a pendulum, attended church, which he had not done for years, and when he some two years after died, two orthodox preachers assisted.

If Spiritualism does not elevate the mind out of the material plane, if it leaves us leaning on the counsel of spirits, and satisfied only as we drag them down to our lower level, it is a failure. The religion it claims to supersede has a lofty ideal which scorns contact with selfishness and passions.

COMMUNICATIONS REFLECT THE MEDIUM.

It has been observed that communications of each have a tone or color as though all came from his or her brain, or from one control.

The musical instrument impresses its imperfections and character on the performance of the player. He may be a Mozart, yet will the broken strings, the badly-tuned instrument, disturb his finest passages. Were other great performers to follow, the same characteristics would appear. In short, the character of the instrument would appear in all. Ole Bull, given the most crude violin, would play better than anyone else, but for his best would have the finest cremonas that skill could put together and the years bring into harmony.

The instrument gives its coloring, and under the most skillful hands, the piano, the organ, the violin, the mandolin each has a character distinctly its own. Whoever

may be the performer, he cannot transcend their capabilities. The mandolin, if touched by the hand of a Paganini or a Mozart, will not give the tones of a violin or organ, but will color every performance with its own peculiarities.

We expect this, and would think it folly to suppose that Mozart would be able to give the grand tones of the organ from the strings of a guitar, yet we are perplexed when a medium impresses his character on the communications given.

The more perfectly the character of the medium agrees with that of the spirit, the more perfect the communications given. The elimination of the influence of the medium should engross the most thoughtful care.

The influence of a member of the circle on the manifestations and on the medium are often exceedingly marked, and certain ones boast that nothing can be given in their presence. It is true that there are organizations which assist, while others retard and obstruct. This is equally true of spirits who are present at a circle, or come into the sphere of the medium. They may prevent or pervert communication, unintentionally or purposely.

HEALTH OF MEDIUMS.

Mediumship in its best form depends on a healthful organization. It is not, however, maintained that such must be the condition for sensitiveness in its broad sense. On the contrary persons who are almost devoid of this faculty, become highly sensitive by sickness, and in others sleep brings on the essential conditions of sensitiveness not at all experienced during wakefulness.

It cannot be denied with truthfulness that excessive use of mediumship impairs the health. It rapidly exhausts the nervous force, just as excessive study or physical labor would do, only more rapidly. But this does not testify against its own use any more than illness often brought on by physical fatigue would show that labor is harmful. Professional men break down in their vocation and those who delve with their hands grow rapidly old. The demands made on those who have been able to give reliable

manifestations have been such that they could resist with difficulty, and they have been over-worked. The sweeping assertion, however, that "all the best" mediums suffer in health or become dissolute, is unsupported by facts. Many of the best have had health and attained length of days. The most remarkable, A. J. Davis, has for more than half a century been practicing his rare gifts, and today is a type of health.

Judge Edmunds, who possessed wonderful sensitiveness, lived to a ripe old age. Mansfield must exceed the three score and ten.

Dr. F. L. H. Willis was broken in health in his youth, and has never fully recovered, yet his forty odd years of labor as a medium, physician and lecturer, have preserved rather than detracted from his strength. Luther Colby, one of the most sensitive, and who did not spare himself, remained at his editorial post till past four score years.

D. D. Home, the most marvelous sensitive, suffered from causes entirely distinct from his mediumship, and was supported, rather than oppressed, by his spirit friends.

Of the Fox Sisters, Leah, who became Mrs. Underhill, and while retaining her remarkable gift, did not give it publicity, lived past the average length of life.

Margaret, whose attractive personality was sufficient to win the love of Dr. Kane, the eminent Arctic explorer; and Kate, who married Mr. Jencken, of England, were both compelled by adverse circumstances to support themselves by their mediumship. In consequence they were overwrought, and constantly suffered on the verge of nervous prostration. The so-called "confession" was made by a Catholic priest gaining hypnotic control of Margaret, and with a manager, scheming to give a moneymaking show. They only gave one, for after explaining just how the raps were produced by the medium, the sounds began and were so distant from her, and peculiar, that deception was shown to the most skeptical to be impossible. The show was not repeated and some leading Spiritualists of New York City, becoming acquainted with the facts, and that her failing health demanded that

they should assist her, gave her home and care until her departure to the spirit land—the existence of which she had done so much to prove to others. Yet to the last the rappings came to her bedside, and those in attendance were cheered by the answers received.

Nettie Maynard, for some years, lay on her couch unable to move hand or limb, for they were drawn and distorted, and she suffered continuous pain, yet all that time she gave wonderful communications. During the last year I listened to a message from Lincoln through her lips, which if ever an inspired word was uttered, those words were from the source they claimed.

How shall we account for this wonderful ability to be controlled by one who constantly suffered as though drawn on a rack of torture? Her brain was active. Her countenance bore no trace of the years of pain. It was simply angelic in its sweetness. Her spirit was free, joyous, and already seemed apart from her body. It was spirit talking to and through spirit.

We know that at death full sensitiveness is gained; that is the faculties of a spiritual being are gained, and sensitiveness is one of these. The dying when they lose the physical senses, gain clairvoyance, or the use of their spiritual senses.

Yet we return to the primary proposition that it is best to cultivate sensitiveness with health, that its receptivity is more trustworthy, than when occurring as attendant on weakened conditions of the physical body.

If mediums suffer in health, it is because they deplete their vital forces by giving seances too frequently, and subjecting themselves to antagonizing influences. And here is presented one of the strongest objections to "paid mediumship." No medium can make a *business* of his or her mediumship and preserve it in purity, or retain health.

THE DANGER OF MEDIUMSHIP.

The following is one of many instances, which show the want of knowledge of spiritual laws and the suffering which may come of such ignorance:

"I became a writing medium, then able to hear messages, not audible sounds but the mind's ideas of the sound as a person can notes of music without sound. From a materialist, I was thoroughly convinced of a life beyond. But my experience has been such that I have resolved to leave all further investigation until I go to the spirit world. I was so thoroughly hypnotized that I had to do everything I was bidden to do, which I did not want to do. For instance, I was kept at home all day when I ought to have been at my work; made to curse my wife, and was one night in a trance and she thought me dying, and when allowed to come to my work was made to act so funny that my friends took me home and a dozen kept watch of me for fear I would injure my family. All this while I fully knew everything, and saw the suffering of my family, but could not help it. I was told, and believed that if I resisted, I would be made hopelessly insane. It is needless to tell you what horrors I suffered."

This instance clearly shows the danger of mediumship when the subject is unprepared and does not understand its laws and conditions. Had he prepared himself by a series of sittings, and learned the necessities which guard the medium, he would not have become the subject of such serious complications. He being exceedingly sensitive, was taken possession of by an unscrupulous spirit, and unwittingly surrendered his selfhood. There are a great many cases of insanity having this origin. The unfortunate victims are so completely under control that they are not themselves, and when confined in an asylum, the insane atmosphere formed of the emanations of the unfortunate inmates, becomes the most favorable means of further control, and often real insanity results.

As the spirit controls by means of mesmerism, in such cases, as well as the similar ones which are sent to the asylum, hypnotism or mesmerism is the most potent corrective. If the magnetizer can gain control, he can hold it against the spirit until the will becomes strengthened and able to sustain itself. If this is not practicable, it is best for the medium to engage in active pursuits, and refrain

from seances. After he has learned to have control over himself and thus avoid undesirable influences, he may again allow of spirit influence.

MEDIUMSHIP AND MORALITY.

Mediumship is a condition, not dependent on morality, but its character, that is the character of the intelligences which communicate directly depends on the moral and intellectual qualities of the medium.

If mediumship is regarded as a psychological state subject to purely scientific investigation, and were all spirit communications received impartially on their merits, then the question of the morals of mediums would sink into the back-ground, and the demand for a pure and consecrated life would not appear imperative. Investigations may be conducted with, scientific calmness and discretion by a few, but the many depart wide of this method, and with them lingers the superstition of the infallibility of spirits and the sacredness of the office of their interpreter. With them mediumship is an element of religion, rather than of science, and hence the character of the medium becomes of vital consequence.

We recall to mind a seance with a much advertised medium, of Boston, through whom we received a communication Purporting to be from a friend who had two years before departed to the Summerland. This friend was the embodiment of all the sweet and tender graces and charming virtues, the—very reverse of the one who, in rude tones and bad grammar, acted as her medium.

We went away hoping that the communication was not from her, for had it been, we felt conscience-stricken for asking her to come in such contact with one who, even on earth, would have unconquerably repelled her. Be it true or false, I said, "Dear one, never will I seek you where I know you cannot go, nor ask you for my whim to make such sacrifice."

Phenomenal facts may be observed regardless of the moral character of the medium. The lifting of physical bodies, raps, etc., have a value as facts, whoever may act as medium. But in the transmission of ideas, in the reproduction

of thoughts, the medium, whether writing or trance, conscious or unconscious, more or less influences their form of expression. The waters which leap from the mountain spring, clear as crystal, and pure as the dews of heaven, if made to flow down through the pest marshes of the lowland, become black with slime and fetid with decay. The pure golden utterances of angels, in like manner, are transformed in their passage through impure and vulgar minds. Whatever may be overlooked in phenomenal mediums cannot be tolerated in this higher sphere. There must be purity, integrity, character in the transmitting medium, or the cause itself, however glorious to our angel friends, must perish in scorn and obloquy.

"Oh," it is said, "if you were thirsty, and one should offer you water in a broken pitcher, you would not drink!" If the pitcher had poisoned the water I should not. If I could as well have a whole pitcher, I should prefer one. At least I should demand a pitcher sufficiently whole to retain a drop of water, and that not offered me in mockery.

In times past mediums have been leaders of the race. The grand intellects which stand along the shores of time like beacon lights, showing the pathway mankind has wearily trod, one and all, exceeded their time by the contact they held with the spirit world. In those rude ages only an individual, in a generation or a century, penetrated the veil, and because filled with new ideas, became a leader. Now the cause of Spiritualism, because of greater spiritual development, is expressed by numberless mediums instead of one, but the law is nevertheless the same. The direction and leadership are with the mediums, because they are the visible exponents. The inspiration of Jesus Christ has its power in the ideal purity and unworldliness men hastened to throw around him, feeling that if he was not perfect he ought to be.

Mediums who resort to fraud, however startling the genuine phenomena occurring in their presence, are unworthy of credence and only under strictly test conditions is their mediumship of value.

Instead of encouraging loose, disorderly and dissolute

lives by claiming irresponsibility for the medium, and the presence of evil spirits, honor, purity and virtue should be demanded. If evil spirits come, it is because the mind is prepared for them; because the activity of the lower nature has repelled the spirits of the good.

The story of Christ and the tempter is instructive. He did not say, "I am so exquisitely sensitive that the evil as well as the good spirits alike use me; Satan as well as the prophets." He exercised the prerogative of developed mediumship and placed the evil spirit beneath his feet.

A medium cannot be controlled to do anything against his determined will, and the plea that he is compelled by spirits is no excuse for wrongdoing. The medium, like anyone else, knows right from wrong, and if the controlling spirit urges toward the wrong, yielding is as reprehensible as it would be to the promptings of passion or the appetites. While in this earth life the duties and obligations contracted therein are paramount to all others, a proposition which must be admitted by all right-thinking spirits. The medium who is unbiased in his own mind, cannot be led away from right-doing by the influence of mortals or spirits.

How of obsession? To be obsessed, a helpless tool obedient to the will of another, requires in the obsessed an organization similar to that of the obsessing intelligence. Whatever is thought or done in that state is as the individual would do in his normal state if he followed his own inclinations. The obsessing force is obliged to move in the direction of the organization of the obsessed. If the husband has a desire to leave his wife, a spirit so wishing, may intensify that desire. If he affirms that he is led by the spirit, he in other words expresses his own feelings.

HOW TO OVERCOME BAD INFLUENCES.

Such influences may be overcome by simply rising above them. The lingering belief in evil influences, of Satan and his fiends, is the open gateway for the entrance of disturbing influences. In such cases the lower nature is more susceptible than the higher, and the tendency is downward.

We are all individual spirits, and we have the right and power to assert that individuality and rise above all and every influence. To make such assertion is a duty demanded of us, each and every one. If disturbing—what we call evil—influences come, we should first cleanse ourselves, by turning constantly to the highest and purest and inflexibly hold ourselves independent of all influences, and able to determine the order that shall enter our sphere.

Thinking of the undesired influence, and talking about it with friends, is an exciting cause, and should be discontinued. Those thus sensitive often talk about their troubles until every shadowy whim becomes reality and fastens on the mind with an energy increasing at every recital. The only advice is that given to those suffering from physical disease: Do not think about it, do not talk about it. Think: and talk about things above and beyond.

The advice of spirits should not be taken unless reasonable, and they may not understand the situation as well as those they seek to benefit.

Education is not necessary to inspiration, but it is to its highest tide. It is not necessary that this education be received in schools or colleges. Education is the training of the mind to clearly receive and perfectly express ideas. Inspiration, or the sensitive state—mediumship—may be made most helpful in education. If the sensitive patiently cultivates his receptivity, and is not eager to exploit to the public before the necessary long and severe training. He cannot go before the public like a trumpet, to be spoken through. Such attempts have been dismal failures, except in a few rare instances apparently exceptional, but not so, because of the inherent endowment of the instruments employed. The great minds of earth have been receptive—sensitive—and the wisdom they have displayed has been inspired. They have become so by their organization and training. Having studied statecraft, the great statesman is prepared and does receive his best thoughts from departed statesmen. Through the sensitive preacher, preachers of the past find tongue. The

man of science has skill and faithfulness, but beyond he receives impressions from those in the higher sphere who have studied the special subjects then engaging his attention. There is a sensitiveness of organization which makes its possessor an instrument, such as it is. This sensitiveness by culture becomes receptivity, the highest form of mediumship. This culture may be made, and often is, by education, and training the mind to concentrated efforts in special directions, and the recipient be unconscious of its possession. What a mighty force it then is possible for it to become when its laws and conditions are understood.

MESMERISM A BENEFIT TO MEDIUMSHIP.

Hypnotizing may increase sensitiveness and thereby assist spirits in their efforts to control, but the hypnotizer cannot transfer his control to another. Having prepared the way, he may withdraw his influence, and another take his place. In all cases, the sensitive has a choice of control, and if the will is rightly and intelligently exercised, no controlling influence can come that is undesirable.

A noble, pure and uplifting operator would be of great assistance in calling out latent impressibility. His influence can, however, be better supplied by a well-organized circle. If an operator imparts any power, it must be simply that of magnetism or hypnotism.

The medium will be approached by all phases of spirit individualities, and cannot predetermine their character, but his own character will determine who shall come into his intimate sphere and communicate.

The mesmeric subject will not take on the character and habits of the operator unless he so suggests, and in that case, unless the subject is prepared by likeness in organization and desires, the suggestion will have no influence.

The same is true of a medium, to whom a spirit stands in the same relation as a mesmeric operator to his subject.

DIET.

Various diets have been recommended as conducive to

sensitiveness, and it has been long known that any diet which has a depletive effect, weakening the grosser powers of the body, allows clear perception of the spirit. While water is the beverage preferable and useful above all others, tea, coffee and lighter beverages, in moderation, so far as being detrimental or harmful, may be said to be inessential. Thus the Indians prepared themselves for reception of spiritual communications by long fasting in solitude; but such forced sensitiveness is objectionable because of its unreliability, and the influences it catches from its environments. A mixed diet in which fruits predominate, with greater care as to quality than kind, is preferable. A diet which sustains the physical functions, without clouding the spiritual perceptions. We are far from admitting sensitiveness to be dependent on a diseased condition, or to be developed from suppression of physical powers. It may be induced by deprivation of food, by the use of drugs, such as hasheesh, iris, narcotics and tobacco. The priestess of the famous oracle of Delphos sat on a tripod once in a crevice in the rocks from which issued gaseous fumes; yet the normal development of sensitives is in every way preferable.

INSANITY AND MEDIUMSHIP.

It has been constantly reiterated that mediumship tended to mental aberration, but the statistics furnished by the insane asylums show that this is an unfounded assertion. With the incentive of bigotry to make their reports unfavorable, while religion is the cause of by far the greater number of cases, Spiritualism is held responsible for scarcely one. A comparison of the state of mediumship with that of insanity shows how distinct they are. The state of mediumship is one of exaltation of the intellectual faculties, and a sensitiveness enabling the mind to receive impressions from another mind. Insanity is a result of derangement of the brain as a whole, or in part. Hence the difference between these two states is too great to admit of comparison.

If the autopsy of an insane person exhibited no indication of disordered action it was because those who made

it did not complete their investigation, a very minute lesion in the brain, the pressure of a minute tumor may so impede the connection between that organ and the mind, as to produce distortion, which is insanity.

In many cases the cause lies in the nerve cells or fibres, and no scalpel or microscope is able to reveal what it may be. Dissection would no more reveal the cause than it would if applied to the vocal cords of a bird to show why its voice was one of song, or a harsh note.

HOW TO MAKE MEDIUMSHIP OF MOST VALUE TO THE WORLD.

By cultivating it for the pleasure and instruction afforded by communion with the spirit world, holding it above price and not as a means of livelihood. A most sacred and sublime thing it is to hold communion with the dead! Indirectly mediums are the most efficient missionaries in propagating Spiritualism, but when they take a fee for their office they sacrifice their own development.

First of all make yourself worthy of your mediumship. Then accept what is given you, however humble, and be not absorbed with the idea that you have a "grand mission."

TIME NECESSARY FOR DEVELOPMENT.

The length of time required to develop sensitiveness to that degree where it is available, depends on the individual, the circle, and in even greater measure on the knowledge of the laws and conditions of control of the attendant spirits. There have been instances of remarkable control with the first seance, and again a patient circle sit once every week for the entire year without the least manifestation, to be rewarded after the third circle of the second year.

MESMERISM.

Mesmerism, animal magnetism and hypnotism are identical in meaning, but the first as preserving the name of the first advocate of this influence is in many respects preferable. Psychic magnetism is confusing, being confounded

with magnetism and gravitation, and hypnotism is weak and meaningless.

CONDITIONS CONCERNING MESMERIC SUSCEPTIBILITY.

The conditions of mesmeric controls are precisely those favorable to mediumship. A passivity of mind is essential, and this may be the result of a happy, satisfied temperament, or it may be the reaction of grief, joy or other exhausting emotions. Over-exertion is detrimental unless carried to a degree of prostration, where it often spontaneously brings a highly sensitive state.

In general terms it may be said that the condition of the sensitive, or medium, must be one of physical comfort and of health. The room should have the light shaded, the temperature agreeable, and the chair perfectly comfortable. Noise and every form of interruption should be avoided. A dry atmosphere is favorable, while a damp one is unfavorable. As the respiration is greatly affected, if the room is not well ventilated, organic disturbance is sure to follow from non-oxygenation of the blood. The vital powers during the mesmeric state are at a low ebb, and respiration impeded, consequently the purest air should be furnished. Failure to observe this has produced prostration which has been referred to nervous disturbance. Under right conditions the mesmeric state and mediumship are essentially health-giving and restorative processes. In all magnetic treatments for disease or experimentation, when the sensitive or medium becomes unconscious, the presence of a third party should be insisted on.

EPILEPSY AND CATALEPSY.

The absurdity of some of the theories advanced by eminent professors to account for mesmerism, and their ignorance of the matter, is illustrated by the explanation advanced by them, that it was epilepsy, and the substitution of "cataleptic" for "mesmeric." Mohammed's trance is explained by supposing him to have been subject to epileptic fits!

Epilepsy, or "falling sickness," has no especial psychological significance. Its name descends from Hippocrates, and is intended to mean the sudden loss of sensation, and spasms. It is strictly an organic disease, referable to defects of bodily functions, the result of many diverse causes reflected on the brain. It is difficult to diagnose and perhaps entirely beyond the control of the most skillful physician, who can only hope to palliate the symptoms, trusting to the vital processes to bring restoration, which they sometimes do. Excesses in ancestors is the first of causes, intensified often by excesses in the subject.

Catalepsy is entirely distinct, although a state of suspended powers of motion, and as the symptoms are similar in the hypnotic patient, the term "Cataleptic state," has been used as synonymous, and "cataleptic," as the same as "hypnotic." This is not advisable, as it is misleading.

In ancient times the epileptic, like all others seized with violent disease, was regarded as obsessed, and exorcism was a most lucrative profession. We do not desire to return to those absurd claims of the priesthood, although admitting the possibility of obsession. It would be equivalent to denying the claims of mesmerism or hypnotism to do that—for if a hypnotist is able to control a subject, doing so not by any powers conferred by the body, but by spiritual force, if the same hypnotist freed from his body came to this subject as a spirit, it would be possible for him to influence him in the same manner, and such influence might be extended to a complete control, which would be known as obsession.

The use of the word sleep is as misleading as that of cataleptic. At times what is called sleep is dominated by psychic conditions such as the subject falls into during watchfulness, as semi-trance, or clairvoyance and the blended manifestations pass erroneously for those of sleep. In true sleep there is absolute rest of the mind. The pulsations of the heart lessen, for this is the only rest that ever-laboring organ can have. There is withdrawal of the blood from the brain, and the processes by which muscular and nervous tissue are broken down are suspended, while those of renovation are active. The worn

tissues are rebuilt, and normally when this approaches completion the heart resumes its labor, the increased flow of blood to the brain arouses the mind from its coma-like rest, and it is said the person awakes. There may be disturbance of digestion; the heart may not slow up for rest; the nervous strain may have been so great that it cannot be quieted with nature's anodyne; the muscles overtaxed contract and their lacerated nerves cry out against sleep. Then these conditions of the body are reflected in the sleep which is no more than partial unconsciousness. Such dreams furnish a remarkably reliable means of diagnosis. There are psychic dreams which are independent of bodily conditions, and at rare intervals there may be a superior sensitiveness or mediumship during what is called sleep which is not possessed when waking. But these states are not true sleep, which is dreamless, and profoundly unconscious, and the spirit is held in abeyance to the condition of the physical body, and rests with it.

To assert that the spirit at sleep enters into an active existence, is like claiming that when a caterpillar coils itself in its web to rest, the butterfly which will some time evolve, goes out winging the fields of air, returning when the worm awakes. This is absurd, because the transformation of the caterpillar into the butterfly has not taken place, and it is equally absurd to assert that the spirit is enjoying an active life, while its physical body sleeps.

Many are highly impressible while asleep who are not so while awake. Hence the hours of slumber are employed by guardian angels to impress ideas beneficial to the recipient. These take the form of dreams which are usually prophetic. Some imminent danger calls them forth, and they should always be heeded. Suppose some great danger hovers over the sleeper, and his guardian spirit desires to give him warning. If he should impress the real danger, the sleeper would become startled by the first sentence, his mind become excited, the necessary conditions of receptivity destroyed, and it would be impossible to proceed. On the contrary, when symbols are employed

the mind remains passive, not knowing what is to come, or the meaning of that already received, until all is given; and in waking moments it reflects on the meaning of these symbols which are usually sufficiently clear to allow of their interpretation. Laugh at the fantasies of a fevered brain, or the visions produced by a gorged stomach—the nightmare of the gormand, and ghost-seeing of the dyspeptic; but the dreams of the clear head and pure heart are of angel visitants, and should be observed and treasured. When man rests in the arms of sleep, often she hushes him by the hymns of angelic voices, and gives him glimpses of the future, even to the coming beauties of the morning land.

IS THERE A SPECIFIC AURA?

The theory of a specific aura or fluid, is now discarded by the highest authorities. They claim that mesmeric influence is produced by vibrations in the spirit ether, as heat and light are in the light ether. Hypnotism by suggestion is a low stage of magnetism or mesmerism. Suggestion is a valuable means of bringing the subject into harmony with the operator. When this is once established, the will is sufficient, and the knowledge of the subject that he is being operated upon, and contact is not necessary. Spirits form such harmonious connection with each other, that they receive each other's thought waves across thousands of miles of space, and are able to impress mediums from remote distances. The magnetic operator may, in a similar manner, affect his subject. If we consider that:

Animals can influence animals;

Man can influence animals;

Animals can influence man;

Man can influence man;

It will be seen that "suggestion" is a subordinate factor in the result.

If the most important factor in mental health, the cultivation of the mind in its completeness, and not allowing it to dwell on one idea or be hypnotized by suggestion to one purpose at the expense of all others was appreciated,

there would be a wonderful lessening of the number of mental wrecks and of the insane.

The healthfulness of the mind depends on diversity of thought as much as physical health depends on varying pursuits. To be absorbed in one idea is to become self-hypnotized, and readily runs into insanity. The insane are almost invariably victims of the morbid activity of one idea, while perfectly sane on every other. Genius is said to be devotion to one narrow department of thought, and hence certain biologists have asserted that genius and insanity are allied. This statement is questionable, as being one-sided, and too positive. There is a marked difference, that while in the latter the possessing idea controls the mind and makes it a slave; in the former the idea is subservient to the mind.

Whatever may be the superiority in the special field of the dominant idea, the character is narrowed in all others. Salvation depends on constant effort to keep in touch with all subjects, and thus have a broader field and wider vision. When it is found that the mind dwells constantly on one subject, and when drawn away quickly returns, it should be regarded as ominous, and every effort of the will put forth against it, and if unavoidable in any other way, change of avocation or of scenes should be at once made.

Can a person possessed of hypnotic powers employ the same for the gratification of sensual desires?

Can the hypnotist make his subjects do what they would not do if not under his influence?

These questions open up a wide field of thought, and their answer intimates the dangers which accompany subjection to the will of another. That the hypnotist is thus able to control his subjects is shown in the ordinary occurrences of every-day life. The successful salesman is he who has a strong hypnotic power. He persuades by suggestion, and sells where others fail. His customers regret after he has gone and his influence removed, that they allowed themselves to purchase against their better judgment, yet they will fail in keeping their resolutions when he returns. The long conferences when two men are bargaining has for its object the subjugation of the weaker

will to the stronger. Often both parties are equally positive and there is no compromise on either side.

This influence is seen in revivals where the preacher is assisted by the church, and brings penitents forward to the "anxious seat." It is called "the power of the Holy Ghost," but it is plain and simple hypnotic power. At the time the convert is dazed and is unable to comprehend the influence which absorbs his will. After a time it wears off, and he resumes his old ways.

THE VOODOO SPELL.

Innumerable facts evidence the power of the voodoo spell, when the victim has a knowledge that it is being excited against him. There is not as much proof that it has any influence without that knowledge. It is most powerful with the ignorant and superstitious, but founded as it is on a law of mental activity the intelligent and cultivated do not escape. The mind of the victim is concentrated on the menace of the "spell," absorbed by that one idea, and is hypnotized by it, and if the influence is not broken by attraction of other ideas, that is the channel of thought turned, will yield. The sickness suggested will follow, or even death, from the breaking down of the vital forces.

The following instance from the Fargo (N. D.) Argus replies forcibly to the influence of "curses," and volumes of parallel cases might be gathered:

Two weeks ago Joseph Williams, fireman on the Northern Pacific coast passenger train, in a moment of insanity threw himself into the firebox of his locomotive and was instantly burned to death.

The frightful manner in which Williams ended his life brings to light the fact that he was the victim of a woman's curse. It is stated by railroad men that the fireman was running the switch engine in the Mandan yards at the time a young girl was run down and crippled for life. She subsequently came into prominence through the appeals of her friends for postage stamps, with which to secure artificial limbs. The mother of the girl, who appeared in the yard very shortly after the accident,

assailed the young fireman with all the language at her command, and finally wound up with:

"May the God above you, that loves my girl, end your days in the firebox of your own engine."

This was several years ago, but the words rang in the ears of the man who recently leaped into the furnace to his death. He could not forget the words; they were with him constantly. He seemed to hear them repeated every moment, and it was the mother's curse that finally drove him to take his life. It was an irresistible impulse that came over him on that fatal morning when he was on duty in the engineer's cab; the fire charmed him. There was in the blaze a sort of fascination that impelled him to make his death bed in the live coals.

DRAWING STRENGTH FROM ANOTHER.

Those harmoniously attuned may receive and be greatly benefited by the strength thus received. This fact was well known in ancient times. That the aged receive benefits by being with the young; the sick with the healthful; the weak from the strong is proverbial.

MAGNETIC APPLIANCES.

There is no magnetism-generator, and all claims of "developers" of this influence may be set down as pretension. The strongest and best magnetism is gained by perfect health and spiritual purity. There is no patent, and no one has a secret process not published in the books on this subject.

SUGGESTIONS.

Dr. X. LaMotte Sage gives the following propositions on hypnotism. If true, then there need be no fear of anyone being made to do criminal acts by hypnotic influence and the fear in which it is held is groundless.

"1. No one can be hypnotized against his will.

"2. No one can be hypnotized unless he complies with certain conditions, and does his part to bring about the state.

"3. Anyone who is hypnotized has done more himself to induce the state than the operator has done.

"4. The hypnotist possesses no special power, nor can he gain permanent control over any one, or absolute control even temporarily, without the subject's consent.

"5. To be hypnotized in no respect shows a weakness, nor is the condition in any sense a pathological one.

"6. Hypnotism within itself is absolutely free from harm."

To these statements it may be replied:

1. It is undoubtedly true that while the will is active no one can be hypnotized. If the will is aroused the influence is gone. But the methods of the hypnotist are such as allay the will and gain control before it is called into activity. The pleasant manners, and soft words of the successful salesman disarm opposition; the magnetic orator directs attention away from the point he would gain until he brings it forward when the will has become passive.

If the subject understands that he can overcome any and all hypnotic influences by his will, he is in no danger of passing under such control. The danger lies in his not knowing, and more in not being aware of its being exercised, so as to guard against it.

2. This proposition is quite true, and yet it should be modified, for the subject may comply, unconsciously to himself. If not well-informed as to the conditions and laws of control, he is certain to do so.

3. It may be added that the subject may do even more, for he can become self-hypnotized, and thus do all for himself.

4. To perform the first experiment the subject's consent would of course have to be gained, but after a few seances it would not have to be, for the suggestion might be made from one time to another.

6. It may also be used for harm by those who are designing, if they have subjects ignorant of this power, and how to antagonize and throw it off.

PRACTICAL LESSON FOR SUBJECT
AND OPERATOR.

All appliances and devices to produce the mesmeric state, as mirrors, glass globes, etc., are useless except as they serve as temporary means of fixing the attention. The set forms of holding the hands of the subject, and direction of passes are of no value. Gently moving the hands in front of the forehead, often assists. As every individual is a center of influence there can be no portion of that sphere of influence stronger than another. This at once eliminates a greater portion of so-called instructions which have served to bring mesmerism, in the hands of charlatans, into disrepute, and make it a butt of ridicule.

The subject should be seated in a reclining position, in perfect ease and rest. There should be certainty that there will be no interruption, and nothing to produce uneasiness or disquiet. The eyes may be directed to a light, or into a glass of water, any bright object, the attention fixed undivided thereon, but it is better to close the eyes at first, and shutting out all external objects, give undivided thought to some one thing it is desired to know. The office of the operator is to speak quietly and continuously of this intention, so as to assist the subject in maintaining the direction of his thoughts. A divided attention is the most difficult object to overcome. Some persons have the ability of concentration to such a degree that they are able to at once enter this state, while others acquire it only by long practice. Mental excitement, nervousness, unexpected sounds, are prohibitive, while gentle music is helpful.

The operator leads the mind of the subject to such scenes, persons or thoughts as he desires, and within certain limits has control. The subject, however, in the purely mesmeric state, can only exceed his own knowledge, by that which he gains from the mesmerizer. He will pass into a higher state when his spiritual perception is awakened, and then it is clairvoyance, which is distinct from the mesmeric, although its extension.

The position of operator is an exceedingly delicate one, and those who desire to enter this state should be careful in selection. They should and must have perfect confidence in the one of their choice, or they cannot expect satisfactory results.

A subject entering this state, alone, usually becomes oblivious, and on awakening has no recollection of anything which has occurred and cannot therefore distinguish it from ordinary sleep, and there is danger of its simulating "sleep walking," or the state may continue for a much longer time than is desirable. It is thus almost essential at first to have a trusted attendant, or operator. Often the firm belief that such attendant has the power to induce the state, brings about the fulfillment.

THERE MUST BE SIMILARITY

between the subject and operator to give perfect control, and even with the strongest bonds of sympathy existing, the operator cannot compel obedience against the will. It is this fact which places a firm barrier against the abuse of the control, and declares those who claim that they can give instructions enabling any one to control whoever they please, as charlatans. It is true that this influence may be exerted by salesmen, and rascals generally, but it must be noted that the first step they take in compassing their schemes, is to gain the confidence and consent of their victims. If their victims understand the subject, they will be guarded against falling into the consenting mood, and be surrounded by a repellant sphere. Hence this knowledge is quite as valuable to those who are to be influenced, as those who expect a harvest by practicing on their weakness.

The attendant should, in the beginning, always suggest that the subject awake at a certain time, as in an hour, and however slightly this may be given, there will be no failure of a return to consciousness. If this has not been done, the attention of the subject should be gained, and his thoughts directed to his return to the waking state, and he should then be told that on a certain time he must awake, and to remember all that has passed during the

seance. But no alarm should be felt if the state continues for there is not the least danger of harm in any way.

THE OPERATOR.

You desire to be instructed in the methods whereby you can induce the mesmeric state in others. What are your motives? Do you wish to investigate the laws of this department of knowledge? Do you wish to heal by its methods? Know then that you must have a pure mind and act unselfishly for high attainment.

AS A HEALER,

you must be actuated by the one motive to alleviate pain for the good of others, and not have the least thought of your own gain. The more you know of disease, and the keener insight you have of the character of your patients, the greater will be your success, in gaining their confidence and making those suggestions, which strongly fixed in their minds, will react on their bodies with curative results. The mesmeric healer who makes passes for a fee, is thereby barred from the noblest uses and results. All the cures of Christian Science, faith cures, mental cures, etc., are explained by this one principle, of suggestion whereby the operator sets in motion the vital forces, by awakening the attention of the mind. There is no recuperating power equal to firm belief, or faith. It begets that buoyancy which sets every current of the body in healthful activity. It has its limitations, and these are purely physical causes, as effects of poisons, or organic changes and lesions, or the attack of disease germs, yet in this latter there may be that high activity induced, which destroys them in the very citadel of life and renders the individual immune from their attack.

CLAIRVOYANCE.

Clairvoyance is a state of impressibility, presenting gradations from semi-consciousness to profound and deathlike trance. Whether natural or induced by artificial means, the attending phenomena are similar. In its deepest form the body is insensible. A flame may be applied

without producing a quiver of a nerve, and the most pungent substances have no effect in the nostrils. The senses of the clairvoyant appear to be entirely independent of the organs of the body. The muscular system is either relaxed or rigid; the circulation in some cases is impeded until respiration is imperceptible, and gives no stain of the breath on a mirror held over the nostrils.

In passing into this state, the extremities become cold, the brain congested, the vital powers sink and a dreamy unconsciousness steals over the faculties.

There is a sensation of floating or sinking; after a time the perceptions become intensified as they become more and more freed from the influence of the mortal body. Death, the complete severance, is only one step beyond. The step preceding this, is the so-called independent clairvoyance, wherein the senses of the spirit received impressions from spiritual sources, and the subject is brought into direct contact with the thought-atmosphere of the universe. Then as the eolian harp responds to the waves of the wind, the mind of the clairvoyant subject responds to the waves of thought. He may receive from a distinct and individual mind, or from the grand reservoir or atmosphere in which thoughts are incessantly pulsating

MISUSE OF TERMS.

The words clairvoyance, trance and even cataleptic have been used as synonymous, although each has a distinct meaning, and confusion must arise from their indiscriminate use.

Catalepsy is a state of suddenly suspended vital function in which it is impossible to move, and its new meaning as clairvoyance is wholly unwarranted. When persons fall into a sleep resembling death, in which they may or may not be conscious, it is called trance. This applies when they are in a lethargy, resembling sleep. But when their spiritual perceptions are intensified to a degree exceeding their physical senses, it shows the presence of clairvoyance, which is a sensitive state, of all degrees of acuteness, from that wherein the personality predominates and modifies the perception, to that wherein the

mind is independent of the physical body and its surroundings, and is in direct contact with superior intelligences.

Clairvoyance is the perception of the spirit, independent of all the physical organs of sense. It is seeing with the spiritual eyes, as clairaudience is hearing with the spiritual organs of hearing. In this the spirit while in the body approaches, for a brief time, a state which is the normal with the freed spirit.

It may be developed without spirit aid, or it may be induced by spirit control. We are spirits while in the body with spiritual capabilities, latent, perhaps, but at times, unexpectedly breaking through the restraining walls of physical matter which environ it.

Clairvoyance may come spontaneously or be induced by the magnetism of those within or without the body. The process is identical in both cases.

INDEPENDENT CLAIRVOYANCE.

Independent clairvoyance is the freedom of the spirit from physical restraint, to that degree that it has the use of its spiritual senses and perceptions. Of course the only absolutely independent clairvoyance is that of the freed spirit. Dependent clairvoyance is the lower form of this state, when the physical body, the surroundings, and the persons near exert an influence more or less perceptible. A magnetizer finds that he is able to control his subject. He makes that subject see and hear whatever he pleases. The subject is in a dependent magnetic or clairvoyant state. If instead of a magnetist, a spirit operated, the subject would depend for his knowledge on the spirit. He could know no more than the spirit impressed on his mind. This is passive or dependent sensitiveness. As this state deepens, a manifestation every experimenter has observed, the subject passes from control, and his perceptions are quickened. He no longer depends on anyone for his knowledge. His spiritual faculties are alert. He sees to great distances, gains knowledge by observation, and this grows stronger, clearer, until the separation from the physical body is completed. This is the

independent state. It is a very sensitive condition, and often the subject freely converses with the departed, whom he sees and hears as he would were he like them detached from the body.

There is no arbitrary line between these two states, and to properly place any manifestation that may arise may appear difficult. It is yet more difficult for even the clairvoyant to distinguish what is observed by himself from what is impressed or given to him by spirit intelligences, for the impressions are often so vivid as to be accepted as objective and real.

WHAT IS TRANCE OR CLAIRVOYANCE?

It is the freeing of the spiritual perception—of those faculties which belong to the spiritual being, to a greater or less degree, and this carries with it a corresponding suspension of the physical being. The independent activity of the spirit, the gaining of those powers and faculties it possesses when freed from the body by death, makes it sensitive to the thoughts of those in the physical body and beyond.

A great deal of mystery has unnecessarily been thrown around this subject, especially by interested charlatans who, with the methods of the juggler, have covered up the reality with the hocus pocus of words, "passes," and other practices to distract attention. Mesmer set the bad example and the ludicrous operations he recommended and that have been invented by his followers have been the means of covering the subject with obloquy and mental censure. When it was shown that his "passes" and "magnetic" instruments were inconsequential, his conclusions were condemned, although not dependent thereon. Yet his followers continued in their practice, and gravely sat down before their subjects, touching thumbs, and staring fixedly into their eyes, afterwards going through a set form of "passes," the direction of which was taught to be of utmost consequence. All the benefit derived was that of fixing the attention, and the most adroit performers dropped the ludicrous practice and gained their end by

having the subjects fix their gaze on a bright object, as a coin, or light.

There is no necessity for anyone wishing to learn the art, or to enter this state, purchasing the "secret" of so-styled "professors," for the means are simple and at hand. If one wishes to enter this state there are certain conditions to be observed. Not all can enter it; probably not one in five of the more cultured can reach any marked success, and with the uncultured the proportion is less. There are few of the first class, however, who cannot partially enter it, for it is as much a common endowment of our organization as the senses, being a part of our spiritual being, differing only in degree, and is capable of culture. The stress laid on so-called temperament is quite misleading, for although those in whom the mental, or nervous, predominate are most sensitive, all temperaments, even the sluggish-lymphatic, furnish noteworthy subjects.

The "discs," "medals," "mirrors," of "Egyptian" or other make, are, as advertised, deceptive, for the only advantage they give is the concentration of attention, which is quite as well attained by a coin, a bright light or any other object to which the eyes and the thoughts may be directed.

HOW TO ENTER THIS STATE.

There should be perfect physical repose. Sitting in an easy reclining seat, the subject should assume the condition Delsarte calls "decompose"—that is, allow every muscle to relax, and become free from the least strain or tension. Then fix the eyes on some bright object until they weary and close them, or simply close them and concentrate the mind on some distinct purpose. All this may be done alone, in the retirement of a room free from intrusion, but it is better as a rule to have the first attempts guided by an operator who will note the approach and deepening of the trance, and by questions and suggestions give the subject opportunity to tell his experiences, otherwise the subject, on awakening, has no memory or, at most, but a shadowy recollection of what has occurred, and feels as though aroused from a natural sleep. Over

anxiety to enter the state and a fear of consequences, often retard or prevent the subject from attaining his desire.

As the state may be entered independently, there is no necessity of contact between the subject and operator, and "passes" are not necessary. In the healing process the gentle touch of the "healing hand" is beneficial, and blends with massage, but this must be held distinct from the necessities of trance.

SENSATIONS ON ENTERING THE STATE.

As the physical senses become dormant there comes a sinking sensation, or perhaps the reverse, a soaring, ascending and expanding feeling, as the shaking off of limitations, and as it deepens, the spiritual senses awaken and the mental horizon lifts, and then comes a sense that the intense desire for knowledge brings its attainment. There is a concentration of thought, and corresponding intensity, and the being becomes like an instrument attuned and sensitive to respond to thoughts from mortals or spirits. Beyond this, with more perfect freedom from the physical Cal limitations of the body, the spirit sees, hears and learns for itself, and under the guidance of spiritual beings may go to great distances, drawn out of the physical body, yet firmly connected therewith.

It will thus be, seen that guidance, if not by spirits, then by someone on this side, is at first of paramount benefit.

The presence of a circle is beneficial because the minds of the members are active, and give direction to the mind of the subject, keeping him sufficiently connected with the body, so as to allow him to speak, and tell what he sees and how he feels.

A single person as operator has a similar influence, and by leading the subject's mind in certain directions, assists in its concentration.

ASSISTANCE OF CLAIRVOYANCE IN BUSINESS.

All spiritual faculties are essentially spiritual, and it is perversion of their legitimate activity when they contribute to material purposes. In business of the world, clairvoyant,

as well as spiritual advice should be accepted only so far as guaranteed by collateral evidence.

To consult a clairvoyant or medium on business may be helpful, as spirit friends may be interested in the affairs of those who consult them, but it must be held in mind that cares and perplexities of business attract the presence of the selfish and greedy, and their communications must be uncertain and unreliable. There is a form of clairvoyance, observable in the most successful business men, induced by the concentration of intense thought, which makes them sensitive to the thought waves of the world of business, and prescient to great opportunities. This is similar to the sensitiveness of the poet or inventor to waves to which they are respectively responsive.

WHAT HAS A PATIENT WHO CONSULTS A CLAIRVOYANT THE RIGHT TO EXPECT.

The patient has a right to expect of the clairvoyant a full and complete statement of his diseased condition and its history. If this is not given better than it can be by a physician, there is nothing gained by the consultation. It is usually inferred that if a physician can tell what the disease is, or describe the symptoms, he can surely prescribe a remedy. This is erroneous, for the difficulty comes in, not at the diagnosis, but at the selection of the helpful curative agent. Thus it is a mere matter of observation through a microscope to determine cancer, but the experience of all physicians proves that no remedy can effect a cure. The one agency which restores health is the persistency of vital force, which given the best hygienic conditions, restores the disturbed organic functions to a normal state.

INDICATIONS OF AWAKENING CLAIRVOYANCE.

While sitting at seances, a mistiness appears before the eyes, colored rings and flashes of light, bouquets of flowers, or a succession of passing forms as of animals, persons or scenes.

The appearance of successive scenes and images may be

incipient clairvoyance, the efforts of spirit friends attempting to impress the mind, or it may be purely reproduction of past images, real or pictured, of a vivid imagination. Thus on closing the eyes, a procession as though coming out of a building, or a crowded thoroughfare, passes in rapid march, or changes into grotesque forms, or things monstrous and horrible. The more these processions are watched, the more vivid they become. They are especially vivid in childhood, and not being able to distinguish them from reality, the child cries out in terror, is afraid of the dark in which they appear, and is punished by the parents who do not comprehend its mental condition. They should be taught a lesson by these observations, and when their children cry out in fear of the dark, know that the forms they see are real to them. Perhaps they have been told ghost stories, and of the Devil, and their vivid fancy gives these terrors form and substance.

It is thus seen that the real "clear seeing" or true spiritual perception is mingled with many other causes and must be distinctly separated from them by the student in his study of the phenomena.

As clairvoyance is a higher state than the hypnotic, it is essential to carry the subject beyond suggestion, and have him independent in his spiritual perception. This may be accomplished by successive steps. The subject should be hypnotized or magnetized at stated times, each time the impression must be left that the next trial will go further.

A sensitive in this condition will develop in clairvoyance more rapidly by sitting in a circle, where a strong spiritual influence will be exerted, to carry him beyond the control of physical conditions.

If the magnetizer, however, depends on himself, he must patiently await the awakening of the spiritual perceptions. No formula of passes is of the least value, except as concentrating the mind and sustaining attention. The state cannot be forced.

SCIENTIFIC MEN WHO ACCEPT
CLAIRVOYANCE.

All those scientific men who have investigated the subject accept clairvoyance as a fact, and many of these are among the most distinguished in the ranks of science; as Alfred R. Wallace, discoverer of evolution; Cromwell Varley, electrician; W. F. Barrett, F. R. E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson, editor Journal of Medical Science; Camille Flammarion, astronomer; Dr. Win. Gregory, F. R. S. E.; Dr. Ashburne; Prof. N. D. Wagner, geologist University of St. Petersburg; Prof. G. T. Fechner, and others too numerous to mention.

Why do clairvoyants see spirits in the garments they wore in earth-life? As the magnetizer can make his subject see whatever he pleases, as to take a cane for a serpent, a cup of water for wine, so the spirit magnetizer, standing in exactly the same relations to the medium clairvoyant, makes him see whatever desired. This is often done as a test of identity.

OBJECTIONS.

Clairvoyants or sensitives, have seen men on horseback, with Indian camps with dogs lying about and incarnate objects. Do these scenes show the existence of spirits, of people and animals, and if so to what are we to attribute the seeing of the inanimate objects? Does not the seeing of the inanimate objects show that much that is taken as proof of spirit existence is hypnotic illusion, or sub-auto-suggestion, and if so, is not clairvoyance wholly worthless as evidence of future existence?

There are various degrees or stages of clairvoyance, the confounding of which by the application of general terms, leads to confusion, and discordant conclusions. In the first or lower state the clairvoyant cannot readily distinguish between the spiritual and physical, and confounds the two. He has earthly scenes presented and interprets them as spiritual. Judge Edmunds made such mistakes, and the dairy he saw as he supposed in the spirit world,

simply because he saw it clairvoyantly, was made subject of ridicule. Clairvoyants might see a dairy, or an encampment of Indians as readily as a spirit scene. They often describe distant localities and persons in earth life. In this first, a lower state, they are more or less influenced by the minds of those around them, and the investigator must always allow for this factor of error.

In the higher state the clairvoyant becomes independent of his surroundings, and able to distinguish between physical and spiritual beings and objects. This spiritual sight and knowledge becomes the most positive evidence of the claims of spiritual science. It is as distinct from that low state of hypnotic suggestion, unconsciously imposed by others, or on self, as day is from night, yet as at dawn light and darkness mingle, and it would be impossible to tell where the day began and the night ended, so it is impossible to draw a sharp distinction between the lowest and most exalted state.

The sensitive subject is responsive to countless influences and to throw aside as valueless this wonderful means of investigation, because these are with present knowledge uncontrollable, would be as though the photographer should discard his art because the sensitive plates at times failed to respond to the light, and gave foggy and blurred results. With all the care and preparation, the perfect picture is the exception. The amateur with the most painstaking preparation produces caricatures scarcely recognizable.

And here is revealed another and most important factor, the knowledge of the spirit who may be attempting to communicate through the sensitive. In the independent state, the spirit of the clairvoyant sees with its own spiritual senses. In the lower it receives ideas from spirits who stand in relation of the mesmerizer to his subject. If such spirits do not know the best methods of communicating their ideas, these appear in the mind of the medium—or sensitive—imperfect, as the amateur's picture on the badly exposed or developed plate.

CONSCIOUSNESS DURING APPARENT DEATH.

It is the almost unvarying testimony of those who have

been thought to be dead, and have recovered before the final rite of burial was performed, that they preserved their consciousness, even to painful acuteness, and knew of all the preparations going forward, but were unable to move or give the least sign. In such cases there is paralysis of the muscles of motion, yet the activity of the brain is even increased. It is this knowledge, combined with utter inability, that makes the situation so terrible.

In this trance state there is so complete suspension of the vital functions that there is no visible breathing, and the escaping air from the lungs will not even cloud a mirror held to the mouth. As long as this state continues there is need of very little air. But if the unfortunate revives after interment, the necessity of large quantities of air becomes imperative, and the limited supply in the casket could maintain life only a few minutes. The agony of suffocation would be of short duration. Only the marked changes of decay are absolute tests of death, and recovery has been made after experienced physicians had pronounced the appearance of these.

Phases of Mediumship.

HEALING—PHYSIOLOGICAL TEST.

The hands of magnetic healers are warm. The soft "cushiony" hand, the velvet touch of the healer cannot be imitated, and is of itself its unimpeachable evidence. It is warm because the vital magnetism is directed outward and draws the blood with it. Mediums for truly spiritual manifestations, in all other cases are to be known by cold extremities and an over-heated brain.

Those who receive purely mental manifestations also indicate their condition by slowness of pulse-beat and its softness. In their cases the blood is drawn inward and congested around the ganglia of the spinal cord and in the brain, for the drain is on the nerve-force, which has to be supplied as fast as wasted.

These physiological conditions are more correct and absolute evidences of the genuineness of the medium, than all other tests that ever were or can be applied. They are conditions that cannot be induced to order; which no true medium would object to having carefully noted.

LAWS AND METHODS OF MESMERIC AND SPIRIT HEALING THE SAME.

Healing by spirit magnetism, or by a magnetic healer, are, in principle, the same. A person of strong vital power may magnetize by means of his own power and when susceptible of spirit influence may unite their influence

with his, or stimulate his to greater activity. In the latter case, the sensitiveness acquired by sitting in a circle increases the magnetic force. The healer must be actuated by the desire to alleviate suffering. He cannot display his gift at its best, unless actuated by motives of purest benevolence. Nor can he heal all cases, and he should heed his impressions which to attempt. He must believe in the impressions thus received, and by his earnestness and sincerity gain the confidence of his patients.

SHOULD WAIT FOR IMPRESSIONS.

Magnetic and spiritual healers make a great mistake in not waiting for impressions as to whether or not they can cure cases presented to them. They proceed with the declaration that they can cure, and failure, which often follows, makes the patient lose confidence in them, and far more disastrous to their power, they lose confidence in themselves. I once saw perhaps one hundred people pass before the celebrated Dr. Newton. He laid his hands on each and said, "you are healed," with intense earnestness. There were many cured of long standing diseases, and some marvelous cases, yet the greater number experienced no effect.

"Why do you make that declaration?" I afterwards asked him, "when in many cases you necessarily must fail, for there are organic changes which magnetism cannot reach?"

"Do you not see," he replied, "that I must be positive, and thus impress the mind, or I should fail in all cases?"

"No," I said, "I do not agree with you. Better wait and distinguish those you can help, and tell the others the plain truth. Then they will not go away, as they now surely will, condemning you as an impostor." Magnetism has a wide field, but it is not a universal panacea.

AS AN ANESTHETIC.

The state of complete concentration is not susceptible to pain, whether attained independently or by means of an operator.

DIPSOMANIA AND INSANITY DEBARRED.

As so many cases of insanity are clearly from perverted

sensitiveness, it has been suggested that mesmeric control would be a panacea. Practically it is found that it is difficult or impossible to influence the insane. Their mental disturbance comes from the want of ability to concentrate thought and hold it distinctly to the purposes of the will, which makes mesmeric control inapplicable except in cases where this mental condition does not hold.

For nearly the same causes the dipsomaniac is an unfavorable subject, yet many favorable cases have been recorded.

THE SPIRITUAL HEALER.

In all mesmeric or hypnotic phases, the operator may be assisted by spirit-friends and his power indefinitely augmented.

Healing by magnetic or spiritual methods, if the operator is not careful to guard himself, is exhaustive of vital force. In some cases there is an interchange of magnetism, and the operator takes on the symptoms of the subject or patient. Often the demand is so great that the operator has not time for recuperation, or most unwisely thinks that he has not, and thus by attempting to heal too many patients, he really enters on a career of deception.

The operator learns by direct and constant practice. He will thereby gain all-important self-confidence and versed in the endless diversity of character, which must be treated with subtle tact, according to the indicated requirements.

THE HEALER CANNOT HEAL HIMSELF.

The magnetic healer, however successful in healing others, may not be able to heal himself, because he cannot produce the changes in himself he can in others. He is not as successful with those with whom he is in immediate contact, as a wife or children, for these already are sustained by his magnetism all the time. Hence the necessity of a foreign influence. It is the same with a spirit control which is constant and whatever illness may come to the medium proves superior to the control, and thus calls for another to master it.

This does not hold when remedies are prescribed by spirits claiming to have knowledge, and mediums who sell that knowledge to others, and do not trust it themselves, are witnesses proving the falseness of their own pretensions.

SHOULD GUARD AGAINST EXCESSIVE USE OF THEIR POWERS.

Once vitally depleted, the restoration is not easily gained. The healer is of that temperament which gives and does not readily receive. He must look mainly to hygienic methods for recovery. First carefully guard against every drain of vital force. A chaste life is the foundation of restoration. At least eight hours of sleep in a room thoroughly ventilated, pure water and wholesome food are the essential conditions.

Wheatlet, oatmeal, bread in various forms, with fruits, form the best diet. Exercise not to reach weariness, and rest as long as the feeling of exhaustion and lassitude remains. It is far easier and more desirable to keep vitality normal, than to restore it after it is lost.

OBSERVATION.

From immemorial time spiritual healing has been believed to be a miraculous interference of some god in mortal behalf, and the healer as endowed with a special gift. The evidences of religion—even of Christianity, are drawn from the so-called miracles of curing the sick and restoring the so-called dead. There was a complete union of the offices of the physician and the priest.

As disease was considered by savage man to be inflicted by the wrath of God, or by evil spirits, there was little use of attempting a cure, except by appeasing the vengeful deities. Hence medicine in the earliest times fell into the hands of the priests—the most artful and cunning of their tribe or clan, and consisted almost entirely of exorcism, beseeching prayers and sacrifices. The first noted physician was Esculapius, whose birth is so remote that its date is lost in myths. He, however, lived before Homer who alludes to him, and Herodotus places Homer 850

B.C. He was the son of Apollo, God of Light, according to mythology, and was so successful in treating the diseased that it is said he derived his knowledge from Chiron, the fabled Centaur, and so displeased Pluto that Jove struck him with a thunderbolt. He became the god of medicine. Temples were erected where he was worshiped. His sons were immortalized in the verse of Homer. The temples were located in healthy places and were purified by burning incense and remedies. The sick were brought for treatment, as to sanitariums at present. Baths were used, mineral waters, unctions and rubbing. Prescriptions were made by the oracle and by the priests.

Hippocrates was born 460 years before Christ, and is known as the "father of medicine." He founded the first medical school, and taught the beginnings of medical knowledge by observation and dissection of animals. He relied on diet and vegetable remedies.

The priests serving in the Temple of Esculapius, introduced medicine into Rome about 200 years before Christ.

In the year A. C. 130 Galen was born at Pergamos, and when of age came to Rome and practiced medicine, and such was the fame and authority he acquired that for twelve centuries he was regarded as infallible. He studied at the famous Alexandrian school, by observation and dissection of animals, yet the ignorance of the best informed "doctors" of that day, after so many centuries of study and pretension, is shown by his fanciful division of the causes of disease into blood, phlegm, and black bile. There was a better knowledge of the virtues of plants than of the causes of disease, and the followers of Galen performed wonderful cures.

This is reversed at the present time, for the diagnosis of disease is more perfect than the knowledge of the means of cure. The benefit of this accrues to the doctors, for the masses strangely conclude that if a doctor can tell what ails a patient, he can cure him.

The practice of medicine, during the Dark Ages was taken out of the hands of the doctors by the priests, who claimed that it was defying God's designs to help the suffering. Even so late as the introduction of anesthetics,

the preachers denounced their use, especially in the palliation of woman's sufferings, as the instigation of the Devil, to prevent her from receiving the just reward for yielding to the temptation in the Garden of Eden.

Prayer was the panacea for all ills. This belief has descended to our own day, and appears in its strength in the "faith cure," "prayer cure," etc. Some susceptible cases of nervous suffering may be assisted or cured, but for broken bone, or any case of organic change, or surgery, such cure is a fraud and pretense.

This idea of proving the truthfulness of a system of religion by wonder-works or miracles, has affected Spiritualism, because of this time-old superstition. Really this method of healing is only an unimportant incident. The sick may be assisted, but instructions in the all-important knowledge of how to keep well, by observance of the laws of health, is of far greater value.

PRACTICAL HINTS IN HEALING.

While a few have this faculty pre-eminently, a majority have it in marked degree. It is pleasant to have such in the sick-room. There is helpfulness and restoration in their presence. The gentle touch of their hand, a few low words of assurance bring health as no medicine can.

Light passes, with the touch of the finger-tips may be given, but it should be borne in mind that magnetic cure is not massage.

The operator must have tact to make the subject follow his suggestions. He should be cheerful, sympathetic, and encouraging. The patient's mind, prone to dwell on his ailment, should be diverted into new channels, and away from the trouble. Confidence should be gained, and this must come of the known character of the healer into which all his life has gone. A noble unselfish character, is the foundation of success in healing. He is not a wonder worker, or performer of miracles. His method is controlled by psychic laws, which he must observe.

IMPERSONATION.

When a medium is used to impersonate a spirit, the

breath of the medium would be that of the spirit, and the hands of the medium would be employed. In such cases he would not be responsible, unless he claimed that the manifestations were independent, and if so received, it would be misrepresentation and fraud. Unless the "test conditions" demonstrate that the medium could not have touched the trumpet, the facts as represented—finger marks on the trumpet and blackening—are conclusive evidence that the hands of the medium held it, and his breath spoke through it.

That the medium impersonated and was thus used unconsciously is the most charitable interpretation. It is claimed, however, that the manifestations were independent; for if not, no explanation would be called for.

This question is given more space than, perhaps, passingly it would seem to merit, because it represents a large class of so-called spiritual manifestations and the theories and speculations formulated thereon. Spiritualism is like a vast current wide and deep, covered over with froth, slime and wreckage. Manifestations with fraud more or less mingled with the genuine, have been carelessly observed, and ambitious theories offered for their explanation. How much speculation was called out by the "paraffine casts," and the most arrant deception by mediums has been glossed over by referring their dereliction to evil spirits, Jesuits, etc. When the mouth of the trumpet, on a certain occasion, was blackened, and after the seance the lips of the medium were covered with lamp black, a most elaborate explanation was put forth by the editor of a leading spiritual paper, that the spirit drew the vital elements from the medium, and when the seance closed these returned carrying the very particles with them! It was an absolute proof of fraud.

There is an abundance of genuine spiritual manifestations, after throwing out all that are questionable. Investigation cannot be too carefully conducted in this field where so little is known with certainty.

PSYCHOMETRY.

Psychometry depends like spirit manifestations on the

impressibility of the brain. We are surrounded by a spirit atmosphere or ether, which we normally do not sense, but as the electrometer detects the presence of electricity, so the sensitive brain perceives this ether. There is an influence exerted by individuals unconsciously on each other, which cannot be felt by the nerves in their ordinary state, but which is plainly recognized by aid of clairvoyance. To the spiritual eye, every individual appears like a luminous center, throwing off thought-vibrations as a lamp throws off light.

In making experiments in this department or in any other relating to mind or spirit, the greatest care should be used and the conditions already known complied with in as perfect a manner as possible. The student of the physical sciences deals with elements he can see, feel, and measure. He understands their properties—can combine them and observe the results. If he place iron and sulphur in a retort, and applies heat, he knows that a sulphuret of iron will be produced; and that he will obtain water by burning hydrogen and oxygen together in all these operations he can pronounce with certainty what the effects will be, for he can fulfill all the necessary conditions.

Not so, however, with the student of psychology. He enters a new and unexplored realm, and deals with elements so ethereal and subtile that they lose all properties usually attributed to matter and become more properly agents than elements. He cannot see nor measure them; nor can he fulfill the required conditions, for he does not know what they are. His steps are empirical and the results obtained subject to great detractions. As the psychic student knows little of his subject, he cannot exercise too great care.

It may seem incredible that any influence is left on paper by simply writing a name on it, and still more incredible that character can be delineated therefrom. Yet this is a fact every day apparent.

A lock of hair, a portion of garment worn, or fragment of mineral, gives the same influence. The observations

thus far made are all tentative and liable to modification in their bearings by more accurately instituted research.

All objects vibrate with the influence imparted by those who come in contact with them. Letters are especially intense with the vibrations of those who write them. If these vibrations could be received by an instrument capable of transforming them back to thought, the character of the author or of those in relation to the objects may be read. The brain of the sensitive furnishes such an instrument, which when properly trained may by subtle analysis separate, and distinguish the various influences that have borne on the object under investigation.

A PSYCHOMETRIST

is one who can, by taking an object, as a letter or handkerchief, in his hand, read the character of the writer or the owner, or from fragments of minerals or relics read their properties and their past history. Such susceptibility, of course, is effected by the influence of places, houses, rooms, etc., for it would appear that dwellings retain the impression or aura of every individual ever having entered them.

It has been said in objection that if this were so, there would be such a blending of the great number of influences, that no particular individuality could be recognized. How is it when several messages pass at the same time over a telegraph wire? They are each accurately taken off and do not blend. So the sensitive psychometrist is able to receive each distinct influence. In the telegraph the receiving instrument selects the message with which it is in accord and can take no other. The practical sensitive is superior to the instrument, for it is able to separate the influences.

DISTINCTION BETWEEN PSYCHOMETRY AND CLAIRVOYANCE.

Psychometry and clairvoyance both begin with the impressibility of the mind. All things have their sphere of influence, or spirit atmosphere which exerted on a sensitive subject is called psychometric. The mind of the

subject simply receives. Clairvoyance goes further and sees beyond these impressions. It is true that the two blend most inextricably at times.

Clairvoyance is spiritual perception and takes cognizance of the past, present and future. Psychometry is impressibility to past or present surroundings or influences.

It is well for the student to draw the lines between the mingling fields of research, and not extend the boundaries of one over an other. Psychometry is only one expression of sensitiveness. The subject feels impressions with this faculty as he sees with his eyes, and is not dependent on any other person. An impression from another person would be thought transference; from a spirit inspiration, a spirit communion. It is the mistake of discoverers to enhance the horizon of their discoveries, and make their one idea extend over many others. Dr. Buchanan, in his researches, and Wm. Denton, in his three volumes, the *Soul of Things*, confused the limits of psychometry with that of clairvoyance and spirit impression.

A careful analysis will show the student that many of the instances detailed, may with equal propriety be explained by spirit control, or by clairvoyance, as by psychometry proper. As example, a fragment from the swathing band of a mummy is placed in the hand of a sensitive. It retains the original impress of the individual it enwrapped, and of that remote age as a whole. It also retains the impress of the hands through which it has passed, and strongest of all, of the immediate person who gives it to the sensitive for inspection. Now the latter takes it and gives the character of the mummy when living in a city by the Nile, and of the country, taking up the impressions made three thousand years ago, and not feeling those made by the hands which gave it! And how do we know that the psychometrist does not receive these impressions through clairvoyance—i. e., his or her own spiritual perception, or that they are not given from a spiritual source? Prof. Denton gives us no guide; in

fact did not recognize the difficulty. On reading his record of investigations, one is constantly forced to admit that the spiritual theory is most plausible, in a great number of instances, and this without any disparagement to the patient research and honesty of purpose every page displays.

With care in instituting, the research these objections may be obviated. The psychometrist by practice, if informed, may learn to distinguish between impressions, as he does between them and his own thoughts.

TO IMPROVE THE FACULTY.

Development of the psychometric faculty can be gained only by its practical use.

Psychometric readings may or may not be given without spirit assistance. The psychometric subject must be sensitive or impressible by a spirit, a person near, or the influence imparted to a letter by writing, or an object. It depends on the same laws and conditions as mediumship, and the good psychometrist has the capabilities of a good medium. At the same time it will be seen that he is able to produce the readings usually given. But when the reading extends far beyond the character of the writers, into the past, or forecast of the future, interference on the part of higher intelligences must be admitted.

When an autograph or object is taken in the hand, the sensation is felt in the arm, gradually extending to the brain. The same sensation is felt, but more rapidly, when the object is placed on the forehead. A word may be profitably said on the choice of autographs. None are as good when long mingled with other writing, as the influences from the papers thus brought together blend.

The manifestations of psychometric influence, and of spirit control, intricately mingle; are at times difficult to separate, and it is true that no one can be sufficiently sensitive to give psychometric readings and not be subject to spirit control.

HOW TO BECOME PSYCHOMETRIC.

To cultivate this faculty, the essential is use, constant

observance of impressions received from surrounding objects, letters, and persons, until a distinction can be made between these and the workings of the mind.

All have the gift of psychometry, in degree, as all are sensitive to impressions from surrounding objects. The chief and most difficult part is to learn to distinguish such impressions from the thoughts springing from the mind itself. The two are intricately blended, and all are accepted in every-day life, as from the mind. Let it here be distinctly understood that while the so-called "readings" of psychometrists may be simply impressions given by spirits interested, we are now studying that form of manifestation wherein the spirit of the experimenter alone is engaged, and reading by the same law that governs disembodied spirits. As every object throws out waves, the necessity is to receive and interpret these waves. A letter or garment, a lock of hair, have what may be called their primary waves, and many other series of secondary waves received from contact with other persons. These primary vibrations will be the most intense, although the others may be vividly recognizable.

PRACTICAL LESSON.

In the practice of psychometry, it is best to have an assistant. Perfect quiet and uninterrupted should be secured. The subject placed in a perfectly easy and restful position, as in a reclining chair. The assistant takes the letter or object to be experimented with, without knowing its author, or nature, if possible, and gives it to the subject. If he know, mind-reading might be the explanation and the result vitiated. The letter is held in the hand or placed lightly against the forehead. The first impression should be immediately spoken, and as these come they should be uttered without stopping to reason on the why and wherefore. If it is a medicinal substance the effect it produces should be at once described. With relics, or minerals, scenes arise like a mirage, which, however clear, pass with great rapidity. These should be described as they pass. Not more than two or three tests should be made at a seance, as the influences are liable to

blend and cloud the delineation. Continuous and patient practice is essential to acquire skill in this direction.

TRANCE.

It is impossible to attain the profound state of trance without partially surrendering the will. The same passivity must be allowed as in going to sleep. Nor should there be any more fear. Why should there be? One state is as natural as the other, and, understood, fraught with no more danger. When one enters the state of sleep, he is not certain that he will ever awake. He is helpless to all external conditions and trusts that in case of imminent danger he may arouse. The trance state is so profound the awakening may not come even in the most deadly peril. The mourning of friends, the preparation for burial, and even the horrible entombment, although the person is fully conscious, fails to restore the power of expression.

In trance, the spirit does not leave the body, as has been advocated. The spirit only leaves the body at death, and when it does so it cannot again return to its possession. If a person in a trance should be cremated, separation of spirit and body would take place, or death, and the condition of the spirit would not differ from that occasioned by other forms of departure.

The facts which have led to the conclusion are those of "double appearance," where the person has appeared at a distance from where his body was known to be. This usually occurs at the moment of death, but a great number of well authenticated cases have been observed where the participant was in perfect health. In the former case, the real presence of the spirit maybe inferred, in the latter the thoughts are so intensely projected, that the waves strike the mind of a sensitive with such force that they give the impression of objective reality.

Trance induced in a circle requires trust in the dominating intelligence and the surrounding conditions. There is no danger of bad results, if the circle is harmonious, its members actuated by pure and exalted motives, with desire for spiritual knowledge, and remain self-possessed,

and undisturbed by fear or curiosity. The recipient should be incited by pure and unselfish motives that only the highest influences may be attracted. However well prepared the subject may be, he should approach the state slowly, and maintain a will positive to any degrading influence. And here it may be well to deeply impress the importance of carefully distinguishing the trance state from death, which it so nearly approaches. There are, no doubt, many premature burials because of ignorance on this subject. Volumes might be filled with ell attested cases, and of those where the awful fate was averted at the last moment. Bishop, the celebrated mind-reader, is a conspicuous illustration. The doctors did not wait the usual time, but hurried an autopsy that they might perchance find in the cells or fibres of his brain the secret of his sensitiveness. They found a slight congestion, that was all.

There should not be such haste as is usually manifested in consigning the body to the grave. The signs of death should be sure and unmistakable, and those generally relied on are not absolute evidence. The only one that is so, is the plain approach of decomposition. Even this must be pronounced, for the profound trance by suspending the organic functions allows the accumulation of effete matter, which by its decay produces an unpleasant odor and discoloration. Even after these have been observed there has been recovery.

MUSICAL MEDIUMSHIP

This is not a distinct phase, for the same conditions which allow a spirit to write, or inspire, facilitates its using the medium for the production of music. For success the control must be more perfect than for the communication of thoughts.

There are two distinct methods, the automatic, where the exceeding sensitiveness of the medium allows of that mechanical control, exhibited by a hypnotized subject. When this is united with an organization attuned to music, the results are wonderful. Blind Tom is one of the most conspicuous instances of this form of control.

By an unknown pre-natal impression his susceptibility to musical tones was intense, while his other faculties were dwarfed to idiocy. Yet imbecile, uncouth, untaught, he unhesitatingly executed the most difficult music in a manner only attained by others by years of study and practice. His improvisations have been the wonder and delight of his listeners and an unsolved mystery to scientists. By what method could his astonishing facility of execution, delicacy of expression, and masterly touch be explained?

He was never taught a lesson in music, was incapable of forming a continuous train of thought; yet no conservatory ever graduated a superior performer. We are forced to accept one of two conclusions; either that he was himself superior to anyone in musical ability, or that he derived his gift from an outside source. The first, on the face of it, is absurd; he was no more the cause of the music he produced than was the piano on which he played.

History affords many parallel examples, where an exceptional sensitiveness dependent on physical organization has been seized upon by spiritual beings, and the recipient made to respond like an instrument. Yet even the most perfect control has its limitations by the attainments, character and development of the spirit, which determines the channel in which the control shall move, as music, mathematical calculations, money-getting, etc.

The other form of control is of mediums who have by education and training prepared their minds to receive and understand. The musician by his long continued training not only prepares himself for the production of music in its most artistic style, but he also cultivates his susceptibility to be controlled by intelligences of far superior musical attainment. Mozart, Beethoven, Wagner, and a host of others furnish examples of this form of control. Their concentration of mind brought others to their aid.

It is thus apparent that it is possible to be born into this phase of mediumship, idiotic on all else but music. It is a low form, and most undesirable. There can be no approach to it made by seances, however long continued.

They who await the coming of spirits to use them in the same manner will meet with saddening disappointment. If they desire the assistance of higher intelligences they must prepare themselves for their reception by study and observation. They must do all they can of and for themselves before they touch the high sphere of influence.

INSPIRATIONAL MEDIUMSHIP.

Inspirational mediumship may be as reliable as trance, if the voice of inspiration can be recognized and separated from the medium's own thoughts with which it is entangled. This is often extremely difficult, the methods by which inspiration is given being in direct line with the action of the brain.

An inspirational speaker is one who is in more or less sensitive condition, and therefore able to receive the thoughts of spirits. If deeply entranced they do not take cognizance of what they are saying; in less profound approach to the trance, they are conscious, and the thoughts received take form and expression in their own minds. They may not be conscious of receiving thoughts from outside their own organisms, and the product is always a blending of their own thoughts and ideas with those of the control. Many public speakers who make no claim to being assisted, really are at times inspired, but it does not follow that all speakers are controlled to speak. The speaker as a spirit has the same faculties as those who would inspire him, and hence is capable of independent thought and speech.

It must be remembered that inspiration is always limited by the capabilities of the medium who receives and transmits it.

Education does not affect the mediumship, but its character and the tone of messages received depend on the training of the mind acted on. You would not take a half-finished violin to an Ole Bull, and expect perfect music. You would feel that you dishonored the musician if you did not take the best instrument. The world is exceedingly foolish and ignorant, but a lecturer going out with nothing but his desire to speak, and imperfect trance

or inspiration to assist him, will find it better informed than himself.

Inspiration is a wonderful assistance, but it is not alone the royal road to knowledge, and it comes not for the asking. It demands devotion, concentration of purpose, and sacrifice, and the toil of having it at its best estate, is equal to that of education on other lines.

The school of the trance and inspirational speaker is the circle. Before the circle the speaker can test the value of his utterances. He can become developed, and learn the true value of his gift. If he is able to instruct and interest the circle, it may be enlarged, and out of it grow the public meeting, when the inspirational speaking will be judged at its real value.

If he takes his spirit guides as teachers, and avails himself of every source of information, with the humility of a child, and infinite patience, he may hope to achieve success.

SPEAKING AND WRITING IN FOREIGN LANGUAGES.

I have received in the past few years over two hundred specimens of writing in a peculiar scrawl, from persons as distant as British Columbia, Germany and Australia. They claim to be written by spirits, mostly of ancient date, mostly automatically. In comparing the specimens it is observable that although they cannot be deciphered, not only is there a well preserved regularity of characters, but there is a similarity, almost a system, consisting of a set form of curves, loops and straight lines. The subject furnishes an interesting study for those seeking to penetrate psychic mysteries.

They are usually the product of an effort by a spirit to gain control and in most cases this proves a failure, for the hand, as it were, falls into the habit of writing these characters and year after year does not improve. Translations have been made, ostensibly, but it would be far more profitable to write in a language understandable,

and if this phase cannot be outgrown, better to discontinue the seances for a time.

UNKNOWN TONGUES.

Of similar character with the scrawl-like writing, is speaking in "unknown tongues." These are said to be foreign languages, or that of the fabled "Atlantians," but on close examination prove, with a few conspicuous exceptions, to be only jargon.

The reason why such must be the case is clear, for thoughts, not words, are impressed, which find expression through the mind of the recipient in words of his own. Only when under perfect control, when the spirit and the recipient are one, is it possible to transmit words, numbers, dates, arbitrary sounds and signs.

Perhaps the spirit uses this method as a practice, expecting to gain better control thereby. Do not, however, rest with this form of manifestation as a finality, but earnestly expect something more practical. Its only value is that of an exercise.

In ancient times this manifestation was recognized and known as speaking in tongues, and was not regarded as the most desirable.

Admitting that these are languages of long extinct peoples, their translation is beyond the capabilities of any scholar living. There can be no gain in any direction by talking in such tongues. Far better, desire and demand that the influences converse in a language which can be understood.

MESSAGES LIMITED BY THE CAPABILITIES OF THE MEDIUM.

They are always limited by the capacity and capabilities of the medium. Thus although the control be so perfect that the spirit is able to talk in a language the medium is unacquainted with, which would be a crucial test, the spirit could not as readily express its thoughts as though the medium knew the language in the normal condition. Only when the medium and spirit are in sympathetic accord, interested in the same, ideas, and morally and intellectually

refined and equal, is the nearest approach made to perfect impressions.

As mediumship is directly dependent on organization, a spirit finding a medium sensitive to its thoughts, might communicate, correctly and truthfully. Yet, as a general experience the perfection of control and its character depends on the purity and morality of the medium, because he gathers around him spiritual beings like himself. As has been repeatedly stated, the highest moral excellence, purest motives, and educated faculties are demanded of those who would hold communion with the dead.

THE UNCULTIVATED MOST OFTEN COME.

If you should take a thousand people as they come and have them write messages, would their communications be superior to those received from spirits? Yet those from the latter source are not from an average, but usually inferior class. Engaged as they are, each in his or her own advancement, it is with greatest sacrifice that elevated spirits come to earth. They husband their time with care, improving every moment; and only when compelled by love of their erring brothers do they hold intercourse with man.

The lower circles make no such sacrifice. They retain strong affection for the places of their birth, and linger with regret and dissatisfaction. Ever near, they are ready to communicate at all times, and as the majority of communications are derived from this source, a ready and complete explanation is furnished of the superabundance of low and ridiculous communications.

OBSESSION—UNDESIRABLE CONTROLS.

Undesirable spirit influence, to that degree known as obsession, has perhaps caused more misgiving, doubt, and thrown a deeper shadow on the Cause than any other cause.

Obsession has been understood as meaning, the taking possession of the physical body of the subject by a spirit, and the expulsion of the subject's own spirit thereby. Even in the most extreme case this is not true, and the belief

shows an entirely erroneous interpretation of the manifestation. The spirit of the subject cannot leave its physical body in possession of another, and were this possible, it could not return, and it would mean death to the body so left.

Obsession is hypnotic control, the operator being a spirit, and admits of the same variety of states, from partial to complete abeyance, as though induced by a mortal operator. Often mediums have unpleasant influences. They allow themselves to become mere instruments in the hands of those who impress them, become more and more passive, with less and less strength of will, and the danger of their falling under the continual influence of low controls constantly increases. Such sensitives may be affected by mortals as well as spirits, and become utterly bankrupt in character. Or it is possible, after the disaster of the low control, a high and beautiful one may come. The chief remedy is to make mediumship subject to harmonious and intelligent culture in connection with all other faculties.

The wandering fortune-teller represents passivity, while culture of this gift is represented in the sages of the past, as Socrates, Confucius, Mohammed, Lincoln, and hosts of others, who by the concentration of their training became responsive to the thoughts of superior beings.

As has been repeatedly stated, mediumship should be cultivated as a positive faculty and not as a passive yielding to a dominant influence. If this is done, then the medium has power to select the controlling spirits, as he would the objects seen by his eyes, and the sounds received by his organs of hearing. If unable to avoid unpleasant sights or hearing discordant sounds, he can force himself into that condition wherein he will not be disturbed by them. No spirit can control a medium against his will and inclination, if he understands the supreme power of his own selfhood.

It may still further be observed that there must be a similarity between the medium and control, like that between two musical instruments that chord. It is very

difficult for a control to make a medium do by suggestion anything he would consider wrong in the normal state, though this is possible. The brute instincts slumber in the most pure and refined, and their stimulation supplies the means of approach. The highest moral and spiritual culture, the complete dominancy of the will over the instincts, combined with watchful guardianship of spirit friends, is the real safeguard.

In all the cases which have come under my personal observation in a long series of years, and they have been many, a deficiency of will power, induced by physical conditions, rather than mental, has been the immediate cause of what is called obsession, in varying degrees, from a slight inclination to complete loss of self-control. I do not make the statement as a ride, but it certainly is a prolific cause. Unless the gateway is open, such influences cannot enter. Known or unknown there is a weak point of attack, a physical state, more or less diseased, reflected on the mind, and making it plastic to impressions received through the lower nature.

It is consoling to excuse one's self by the scapegoat of obsession, and in some cases the excuse is valid because of ignorance of the cause. There is but one cure and that is the purification of the body from disease, and the firm conviction of the will to resist with the indomitable strength of higher thoughts and aspirations the influence of the lower nature.

It is full time that Spiritualism outgrew the pernicious doctrines that have been promulgated about obsession, hypnotism and the exemption from responsibility in these states.

No one was ever hypnotized by man or spirit to think or do that which was not already in his own organization. It should be most emphatically held in the mind that it is expected of every human being to retain absolute control of his individuality, and more—hold it to the highest—and that his responsibility reaches to that extent that any yielding to lower promptings, from his own mind or the suggestions of another, is degradation, and a crime for which inevitable retribution will be received;

and this holds true whether the digression is through ignorance or with full knowledge.

Simple purity of thought is not a safeguard, for that may be from ignorance of wrong, and without knowledge a source of danger. It is not absence of inclination, or temptation, but resistance because of wide knowledge which holds perfect balance, and all degrading motives and influences in abeyance. It is not to be inferred that an angel is angelic because its modesty forbids its seeing the unclean and depraved, but rather our angelic ideal knowing all depths as well as heights triumphs because of the strength of that knowledge.

IMPERSONATING DEATH CONDITIONS.

The sensitive often impersonates the last scenes of the death of the spirit communicating, and it has been said that this is necessary for their advancement, but when it is considered to how few the opportunity is given, this theory cannot be entertained. A spirit can receive no benefit by coming under the influence of the earth sphere. Often a spirit has a desire to communicate some special information, or confess some wrong, and is relieved by successfully performing the task. The contact with physical life is of itself not advantageous. That life has passed like a dream, and the new existence broadens in infinite vistas. When a spirit influences a medium it is not a one-sided affair, the medium receiving the thoughts and controlled by the will of the former. There is a mutual relation, the spirit takes on the condition of the medium and yet more by association the last experiences of its earth-life. In the subtle and obscurely understood relations between the two, their thoughts and feelings become common and the medium is identified with the spirit. This is not confined to the first time the spirit controls, and is specially produced for identification.

It is difficult, perhaps impossible, for a spirit passing from earth-life by a violent or painful death, not to have the sensations of its last earthly experience revived in itself and reflected on the medium when it thus comes in direct relation with the earth-sphere. This is quite distinct

from that form of impersonation which causes the medium to imitate the death scene as a test of identity. One is under the direct control of the spirit, and in the other the spirit is controlled by preceding conditions.

WHAT OF THE "BANDS" OF SPIRITS SAID TO CONTROL CERTAIN MEDIUMS?

No man has a patent on the assistance of the spirit world. There has never been, nor is there now, a "spirit congress," for the purpose of pushing the claims of a successor to Christ. Whenever any scheme is brought forward, running in the ruts of theories of the past, attempting to extend and fulfill doctrines and prophecies, it may be set down as false, with absolute certainty. For those old beliefs were erroneous, the prophecies were false, and nothing is to be as the past generation expected.

There has been a constant succession of Christs, and repeated prophecies of his second coming, yet have they all proved false, and because no man could represent in his life the Christ Ideal, which never has been so represented.

The spirit world come in the individual capacity of friends, and there is no high priest, or especial favorite, through whom the masses must receive spiritual enlightenment.

We see in such claims the outgrown ideas of Christ, his mission and second coming; we see the old conception that the world is not controlled by law, but by tinkering spirits, and hence we may know that they are false, even if made from the highest source. All claims to "superior mediumship," "being born with a veil," "seventh son (or daughter) of a seventh son (or daughter)," are to be taken in inverse ratio to their advertised value. The really true and superior medium does not extol his own merits, for knowing the possibilities of mediumship, he is abashed at his limited powers of reception and expression. The half century of Spiritualism has seen many attempts at leadership. Many have been inflated with the idea that they were called to great missions, and were the reincarnation of Christ, or some sage or philosopher, to direct the spiritual tide. They have gone into the obscurity

of inane things. The day of mediators, intercessors, leaders with power from the supernatural, of church priests or spiritual priests, has gone forever, and the only credentials which give the right to ask a hearing, is the plain, common sense speaking of the truth.

AUTOMATIC WRITING.

The term "automatic writing," introduced by Mr. Stead, is misleading. He uses it to avoid saying "spirit writing," the very idea he believes and wishes to convey. Automatic, means self-moved, or in animals, movements of reflex action beyond control of the will. Mr. Stead does not claim that his hand writes characteristic messages, or those containing subtle knowledge of itself. He can not be so illogical as to believe in the "sub-conscious self," which is so much wiser than the conscious self, that it can become its teacher, for he believes his hand is controlled by spiritual beings.

A hand controlled to write by spiritual intelligence is no more automatic than the pen which it holds. The pen would not write if not guided by the hand; and the hand would not write if not guided by a spirit. The term has been introduced into the vocabulary of Spiritualism, and has an euphonious sound to those who do not desire to say spirit, or would leave their opinions in the fog of conjecture.

It is the common experience of "automatic writers," that the mind is cognizant of the ideas the hand is writing. The hand is not grasped by the spirit and used mechanically. The muscles must be controlled through the brain, which thereby becomes cognizant of the thoughts written. That such thoughts come in opposition to the medium is evidence in favor of their independent origin.

This cognizance of the thoughts as they are written, is common to all mediums in a greater or less degree, and reflection on the method of communication will show anyone that such must be the fact. The spirit does not take directly hold of the arm and use it as a writer would a pen. The influence must be excited through the brain of the medium, and hence his mind, however passive, will be

cognizant in greater or less degree of the thoughts of the controlling intelligence.

Mr. Stead unequivocally believes that he receives communications automatically through his own hand from friends in mortal life, and more remarkable, they give these communications to him without any knowledge of so doing! He gives in his "Borderland" many instances, and appears to think it does not require comment or explanation.

Mr. Stead came to Spiritualism without special training therefore. He accepted it intuitively, and with the sanguine ardor he has manifested for every cause he has espoused, and perhaps came to a hasty conclusion. It is in harmony with the well-known laws of telepathy, or mind-reading, that a person may impress his thoughts on another in sympathy, and as a spirit, differing only in having a physical garb, there is no obstacle to carrying this process farther and communicate exactly as would a disembodied spirit. This, however, would require a knowledge of the fact on the part of the person giving the communication, and an exceeding activity and intensity of thought. No passive, unconscious mental process strikes the spirit ether with sufficient intensity to be received by another distant mind, however sensitive. To simply receive thought impressions is quite another thing from receiving them by movements of the hand, which still further complicates the explanation.

Such messages given to Mr. Stead were without doubt written by a controlling spirit, who for some reason did not choose to allow him to know the facts.

It has been asserted of this phase of mediumship, as of others, that the hand writes by "recurring memory," but there can be no "recurring memory" of a thought never received by the mind. Inspiration, depending on sensitiveness or impressibility, cannot be separated and made distinct from spiritual influence, even granting that the mind may be intensified, and enabled to reproduce past experiences.

That mediums mention dates, incidents and facts that they have never heard is beyond dispute and how can

this be if the cause is "recurrent memory?" If by inspiration is meant only the intensification of mind which is the first stage of spirit control, the assumption may partially apply, but the term in its accepted significance covers the whole field of spirit influence, and having this meaning, the attempt to account for its varied manifestations, by asserting it is only a revival of memory, is like explaining the light of the sun, by the burning of tallow in the candle.

AUTOMATICALLY WRITING THE SPEECH OF ANOTHER.

There have been many instances of this recorded. A spirit may come to a medium and write automatically or impress sentences, or a poem familiar to the spirit, and at the same time the medium not knowing its source, may refer the authorship to the spirit, or if unscrupulous the spirit may claim the authorship. Again, a medium may receive by impression the thoughts of another person or spirit, and such is the interwoven delicacy between the action of the medium's mind and such impressions, that all he would be able to discover would be the abnormal intensity, and felicity of expression, and he might claim the result as his own unaided effort. With this explanation we have our charity enlarged by many instances of plagiarism. The history of great discoveries is in illustration. Wallace in the Indian Archipelago, and Darwin in England, arrived almost simultaneously at the same conclusions as to Evolution, and scores of others were feeling the impulse of similar thought-waves.

Great inventions seem in the air when the time comes for their introduction, and to hedge against infringing claims and show absolute priority is often impossible. Scores of receptive minds catch the pulsations in the thought atmosphere, with more or less clearness, and the ones most sensitive give it clearest expression in words, or in the complications of the machine.

PRACTICAL LESSON.

Mr. Stead's method of writing automatically is to stand by a table with the pencil held by the fingers, the arm

extending downwards and hence unsupported and thus allowed free motion. Mrs. Underwood, whose book written automatically, is a wonderful evidence of independent control, in the individuality of the handwriting, and the subject matter, simply held the pen as in ordinary writing, allowing freedom of movement. Placing the arm on a planchette, from which the pencil has been removed, that held by the fingers taking its place, has been successful. The mobility of the instrument giving freedom to the movements of the hand. Still better is the automagraph, a special form of the planchette designed for the purpose. Sitting in a circle, or with at least a companion, is preferable, although, perhaps in no phase of mediumship can better results be obtained by seances held alone.

The general rules and conditions of all seances should be observed, and a calm patience entertained, even if after many trials no favorable results are obtained. The sensation as though the will was involved in the movement will be less and less disturbing, and the involuntary effort to resist will be overcome.

PHYSICAL MANIFESTATIONS.

There remains a great variety of spiritual manifestations which naturally fall into a class by themselves as distinct from the purely psychic, which have been primarily discussed. For although classifications have been avoided as useless, or confusing, this division of the phenomena into psychic and physical is at once apparent. The wide difference which exists between the two forms of manifestations has been the Scylla and Charybdis of all theories which have sought to explain them, for if they made safe passage of one, they were sure to be wrecked on the other. Explanations applying to one phase of the phenomena do not to the other. After the theorizers have to their satisfaction demonstrated that the "sub-conscious mind" is the source, or that it is thought transference, and then comes the rap, or the moving of

physical bodies without physical contact, to overturn their assumptions. It could not be logically granted that while all spiritual phenomena have one source, there are two methods of explanation, and it follows that those who promulgate these theories, relegate all manifestations not explained by them, to mistaken observation and fraud.

It is true that most of the "exposures" of Spiritualism have been of this class, for although deception may exist in the psychic division, its detection cannot be made so conspicuous and overwhelming. Nor can trance, clairvoyance, inspirational writing or speaking, or automatic writing be successfully simulated, while the skilled sleight-of-hand performer may succeed with the physical "tests" often better than the genuine. For while they depend on the most unstable conditions, and are prevented by the least unfavorable condition, the imitation is produced by exact training, with everything prepared for the act. The proportion of the fraudulent to the genuine has been placed as much the larger half by many Spiritualists, and the most conservative have no hesitation in saving that it is deplorably large, and the cry is raised: How can the cause be purified from their corrupting presence? And this will remain as long as charlatans are granted the conditions they demand, which are the conditions which allow of fraud, and are demanded for its purpose.

There has been a great deal said and written pro and con on the rights of mediums to make strenuous demands for certain conditions which they have been taught by experience to be essential to success, but the investigator who employs them, has also a right to require such tests as are known not to antagonize any spiritual force or process, and such as will prevent deception. The true medium should be the first to make this demand, and consent to hold seances in no other manner. Because this is not insisted on, and the medium refused support unless he complies, is the prolific cause of the frauds which have been most detrimental to the cause.

Why should feats of legerdemain be accepted as evidence of spirit presence, even admitting that they are

performed by spirits? All the religious systems of the world are supported by the same. The wonder-worker was divine. The inexplicable was without question received as superhuman. Why should the subversion of the known laws of nature be a proof of spirit power? Spiritual beings are governed by spiritual laws, which they must obey, and they cannot overrule the physical. They must work in accordance, the same as when in the earthly form. Whenever a manifestation exceeds this limitation, it bears on its face that it is not spiritual. Take for instance the "paraffine casts," made it was claimed by "materialized spirit hands" being dipped in melted paraffine, which was placed under the table, over which a cloth was thrown, falling to the floor. Paraffine melts at a low temperature, and forms a thin coat over any substance dipped into it and quickly withdrawn. When the "medium" sat by a table thus prepared, moulds of "spirit hands" were made, and the most wonderful thing about them, which was considered an absolute test, was that they were perfect like a glove, and it would be impossible for a human hand to be withdrawn from the fragile material, hence the "materialized" hand "dematerialized" and thus left the shell of wax. It escaped attention that a rubber hand inflated with air could be withdrawn by allowing the air to escape. For a time there was great furor over this wonder, and vigorous contention, but at last it was proven a bungling deception, and has never again re-appeared.

It is not a counterfeit, for in the nature of things, it does not admit of a genuine.

During the past half century of Spiritualism, numberless impostors have claimed to be mediums, and after a time been detected. They flourished not so much on the credulity of their patrons as the false delicacy which forbid the latter from demanding the rigid test conditions of scientific inquiry. If any change was suggested, these charlatans at once claimed that the "conditions were disturbed thereby." The only conditions they allowed were those of fraud, and unless these were granted there were no "manifestations." In almost every instance the exposures

have been made by Spiritualists, who have thereby atoned for their too ready acceptance of the claims of impostors. The most conspicuous example is that of Robert Dale Owen who gained admission to the exclusive Atlantic Monthly for an article describing the wonderful materializations through the Holmeses. He trusted to their honesty more than the test conditions he imposed, and accepted as genuine a series of wonders, pledging his own reputation for their veracity. It was a severe shock to Spiritualism, and Air. Owen was severely censured for at once repudiating all he had written when these lauded, "mediums" were shown to be arrant frauds, yet an honest seeker after truth could not do otherwise. Spiritualists said the cause would be injured by such outspoken denunciation. If the cause has to be supported by such villainous trickery, it were best that it perish with the impostors. The truth can never be harmed by the exposure of error, nor its interests furthered by fraud. It is able to care for itself. They who have the fearlessness of honesty are its real champions.

Manifestations are of value as evidence, only so far as they are surrounded by rigid test conditions, maintained in every instance. When mediums refuse such conditions they confess their character. If investigators unwarily accept manifestations unguaranteed by tests, the spiritual journals should absolutely refuse their publication.

What tests are crucial? Such as shall make fraud impossible. Honest mediums should gladly accept, and insist on such conditions, for when such startling phenomena are presented, they must expect suspicion and should gladly do everything possible to place themselves above even the appearance of deception, and if the purpose of the spirits is to convince skeptics of their existence they must feel the necessity of mutual support.

We never hear of mediums like D. D. Home complaining of "conditions." The most startling manifestations on record have occurred in his presence, in a light sufficient to make objects plainly visible.

Mr. Crookes placed the accordion in a wire cage into

which Air. Home passed his hand, holding the instrument by its base. It then played exquisite tunes in sight of the circle without visible hands touching the keys. He then withdrew his hand and it continued to play, suspended in the cage. We learn by this well attested fact that a wire cage is no obstruction to the passage of spirit force, and hence a cage adjusted over a medium cannot in any way impair the "conditions."

"You would impose conditions on the spirits?" it is sneeringly said. Yes, such as are clearly not opposed to the laws of their manifestation. Spirits, themselves, desire such. I would not consent to the demands made by charlatans, which granted, the investigator is bound hand and foot, and utterly incapable of making correct observations.

It should be held in mind that Spiritualism does not depend on these "materializations" for support. The psychic phenomena have ever been its cardinal evidence. Of course Spiritualists gladly receive every additional proof of spirit communion, yet they well know that their cause is weakened by questionable manifestations, and consequently held in abeyance such as are not demonstrated by crucial tests to be truthful.

The words of the inspired A. J. Davis are of unmistakable meaning: "I have long entertained the conviction that many manifestations, such as tying and untying ropes, taking off vests without removing the coats, removing a knife out of a gentleman's pocket and mysteriously putting it in a lady's lap, etc., are essentially nothing but ingenious and nefarious deeds of sleight-of-hand; no matter whether such tricks be done by some skillful legerdemain performer living in New York or in another world."

There are statements which no amount of individual evidence can prove. The testimony of a thousand persons that they saw water burn, or a solid mass of iron float on its surface, would be of no value. They may be honest in their convictions, but we know by some means they were deceived. We should be cautious in pronouncing

anything impossible, but we are advised when we say that the removal of the vest from beneath the coat, the removal of the coat when the hands are tied with cords, the taking of an iron ring from the arm when the hands are clasped, the placing of a ring on the neck smaller than the head, by fair and honest means are impossibilities, and of "materializations," from which investigators clip curls of real hair, or yards of lace which they preserve as souvenirs are sad evidences of human credulity, rather than the return of departed friends.

Here we fully endorse what the Sage Davis further says of the investigator on this plane of wonder works: He "is entitled to receive from seventy-five to eighty per cent of psychological and willful deception." If on this plane there is small chance of sifting out the moiety of truth from the mountains of error. He continues: "I affirm, what from long observation, I am familiar with, that a large proportion of repulsive, discordant, and false experiences in Spiritualism, is to be explained by admitting into your hypothesis, a fact, namely, that the Diakka (low and undeveloped spirits) are continually victimizing sensitive persons, making sport of them and having a jolly time at the expense of really honest and sincere people, including mediums whom they especially take delight in psychologizing and dispossessing of their will. There is no kind of alleged obsession, no species of alleged witchcraft, no phase of religious insanity where such psychology is not possible."

Science is the classification of accurately observed facts. Spiritualism claims to rank as a science, and the task of its adherents is to make good its claims. This can be accomplished only by making every observation of phenomena under strictly test conditions. After this has been done many times, those not tested have significance and value, depending, however, not on themselves, but on those of like character which have been established.

Every seance rests on its own merit, and as evidence every manifestation must be given under test conditions, yet the evidence must at last center in the character of communications or manifestations, and be cumulative;

that is each observation adding to the strength of the preceding.

MATERIALIZATIONS.

It is a fact that spirits "materialize," that is, so clothe themselves that they become apparent, as objects reflecting light. That they materialize to the extent of the formation of bones, muscle, etc., is in its very nature impossible. If they could do so, there would be no need of their "dematerializing," and they might remain in the body they had created or gathered around them. That such body, weighing 150 pounds or more, can be dematerialized, in a moment, is untrue. The term is misleading, because there can be no such action as dematerializing, which means the destruction of the material, any more than there can be creation of material, or matter, implied by "materialization." Etherealization, as has been suggested, is preferable. All that can be, is the drawing of certain elements to the spirit, sufficient to make it luminous. If that spirit takes on 150 pounds of material, when this matter is resolved back to the atmosphere, if composed of real flesh and bone, it would instantly suffocate every person in the room where it took place.

The sooner Spiritualists come to a recognition of the limitation of the power to appear, that spirits possess, the sooner will they free themselves from the practices of fraud and deception.

Cabinets are not necessary for spiritual phenomena. That greatest of mediums, D. D. Home, who gave seances to the most distinguished courts of Europe, never used a cabinet and opposed its use as a ready means of practicing fraud. He also strongly opposed dark circles, for the same reason, holding that a subdued light was no obstruction to the manifestations, and proving this true by the most marvelous phenomena ever given by any medium. He always held his seances in the light, and materializations which appeared, levitation and other manifestations were unquestionably among the best ever given. It is thus proven that darkness is not essential. It was in bright moonlight that he was taken out of one window of

a lofty tower and brought into the one on the next side by unseen hands, as witnessed by Lord Dunraven and a large circle of distinguished personages. At other times it was in the approaching twilight or in drawing-rooms with lights barely softened, but always in light making everything distinctly visible.

At the most a simple curtain drawn across, to darken a space wherein the light may not disturb, is all that is necessary, even in the incipency of the manifestations, and this ought to be dispensed with after they have become established.

There are a great variety of manifestations which come in the light, against which no objection can be urged. It must be remembered that the burden of proof rests with the Spiritualist, and that one incontestable fact strengthens the cause, while phenomena indistinctly observed, detract and weaken.

A bright light may antagonize the spiritual forces, but it is not essential to have the absolute darkness which is demanded in materializing and other circles, and investigators should hold this in mind, and demand sufficient light to make objects clearly visible. No law or condition of the phenomena is violated by such demand, and had it been rigidly enforced, there would have been no opportunity for the exposures which have brought contumely on the cause.

The physical manifestations have many phases which have a great variety of names, almost every medium having a different form varying with the peculiarities of their organization, on which they depend. Sounds, moving of physical objects, speaking through the trumpet, material appearance, are some of the leading forms. The rappings were the introductory phase which first called attention to the subject, and served as telegraphic signals by which intelligent communications were received. The little girl who requested the invisible disturber of the Fox cottage to answer yes or no by raps, discovered the means whereby the cable which spans the gulf of Death was made available and angel messages transmitted to friends on earth.

Genuine physical manifestations, by their direct appeal

to the senses, have been relied on as demonstrative, and this phase of mediumship has been most sought for.

HOW ACQUIRED.

While sensitiveness may be cultivated and intensified, as depending on spiritual growth, physical manifestations are made possible by peculiarity of physical organization, which few possess. Yet it would be an exception in a circle of ten or twelve members if at least one was not able to induce the movements of the table around which they sit. By continuous seances this power will be improved, and perhaps change to other phases.

It must be understood that the physical phases however perfect have no value in moral, intellectual, or spiritual culture. The character of the medium in a measure determines that of the controlling spirits, for as the medium, will be the spirits attracted. It is at a great sacrifice, yet so urgent may be the desire of spirits to communicate that they will come in rapport with mediums from whom they otherwise would be repelled. They are forced to take the soiled vessel rather than the crystal goblet.

There is no royal road to this phase of mediumship. No one, can develop it in another, beyond the possibilities of an harmonious circle. All those who advertise or pretend that they have this knowledge or influence to sell, promise what they cannot perform. The only "gift of mediumship" which can be taught for a price, is the tricks and craft by which the charlatan deludes the credulous. There is no secret process, no patent on the knowledge, and the only way to discover its possession, or improve it, is by the well organized circle.

CONTRADICTIONS IN COMMUNICATIONS.

Every investigator, setting out with zeal in the cause which made such strong appeal to his desires, has at some period of his journey met with saddening experiences, which made him often regret his undertaking, or even forced him back to the old belief, or to skepticism. The cause has been a misunderstanding of the power and intelligence

of spirits. They were endowed with infinite wisdom and power, after the old superstition that "a dead man knew more than the living." It has been a severe lesson to learn, that spirit life is only a continuity of this and at least for a time after entering it the spirit has limitations of knowledge, and presents the character it possessed in earthly life.

The perplexities of such investigators are clearly expressed by the following communication:

"I have had some experience, have been, I thought, mediumistic, but when I look over the field and see many of the stalwarts who do not believe in materialization; Dr. Peebles publishing—several years ago—a horoscope of Bryan, predicting his election; several of the smart set advocating reincarnation; A. J. Davis teaching that the planets are inhabited, except the moon; Swedenborg saying, it is, and you that none of them is by any beings similar to man; Mr. Davis and you teaching different locations for the spirit world, and the N. S. A., with a theosophical tail to it, I scarcely know whether I am a Spiritualist or not."

The position of this inquirer is not unique, nor does he stand alone. The conflicting views and interpretations perplex, and where it would be inferred that perfect agreement should exist, there are directly opposing statements. All this, however, is the flotsam on the surface. Because the millions of men do not agree; because they hold to almost as many beliefs as there are individuals, does not prove that the races of mankind do not exist. No more does this conflict prove spirit existence a myth. It simply shows that infallible statement has not been made and that we have a great deal to learn, however much we glorify the little we think we know. The old belief in the infallibility of spirits, should be among the first of which we should divest ourselves. There are spiritual beings who know vastly more than the best informed men; there are vast numbers who know less. Thousands of men "prophesied" and were so confident of their knowledge that they wagered large sums, and many would have wagered their lives, that a certain man would be elected

president. There were as many more equally ready with pledges that he would not be. It is best to "cast a horoscope" after the event. All statements should be brought before the tribunal of reason, and if not demonstrated, held in abeyance until evidence is furnished.

All the disagreements that can be brought do not invalidate the affirmation of a single identified rap or the intelligent moving without human aid of a ponderable object; or identified spirit control.

Another writes despairingly: "We have a medium through whom the spirits order sulphur placed on the floor near where he sits, which is lighted, he says, by them. Why must it be sulphur, and why do our spirit friends prefer this manifestation?"

"The spirits tell us through this medium that we must do housework and suffer from hard work and, worry when we get to the other side. If this is so, we feel that nothing is gained by the change."

The placing of sulphur on the floor and lighting it is a trick, and has no more relation to Spiritualism than the performance of a mountebank. As long as such performances are patronized by Spiritualists, the cause will be degraded before the public. If Spiritualism, after nearly fifty years, has to rely for evidence on such transparent charlatanry, we ought not to resent the criticism which follows.

There is a statement made by spirits that their world is as it is desired to be by its occupants. If we go there burdened with work and worry we shall not be able to cast it off readily. If we go desiring perfect peace and rest, we are assured it will be ours.

This correspondent expresses the thought that would come to every soul if the next life is to be such a wretched prolongation of this.

One who carefully pursued his research, writes of his discouragement:

"We have been holding circles, but have become almost discouraged, for we receive such conflicting communications, and can place no dependence on the communications

we receive. How shall we avoid this, and gain truthful answers?"

On inquiry, almost invariably it is found that the circles at which such unreliable communications are received are held at such times as are most convenient to while away a leisure hour, to gratify curiosity; with skepticism, credulity and wonder in varying proportions.

There is instead of the clear, pure and harmonious atmosphere which should surround the circle, one of mixed and contending influences, dark with the crossing waves of the individuality of the members.

Every communication is the result of three dominant forces; that of the medium, the circle, and the spirit attempting to communicate. These often blend in a manner impossible to unravel, and leave it difficult to determine the source of the message received, or its credibility.

Such results have been a source of regret and a potent weapon in the hands of opposers. Yet had investigators sought to make the difficulty as great as possible, for spirits to transmit their thoughts correctly, they could not have better succeeded.

First, the members of the circle should be more interested in the subject which calls them together, for the time, than in any other. They should feel the sacredness of the hour, the place and the purpose. I use the word sacred with full thoughtfulness of its meaning, for what can be more sacred than the presence of the so-called dead? those whom we have dearly loved; who have disappeared from mortal sight beyond the shadows of the grave?

Spiritualists are constantly talking of "conditions," and yet they are less regardful of these than the churches. It is in accordance with spiritual laws to dedicate the church to the uses of worship and allow nothing else to come in conflict. The very walls become saturated with the thoughts of the worshipers who, year after year, congregate within them. The minister thus has a strong influence back of him, of which he forms the center and point of direction.

Contrast with this the public halls which are usually

occupied by spiritual societies. Week days and evenings given over to every form of entertainment, from Punch and Judy shows to dances and the combats of partisan politics. On Sunday the sensitive speaker, vibrating like a harp to every influence, is expected to shut out all these discordant elements and speak with a seraph's tongue. If he fail in doing this he meets with condemnation. It is not astonishing that there are failures, or sad breaks in the influence, but it is wonderful that anything spiritual can be given under such antagonistic conditions.

Let us suppose that there has been a building erected and devoted to the one purpose of spiritual instruction. It is decorated with toned colors, and there is a restful hush from the beautifully upholstered seats to the artistically appointed rostrum. The place becomes filled with the "power of the spirit," and the speaker feels no discordant jar and is truly baptised with spirit power.

The same may be said of the circle. Its ideal would be to have a beautiful room devoted to its use—the table, paper, pens and pencils, every appointment, exclusively dedicated to its use. The members should be in sympathy, and feel that oneness in spirit which sinks all earthly life in the grandeur of the spiritual, which has eternity before its awakening possibilities, and desire to know of the realm beyond the horizon of the physical senses.

Let these circles be formed. They are the doorways to spiritual unfoldment and knowledge. Let them be formed in every home, for nowhere else do the departed loved ones more desire to come than to their old homes. Let such circles be formed on the lines here given and the one united thought be for the coming of the spirit of instructive truth. If spirit friends come, allow them to communicate by such means as they find most available. Do not press them for tests, but allow them to give such tests spontaneously at such times as they find themselves able to do. If discrepancies occur, be not in haste to assign them to evil, or lying spirits; rather seek to find the imperfection in the circle, or the conditions.

After the best efforts of science, inventive skill and lifelong training of operators, how often messages go over

the wires that are imperfect! We go to the telephone that ordinarily gives distinct utterance, and the responding voice comes imperfectly, or mingled with so many other sounds we do not understand it. We do not say that the friend at the other end of the line is a fraud or a liar, but that the line is imperfect, or that it catches the vibrations from the earth or other lines. When Edison stretched a telephone wire around a mountain expecting to hear the detonations in the sun, he said he would have succeeded had he been able to shut out all the other influences, but it appeared that all the universe was playing on that circuit! Not only the sun, but the moon, the planets and the stars, and the magnetic currents of the earth mingled their vibrations in a bedlam of the elemental forces of creation!

Yet no one will accuse the telephone of recreancy, because it does not enable us to separate these blending voices.

Another investigator says his mother purported to communicate with him but could not give her name. At the next sitting she gave a name, carefully repeating it, but it was entirely wrong, and he distrusts all communications.

Yes, and as long as he is in such attitude, he will be in just the condition for the reception of conflicting and erroneous messages.

Almost every investigator has met with similar experiences, and there are several ways by which they may be explained. As yet, so little of the conditions by which certainty of control is known that we must proceed with great caution; we have only placed our feet on the threshold and have little knowledge to guide us. The reiteration of a message is no test of its truthfulness, no more than the repetition of a telegram would be if a, deceiving operator was at the sending office. We learn that ideas are impressed more readily than dates and names, the latter being seemingly among the most difficult feats of sensitives.

As the medium writes and speaks as influenced by the controlling spirit, precisely in the same manner and by

the same laws of magnetism, as though that spirit were clothed in flesh, it will be seen that that influence is sustained by most subtile conditions.

In the instance here introduced, some other spirit than the one claimed must have written the message. The circle at once thought that the name was the one desired, and their influence was stronger than that of the spirit. Then it would be impossible to obtain a correct message, for this one would be repeated.

If we have a delicate magnetic needle and desire to have it tell the truth, i. e., point to the North, we remove all objects of iron that might attract it, and protect it from currents of air which may sway it. Far more delicate is the sensitive's condition, and the positiveness of those sitting near him often influences him more powerfully than it is possible for spirits to do.

Such experience is sometimes required as a remedy for an all-accepting credulity, practically showing that spirits are not infallible, and ought not to be taken as unquestioned guides.

WHY NAMES AND DATES ARE DIFFICULT TO GIVE.

Names and dates are far more difficult to impress than thoughts, and under the conflicting conditions of public circles, the only thing to astonish us is that any attempt made in that direction succeeds. Full names are frequently given, showing that when all conditions are favorable this is possible. That they are not at others shows that there are difficulties too great to surmount.

HOW CAN A SPIRIT WRITE A MESSAGE WHEN HE WAS ILLITERATE IN THIS LIFE?

Mediums, almost invariably, have some spirit friend who understands the process of writing, and is amanuensis for those who desire to communicate but are prevented, from not being acquainted with the process, or other incapacities.

A spirit not knowing how to write, may influence by impressions, an impressional medium, and the latter

write the thoughts received. For, as has already been stated, thoughts, not words are impressed, and the clothing of such thoughts with words is the work of the medium, consciously or unconsciously, and the correctness and beauty of this clothing depends on his culture.

The exception to this is in that phase of perfect control, wherein the subject becomes a pliant instrument.

A communication was received by automatic writing at a circle, purporting to come from a spirit, and afterwards it was found that this person was yet living in the earthly body.

According to Mr. Stead's experience, it would be possible for such a message to be given, but it is more probable that some other spirit has misrepresented. This experience of receiving messages from living persons claiming that they are in the spirit world is not rare, and usually comes from a misunderstanding, or erroneous transmission of the communication at first, and this is sustained by the positiveness created by the eagerness and expectancy of the circle.

A spirit might claim to be a living person, to gain attention, or from some other object, or bring a message from some living person.

These phases should be carefully discriminated and errors which might thus arise be guarded against.

Purporting spirits urge those who consult them through mediums, to cultivate their own gifts, for they have wonderful capabilities, and yet after long trial they are disappointed, for they manifest no susceptibility whatever. The spirits are not infallible and cannot know until a trial has been made. Sitting alone, or with a circle now and then, is not a fair test. Only sitting in a well-organized circle for a prolonged series of seances, would prove or disprove the truthfulness of messages received. If nothing came of such sittings, it would be useless to go on. Our spirit friends are as anxious as we are, to communicate, and it devolves on us to supply the means, without which their presence must remain unrecognized.

If communications came as readily and certainly as

messages through the telegraph, all the criticism of the foregoing questions would hold, but it must be remembered that there are great difficulties in the way.

No one denies that it is possible for a hypnotist to control a subject so as to make him think, speak and act as his manipulator desires, yet, probably, not one in a thousand subjects can be perfectly controlled, and not one in ten thousand made to speak the thoughts of the operator. The spirit is in the position of the hypnotist, and influences by the same law and methods, and only amidst many failures are correct messages given and received. You go to a medium and receive a suggestive message. You go to another medium, and your influence is stronger than that of the spirits, and you receive a reflection of your own thoughts. It would be useless to go for confirmation to other mediums, for the same result would surely follow.

AN INSTANCE OF CONTINUITY OF CHARACTER.

A lady went to a medium hoping to get a word from her friends, because she had unearthed a criminal. The murderer steps in and uses such vulgar language that she refuses to hear him, and whatever medium she visits she receives the same. Why are such things allowed?

A cardinal principle of Spiritualism is that the spirit remains the same after the death of the body as before, until changed by the processes of growth in morals and intellect. By potent, yet not well understood laws of repulsion and attraction, those not in accord are restrained from interfering with each other, far more strongly than in this life. There are exceptions, some avenues being opened whereby the annoyance may approach. In this case, if the murderer came it would be expected that he would retain his hatred, and the disposition with which the lady met him was the open gateway for his approach. He was a spirit in prison, and she should have bailed with gladness the opportunity it afforded her to extend the hand of loving charity, and redeem him to the light. Instead, she attempted to thrust him away, and the lower nature excited in her was the means of still stronger attraction so that whoever she consulted as a medium, she

brought the same atmosphere and received the same result.

INFLUENCE OF THE MEDIUM.

The reverse of the foregoing is presented in the following where the medium changed the message of one who on earth was a professional gentleman, unusually bright and well educated. In his communications he is ungrammatical and spells as it were at random. It is also observed that the control of a medium, continuing for many years, makes no advance although the medium does so. To these queries it may be said in reply that so many conditions enter into the control, determining its character, that general statements have to be modified for each instance. A spirit having control of a medium may by some unrecognized law of sympathy, hold its position, regardless of the advancement in knowledge of that medium. It may do this, without intending harm, or recognizing that it is not right. This spirit has not learned that it is more practicable to express thoughts than words, and is vainly struggling to make his personality distinct by directly impressing the words which express his ideas. To do this successfully, the control must be nearly perfect, and this the spirit cannot attain.

The same explanation applies in the first instance. A spirit ignorant of the best method of communication is holding back the advance of the medium. In the first a spirit well-informed finds that the instrument is deficient, and his messages suffer in phraseology. If this spirit could have automatic control over the medium, the messages would be given by words, not thoughts, and their wording would be perfect.

In the second instance the spirit should impress the medium with ideas, allowing her mind to clothe them with words, and in the second case the spirit should gain such perfect control that it can impress words instead of thoughts which to embody, the medium being uncultured, has no alternative but to use the limited vocabulary at her command. Water no more certainly takes the form of the vessel into which it is poured, than a spirit communication

formulates in the mind of the recipient. And here is illustrated the necessity of culture, of spiritual attainments, of purity of life in those who would transmit the thoughts of spirit intelligences.

IS THERE GROWTH IN HEAVEN?

Another stumbling-block is presented in the appearance of a spirit as a child, who died a score of years before. Now, if there is a spiritual growth there, why does the spirit appear as a child after twenty-two years, and not full-grown in her "Father's mansion," as she should be, and as we would expect to see her?

The fact that this spirit was the one she purported to be should be proven beyond doubt before a theory be demanded. But, granting that this has been done, the explanation would be that the spirit was seen subjectively by the medium, as she was on earth, for the purpose of recognition. This has been repeatedly explained, as the spirits frequently appear in the clothing they wore while in earth-life, the clairvoyant seeing them as the spirit wants to be seen, and not as it is actually.

Pertinently it is asked how shall we account for the controls of many public mediums, who act and talk like little children and yet claim to have been many years in the spirit world? The "Ouina" of Mrs. Richmond is a notable example. She is identically the same as man many years ago when she began communicating, and has made no advance. Does not this disprove the idea that there is growth in the spirit world? How else can we account for the childish prattle of those who claim to have been in the spirit world long enough to have reached maturity had they remained here?

This voices queries which have arisen in the minds of many, and been made the groundwork of arguments against Spiritualism. It is said in explanation that a spirit coming in contact with earth through a medium, takes on more or less of the conditions of that life before it left it. Again it is explained: Such spirits are acting a part. It may be true that a spirit of three score years' experience in the beatitudes of the spirit world returns

turns to play little child, yet it is scarcely credible. That, a child just entered the spirit life should on its return speak as a child is exactly what we should expect, but surely it is a mystery why they should continue for long years to speak in a childish prattle, and although growing older by all these years, change not in the least. It would seem that if the coming into the earth-sphere so retards advancement, the spirit is unjust to itself by such sacrifice, which so greatly exceeds the benefit conferred.

MISTAKES OF TIME AND OF DISTANCE.

As time and space do not enter into spirit perception with distinctness, the spirit is often confused. The perception which extends a thousand or several thousand miles and perceives persons and events with the vividness of reality, cannot reconcile the facts, with the explanation that it is a spirit application of the wireless telegraph, and that they do not actually go as spirits across the distance. When we talk with friends through the telephone, how often we feel that they are right by us, and not miles away. This may be a high degree of "thought transference;" it also is the process by which spirits converse.

The "superior state" is the independent spiritual state, and must be regarded as the most desirable form of mediumship. As examples, Swedenborg and Davis. It does not depend on any one control, but reaches up to the spiritual source of all.

PUERILITY OF COMMUNICATIONS PURPORTING TO COME FROM NOTED SPIRITS.

How shall we explain the coming of such great spirits, and the incongruity of the puerility of their communications?

With due allowance for the difficulties in the way of perfect expression through the medium, and influence of the circle, a spirit communication ought to bear within itself evidences of its source. If the medium is ignorant, and rude of speech, a reflection of these should be expected, and neither incriminate the medium nor invalidate the claim made for the communication as to its

source. Yet there should be expected at least a suggestion of the method of thought of the spirit claiming to communicate. The probability is always against the coming of such distinguished spirits. They have as busy lives as when in earth-life. There are multitudes ready to influence mediums on all occasions and take advantage by every means available to attract attention. Hence the presentation of high claims and great names is not the least proof of genuineness. Eliminating possible sources of error, there must remain a portion characteristic of the purporting spirit.

Ingersoll who cared so little for the extension of what he thought was true, that he never appeared in public unless exorbitantly paid; who held his books up to the full market price, has not probably so changed that he has become devoted to the work of distributing himself in a score of places at the same time, and speaking to a few people gathered in parlors, or even indulging in speeches from the rostrum. If to this improbability be added puerility, incoherence, and sterility of thought, the conclusion may be safely reached that the eloquent Robert has not interfered.

If the members of circles, and mediums would be content with ordinary names, the coming of such spirits as would visit them when on earth, their own relatives or friends, the results would be far more satisfactory. The probability of George Washington visiting a circle in some obscure neighborhood, is less than such a visit would be were he in earth life; but if the members are anxious for and demand "great names," and think an ordinary friendly spirit unworthy of mention, they will receive "great names," and place themselves in connection with those who are misleading and irresponsible.

WHY CONFLICTING DESCRIPTIONS OF THE SPIRIT WORLD?

The "spirit world," speaking in general terms, is around us, for earth itself is the spirit world for those who have not departed from the mortal body; but the true

spirit world is the spirit spheres or zones, surrounding the earth.

Spirit teachers know of the life that is theirs. The difficulty is for them to make the subject clear to the minds of men. Words have distinct meaning and apply to the ideas and conceptions which are formed in earthly life. The conditions of spirit life, its ideas and sensations never having been seen or entertained by man in the physical life, he has no words to describe. Hence descriptions must be limited by the necessities of language, and at best be only a shadow of the reality. The clairvoyant, when attempting to describe the highest visions, labors under the same difficulty, and those who have returned from deathly trance have their conceptions fashioned after the narrow limitations of their religious beliefs and education. Descriptions of the spirit world must be suggestive and allegorical, rather than exact.

For a spirit to give an understandable description of the spheres would be as difficult as for a traveler from the tropics to make the Esquimaux understand the luxuriance of tropical life. Never having seen a single object of the torrid zone, and not having a word in their language relating thereto, they at best could only catch a vague and shadowy conception of the glowing sunshine, the towering palms, the birds of gorgeous plumage, and delicious fruitage. Let the traveler attempt to make them comprehend the sweetness of the orange, or the high flavor of the pineapple, what is there in Esquimau life to which comparison may be made, or what word have they to express the idea? Not a fruit! not a word! The most delightful article of food to them is the fat of the seal, to that the sweetness of the orange would have to be compared! It is said the missionaries to an Indian tribe in the Northwest, when they translated the Bible for the edification of the savage mind, were compelled by the necessities of the Indian tongue to translate Jesus Christ into "Lame Wolf!" With what clearness the Indian must have understood the character of Jesus, which the missionaries thought to be of first consequence!

What ideas of the orange can the Esquimaux form when told that it is as delightful as seal fat?

What conception can be formed of the spiritual state, which although a projection, and continuation of this, is as different as the airy home of the butterfly from that of the caterpillar?

IS MEDIUMSHIP SPONTANEOUS?

Eminent lecturers claim all mediumship is apparently developed at once, and that one need not make a study of it or devote any time to it; while others advise sitting in a circle and making, a thorough study of it by cultivation. There is the same direct conflict here as there is on the old dogma of re-incarnation and pre-existence, which are brought out of the dust-heap of the past with so much unction.

Is mediumship a gift, bestowed on a few only? Are we to take for granted that there is a spiritually-ordained priesthood of mediumship; mediums being born and not developed? It is to be hoped that it will be a long time before Spiritualists accept this doctrine. It is a fundamental proposition that sensitiveness, or the capability of mediumship, is a faculty common to mankind, differing in degree—as hearing and sight are common heritage, but keener in some individuals than others, or, under certain conditions, they may disappear.

There are instances of persons becoming mediums at their first sitting, or rather discovering that they were: others sit for a year or more and slowly become sensitive, to at last expand this faculty in full measure.

I know of a medium whose hand after several seances began to write an irregular scrawl. After a time words were written, but not till after a year's practice were connected messages given. This is not an exceptional case.

As for the use of instruments, as the planchette, it has never been claimed that they would create mediumship. By concentrating and holding the attention, they assist, and furnish a ready means of receiving messages.

Beginners and all others must weigh all claims in the balance of reason, whatever be their purporting source.

One thing is certain, and that is that Spiritualism does not advocate a high priesthood of mediums, born to the office, to the exclusion of all less favored. Its distinctive feature is its broad catholicity, and the breaking away from the belief in a tribe of Levites nearer to God than other men.

ANTAGONISM EXPLAINED.

In their messages spirits speak of being "permitted" to come, and when they describe their world, they conflict in their statements. Some have not seen Jesus or the, angels, others were led by him through the gates of heaven. To those clinging to the old ideas of spirit, such communications are irreconcilable.

The new views of spirit and the spirit world are so radically different from the old that the latter must be completely swept from the mind before clear views can be gained. The same difficulty is experienced by spirits, who, educated in the belief that God directly orders affairs, and spiritual beings are especially under his orders, do not soon outgrow their superstition. They speak of being "permitted" and of being allowed to perform certain mission@, whereas the plain fact is that spiritual beings enjoy greater freedom than while in physical life.

To say Jesus met and led them through the gates of heaven, would be the phraseology a zealous church believer would use, while the spirit entering the next life free from such beliefs, would recognize in the bright beings who conducted him, his dear friends.

Such diversity and contradictions are not stumbling-blocks in the way of those who take the new view of spiritual life. They are to be expected, just as we would expect people here to differ, some telling the truth and others lies, some intelligent, others ignorant. Nor are we to conclude that the spirits communicating falsely, willfully do so. If one should ask an Esquimau to describe the earth, he would say it was covered with ice, and the sun was on the horizon the greater part of the year. If one should ask a native of Africa, he would say

the sun blazed from the zenith, and the heat was excessive. Both would speak the truth. Then if one was asked, who had traveled around the world and become widely acquainted with its diverse climates, an entirely different description would be given, and truthful.

Ask a Trinitarian about God, and he will tell you that he is three; ask a Unitarian, he will tell you God is one. As spirits they would answer exactly the same, until they had outgrown their superstition, and that would be after an indefinite time.

OF WHAT USE ARE UNRELIABLE COMMUNICATIONS?

Impatiently it is asked: Is there no dependence to be placed on what spirits tell us? Do they not know what their life is, or do they willfully misrepresent it? If spirits have intelligence to tell us anything that we can rely on concerning the beyond, why not also the details of their life and its surroundings? Unless these communications are reliable our theory is baseless. Is it impossible after fifty years of spirit communication to tell what statement of spirits can be believed or not?

Such questions and doubts arise in the minds of investigators, because they have not divested themselves of the old belief that spiritual beings are necessarily infallible sources of intelligence. Such divestment is the first and important step. Then consider that the only difference between spirits and mortal men and women is that one is connected with the physical body and the other is not, consequently when we converse with spirits we are talking with beings of limitations like ourselves, and, most important, through conditions which render the correct enunciation of messages exceedingly difficult.

We are conversing with an order of beings like ourselves, more refined and exalted perhaps; perhaps below us in culture and ability, but with surroundings so different that language framed to describe one fails to convey true conceptions of the other. The spirits are of the same order, but their senses are intensified. The physical eye is imperfect and takes in only a narrow range of

colors, and on either side of the spectrum lie zones of light wholly unrecognizable by that organ. The ear takes in a narrow range of sounds, above and below which it cannot hear. If the spiritual senses are expanded beyond these confines, then the landscape glows with colors before unseen, and the ear is sensible to sounds before unheard. The landscape would become transformed, and quite indescribable by words applied to earthly scenes.

Different spirits in describing their home would widely differ and might well heed the wisdom of St. Paul, who, when he returned from the spirit realm, or, as he calls it, heaven, which he visited in trance, said he saw things unlawful to utter; that is, impossible and impolitic to describe.

My own experience, and I think, of everyone who has been clairvoyant, confirms this view, and if the spirit world is described at all, it must be done with words having new meaning, and when this is done, the description becomes too material. The spirits know what their life is; they may not intend to misrepresent, but mediumship—the channel—and the words they are compelled to use distort their meaning.

They should not be taken as infallible guides, and that they are does not prove the spiritual theory baseless; rather it confirms a cardinal doctrine. Reason must in all cases be used, as we would in the discrimination of things in our earth-lives, and knowing how few mortals there are capable of guiding in this life, we should beware of the volunteer guidance of beings in the next.

Should one send out circulars to an hundred persons, taken at random, asking them for a description of the earth life, he would receive as conflicting and puzzling answers as ever came from spiritual beings in regard to their home. Yet he would not therefrom conclude that there were no people in the world, and that it had no existence.

Judge Edmonds attempted to describe the spirit world, and Dr. Eugene Crowell wrote an interesting book on the subject. The spirits with whom they communicated seem to have spoken in parables or transposed descriptions

of earthly scenes, without making distinction, which one who regarded the earth-life as a part of spirit life might unintentionally do. Their descriptions were so material that they have called out a great deal of criticism and provoked ridicule. A. J. Davis perhaps erred in the other extreme of idealizing. St. John in Revelations, illustrates the most ambitious attempt to clothe spiritual realities with mortal words.

"But," it is asked, "are we not to have any assurances that we converse with the spirit friends who purport to come to us?" We surely are, and that assurance must come from judging every communication by its own merit, and test of identification, as we do all other things presented to us. If a spirit comes to us and in his answers shows a knowledge of things known to him in this life, we should infer that he was communicating. And as the conversation continued we should strengthen our conclusion by internal evidence of its genuineness. But if we should now ask him questions on subjects he did not understand, as, say, astronomy, or the Sanskrit language, and we received vague and meaningless answers, or none at all, we should not infer that we had been deceived, or that a false spirit had come. If the answers showed a perfect knowledge of such subjects it would be absolute proof that they did not come from the source claimed for them.

Let us enter this path with careful footsteps, for it passes through fields which give entirely new views of nature and the limitations and possibilities of spirits, and every vestige of superstition and educational bias must be eliminated from our minds before we can reach correct conclusions.

We have no infallible book, oracle, or guide. We cannot say "thus saith the spirits," for "thus saith the Lord!" There is no reliable book to take the place of the Bible, and we should rejoice that such is the fact.

We should rejoice that no power on earth or heaven can put Reason in "leading-strings."

It is not so much the object of Spiritualism to paint the

alluring beauty of the next life as to impress the importance of right living in this.

OBSESSION.

By obsession is usually understood that condition wherein a spirit takes possession of the body of the subject, by dispossessing his spirit, and then is able to act through it independently. This theory is as old as the story of the devils that were sent out of the man into a herd of swine, and is as erroneous as ancient. The body and spirit are so bound together during earthly life, that they are one and inseparable. The spirit retains its hold on the body as its garment with which no other can be clothed, and its going out precludes return, which means death.

The more tenable explanation is that the obsessing spirit acts through and by means of the spirit of the subject in the same manner a hypnotist or mesmerist does through his, and hence it is simply spirit control in varying degree.

Admitting this identity, the character of the spirit controlling has been made the test. Thus the influence of evil or ignorant spirits is called obsession, a supposition also descending from the past, and opposed to observed facts.

Perhaps no other subject has awakened more interest, or brought greater disaster than this of obsession and "evil spirits." In the dark ages of the past, when the functions of the brain were not understood, insanity was believed to be obsession by evil spirits, and the poor unfortunate victims were, as possessed by devils, cast from society, thrown into loathsome dungeons, mercilessly tortured to drive out the demons. Their incoherent words were regarded as the voice of Satan or his friends. Now with the advent of science, the demented are regarded as the most unfortunate objects of pity, and receive the tenderest treatment. Now that science has solved this question by tracing mental aberrations to organic changes in the brain; its congestion, or atrophy, or reflex action of conditions of the body, we may smile at the childish beliefs

of the past and give it full measure of charity.

The marvelous changes in character produced by trance and spirit control, and the similarity of the manifestations with those often observed in the insane, has led to wild conclusions, and some Spiritualists have returned to the ancient ways of explaining dementia, substituting spirits for demons. This belief becomes a mantle of charity covering a multitude of sins when applied to mediums, said to be controlled or obsessed. If led astray, they are shielded from blame, and not responsible, because of the evil spirits that influenced them.

There has been so much confusion of thought on this subject that a clear explanation is essential. The spiritual theory accounts for all cases of hallucination, illusions and mental aberrations, but not entirely by the control of spirits. It draws a clear line of distinction—between great classes of psychic phenomena, the mistaken interpretation of which has brought upon it obloquy and impeded its advancement.

The fear which distresses the mind of the insane of an enemy, which becomes by some suggestion personified; or their belief that they are God, Christ, or one of the Apostles, is not to be accepted as fact that they are obsessed by these or any other personages. The mind is distorted by a diseased brain. It is not a psychic question, but one of pathology.

Similar and parallel is the claim often set up by a so-called medium, that he is obsessed by some Indian chief and prompted to immoral and disgraceful actions to gratify the spirit's lower nature. It may be possible, for the diverse spirits, awaiting opportunity, eagerly to enter every open door, but does this fact exonerate those who open the door admitting only "the spirits of evil?" Really the excuse for moral aberration, that the subject was controlled or obsessed, is least admissible of any other, for according to well known psychic laws, a spirit having most perfect control—obsession—of a subject, cannot make that subject do, or think anything not latent in his character. In other words, the subject becomes what he really would be if all barriers and sense of responsibility

were removed. To admit the contrary would oblige us to apologize and condone the most disgraceful manifestations.

I do not desire to be understood that there are no cases of obsession which are mistaken even by expert alienists for insanity. On the contrary I well know by direct observation that there are many. The really insane are negative to mesmeric treatment, while those suffering from obsession are susceptible.

Because crime may be instigated by impressions, this is not the cause of all crimes. It is a possible factor, but the great number of crimes come from the minds of the criminals themselves.

We earnestly desire to feel the influence of angelic forces, but we must ever control the forces brought to bear on us, or at least make selection. As it would be dangerous for a subject to submit to mesmeric control of an operator of immoral character, or to one diseased, such are avoided, and the same may be repeated in the choice of spirit control.

It must not be concluded that every imperfect communication, or error, is indicative of evil spirits, or contortion or movement of the hand of their control. There are conditions of the brain productive of involuntary motion, and the gabbling of words which leave no impression on the memory. One insane, believing himself to be Daniel Webster, may orate by the hour, and perhaps under the intense excitement rise in flights of oratory, yet no one will agree with him in his being inspired by the great statesman. Why? Because his talk has not the inherent evidence of the source he claims for it. On the contrary its incoherence, however fine passages there may be, proves it from an unbalanced mind.

In most cases of so-called obsession, this evidence may be applied. The subject said to be obsessed by an Indian chief, does not speak like an Indian, or think like one. He speaks as he has an idea an Indian would, a bastard jargon of English.

We may desire earnestly for the control of friends and those near us in thought and aspiration, and we are assured

that however absolute their influence, it would be exerted for our good. We do not desire obsession by those who have no honor or truthfulness. The prevention is in ourselves.

As we are ourselves, so will be those attracted to us. Those who desire the truth will receive nothing but the truth. If they begin to doubt, and think evil spirits are deceiving them, they open the door for their entrance.

Nor should every peculiarity be charged to obsession, or even spirit control. Because the hand has spasmodic activity, may not indicate control, but disturbed nervous action.

The mind is subject to illusions and hallucinations, caused by disease of the body, reflected on the nervous system, or by organic changes in the brain. Volumes of instances might be compiled, and books on pathology furnish numberless cases. There is no difference in the cause between a man fancying that he is made of glass and liable to break if roughly touched, than one who imagines he is guided in all his movements by a sixteen-thousand-year-old "Atlantian," or a "big chief." Only this, it is impossible for one to be made of glass and while it is possible for some spirit to control the other, the idea that there is such a control may be quite as much a creation of the imagination. Incipient clairvoyance is usually accompanied with brilliant lights like floating clouds, but because a person sees such lights may not prove that he will become clairvoyant, for diseased optic nerves, or changes in the eyes produce the same effect.

To one unacquainted with the manifestations, a sensitive would be pronounced insane, and to one versed in the science of spirit, the manifestations of so-called insanity would be at once taken for impressibility. A visit to an asylum convinced me of this fact, and that injustice was being done to many patients whose mental disturbance was the result of imperfectly received impressions, or were under the control of untruthful or selfish spirits.

The Watseka case of obsession was probably more intelligently

observed than any other on record. The medium was under control and without consciousness for a year. The spirit had an object in coining in such close relations which having fulfilled, at the end of the appointed time the medium was restored to consciousness. It presents a beautiful illustration of spiritual laws and had a happy ending; but we are appalled at the consequences which this instance shows as possible for a selfish and brutal spirit to gain equally perfect control when the conditions are furnished. It further shows the necessity of understanding the laws and conditions of sensitiveness and control, that the dangers may be guarded against.

The critic may say that it is unwise to draw so sharp a boundary line, and disparage what many receive for facts and as absolute evidence. They must remember that the truth is never strengthened by falsehood. There is nothing gained by false interpretation of facts.

HOW TO ESCAPE OBSESSION.

There is an eager desire to become mediums; to receive at first hands messages from the departed. To receive such influence means obsession in some degree. The lesson has been interwoven in all these pages, of the danger of becoming a passive instrument in the hands of spirits. It is the mediumship gained by culture, the constant effort by which the will is strengthened to hold the recipient against all influences, except those to which he desires to yield.

But if owing to neglect or ignorance of the necessity of such training, an undesirable spirit has gained control, the will should be aroused to react against such influence. The same laws hold good here as in mesmeric influence. As no subject can be mesmerically controlled against his will, and guarded against it, no sensitive can be obsessed against his will, and when conscious of such control can throw it off unless the suggestions of that influence find response in his own inclinations. A strong mesmeric operator may give temporary relief, or permanent, by

gaining control of the subject and thus excluding any other.

HINTS AND SUGGESTIONS.

Why do some spirits communicate and others not? Sometimes there is no difficulty in receiving communications from those who were comparative strangers, while from those who are near not a word comes in response to our most earnest desire. The cause of this seemingly inexplicable fact is lucidly given in the following communication.

To understand its application I shall be obliged to explain briefly that the writer, Capt. D. B. Edwards, was a distant relative, living on one of the eastern extremities of Long Island, and near the premises purchased from the Indians by my ancestors, John Tuthill, in 1640. He was a sea captain from early manhood until nearly 70 years of age, and one of the most unselfish, sympathetic and spiritual men I ever met. On his retirement from the sea he became an ardent Spiritualist, and the last time we met, pledged himself to come to me and give a test that none could gainsay. Nearly six months passed after I heard of his death and still no tidings. The night after Christmas I sat at my table writing until past midnight, and overcome with weariness, arose to retire. Then suddenly I was conscious of his presence, and he wrote a lengthy message, the beginning of as touching as the present question, I reproduce:

"My dear brother, I at last am able to come to you and express my thoughts and wishes. How ardently I have longed for this moment! How anxiously I awaited for this opportunity! I thought I knew all about spirit communion, and while I was ill and suffering I thought when I was free at last from my old, suffering body, my first effort would be to come to you and tell you that I had found my new life. You were perplexed that I did not. You could not understand why I did not keep my promise and let you know, as a test, before anyone else could give you the news. You did have a dim intimation which you referred to fancy.

"Well, I was myself surprised. I did not for a long time awake to the reality. After so much pain I felt at once at peaceful rest—such blessed, peaceful rest. I did not wish to awake from it, nor make the least exertion for fear the reality would come again. I knew enough to realize that dear spirits were with me, caring for me, and I felt my angel mother's touch, and the presence of my beloved daughter, and son Thaddeus.

"They would not let me take the journey alone. I was so glad it was all over, and I confess I did not sympathize with my dear wife in her grief, for I could not think how it were possible for her to grieve over an event which released me from the pain I had so long borne and the coming of that which I had so longed for.

"Now I have awakened. I am again myself, though not myself. I came to you and again I was surprised and disappointed. I expected to come at once into your sphere, and I thought, 'Why, yes, there will be no trouble or difficulty in making you understand just as I did when we were on the beach, or rocking in my sail-boat.' How strange it was that while others came I could not. I did not know how. I had to wait and learn. Those near would have aided me, but I could not allow them to come between me and you. Time after time I came and always I was at a distance. I did not know how to approach. By this you will understand why it is that others you desire to hear from do not come in answer to your prayers."

OUR MOTIVE.

The advancement of the spirit, in that which goes to make up its happiness, completeness and progress, does not depend on age, and only in part on earthly experiences. The latter may be valueless or even highly detrimental. The aged mother who has been a "pioneer," suffering deprivations, laboring hard, and sacrificing herself, may have been all the time dwarfing her spiritual faculties, and becoming more and more material. In such a case it is not injustice that one youthful in years, with highly developed spirituality should surpass the aged mother. The inference that it is best to die young,

is not, however, to be drawn from this statement. The just conclusion is that life should be devoted not only to the cares earthly existence brings, but also with due regard for the completeness of spiritual being. Whatever we do should have reference to our future as well as present. If we live entirely for this life, and become absorbed in it, when everything pertaining thereto falls from us at death, we cannot expect spiritual excellence. We shall have to gain that by effort in the new life, and with earthward tendencies it may prove no easy task to turn to the things that in all our past held no interest for us.

PLANETARY SPIRITS.

When a spirit says it has come from another planet, it should be received with distrust. My firm belief is that no spirit has come from another planet, and, further, there is every reason to believe that the planets are uninhabitable by any beings like to man. The conditions on those nearest approaching the earth, as Mars, are so different that a being conforming thereto would be incomprehensible to us. There have been communications from these purporting planetary spirits which showed unmistakably that they knew nothing about the planets they claimed for their homes, and were so ignorant that they did not comprehend the absurdity of their pretensions. Other worlds may be inhabited, but living beings are the outgrowth of the conditions of birth and maintenance, and differ exactly as these differ. It is the fashion of pseudo-science to people all worlds of space with human intelligences, and it is taken for granted that everything is made for man, and if he fails to be present, it is a mistake and blunder. There is, however, no reason to infer that the universe was made for man—no one knows its purpose. Here on the earth are conditions for his evolution. He is the perfect type of the conditions prevailing on the earth. He could not live for a moment on any other planet. Granting there are beings on Mars sufficiently like men to make mutual understanding possible, to converse across the hundreds of millions of miles

of space which intervenes would be as impossible as stretching a railroad to the moon.

DIET.

Sensitiveness cannot be acquired by dieting. Fruits and grains should be chosen in preference to flesh. It is a most injurious error to suppose that sensitiveness can only come by physical illness and starvation. Its best form is the product of perfect health, and proper nourishment. Over-indulgence, excessive use of stimulating foods, a rich and indigestible diet, are to be avoided. Plenty of plain food, fruits, nuts, the cereals, fish, and less flesh are favorable.

EDUCATING UNDEVELOPED SPIRITS.

Some mediums, under instructions from their "controls," are led to believe that they are doing a "great work" in educating "low spirits," by allowing them to re-enact the follies of their earth lives, or by talking with them, and reading to them.

An undeveloped spirit can gain nothing by controlling a medium, and the medium is sure to suffer loss. As a spirit cannot bear "reading aloud," or conversation, but is sensitive only to the thoughts, such reading cannot be beneficial. Thoughts are more clearly formed when spoken, and hence can be better read by the spirit attending. It would seem to be almost axiomatic that it is better to reform the people of this world first before mission schemes are planned for the next.

AWAITING GREAT OPPORTUNITIES.

Spiritualism is designed for the good of all, that individuals do for themselves, and not have things done for them. If it should become the rule that whenever anyone becomes possessed of great plans for the good of mankind, he should be given unlimited means for its accomplishment, the motives for effort would perish, and the means furnished would be worthless by its superabundance. Until we put to the best use the means we have in our hands, we ought not to expect fortuitous aid.

Are we sure the great, good and glorious things we would do are from the soul of charity and unselfish love of others? Are we quite sure that we have no desire for the honors and fame in the schemes we would execute? The spirits, who read one's soul as an open book, may know and regard one's cherished purposes in a very different light. Before we go to them for aid, let us make clean the sanctuary of our hearts and assure ourselves that it is not from some concealed fibre of selfish interest we ask assistance.

If all the gold and silver in the Rocky Mountains were given in a pure state, would the people be the richer? If every dollar of gold and silver were annihilated this day, would there be less food or less clothing, or less comfortable homes?

It is the law that man work for himself and not depend on a superior power. There are means enough to carry forward any and all humane objects, if the people had the disposition. If they have not that, it is a vain task to attempt to force them.

There have been instances where a spirit, seeing the necessity, has revealed to near friends the facts in regard to property, mines, etc., but such cases must be exceedingly rare, for those spirits who would make a benevolent use of wealth are the ones whose minds are so far drawn away from wealth that they cannot delve in mines more than they could barter in the market.

The ones whose minds are drawn to mineral wealth are selfish and would be unable to make use of it were it placed in their possession.

If Spiritualism has one instruction more emphatic than all others, it is that of individual strength of character gained by personal effort. Man must be a power unto himself, nor rely on a "thus saith the spirit," more than "thus saith the Lord."

The first lesson to be learned by Spiritualists is that the information to be sought from the spirit sphere should be spiritual.

SPIRIT GUIDES.

We all have near and dear spirit friends who come to

up, and as far as opportunity offers inspire and direct us. Often those whom we have not known on earth find that we are susceptible to their influence and form a companionship by which they more directly become connected with physical life. These are true guides, and may be obtained by honest desire for their presence, and making ourselves receptive to their influence. That there are guardian spirits or guides, in an arbitrary and fixed sense, assigned to every one, or to any one, is a false and harmful assertion.

One can have attendant spirits by making himself receptive to their influence, and he can have a choice by the direction he gives his spiritual life.

If he wants a guide to assist in the accumulation of wealth, let him turn his desires in that direction and they who wasted life in such pursuits will come to his call, and through him gratify their yet unsubdued avarice.

Do you want a guide in the ways of the appetites and passions? Ask and ye shall receive, and you will become the instrument of gratification, to be thrown aside at last as a withered husk.

Do you want a guide to lead up to the highlands of spiritual being? Earnestly set your house in order for the reception of a divine guest. Sweep from your door every trace of selfishness, envy, hate, lust desire, for if you would have the presence of an angel, be as near to the ideal angel as in your power. Yes, you can choose, but not by simply wishing. The guide who enters your door will be as your innermost spirit.

INFLUENCE OF SPIRITS ON SENSITIVES.

That spirits may excite a strong influence cannot be denied, but it must be over those with whom they are in harmony.

There is nothing more certain than that spiritual beings often exert a superlative influence over the unborn child. By this heretofore unrecognized force, the theories of heredity have been confused by being unable to account for the facts. The great characters of history are examples of spirit power concentrated to bring for

ward leaders in science, literature, art, and statesmanship; an influence sometimes pre-natal, and continuing as an educational factor, giving direction to thought and action. And what is of vastly greater moment, these leaders, impressed from earliest life by spiritual intelligences, continue under the same guidance to execute the enterprises for which they were designed.

In short they rear mediums for the execution of great plans, which have been and are carried forward without recognition of the power behind the throne.

SUICIDE.

Glorious and attractive as the next existence may appear, it is best to bear the misfortunes of this life to the end. The spirit, that was enfeebled by its contact with the physical body will not be permanently affected by the failure of the latter. It is not to be supposed that the spirit at once recovers its full activity. The infirmities of the body are reflected, for a time, but the new life will be glorious by comparison. When the spiritual perceptions awaken to the new life they will carry with them an unspeakable joy.

THE MORAL FACE OF SPIRITUALISM.

There is not a single Spiritualist in the prisons of this country. The reason is that while the doctrine of vicarious atonement offers a premium on sin and crime, the Spiritualist knows that for every wrong he commits he must bear the penalty himself, while the church believer is assured that whatever he does will be forgiven and the atonement made by Jesus. Then, again, the Spiritualist and Infidel are thinkers; they have broad and liberal minds, and are above the plane of crime. They are better informed and have more self-control.

CAN SPIRITS DISCOVER LOST TREASURES?

Although in rare cases there have been spirit communications as to lost treasures, crimes, etc., where it has been absolutely necessary to the welfare of the living, such information is rare and it must be understood that

spirits take a different view of affairs from mortals. It would not be well for us to have them become a detective and police force, and how can we expect it of them, when we know that they have their sphere of activities as well as ourselves.

ARE SPIRITS SUSCEPTIBLE TO THE ELEMENTS?—
HOW ARE FRIENDS RECOGNIZED?

Do the elements—as storms, snow, heat, cold—affect spirits?

How are we to know friends we meet in the spirit home, of whom we have forgotten the looks?

Spiritual beings are not directly affected by the material elements. In communicating with us, they may be by our condition, produced by such elementary changes.

How do friends who pass from each others' memory by long separation know each other when they meet? It is through mutual communication of thought.

IS IT NECESSARY THAT WE FALL?

No, our "downfalls" are not imposed for any purpose, for that would imply that we were watched over by a personal God, who was directly interested in our lives. It is true that our "downfalls and tumbles" do have influence, keeping us in the right path. They are, however, unnecessary except as we depart from that path, and are witnesses that we have done so. It is not necessary that we stumble; unless we are weak we shall not. We may gain experience and strength by falls and bruises, yet if we had the strength we would not fall. If we were able to keep the path of right, with firmly planted feet, and go upward without wavering, it is far preferable to being torn by thorns that goad us into the path, or bruised by the stones which guard its either side.

CAN SPIRITS READ EACH OTHERS' THOUGHTS?

It is a mistake that the minds of spirits are an open book to each other. In fact only those who are in unison of thought, who are attuned in harmony, are able to read each others' thoughts "as in an open book," and in such

there is no desire for concealment. In all other cases, the will of the spirit determines whether its thoughts be known or not, and to whom.

TRY THE SPIRITS.

We often hear it said: "Try the spirits;" but no rule is given whereby to try them, and as many spirits are lying spirits, others may be good, yet their replies come from knowledge and prejudice acquired in earth life, and from accidents thrown around them in spirit life, so we may be led astray by both good and bad spirits. By what rule shall we try the spirits?

The same methods and rules apply to spirit communications that do to those from the sphere around us. We are constantly obliged to exercise our reason and best judgment, and even then often are deceived. We have to contend with the same obstacles in our daily intercourse with those around us that we do in receiving, messages from the departed. There is one important factor met in our intercourse with the latter, however, their invisibility, which is really the great difficulty to overcome. They stand behind the veil and are revealed, as it were, by glimpses. We receive what they give us, and must test it in the crucible of reason.

First we must order our circle in the harmony of fraternal love, and thus present the best conditions for reception. An earnest, pure, unselfish mind, attracts intelligences of its own sphere, and is the one safeguard against disturbing influences. Thus prepared, when communications are received they are to be taken on their intrinsic worth and evidence. Ages of training have left the impress on our minds of the infallibility of spirits, which must be overcome. They are like the mortals they were in the earthly bodies, and prove their identity by the manifestation of their individuality as known to us.

If a communication is pure in expression, exalting and "making for righteousness" in spiritual living, its source is of little consequence, for the fruit is good. If otherwise, it should be rejected whoever may claim to impart it. If by invisibility, or, rather, intangibility, we cannot

try the spirits with such definite results as would please us, we can try their communications, and if we do this with impartial judgment, all detrimental influences are overcome.

It is to be feared that we too often "try the spirits" with our own conduct and the state of mind with which we approach them. Before we accuse them of deception, and frivolous communications, let us make sure we have no selfish promptings to use the knowledge they will give us for personal aggrandizement.

If we want spirituality we must command it in ourselves; if we want pure and wise spirits to commune with us, we must be pure and wise as we would have them.

INFLUENCE OF THE PHYSICAL WORLD ON THE SPIRIT.

Individuals who are influenced to an unusual extent by their surroundings are regarded as nervous—a name covering a multitude of ills for which no other term is at command. A cat entering a room awakens in some the most disagreeable sensations. Another is so sensitive to the electrical state of the weather as to presage the coming change several hours or days in advance. The superstitious observations of the signs arises from the dull understanding or ignorance of this influence. That man is a magnet, and his polarity corresponds to that of the earth, is a plausible conjecture, which receives confirmation by the influence of the earth-currents on many forms of disease. Some patients are so exceedingly sensitive that they can lie at ease in no other position than with their heads to the North.

More especially is the influence of physical conditions shown at death after a lingering disease, which by reducing the strength, makes the spirit more susceptible.

"He's going out with the tide," is a common expression of all rough coastwise people. It may be called a superstition, but it is a fact that the old, infirm, and those with lingering sickness frequently die at the ebb-tide. A physician on the New England coast affirms that in critical cases he feels greatest concern at the ebbing of the

tide, and if the patient survives the turn of the tide, he is hopeful of recovery. Of a list of twenty-one cases of death of aged persons or those having been long sick, with one exception all died at the ebb of the tide.

Not that the coming or going of the ocean wave as it rolls around the world has special influence; the cause is more profound. Not only is the ocean agitated—the deeper and more elastic aerial sea is more strongly fluctuated and its electric and magnetic conditions change daily with certain periodicity. The maximum of positive force is attained at high tide, constantly increasing as the tide comes in, and then recedes to the zero of negativeness with its outgoing. With the flood of water, and higher pressure of atmosphere, the forces of life are stimulated by the increasing positiveness. When these stimulants are withdrawn, the tide runs to the negative pole, and the spirit has less hold on physical life.

Man is sensitive to the influence of the sun, the moon and the stars. The influence of the moon in cases of lunacy has been observed from ancient times, and a lunar month measures many of the physical and spiritual functions of life. During health these subtile changes are not felt, or too feebly to be remarked. It is during sickness, when the physical energies are so enfeebled that slight forces turn the balance for or against, that the most palpable effects are produced. There are moon-tides and sun-tides, and planetary and stellar tides, and at times the magnetic disturbances are greater than others, hence the subject is complicated, but that there is correlation between vital force and its environments there can be no doubt.

A spirit is a harp attuned to respond to the touch of myriad forces. It is placed in the center of these multitudinous energies coming in from every direction. It is sensitive to the touch of the sun, the moon, the planets, and to that of the farthest star that twinkles on the verge of the Milky Way. If the magnetic needle trembles because of a spot on the sun, if the magnetic currents of the earth are disturbed by the slightest activity on the solar disc, can we for a moment doubt that the more

delicately ethereal spiritual perception will feel such disturbances? The sweet influences of the Pleiades has more than poetic meaning, and the silvery light of the moon brings on its beams energies to which the spirit responds.

HOW TO ADVANCE THE CAUSE.

Many zealous Spiritualists think that had they wealth they would do a wonderful work in advancing the cause, and they are at a loss to explain why the spirits do not give them points on the Board of Trade, location of mines and treasures, to enable them to carry forward their great projects.

There is no need of waiting for a fortune to begin the work. It is like the man who turned the needy away, never gave to charity, or helped by word or deed those in distress, because he was waiting to increase his fortune until he should be able to found a charity hospital! It does not need thousands and tens of thousands of dollars to begin the work of charity. It does not require even a single dollar. Its most precious service is a sympathetic heart. It might perplex one how to use ten thousand dollars to best advantage for Spiritualism, but it is very easy to say what the first step should be in the propaganda of the cause. There is work all around us, and if we have not even a cent to call our own, we have kind words and encouraging charity. A spirit thus trained and attuned, is of more value and will do unaided more for the cause than all the mythic fortunes awaiting lost heirs, or Captain Kidd treasures ever buried in the earth.

I once knew a wealthy Spiritualist who promised himself to found a Spiritual College with one hundred thousand dollars, but he waited until he had doubled his money in some investments he had made. He died before he succeeded, and his heirs had other uses for their portions. I knew another, who professed that Spiritualism was his bread of life, and he wanted to do something, but waited for a great opportunity, died, and the Catholic church grasped his fortune.

And a third had the capabilities and moderate means

to have made most creditable work in assisting in the dissemination of spiritual literature. He thought he could do nothing with his small funds, invested it in drilling for oil, whereby he expected to reap millions and then accomplish a great purpose. The venture absorbed all his wealth and gave disappointment. He neglected the means he had in hands, awaiting the greater opportunity which never came, and hence did nothing.

If they are not faithful with the small gifts they have, will they be more so with the large? Spiritualism has less use for money than it has for exemplary lives. Its purpose is spiritual, and it should not be dragged down in the mire of the market place. If there be those who seek bidden treasures, or fortunes held for heirship, not for themselves, but for the good they may do with the means placed in their hands, let them prove their worthiness by their stewardship of small things. Let them cultivate and grow into the high and pure state of unselfishness, and susceptibility to the influence of angels, and in a small way do what they profess to be desirous of doing in a larger. When they have prepared themselves for the trust, and proven their integrity and capabilities, the greater opportunities will be given to them.

The widow's mite proves more of self-devotion, than the camel train loaded with gems and spices, purple robes and rare jewels of the prince.

The great souls who have honored the nations and races of mankind, have one and all performed their tasks without the assistance of wealth. The saviors have not had a pillow for their heads, even, and they were strong in spirit in exact ratio as they scorned the assistance of the selfish power of wealth. The fortunes of an Astor would not weigh against the earnest endeavor of one honest devoted spirit.

DOES READING AND STUDY IMPROVE MEDIUMSHIP?

Most emphatically, yes. We have met with many mediums, and even some lecturers who professed to have "progressed beyond" reading or study. "They never

looked at the spiritual papers," and it has been notable that one and all of these have dropped out of sight.

There is no use of spirits writing that which has already been demonstrated, to save some indolent medium the trouble of reading it in book or paper. No, learn all you can, from every source available. Make your mind a receptacle for thought, by activity of thinking. Mediumship is one method of gaining knowledge, not the only one. It may become a most important assistant when understood and rightly directed. What has been gained, can only be known by reading the literature of Spiritualism. It is a fountain of new thought, and prepares the mind for receptivity of its own.

Many mediums become infatuated with the notion that as the spirits are their teachers they are started on the royal road to knowledge, and boast of their ignorance of books and the teachings of mortals.

Freedom from the prejudice created by current ideas may be beneficial, but to believe that culture is not valuable is a mistake, and attended by pernicious consequences. It is by no means a modern idea, but is common to all religious systems in a modified form. The devotee trusts in God and discards the vain wisdom of the world. It appeared in the Reformation, which owed its origin to the increase of intelligence, in a fanatical crusade against learning. The teachers in the schools of Wittenberg sent the pupils home, for they said there was no need of learning, as the spirit of God would inspire the true believer.

This fanaticism was more injurious to the cause of Luther than the hatred of the Pope, and brought it to the brink of ruin.

It was soon learned that the spirit of God left everyone to acquire knowledge for himself, just as it is now being learned that the spirits do not intend putting mankind in leading-strings. The inspired "exhorter" moved his hearers with his magnetic power, but his vapory ranting gave no instruction. They who pass by the accumulated stores of knowledge of past ages, expecting to have their minds filled with thought as a vessel is through a funnel,

will reap bitter disappointment. Truths found in books, or taught by men, are just as valuable as if spoken by the lips of an archangel.

The more cultured the medium, the better is his mind prepared to receive and transmit impressions.

Let not learning be discarded, priceless as impressibility may be. The two should walk hand in hand, mutually assisting each other.

Those who possess impressibility are pardonable for their egotism, for it cannot be too highly valued. At the same time, when they boast of not reading anything, not even the spiritual journals, they do themselves a great wrong.

The teacher plodding through the A, B, Cs, prepares the way for the college. The eagle can learn a lesson from the burrowing worm. The spirit teacher comes not to supersede but to supplement earthly wisdom.

MEDIUMSHIP FOR SALE.

There are many advertisements offering to instruct in the art of mediumship, or by initiation into some "occult order" pour a fountain of secret knowledge into the deluded subject.

Everyone who advertises to sell mediumship, or bestow it through secret organization, is a fraud, for it cannot be bought or sold. There are no secrets about it, and no society can bestow it. Write it down, however plausible the pretensions or persuasive the inducements, they are frauds, and all the time and money given for that purpose is worse than wasted.

CHARMS, MAGNETIC BELTS, ETC., AS HEALING AGENTS.

All medals, charms, belts, magnets, of whatever form or name, depend on mental impression for the efficacy. Aside from this they have no value. The best of all "charms" to wear is light and healthful clothing; garments that do not in any way bind or fetter the free movement of every muscle and organ. To this "charm" add healthful food, pure, fresh air, generous exercise, and if

health and strength are not restored, they will be looked for elsewhere in vain.

These articles, which have been and are so highly lauded in flaming advertisements, are one and all constructed in defiance of all established principles of magnetic force. We are constantly acted on by the tremendous magnetism of the earth, to which anything in the shape of belts and soles would be unperceivable. There is not the least evidence that these appliances are beneficial or, in fact, that magnetism has any value in the bodily economy.

The idea of charms, the potency of relics, etc., originated in the ages of ignorance. Psychometry has shown that there is an influence, an aura surrounding every object, and this might affect those who are sensitive. Very few, however, are impressible to such slight influences. Charms, medals, "highly magnetized" amulets, etc., are all rubbish handed down from an ignorant age, and why they are advertised in Spiritual papers, with astrology, fortune-telling and seers "born with a veil," and "seventh sons or daughters," is passing strange, and shows how hard superstitions die.

HAPPINESS FROM OBEDIENCE TO PHYSICAL AS WELL AS SPIRITUAL LAWS.

As happiness springs from the full and perfect expression of the laws of our being, and as such expression is in accord with the plan of nature, it follows that happiness is the natural estate and misery or pain the unnatural. Talk of the saving power of pain! Pain has no saving power. Happiness is not built on misery. People talk as though they expected a reward for suffering. Why, the very suffering shows a wrong, which, if righted, changes pain to joy. Yet they count their pains, disappointments, and measure their tears as treasures laid up in heaven, which are good at sight with heavy interest for answering joy. A man may be a victim of chronic sickness for a score of years and daily racked with physical torture, is it not his loss? How can he be repaid? Crowd his after years with all the heart may desire, and

this loss cannot be made good; for life should be replete with its just demands fully met, and its cup cannot overflow. Why should he be rewarded for a sin against the laws of health? When we walk in accord with the laws of our being, the very fulfillment of these requirements brings delight. We are athirst, and with what exquisite delight we drink the crystal water! We hunger, and how delicious the plainest food! We desire to breathe, and what joy to inflate fully the lungs with pure air! Health is next to heaven, and with it we are in unison with the material world. The beat of its pulse vibrates through our being, chord responding to chord. Thus have we felt when on some lofty mountain top, the world at our feet, the blue sky overhead, fading and melting into the distant mountain ridges, the crisp air like wine, and to the beauties everywhere around us our being responding. Then, life was a song of joy, and to exist the supreme delight.

But how shall we keep ourselves in accord with the spiritual, for man faces two worlds, and is amenable to the laws of both. As such, he must conform his life so that it will accord with both these states. He must understand that obedience to the laws of physical health is as obligatory and as much a part of religion as obedience to moral laws. Perfect health is a primary element of moral excellence.

Hence, it is that men, laboring under the mistaken theory which left the physical life out of its scheme, have fallen into grievous blunders. A jaundiced theology was the offspring of a jaundiced preacher. Gall in the blood embittered the mind, and bred intolerance and hate. There was a gospel these teachers knew not of, the gospel of health. The teachers of the world have taught that happiness was not to be sought in this life, which at best is a vale of tears, and only came as a reflection from the perfect peace which comes from abject contentment with the decrees of fate, after assurance of having gained a passport of the future. We are assured that the world was not created nor is sustained by any such artificial or

arbitrary plan; and abjectness and contentment, growing out of dwarfishness, are not in nature's creed.

WHY WEALTHY SPIRITUALISTS DO NOT CONTRIBUTE MORE.

The opposition sneeringly ask, why do not wealthy Spiritualists contribute more generously to the cause, and is not their failure so to do in strange contrast with the generosity of church-members?

We believe that Spiritualists are even more liberal than church-members, when convinced that the cause is worthy, yet confessedly no great donations have been made by them. The cause is not far to seek, when we consider that most donations are made in the last hours of life. It is then the religious training becomes dominant. There is almost always a minister in attendance who uses every means to influence in favor of his church. Salvation is bought in this way, and sins atoned for. If the wealthy lay member gives a thousand or ten thousand to an asylum, a library, or to foreign missions, under persuasion of his pastor, it is heralded as a praiseworthy act by the religious press.

When a Spiritualist nears the end of earth-life, he is left alone to dispose of his wealth as he pleases. If a spiritual speaker should counsel him, it would be regarded as indication of undue influence or insanity, and repeatedly wills have been broken on this ground.

It is thus forced on the attention of those intending to give, to see to it that they make such disposition as is pleasing to them, and not await to place their means at others' disposal. Another reason is that there have been so few measures to support, schools, asylums and the great charities appear to be preoccupied by the state as they should be. There is no demand for foreign mission work. If one should desire to give to the cause, he would be at a loss where to best bestow it. And yet there is great need for means in extending the cause of Spiritualism. This can best be done through the diffusion of its literature, its books and its journals. A large sum might be profitably used in sustaining mediums that they may

give their services free to those who investigate, and thus do away with the chief cause and incentive of fraud.

Censure is entirely out of place, for there is no duty forcing them to maintain any movement, however desirable such action might be.

We have little faith in the good of funds devoted to the support of societies. If the members have not interest enough to contribute support, they will not have enough to keep the society together although some one has prepaid the expenses.

One of the most urgently needed movements is a bureau of information, and for the distribution of tracts, books and all kinds of publications. The secular press is generally willing to accept articles on Spiritualism if well written and in the right spirit, and such writings reach an audience never visited by the spiritual journals. An inconceivably great missionary work can be accomplished by such means.

THEOSOPHY AND OCCULTISM.

Many fears are expressed that Theosophy or Occultism will capture Spiritualism, and ultimately prove the communicating spirits to be mere "elementaries;" and not our spirit friends as they purport to be.

If Theosophy can bring the proof, why should we object, for it is the truth we are after, and though our dearest hopes fail, we must say that the cause, fearing the light, had best at once fall in its weakness.

But is there ground for fear? Will the formulae of the old Thaumaturgists be mumbled in this age of science, and the shades of goblins, commanded by magicians, work, speak and run of errands? If so, who will gainsay, or prevent? Let the discoverers of the old gifts bring them to the front. They have but to do one half of what they pretend, to convince the world.

Let us not be amused by tales of what has been done, and what it is proposed to do, but let us see the doing. Until this is done, the many will prefer the living present to a dead past. They will prefer spirit communion,

through mediumship, rather than the mystic ways of occultism.

Spiritualism throws its golden stream through occultism, and forms its vital portion. It has already made life, all that is worth possessing, and so far from being captured, it will in the end, prove theosophy and occultism to be short chapters in its historic progress, and the fundamental truths they contain, a part only of its philosophy.

All that is true will remain, but error and dross will be blown back into the dust-heap, with the effete and dead. Pretense has no enduring life, and sometimes it is policy to allow time to adjust the claims of contending systems.

The so-called "occult" knowledge of the East, of Hindoo priests, and Thibetan "masters" is in mildest phrase the twaddle of ignorant pretensions, and the veriest rubbish. That there are devotees who have power to call on spiritual beings, to run here and there to their bidding, or that there are methods by which the initiate can gain such control, are unworthy even of the honor of contradiction. Of late there has been a disposition to accept the mysticism of the East, and to see in its arrogant claims and incomprehensible doctrines, a mine of wisdom. It is overlooked that a belief or doctrine may be estimated in value not in direct, but inverse ratio to its age. The older any opinion or statement, the greater the probability that it is valueless. If travelers are to be believed, nowhere is there such wretched ignorance, uncleanness, superstition and duplicity as among the priests of the vaunted monasteries of the Himalayas, and the miracle-workers of India are simply fakirs, who compete in feats of legerdemain with Herrmann and Kellar. I well know that these statements will bring severe criticism, and the proof will be called for. In reply, the affirmative evidence must first appear and I ask for the evidence, beyond personal assertion, of the coming of a "master," a "mahatma," a "chela," the "astral," of the existence of the "brotherhood," of one and all the claims set up by the occultists and the theosophists.

I am profoundly thankful that Spiritualism has no

"divine order," or "several degrees of mystery." I am profoundly thankful that it has not been confined within the narrow boundaries of a creed, even though that creed had been written by the angels.

I am thankful that no man or clique has controlled its career. No organization has been found commensurate to restrain and embody it very attempt has been that of children playing, at curbing the course of a river. It came without a leader, it grew apace without an organized effort, and permeated everywhere, because it struck the tenderest chords of the human heart and appealed to the hope,; and aspirations of all.

It has no mysteries, no high priesthood, no holy of holies where only initiates can tread. Its "mahatmas" and "masters" and "astrals" are our own dear loved ones ready to give us the full measure of their assistance our welfare requires.

The cultivation of our spiritual faculties, which turn toward them and make their approach and communication possible, is of more moment than all the obsolete "wisdom" of the East, and initiation into "occult" degrees.

There is one science and philosophy of life here and hereafter, that comes free to all as the sunlight, and scorns the limitations of creed, set forms of belief, and the organic efforts of self-constituted leaders. It finds no lodge, and its believers are not identified by grip or sign. Its holy temple is the wide world, its brothers are mankind, its effort is to escape from the mysteries of ignorance to the light of truth, its leaders are the independent workers innumerable, who labor in diverse ways, and the angel host.

Catholic spirits work through the Catholic channels; Presbyterian spirits return to Presbyterian friends; Methodist spirits inspire Methodist orators, and thus every church and society, and the drift of all is to receive the spiritual baptism in the measure of receptivity, growing more and more.

We should as Spiritualists, receiving more fully with deeper comprehension, rejoice with great joy, that we

have not built a dam to restrain the flood, that we cannot build walls to restrain it, or make a creed that will express it, or get up an organization to direct it, or inaugurate a propaganda for its extension.

AN ANNOYING SPIRIT.

A medium who was very successful in receiving messages from loved ones, until another came between her and them, controlling her continuously and to her great annoyance. The history of her case will show how this spirit gained possession.

There is no labor of body or mind which so rapidly and completely exhausts the vital forces as the practice of mediumship. By continuously using it, in any of its forms, dangerous nervous prostration is sure to follow. In this state of prostration the will is weak and undesirable controls enter the door thus opened wide for their entrance.

It is for this reason mediumship should not be made a matter of business. It cannot be without deterioration, and too often the ruin of the medium.

Where the end has been reached, there is only one course; to restore the physical health, and by clearly understanding, to hold all controls by the power of the will. For the time all efforts to receive communications should be avoided, and the mind directed in some channel of interest which will divert it from its absorption in the communications. To restore health, drugs are not to be relied on, and are of little use. Food, pure water, and pure air, with all the exercise possible, are essentials. The vital forces should be guarded from depletion in every direction. With restored health the undesirable manifestations will disappear. Then at regular and appointed times, not more frequently than twice a week, and continuing not to exceed one hour, seances may be given.

The will should always dominate. It is a great injustice to the individual for another to usurp control. The medium thus becomes a mere instrument, and a slave to the will of another. On the contrary the medium

should bold himself superior to whatever control may come; should be able to command himself, and thereby the spirits who may or may not enter his sphere.

When it is found that one is capable of coming into rapport with spiritual influences; that long-desired communion can be held with departed loved ones, the tendency is, in the ecstasy of the moment to yield all other interests to this new-found joy. The paramount laws and conditions of such control are not thought of, and the dangers riot regarded. The influences are allowed to usurp the place of the will, and dictate in the most ordinary affairs of life. If only true and trustful friends, the guardian angels, held this control, there would be no danger, although such surrender of personality would be anything but desirable, but by this constant absorption the vital force becomes so weakened, the unsuspecting medium falls into the unresisting state, and passive to any influence, which in the nature of things he cannot know the character of. There are always those who gladly avail themselves of such opportunities, who not to awaken distrust in their instrument, for a time personate the friends who have previously communicated, and thus gain complete control, which they then recklessly use.

The same result follows the constant use of mediumship by professional mediums; there is an exhaustion, and to produce the phenomena, and thus earn the fee, there comes a time when the medium is confronted with the alternative of failure or the practice of deception.

The endurance of different sensitives greatly varies, and while a single seance may leave one in collapse, another may give many before exhausting the force on which the manifestations depend, but this finally is reached by all. Safety depends therefore on always resting while there is ample self-protective force in reserve. It is thus clearly seen that mediumship should not be made a matter of sale, or of indiscriminate use. When it is, its value depreciates; it becomes a menace not only to the possessor, but to those who consult him.

This is not only true of all physical manifestations, but even more of the higher forms of psychic influence. Lecturers

and "platform test" are confronted by it in their public work. The conditions under which they give "tests" to an eager audience, or receive the impressions enabling them to speak without pause for an hour are the most exhaustive, and yet they must retain their reputation or they will not be able to fill engagements.

The most ready way for the spirit controlling to gain a hearing is to claim to be some distinguished person while on earth. To give the name is easy, to maintain the intellectual character is impossible. Hence the inspirational speaking and writing, which has been so often referred to by opposers, as evidence of deception or the loss of intellect of those noted in this life for its brilliancy. The examples thus given, the readiness with which mediums attach the names of the departed to puerile and driveling communications, or speeches, adds a new horror to death. A noted man or woman scarcely draws the last breath, when scores of mediums from Maine to the Antipodes receive communications. If these did not by their style and thoughts betray their source, the impossibility of a spirit newly ushered into the spirit realm giving such communications is a final answer.

It is established that at the very moment of death, the spirit is enabled to appear, even to distant persons, but after that brief moment, there comes an interval during which the spirit has to come en rapport with its new surroundings, and freed from the disabilities retained temporarily from its earth-life. If during this interval earthly friends receive communications purporting to come from such spirits, they may be certain some other spirit bears the message.

EVIL SPIRITS.

The time-old superstition of evil spirits, devils, such as were cast out and entered into swine, has been retained by Spiritualists. By these beings they readily account for failures, want of success, contradictory messages, and moral delinquencies. The existence of evil, and of evil influences, is a chimera of ignorance, and its solution is like the resolution of night by the light of the sun.

Among savages, the word stranger is synonymous with enemy, because the members of different tribes are, almost of necessity, hostile, and as spirits are regarded as members of a different tribe, with interests and purposes essentially their own, it is not strange that nearly all savages regard them as evil. The first conception of God is as an evil spirit. The Hottentots, says Thunborg, have vague ideas about a good Deity. "They have much clearer notions about an evil spirit, whom they fear, believing him to be the occasion of sickness, death, thunder and every calamity that befalls them."

The New Zealanders believed that each form of disease was caused by a particular evil god. The Kols of Nagpore assign all diseases to two causes: "The wrath of some evil spirit who has to be appeased, or the spell of some witch or sorcerer." "The Indian," says Carver, "lives in continual apprehension of the unkind attacks of spirits, and to avert them has recourse to charms, incantations," etc. The West Coast Negroes, according to Artus, represent these evil spirits as "black and mischievous, and delighting to torment them in various ways."

Thus all over the world wherever we meet the savage, we find that he is ruled by fear and stands in dread of an evil influence, which he regards it possible for beings beyond the known realms of physical existence to exert.

The increase of knowledge has served to consign this belief to the category of nursery fables, Jack the Giant Killer, elves, fairies, etc. The more science, the less superstition.

Spiritualism, by stimulating the love of the marvelous, called their old beliefs again into being in a new form.

As the spirit enters the spirit world just as it left this, there must be in that world an innumerable host of low and uneducated, or, in other words, evil spirits.

If we believe this, and the dependent proposition that they are wholly irresponsible, our situation is horrible to contemplate. Surrounded on every hand by an ocean of intelligences all bent on doing evil, and we without power to resist!

This superstition is only a short step removed above

that of the savage. Life becomes a wretched attempt to please these selfish beings. Fear takes the place of integrity, supine waiting of action, and existence itself becomes a burden, in its constant efforts to propitiate these evil influences, or not to offend them. At times the selfishness which has not yet been neutralized, and the undeveloped character will, when the door is open, manifest themselves. That they do, we think, is well established, but that we are situated in an ocean of irresponsible evil spirits, all of whom are anxious to commit through us some immoral or brutal action, we most unhesitatingly and uncompromisingly disavow. It is one of the most immoral doctrines, as it casts aside individual responsibility, and makes a scapegoat of spirits, after the manner the ignorant in the past have their ideal Satan. This admission is the denial of the fundamental principle of Spiritualism, that we are responsible only to ourselves for ourselves.

Admitting that evil spirits do come near and influence us, they must enter into our atmospheres through the gateways we ourselves open to them. There must be similarity and correspondence between our spiritual spheres which measure our spiritual condition and theirs, else we could not recognize their presence, and they could have no possible influence over us.

It has been our sad fortune to have met Spiritualists who, forgetting this absolutely essential correspondence, were completely subdued by the belief in this power of evil spirits over their lives, and instead of attempting to arise out of the sphere in which any influence might be exerted, they cast about them in childish endeavors to avert the malign purposes of their invisible enemies. They engaged in a continuous game of bo-peep with the invisible evil beings, laying all their plans with reference to thwarting any attempt these might make against them!

Dismal spectacle of an enlightened man of the nineteenth century returning to the abject superstition of the savage and abasing himself in childish fear of something he knows not what!

Some Spiritualists prefer even the pangs of the gout to spirit enemies, and are constantly foreboding some disaster.

Such a state of mind is only slightly removed from insanity.

Again, others come to believe that a host of evil spirits are on the constant watch to take advantage of them. They are "surrounded by a host of devils!" If so, it is nothing to boast of, for they are the center of attraction, and, as like attracts like, it shows a wretched spiritual state on their part. To such it would be advisable to restore their depleted vitality, or exalt their spiritual nature, thus ceasing to attract, rather than wage the unequal combat.

To all such we would say that your fears are not only idle, they are positively immoral and debasing. Man is not a puppet in the hands of irresponsible, evil intelligences, unless he furnishes the conditions. The spiritual universe is governed by unchanging laws, and spiritual beings are held in their spheres with the same firm hand which keeps the planets in theirs.

Evil spirits may influence to evil thoughts or deeds, but the ground must be first prepared in the recipient's mind. If the individual is not in this recipient state, if he is above the sphere of evil, he may safely bid defiance to the whole universe of "elementaries," hobgoblins and "spirits of the damned."

I recall a friend in New York, a refined and educated lady of literary ability, who has been highly mediumistic for many years, and yet cannot trust the messages she receives, for they are as often false as true, and after being imposed on she is tantalized by the spirit who deceived her. In all such cases the development has allowed the approach of spirits of untruthful character, who have the power to control and prevent others from approaching. Apparently this is one of the most difficult problems furnished by Spiritualism. The experience has entered into the life of every medium at some time, and investigators have found it a stumbling-block; yet, if the laws and conditions of control are understood, it is readily comprehended. Mediums at all times accessible are subject to whatever control may chance to come. They are like a house with open doors into which anyone may enter. If

sensitiveness alone is possessed and cultivated, this is the result. A strong power of will should always be dominant, and determine the character of the spiritual visitors. The door is often thrown open by sitting in promiscuous circles, at any and all times, without previous appointment, or by giving attention to spirits who come unappointed, or seances to curious investigators. It is more difficult to escape from this condition than to prevent falling therein.

If possible, a circle of harmonious persons should be established, meeting with absolute regularity. If the medium sits alone, then this element of regularity should be strenuously observed, and no attention given to the subject between appointments. Then the watchful care of spirit friends will guard from the approach of undesirable spirits, who, finding it impossible to approach, will cease making the attempt. The guardians favorably conditioned, hold such perfect control that no other spirit can manifest without their consent.

DIFFICULTIES OF COMMUNICATION.

If the hand of the medium wrote, or the tongue moved as an independent instrument, it would be perplexing to account for the failure and weakness of many communications, but with a better understanding this disappears. When the control is perfect, names and dates can be readily given, for the medium then is simply a machine obeying the will of the control. This state is rare, and in all cases of impressibility, thoughts are transmitted by waves through the spirit ether and are received by the mind of the medium as waves, and not in the form of words. To illustrate: Take the telegraph; the current of electricity passes along the wire to the receiving instrument, and is transformed into a series of sounds, which in turn are translated into thoughts. A thought is sent through the ether by a spirit in a series of waves, as the electric waves are sent along the wire. If the mind on which they strike is sensitive—that is, mediumistic—such mind becomes the receiving instrument, and these waves impinging on it give rise to the same idea that set the

waves in motion. But as the mind is subject to ever-changing conditions and states, and the medium not amenable to the fixed determination which can be given an electrical instrument, he becomes an important modifying cause.

The culture and conditions of his mind determine the words by which the thought shall be expressed, and unless this capability exists impressions thus received could not be transformed into appropriate words. The idea may be thus given, but the words being the medium's expression, depend on his vocabulary, and the style must be more or less that of the instrument. To transmit a name or date, which has no idea, requires the most perfect conditions of impressibility, if pure automatic action is not reached. The difficulty will be understood by those who have experimented in hypnotism or mesmerism. Subjects who obey suggestions and read the thoughts of the operator are common, while those who are able to give names, dates, etc., are rare.

In Deleuze's work on mesmerism an instance illustrative is reported. A sealed letter was given a very susceptible magnetic subject. It read:

"No other than the eye of Omnipotence can read this sentence in this envelope.

"Troy, New York, August, 1837."

The subject read:

"No other than the eye of Omnipotence can read this in this envelope.—
—, 1837."

He omitted "sentence," and all the date but the year.

The difficulties of communication are very great and can be only comprehended by a spirit who undertakes the task. How changed the message may be by the receiving mind, is illustrated by an incident related by the well-known author and gifted medium, Mary Howitt. It came in the form of a dream. Mr. William Howitt was then in Australia, and she dreamed that she received a letter from her son, in which, in large letters, appeared: "My father is very ill." Six days afterward a letter came, not from her son but from a friend, saying: "If you hear Mr. Howitt is very ill, let this assure you he is better." All that was correct in the message was the central thought.

Far more difficult is this spirit impression than sending messages by telegraph or telephone, and how often are the latter strangely distorted—countless influences act on the current, magnetic streams flow in from the sky, the air, the earth, and after every precaution, the current is affected; so with the thought waves in their transmission. And again, what would the telephone message be if the receiving instrument was riot perfect, and failed to catch the vibrations except at intervals

Hence the caution with which judgment should be rendered or conclusions reached.

That abstract terms, names, dates, etc., are not given, or, if attempted there are failures, does not invalidate the other parts of the message. They should not be pressed, for, as soon as it is possible, they will be given. The spirit communicating often refuses or hesitates to make the attempt, well knowing the chances of failure and the criticism sure to follow.

ALL HOUSES HAUNTED HOUSES.

The extended investigation of the English Psychical Research Society on this subject proves conclusively that setting aside a vast amount of rubbish, there is a residuum of facts which are unshaken and reliable. There are houses and places where manifestations occur which are not referable to any known physical force. Many of these hauntings depend on the presence of a medium. The house in which the Fox family first heard the rappings was haunted but no manifestations occurred unless they were present. Then again there are houses where the phenomena appear to be independent of any person on this side.

There is what may be called a mediumship of locality. That is for a certain spirit, a given locality allows it more freedom to manifest than any other. As a rule, places to which the spirits are united by some great event, as death or the committing of a capital crime, furnish these conditions and such spirits find that they can more readily manifest in the midst of such surroundings than elsewhere.

Although it may be easier to manifest, there must be mediumistic power either in the person or persons receiving such manifestations, or it may be drawn from persons unconsciously, at remote distances. Such earth-bound spirits are not as subject to delicate conditions, and retain strength of control.

The legendary stories of haunted houses, and appearances of spirits where crimes have been committed, foster the belief that the spirit lingers around the last scene of its mortal life, when violently thrust therefrom. This is not by compulsion, nor is it always true. In fact the majority of those meeting with violent deaths at once go away, either with friends or by their attractions. Others who have no spirit friends, who have no place to attract them, enter spirit life, filled with regret, and revenge for the injustice which has deprived them of the enjoyment of life. They linger near the scene of their misfortune, and advance out of their peculiar condition with great difficulty. The idea that they can be reached only through and by mediums, is a strange error for one versed in the philosophy of Spiritualism to fall into. They may be awakened from the terrible hypnotism into which they have fallen, by coming into a circle. The true instructors of such "earth-bound" spirits are their spirit friends, or spirits who devote themselves to the work, with the zeal of missionaries and with much more intelligence and success.

BUSINESS MEDIUMS.

"Business mediums" are wont to tell those who apply to them, what their shrewdness supposes will be pleasing, after the fortune-teller's style. "Beautiful green paths ahead," money, success, or the death of a woman, presumably the wife. Those who place the least credence in such chaff are greener than any paths they will find in the future. And yet even if such "tests" or fortune-telling are scorned they will have an influence on thought and life. To give such communications whereby a great deal of unhappiness must be caused, is little less than criminal. Surely no good and wise spirit would utter such prophecies,

unless there was some surpassing need, and gain to the recipient.

PRE-EXISTENCE AND REINCARNATION.

We know nothing of the "infinite source of life," and that man derived his being therefrom is entirely hypothetical. The "infinite source" is an "idea," a will-o'-the-wisp of philosophy, which may or may not exist. That it fails to explain the scheme of creation, for which it is hypothesized, shows how chimerical it is.

Creation came by the method of evolution; by growth from the simple to the complex. Man began as an animal, a savage, and at length reached his present estate. This is the method pursued by the forces of the universe, whatever they may be, or whatever may direct them. Why they did not pursue different courses, was because with the conditions presented, they could not. The grooves along which the processes of this growth must proceed were as defined as the rails which the cars traverse to reach a given point.

The ego, again, is an "idea," not a fact; an assumption that there is an independent, always-existing individuality, which granted gives away the question in debate. If the ego had an eternal past existence, and progressive, there would be an infinite past behind every individual, and in that infinite past would be infinite experiences, that is, all experiences. There would be nothing remaining to be learned, or felt, or gained. Such a past would give an infinitely perfect individuality. That man is not thus endowed brings the conclusion of "pure logic," that he has had no such past—that he has with his spirit and intellectual and moral endowments had a beginning in time. Whatever conclusions this may lead to, we must accept this statement as fact.

Taking the ego as equivalent to the spirit, there may be no question as to its birthright to taking on any and all mundane experiences, but why should it need a desire to do so. The apparent object of creation is to raise spirit out of and above the domain of physical matter, not to draw it down to its level. It is an entirely unwarranted

assertion that spirit gains by repeated contact with the physical world. Once freed therefrom, its return must be always a loss, and not a gain.

The past history of every human spirit is the history of the globe from chaos. It is not, however, a history of spirit, but of matter. The modern spiritual philosophy is quite complete without taking for its introductory chapter the exploded theories of reincarnation, re-embodiment, pre-existence and soul-germs. It has blown all these old ideas into the wastebasket of dead things. Its distinctive feature, that which is entirely different from the old ideas, is the supremacy of law in the realm of spirit, and the application of the investigations of physical science. When we place our feet on this firm ground, and inquire for the facts before we theorize, the speculations of philosophers from the famed Greeks to Descartes, are the restless wanderings of the blind, inflated with the belief that they can see.

Among the earliest attempts to account for the origin of man, and the good and evil meted to him in this life, were reincarnation and pre-existence. They were the fancies of the childhood of the race, and like all the speculations of early man, are without truth. It may be stated as a law, that the earlier in time a belief, idea or speculation came, the greater the probability that it is false.

Whatever the consequences, the science of spirit begins with the birth of the individual. The first chapter of the genesis of spirit is the history of creation to the time man was evolved; its great volume is of the spirit's present attainments and future possibilities.

Every theory which attempts the high purpose of solving the mysteries of the universe, must rest on the foundation of evolution. That is to the world of life what gravitation is to the world of inorganic matter. In fact gravitation is the law of evolution applied to world-masses. Whatever we assume, here is firm ground, and when our theories conflict we may know we are on the wrong path. We must accept evolution is the progressive advancement of life from protozoa to man, let it lead where it may.

We are obliged to accept the statement that every living

being has a spirit, for if the spirit is not created, but of evolution, the process of unfoldment of the physical body and the spirit must go on interblended until death.

The broad proposition is: All living beings have a spiritual as well as physical being.

The corollaries to this are:

1. Until a certain stage of development is reached the spiritual being does not maintain existence after the death of the physical body.
2. A spiritual being is not necessarily immortal

All this is proven, and a great deal more by turning to the physiology of the beginning in the germ. It is not necessary for the germ to be taken possession of by a soul or spirit, for its growth. Nor is it true that because it grows, whatever impels its growth is a spirit and immortal. Until it has reached a certain perfection of growth it cannot be said to have an individualized spirit. The study of pathology will convince anyone that this statement is true. It is because this growth is not observed that such theories are entertained; drawn from the "internal consciousness," in utter ignorance of facts. A germ may start in its growth and become a monstrosity without scarce a resemblance to a human being. It may develop into a tumor of strangely agglomerated parts; it may become a body without a brain, or only an apology for that organ. No spirit has "taken possession," or more correctly, the attempt to evolve a spirit has been a failure, as well as to create a body.

There are those who carry this fancy yet further and suppose the incarnation of a pair of soul-germs, at the same time; the true mates.

Again we have to meet an idea which came as an explanation of phenomena, before these were carefully observed, or observed at all; ideas which were dreams of childhood. The study of embryology proves that the germ is single, and as for the soul-germ, we know nothing, and it is only a fancy unsupported by the least evidence, and entirely needless to explain the facts. Up to a certain time the germ develops into the composite organization of both male and female, and then follows in one or

the other direction. In rare instances there is an imperfect physical development of both. The full discussion of this subject leads to grounds which have been by the feelings of delicacy left to the treatment of medical science. We can only briefly reply that before we theorize on the incarnation of "dual germs" we must first prove that there are such germs, and they are required to explain the phenomena attending the genesis of life.

If not true, why do spirits teach reincarnation?

This is indeed a puzzling question to those who think spirits have infallible knowledge. Now the solution with spirits rests exactly as it does with mankind. Without spirit information, men have arrived at these two conclusions. Many believe in reincarnation, and say that they are able to recall incidents in former states of being. At the same time it is held as fundamentally true that all recollection is lost in slipping from one to another. Hence it can be only a matter of theory. If spirits freed from the body have been reincarnated they have lost all memory of such state, and cannot testify from experience, any more than can man.

It would, however, appear reasonable that spirits ought to be able to perceive the reincarnation of others, if such event took place, yet this may or may not be possible. However this may be, we should not set them down as knowingly deceiving. They have theorized themselves into the belief, just as good and well-meaning people have in the earth-life. The entire plan of organic being, is utterly opposed to the theory of reincarnation. There is not a shadow of scientific evidence in its support. It is an ancient doctrine, produced to account for phenomena now fully explained by other means. The presumption is that a doctrine or belief is untrue in direct proportion to its age. The older, the more the chances against its being true.

The most difficult matter to meet is a dense fog-bank. So where an opponent has no clear ideas of the subject he treats of, and indulges in unbounded fancies for corroborative evidence of his vague assertions, to attempt discussion is like the blows of an athlete against a suspended

bag, that yields to the blow, but constantly returns to receive another.

SPIRITUALISM IN CHRISTIAN SCIENCE.

While Spiritualism embraces all that is true and valuable in Christian science, the votaries of the latter scorn to be thought leaning in the least toward the former. Perhaps the real difference is not as great as the arguments of the scientists would lead us to infer, for they clothe their thoughts in a phraseology difficult to understand, which often runs away with them and they substitute the words for ideas. It appears profound, and unfathomably wise, and they who use these terms often become rankly opinionated and immeasurably conceited. Masked behind such phraseology, they are proof against logic, or the plain forms of speech.

Christian science sets out by affirming that everything is a part of God, or in other words God is everything which he must be if infinite and omnipotent. Many Spiritualists would accept this statement. Spiritualism does not pretend to know so much about infinite and incomprehensible things. Its fundamental statement is that man is an immortal spirit that will continue in an unbroken line of progress the life be began here. To this is united the highest code of ethics, calling for the best self-sustaining efforts of the individual. The ranks of Christian science, faith cure, occultism, theosophy, etc., are recruited by Spiritualists, who think it a little more popular to be one or the other of these new sects, than simply Spiritualists. It is a case of a rose by another name smelling sweeter. Each one of these sporadic efforts has some special belief which it exploits and makes pivotal, whereas Spiritualism as a complete science of life, of the evolution and maintenance of spiritual beings, embraces in its immeasurable sweep all these, which are attached to it as capes, promontories, dangerously extending reefs, and low-lying islands to some vast continent.

They all will have their brief day and disappear, but Spiritualism as embodying the highest aspirations of man,

will take the place of all other systems of science and religion.

WHEREIN CHRISTIAN SCIENCE, METAPHYSICAL
HEALING, LIGHT CURE APPLY.

There are many good things in all these systems, but they become false when pressed, as they are by many of their advocates to cover the whole field. They are minor parts of the great whole.

The heat, light, electricity and magnetism from the sun have great influence on life and its manifestations. How great this influence is may be forcibly seen in plants growing in shaded places or in darkened cellars, comparing them with those growing in the sun-lighted garden. Human beings are in like manner affected, only the more as they are more delicately organized. But these elements do not hold all influences. They are distinct from the psychic, or mesmeric, hypnotic or whatever name it may be called, and they are not comparable.

There are two distinct methods of cure by Christian science, magnetism, metaphysics, etc. One is by suggestion, and some there are who assume that suggestion covers the whole ground, explaining all phenomena. Thus a magnetic healer suggests to his patient that he is well and he becomes so. The Christian scientist suggests to his subject that as a part of God he cannot be sick, and his sickness vanishes. Such a method gives good results where there are no organic changes and the ailment is from depleted nerve force or mental, rather than physical.

The other method is by direct influence of psychic force from the operator to the subject. This is a positive influence and independent of suggestion. It is thus seen that neither of these methods covers all the acts, and to exclude either and make the other supreme would lead to error. There are multitude of facts supporting one or the other. Suggestion, given by others, or self-suggestion, which leads to the dominance of one idea, is a most important factor in human conduct. The man who keeps his mind at such a tension that the bodily ills

have no time or place for consideration, lives above their suggestion, until a crisis may be reached.

It is right here, on their psychic relations, that all these systems and methods coalesce in Spiritualism which furnishes the fundamental truths on which they all rest, differing only as they assume different phraseologies, and arrive at erroneous conclusions. They are all indebted to Spiritualism for every truth they contain and wherever they differ from this primal source they are in the fog.

INDIAN SPIRITS.

It seems sometimes anomalous that Indian spirits so often usurp the entire control, and that so many claim to be guides.

It is claimed that the Indian spirits have more strength to control than others because they are nearer to earth, and probably have more leisure and inclination. However this may be, the peculiar phase is passing away. There are less and less Indian controls, and higher and more strictly spiritual intelligences communicate. This is most desirable, and the passing away of the Indians in capacity of doctors is also to be congratulated. It was a strange freak of human nature to give implicit trust and confidence to a spirit Indian doctor, who would be the last to be consulted when he held the medicine bag in the primeval forest. These same mediums would not have a living, Indian for an associate, yet the spirit Indian is "my guide So-and-So," until it would seem that what an Indian spirit did not know was not worth knowing.

WHY THE PLANCHETTE AND OTHER INSTRUMENTS ARE UNRELIABLE.

The use of these instruments requires a much less degree of mediumship than almost any other method; and the medium at times exerts a marked influence over the messages and there is often a stubborn effort to repeat every communication given, even when such message is erroneous. The ease with which messages are given, allows spirits to communicate who otherwise could not. A more potent cause is the conduct of the medium or members

of the circle. When they find that they can at an any time receive messages through these instruments, they resort to them on all occasions, and make them oracles on business and all affairs of life. This makes common the heavenly gift and wastes its benefits. There would be no cause of complaint, if a time were set apart for seances, say twice each week, at an hour when there would be no fear of interruption, and this appointment, unvaryingly kept, and on no account sitting held at any other time.

A little thought will make the reason for this plain. The spirit friends knowing the appointed hour will surely be present, prepared to communicate and will not allow the approach of others undesirable. They will perfect themselves in the method required, which is often a difficult task. On the contrary, if the medium, on the whim of the moment rushes to the instrument, his spirit friends may be absent, presumably they will be absent, and any spirit drawn within his sphere may communicate, it may be truthfully, or it may be not. It may understand the process of communicating, or it may be ignorant, and give false or erroneous messages, because it cannot do better.

Another prolific cause of confusion and disputation is the resort at once to test questions and those relating to business matters of which the communicating spirit, unless limitless in information, could know nothing. The control well knows that if ignorance is pleaded there will be an end of confidence, and having claimed to be a certain individuality as a brother, sister or friend, guesses the answers and replies as best able. Or the control may be as claimed and with the most careful attention and integrity have the answer wrongly conveyed or misunderstood through the counteracting influence of the circle or medium. Then there is antagonism and by its means the door is opened wide for a flood of such messages. The medium and circle expect deception and prepare the way for it.

This advice is not only applicable to this method of communicating, but equally to all others. Instead of active participancy, there should be cultivated passive receptivity. Test questions should not be asked unless if it

is first ascertained of the spirit if it is willing under the conditions to answer. The best tests come when they are not imperatively demanded. Sit patiently and receive whatever may come, and should there be apparent mistakes, do not hastily rush to the conclusion that you are the sport of evil spirits, or being designedly given falsehoods. The cause most probably is in yourself. You are an imperfect or broken transmitter. The idea prevails that these instruments are machines which ought to turn out messages under any circumstances, whereas they are only the means which may be advantageously used, if the medium, the circle, or both supply the essential conditions. If either degrade this high exalted privilege of communing with the departed, to the pastime of an idle hour, they attract spirits as inconsiderate, and may expect responses vain and inconsequential as their inquiries.

HOW TO INTEREST IN SPIRITUALISM.

A great many who have found the new views of life here and hereafter, have become zealous in their belief and ardently desire that others receive it. They are like the apostles dominated by a mission to go out into all the world and convert those who do not believe. They overlook the fact that Spiritualism does not admit of proselytism, and it is vain to convince by argument. Let such be assured that the harvest ripens by the forces of nature, without the help of the husbandman. When the season comes, the earth is prepared for the reception of seed, and the farmer who has patiently waited during the winter months, knowing how useless would be his labor were he to go out in the drifting storm and sow the grain on the icy fields, scatter the seed with full faith that it will yield a bounteous return. The mind, like the earth, has its seasons of bleakness and of genial receptivity. It is useless to plant the seeds of thought until the proper time, which will as surely come as spring follows winter. The mind that is filled with material wants and desires, is often turned to spiritual things by the loss of a dear friend, or the shattering of earthly expectations; or when the slant rays of the sun on life's western slope remind of the night

of this life, the thoughts of the beyond come uppermost, and there is a desire to know of the sphere over the grave.

SHALL OUR MEDIUMS AND SPEAKERS BE ORDAINED?

The ordination of ministers, presupposes that those who ordain them have special power and right conferred by God to do so. In the Church of Rome, it is claimed Christ gave Peter, the first pope, the keys of heaven and hell, and he has conferred the same power from pope to pope in an unbroken succession, and they through bishops to every priest, so that everyone is ordained by Christ. It is all a fraud, but is superstitiously believed by the devotees.

The Protestant churches feebly ape the rites of this tremendous assertion, in their ordinations of preachers by other preachers, having no more authority than they, except that other preachers have ordained them. They do not claim any succession of preachers from the apostles, and if they did, would at the reformation, have to trace it through detested Catholicism.

A more feeble attempt has been made at ordination by spiritual societies, which amounts simply to the endorsement of the speaker by his society. This has been conferred with such careless levity that we hear of the most arrant rascals gaining the confidence of societies by "certificates of ordination" from national societies.

The only "ordination" that is valid is the power to instruct, to entertain, backed by a righteous character.

There is no danger of an "ordained mediumship," set to control the great spiritual movement. Those who attempt to lead in that direction will find scant following.

And yet it is pitiable to observe how superstition for the old lingers; how "reformers" delight in aping the ways of the churches; putting their thoughts into old forms of speech; calling their speakers "pastors," their lyceums "Sunday-schools," their organizations "churches," opening their services with prayer-softened into "invocation," and closing with benediction. It gives a sop to the orthodox world, that the orthodox world rightly accepts

as weakness. Oh, it is difficult to cast off that Old Man of the Sea, and stand up free and independent.

DIFFICULTIES IN COMMUNICATING.

If the methods by which the messages of spirits are transmitted to us were as definitely known and easily complied with as those of the telegraph, then we might expect the same precision and accuracy. But they are not, nor can they be, for they are in greater part unknown and difficult to supply. It is possible for a hypnotist to find a subject so sensitive that every thought will be reproduced in that subject's mind, who will speak precisely in the words willed to be used. Possible, but not once in a thousand attempts is it attained. In the other trials, there is imperfection of speech, or failure in grasping the thoughts.

When spirits attempt to control a medium to write or speak, they do so by precisely the same means and are met by even greater difficulties.

The medium to give perfect expression must be like, in culture and intelligence, to the control. In proportion as this is the fact, the communications become more in harmony with our ideas of what they ought to be.

It is said an eminent musician once charmed a critical audience by playing on a violin he had made from a wooden shoe. With his genius and wonderful training he was able to extort music from a single, string after all the others had broken, yet how much more perfect would have been his performance had he been given a Paganini.

When spirits desirous of communicating would make the attempt, there is scarcely any chance. They must take the means at hand and do as well as it is able. What the result will be they cannot know beforehand. They are often surprised at their success, more often regret their failure and the effect of their imperfectly transmitted thoughts.

It would be advantageous to this spirit to have continued seances with the same medium, for by that means could the medium be brought under the more complete control of the spirit. It would be interesting to observe

from seance to seance the increasing certainty of the control. It is true that spirits are sometimes "as in a dream," for a length of time after leaving the physical body.

MESSAGES FROM SPIRITS OF GREAT MEN FALL
BELOW THEIR EFFORTS IN EARTH LIFE.

Great minds are great, first because of their own powers, and second because they are intensely susceptible to the influence of spirits. They are centers—vortices—of spiritual force.

Tennyson, according to his own words, wrote in a state of trance; in other words, was intensely sensitive to the thoughts of the spirit world. Were he to attempt to write through a medium, if that medium was under perfect control, he would only rise to his own unaided capabilities. If that medium was like himself when on earth, capable of becoming, by wonderful susceptibility a center of spiritual thought and power, then even a greater than Tennyson would pour forth enrapturing song.

Edison is a center for the expression of the inventive skill of a spirit host. Were he a spirit and should attempt to communicate some great invention, he might search the nations over to find a single sensitive sufficiently like himself to receive it.

An objection: An individual receives a blow on the cranium, injures an organ or faculty of the brain, and becomes a raving maniac. A month or year afterward he has a surgical operation performed on the affected organ, and immediately he is in possession of all his former characteristics, but the intervening time is a blank. Now, if this physical organism is only an instrument through which the spirit acts, as a musician plays on a musical instrument, why is it the spirit or ego knows nothing of what transpired during the time its instrument or body was undergoing repairs?

The problem presented by the above question has in various forms been the most perplexing that has met the Spiritualist. The instances have furnished specious arguments for materialists. They say triumphantly, when the

strong intellect succumbs to the ravages of disease, or appears to decrease and expire with old age, that the mind is a product of the physical body, and perishes with it. The song of the bird might as well be listened for after the bird is dead, as manifestations of mind after the body has perished!

And yet this only shows the mutual dependence of mind and body while connected in this earthly life. The clairvoyant entering the superior state, on returning to the normal, may or may not remember anything occurring therein. Often the clairvoyant and normal states are distinct and what is known in one is not known in the other. Yet clairvoyance is a state approaching more or less nearly the independent spiritual, and may become one with it. While confined to the physical body, the spirit does not use it as a machine, or tool to do its bidding, standing above and independent of it. For the time it is a part of it, and the condition of the body is reflected on the spirit. These conditions, and even the thoughts, may make no impression on the memory, and be forgotten on recovery. The ravings of the fever-stricken, the hallucinations produced by opium, alcohol or hashish, and dreams that cannot be recalled are all examples of thinking, without memory making a record. An injury to the brain that disturbs this power of preserving thought-impressions is no more extraordinary than that a dream cannot be recalled, and the cause back of both is nearly identical.

DO SPIRITS CARE FOR THEIR EARTHLY BODIES?

As a rule the exceeding change in surroundings at death eclipses all thoughts and wishes in connection with the earthly body. Yet there are exceptions, and lingering delicacy of feeling. It is regarded usually as a cast-off garment, and no longer a part of self. Our feelings toward the deserted shrine is the result of ages of tradition, and because we can only perceive with our senses the ruin left us.

In the days of the Pharaohs the belief in the final return of the spirit to the body, and the resurrection of

the latter, made it imperative to preserve it with greatest care. The Greeks considered it the height of impiety to leave their dead on the field of battle unburied, for then the spirits wandered on the banks of the nether world until the burial.

The Judgment Day, transferred from Egyptian to Christian theology, with the idea of physical resurrection, has preserved this superstitious regard. If the dead are to arise at the sound of the trump of doom, it will be pleasant for families and friends to stand grouped together, and it would indeed be lonesome to awake out of the grave among howling savages.

But Spiritualists accept none of these childish myths. We believe and know that death is the final separation of the spirit from the body. That body goes back to the elements from which it came. Its particles enter again into the cycle of organic life; to the spirit it is no more than an outgrown garment. Friends may treasure it as the only tangible and visible object between them and the silence which gathers over the tomb, and love finds relief in this last blinding homage, yet the freed spirit regards the broken body as the butterfly does the shell of the chrysalis from which it has escaped. The physical body is being constantly renewed; and the especial form from which it departs is no more its personality than the many others it has discarded atom by atom.

Our affections are gratified by bringing the remains of our beloved home, even if only a few crumbling bones remain. Why should we, when those departed ones care nothing for the dissolving house of clay? I write this with a heart full of sympathy for those whose dear ones rest in foreign soil, or lie on the floor of the deep, deep sea; and I write for their consolation. One comfort is bestowed—they who die and are buried far from home never seem dead to us. Not until we see the wasted form, and with reverent care consign it to the tomb, do we realize the event: or we may, after distant Journeying, stand by the neglected mound, thrown by strange hands over the beloved form, and through our tears become conscious of our loss.

Instead of the vain care for the broken cage, we cultivate the faculties which enable us to hear the song of the bird that escaped! All the insignia of mourning, regrets and tears, are as clouds which obscure our spiritual perceptions at a time we most need them.

Not in the grave, beneath the grassy mound, or under the immeasurable tide of waters, sleep the treasured ones. They are near us with full consciousness of our thoughts, with minds clouded by our tears, or full of joy at our gladness.

HOW MUCH OF EARTH IS REFLECTED ON THE SPIRIT.

The spirit, free from the physical body, is also free from all conditions and relations to physical matter. In its new sphere it is affected only by the conditions existing therein. Through and by means of its mental state, the spirit may be drawn to earth, and be held back from its destiny, and in this manner influenced by the reflected conditions of its former life.

The senses of the spiritual being can only receive sensation from the realm of spirit, as the physical senses can only from the world of matter. But as all things have a spiritual, permeating form, a spirit may become cognizant of the outer by the inner. It is from this cause that confusion many times arises, as the spirit fails to distinguish those living in the mortal body from those departed therefrom.

Clairvoyants often fail in the same manner and from the same cause.

It is the unbroken testimony of spirits in their communications that becoming in rapport with sensitives restores their consciousness to the events of their earth life, freshening their memories, sometimes to an undesirable and painful degree. Regrets, passion, appetites, desires, return by their thus coming in direct contact with earth life.

PROPHECY

The instances of the fulfillment of predictions are too

numerous to be set aside as coincidences. If we admit that every effect has a cause; that every event or action in human affairs is led up to by a series of causes and effects, then it follows as an unavoidable conclusion that if intelligence and knowledge could be sufficiently far-reaching, the events of the future could be foretold with the accuracy of knowledge of the past events leading thereto. An astronomer has no difficulty in prophesying in eclipse of the moon next year, or a hundred years hence, because he knows the laws governing the sun, earth and moon. In simpler form he prophesies that the sun will rise at such an hour to-morrow or next week.

There is no difficulty in admitting the possibility of prophecy here. In the vastly more intricate and complex relations of living and intellectual beings, such is the infinite net-work of cause and effect, that it appears impossible for any intelligence to be able to unravel the blended web.

Yet we have no doubt of the existence of spiritual beings, with minds so conversant with causes as to forecast the future of an individual or a state with the certainty with which an astronomer calculates an eclipse. It is not within the capability of any medium. The medium is a receiving instrument and the value of his prophecy depends on the knowledge of the spirits who communicate through and by him. With spirit beings this faculty greatly varies. A spirit, simply because a spirit, cannot prophesy. The greater proportion know little of cause and effect and are incapable of hazarding more than a conjecture. Yet these ignorant spirits are first to prophesy future events, and bring shame to those who trust them.

An astronomer can calculate an eclipse of the sun to the fraction of a second, a thousand years in the future or in the past. In other words he is able by his knowledge of planetary laws to prophesy what will be the sun's place relative to the moon and earth a thousand years hence. It is foreordained by laws that these bodies shall reach such positions at such time. In the same manner the position of the planets is calculated or prophesied. As

not a mote whirled in the air except as impelled by law; as not a being sentient or intellectual, but is created and sustained by law, if the laws of creative being were understood, the calculation or prophesy could be made with as much certainty in the realm of life as in that of cosmic bodies.

This is not foreordination, which means that a divine will planned and saw the unfoldment of the plan to remotest ages, and this idea almost necessitates a personal deity. It is that effects cumulate in causes running to other effects, in an infinite series, along grooves called laws, and these being determined by organization and environment cannot change. The true prophet must have a vast store of knowledge back of him, either his own or from a spiritual source.

A spiritual intelligence with great knowledge may read the order of events with more or less certainty—according to its understanding—and impress a sensitive with its conclusions. A true prophet must have either knowledge or inspiration from those having knowledge.

And here let us again make a distinction between this order of prophecy and the so-called divine, which is noticeable because false and never fulfilled. Not a single instance can be pointed out where the latter has proven correct, in general or in details. As instance the most explicit made by Jesus Christ, which kept his apostles on the watch for his second coming that was to make them rulers, culminated in the Millerite excitement, which made it a farce.

He did not come as he promised, he cannot come, with a flourish of Gabriel's trumpet, and judge the nations, and not a well-informed person in the world believes that it is possible for him to do so.

PUBLIC MEDIUMSHIP AND THE HOME CIRCLE.

While I would not confine investigations to any one phase or method, I am partial to the family circle composed of sympathetic friends. I write this not in disparagement of the many mediums who in various spheres are helping to solve the mysteries of spirit. Many are

earnest, devoted, honest and self-sacrificing, but the methods introduced and pursued are essentially vicious in tendency.

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

The demand of a materialistic age for objective manifestations, has had a disastrous influence. It has gone on increasing in requirements until the most remarkable—if not impossible—have been asked for, and answered, for never incredulity so great but fraud can administer to its wants. Those who have disclaimed materializations as gross and unworthy, have reduced Spiritualism itself to the crudest materialism, and have been satisfied with nothing short of weighing their so-called spirit friends on platform scales and pocketing the yards of lace woven by their deft fingers.

Spiritual phenomena must be essentially spiritual and only touch the physical horizon. It was a blunder, fraught with disaster to the cause, when the purely spiritual phases were set aside for grosser forms of manifestation; the end being invariably the same. The sensitive or medium commences with an honest purpose. The manifestations are slight, occur at irregular times, and when least called for. If content to cultivate this sensitiveness

and receive what is given, all is well. It may grow more and more, and have seasons of wonderful activity; but the possessor usually becomes a public vender of his or her gift. The eager public calls at certain hours and pays a fixed price. Every inducement is made to increase the manifestations and make them more remarkable. These cannot be predicated, and the chances are always against their recurrence. The intense desire of those awaiting responses, acts hypnotically on the medium. If he is sensitive to the thoughts of spirits, he is equally so to the thoughts and wishes of mortals. Impelled by the latter influence and the desire to win money, the manifestations are simulated, and this with more and more daring until at last the deception is too transparent to deceive the most credulous, and thus brings its own cure.

COMMUNICATIONS FROM ANIMALS.

Those who believe animals have a continued spirit existence seek to prove it by the messages received from some pet animal, while those who disbelieve, present such instances as absurd, and casting ridicule on all communications. A message, whatever may be the source claimed for it, proves the existence of an intelligence receiving and replying to the questioner. If a person attends a seance, and after receiving answers from departed friends, asks for replies from a favorite horse or dog, and receives the same, he may be assured that the same spirit has obligingly answered. If a person desires to converse with a dog in preference, there are those who will gratify him. He receives just what he asks for, and in strict accordance with the laws of spirit life and control. If the investigator demands certain spirits, their names are sure to be given by the one communicating, either from recklessness, desire to please, or to gain attention. If the spirit of plain John Smith finds that the investigator will be satisfied only with George Washington or a ten-thousand-year-old "Atlantian," then these names are given, and the messages, whatever name they bear, may be all from the same source.

In the delicate conditions of transmission of communications, the questioner, the receiving instrument, is one of many important parts, and it is possible for this factor to become dominant and receive back an echo, his own desires. If the transmitting instrument of a telephone should return just such a message as the receiving instrument indicated as desirable, it would not disprove the existence of the telephone, or of the intelligence sending and receiving the messages. Rather it would show the character of the intelligence returning the message.

CLAIRAUDIENCE.

As clairvoyance means spirit-seeing, so clairaudience means spirit-hearing.

There are various manifestations all of which cannot rightly be referred to the same source. As visions may be so vividly impressed on the mind, with such force as to cause the recipient to believe them realities, so ideas or words may be so forcibly presented that they will seem to be heard. This is not clairvoyance or clairaudience, but a keenly excited state of sensitiveness.

The spirit has spiritual senses, which received through physical organs its knowledge of the external world. During earth life the spiritual is covered up by the physical and so blended as to seem inextricable. At death the separation is complete and the spirit is freed from the limitations of the physical form and sees and hears by means of its spirit organization. But there are those in whom at times the spiritual senses are more or less free from the control of the physical and when this occurs they see and hear spiritual things.

There are many instances of clairaudience given in the Bible. That of Paul is often quoted: "And he fell to the earth, and heard a voice saying unto him, 'Saul, Saul, why persecutest thou me?' And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." This is not, however, an example of clairaudience, but of a materialized spirit voice. As Paul was the only one entranced, he alone should have heard the voice.

That all heard shows that it appealed to the material organs of sense and not to the spiritual.

Materialized spirit voices do not resemble in tone the earthly voice, but those heard clairaudiently are perfect in resemblance. This faculty may be cultivated in the same manner as clairvoyance. By listening to and heeding the celestial voice, it will grow clearer and stronger, and constantly more certain.