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MEDIUMSHIP:

A COURSE OF

SEVEN LECTURES,

*Delivered at the Mount Pleasant Park Camp-Meeting,
During the Month of August, 1888.*

ALSO, A LECTURE ON

THE PERPETUITY OF SPIRITUALISM,

*Given at the Same Place, on the last Sunday
of the Camp-Meeting.*

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LECTURE I.



GENERAL VIEW OF SUBSTANCE AND FORCE.



IN commencing our lectures upon the important subject of Mediumship, it is appropriate to remark that a full comprehension thereof requires an extensive and varied knowledge. No one who has not delved to some purpose in the numerous departments of scientific research can expect to bring light out of the apparent chaos which surrounds it. But the comprehension of Mediumship is the understanding of Spiritualism. What explains the one unravels the other. Spiritualism embraces all there is of life ; hence, to gain a true comprehension of Mediumship, is to have a flood of revealing light shed upon the whole problem of our destiny.

We approach, then, in our investigations, ourselves, in the manifold and wondrous relationships we sustain to time, to the universe, and to destiny. We have, then, a theme, than which, no

greater can be presented; one to tax our utmost powers; enchain our undivided attention; and, if it be so unfolded as to be comprehended, to overwhelm us with wonder and delight. With far more appropriateness than the Psalmist, we can exclaim, "I am fearfully and wonderfully made."

As Mediumship involves the activity and relations of the most subtle forces, and the use of the most refined substances, we will, in our first lesson, take a somewhat general, but necessarily cursory, survey of that world of substance and force in which we live, and of which we constitute integral portions. "All are but parts of one stupendous whole." There is no discreted being in the infinite universe. There is no wandering world or wandering soul outside the attractive sphere of unitary being. Bands of steel may rust and break, but the ties which bind humanity in a common fate are as immortal as life itself.

MATTER AND SPIRIT.

It will be no part of our studies to discuss, at length, the vexed and vexatious question of matter and spirit. So far, theory and assumption have been the principal factors in the discussion. Nor do we see any necessity to attempt the settlement of what, from its very nature, seems insoluble. The limitations of human nature seem to be such as to forever preclude the possibility of our comprehending the essence of our being. We cannot measure or comprehend either matter or spirit.

We cannot affirm that the primordial, substantial entity of being is one, or the other, or both. We can follow neither of them to their ultimate or primary condition. We can only see where the apparent duality becomes a unity in action or motion. And, so far as the practical application is concerned, it makes not the slightest difference whether we say all is spirit, or all is matter. We are the same, our powers, our relations and our possibilities are just what they are, irrespective of any name applied to part or all of our being. We are just what we are, and no name applied to us will make us different. Our relations, our possibilities concern us vastly more than the name by which they are called.

Do not understand me to mean that I have no well-considered ideas upon this question ; but, that I do not propose to waste your time on what I should esteem a useless discussion. What I esteem the common-sense view will appear as we progress, and the practical bearings of the extremisms of shallow thinkers will be noticed.

In order to have our theme in an understandable position before us, it is well to submit certain basic or fundamental propositions. From them must issue all the conclusions and deductions of our subject. With them, all must harmonize, or else we must admit a mistake in our reasonings.

PROPOSITIONS.

1. The first view of the universe impresses us, in the most external sense, with the idea of sub-

stance—something real and tangible. The common term for expressing this idea is matter, by which is meant that which offers a felt resistance to the exerted energy of man, and thus affects or impresses his outer senses.

2. Beneath the exterior of matter, or within or around it, is a force or energy, which manifests none of the properties of the substance called matter.

3. But, in addition to matter and force, is the something which perceives them. We call it mind or intelligence. And while, like force, it may be imponderable, yet it has no other recognizable properties in common with the other two. So far, then, as our relations, duties and destinies are concerned, we shall find them all solvable under this threefold view, whatever may be the absolute truth as to their primary oneness or diversity.

There is, at present, the absolute threefoldedness in nature, and also in real qualities and manifestations. The *prima facie* evidence, which, however, is not always positive demonstration, is all in favor of a trinity of substances in a unity of manifestation. I shall, therefore, in these lectures, use the terms matter, force and mind as indicating distinct entities, having mutual relationships, multitudinous actions and reactions, eventuating in the complex phenomena of universal being. And we shall expect that all actual and possible phenomena will be resolvable by a knowledge of the properties, attributes and motions of this grand Trinity.

4. The profoundest thought of the greatest minds has discovered, in the changes and motions of this great wholeness, the fact of universal analogy ; that there is a sameness of method or law in every department thereof. To this rule there are no exceptions—there can be none. The definite proportions of chemistry, the attractions and repulsions of electricity and magnetism, must be the same in all times and all worlds. A law or mode of action, discovered in one department of nature, will be found the same in every other. Law is immutable. This being true, we shall expect to find, in every kingdom of nature, the germ or type of that which is to follow it, in the next higher one. And, if obscurity hangs over one class of phenomena, we should look for light in the analogous ones in some other department.

5. In tracing phenomena, we must never forget that the characteristics displayed by a given phenomenon are the infallible indices to guide us in our search for the producing cause. It would be a fruitless and foolish task to look for the causes of earthquakes or cyclones in mind ; but no more so than to expect to explain poetry and philosophy by studying the laws of chemistry. Each department of being impresses its own characteristics upon all phenomena issuing in whole or in part therefrom.

It is true, we shall find most or all departments of nature concerned in many, very many of the varied phenomena of existence ; but we are not to perpetrate the egregious fallacy of attributing them

all to one form of force, because that one may happen to be involved in their production. The nervous force may be employed in mental manifestations, but that doesn't prove that nervous force is mind, or that the philosophy and science of mind are simply the products of nerve action. In the phenomena of Mediumship we shall find a combination and blending of all that makes up universal nature. Hence, it is a most complicated problem, requiring the most patient and careful study for its comprehension and highest use.

Nothing that is greatly good is often secured without toil and effort. Mediumship is no exception to this general rule. Study, effort, toil is indispensable to the largest results. The lingering superstition of supernaturalism has thrown a blight over this Eden field of human hope and happiness. We have gathered some of its spontaneous flowers, and have been so charmed with their beauty as to leave all the grand results of careful culture ungathered. It is the purpose of these lectures to induce, if possible, that careful cultivation of this prolific soil which shall result in greater production than ever before. With these preliminary remarks, I wish to call your attention, for the balance of our present lesson, to a consideration of

FORCE.

Force is a unit. It signifies substantially the same as power or cause. Some prefer the term energy. Whichever we may use, in our discus-

sions, the same meaning is intended. It is that which produces motion or action. Force, though a unit in essence, is protean in form. It seems to be in perpetual change from form to form. The sun force of uncounted ages past is reproduced by the combustion of coal. By its use, we evolve heat, produce steam, run factories, locomotives, and, in fact, perform a large proportion of the labor of the world. The sun force of to-day creates the vegetable growth, which, eaten by beast and man, is transmuted into muscular energy. By using that energy in pounding a piece of cold iron it is again converted into heat. By various transformations we shall find it brain force, by which the mind performs its own most wondrous works. We cannot trace the sun energy to where we can say it becomes mind force, as we can through the processes of digestion and assimilation to where we know it becomes brain force; but we can start with mind force, and run down to the lower forms of material force. But we are unable to say that mind force is *transmuted* into any of the subordinate forms.

We shall come back to this point again, and will only say, in passing, that here is the pivotal point in the discussion between Spiritualists and Materialists. In all the innumerable changes on the plane of material nature, the one force is transmuted into all the uncounted forms of material energy. Does this hold as to purely mental force; or is there a discrete degree between them? I

think there is; and until the Materialist can prove the affirmative of his position, I shall adhere to the Spiritualistic position.

THE SUN.

To ancient men, the sun was the most wonderful object in the universe. Could they have comprehended it as fully as we do now, their adoration of the solar god would have been far more profound than it was. The sun as a center and radiator of force, is simply incomprehensible. A few facts will illustrate this proposition.

The average rainfall for the whole earth is 24 inches. In the United States it is from 34 to 35 inches. But at 24 inches, the weight would amount to over 272 trillion, or 272 millions of million tons,—an amount simply inconceivable. In the form of vapor, all this vast weight is lifted at least one mile high by the solar energy. What is called a horse-power is a force which will lift 35,000 pounds one foot high in one minute. To raise this vast weight of moisture would require the constant work of a one-horse power 160,000,000,000 years; or, it would require 160,000,000,000 horses, constantly at work, to accomplish what is done by the silent energy of the sun; or, it would take 1,600,000,000 steam engines of one hundred-horse power each to accomplish the work.

But there is another method of illustrating this stupendous fact. It takes one pound of coal to evaporate eight pounds of water. At this rate, it

would require over 34 quadrillion or 34 billions of billion tons of coal to evaporate the water converted into vapor by sun force every year. This would make a cubic mass of coal 19 miles on each side, which would cover a tract of land over 80 miles square, one mile deep.

The average force of the sun exerted upon every square rod of the earth's surface, for the evaporation of water alone, is equal to the energy of a one-horse power engine. An eminent scientist has computed that the total amount of heat energy poured upon the earth by the sun, would melt a mass of ice 100 feet thick over the surface of the entire earth, or heat to the boiling point an ocean of fresh water 66 miles deep.

But what is all this compared with the tides of force flowing from this vast fountain of exhaustless energy to other planets and other worlds? What keeps up the unwasting supply? So far as our earth is concerned, a large portion of this force is locked up, or passes into a latent condition. Our coal beds are only the sun force of ages past. All the processes of vegetable life are carrying forward the same work. The sun is a chemist, also, and never ceases his manipulations in the great laboratory of the universe. Light breathes from every pore of his immense body; and all the changing colors, which paint the earth with beauty, are only the inconceivably rapid vibrations of light. The least number of vibrations making red,

while violet requires the greatest number—some 55,000,000 vibrations per second.

We are moving and breathing amid invisible wonders. But vast and incomprehensible as are these exhibitions of solar energy, what are they in comparison with that which whirls the earth and other planets through space, at the rate of more than a thousand miles a minute, and revolves them on their axes at a thousand miles an hour, and appears to be carrying them all through space at a speed which cannot be measured by the human intelligence? What is this mighty energy, which, while rolling vast worlds through space, never lets go its grasp, nor suffers them to go beyond a given limit? A force which attracts at the same time it repels. It is a chain which holds against its own repellant energy, which would thrust all its satellites into the boundless void. It is by no means impossible that we may find the mystery of the sun in

ELECTRICITY.

Hardly a century has passed since Franklin showed that the spark of the electrical machine, and the flash which lights the heavens, were identical. Since then, behold the wondrous change! The lightning of Jove transports our words and thoughts, and treasures up our songs and speeches to repeat them at our pleasure. It plates our wares, lights our cities, runs our machines and cars, and gives promise of greater and more varied uses.

It is developed by heat, friction, chemical action, muscular action,—in fact by nearly all modes of motion. It varies in its mode of action, depending upon the mode of its evolution. It apparently solves the problem of planetary motion. Newton only made a partial discovery. Alhazen, the Arab, had discovered, centuries before Newton, the fact of gravitation, but failed to enunciate correctly the law. This Newton did; but, while he clearly stated the attractive force as modified by distance, he so completely failed to comprehend the repulsive force that many, like Ferguson, declared that nothing but “the direct hand of God prevented the earth and other planets from falling into the sun.” They could allow a natural force—gravitation—to hold the universe together; but only a perpetual miracle could keep the worlds apart.

In electricity and magnetism we have the forces which possess all the properties needed to explain the mystery. Electricity both attracts and repels. A body positively electrified repels another in the same state, but attracts to itself one in a negative condition; that is, the same force, in different states, produces opposite effects. To put it into a formula for use, we should say: (1) Unlike states attract; (2) Like states repel. The motions of worlds and the actions of men are largely explainable by this formula.

Storms, whirlwinds, cyclones and waterspouts are electrical phenomena, and the motion is always circular. A great storm is always a great whirl-

wind. Worlds move in circles, also systems of worlds. In other words, the universal force returns into itself. It flows forth a river of energy, and bears upon its mighty bosom the all of being. The ripples, the pulsating swells of that ever-moving force constitute the revolutions of men and of worlds in the grand procession of eternal time. But the onward flow never ceases; it feeds itself,—it is the circle of eternity; and as we search deeper and deeper into the science of being, we shall find the special, the minute, ever moving in accordance with the same law, following the same method. The electric force which works in a common battery, with its primary and secondary currents, operates in analogous methods to move and balance the worlds. The actions and reactions by which magnetism is created by the electric current, and electricity evolved from the magnet, are only illustrations of what is perpetually transpiring on the grand scale of universal being. Our tiny experiments demonstrate the universal principle and method. The earth is relatively negative to the sun; hence, attracted by it; but as it approaches it, it becomes positively charged, and is then repelled; so it oscillates between 92 and 95 million miles from its centre. The inclination of the earth's axis to the plane of its orbit is produced by the combined electrical and magnetic conditions existent at different periods of its annual revolution. The greater surface of land in the Northern Hemisphere renders it more susceptible of positive electrization

and magnetization as well; the earth, therefore, is repelled much farther from the sun in summer than in winter. Thus, I have briefly hinted the solution of the problem of gravitation, and its correlative repulsion, as being found in that form of force termed Electricity.



LECTURE II.



VITAL AND MENTAL FORCE.



IN our first lecture, we took a brief survey of some forms of the forces of material nature. We found the glorious orb of day a center and radiator of such tremendous energy as to fill us with unspeakable wonder. From every part of his immense body flows out into space the ocean waves of almost omnipotent force. We saw the earth absorbing its share of this constantly emitted energy; and, while retaining some portion in permanent form, yet the greater portion is converted into all the varied forms of force, which produce the countless phenomena of nature. The angry flash of the frowning cloud, the crashing roll of thunder, the maddening rush of the cyclone, the up-springing tree and grain, the falling rain, the many-hued flowers, the mingled strength and beauty with which our earth is clad, are only some of the protean forms of the one force, issuing from the god of day.

I have the more particularly called attention to this because it is the great foundation of all discus-

sions upon the nature of man. The earth is from the sun, and man is from the earth. The sun is the primary source, the parental fountain of all the earth's substance and energy. And, while, through different combinations of substance, we should look for varied phenomena, we shall be sure we have the same identical force in one world as in the other. We shall also be sure to find in man the workings of the same forces that rule in the suns and worlds of space. In the ascension of matter and force, we shall look for higher forms of manifestation, but the same unitary law, running through all the changing and varied phenomena. We shall nowhere find man, the child of nature, transcending the laws of nature. If man, as to any part of his being, were not a product of nature, then it would be vain for us to expect to comprehend the philosophy of his actions. We should be at once relegated to the realm of the supernatural, the miraculous, the incomprehensible. But so long as we are environed by the laws of nature, we are within the domain of science, and can, therefore, invoke the aid of the grand law of analogy in the elucidation of all new and strange phenomena. It is in view of this that I have started in this discussion from the primary forms of force.

MAN THE MICROCOSM.

Man is said to be the epitome of the universe,—the microcosm of the macrocosm. That is, he embodies in himself the essentials of all that is.

And, as he is the youngest, the last born of all the kingdoms of being, he should be the flower, the fruitage, of all preceding him. This natural deduction is demonstrated to be true. If man is the culmination of all the prior essences and forces, then a careful study of the primordial elements of man must be indispensable to his full comprehension, even though he may surpass, in functional capacity, all that has preceded him. As submitted at the outset, we have matter, force, and mind before us as the trinity of being.

The enigma of all philosophies has been *how* mind and matter, two assumed unlike and antipodal substances, could contact,—act and react upon each other. The difficulty, if not impossibility, of solving this problem, has forced some to the assumption of exclusive matter (materialism), and others to the position of exclusive mind (idealism). But neither of these theories affords us the slightest help in unraveling the knotty question; for precisely the same substances and agents exist in spite of the profound lucubrations of idealist or materialist. The attributes and functions of mind are just the same, and just as impossible of being reduced to the categories of matter, when the materialist has demonstrated his philosophy as before he commenced it. So also the hard-headed facts of matter are as intractable to common sense and reason, after the learned essays of Berkley and the inspirational utterances of the mind curers and metaphysicians, as before we listened thereto.

The phenomena of mental attributes and material properties are before us as self-evident facts of sense and consciousness, as well as the demonstrations of reason. *How* they act and react, we may never be able to fully explain. But if inability to comprehend were ample reason for denial, we should be compelled to deny nearly every phenomenon of the universe, for we comprehend the *how* of none of them, not even how a simple blade of grass grows from the ground. We are searching for the method,—the law of phenomena,—not the how. Sameness of method will imply sameness or likeness of force in the production of phenomena. But it is possible we may find a *nexus* for matter and mind. We may find the tie which binds them together, or rather the agent used by mind for the production of those changes in material substance which we attribute to it as a causative agent or entity. Man's idea of causation flows from his consciousness of being or possessing a change-producing force. He produces motion, action, change. He calls it causation. What is the agent, the substance which connects or relates the conscious mind with the effect produced? How do the conceptions of the mind become the phenomena seen by others? To answer these questions aright will go a long way in aiding us to solve the problem of Mediumship.

THE NERVOUS CIRCULATION.

Prior to the modern discoveries in anatomy and physiology, no conception existed of any substance

destitute of the common properties of matter belonging to the human system, and constituting at least an apparent link between mind and the body. If ever known or suspected, it had been long forgotten. But the discovery of the circulation of the blood, and a better comprehension of the nervous system, opened the way for a suspicion of a nervous circulation. The action of the human system in certain forms of disease,—its refusal to conform to the wished-for action of drug medication,—and unlooked-for recoveries, forced the more thoughtful physicians to think there was a mysterious and invisible force resident in the human system. They termed it the "*vis vitæ*," "*vis naturæ*," or the "*vis medicatrix naturæ*,"—the life or healing force of nature. But it was suspicion, not demonstration.

The discoveries and experiments of Mesmer served to render the theory more plausible, even if they did not afford a complete demonstration. But mesmerism had to pass the crucial test of persecution before all that it involved could be seen and understood. The discoveries in electricity and magnetism, during the latter part of the last century, aided in paving the way for further discoveries in the special department of the life force. But we are compelled to come down to the present century before we meet with those grand discoveries which enable us to fathom some, at least, of the profound mysteries of our being. Electricity and magnetism pointed to an imponderable matter

or force or both ; something which produced the most tremendous results, and yet was destitute of most, if not all, the essential properties of matter.

If then, there was one thing which was a real entity, and yet not amenable to prior definitions, why might there not be another ? And was not that the "*vis vitæ*" ? Experiment showed that muscular action developed a current of electricity—that the spleen was an electrical organ ; and that the digestive process evolved electricity. The experiments of such men as Humboldt settled the question, so far as scientific authority could go, of an electrical current in the animal economy. At first, the inference was, that electricity would solve all the hitherto inscrutable phenomena connected with the human physiology ; and also prove the grand agent for the cure of disease. But careful observation sufficed to show the mistaken character of this premature deduction. Matteucci, whose careful experiments had demonstrated an electrical current in the muscles, found in that experimentation another force current, which, while resembling electricity in some particulars, presented marked differences. Like electricity, it was positive and negative, was conductible ; yet it was conductible by non-electric conductors, and passed through electric non-conductors as readily as through any other substance.

At about the same time, two other eminent physiologists, Thilorier and La Fontaine, had discovered the evolution of a force in the nerves,

which was not electricity. The old guess of the "*vis vitæ*" became a fact of science.

THE CATACLYSMIC CHARACTER OF PROGRESS.

In nothing is the cataclysmic character of progress more evidently manifested than in the many discoveries which constitute the great truth we are now approaching. Long stretches of barren ages lay spread out on the pages of history. A gleam of light flashes out occasionally, only to leave the gloom more profound. These flashes do not make even a twilight of hope but only a revelation of the surrounding horror. But when the overwhelming wave of revelation comes, the breakers are pouring over us before we have suspected its approach! Who could have dreamed that Galvani, and after him Matteucci, working over the muscles of a frog, and then of other animals, were furnishing parts of a demonstration destined to revolutionize the thought and action of the thinking world? Cotemporary with Matteucci were Thilorier, La Fontaine, Humboldt, Reichenbach and the mesmerists, all working, all discovering, in seemingly unlike and contradictory phenomena a new form of force, or perchance both substance and force. For the most revelatory discoveries in this direction we are indebted to the Baron Von Reichenbach, of Vienna, who seems to have been led to his investigations by the claims and reasonings of the mesmerists. Judging from some remarks of the Baron, I conclude he did not accept some of the assumptions

of the mesmerists. But he was destined, however, to demonstrate the truth of Mesmer's assumption of the existence of a universal fluid or force. It does not accord with the plan of these lectures to detail the processes by which Reichenbach made his grand discoveries. It is enough to simply state what they were.

DISCOVERIES OF REICHENBACH.

Reichenbach found that persons with a sensitive, or as we should say, mediumistic, temperament, were susceptible to the influence of magnets. In some cases the magnets would produce spasms; in others cataleptic sleep. These effects would be produced whether the persons experimented upon were aware of the proximity of the magnets or not. They were produced through stone walls as readily as when nothing intervened. He also found that these sensitives could perceive a flame issuing from the poles of the magnets. By rubbing different substances with magnets, or even magnetizing water, the same effects would be produced upon the sensitives; but the common magnetic phenomena would not occur with any other substance. That is although a body rubbed with a magnet, would attract, or throw a sensitive into a spasm, it would have no effect upon iron filings, or the magnetic needle. Here was a suggestion that the magnet contained and emitted a force distinct from the magnetic. This suggestion led the Baron to a lengthy experimentation, resulting in the discovery

of the same force in almost every substance, and especially those of a crystalline character. It is developed in all chemical, thermal, electrical and solar action.

But the crowning phase of these discoveries was that of its evolution from the human organism. It streams from the fingers' ends as potently as from the poles of magnets or crystals, or the rays of the solar god. It produces the same effects in both cases, so far as the induction of spasm or sleep is concerned. Thus, by a different scientific road, we have reached the same grand fact,—the existence in the human organism of an imponderable force perfectly analogous, if not identical, with the one found to be universal in nature; at least it acts and reacts with that universal force, and manifests precisely the same attributes and functional possibilities.

ANOTHER LINE OF DISCOVERY.

Through another line of observation and experiment, the same force acting upon and from the human organization was brought to public attention by M. Thouvenel, of France. He was appointed by the king to examine and report upon the mineral springs and waters of the kingdom. In pursuance of this duty, he employed a man named Bleton,—a man possessing the ability to detect springs and running water underground, and also mineral veins. On passing over underground waters or mineral veins, Bleton would be

attacked with shiverings and spasms, and a rod laid upon his finger or hand would rapidly revolve. If it was iron ore or coal the revolution would be in the line of the magnetic meridian, north and south; but if it was other metals the revolution would be east to west, or the line of the diamagnetic meridian. The phenomena, as carefully observed and tested by M. Thouvenel in the case of Bleton, and reported to the king, have been duplicated in numberless instances. It has been found on trial that many mediums possess the same power.

DISCOVERED THROUGH ITS ABERRATIONS.

It is a noteworthy fact, which should not be lost sight of, that this wondrous force has been discovered through its aberrations from a strictly normal standard. It was the nervously sick who first responded to the influence of the magnet, and perceived its flame and smoke, thus opening the way for the wonders that followed. We can only fitly characterize this force in the glowing words of Pope: It—

“ Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.”

But, in all these interesting fields of observation and experiment, we have only a blind force or substance, intimately connected, to be sure, with the functions of organic life, revealing the analogies

existing between man and the external universe to a greater extent than had been known before, yet throwing no special light upon the grand problem of our higher nature. Nevertheless, we cannot fail to see that in all researches into those higher problems we shall need what has been learned here, in order to a full comprehension of their full signification.

THE BORDER-LAND—MESMERISM.

We are now prepared to advance a step and survey the border-land between mind and matter; namely, mesmerism, or animal magnetism. It is also denominated Psychology, Pathetism, Electrical Biology, Hypnotism, etc., etc. Perhaps none of these terms are fully expressive of all that is included in the department of phenomena to which they refer. The term mesmerism is, of course, derived from Mesmer, its illustrious discoverer; while magnetism is used from the supposed resemblance of the phenomena, or the influence of the magnetic tractors in producing sleep.

But, leaving the fitness or unfitness of the term in abeyance for the time, we notice at the outset that the magnetic sleep or trance is directly connected with certain conditions of this wondrous force, which we have already found. In some instances, the magnet alone induces the sleep. Crystals produce that effect; while the human hands, eyes, and sometimes the will, secure the same result. And there are not wanting instances

where it has occurred spontaneously. When induced by the magnet, the same attraction or affection is shown for it as is manifested toward the human operator, or by the convert to the one causing his conversion. The occurrence of tonic and clonic spasms is common in all modes of its induction. When induced by a human operator, the tonic spasm can be produced so strong that it is impossible to bend the arm or flex the fingers. Insensibility is induced to that degree that difficult surgical operations can be performed without pain, showing that nervous sensibility and muscular action are dependent upon the conditions or *status* of this agent in the organism.

POLARITY OF MAN.

Reichenbach found that man was polarized as really as the magnet; that the right and left sides were positive and negative to each other; that the front and back brain varied in their relative 'positiveness' between day and night, the front brain being positive or *plus* during the day, and back brain positive or *plus* during the night. Man conforms to the world from which he sprang. He also found that while this force, which he named "od," did not conform strictly to electricity in the susceptibility of insulation, yet it could be accumulated upon or in various substances or bodies, and could be conducted from one body to another; and that the impregnation of water with this substance would produce the magnetic trance in a susceptible

subject. This experimentation demonstrates the sameness of the crystallic force of the magnet,—the crystal,—the sun, and the vital force of the human organism, and furnishes a most luminous illustration of the universal relationship of all beings and things. Man is seen as the microcosm,—the flower of all forces and things. All things are prophecies of man ; he is the exponent of all.

THE AUTOMACY OF THE FORCE.

A careful survey of all nature's activities impresses us with the most profound conviction that they are the results of self-existing, automatic force or forces. The revolutions of the planets, the ebb and flow of the tides, the ceaseless workings of the great chemical laboratory of nature, are illustrations of this position. They embrace the origination and growth of all forms of life.

Perfection is stamped upon all these processes, except where other forms of force have run counter to the perfect impulse of the first form. If the primary impulse of all organic life had been, or was now, an intelligent one, devoid of all possible limitations, the result in every instance must have been a perfect one. A perfect creator could have had only a perfect creation ; therefore, no such creator exists ; for no such creation exists. As is the fountain, such are the streams issuing therefrom. The troubled stream proves the inharmonious, imperfect fountain.

But let us return from this digression. We remarked that through abnormal or super-normal conditions, we became acquainted with this vital force substance. So also with other discoveries. Who would have ever dreamed of electricity if no thunder-clap had jarred the earth, or lightning flashed athwart the sky? If no frog's muscle had twitched under the manipulations of Galvani, where would our telegraph be to-day? So the phenomena of disturbed odic or vital force has given us the crude material, so to speak, by which we are unlocking the store-house of wisdom. The sometime spontaneous manifestations of this disordered force have fed the hungry maw of superstitious ignorance, but they have also given us the key to the golden treasury of knowledge.

ANGELIQUE COTTIN.

In the year 1846, a very short time before the rappings at Hydesville, some very singular phenomena occurred in connection with a young French girl named Angelique Cottin. She was a weaver, and the first demonstration was the leaping of the beam from her loom. Her companions were frightened, and rushed for the priest to exorcise the supposed devil. But the priest appears to have been a man of sense, and the matter was referred to M. Arago, the veteran scientist, who reported it to the French Academy of Sciences. According to Arago, the paroxysms were strongest at about seven o'clock in the evening, and the force strong-

est from the pelvic region and the left side of the body." Chests, tables, or any object touched by her would be overthrown. If she sat down upon anything, it would be violently repelled, even if two or three persons were seated thereon. If she extended her left hand toward any light article, it would be pushed away before she could touch it. Persons touching her would experience a shock, and she would be shocked by touching the north pole of a magnet. She also experienced muscular agitation and trembling in connection with the manifestations. Arago, when queried as to the cause, expressed his belief that it was a hitherto unknown force in nature. There were no indications of any intelligent design or direction in the demonstrations.

MRS. GOLDEN.

Katherine Crowe, in her remarkable book, "The Night Side of Nature," gives an account of some strange manifestations occurring in the presence of Mrs. Golden and her maid. If Mrs. G. passed through a room, and was then followed by her maid, the dishes of earthen and glass would leap from the shelves, and be dashed to pieces on the floor. Other movements of substance transpired, but no indications of any intelligence beyond the movement of material objects by some other agency than mechanical force. But if, as we have shown, there is a universal force, if it can be accumulated upon various bodies, and possesses polarity, why

may we not expect to find exceptional instances when there will be motion of material substances through attraction and repulsion of diversely polarized bodies? And, if the *gymnotus*, or electric eel, can discharge a shock sufficient to benumb the hand and arm, or paralyze another fish, why may not the human system discharge this force so as to produce shocks, or even noises; such as the rappings? As I shall take up this phase of the subject again, I dismiss it now with this remark: In the multifarious forms of mediumship, we shall meet at every step the physical phenomena to which I have so briefly referred.

THE NERVOUS ORGANIZATION.

But, before we can fully comprehend the philosophy of mediumship, it is necessary to take a brief survey of the nervous organization. The scale of being occupied by any department of organic life, can be accurately measured by the greater or less perfection of its nervous system. The superiority of man over all other forms of life is just equal to the superior character of his nervous organization. His brain is not only vastly larger, relatively, but it is immensely superior in the quality of its substance.

There are two grand divisions of nervous tissue;—we might almost say three.—There are the nerves of special sense, having their origin in the brain proper; and the nerves of motion, originating from the continuation of the brain in the spinal

marrow ; and the ganglionic system, or the nerves of organic life, the principal brain of which is the solar *plexus*. The brain itself is one huge mass of nerve substance, and, with the exception of the cerebellum, seems to be the exclusive organ of mental manifestations. The nerves of special sense—seeing, hearing, etc.,—include but a small portion of that neurine mass which we term the cerebrum, or brain proper. It is reached through the medium of the special senses. Ideas are the result of the action of these five senses. But the important question, and still in dispute, is, Are these five inlets the only ones by which the brain can be impressed, and material furnished for mental action? Or, in other words, has the brain no other method of sensing than by these five instruments? They may be the primary ones, but not the whole. We have already seen that there exists a force, if not more than one, which does not, in the ordinary workings of nature, make itself known to the mind through the common mode of sensation. Is it to be supposed that there is no normal sense faculty in the brain by which this invisible, imponderable, vital force and its workings can be perceived? All our knowledge of progress negatives such a conclusion, and declares *a priori* that we should expect to find such a sense. We shall see if this surmise prove to be correct.

The functions of the sensor and voluntary nerves are too well understood to require comment here. We will, therefore, briefly examine the gang-

lionic system. The location of the principal ganglia would seem to indicate their special function. The location of the solar *plexus*, the principal brain of the system, behind the stomach, and in such direct proximity to stomach, liver, heart, lungs, and intestines, shows its intimate relation to the functions of organic life. Let no one think that these different nerve systems are separated one from the other; for their connections are innumerable. But that the arteries and veins anastomose in millions of points, does not make the function of artery and vein the same. The same fluid flows through them, and yet, after all, not the same. The bright red blood which throbs through the arteries, carrying life and force to every tissue, flows back in a dark, purple stream through the veins to be purified in the lungs. Equally great changes occur in the nervous circulation.

Man's physiology conforms to the world to which he belongs. He has day and night in his system. As Reichenbach proved, the front brain, governing the activities of sensuous and thinking life, was *plus* or positive in nerve force during the day; while the back brain, more especially connected with the organic functions, was *plus* or positive during the night. We know that all exertion, mental or physical, involves the death of some portion of the tissues. Consequently, two distinct processes must be accomplished, or death will soon ensue; namely, (1) The dead tissue must be expelled from the system; (2) New tissue must be formed

to supply the waste. On the perfection of these complementary processes depends the health and happiness of all physical life. And to restore the equilibrium when lost, constitutes the fact of healing, whatever be the method.

We are brought, then, to this conclusion : The nerves of sensation, general and special, with those of motion, predominating as they do in the day, absorb and use most of the nervous force during that time ; that the work of death and waste is greatest in the system, which becomes weary as a result ; and that at night the nervous circulation flows back and inward, and begins the work of reparation. It has a constant funeral. The excretory work goes on in every department. The skin throws off some pounds in insensible perspiration. The bowels and bladder are prepared to complete the work which the liver, kidneys, etc., have performed during the night. The exhausted tissues have been repaired for another day of toil or pleasure.

THE AUTOMACY OF THE FORCE.

And all this wondrous work of recreation has been accomplished by the automatic energy of the nerves of organic life. The conscious mind has been asleep while this mighty work has gone on. In fact, the mind has no consciousness of the processes of organic life at any time. The pulsations of the heart, the processes of digestion, of assimilation, etc., are all unnoticed by the mind. When

they are disturbed, we notice them, or rather the disorder. Here is an unconscious, automatic energy perpetually at work, and performing its work with infinitely greater perfectness than the mind can possibly do in its clearest state of self-conscious activity. Here is what is sometimes termed in derision, "blind force," surpassing in perfectness of result all that can be claimed for the most perfect sight!

From the moment when the *spermatozoön* finds lodgment upon the *ovum*, a speck so small that a magnifying power of five hundred diameters is required to see it, till the perfected, vital machinery of man or woman is born into outer life, the same automatic energy carries on the silent but potent work. And if we could go back to the processes of germ evolution, we should still find the same automatic, unconscious energy at work in their production as we do in their evolution into higher forms. If, then, neither consciousness nor volition enter as factors into the production, growth, and conservation of human beings now; if the vast array of working energy, which we term the forces of nature, exhibits the same patent fact, what reason have we to affirm or believe that it was ever different? If unconscious energy spins worlds and systems of worlds in ceaseless motion in space; if the tides ebb and flow, the trade-winds ever blow in the same order, if unconscious, vital energy pumps the blood through all the system, and carries on the ceaseless motions in their endless ramifications of secretion and excretion, what necessity ever existed for any

different form of activity in nature? If unconscious, automatic energy can form and produce living beings now, why not in all past eternities? If constant, intelligent supervision is not needed now to produce living beings, why was it ever needed? The necessity for miracle is as great to-day as in thousands of ages past. The evolution of the germ of life requires precisely the same force as at any past time. The production of that germ must have been as absolute a spontaneity in the ages of the eternal past as at the present moment. All life is spontaneous in its evolution, or else nature is one stupendous kaleidoscope of never-ceasing miracle. Nature is automatic, spontaneous, or there is no nature, but one vast deity, whose motions and changes we observe. The facts and laws of science rest upon the automacy of nature. Science is impossible if that position be denied. We can only deduce the conclusion that there are certain inborn tendencies existing in universal substance; and, therefore, action, motion in material substance is automatic. The energy of motion is in its own constitution, not from without.

The objection may be urged, that life would not spring from no life, and therefore some personal omnipotence was necessary to create life, or the germs for a beginning. This objection would be valid, provided it were shown that life *per se* ever had a beginning. This has not been, and cannot be, proved. It is an impossible supposition. Life, in some form, is eternal. Nature gives no hint that it

ever had any different mode of existence and evolution than that now in process. Life can only spring from life ; therefore life is eternal. Life in essence, life in germ, being self-existent, eternal, no miracle or miracle-worker is needed to account for our existence on this earth.



LECTURE III.



THE TRANCE.



IN approaching this subject, we are reminded that we are coming into the weird realm of the most recondite mysteries of human nature and action. We shall find there the origin of all religions and superstitions. From thence have issued those wild notions which have grown and flourished in the soil of ignorance, and deluged the earth with blood. The finest elements of humanity have been turned into the gall of hate and the wormwood of persecuting cruelty. The hallucinations of the trance have surpassed all the delusions of ordinary insanity.

But, while admitting, what cannot be denied, the terrible results of trance conditions, we are not to forget that it is the border-land of the invisible, the eternal; that it is the window through which come the fugitive flashes of that light which anon bursts upon us from the land of the blest. Its gates ajar allow us, now and then, to catch a glance

of the realms of the immortals. It is not a land of darkness and terror unless we make it so. With the torch of science, we may safely explore all its mysteries, only to find them the wondrous workings of our mother, Nature, on the high plane of creative or constructive being. We will approach it reverently, we will approach it boldly, and will explore it critically, with the expectation of reaping a grand harvest of knowledge. Perhaps after such exploration we may think ourselves entitled to be called gnostics,—knowing ones. At all events, we shall be masters of the *gnosis* (knowledge) so much sought for in ancient times. We shall possess the *sophos*, or wisdom of the gnostics.

WHAT IS THE TRANCE?

But what is the trance? Is it a normal, abnormal, or super-normal condition? It may be either one or the other. What would be an abnormal or subnormal condition in one person, may be a perfectly normal one in another. Abnormalism, as used in connection with the trance, is intended to convey the notion of an unhealthy or diseased condition either physically or mentally. We disavow this entirely, but admit that such disordered state may exist in connection with the trance, but not as part of it, or the result of it. As we advance, we shall see that the trance is a perfectly natural and healthy condition of the human organism; that is, nothing unhealthy in any sense is requisite in order to the induction of the trance.

We may look at man as existing in a three-fold condition. There is, (1), the day side, (2) the night side, and (3) the complex side, or the blending of the first two together. The day side is the busy, active, working life of muscle and brain; the night side is the sleeping part of our existence; while the complex is the blending of the two, or the trance, which combines some of the elements of both sleep and waking. The day side of existence brings us in contact with external nature through the medium of sense and intelligence. We become aware of force by the resistance and motions of material substances. But in the night side of our nature, we sink into harmony with the automatic forces of ourselves and outside nature. In the complex state we contact with the invisible, automatic energies of the universe. In our waking state we infer energy from the resistance and motion of substances through sense perceptions, but in the complex state we affirm energy by an inner sensing of force itself. We are in the realm of force with senses opened and adapted to its direct perception. The complex or trance condition may co-exist in connection with either the day or night side of man, although in such a case it would not be perfect. Or it may become so pronounced as to nearly shut out both the others; at least, it so combines them as to constitute a distinctive type of mental manifestation.

In consequence of lingering superstition, the trance has failed to receive, at the hands of Spirit-

ualists, that careful attention which their advantages have given them the opportunity of bestowing. In the church, and among the heathen, it has been considered a result and evidence of supernatural powers, indicating the work of a God or a devil. We have unconsciously retained some of that superstition, though we call "spirit" the power which produces it. We shall see, as we advance, that it may be induced in a variety of ways, and oftentimes with no more agency of spirits than a fit of epilepsy or the toothache.

PHYSIOLOGICAL CONDITIONS.

But let us notice specifically the physiological conditions of the trance.

1. It is a state of sleep, so far as the outer senses are concerned. It is always a partial state of sleep, though the degrees vary from the slightest symptoms to the perfect sleep.

2. The extremities are cold, or at least below the natural temperature.

3. The breathing, and often the circulation of the blood is somewhat retarded.

4. The odor of the breath is often—some careful observers say always—changed, even by slight degrees of trance induction.

5. There is usually more or less tonic or clonic spasms,—or both,—more of the latter in medium-

istic, and more of the former in the case of human, magnetizing. The clonic spasms in mediumistic development are often subdued or greatly relieved by a good magnetizer.

6. Very disagreeable sensations in the head, pit of the stomach and other parts of the system, are often experienced, and especially during mediumistic development. Some have been so alarmed by these symptoms as to give up the attempt at development. In all such cases the aid of an intelligent magnetizer is needed. When we come to treat more particularly of physiological conditions, we shall understand the causes of these feelings, and also the need of a magnetizer.

7. As suggested before, the action of the outer senses is suspended. The entranced see without eyes, and hear without ears, or by some method which does not involve the exercise of the external senses. The subject feels no injury. Teeth may be pulled, limbs amputated, flesh pierced to the bone, fingers thrust into the eyes, or even fire applied to the flesh, and they feel no pain. But the slightest prick of a pin on the magnetizer will make them start with pain.

8. The perceptive powers are immensely enlarged, or else new ones are developed. The entranced see or perceive with eyes closed or bandaged,—see at great distances, see in the dark; perceive the condition of the human body, often describing its anatomy perfectly, without any

previous knowledge. The subject also perceives the functions of the various organs, often detecting diseased conditions entirely unsuspected by the most acute physicians. In many instances, the qualities of medicines are perceived, and marvelous cures are effected by medicines and means deemed preposterous by the *savants* of medical art.

9. But the world of sense is not the limit of the quickened sight of the entranced; they fathom the depths of mind! Our thoughts, affections, tendencies, and the strength of our mental faculties are all in some way grasped and scanned by the unseen eyes of the seer. Piercing through all the veils of sense and time, the supposed hidden region of departed souls is described, and the long-loved and lost appear in all the beauty and love of a continuous and better life. This wondrous sight bridges the stream of death, and makes the two worlds one.

EXTREME SUSCEPTIBILITY.

10. This susceptibility, or perhaps I should term it impressibility, is manifested in various ways; or in other words, the entranced manifest a susceptibility to a vast variety of influences, or forms of force. In a prior lecture, I have alluded to influences exerted upon some persons by streams of water underground. Sometimes running water on the surface has a wonderful influence, and not a few persons feel themselves powerfully attracted thereby, even to feeling an almost irresistible im-

pulse to leap into rapids or over falls. It is very likely that some suicides are caused in this manner. The effect of mineral veins is similar; and even a single specimen from a mineral lode is all that is necessary for the sensitive to perceive and describe the entire mine. The reason for what has seemed to many a strange hallucination, the attachment of men to gold, silver, gems, etc., is to be found in the positive influence exerted by those substances upon the sensitive organization of these people. The attachment to particular places, the homesick feeling, grows out of a susceptibility to the magnetic influences exerted by these places. It is a real hunger, and certain organizations will starve to death as really in this way as to be deprived of their usual food. It has often happened to the Switzers when transported from their native mountains.

The entranced are susceptible in a high degree to the influence or atmosphere of persons. It is attractive or repulsive, and that irrespective of any apparent cause or reason. Two flowers may look equally beautiful; but while we are delighted with the aroma of the one, we cast the other from us in disgust. Can we give any other reason than that the one is in harmony with our taste, while the other is not? So it is with persons, especially to the sensitive. And oftentimes this condition develops great contrarieties of susceptibility from that of every day, waking life. And this becomes permanent.

This fact is amply explanatory of the social disruptions following in the wake of Spiritualism, or in other words, of mediumship. It is one of the inevitable results of mediumistic, in other words, spiritual, development, that there is an immense increase of susceptibility to spiritual influences, not only or merely those from the unseen realm, but from the embodied spirits of our fellows. We are brought into a new phase of life, and the harmonies and inharmonies of other persons are felt with much greater force than ever before. The results, in the main, could not have been different from what they have been. At some future time, I may show how to utilize this force so as to avoid the mistakes and sufferings of the past.

MIND READING OR THOUGHT TRANSFERENCE.

Before leaving this part of the subject, I must call your attention to the fact that this susceptibility is in some cases so perfect that persons are fully familiar with each other's thoughts and feelings, and have no need of spoken words for mutual conversation. There is a perfect flow and interflow of thought and feeling. Some of the most striking instances of this have been furnished in the experience of the pietists, or perfectionists, of the Old Church. Perhaps no more perfect example can be found in history than that of Madame Guyon, an eminent French woman. She says, in describing it:—

"I gradually perceived, when Father Lacombe entered, that I could speak no more, and that there was formed in my soul the same kind of silence toward him, as was formed in it with regard to God. I was gradually reduced to speak to him only in silence. At first this was done in a manner so perceptible,—that is to say, God penetrated us with himself, in a manner so pure and sweet, that we passed hours in this profound silence, always communicative, without being able to utter one word."

This, Madam Guyon termed "the language of angels." You will pardon me when I say that several years ago, I had for several months, a similar experience with an ancient spirit,—conversation embodying reasonings, communications, and prophecy covering the leading events of one of the most important years of my life; and yet no words were uttered.

The cases are probably rare where there exists this complementary susceptibility enabling two persons to converse together without words; but it is not uncommon for one to fully realize the thoughts and feelings of another. These are the Christs, who bear the burdens of their fellows. But they "shall see the travail of their souls, and be satisfied."

They are also highly susceptible to the curative forces of magnetism. Sometimes the most marvelous cures are effected in an instant. But it must be

admitted that they are specially amenable to certain forms of nervous disease.

PROPHECY.

I must touch upon but one more point, and then leave this part of the subject for the present. Behold how wide the sphere of forces operating upon men and women in the trance condition! The vast forces of external nature,—from the sun, the moon, the stars, electricity, magnetism, streams, minerals, etc.,—and the forces from human beings also, are poured in floods upon them. But the strangest of all is the fact of prophecy. The past has been, and has left its record. The present is, and its multifarious forms of life and energy operate upon us. But how can the future, which is not yet born, impress its image on the brain and mind of man? Nevertheless, it does. “Coming events cast their shadows before,” and the susceptible nature of the medium receives the impression, and utters the prophecy. It sees the future in the present. Upon no theory other than absolute law, or predestination, can we account for the fact of prophecy. We are compelled to the conclusion of absolute law, as the theory of a personal predestination is untenable. The future, in substance, force, and tendency, exists in the present, and there are some who feel or see how present forces must eventuate in future act or manifestation. But it is only in the trance condition that such prevision is possible. In fact, we shall show before we are through with this subject,

that all the really great works of human genius are the products of the trance condition, are works of mediumship, which alone furnishes the conditions of mental power.

INTERIOR PHYSIOLOGICAL CONDITIONS.

But we have been describing some of the more external, or outward, appearances of the trance; now let us ask, What are the more interior, physiological conditions of the system when entranced? What is the complex state to which we have referred? I answer, It is a special condition of the nervous circulation; it is a different distribution of the nerve force from that which exists in our wide-awake condition. In other words, the nervous force is *plus*, or greatest in the ganglionic system, or the nerves of organic life. Though it is in part a real sleep, it is not an unconscious one—the mind is wide-awake. There is no such thing as unconscious trance where there is mental action. Profound, dreamless sleep would be, perhaps, unconscious trance. In the most perfect trance state, when a limb could be amputated without pain, there is the most perfect self-consciousness, as well as conscious knowledge of what is transpiring. The fact that subjects do not always remember upon regaining their ordinary state, is no proof; for they do remember, if requested so to do; and, in some notable cases, the facts and knowledge of the trance state have been recalled, and thus educated the so-called

subject. A. J. Davis is a most notable example. The same is true of many, very many others.

There is a dual method of education: (1) From without, inward, by means of the five outward senses to the reason; (2) From within, through the trance, or inner sensing to the reason. Both of these methods obtain in most of us; but in some, one or the other is markedly predominant. Both are necessary, and it is folly to decry either. Co-ordination, or proper adjustment, is what we need, not the undue exaltation or depreciation of either one. The fact that we possess outward senses demands their culture and use; and the equally transparent fact of inner senses requires their recognition and development.

As we have seen heretofore, the night side of man—the *plus* condition of the organic brain and nerves—is the creative and re-creative period of our existence. We have seen that this work is spontaneous, automatic, and unconscious; also that through the cerebrum, or brain proper, the voluntary work of the mind in the labors of active life, was performed; and that the five outer senses were the means by which the mind, in this day side of life contacted with the world of substance and force. In the trance, we have mind conscious, or at least semi-conscious, but related to the world of substance and force through the ganglionic system of nerves and the inner senses. But neither mind nor body are in the active, positive condition of day life, nor so utterly negative as in natural sleep.

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We have also seen that there is a universally diffused substance or force termed "od" or "odyle" by Baron Reichenbach, and "spiricity" by Adin Ballou. If not absolutely identical with the nerve force or nerve aura, it is at least so analogous that they exhibit the same qualities and produce the same phenomena in and through material substance. It is the agent by which we are brought into direct relation with the universal being. The nerves are not more certainly the means of transmitting sensations from the extremities to the brain, than is this substance the medium for universal nature to impress the mind of the entranced. One class of philosophers have affirmed that all our knowledge is through sensation, and that certain forms of knowledge were impossible because they transcended sensation. This is all very true, if we limit sensation to the five outer senses. But the trance demonstrates a *mode*, and consequently *means*, of sensation entirely distinct from the common method. The entranced has no use for eyes or ears; he can see and hear independent of them, but not with them. He is conscious of a new order of sensing, and it includes the realm of force as well as substance.

Now the great law of the universe is, that action and reaction are equal; hence there must be a perpetual play of this force from all parts of the universal whole upon man, and from man upon that. It therefore follows that all that is necessary to enable man to comprehend the forces and mysteries

of universal nature, is simply that he comprehend himself—to notice and interpret the forces which impinge upon him in all periods of his existence. As we have seen, the day side of life is so full of outward action, there is such a pressure of material forces, such a positive condition and action of the outer, sense forces, that man is compelled to that method of learning. It is well; it is right. In the purely night side, there is cessation not only of sense, but also of mental activity; hence the necessity of a third condition, the complex one, which shall secure the passivity necessary for the impressions of the finer forces—the silent, yet the mighty ones—upon the inner senses, and yet the mental be so far awake as to see and comprehend this more occult, shall we not say spirit, sensing.

MENTAL AUTOMACY.

There is one important feature of the complex state which must not be overlooked, as its thorough comprehension is necessary to a full understanding of Spiritualism, and to be able to meet the most subtle attacks of its enemies. The action of the organic nerves is purely automatic. The lungs act, the heart pulsates, the vital processes all go on, with no reference to the voluntary or conscious notice of the mind. They are independent of volition. Well, then, should we not expect that mind, when acting through that system of nerves, should, to some extent at least, act automatically? We find that it

does, but not *unconsciously*. Consciousness and automacy are not irreconcilable terms or conditions. The ablest opponents of Spiritualism have affirmed that the trance state, which they term the psychologic, is automatic, and that automacy is impossible where there is conscious mentality; hence, all the spiritual phenomena are simply and only the play of blind, automatic, material forces, involving brain action, but not mental. When pressed with the unmistakable character of much of the phenomena, they assert that the brain can and does involuntarily *represent* mind, even to the extent of giving truthful prophecies of future events! It is difficult to see the use or necessity of mind, if brain can perform the same functions. But, as you cannot fail to see, the terrible fallacy of this position consists (1,) in assuming the unconsciousness of mind in the trance condition; and (2,) in assuming that mind never acts automatically. It would be much easier to prove that it never acts otherwise, than to prove it never thus acts.

One thing is self-evident to every careful observer, and that is that the highest type of mental action, aside from the processes of pure reason, and even that is included, is automatic. The great musicians, poets, and orators achieve their mightiest conquests through the automatic action of mind. They are in a more or less perfect trance condition. The poet, the orator, witnesses what are called the creations of his genius, move before him as a grand, a terrible, or a beauteous pano-

rama. It is no voluntarily planned creation of his intellect, but is born from the fathomless depths of his consciousness. As the mother knows and loves the child of her spirit and body, although her voluntary power or consciousness has had nothing to do with the growth of the same, so these know their children. Raphael, the great painter, said of his capacity: "I have not attained it by means of severe toil, and such a thing cannot be acquired by study." Lucretius, Tasso, and many other poets, composed some of their finest pieces in what were termed "fits of insanity." Plato says, "True poets speak not by art, but as persons inspired and possessed." Schiller declared that "his ideas were not his own; they flowed in upon him independent of his intellectual faculties, and came so powerfully and rapidly that his only difficulty was to seize them and write them down fast enough." Mozart bears similar testimony as to his musical compositions. We have a wonderful illustration, in the case of T. L. Harris. "The Lyric of the Golden Age," a volume of nearly four hundred pages, was repeated by Mr. Harris in ninety-four hours.

If we analyze the mental states of the most profound thinkers, we shall find, in connection with perfect consciousness, a state of automatic passivity. Indeed, I think we have advanced far enough in our argument to see the absolute necessity of this state to every one who would come close to the heart of mother Nature, and feel and comprehend the forces

which pulsate in every department of her boundless empire.

The history of trance-speakers is precisely of this character. They speak with force, and usually with great rapidity. Many of them declare that they seem to be hearers of their own voices. It is automatic speaking. It may include spirit impressions, or it may not; for, from what we have seen of the profound relationship existing between nature and man, we may expect the manifestations of knowledge not acquired by the ordinary methods. In fact, all the geniuses, all the great men and women, all the original thinkers, have been those who possessed the sensitive or mediumistic temperament; and to common minds have been wonders.

We see, we know of the existence of invisible forces. We know that all the connections and relations of universal nature are through and by these force substances. We know that ordinary outward sensation cannot discern or appreciate them; that as I have shown, it is only by the disturbance of the ordinary balance or equilibrium, that we were led even to suspect their existence. These disturbances have led to those scientific experiments which have given us the facts and laws of electricity, magnetism, odyle, etc., etc. And by a careful examination and co-ordination of those laws and facts, we are able to deduce something of a philosophy of human experience in connection with these agents. But without the conscious

experience of their action we should be unable to reach the truth. These same forces have acted upon man for ages. The same phenomena we witness to-day, light up or blacken every page of man's history for thousands of ages past. The forces existed, acted; but instead of being comprehended as proceeding from, and being a part of, nature itself, they were regarded as being the infallible evidences of deific or diabolic power and manifestation. From the knowledge and practice of mesmerism, and the use of various drugs to produce the perfect trance, it would seem that the most intelligent must have more than suspected that it was a natural instead of a supernatural condition.

This brings me to say definitely that the trance is a perfectly natural condition, and in its essential elements is as necessary to bring man into positive acquaintance with the invisible forces and substances of nature, as the outer senses are for the perception of sensuous nature. The outer senses perceive things, through or by their qualities. That is their limit. When you go a step farther you trench upon the province of the intellectual faculties. It is the reason which affirms that the earth moves or stands still, according as it rightly or wrongly interprets the phenomena of sensation. From a limited observation, reason affirmed the motion of the heavens. A larger induction of facts enabled it to proclaim the motion of the earth on its axis.

In precisely the same way has man befogged himself in reference to the facts of inner or spiritual sensation. The intellect has reveled in all the glories and monstrosities of every form of religion, from the most repulsive fetichism to the highest form of monotheism. The spiritual senses have been, it may be, as reliable as the outer ones, and yet the theories built upon them as false as the geocentric philosophy of the Bible and the Church. The theory that the earth is the center of the universe is just as true as its twin, that Jesus Christ is the God, ruler or head of the human race. Both are Bible doctrines; both false inferences from real facts. What is called materialistic science has overthrown the one, and spiritualistic science will overthrow the other.

But I wish to call your attention here to the fact that there is no such thing in reality as materialistic science. There is not a single step taken by any scientist, in any science, which does not recognize an invisible potency. Comte, who may be regarded as the prince of materialistic science or philosophy, in his oft-repeated affirmation of the "profound relativity" of universal nature, recognized and admitted the invisible, infinite energy or force.

AN OLD SUPERSTITION.

Notwithstanding the promise of modern progress to solve the riddles and mysteries of the past, we are met on the threshold of our expected

victory with an old superstition in a somewhat new dress. And, as it threatens to render useless all our labors, we must give it our careful attention. When reduced to its last analysis it amounts to this: The reason affirms that its deductions are the perceptions of the senses, and therefore infallible. The stationary earth and moving heavens were for ages claimed as the *testimony* of the senses; but we now know the claim to be false. We no more see the heavens move than we do the earth. To the sense, both are motionless. Change of the angle of vision enables reason to affirm motion, but we do not see it; it is an inference.

From the phenomena of spiritual sensing, reason has inferred the existence of a Head Spirit called God, Allah, or by some other name. As these processes of reason have been shown to be most palpable fallacies, and the impossibility of proving the existence of a deific being has been demonstrated, the disciples of the theory repeat the same fallacy as they did in reference to the earth and sun,—they affirm that the idea of God is perceived directly by the mind, is sensed by the spiritual faculties, and is therefore superior to the deductions of reason. The idea proves itself.

Here is the basis of all the superstition in the world: we mistake an inference of reason for a sensation, a revelation, an inspiration, intuition, inner light, and make that inference independent of, and superior to, the power producing it, by claim-

ing superiority for intuition, etc., over reason. But they are only forms of sensing, and have, therefore, the limitations of sensation, and the same liability to mistake. It is only by the analyses of reason that these mistakes can be corrected. Reason is the regal power in man. It is the grand and only attribute by which improvement is possible. The senses of the philosopher are no more perfect than those of the savage, and both of them are in some respects inferior to the beast's. The spiritual senses are no more perfect to-day than they were thousands of years ago. But compare the reason of the savage with that of the philosopher. How vast the difference! The so-called testimony of the senses is the same now as it was in the far-off age of stone, or even before; but the deductions of reason are as unlike as the earth-caves of that period were inferior as residences to the palaces of modern times. Sense, outer or inner, has nothing to do with relationship, with law. Its field is things, phenomena. To compare and relate those phenomena to their producing causes is the work of the reason.

We must not forget that sense and reason always go hand in hand. In man, after the earliest period of his conscious life, they are inseparable, in this sense: there can be no definite sensing of outer realities without accompanying reason, though there may be reasoning with little sensing.

THE TRANCE NOT A PERFECT CONDITION.

The trance, then, is no perfect condition, no more than our waking state. It has been exalted as a divine condition by the ignorance of the past. Its seeings have been, and still are, regarded as far above the highest possibilities of the most unfolded reason. The natural result of this is a neglect of and then contempt for learning, science, and philosophy—with the proud proclamation, "Ignorance is the mother of devotion." Christianity has hated and persecuted science on the strength of mediumistic dreams and communications. Professed Spiritualists are following in the same path, on the same basis,—the assumption that sense, the inner sense, is superior to, and independent of reason. Be it our work, in these lectures, to establish justice, by giving to each department of our complex nature just what belongs to it, to establish a balance to our three-sided existence. Whatever belongs to our nature will be none the less ours, even if we are compelled to shift some of our powers from one side to the other.

I cannot forbear to say here that we have reached the period in our history when we must lay deep and sure the methods of our investigations or we shall be dashed to pieces as a movement, as all other spiritual movements have been before us. We have nothing essentially different from, nothing superior to, those of the past, except the *affirmed naturalness* of spirit manifestations;

and hence their amenability to strict scientific elucidation. Cast that aside, or relegate it to the background, and we are afloat on the treacherous sea of credulity, superstition, and persecuting fanaticism; we have neither compass nor chart. The domination of individual leadership, and the conflict of sectarianism must be the inevitable result.

All the claims to divine authority, all the attempts of priestly domination, have rested upon the assumption of the superiority of the inner sensing to the slower, surer deductions of reason. But we must not forget what we have already shown, that it is not after all so much the real sensings of the inner as it is the shallow and hasty reasoning based upon them, that we have to fear. And where a certain mental habit has existed for ages, it is not easy to resist the tidal force thereof, and calmly and critically examine and determine questions, when such determinations are opposed to the drift of indolent ignorance and savage bigotry. It is so much easier to accept phenomena, and say God or the spirits did it, than it is to search for the real cause, or for the law of the manifestation, even if we know the potential cause. If spirits produce the phenomena ascribed to them, I want to know the law by which they do them. If, as affirmed, mediumship is necessary, and human beings are the necessary agents, I want to know what vital and other forces of man are required. I want to know what effects, good or bad, this mediumship will produce upon the medium. I want to comprehend

the physiological and psychological laws of this condition, to know how to avoid dangers if there are any, and how to come into harmony with the forces and conditions inducing the state.

WHICH IS FIRST, MATTER OR SPIRIT ?

Closely connected with the perversion of the relative position of sensing and reasoning, is the assumption of the priority of spiritual to material existence ; and that what exists in material form is only a copy of what first existed in the spiritual. The spirit is cause ; the material, effect. The work of the spiritual is to form and change for the better the inferior, the material. It is asserted and re-asserted that there has been a prior condition of far higher spirituality than that of our present scientific age, which is assumed to be pre-eminently materialistic. Of course, if the present organization of material substance is a result of spirit influence, and is inferior to former spiritual conditions, there must have been some kind of a lapse or fall. If the material universe is the result of spirit organizing force, according to Christian and some Spiritualistic teachings, then one of two things must be true : (1) Either the spirit cause was defective and evil ; or (2) Some evil force has interposed since the primal organization, and thrown creation askew. But whence came this evil influence ? It is not in materiality, according to this theory ; for that is absolutely inert and powerless. There must,

then, be warring spirit deities; else the one God is both good and evil,—an uncertain, unreliable being.

Applying this theory to our own selfhood, the most monstrous and fearful deductions are forced upon us. If the spirit makes its own body, and, being absolutely positive, cannot be resisted by negative matter, then our bodies are the exact representations of our spirit nature! Measured by such a standard, what a pitiable, contemptible spirit some of us must have been!

Again, if the defects of the body are exponents of the *status* of the spirit,—if all the passions and lusts of human nature are the attributes and children of the spirit nature,—what is spirit better than matter? Rather is it not infinitely worse? for matter is simply inert, neither good nor bad. But again, if these unlovely, these devilish, manifestations of human depravity, are only the outward signs of the intrinsic elements of the spirit nature, what ground have we to expect justice, goodness, and happiness in the future? None whatever. Sin and suffering must be eternal; for they pertain to the intrinsic nature of spirit essence.

This theory of many Spiritualists is worse by far than the church doctrine of depravity; for that makes evil extrinsic, it can be *washed away*. But you cannot wash the soul away unless you destroy its identity. We come back, then, to the opposite, the scientific. We accept in full the doctrine of

evolution, or progress. The earth is not what the heavens make it, but the heavens are what the earths make them. The earths are first, the heavens afterward. The earth is not dependent on the heavens for its progress, but the earth and the heavens are inter-related and inter-dependent. One is the sowing; the other, the reaping.

Man's soul and body spring from his parents. There is no repository of souls in some unknown part of the universe, to supply bodies when begotten. The appetites and passions are largely, if not entirely, the product or result of our physical organization, and will be laid off when the soul is born from the body. As soon as the soul becomes conscious of its selfhood the war between its aspirations and the body's gravitations begins. Does any one believe the soul wars with itself? Paul found a law in his *members* warring against the law of his *mind*, as thousands before and since his time have done. But if the law in the members originated in the mind, then it warred with itself. How could we have the conflicts we do, if the mind creates the body, unless the mind is bad as well as good? It would be impossible. The only common sense view is, that the mind and body come into organized existence by the operation of the universal, organizing energy of nature, and that though for a short period they possess a sort of blended life, yet they are radically different in attributes and tendencies, and, therefore, are warring more or less with each other.

The body, the flesh, is, like all animal organisms, possessed of certain functions, which relate it exclusively to the temporary, earthly life. They are absolutely necessary to our temporary, dual life, but unnecessary and impossible in the spiritual life of the hereafter. So far as organic life is concerned, nothing unnecessary can be transmitted to the spiritual sphere. The unborn child is nourished and grows from the blood of its mother ; but as soon as the umbilical cord is severed its own system must manufacture its blood. So when the spirit is severed from the body, its relations to its physical supports are ended. If something analogous to nutrition continues, it is far above all mere material processes. The wants of the body are not those of the soul. The functions of the one are entirely unlike those of the other. The body gravitates to the earth, the soul aspires to the heavens. The soul does not control the body fully, but is hampered, clogged, and impeded in its development by bodily appetites, passions and infirmities. The body shows, *prima facie*, that its sphere is temporary and mortal, but the soul is unsatisfied with anything less than immortality. The body is the nest, the soul the restless bird, impatient to spread its wings and soar away into the resplendent sunlight of endless day.

LECTURE IV.



THE TRANCE—CONCLUDED.



WE have devoted one lecture to the consideration of the trance, but are far from having exhausted the subject. We have found the universe permeated with an invisible force-substance analogous in some respects to electricity and magnetism, existing and working with them, apparently issuing from them, yet unlike in several important particulars. We have found this to be the life force of man; it is the nerve force, or nerve *aura*, sustaining to the nerves relations similar to those that the blood sustains to the arteries and veins, except that the main circulation of this *aura* from the sensor and motor nerves to the organic is diurnal, conforming in the main to night and day. But there is the complex state, which consists in the blending of these two conditions, and which we have termed the trance.

The natural deduction from the facts I have submitted, is, that man is really and vitally related

to all things and beings as the several parts of his body are to each other. This universal force-substance is the tie binding him to universal nature, and constitutes the means by which we gain our knowledge of all things. There would be no "sermons in stones" but for this force. A buried dish from Pompeii would not, could not, tell the life story of two thousand years ago, but for this universal painter and writer.

THE SPIRIT BODY.

But, in prosecuting our studies in this most fascinating science, I submit that the ethereal, or spiritual body of man is of this force-substance in an organized form. I have assumed in this proposition the same as Paul did, the existence of a spiritual body; but I propose to do what Paul did not, I propose to prove my assumption to be true. The sources of evidence are numerous. And not the least valuable is the demonstrated fact of the existence of a universally diffused substance possessing exactly the qualities requisite for the organization of such a body. And also, that this invisible something is the organizing and conserving force of all living things; that its escape wholly or partially causes the death of living things. From what we have already advanced, the basis is furnished for inferring the possible existence of such a body. Having, then, the scientific possibility furnished by one set of facts, we will adduce the evidence fur-

nished by another. The numerous apparitions of the dead might be presented, but as possible objection might be urged to them, I will submit another class, the appearance of the spiritual body of living persons, sometimes with the remembered consciousness of the appearing, and sometimes not.

Some years ago, in England, a man named Wilkins dreamed that he was in the neighborhood of his parents, that he was going a long journey, and thought he would call and inform them of the fact. He went to his father's house, and finding the front door locked, went around to a back door, entered, and went upstairs to the sleeping apartment of his parents. His father was asleep, and he said to his mother, who was awake, "Mother, I am going a long journey, and am come to bid you good-by." Alarmed, the mother replied, "O dear son, thou art dead." So far as the son was concerned, his body was asleep fifty miles away from his mother; but she was awake, and at the same time of his dream she heard some one try the front door, go round to the back door, enter, and come upstairs, and upon his coming into her room saw him to be her son, and heard the same words which the sleeping son dreamed, or supposed he dreamed, he said to his mother. She thought her son was dead, and used the same words which he dreamed he heard. A letter to him brought back word that he was alive and well, and also the facts of the supposed dream. He took no journey, was intending

none, and was not sick, nor did he die till many years afterward.

We have, in this case, the trance condition in the son, and consciousness and memory of the mind as to words spoken and acts done; and in the mother, confirmation in a perfectly wide-awake condition. What *went* and *spoke* to the mother?—positive, palpable acts, appealing to the senses. We conclude it was the *spiritual body* of the son.

About the year 1828; a vessel was sailing from Liverpool to St. Johns, N. B. When near the banks of Newfoundland, one day about noon, the captain and mate took an observation and then went below to make their calculations. As the mate's did not conform to their dead reckoning, he called out to the captain inquiring how his had come out. Upon receiving no answer he looked into the captain's office and saw a strange man sitting at the captain's table, writing on his slate. The stranger looked up, but said nothing, and soon disappeared. The mate rushed upon deck, pale with alarm, and informed the captain of the facts, who, upon hearing of the writing on the slate proposed to go at once and examine it. In handwriting different from any one's on board they found written the words, "Steer for the nor'west." Impressed with the strangeness of the circumstance, the captain ordered the ship put upon that course; and in four or five hours discovered a vessel frozen to an iceberg, with provisions gone and water nearly so.

On taking off the passengers and crew of the wrecked vessel, the mate recognized the very man he had seen a few hours before, writing on the slate in his own ship. The man was taken down to the captain's cabin, and asked to write upon the other side of the same slate, "Steer for the nor'west." Then the slate was turned over, without his knowledge, and he was shown what was written hours before. He recognized it as his own handwriting and supposed it was what he had just written, and like all the rest was astounded at seeing the same sentence on both sides of the slate.

It was ascertained that at the time of the writing on the rescuing ship, he was in a deep sleep aboard his own; and on awaking told his captain that he was strongly impressed that deliverance would come to them that very day. He could not remember writing, but the cabin where it was written, and all the appointments of the rescuing ship, seemed to be perfectly familiar to him. In this case the memory was imperfect, while the impression of deliverance was strong. This impression and the appointments and persons of the vessel remained in his mind, but the fact of writing did not. Who wrote on the slate? What did the mate see? If not the spiritual body, what was it?

The next instance is that of a school teacher, who for years, at times, would be seen, sometimes by her whole class, in two places at the same

moment. In one instance she was seen sitting in the teacher's chair, when her body was out in the garden. At this time some of the pupils went up to the chair and passed their hands through the ethereal body without in the least disturbing its coherence, though they affirmed that there was a perceptible substance. At these times, when the ethereal or spiritual body was visible, the lady herself appeared dull or inactive (the trance condition). She lost her position several times in consequence of this double appearance; as her pupils would be frightened, or their parents would take them away. In her case the appearances were frequent and seen by many. *What* was seen? *What* went from her, a precise, yet almost intangible image of herself? There is no solution except on the theory of a spiritual body. It is unnecessary to multiply similar instances, although the list could be greatly extended.

Another class of phenomena might be introduced bearing directly on the question. I refer to those cases of apparent death. In them, the person retains possession of consciousness, though the body is to all appearance completely dead. They are not only aware of what is going on in reference to their bodies, but they leave them and go long distances, and become acquainted with passing occurrences miles away from where their bodies rest. Most of you are acquainted with Dr. Jucket, of Elgin, Ill., and know of his having been reputed dead for many days. He has told us of

the occupation of the time while consciously outside of the physical body. What was outside but the ethereal, spiritual body?

All these cases present the same essential features, and it would only be cumulative evidence to multiply them. But from such facts, and they are as positively proved as any facts can be, we are forced to the conclusion that our proposition is true—that there is a spiritual, an ethereal body, within the material one, and that that body is formed substantially of the force-substance we have already described. I wish you all to distinctly remember that this force is the potent energy in all the most recondite processes of organic life; for when we come to the problem of disease and healing, it will be all-important to a correct solution.

We have, then, a duality of body corresponding to the duality of the *Cosmos*. We have the world of visible, sensible forms, and we have the invisible world of imponderable force-substance; and our duality of body enables us to contact with and comprehend them both. A predominance of either makes us one-sided or defective in our constitution. The outer, sensuous life is now in the ascendent. The materialistic phase sways the masses. Mammon is god and king.

The point we wish to make clear is this: The trance is that condition of the outer nature which enables the spiritual body to exercise to some

extent its own proper functions; to that extent at least to manifest its existence and some of its latent possibilities. But we are not to overlook the fact that it is very seldom that any one enters the perfect trance condition at once; hence, there are as many degrees of partial entrancement as we can well conceive. Nor is it necessary that there should be perfect entrancement in order to the manifestation of many, very many, phases of spirit phenomena. We should also note, that the more any one is accustomed to the complex state, the more wide-awake become the mental faculties and also some of the outer senses, the existence of one condition not necessarily excluding the other. The revelations in the trance impressed upon the memory are thus passed into outer, conscious knowledge. Often, however, it is desirable that the mediums should not remember what they reveal to others.

THE TRANCE A CONDITION OF SUBJUGATION.

One of the most important features of the trance is, it is a condition of subjugation. The recognition of this fact is almost universal among Spiritualists. Probably no one word is more frequently used by them than "control;" my "control," his or her "control," are phrases in constant use. I confess they always sound unpleasant to me; they suggest slavery. But as they are based upon absolute facts, we must examine the facts.

There is control, there is subjugation. How is this control secured? How are we subjugated? and to what extent may it be carried? are questions for earnest consideration. The control is of a twofold character. In some instances, it is the domination of superior mental and life force, though it may be the vital force alone; in the other form, love or affection comes in as a means of securing control; or, both may combine in one case. There may not be, in the absolute sense, greater mental force on the part of the controller, but the controlled become passive, and their energy is quiescent. You will say, "Well, this or these forms of control are the common, every-day experiences of life." Precisely so. There are no other forms of control. The trance, mesmerism, has no different principle of control from what we see occurring all around us in common life. The mode of securing it may vary as to the form, but the underlying principles are the same in all cases. The politician on the stump, the minister in the pulpit, the mesmerist on the platform, the spirit in the circle,—all are laboring to secure, or are exercising the control they have secured, on precisely the same principles. The important question is, Is the object of that control a worthy one, and are the means commendable? The answer seems to me very easy of rendering: If the sense of personality is weakened, if a feeling of dependence is induced, objection is to be offered and resistance made at once, and continuously. We have a duped and subjugated people to-day,

and an overbearing and despotic oligarchy enthroned in the seats of power as the results of such subjugation. The priests of all sects are persistent mesmerists and subjugators. It is their one work to subjugate the human mind,—to induce the submissive, the dependent, the obedient, feeling in men. They largely succeed. The ruler and politician follow suit, and we have a race of slaves, with here and there a rebel against the general tyranny. It is not wonderful that coming from the mesmeric methods of the Church we should, to some extent, have fallen into their habit of being willingly controlled.

We have seen that the slightest condition of trance implies the change of more or less of the nerve energy from the positive personal brain to the organic, or impersonal brain, and consequently increased action of the automatic functions. We have also shown how this brings the person into sympathetic relation with other persons and things in an enhanced degree; that is, their nerve *aura* contacts with that of others, and thus becomes subject to the controlling force of the positive mind or minds. Now, if there is no resistance, the subjugation becomes complete, and the entranced a perfect puppet in the hands of the operator, and where there is promiscuous magnetizing the subject is a general puppet for the use of every experimenter.

This condition of subjugation brings us to the invariably required pre-requisite as the indispensable

ble condition of trance ; namely, passiveness, which is required by the magnetizer, whether man or spirit. Without passiveness we can not secure even common sleep. It requires no argument to prove that no sensible person would place himself in that position voluntarily without the strongest possible guaranty that that submissive state should not be used to his injury, no matter whether mortal or spirit be the magnetizer.

And right here, we are to distinguish as to the character of the control. It may be of the physical condition only, or it may be of that and also of the mind. An illustration of the first form is given in the case of A. J. Davis, when he was giving "Nature's Divine Revelations." He was entranced by Dr. Lyon, who kept his physical system in a state of perfect sleep or rest. The mind was entirely free and independent. In time, Davis was able to attain the lucid or clairvoyant state without the aid of a magnetizer.

But in many instances the mind is subjugated, and the entranced is only an echo of the magnetizer. And this subjugation is so complete that any crime may be committed by the subject. We often express this condition when we say of a person that he is perfectly "under the thumb" of another. In thousands of such cases there has been no consciously exerted magnetic force, but the reality is there. In fact, personal influence means exercise of magnetic force ; and susceptibility to such influence is the measure of mediumistic impressibility.

So far as the philosophy of the matter is concerned, the influence of the magnetizer is no different in kind from that used by all who influence or control others. The circumstances and mode of exerting it are different, and are such as to give the magnetizer a more complete control than exists in the ordinary run of our common life. In the latter there is nearly always more or less positive mental activity, while to secure the trance state, mental passiveness is indispensable; and hence, the liability of having the passions preternaturally stimulated, and crime be the result.

It is well to remark here that as the trance or composite condition becomes established as a permanent one, the mental positiveness often becomes normal, the entranced is independent, unless they allow the subjugating process to continue. Some magnetizers, spirits and humans, delight in the exercise of power, and are unwilling to lose the exclusive control of their subjects. There are cases of real obsession, and there are more persons obsessed by spirits in the body, than by those who are out of it. Where this obsession exists, there will be little progress on the part of the medium; for no progressive spirit would consent for any great length of time to play the part of "familiar spirit" for another. But this fact of subjugation is not all on one side, for spirits are often controlled by those in the body.

But there is another phase of this subject, which is the most important of all. It will naturally

suggest itself to the thinker that if the magnetizer can in a measure control the action of mind, if he can wake the dangerous and criminal attributes of human nature, then he can call out and stimulate the best ; that, as he can produce that state of passive quietness, he can lull to sleep the savage animalism in the human, and communicate a more than ordinary energy to the weaker virtues. And if phrenology be only half true,—true in this sense, that the brain, with its extensions in the nerves, is the grand organism of mind and passion,—then its control will enable the controller to most essentially modify and aid the processes of education and development. But, if phrenology is true to the extent that certain portions of the brain and nerve tissue are the exclusive organs for certain functions, the power becomes immensely more important.

This last position is true with this qualification: Brain or nerve substance is capable of vicarious or substitutionary action. One portion can act for another in cases of necessity,—the organic brain is the homogenous of man ; it contains in undifferentiated potency all that makes the superior, mental brain. It also embodies what is called “unconscious mind ;” and as we have nerve function manifest in the lower forms of life, before there are nerves organized, so we find mentality showing itself before or where mind is not organized.

But to return to the subject, we find there is vicarious power in most, if not all, the organs of

the human system ; otherwise, we could not exist for any great length of time. Obstruct the normal action of lungs, liver, kidneys, or skin, and immediately all the rest take on themselves additional work to free the system of the refuse matter which is ordinarily handled by the obstructed or diseased organs. This vicarious or atoning action is the law of the universe, and it is the only way of salvation. The church is right in affirming the necessity of atonement, but it does not know what it really means. It is part of the philosophy of mediumship to explain and enforce it.

To comprehend fully the scope of the educative possibilities of the trance, we must array before our minds the great facts already developed in our studies. We are spirits clothed with bodies. These bodies are within our animal bodies, and have senses and perceptive faculties, in addition to those of the outer body. These bodies are composed of ethereal substances, among which not the least important is one universal force-substance termed "odyle" or magnetism. Here matter and spirit meet and contact with each other, by which also we become acquainted with all things and their relations. It relates us to, because it connects us with, all parts of the universe. Again, it is only in the composite or trance condition that we can come into the most perfect condition of conscious relationship with the acting forces of nature. Although in the perfect waking state, in the exercise of all the outer senses, we acquire certain

forms of knowledge, and that which is indispensable, yet in the composite state other senses are brought into play and other elements of knowledge are acquired, which are equally necessary with the first ; indeed, they as far surpass them as geometry surpasses simple arithmetic.

Now we can apply the power of control possessed by the magnetizer. He can conduce or aid in the induction of the trance or composite condition. The lack of this state is not only lack of growth, but in a sense it is a disease, or a diseased growth, a development of the animal nature. The intellectual or spiritual is ungrown, is feeble, and especially the moral function or instinct. We can now see the appropriate sphere of this control, whether exercised by one or many. The raging fever of appetite and passion is subdued ; the feebler powers of good are stimulated and strengthened. The vicarious law is brought into action, for we turn the strong tide of vital force from the organs of passion to those of mind and spirit. We make a man an up-looker instead of an animal or a down-looker.

These hints, which you can carry out in your own thinking, will serve to show how our methods of education may be and need to be improved. They also point out the appropriate and wise use of the controlling force possessed by man over man. And I trust they will furnish some valuable suggestions to those desirous of becoming mediums.

Perhaps I will have no better opportunity to remark upon the position taken by some, that no person shall magnetize them, that they will be developed only by spirits, yet they sit continuously in circles. And it is just as impossible to sit in a circle, in the passive condition necessary for development, and not be magnetized by the circle, as it is to sit in the air and not breathe it. The direction of the magnetic forces by a wise operator will often save months of time to the seeker after mediumistic powers. So an intelligent circle may develop a medium in a short time, while an ignorant one may retard such development, if they do not prevent it entirely, as they have often done without doubt. We should never forget that all spirits are not wise; and while they may have the very best intentions, we know that ignorant goodness is about as apt to do harm as intelligent badness. The imperfection of mediumship is not all on the part of mediums; much of it is to be attributed to the ignorance of spirits, who attempt to do what they do not know how to do. Another important factor is the ignorance and consequent egotism of circles. Multitudes of spirits have gone over who are profoundly ignorant of the laws and facts we have been discussing, and when they come in contact with mediumistic persons and circles as ignorant as themselves, it is no wonder that we sometimes have "confusion worse confounded." Go into a negro revival meeting if you wish to see a demonstration of this position,

although I must admit that spiritual seances will sometimes be equally convincing. But all these facts only show us the necessity of a scientific study of the conditions and laws of mediumship.

We are discussing the question of control, and we have ascertained that certain conditions of the nervous circulation constitute the composite or 'trance state. We have so far been assuming the common theory that certain persons can induce this state in others. The common notion is that this controlling energy resides in the will; and hence it is often called will-power. I have only this to say on this point: that will, so-called, has nothing whatever to do with it; the entranced is often vastly more willful than the entrancer. It is a vital, positive constitution. It is a *plus* quantity of life or vital energy which enables one to induce the trance.

Some years ago, I found, by a series of careful experiments, that the vital force would produce motion in physical substances. I also found that these motions could be controlled by persistently desiring such change. In other words, motion of ponderable bodies in this way was responsive to human wish or desire. I also demonstrated the relative positive and negative conditions of man and woman. But the point of greatest interest is the fact that the nervous energy is, to some extent, subject to our wishes or will; that a steady attention will cause it to flow in any direction we desire. Can any one fail to see the secret of the movements of material substances in medium

manifestations? You have a force-substance, positive and negative, and subject to volition. What is to hinder a positive intelligence from causing motion in material things? When we come to the study of healing mediumship, I will show you the whole secret of metaphysics, or mental healing, so clearly that you will not have to pay \$500, \$50, or even \$5, to learn its mysteries.

With these facts, we see at once, that by mental steadiness on the part of one who is *plus* as to life force, and a passive, acquiescent condition of one who is *minus* in vital energy, the nerve *aura* can be directed and accumulated upon any portion of the human organism, and that instead of its being mind controlling mind by any mere volition or act of will, it is control of the spiritual, and also the natural, body, through the primary control of the nervous circulation. Of course, after such control has been long established, and the system has become accustomed thereto, it is much more easily induced, and its induction resisted with greater difficulty.

The mistake of calling it the power of mind over mind has grown out of the ignorance existing as to the real nature of the trance condition. But it would seem that some of the simplest experiments in what is called psychology, ought to have disabused people of that notion. The operator tells his subject to perform some ridiculous action. Mentally, the subject resists with all his energy, but in vain. Why?—Not because he does not will so

to do, but because he has lost control of the nervous circulation which controls the nerves and through them the muscles,— he is simply a tool. His mind is not subjugated, but it is cut off from its usual method of controlling the muscular system, and another mind is using it. Analogous conditions exist in various forms of disease where the mind has lost control of the muscles by losing control of the nervous circulation, as in St. Vitus' dance, paralysis, clonic spasms, etc. Mind controls mind directly through the reason, and indirectly through the affections and passions. It is fully admitted that very often the indirect method of mind control may exist, and very often does exist, in connection with the trance state.

There is another sense in which the mind may be said to be controlled. It is mainly in an observing condition ; and, as in sleep, does not control the motor and sensor nerves ; and is also subject to the same form of hallucination as in sleep, for the reasons before given. The trance includes the conditions of sleep, and therefore we may expect analogous phenomena. In the common psychological experiments the dreaming or hallucination is suggested by the operator ; but there can be no doubt that many of the phenomena of the trance are perfectly natural products of the state itself, with no agency of ab-extra spirits whatever. But they are none the less interesting and important on that account ; for they are the products of human life energy, in relation with the vast energies of the

universe. They are manifestations from that condition where we do contact with the souls gone before us; and the production of phenomena by our own powers, analogous to those wrought by the disembodied, only proves that we are spirits, and in a measure possess the same powers as those who have gone before us,— powers which show our capacity for the higher, the immortal life. It is not necessary to reduce man here to the condition of a pigmy or a worm, in order to prove by certain manifestations that he is to live hereafter. The grander his functions, and the more potential his energies are shown to be by his actions, the greater the probabilities that he will survive the change of death, and become a denizen of a higher clime than this. We do not need so much to prove the frequency of angels' visits, as to demonstrate that they visit us at all. It is the reliability not the number of witnesses we need.

I think it is obvious to all that the condition of subjugation *should only exist* in the preliminary stages of trance induction. The process of mediumistic development should be marked by an increasing sense of personal selfhood on the part of the medium.

MEDIUMSHIP IS CO-OPERATION.

Mediumship should never be considered as a condition of servitude or submission. We are under no more or greater obligations to spirits than they are to us. We may be specially

indebted to particular spirits, for instance, to some of our fellows for special services, but nothing to create any duty on our part or right on theirs to subjugate us to their service or caprice. The only common sense view of the subject is this: Mediumship is a partnership, a co-operation, between spirits in and out of the form to accomplish certain objects, which neither party could perform alone. The hearty consent of both parties should be rendered to this compact. There should be a mutuality of control as well as of effort in the case. Neither party should seek to coerce the other. Whenever this is attempted, disastrous results are sure to follow. My opinion is that mediumistic persons are as often found seeking to control spirits as spirits are found trying to control them, and with results equally disastrous to genuine mediumship and progress. Of course, we must admit the eagerness of many spirits to manifest, and of mortals to have them do so; and also their ignorance of the methods -- at least the best methods -- for so doing. Consequently, they may make foolish attempts, and fail. But in the main, those spirits who are adapted to our special aptitudes, will be the ones who will be likely to labor for our development.

But now comes the trouble in many instances. Persons are very desirous of becoming mediums, but they must have just such a phase of mediumship or none at all. The motives are various for this position, and sometimes very unworthy. Here

the attempt is to control the spirit, and force a phase of mediumship which to that special person may be impossible. The proper spirit aid is not only thus repulsed, and the door thrown open for any ignorant experimenter to step in and try to influence the person, but there is a positive invitation sent out to that effect. There are many, many wrecks, the result of such a course. Even after a satisfactory growth into one phase of mediumship, there often arises a morbid desire for some other, in which there may be more money or honor, and which is therefore eagerly desired; and because it is not attained there is dissatisfaction and a desire to change influences, resulting in an impairment or destruction of the mediumship they already have. The grand difficulty in such cases, lies in the ignorant assumption that the phase of mediumship depends upon the spirits, than which nothing can be more false. Our mediumistic capacity depends upon our original make-up or constitution, absolutely as much so as in reference to any other function of our nature. And you might as well attempt to make an expert dyer of one who was color blind, as to develop certain medial powers in all mediumistic persons. All cannot be rappers, tippers, slate-writers, or materializers, or any other kind of medium. I gladly admit that it is right to "earnestly desire the best gifts," but not to the extent of losing what we already have. If we would rather be door-keepers in the house of the Lord than to dwell in the tents of wickedness, we

shall not fail to make all the progress we are capable of. Faithfulness in minor positions is the surest method to attain higher and better ones.

I cannot dismiss this subject of control without adverting to the very general desire to control the character of the communications from the spirit realm. People are not willing that the spirits shall speak unless they utter or confirm their particular theories. This is all wrong,—just as wrong as when spirits seek to control us by requiring us to receive their utterances as authoritative instead of suggestive and instructive. To sum up the whole matter, we must condemn all forms of control or attempted control which are merely personal or authoritative. We accept that which is directive of the magnetic forces, to secure entrancement, or to keep the physical system in harmony while the psychical nature may be engaged in clairvoyant seeing, or strictly mediumistic work; and this is strictly a partnership or co-operative work. But co-operation implies contract, obligations, duties. If we assume the position of medium, we must not only put ourselves before the world where much responsibility is involved, but we also involve the standing of other parties,—spirits allied with us.

The assumption of mediumship imposes the duty of being in the best condition possible for the manifestation of spirit existence and power. But how can we attain such perfectness of condition if we are profoundly ignorant of the philosophy of the trance, and if the methods of its

induction and of our relatedness to all the great forces of nature are to us unknown? It is needless to say here, that the great troubles which have come upon mediums have been the result of their own and others' ignorance. We talk and talk about conditions, but fail to make the world comprehend us, because we do not comprehend ourselves. We do not know what constitutes conditions. I am gradually laying the foundation for making this subject understood, and we will leave this camp ground with more light than when we came. But do not let the thought escape you, that the assumed necessity for proper conditions involves necessarily the position that the manifestations are in accordance with natural law, and therefore amenable to scientific analysis and comprehension. If they were not, if they depended upon the caprice of some supermundane person, we should have nothing to say of any condition save the pleasure of the one producing them. The spirits and mortals are mutually dependent upon each other in this work, and a knowledge of the character of the necessary conditions should be possessed by both. But facts show too plainly that in many instances it is possessed by neither.

HOW MAY THE TRANCE BE INDUCED?

This is a question most anxiously asked by many, and how can it be avoided is as anxiously asked by many others. There are many who,

though very desirous of becoming mediums, are at the same time exceedingly averse to being entranced. I have already shown that there can be no form of mediumship without some degree of trance; that trance and médiumship are identical states. But the opposition is to the sleep, or unconscious trance, many thinking that only, to be entrancement; and, as we have seen, it involves to some extent subjugation, to which they feel a strong repugnance. I most fully sympathize with this repugnance; but, as the only possible road for many to spiritual clairvoyance is through the trance, the only thing to be done is to insure those persons and surroundings where the subjugating process shall be, as in the case of A. J. Davis, limited exclusively to inducing that physiological condition which affords the spiritual body opportunity to exercise its own special functions, and be capable of seeing, hearing, and conversing with spirits. Many will never need to pass into the deep sleep trance. They will, like Balaam of old, fall into a trance with their eyes open, and yet their spiritual senses be just as acute as those in the profoundest sleep. Such are liable to the mistake of supposing that they see and hear spirits with their outer senses. No human eye can see a spirit unless materialized. Nor can a spirit produce sound without material means. And if we understood this, we should not stupidly perplex ourselves in wondering why *we* cannot see them.

METHODS OF TRANCE INDUCTION.

The methods of trance induction are many; the end sought, the same. But any one who has followed our teachings thus far, will see at once that any means by which the outer senses can be rendered inactive, and the mental powers quiescent, will tend to trance induction. Hence the entire attention should be fixed upon one person or object. Some magnetizers require their subjects to gaze steadily into their eyes; others, at some definite object; while others require the eyes to be closed. In circles, we render dim or entirely shut off the light. The execution of beautiful music is a most important auxiliary in many cases. Anything, in fact, which produces an abandonment of the activities of outward life,—the sinking down into the sense of simple being,—promotes the trance condition. If it be sought by sitting in a circle, no manifestations should be sought during the time devoted to that purpose, unless they come through the person seeking development. In seeking mediumistic development in a circle, the seeker should not, under any circumstances, allow any one therein who is repugnant to him. Some reasons for this will appear farther on in our lessons. After sitting awhile with certain persons, it will sometimes be found necessary to introduce others of different temperament, in order to complete the development. This may sometimes be indicated by some medium, and at others by the

feelings of the one seeking. Let every one seeking mediumistic unfolding, most carefully watch all the tendencies of their natures in that direction, and follow them, unless they obviously spring from some diseased state of the system.

The development of mediumship is the growth of the spiritual body, and the development of its special senses, and the bringing of them into partial activity this side of death; consequently there can but be considerable commotion in the physical system. There will often be symptoms of disease; we should expect it as a matter of course. There is a new adjustment of the life force going on in the system. The nerve *aura* or circulation is being diverted more from the mental to the organic brain. The head, therefore, often complains, while the rush of the force to the organic centers induces temporary nervous derangements which may become chronic and entail long and severe suffering. The necessity of intelligent care in this marvelously delicate process is so apparent that the wonder is that it has been so long neglected. The almost innumerable wrecks of mediums ought to warn us. They are beacons of warning which a terrible experience sets before us of the danger of ignorantly tampering with the most sacred forces of humanitarian life.

MEDIUMSHIP A STATE OF INDUCTION.

Mediumship is largely a state of induction like that of the magnet. There are natural magnets

(the loadstone) as there are "born mediums;" but with most of us development or induction is necessary. And, if scientific knowledge is requisite to induce magnetism in the steel or iron, how much more is it needed where the delicate structure of the nervous and physical organization of man is involved? We are all aware of the terrible waste of human energy in the affairs of common life through ignorance of the best methods of using that energy. More of human life force is expended in vice and crime than in that which is germane to a happy existence. The same suicidal waste of mediumistic or spiritual force has resulted and still results from the ignorance referred to. Shall it continue? There have been many suggestions made respecting building a home or sort of refuge for mediums. This is well; but the first thing needed is the proper development of mediums, and an education which would prevent them from breaking down and needing so much help. Prevention first always, and then cure will seldom be needed. The Greeks, more than two thousand years ago, were far in advance of us in the care of their public mediums. We might learn something from them.

THE SPIRITS WILL TAKE CARE OF THEM.

I am well aware that I shall be told that the spirits will take care of their mediums; and therefore we have nothing to do in the premises. This objection springs from two sources: (1) Ignorance

of the nature of mediumship ; and (2) from superstitious supernaturalism. If the trance—mediumship—is miraculous, if it is not necessarily dependent upon pre-existent physiological conditions in us, then the objection may be valid. But if those conditions, as asserted by all Spiritualists, are absolutely indispensable, then it falls to the ground, and our position is unassailable. In this, as well as in many other respects, the lingering superstition of the Church impedes our growth, and hampers our progress. For forty years it has prevented all means for the aid of mediumistic development and culture. I trust this consecrated spot may be the place where that institution may be erected which shall take this great work in hand. We need a mediumistic college or university more than we do a literary one. But the first would include and imply the last. We may be sure that there will be no lack on the part of spirits. And we may be equally sure that what is needed on our part cannot be done by them. Have we not been told thousands of times over that certain things were required of us? If we impair our physical health by drunkenness, gluttony, outrageous passions, or exhausting toil, can we expect speedy development, or reliable mediumship after development?

I repeat, if it was miraculous, we might ; but as it is natural and according to law, we cannot. It is a co-operation between mortals and spirits, and each partner must do his appropriate work, or there cannot be success. If spirits could furnish all that

is needed for the production of the phenomena, there would be no such thing as mediumship; and hence no need of mediums in order to manifestations.

As a general rule, trance induction requires the greatest quietness and evenness of mind; but there are exceptions, where the most intense excitement seems the necessary prelude. The furore of Methodist meetings in the olden time, the howling dervishes, and the Kentucky jerkers are all illustrations of this. The dancing of the Shakers is akin to these, while the quiet stillness of the Quaker meeting shows us the most perfect condition for the purely spiritual trance with the one exception, absence of music; nothing can fully compensate for the lack of that.

In many cases, it is necessary for the seeker of mediumistic development to sit alone at regular times. But whether alone or in circles, the mind should be directed to the spirit side of life; not in an anxious or disturbed state, but in a quiet sense of their nearness and willingness to aid in the work. In other words we need to be in an aspirational frame of mind; and the more unselfish our purpose in the work, the more exalted will be the character of those who will affiliate with us as guides and helpers. Our immediate spirit attendants will be liable to occupy somewhat the same plane with ourselves; but an aspirational life will attach to us those who harmonize with our aspirations. It is because of this that the affiliated spirits, or guides, as some term

them, are so far in advance of our common, every-day life.

It will be urged by some that the higher or wiser spirits will prevent the influence of those who are less advanced. It is sufficient to say that the nature of human influence, so far as experience or philosophy teaches us, does not support this assumption. And there are important reasons why it should not be true. (1.) It would intensify that subjugation to which we have already alluded. (2.) It would hinder, if it did not entirely prevent, the development of a self-conscious, independent personality, than which nothing can be more deprecated. (3.) It is far better to encounter and suffer many disadvantages than to remain in a state of enfeebled subservience to others, whether mortals or spirits. There is, to be sure, a dependence, but it is a mutual one. We are interdependent, and hence need co-operation to secure the full results of existence. It was to this latter sense that Pope referred when he wrote :—

“God never made an independent man ;

’Twould spoil the concord of his general plan.”

This profound relationship reveals the necessity of co-operation in order to success, harmony, and happiness. The contrary, the selfish course, the attempt to be independent of obligations to others by subjugating them to our use without compensating return, is hell ;—the hell of our present civilization. It is the hell in Spiritualism, and it invades

the sacred precincts of mediumship. Hence, I repeat, the more unselfishly we approach and seek mediumistic unfolding, the surer we are to attract to us those uplifting and ennobling influences which will put us into harmony with the noblest and best on earth and in the heavens.

WHAT IS SELFISHNESS?

What I mean by unselfishness is nothing more nor less than downright, genuine honesty, — the disposition to give as well as to receive. It is not honest to perpetually take and never give. It is not honest to seek, to wish, for power or means of any kind, to be made use of for our own pleasure, or honor, unless compensation is rendered therefor. Hence, to ask aid from earth or heaven unless we purpose to return that aid, is dishonest, is selfish. To seek mediumistic powers simply for our own glory, honor, pleasure, or gain, is dishonest, is selfish.

But there is one thing in this connection which should never be forgotten : we are never to omit self in any of our calculations of duty. If there is one duty paramount to all others, it is the duty to make of our own selfhood the grandest and noblest man or woman possible. If we think we have "a mission" to others, it certainly is to show them, not a deformed and sickly specimen of humanity, but the greatest and most perfect possible. Hence, the culture and care of self is our most sacred duty, even if measured by the demands of the world upon

us. If we were seeking to charm the world with music, we would not take a cracked and out-of-tune instrument, but one in the most perfect condition possible. Nor would we employ the common carpenter and blacksmith to construct it, but one capacitated for that especial work. As mediums, we are the instruments through and by which the music of heaven is breathed upon the earth. Shall it be the melting melody of love joined with the mighty harmony of wisdom, sweeping us on and up to the supernal heights of eternal life? or shall it be the miserable jargon of the Chinese tom-tom?

There are before us glorious heights, which the most towering ambition may be proud to attain. There are plains of vastness, over which we may roam in successive conquests; and there are dark and dismal gorges where we may howl like the wolves of night. The unselfish aspiration is to evoke from our selfhood the noblest and best to bless and glorify our humanity in a common joy; while the selfish tendency is to invoke the best possessed by others to make, to increase our own individual happiness irrespective of others. The unselfish, the honest, works; the selfish, the dishonest, prays. The unselfish plans how to bestow of himself; the selfish how to induce somebody to give to him. The first is the incarnation of reciprocal justice; the latter of charitable mendicancy and robbery. Which of these will we choose and pursue in our mediumistic career? One will guide us into the broad, uncontracted sphere of independent free-

dom ; the other will lead into the narrow, tortuous paths of slavish subserviency and dissatisfaction. One will make us men and women of the highest type ; the other will land us in the purgatorial regions of the spirit world. One will spread the light of true knowledge among men, while the other will fortify the strongholds of ignorance, and add strength to the groveling, maddened hosts of prejudiced superstition. Mediumship is the battle field where human weal or woe is won or lost. The war is not over. Ages may come and go before the struggle shall end in the final victory of the truth. It is our sublime privilege to win some victories on this field, where defeat to our opposers is better to them than a conquest.



LECTURE V.



THE POSSIBILITIES OF MEDIUMSHIP.



IF the whole world were connected by telegraphic and telephonic wires with some particular place, and some being could be found capable of sensing all the knowledge communicated from every point thereof, he would certainly be a most marvelous person. Now, the trance or medium state, is that central place. There is not a life throb of energy, I will not say on the earth, but in our universe, but finds a responsive pulse-beat in man. The complex, the medium state gives the power to detect those motions and thus to know the actual conditions of men and things. Of course, the ability to avail one's self of this power has to be attained, but the means are there. The conducting wires are laid in "the soul of things," and we have only to touch them to gain the result. As we have seen, the spiritual body has the senses adapted to those forms of sensing which are neces-

sary for this universal perceptivity; and universal nature is permeated with that force-substance which is the medium for the transmission of motion or change in any portion of that nature. When the human organism is in such a condition that the spiritual body is sufficiently liberated to sense changes in the all-pervading spirit ether, it will not be necessary for persons to be in immediate proximity to communicate with each other; nor, if in each other's presence, to use words for that purpose. Neither will it be necessary for spirits to be (speaking after the manner of men) within a thousand miles to impress their thoughts upon mortals. In other words, the medium state is one of possible, universal telegraphy.

I see no reason why we may not as easily realize the spirit world and give communications to spirits there, as to have them give them to us. The means of communicating one way is as good as the other. In fact, we do that very thing now, though we have not looked at it in that light. But whenever we desire or ask for the presence or aid of a spirit, we are projecting a force into the spirit life, and it goes to the spirit thought of, in most instances, as direct as a telegram on earth. We can develop this power immensely beyond its present imperfect state. All that is necessary is to master the proposition already submitted—that mediumship is simply and only co-operation between the two spheres of being. We shall, as we come into accord with this truth, enter into full

and familiar fellowship with our spirit attendants. We will have certain definite courses of action agreed upon, and neither of us will deviate therefrom without mutual consultation and consent. True, profitable mediumship can never be a one-sided operation. That we should seek to compel the spirits to our notions, or they to rule us, is equally wrong, and either course will destroy proper mediumship. But when we on this side, and they on the other, shall have a mutual understanding of what we are to do, of when and where we are to work, then the cause of Spiritualism will progress as we have never yet conceived possible. The disabilities which now exist will be overcome, and obstacles to success will be removed.

There can be no question but that many of the knotty problems which now perplex philosophers and scientists will receive their solution through the trance. There is nothing more puzzling to the earnest thinker than the question of human responsibility. What is the real *status* of the criminal? What is the nature of the influence which leads to crime? Is the criminal the voluntary originator of the criminal impulses, or is he only the recipient of the passional forces of society? Is he not the medium by whom the criminal instincts of society find expression? These are questions which, with kindred ones, are pressing for solution. That they have not been solved, is perfectly clear. That they must be, in order to a correct solution of the problem of crime,

is equally clear. How shall we treat the criminal class? is the question growing out of the preceding ones. The lamentable failure of the old methods makes the necessity of an answer more imperative. None of the popular philosophies or religions are adequate to solve the problem. They lack important means for the work. Mediumship does supply the means. Its clairvoyance and psychometry lay bare the secret springs and sources of human impulse. They show the nature and power of influence, and the augmentation of that influence by the union in purpose of many persons. It will show how a crime idea, lodged in the mind, will persist in staying there, against all the repulsions of the moral instincts; how it will irritate the brain, and from that react upon the mind until crime seems a necessity to escape the turmoil within. The mental resistance fans the fire of criminal desire, just as the effort of the psychologized subject not to do what the operator commands, is the real force which does it. The magnetic polarity of the nervous system is reversed, and the subjugated party cannot change it. But mediumship can point out the remedy for the ill, and show how the same force and the same law can be utilized to secure precisely opposite results—the fruits of goodness and love. The evil of the world is the wrong relatedness of forces good in themselves. Destruction is impossible. Harmonic co-ordination is possible by means of wisdom furnished by mediumship.

"Nature will work out all things right in the end," says the careless optimist; "and therefore it is of no use to concern or trouble ourselves about reform or progress; we can do nothing to help or hinder it." It is only necessary to say, in reply to this, that nature includes us as part of the elements and forces of progress, and that human wisdom and exertion are indispensable to this work. Our knowledge of forces and how to use them constitute very largely the instrumentalities of moral, onward progress. We are, therefore, not exonerated from effort by this plea. Nor will we escape the loss if, knowing and possessing the means, we fail to use them.

And I may add here that mediumship will point out, as with a finger of light, the good or sad results of use or misuse of opportunities. It is true, and gloriously true, that no neglect of ours, or opposition even, can ultimately defeat the evolutionary force of progress. But it is just as true that we can, in a measure, "cut short the work in righteousness" and hasten its completion. And it is our accord with, or opposition to, this method which creates the distinctions in the spirit world. For it is pre-eminently true, as Paul remarks, that "star differeth from star in glory." It is possible for mediumship to make this difference so apparent that many sluggish souls shall be stirred up to action. Mapped out before the medium are the majestic forms of heavenly strength and beauty, as well as the cowering slaves of weakness, igno-

rance, and sorrow. On the one hand, the large-hearted souls of universal good-will; and on the other, the shrunken spirits which have been the slaves of envy and hatred. The noble and unselfish have opened themselves to all the sunny radiance of kindred souls through all the realms of spirit life. The outbreathed life of all good and noble souls constitutes the mellow light, the pulsating joy which crowns the workers for human good on earth. The bitter memory of careless ease and selfish apathy will be the veil of darkness over the idlers in the field of our earthly life. In the future, this difference and distinction will become more and more apparent as the mediumistic conditions become more perfect. The denizens of the spirit world will be more apparent as to their real *status*, and the reasons for the silence of many whom we think ought to communicate will be understood. Many are ashamed to confess their real standing as they now see themselves. We must understand this principle thoroughly. The reality must be met, the shame endured, in order to start on the true road of progress. I am afraid no class of people will suffer more, in this respect, than we shall. As the Church says, "We have been raised to heaven in point of privilege" and opportunity. But how meager our best performances, compared with our means. The only mitigation I can plead for myself is, that I have not so fully seen and realized the vast responsibilities which rest upon us, because I have not so clearly in the past comprehended the

immense possibilities of mediumship. But for the rest of life, I have no excuse if I fail to work up to my capacity.

In a theoretical way, the Church has sought to make the *status* of the future life a motive to induce action in this ; but it has been theory only, founded on faith in uncertainties. It is one of the possibilities of mediumship to entirely supplant theoretical faith by positive demonstration. Instead of believing in the undemonstrated sayings of unknown men of ages past, the actual denizens of the spirit life are and will be brought directly before us to tell their own story of their condition and the causes which led thereto. So far, in our history, the main object seemingly has been to demonstrate the fact of an actual spirit existence ; and so far as the character of that existence is concerned, the general tendency on the part of Spiritualists has been to put a roseate hue upon the entire realm of future being. It is true that sober facts have cast shades of gloom which challenge the most serious attention ; but we have been too intent upon singing "sweet summer land" to give them that grave thought which their great importance demands. In only one particular do most Spiritualists allow any shading to the picture they draw of the future. They admit a vast amount of falsehood on the part of spirits, and theoretically teach that we enter the spirit spheres precisely as we are here, so far as character is concerned. But it is

mainly theory, and seems to be used, not so much as a motive to influence practical life, as a foil and defense against the objections urged against us. We shall show before we are through that these teachings are very crude and incorrect; yet we must not cover over the great fact that we are making the future in the present.

In the early years of Spiritualism, we frequently had dramatic performances by spirits through mediums. In this way the actual *status* of spirits was presented as it could be in no other manner. Dialogues between spirits as to their conditions, how their earth life and environments affected them there, were not infrequent. As mediumship becomes more perfect, and Spiritualists settle down to a more philosophical and practical life, spirits will come into our assemblies and circles and detail their actual condition, and point out the results of a life of appetite and crime. And this will be done, not in the authoritative style of ignorant dogmatism, but in the instructive method of scientific demonstration. Spirits, in the most deplorable states consequent upon evil and ignorance here, will be brought as illustrations and demonstrations. The motives to effort and progress will be tangible and of the most potent kind. But do not suppose that the exhibition of these conditions will ever be the common or principal work of spirits and mediums. We have a far higher philosophy than that of the old Church method, which kept the flames of hell

forever in the foreground as the great deterrent to evil.

Mediumship will, nay does, disclose the true method of soul growth, as well as the true philosophy of physical health. When we come to consider healing mediumship, we will enter more fully into this phase of the subject. We are now, in a general way, indicating the possibilities of mediumship. It is sufficient on this point, to say that simply to point out and require the good is useless, unless you describe the method and point out the means for its acquisition. The old, the Church method, is to point out and require the good with awful penalties, but leaves us in utter despair by asserting our total helplessness; and teaching us that the indispensable means of help are gifts of pure grace or favor, having no sort of reference to any merit in ourselves. At the same time it most vehemently exhorts us to become what we are not, and denounces and damns us for what we are, for our inborn nature; which we neither desired nor made. Wise mediumship will never pursue that course. It will show the good, and institute the means to cause that innate good to grow. It goes to the roots of life, and pours the potency of life's essence around those roots, and makes a glorious tree to grow.

Among the possibilities of mediumship we may look for vast changes in the operation of natural forces. The manifestations already witnessed are to be taken as illustrations of the nature of the phenomena yet to be, but not as the measure of

their extent or power. They are only hints of what is to come. Briefly let us glance at some of these hints.

1. We have the rappings, or concussive sounds, forming an imperfect telegraphy. When perfected, our wires and poles can be laid aside as useless. In the production of the rap we see the action of the odyllic and magnetic force-substance in a manner analogous to electricity. And there are reasons for thinking that both odyle—nerve force—and electricity are combined in their production. The medium is the battery supplying the force used, and spirits can use it for purposes of intelligent communication. I know no reason why this battery may not sometimes run uncontrolled, and utterly fail to manifest intelligence, as well as the telegraphic apparatus when not fingered by the operator. The rapping force is in the medium, and certain conditions of positive and negative, will discharge that force so as to produce sounds. An intelligent arrangement of these sound-signals will constitute a telegraph. I have seen instances where persons would have the raps for a long time, but never could get the least show of intelligence. They were doubtless spontaneous. If we were discussing this question in way of debate, we should, of course, press the question as to who fingers the key-board, for that is the only real mystery in the case. The sounds we might predict with our present knowledge, but who is prepared to affirm “more than mortal knowledge” of nerve force or electricity?

2. Dismissing the sounds, let us look at the motions of ponderable bodies. Most, or all of us have seen the movements of tables and other substances untouched by hands and independent of any mechanical force. Tables have been carried to the ceiling; pianos lifted and made to keep time to music played upon them; stoves have leaped from their places and ran around the room; crockery has dashed itself to pieces on the floor; furniture has been smashed into kindling-wood; musical instruments have played seemingly of themselves; persons have floated like cork upon the water, and like birds have ascended from the ground and moved through the air. In these and other ways, almost innumerable, has a force, not recognized by the ordinary scientist, manifested itself in connection with the trance or medium condition.

As before remarked, these phenomena are the exponents of the nature, not of the extent or potency, of the energy involved. Some of its manifestations are seemingly in direct opposition to the normal action of other forms of force; as, when persons and things rise from the ground and float in the air, the force of gravitation is either suspended or overcome. But by the galvanic battery we can do the same thing; we can suspend a piece of iron in the air, touching nothing except the air. We as yet only know the fact, we do not comprehend the philosophy of the process. Possibly we may in the future. We are, however, tolerably sure that all the motions of nature are produced by

the different electric, magnetic, and odyllic conditions. That is to say, positive or *plus* states of these imponderable agents in two bodies cause repulsion, or movement away from each other; while if one is *plus* and the other *minus*, they will attract and move toward each other.

Now, it is tolerably certain that the odyllic force, under many circumstances, controls the action of the others. It is a finer, and therefore a higher, form of energy. It is emphatically the force which through the spiritual body is vitally related to mind. It is through it that body is controlled by mind. And, unless our Spiritualism is the veriest farce possible, all its vast phenomena are only the work of mind, the minds of the spirit world, through their relation to us, being able to direct this energy to the production of all the multifarious phenomena known as spirit manifestations. It is not mind acting upon mind direct, but mind upon the impressible investiture of mind—the spiritual body—by means of this all-pervading force-substance. Who can tell the amount of force which can ultimately be manifested in ways analogous to our manifestations, when we shall acquire a more perfect knowledge of the method of its application? In a sort of general way we have learned of the increase of power through the circle, or the union of the forces of several persons together, and that one person can direct the energy. The manifestations already witnessed are child's play compared with those yet to come. In

the sphere of mental influence we disregard distance ; so, to some extent, it will be in producing the physical phenomena. We shall be able to transmit the power.

The philosophy of force seems to be greatly misunderstood. For instance, when a fifteen hundred pound piano is lifted so as to keep time with music, or a one hundred pound table is lifted to the ceiling, the idea is that some tremendous mechanical force is being exercised by some person or persons. Nothing of the kind ; it is only changing the polarity of the objects, and they move of themselves. Thus when we suspend an iron bar in the air, there is no tugging or straining of muscles. By a simple electric current, we make the iron a temporary magnet, and suspend or overcome the attraction of gravitation. In other words, we have brought into action a form of energy to which the bar of iron is more amenable than to the force of gravity. So in an analogous manner the spirit operators use the force which secures the results desired. So far as I know, seventy to eighty pounds is the heaviest weight of iron suspended by means of a battery, but little over one-half the weight of Hume's body carried through the air. The spirits are ahead of the scientists, and they have but just commenced to test the principle, not the extent to which it may be carried. We have here the mighty force of universal being controlled by man, and that, too, by mental impulsion ! Here is a sort of omnipo-

tence opened up in prospect. The principle is discovered, and it only remains to work out the details, when we may expect not only such tests from spirit life as shall silence all cavil and doubt, but also render the most important aid to man in his every-day life. We have by no means reached the *ultimatum* of inventive progress.

3. In no department of mediumship are the possibilities more clearly outlined than in that of materialization. The Spiritualist who pronounces materialization an impossibility, is ignorant of the foundation principles of the very philosophy which he professes to receive and teach. If the soul of man was a simple, unorganized substance as some assume; if it had no vital relations with matter; if it was a self-subsisting entity, independent of, and untouchable by, matter, then we might well doubt the possibility of materialization or the temporary re-embodiment of the soul in material substance. But, when all analogy, and all the facts we have in the case, point to the conclusion that the soul is an organic entity, that its investiture is what we call the spiritual body, the case assumes quite another aspect. And when by all kinds of evidence we have proved the existence of the latter, we most certainly have the firmest ground possible for affirming the possibility and the probability of materializations. In fact, some of the cases heretofore cited prove the fact of materialization before the death of the physical body.

We are not to forget the existence of our universal force-substance, odyle, nor that it was visible to a large percentage of persons, and also that it could be felt. Also that it is connected with all chemical changes, showing that it plays an important part in all the most delicate operations of nature. As we have seen, it is the tireless agent in the constantly re-created tissues of our bodies; and as it is in the sun ray, we have the strongest grounds to infer that it is also the creator of the vegetable world, that it is, in fact, the grand organic force of universal life. In the light of these and similar facts, is it anything strange that the soul, with its already organized body, should take on enough of our vitalized substance to become visible and tangible to the senses? Moreover, why should it be thought strange, or impossible for it to manifest force and resistance, when it is done in so many other forms of manifestation? Paul is represented as asking King Agrippa why it should be thought incredible that God should raise the dead; and with far more propriety may we ask why it should be deemed incredible for spirits to create a tangible body, especially when they already possess a perfect body, which only needs to take on some more sensuous material in order to be recognized by the external senses?

A former acquaintance of mine in Boston, a very thorough and devoted Methodist, has assured me that it was a very common occurrence, when on his way home from business, for a deceased friend

of his to come up, take his arm and walk some distance, conversing as naturally as when in the form. I could occupy all my time in detailing similar experiences. But it is the inference flowing from those cases and principles which concerns me at the present; and that inference, as it seems to me, is this: We may reasonably expect, in the not-distant future, that our arisen friends will appear, walk, and talk with us as we do with each other. The principle and the fact have been demonstrated; the possibilities of mediumship are yet to develop the extent of the application of the principle.

In the past, this form of manifestation has seemed to be involuntary, spontaneous, without any scientific knowledge on the part of spirits or mortals, appearing to both of them as a sort of miracle. That time is past, and the researches of scientific minds, here and on the other side, have resulted in at least a partial discovery of the substance and forces employed in this form of manifestation. And we know that humanity has reached that stage of progress where there can be no essential retrogression so far as absolute knowledge is concerned. Of course, I do not suppose the spirit side of life leads ours in scientific progress, except where it relates to their own special mode of life. There are ample reasons why they cannot, as there are reasons why in other things we must be subordinate to them. Hence the necessity of a cordial and thoroughly understood co-operation between us

and them in order to the greatest possible success. We may then set it down as an assumed possibility, and a most reasonable probability, that in the near future we shall witness such demonstrations of materialization as will astound the carping skeptic in our own ranks as well as those outside the pale of truth.

In continuing our remarks upon the possibilities of mediumship, let us recall some of the positions assumed and constantly involved in all our reasonings. I have affirmed as a fact, universal relationship in all departments of universal being. This will be denied by no one. But what do we mean by relationship? Clearly, it means likeness or sameness to some extent. We are related to family by sameness of blood; to our fellows by likeness of nature, and to the earth, in all its principles, by having the same substances and forces in our composition as are found in that. Our knowledge of anything is measured by our possession of the analogous substances in ourselves. Indeed, we can have no comprehension, no idea of anything, unless we possess the same elements as a part of our own nature. It is in the light of these facts that man has been rightly termed the microcosm,—the miniature universe,—as embracing all the essential elements and forces of the *cosmos*. The perception of this by the pure reason as a necessary truth, led to the inference that there must also be a universal, invisible, force-substance, holding a position to the visible *cosmos* somewhat analogous to that sus-

tained by the blood to the animal economy. This inference was a necessary one, precisely as the inference of the existence of Neptune was necessary from the perturbations of Herschel.

The speculations of philosophers—the experiments of the Rosicrucians and others, were the attempts of man to discover this imponderable substance. The failure of the crude science of the past, rendered the ignorant egotism of human childhood more rampant in its assertion that it was God who did all this wonderful force work. God is the talismanic word and shield of human ignorance. The child-man covers himself with the veil of ignorance, and sanctifies it by calling it God, which in human language is the synonym of ignorance. But do not understand me to mean that it is a synonym of nothingness or nonentity. By no means. There is a tremendous reality back of, and included in, that word. It is the universal force-substance of which we have spoken, the circulating life force of worlds, men, animals, and things.

When electricity was discovered, and its functions somewhat understood, many thought it was the grand force of all life, especially when it was found that it could be apparently transmuted into magnetism, and *vice versa*. Still, the whole field was not covered; there were residual phenomena which could not be resolved by any law of electromagnetism. The mesmerists, in the first flush of success, thought the problem of man was solved.

But no; for though many mysteries were explained, others resisted solution. The mesmeric force was esteemed as too contracted; it was *animal* not universal magnetism. It remained for the Baron von Reichenbach to demonstrate its universality.

As you have noticed, I call it a force-substance. It is usually termed a force, or a form of energy. I am well aware that it is a force; and equally sure that it is a substance. By the term "substance" I mean *something* in contradistinction to *nothing*. Being something myself, I cannot conceive of nothing. Substance may be visible or invisible, ponderable or imponderable, material or spiritual. Substance becomes known by the manifestations of its properties or attributes, either static or dynamic. Under the first term we would range what we usually term matter; while under the second, we would group the imponderables, including spirit, although I am prepared to admit that a closer and finer analysis would affirm statics and dynamics of all grades of substance. But for ordinary discussion, I think these definitions are sufficiently precise. And also, that as odyle is the universal menstruum for the action of mind upon and through all other forces and things, force-substance is appropriately applied to it.

5. We have referred to clairvoyance and psychometry; but in considering the possibilities of mediumship, we must discuss them more thoroughly. Clairvoyance means clear seeing. But *what* sees? What is the organ of vision? We know it is not

the eye; and yet what the eye can see, is perceived by this seeing sense, whatever it may be. It is independent of the ordinary condition of vision. It can see in the dark, it can see through material substances, and at great distances. Common vision is dependent upon light vibrations, producing an image upon the retina of the eye. But clairvoyance is entirely independent of those conditions. Again, I ask, what sees, and how is it done? It is easy to say that it is the mind which sees in both cases. That is true, but *the* question, which the common scientist cannot answer, is, How does the mind see independent of eyes? How does it see the interior of the human body, which the eye cannot see? There is but one answer; clairvoyance is the sight of the eye of the spiritual body, and its perception is by the medium of the odyllic ether.

We must not forget to distinguish between sensation and perception. Sensation is feeling, perception is the mind's cognition of the feeling, and of the cause producing the feeling. Sensation is subjective, while perception takes in the objective force creating the feeling. But so rapid is the mental motion that we often fail to recognize all the changes. This double motion is as true of clairvoyant perception as of the outer method. And as the reason enters into the process of ordinary perception, so also does it in the inner sensing as well. The eye never detects planetary motion, but we do not therefore put out our eyes, or disparage seeing. The reason, of itself, is incapable of seeing a single

form, and yet we should possess no completed knowledge without its exercise. Every power of man has its own special function ; and, except in a limited way and extent, one cannot do the work of another.

The deduction I wish to draw from this reasoning is, that the spirit senses to which I am alluding are subordinate to the reason precisely the same as the outer senses. Sense, outer or inner, has its own special sphere and function, which can be easily defined, because its limitations can be stated. One sense cannot perform the function of another, or in the remotest manner be influenced by the form of force which influences another. No amount of light can affect the ear ; nor can sound influence the eye. The functions of the senses are discrete from each other ; but no more so than they are from those of the reason. The eye cannot see, the ear hear, the nose smell, the mouth taste, or the nerves feel, reason. But *it* can comprehend them, grasp the results of all their activities, direct them, co-ordinate them, and create from them the science of the time.

Mere sensing can never improve the being of mere sense. Progress and improvement are possible only to reason. If all heaven and earth were as plain to eye and ear as the simplest object, without reason to grasp and apply the lesson, it would be as useless to us as the croaking of frogs at night. The beasts of the field can see the sun, moon, and stars, but what do they know of astronomy ? A dog, a horse, or a jackass might see a spirit person ;

but would they have any faith in a hereafter? And why not? Because sensing and perception teach us nothing without reason. The senses may be compared to nature in its production of wood, stone, etc., and reason to the man who constructs the house or the palace from the shapeless masses.

Psychometry literally means "soul measuring;" but I do not think this expresses the nature of the sense it is intended to designate; for the power or function attributed to it has no more reference to soul than to body. Clairvoyance corresponds to outer sight and psychometry to the general sense of feeling. Its range of functions is not confined to either body or mind; it comprehends them both, it feels them both. Strictly speaking, through its sensings, the mind discerns the character of both minds and things. What entirely eludes the outer senses, impresses itself with the distinctness of light upon this inner sense. To the clairvoyant psychometrist the life of man is often as plain as the sun's pathway in the heavens is to the external senses. The concealments of crime are rapidly becoming as useless as glass would be for shade. The spiritual eye, ear, and touch, will irradiate the dens of darkness with revealing light.

6. But to appreciate more fully the possibilities suggested by the opening of the spiritual senses, we must take into consideration some of the laws and facts of science which modern discoveries have furnished us. More especially would I call your attention to the two grand laws of impressibility and

reflection. The fact that matter is mechanically impressible in certain conditions, even the savage has always known. In a soft or plastic state, it can be moulded into any form devised by the skill of the moulder, or impressed thereupon by the forms of other bodies. Modern discoveries have immensely enlarged this field. Photography shows the power to impress form and feature upon various substances. Through electrical processes, we create a perpetual echo ; — we impress sound and retain it as readily as we do form and features. These tangibly demonstrated facts go far to establish the law of universal impressibility. Because all impressions are not developed at once, so as to be amenable to sense, is no proof that they are not made, nor that they are inappreciable.

A few years since the idea that we could determine with accuracy any of the substances composing the sun, moon, or stars would have been deemed the wildest hallucination. But to-day, through the impressibility of matter, we are as well acquainted with many of those substances as we are with those of the earth itself. From all bodies in space comes the impressing force and substance. From the very stars comes the odylic force-substance, demonstrating the vital relationship of all the worlds. It requires, to be sure, certain conditions to demonstrate that all things are impressing all things. The mirror, polished metals, and the placid water are the more familiar demonstrations of the great fact. But

the fact demonstrated in one case, proves the universality of the law.

The cases cited, prove also the reflective law, or as the scientists affirm, that action and reaction are equal; and we may expect this in the realm of invisible force and substance the same as in the more external, where matter gives the sensible demonstration. The ability of the dog and other animals to follow the track of man or beast, not only proves the wonderful impressibility of matter, but in the case of the dog and his master, it shows a difference in the impression made as palpable as that of form and feature. Our individualism inheres in the very constitution of our psychologic nature. Shakspeare, who seems to have interiorly appreciated almost every principle of nature, gives most emphatic expression to this when he puts into the mouth of Macbeth, as he starts for the murder of Duncan, these words:—

“Thou sure and firm set-earth,
Hear not my steps which way they tread,
For fear thy very stones should prate my whereabouts.”

We know this to be simple truth; the stones do prate our whereabouts. And when Lady Macbeth exclaims, “Out, damned spot,” she affirms the same tremendous fact of impressibility. An old song that I used to hear my mother sing in the days of my childhood, embodied this instinctive conviction of the universal law. The song was in reference to the murder of triplet babes by the

mother, to, as they say, hide her shame, as though motherhood were a shame! But she wished to wipe the blood stain from the murderous knife, and the song says, "She wiped, till she wiped it all away," but the "damned spot" would not out. The commission of horrid crimes, in many instances, so develops the sensitivity of the criminal that he forever thereafter sees the picture of his crime, which was then imaged upon nature. It is impressed upon him. It is no imagination, but a terrible reality. The wrath of nature is all man needs to endure.

We may safely conclude, from these and analogous facts, that the universe is one vast picture gallery; that all the acts of man, all the motions and changes of matter are pictured upon existing things; and, as the phonograph will talk back the discourses, the songs, and the music of years gone by, so all nature may be made to repeat its buried history. There has been an idea that angels and disembodied spirits might be able to read past history; but we have not to wait till unclothed of flesh in order to accomplish that work. The senses of the spiritual body unfold here to some extent, and the things hidden from outer eye and ear are palpable to the clairvoyant and psychometric senses. By them, we enter into "the soul of things;" in other words, our life sphere is the odyllic ether, which pervades immensity. No change of any kind can transpire but it is registered, pictured by this agent; and by the grand

law of reflection is repainted upon the brain and mind of man. The negatives, so to speak, are strown wide cast, in the boundless space of being, and the spiritual senses bring them out, the photographs of those events.

The comparative anatomist, from a fossil bone, will reconstruct the animal and tell its habits, though it existed thousands of ages ago. So the psychometrist will hold in his hand a piece of broken stone from some buried city, and read from its pictured page the history, character, and customs of its inhabitants. Or he will grasp a piece of paper whereon some one has traced a word, and describe the writer as to person and character. Or he may go into a room and see the pictures of those who have left no material ones behind. He knows that "all houses, where men have lived and died are haunted houses," not by their ghosts, but by the impressions made while they lived therein.

Can we conceive any limit to the possible action of man through this force? Why can we not come into communication with spirits and also inhabitants of other worlds? It might require the aid of spirits to institute a system of telegraphy with other worlds. It is substantially demonstrated that we are influenced by other worlds, not only in a general sense, but in the special one that we are personally affected. Many laugh at the claims of the astrologists, but are we quite sure that the planets do not influence us? Even so careful a philosopher as Reichenbach is constrained to say,

in reference to his discoveries in odylic influence :—

“It shows that we stand in a connection of mutual influence, hitherto unsuspected, with the universe ; so that, in fact, the stars are not altogether devoid of action on our sublunary, perhaps even on our practical world, and on the mental processes of some heads.”

Even a late Christian writer, after considering these principles, exclaimed :—

“What a center of influence does man occupy! It is just as if the universe were a tremendous mass of jelly, which every movement of his made to vibrate from the center to the circumference. It is as if the universe were one vast picture gallery, in some part of which the entire history of this world, and of each individual, is shown on canvas, sketched by countless artists, with unerring skill. It is as if each man had his foot upon the point where 10,000 telegraphic wires meet from every part of the universe, and he were able, with each volition, to send abroad an influence along those wires, so as to reach every created being in heaven and in earth. It is as if we were linked to every created being by a golden chain, and every pulsation of our heart or movement of our mind modified the pulsation of every other heart, and the movements of every other intellect. Wonderful, wonderful is the position man occupies and the

part he acts! And yet, it is not a dream, but the deliberate conclusion of true science."

When a distinguished Christian, Prof. Hitchcock, of Amherst College, could write such words as these forty years ago, is it not time, when spirit phenomena have confirmed the "conclusions of true science," for us to make a more practical application of these transcendently important principles? We have the very agent by which all these manifestations are made, revealed as a universal principle. The deep, underlying principle of spirit phenomena is made manifest. The mystery of ages is solved. The naturalness of all supposed miracles is demonstrated. The hitherto inscrutable phenomena of the spiritual nature are brought within the scope of scientific research as really as physiology. Indeed, we say that spirit manifestations constitute one branch of the physiology of the spirit body. And this, taken in connection with the universality of the relationship demonstrated, puts a new aspect upon all of life. The influence of present action upon the eternal future is no longer an affirmation of faith, but a demonstration as positive as any of the deductions of science. And those results are no longer the red flames of imaginary deific anger, but the cancerous ulcers created by appetite and passion, and as real as those created by alcohol on the delicate lining membrane of the stomach.

Mediums are the great pathologists who lay bare "the hidden things of darkness" by the clear

shining of spiritual light. But, of course, all this wonderful display of revelatory power will not deter every one from the downward road. There are those who will stand and look upon a human stomach rotten with alcoholic ulcers, and turn round and pour the deadly fluid into their own. There are those who would not be convinced of a future life if the risen dead should meet them at every corner. The way of hell will be taken by some, even though its flames scorch and burn at every step. But there are others who, seeing and hearing, will pause and learn the way of wisdom—they will be saved. The principles we have set forth show the immensity of power resident in mediumship to secure such results. Mediums are the keys to the grand organ of universal being. Wisely fingered, the anthem of harmony shall sound its echoing notes through the depths of immensity, while folly must cause the jarring sound of discord. The field of effort, a vista of infinite possibilities, opens up and stretches away in the unmeasured distance of unrecordable time, until lost in the mellow, palpitating light of deathless bliss.

I feel that I cannot too strongly affirm the fact that the medium, magnetic, odic, or spiritual force (I mean the same by all these terms), like every other form of force, is increased by the union of persons. Two persons can lift a weight which neither could alone. A hundred voltaic cells produce a current of double strength to fifty. The

unity of mediums will increase the power of the spiritual movement. There is not the slightest doubt but that the disunity of mediums has been a potential factor in the comparative weakness of our cause. The enemies of Spiritualism, especially those on the other side, have most industriously used this to prevent the spread of our doctrines, and they have had great success. Here is not the place to point out the special causes of inharmony and consequent weakness, but to urge that, by all our love of Spiritualism, and our own welfare, and that of universal humanity, we are bound to seek the most perfect harmony among ourselves.

The spiritual instinct in the distant ages perceived and felt the existence and influence of this great principle or law of spiritual force. It said, "If any two of you shall agree touching anything ye shall ask, it shall be given you." How often this has been tested. In times of religious revivals, I have known persons who were utterly indifferent, and who never went near the meetings, to be impressed in their own homes, and compelled to attend as penitent seekers. The celebrated divine, C. G. Finney, was a skeptical lawyer. He was made the subject of special, united prayer. He could not sleep, and upon being visited, became a convert, and a most distinguished revival preacher. Here was a union of spiritual energy, and in obedience to its own law it reached Finney and produced the disturbing influence which resulted in his conversion. Nothing miraculous about that, you say.

Very true, but there was power, and that power depended upon the union of spiritual forces, intelligently directed, to a given point for a special purpose. That is the lesson I wish to teach.

The history of the Church abounds with similar results, and these facts are the basis of the absurd faith that God answers prayer. In all cases where prayer is answered, it answers itself, except where our spirit friends may interpose for our assistance. Prayer, real prayer, is the emission of spiritual force ; and if we had all the elements of each case, we could calculate the result as perfectly as we could a problem in mathematics. A failure in an attempt is no reflection upon the law, but a proof of our ignorance of some antagonistic conditions. The persons who prayed for Mr. Finney might have directed their attention to some other person with no success whatever. They might have done the same thing with him at another time, and failed entirely ; and yet the principle at the basis would not be impugned at all. I trust that our discussion will contribute toward a more complete understanding and a wider application of this wonderful power, placed in our hands by the light of science, and the phenomena of Spiritualism.

Right here, I wish to recall your attention to one of the most wonderful facts connected with this all-pervading energy, — *it is subordinate to the mind of man!* So far as other forms of force are concerned, we can control them only by indirect methods. We may will, wish, or desire with ever so

much energy to control or direct the electric or magnetic currents, but in vain. We cannot thus deflect the most delicate electrometers the one millionth of a hair's breadth. Mind reaches material things by means of the bodily organs,—hands, feet, etc.; but if we control any of the common imponderable forces, something must intervene betwixt them and mind. *But the odic force will follow the mental desire!* It will move as and where we wish. We can accumulate and we can disperse it. In the human organism it is tolerably certain that it largely influences, if it does not control, the action of the animal electricity, so that we have an indirect control of that agent by mind. We can affirm positively that it modifies the electric forces of the body, if it does not absolutely control them. Our responsibility grows as we advance. The most tremendous force in the universe is, in a measure, subordinate to man. It will execute his wish. It is the force of all organic life. It is the medium of all soul perception above the five physical senses. And we are safe in saying it is the life of all other forms of energy. We have found the nest of philosophic monads and atoms, the substance of scientific protoplasm, and the essence of all the religious gods.

We are also to note the stupendous fact that it is independent of those modifying influences which affect all other substances. It comes incarnate in the light of sun, moon, and stars, through the frigid realms of space unchanged as when it issues from

the finger-ends of the magnetist. It pours out from the furnace of flame, or from intense chemical action, as perfect, as unmodified, as from the most harmonic circle. If it is accumulated on the surface of the body, burning coals or fiery flames become harmless. Its energy surpasses that of heat. It is by virtue of this that, with our spiritual bodies, we can traverse the immensities of space between the worlds, and be at home in the burning atmosphere of the sun, or on the colder bodies of some of our sister planets. The means of travel are apparent. Rivers of this force-substance flow and reflow from world to world. It is an ocean of life, whose waves beat upon the shores of every world. And swift as light these rivers flow and billows roll.

These are not dreams ; they are not baseless visions conjured up by a disordered imagination ; they are the eternal sermons preached by stones, echoed by the running brooks, and confirmed by the accordant acclaim of all the beings, all the things, and all the forces composing the vast totality of being.

What shall we say, then, of the possibilities of mediumship ? Mediums, you have in your hands the golden key which unlocks all the mysteries. Highly exalted, in possible power, yet freighted with griefs to balance the blessings. Justice, or balanced conditions, is the universal law. This brings to an appropriate close this lecture, and opens the theme of our next : The Disabilities of Mediumship.

LECTURE VI.



THE DISABILITIES OF MEDIUMSHIP.



GOOD and evil, joy and sorrow seem to be the twin-born inheritance of man. They equilibrate the scales of earthly existence. To be sure, the philosopher will assure us there is no evil, and the optimist will declare the evil will ultimate in higher good, and the tree of grief produce the sweetest fruit of joy. We are not at present disposed to discuss this philosophy, but to call your attention to some of the griefs of existence, which I have named "The Disabilities of Mediumship." Had Paul been the only one with a "thorn in his flesh" to balance the exaltation of his trance experiences, this lecture would never have been written. But fortunately, or unfortunately, the flowery tree is thickly bristling with thorns. We cannot revel in the blest aroma of the spheres beyond, without a taste of the infelicities of the present. The cup of the present is a mingled one at best, and our truest

wisdom is to extract the most of its nectar with the least of its bitterness. We will take a survey of some of these many thorns, so that we may avoid their thrusts as far as possible.

1. We have already submitted the fact that no form of sensation is adequate to the discovery or comprehension of truth. It is, to be sure, indispensable; it gives us the alphabet of knowledge, but can go no farther. And as the forms and even the sounds of the letters of the alphabet could never give us words and sentences, much less literature, so also sensation can never give us knowledge even in its simplest forms. But as we could never have words and sentences without letters, neither can we have perception and reason without prior sensation. Sensation makes perception possible, and the mind's perceptions furnish the materials for the work of the reason. Perception is the interpreter of sensation, and reason interprets them both. Sensation is a purely subjective state; it is the feeling produced upon the sensing nerves by some thing or force. Perception is the mind's cognition of what produced the sensation. So we may say that the senses are the instruments by which the mind contacts with the physical world. There is a great deal of unscientific and unphilosophic talk about what is called the testimony of the senses, and about trusting our senses. Now, the senses never testify. It is the mind, the intellect that testifies, when any testimony is given. There is no deception of the senses. The deception

is always to be found in the interpretation of sensation given by the intellect.

Nothing more perfectly demonstrates my position than the common illustration given to prove the opposite,—the rapid revolution of a stick with fire on the end. Here, it is said, the senses are deceived because they affirm a circle of fire. I deny the deception. To the senses there is a circle of fire. Science, in explaining the law of sensation, demonstrates my position. It says that a definite time is requisite for a sensation to fade from the eye,—and that the revolution of the stick is too rapid to allow the elimination of the rapidly impressed sensations; consequently the sensation is continuous instead of intermittent; and therefore the sensation is of a circle of fire. The mistake is of the intellect. Again, the senses never affirmed that the sun moved round the earth, or that it ever moved at all. That was an inference of the reason, deduced from perception. Sensation never reasons,—never can know its own cause; it is not a knowing energy.

Thus far, I have had exclusive reference to our outer or physical sensing, and I have been thus particular in drawing out these distinctions and definitions, because spiritual sensing comes under precisely the same laws and limitations, and further, because disregard of this most important law has led to the most disastrous results. It no more transcends the province of reason than the more common forms of outer sensing. A terrible brood of errors has come

from a denial of the supreme power of reason to analyze and decide upon the character of all sensations and perceptions; and also to compare, analyze, and revise its own hasty and imperfect conclusions. As you probably perceive, the subtle poison lurks, not so much in absolute sensation, as in asserting that the crude and hasty interpretations of sensation are sensations, and that these sensations, dignified by the name of intuition, or inspiration, are so far above reason as to defy its criticism or correction. And closely connected with this egotistic loftiness, is the self-righteous pretense of superior spirituality. These two errors go hand in hand. They are twins. It is well to bear in mind that this word "spirituality," as commonly used, is one of the vaguest in our language. The meaning, as used by the Church, is easily grasped; but what Spiritualists mean by it, is not so readily comprehended.

Now, the best conditions for spirit sensing are not always the best for the exercise of reason, and *vice versa*. The withdrawal of the nervous force from the front brain, and its *plus* condition upon the nerves of organic life, is not the best for the exercise of reason. Nor when the brain proper is positive, or *plus*, is impressibility, or mediumship, most perfect. It is therefore perfectly plain that if the reason, in its partly crippled state, attempts the explanation of sensation and attendant perceptions, it is more than likely to perpetrate gross blunders. Or if the reason of the medium is weak or unde-

veloped, he will be likely to indulge in wild and incoherent vagaries in attempting to explain his own mediumship; and he may have no better success even if his spirit attendants assist him, for they may not be at all posted on the philosophy of mediumship. And without such knowledge, neither man nor spirit is qualified for such work.

It is because of this disability that we have so many diverse theories and conflicting vagaries in the Church and in Spiritualism. Church people have never been able to agree as to what constituted a genuine *experience*, and thousands have tormented themselves through life for fear theirs was not the genuine article; and we have all varieties from the stentorian Methodist to the silent Quaker. Theories are as numerous as forms of feeling. Spiritualists are keeping well up with the Church in this respect, and for precisely the same reason,—the assumptive egotism of ignorance respecting the significance of certain kinds of sensations. The only remedy is a thorough education of mediums.

2. We have seen that the medium condition is one of impressibility, and sometimes of almost perfect passive impressibility; and that just in proportion to the passiveness is the inability to distinguish the source or cause of the impression made. The medium has become sensibly connected with the universal force-substance by which the spirit senses are affected. By which also we reach out ourselves, and, so to speak, feel the uni-

verse. There are three methods by which the spirit senses may be affected and the mind reached: (1.) Spirit influence direct; (2.) The influence of embodied spirits, men and women; (3.) Direct impressions from the material world, through the action of the imponderable forces. And we might add a fourth source; the revived memories of past impressions. We are to bear in mind that the medium is in an almost perfect automatic condition. And if a speaker, he seems to be a listener to his own discourses. Now, in this automatic state, it is impossible for the medium to say where the thoughts originate. He only sees them as they come into the field of consciousness. This fact is not thought of at the time. A fine discourse may be given, and the medium and others may have no doubt of its coming from some special spirit; and yet it may be entirely the automatic product of the medium's own mind; or it may be the reflection from some mind in the body. On the other hand, there might be a discourse given entirely through spirit inspiration, and nobody suspect the fact. There is no phase of mediumship so uncertain, nor one on which so much blind credulity has been manifested as on this.

It is a pretty safe conclusion that no man or woman who succeeds in entertaining and instructing an audience, is destitute of inspiration or spirit influence; and the sharp classification into trance, inspirational and normal, is mainly a distinction

without a difference, resting upon no scientific basis whatever. When we have a palpable test, we are entitled to assert the agency of a spirit person, but when we have only what is above the ordinary waking state of a medium, we are not entitled to assert this, unless we can demonstrate it to be beyond the possibility of one in the trance state. We have learned that we cannot measure one by the other. No cause is upbuilt, no truth proved, by asserting more for it than rigid analysis will confirm.

My argument would not be complete without suggesting that mediums may attain that condition of growth where they can recognize not only the character of spirits, but the personality of such as may influence them. No doubt many already do that now. Experiences on that point are very desirable, as the identification of spirits has been one of the most difficult problems in spiritualistic history and experience.

3. Closely connected with this disability is the fact that the spirit world is by no means perfect in knowledge. If all the imperfections were on our side, we might hope soon to eliminate them, under the tuition of thoroughly informed instructors. But this is not our good fortune. Many from the other side are no better qualified to instruct us than the majority of men would be to teach them; yet we infer they are as eager to communicate as we are to have them. Not possessing the requisite knowledge, their attempts are productive of much

confusion and dissatisfaction ; and we fear there are cases where positive suffering has been inflicted upon the medium. Why, we would not allow an ignorant boor to finger our piano, and because he is a spirit shall we suffer him to sweep the "harp of a thousand strings,"—the harp of life? We do so at our peril, unless we ourselves supervise it, or some reliable spirit allows it from pure good will, to aid in the progress of a seeker for light. Even the best-intentioned spirit may make the mistake of stating as facts what are only matters of opinion. And we know that we have no reason to suppose that the change of death will cure the egotist of his overweening conceit. He will, therefore, seek to impress the medium with the superlative importance of his special notions ; and where this conceit of the spirit is in harmony with a like one in the medium, we have the full rounded development of the spiritual crank. That class of mediums never make any mistakes !

Perhaps in no one direction do we see this imperfection more conspicuously manifest than in the location and character of the spirit world. It would seem that in this, if anywhere, there should be unity. But the facts are, that in nothing is there greater diversity. From the literal "lake of fire and brimstone" of the Bible, through the serial hells of Swedenborg to the sweet "Summer Land" of A. J. Davis, there are almost infinite shadings of meaning and description. Ignorance has sought to palm off its conceits as knowledge, or weakly

attempted to describe what it could not comprehend. I have no fault to find with these puny efforts. To the well-balanced mind they are simply amusing. The evil comes in where deceived mortals build their iron creeds thereon, and wage mad war against their dissenting brethren.

4. Another disability of mediumship grows out of the existing notions and teachings concerning evil spirits, obsession, etc., etc. We have carried, as it seems to me, the old superstitions into Spiritualism. I do not assume by any means, that all spirit communications are true, nor that all spirit manifestations are good, in the common-sense meaning of those terms; but I do claim that "every effect is true to the cause that produced it,"—and I want to get at the true philosophy of the reputed evil manifestations. It is certain that the common notion has a tremendous and, I think, disastrous influence upon Spiritualism and mediumship. What earnest, truthful person would not shrink from mediumship, if it involves the constant liability to the inroads of demons? "Spiritualism is all from the devil or demons," shouts the churchman. "No, not *all*, but a large per cent is from demons or evil spirits," is the faltering defense of the Spiritualist. Now, I take the broad position that there are no such things as troops of evil, lying spirits thronging our earthly pathway. The spirit world *is no worse* than this. Their motives of action are no different from ours. None are entirely evil. None choose evil for evil's sake.

Let us consider the sources or motives of human action. In all worlds, sane men act from the desire of good or happiness. Even in such cases as drunkenness, the mistaken idea is that indulgence brings less suffering than resistance. Man's physical necessities constitute an all-powerful class of motives, perpetually urging to toil and struggle. These necessities impel to much that we call crime. To these, we must add the depraved appetites, which grow out of real needs; they are perversions of natural, necessary appetites. Another set of motives springs from our moral sense and religious convictions. In strength, they often surpass those arising from our material necessities, and in the spirit life may be supposed to be the stronger. But both classes of impulsions have reference to our welfare and happiness, and a spirit can no more escape their supreme control than can a man of earth.

With this statement, let us come back to the necessities of our physical natures. We comprehend the nature of those necessities. We *must* have food, drink, clothes and shelter. These basic wants carry in their train a vast multitude of particular objects necessary to supply them. Death will wipe out *all* these wants, because it will wipe out the body to which they belong, and from which they spring. The earthly body is of the earth and for the earth; it has nothing whatever to do with the spirit life, any more than the membrane which enclosed us in our gestative life has to do with our

present existence. Nor will the earth have any more to do with our future sustenance than the blood vessels which carried the blood from our mother's heart to our foetal body have to do with our present nutrition. They had their special use, and when that use was subserved they ceased to be. So our physical appetites and passions serve a specific use in the reproduction and growth of the race; and the bodies thus evolved are the matrices for the gestation of the spiritual body, and when that is born they have no further use, except as raw material for further chemical combinations. Hence, the motives arising from physical necessities will not, cannot exist in the spirit life; and the impulsion to crime or evil in that direction cannot be felt. Now, if the basic appetites themselves are extinguished by death, it is the superfluity of folly to say that their diseased conditions will remain. What is the condition of anything when the thing itself has ceased to be?

There is some sense in Christians, who believe in the resurrection of the body, affirming the existence of physical appetites in the future life; but for us it is absurdly ridiculous. Perhaps some one will say there will be something analogous to appetite in the spirit world,—to which I reply, If so, it is no more analogous than that world is to this, and therefore the supply will be where the want is felt, and no spirit will be prowling round this world after bread, meat, whisky, and tobacco. Again, the appetites of the spiritual body, if in any sense it

have appetites, *must* be those germane to its nature, and adapted to the nature of that world and the life it has entered upon. Are you prepared to admit that the nicotine of tobacco, and the poison of alcohol have an affinity with, and can affect the nerves of the spirit body? That the spirit body can be made stupid or drunk by these agents? If the spirit has any such appetites, why will they not be eternal? But you persist, and say there must be disastrous results from the exercise of these appetites. Very true; and is it not true that such results will follow a life of appetite, even when it has been a temperate one? But what are those results? a perpetuation of the appetite for the things desired in the earth life? Can we not see consequences of a different character from that of making the spirit a simple reproduction of the material life? I admit fully the results—the consequences must be reaped. But we do not reap what we sow. The harvest is not a repetition of the sowing. Consequences are not their own causes.

Consider for a moment the constitution of the spiritual body. It is utterly impervious to those influences and agents which act upon the physical. It can traverse the realms of space, where the cold as far exceeds any we know on earth, as polar cold is greater than furnace fire. It can revel in the fiery atmosphere of the sun. It is independent of common material conditions. It smiles at the drawn dagger, and defies its point. It can stand

“unhurt amid the wreck of matter and the crush of worlds.” And will you talk to me of such a body’s being subject to earthly appetites, like hunger and thirst; and worse than that, subject to those same appetites in the diseased condition impressed by physical inharmonies? No, no! the same motives cannot exist; the same impulses there as here are impossible.

But you still persist, and ask how we can explain the apparent love of whisky and tobacco on the part of spirits? Did it ever occur to you that it was somewhat strange that those two articles are the only ones which the spirits hanker after? And yet, there are multitudes who have opium and other habits as morbid as those two. Does death cure all but those two? In answer to the question I remark:—

1. They are often given as tests to identify the spirit. But I am of the opinion that where mediums allow themselves to use these articles, they create and become subject to the habits themselves, and I doubt if we often find such manifestations unless there is a tendency on the part of the medium in that direction.

2. Some spirits, when they first influence a medium, flow naturally into those portions of the physical and nervous system which have been the most developed and active in themselves while in the form. This would give a greater stimulus to that part of the medium’s organization. And if

the medium be uninstructed and undisciplined, there might be manifestations of the spirit's earthly peculiarities in an offensive manner. There is no doubt as to this often being an ample solution of what are termed disorderly spirits.

3. Then we should not forget that some forms of manifestations, such as the breaking of furniture, crockery, etc., may occur without the voluntary action of any spirit whatever. The case of Mrs. Golding and her maid is an illustration of this. And whenever certain forms of medium conditions are created, we are liable to that class of occurrences. Some persons are perpetually breaking dishes, and can give no solution as to how it happens. These "accidents," as they are called, are often the result of mediumship, though no spirit is operating at the time. The strange breaking of mirrors, lamps, etc., can be accounted for in the same way.

I do not intend to be understood that there is not direct spirit interposition even where injury is done to property or persons. This is sometimes done apparently as a punishment for wrong-doing; sometimes to compel the cessation of wrong, or to secure reparation where it has been done. We may not be able to judge of the wisdom of these attempts, but we are certainly not entitled to pronounce them the results of a malignant disposition. Many of them may be directed by very wise spirits, though ignorant or undeveloped ones are employed as the immediate actors.

4. We have shown that mortals control spirits, and those controlled spirits are often the aids of the medium in the gratification of their depraved passions. We cannot, of course, yield credence to all the weird and horrible tales of the "black art," but we are compelled to admit that strong, positive minds, in the form, do control weak and ignorant spirits out of the form; and therefore, there is a percentage of so-called evil manifestations, which are charged upon the mortal side of the ledger. I have seen messages spelled out by the raps urging the sitter to give the medium money so she could go out and work extensively in the medium field. I have seen the gold coin counted into her hands, and in a few days she used it to run away with and marry a notorious character. And yet she was a good test medium, but she could control the raps for her own selfish purposes.

5. Again certain forms of physical disease irritate and inflame certain portions of the brain and nerve tissue, which, in connection with a partial trance state, has revealed phenomena of the most repulsive character, which has been termed obsession and charged to the spirits. Women, ordinarily ladylike, have been horridly obscene and profane. This has been in connection with trance conditions; and because of this, both medium and others have laid it to the spirits. Now, let it be settled in our minds as an everlasting truth that the trance, of itself, is no proof of the presence or action of spirits, not even where very wonderful demonstra-

tions of clairvoyance and psychometry are presented. Do not forget that the trance is a condition of automacy ; and that therefore, certain conditions of brain disease would produce mental manifestations in accord with the function of that portion of brain tissue. But, if the idea that the cause of the repugnant manifestations is a spirit, the affirmation that it is so will most certainly be made by the victim. These cases are usually ones of real insanity from brain disease.

6. In the sixth place, we are to take into consideration the influence of persons still in the form. Spiritualists, from the first, have been compelled to admit the influence of embodied spirits upon the character of the communications. And the more carefully we study the subject the more we see of that influence. Even in the rappings, Adin Ballou found the control of sitters influencing the communications. This control is, however, more pronounced in the early stages of medium development. And with our knowledge of the subject, how can we conceive it to be otherwise ? Here we have the universal agent, subject to the impulses of mind. Now, with a number of positive minds, intent upon certain things being done or not done by a medium, unless great force and great knowledge be possessed by the communicating spirit, his work will be marred and modified by these disturbing influences. Suppose such minds to be of the "baser sort," and their influence concentrated upon a susceptible, plastic sensitive ; will

there be no effect? And will you charge it to spirits? What are the great majority of criminals but susceptible sensitives, into whose sphere flow the depraved, passionate influences of the whole community? Do we need to say that spirits influence to theft, drunkenness, falsehood, lewdness, murder, etc., when the tides of earthly life are rolling in such huge waves of influence upon the weakly sensitive? Have we fully measured the fearful strength of this influence? Have we searched out the multitudinous channels by which it finds its way to the susceptible? We cannot yet track the course of small-pox or cholera contagion, and are we infallibly sure that we can go straight from the repugnant manifestations of mediums to the gates of the spirit world? It seems to me that this is jumping at conclusions, and especially so when a sufficient means of explanation lies all around us in human tendencies and forces. Some object that this view reflects upon mediums. Not a particle more than the other, which places them in the position of allowing themselves to be constantly used for base and immoral purposes. In reality, however, it exculpates them, the only reflection being upon their ignorance.

7. Another source of this class of phenomena is found in the ignorance and wretchedness of multitudes who pass out of the body into the spirit life. As Spiritualists, we have been more intent upon singing "sweet summer land," and proclaiming the

superiority of Spiritualism to every other form of religion, than to carefully note and plainly state the sad condition of thousands upon thousands in the spirit realm of being. Countless hosts live here with no higher purpose, or idea of happiness than the gratification of the senses and some of the higher passions. When they lose their bodies, the instrument of nearly all their pleasure is perished. On earth it came through that instrumentality, but now they are in spirit land what shall they do? They have memory; they have a deathless hunger for happiness, and how shall they gratify it? Intellectual culture they have not; moral or spiritual growth has been dwarfed. Memory, the storehouse of the soul, is filled with images of sensuous pleasure. With no experience of the higher sources of happiness, how is it possible for them not to wish for the pleasures they have left behind? Nor should we be surprised to find them attempt to imitate in the spirit sphere the scenes of earthly pleasure. But that attempt, so far as sensuous joys are concerned, results in the most bitter disappointment. They grasp only apples of Sodom,—they are naught but ashes. But so far as there is intellectual development there is a measure of temporary satisfaction. When they have learned enough to influence mediums, it is possible that the idea of indulgence in physical appetites might be entertained, and the attempt to do so be made. But it would necessarily result in failure. The control, if the thing were possible, to effect such results,

would have to be so absolute that its induction would be very rare indeed.

The gratification of a sensuous appetite requires the possession of a sensuous organization, which the spirit does not possess—*that is dead*. The medium does possess it; and the spirit, finding the effort a failure, would not repeat it; hence, if we find what seems a repetition, we may be sure that one or the other of the causes heretofore specified is operative. Were the thing possible, and of tolerably easy performance, we should be compelled to give up all hope of any progress on the part of millions in spirit life; for if they can adjoin themselves to the baser, and also the better, sort of persons, and revel in all the beastliness, with none of the physical discomforts, of vice, they would have reached the highest heaven of which they had ever dreamed,—sensual pleasures with none of the drawbacks incident to earthly existence. They would absorb and waste the life energies of millions with entire impunity.

This supposition converts the lower *strata* of spirit existence into a vast region of uncounted myriads of parasitic vampires. The common ghouls reputed to feed on the *bodies* of the dead, would be saints beside these spirit gormands who literally feed on the fleshly lusts of the sensitive or mediumistic class of mankind. If such be the case, no greater misfortune, no more horrible curse, could be inflicted on man or woman than to possess a mediumistic organization. Our very nature lays us

open to the entrance of these obsessing spirits, and we are constantly liable to be made the tools for gratifying the caprices of the most degraded of humanity. Now I beg leave to most earnestly suggest that it is enough that we, sensitives, are necessarily subjected to the influence of those in the form. We cannot get out of the sphere of earth ; for we belong to the earth. It is all we can do, and sometimes more, to resist the overwhelming tide of vice which sets so strong in the downward direction. To that do not add whirlwind blasts from the land of souls, to raise that tide to billowy heights, and demon strength ; for if so, how can we resist ? No, no ! we are not assailed from the spirit side of life in that manner.

8. But further, I submit that the zeal and bigotry of religious spirits cause the major part of the evil manifestations. It does not follow, however, that we are authorized to denounce them as being evil in any opprobrious sense. Some of the most terrible and horrible deeds have been done by men who were honest and sincere in their convictions. Buckle asserts that the originators of the Inquisition were the most conscientious of men. Christian Paul declares he verily thought he was doing God service when he was persecuting to the death the followers of Jesus. So do thousands now. Indeed, no insanity seems so complete and tenacious as religious insanity. Once let a man or woman become impressed with the idea that they have something to do for God, that they can do

him service, and there is no limit to their fanaticism, no calculation of the horrible cruelty they will inflict upon their fellows. The mother will butcher the babe of her bosom, and the father join in the murder, under the influence of religious ideas. Our mentality we carry with us into the spirit land ; it is ourselves. Religious notions can only be changed there as here, by growth in intelligence. We may expect there the same zeal, the same effort to proselyte, as here. We may also expect the same determination to oppose error and irreligion. So far as the mere manifestation of spirit is concerned, no body of spirits would be likely to object ; indeed, we might suppose they would be pleased. But the religious spirit, in any world, is always on the alert for God and his glory ; and hence, if he scented the idea that spirit manifestations would draw off attention from God, he would oppose them with all his might. Or, if they threatened the authority of church or priest, opposition would be called forth, and as suggested before, it would be of the most determined and desperate character.

Now, it has been the fact in all ages, that spirit communications have been, in the main, antagonistic to the despotism of the priesthood. They have been the prolific sources of heresy. The prophets, the inspired seers of the ages, have always been the exposers and opposers of the falsities and immoralities of the established religions. It is not strange, then, that these religions

have sought to strangle the mediums. Both force and fraud have been unsparingly used ; force, where there has been confidence of superiority, and fraud where it promised most ready success. The manifestations of our time are of a vastly more radical character than any of a prior age ; and therefore we must expect to encounter the rage of the Church. Spiritualism strikes at the very foundation of both their religion and the ecclesiasticisms founded thereon. Miracle, supernaturalism, is relegated to the superstitious ignorance of the past by Spiritualism ; therefore the Church must oppose it. Nor can we blame the religious world for the fight it makes. We "have taken away its gods," and what has it left ?

The Church is one. In spirit life as on earth, substantially the same ideas are accepted. It was early ascertained in our history that some spirits were opposed to communication between the two spheres of existence. As time has gone on, this opposition has become more pronounced and persistent. It has assumed protean forms. In the death struggle between the Catholic Church and the rationalism of Protestantism, salvation came to the church through the Society of Jesus,—the Jesuits. The same tireless defenders of the faith are again enlisted to save the waning fortunes of the Church, and crush out the new-fangled heresy. The progress of the age, through the influence of rationalism, has made the old methods of fire and fagot

impracticable ; and the diffusion of intelligence has made success by argument impossible. The fact of manifestation has to be admitted. The movement cannot be controlled. What is to be done? Jesuitism is equal to the emergency, and answers, "What cannot be controlled must be directed."

Don't understand me to imply that Jesuitism belongs exclusively to the Catholic Church. It is the natural product of religion everywhere. Direction is the policy of the spirit opposers of our movement. They are in it, and through it. They influence and control mediums everywhere. They take advantage of all their weaknesses to induce them to do foolish things so as to bring mediumship into contempt. They aid ignorant and foolish spirits to influence mediums, and lay claim to great knowledge, and propose to do great works and make the medium famous. They open the way for the cranks of spirit life to control cranks here, and in thousands of ways to bring mediums and Spiritualism into disgrace. But the main effort is to turn the spiritual movement back into the Church ; and here is where Jesuitism is reaping its greatest harvest. Crank mediums are mostly extremely religious. They teach largely the old church doctrines. They sneer at science, and denounce or undervalue reason. They preface their discourses with the most pious prayers and invocations. They exalt revelation, and glorify Jesus of Nazareth, and extol his religion. They oppose most bitterly the advocates of unadulterated Spiritual-

ism. They join hands with the Church in disparaging such men as Darwin, Faraday, and other leaders of advanced thought. They are as fearful of the contamination of infidelity as the most devout churchman. They send their children to sectarian Sunday-schools, and themselves attend, and often belong to, the church. These Jesuit spirits are adepts in craft. They influence mediums to do some foolish thing, and then persuade some superficial, Grundy-fearing persons to attend church so as not to be classed with Spiritualists. Jesuits are always eminently respectable.

By this time, you are ready to ask if all this combination and effort does not involve dishonesty, fraud, and lying. I answer, Yes ; but what then ? Are we to put these spirits and their mortal allies down as corrupt, malicious, devilish ? If so, we shall strike at some very high in the ranks of Spiritualism. And before we do this, we must look carefully into the mental and moral *status* of those leading in this work. I think we are compelled to admit that the majority of religionists, here and in the spirit world, are sincere in their faith. The intelligent hypocrites are largely in the minority. Hence their acts are to be taken as those of an honest though sadly misguided multitude. Consider, then, the mental and moral *status* of such persons. What is right to them, what the standard of moral obligation ?—The will of God. And that will is expressed in the Bible, as inter-

preted by the Church. What is duty?—To obey God.

With such teaching, what can you expect? Man, as man, has no rights. Man owes no duties to man as man. His supreme, his only duty is to obey God; and if God commands the murder of one man, or a nation of men and women and children, the devotee of Christianity knows no duty but to obey. What is man to God? Obedience to God is heaven; disobedience is hell. It is God's will, as revealed in the Bible, that Spiritualists should be put to death—Spiritualism is forbidden and denounced. Spirits believing that book, hate Spiritualism because their God hates it. And when their God sends lying spirits to deceive men, can you wonder that the Church approves of lying and deception when used to promote the interests of religion and the glory of God? But the very man who would lie for God, would go to the stake sooner than lie for himself. In fact, the age most prolific in lying and forging for the glory of God, abounded with martyrs in behalf of the fraudulent religion. And herein lies the strength of the mighty problem we have to solve.

So far as spirit influence is concerned, we have nothing to fear from any class but the religious. As to the undeveloped earth-bound, our mission is to them,—to instruct, to develop, to save them. This is one of the grand functions of our movement, the glorious work of our mediumship.

Thousands of these have been already aided, raised out of their darkness, and started on the road of progress. We do not object to being engaged in this benevolent work. But when we come to religious spirits, we encounter an entirely different element. Religion is always insanity. It is a permanent hallucination, or psychologized condition. The psychologizing force is within the victim; it is an idea—the idea of God! The original induction usually requires the agency of other persons, but the permanent cause is the idea, the faith existent in the personal consciousness. Were the spirits who are engaged in this crusade against us self-conscious frauds, we should have no cause of fear, our victory would be near and certain. But we encounter those most desperately in earnest. The honor of their God is concerned, and that involves the welfare of myriads of human souls. We need all our armor on. We have to battle against sleepless vigilance, the wisdom of centuries, and the craft of cultured genius, added to the insane zeal of honest fanaticism.

It seems to me that these eight propositions present the problem of evil spirits in a very different light from the one commonly entertained, and that the question stands relieved of the demonic or Church phase of the subject; also that it places mediumship on a much higher vantage ground than is possible on the demonic or crude materialistic basis. It reveals to us the nature of the work to be done, and shows the necessity of a higher culture

of mediums to fit us for that work. Time has developed new methods on the part of our enemies, and that necessitates new and more potential means on ours.

Another disability of mediumship is the social disruptions which are alleged as results of its development. As we are discussing this entire subject from the standpoint of science, we cannot afford to ignore any phase of it. Most marriages are entered into from the impulse of amative attraction. There is a vast deal of talk about love, but a small amount of comprehension of its real nature. It does not require a philosopher or a physiologist to teach us the fact that the development of puberty works an almost incomprehensible change in human beings. The girls and boys with whom we romped and played in the exuberant abandon of innocence, have become transformed. There has come over them a glamor of transfiguration. The eye, which a short time before shone only with roguish glee, has become a full quiver of Cupid's arrows, and a single glance sets the youthful heart into a spasm of palpitation. Marvelous change! Life has become creative. But it is a state of illusion. The imaginary, ideal perfectness which is created in each mind, is thrown over the object of amative attraction. The two may think they are veritable counterparts, and contract a legal marriage, when there is an unreconcilable antagonism in their central temperaments. Mediumship, or spiritual development, reveals all this

intrinsic antagonism, and social war or disruption is the consequence. Religious revivals produce the same results, but the suppressing teachings of self-denial smother many of them into concealment from the public eye. Spiritualism, with its greater knowledge and larger freedom, has not cultivated so extensive a hypocrisy in this matter as has the Church. Still, we are not far behind in the business, and one of the great obstacles to our progress has been the stand taken by so many Spiritualists upon the marriage question. It is not our province to discuss that matter in these lectures, but only to show how it operates as a disability or impediment to mediumship.

Very widely has the impression been made that mediumship and sexual immorality go hand in hand. Mediums have been sought or avoided on that ground. And, until a more just and sensible view is taken, and a more correct action pursued by the great body of Spiritualists, mediums will be handicapped and curtailed in their work. We have only to use that power inherent in mediumship of detecting the innate adaptations of men and women, to prevent a host of the evils now flowing from ill-adapted unions. With this done, and the sacramental or religious character of marriage banished and its civil *status* included in the category of mutual contracts, we shall have the number of separations reduced to a minimum. Every marriage would then be just as holy and sacred as the parties thereto and no more, and no glamor of

priest or church can make it otherwise. Its holiness is not in the law of its ordination, but in the consecration of the parties thereto to the noble duties of co-laborers in the work of life.

I will call your attention to one more disability of mediumship. I have intimated it all through my lectures. It is the lack of means for mediumistic development and instruction. It is a matter for profound congratulation that there are so many who are mediums by spontaneous development—they are the “born mediums;” many others, by simply being brought into contact with other mediums, are at once developed; others, by magnetic manipulations of a developing medium; and still more, by sitting in circles or alone. Many more might be engaged in the grand work but for the obstacles thrown in their way. Many who have the mediumistic organization, are hindered by poverty from development. They must work, or those dependent on them must suffer. Others are alarmed because of the new, and to them, strange sensations felt, in the preliminary experiences of development. Their acquaintances are often as ignorant as themselves, and they cease their efforts through their fears. Not a few are deterred by opposition of family and friends. We have also the operation of the selfish emotions of ambition, jealousy, covetousness, etc., as obstacles to the perfect success of mediumistic development and manifestation.

Most of these difficulties would be obviated, and all of them improved, by opening schools for mediumistic culture. Much has been said and written in favor of homes for sick and weary mediums, where they could rest and recuperate. Both purposes could be secured at the same place; for where could the aspiring seeker for medium preparation find better association than among those who were just out of the ranks of active effort? But if we can have but one, let us have the preparatory school. A little wise teaching would have saved many a medium from prematurely breaking down, and the world from the loss of their services. A little instruction would save us from many ill-informed and incapable persons, who, with some partial mediumistic power afflict themselves and the community by traveling around and imposing themselves upon the hospitality of the public.

Perhaps no one thing has contributed so much to the peccadilloes and misfortunes of mediums as their pecuniary dependence. The ambition to excel others, jealousy of rival mediums, has mostly originated in the necessity of money in order to live. In another way it has operated most disastrously. Many who are largely mediumistic have refused development, or refused to act unless they could have some special phase which would promise the largest pecuniary consideration. Now, if a home for development were founded, and a system of regular remuneration adjusted for those who

were found capable of any special test phase of manifestations, the pecuniary motive to fraud would be eliminated, and the harassing fear of want would disappear.

Of all people in the world, and of all vocations among the people of the world, mediums are the most unfitted, as a rule, to be perplexed with financial matters. Growing out of this thought is the further one that mediums should not, while exercising their powers, be under the necessity of physical labor. There may be, there will be, seasons when they should cease their medium work for a time, to take recreation and sometimes perform active labor. But if their living depends upon each day's labor, there is no time for rest. It often happens that you will find a woman bearing children and doing the work of a family, yet sitting more or less as a medium. Such a course is suicide, if not murder. In the process of gestation, the life force, the magnetism of the system, has a double work,—to sustain one organic life, and create another. All mediumistic work is a tax upon the life force of the sensitive, and would be, in such cases, robbing either the mother or her unborn child. Some there may be who have such an abounding stock of vitality that they could sustain the tax with no apparent detriment. But these are the exceptional cases, not the rule. Hence, public mediums should be so well supported that no such necessity could be imposed upon them. Did the Greeks compel their public mediums to plan, and

as we say in California, "rustle" for their support? Think of the priestess of Delphi or Dodona taking in washing for a living!

Many complain of the selfishness and money-getting propensities of mediums. Well, who has made it so? You, Spiritualists. You have compelled the mediums either to make their vocation one of merchandising, or starve! You have refused to build schools for their instruction, or to have a circle room in your cities and villages consecrated entirely to spirit use. In short, you have left the most delicately organized persons on earth to buffet alone the cold, unfeeling mammonism of the age. And when they have faltered, and some of them succumbed to temptation, many of you have formed yourselves into packs of blood-seeking hounds to hunt and worry them down. Shame on you! Hide your heads from the angels, who gathered in pity around those whom you have torn with your cruel fangs. Let every tongue be silent and every pen stand still until you have instituted such conditions as their needs demand. In the outside world, among Christians, we find many who build and endow institutions for aged and infirm persons; and almost innumerable ones are built to educate priests, teachers and missionaries. Millions of dollars are contributed annually to support such institutions; and yet Spiritualists, who blatantly boast of ten to twenty million adherents, have never given a dollar toward any method of aiding mediums, except the few dollars

they may have paid for personal communications. How do rich Spiritualists expect to meet their record in the future, with their thousands and millions left to any and all purposes except to aid what they profess to regard as the crowning truth of history? I fear they will realize ages of unavailing regret.

I have casually pointed out some of the disabilities attending our vocation, and though there are some sad and unwelcome views, I have hinted at a remedy for them all. And let me say, in closing this lecture, that until some of the ideals suggested shall be actualized, we can do much to hasten the desired good ourselves. We can lay the foundation of the future by a fraternal organization among ourselves. It is a sad fact that much of our weakness has come through our personal jealousies. If we can lay them aside, we shall make our power felt, and instead of being in a dependent, almost cringing condition, we can be masters of the situation. We can place mediumship in such a position that it will compel respect, instead of begging it as a favor.

But I shall be met with the old stereotyped plea that we can do nothing in the matter; that the spirits have the whole thing in their hands, and we are only the recipients; and this "open your mouth, and take what comes" is from those who preach individuality, and ridicule the docile receptivity, the blind faith of the Church! Blind leaders of the blind! We have had forty years of spirit teaching and scientific instruction, and have

not learned the alphabet of our science. We do not know anything of the laws of mediumistic development or spirit manifestation; do not know anything of the part which the forces of organic life play in the production of spirit phenomena, nothing of the *modus operandi* of healing mediumship! And yet traveling round as the expounders of the spiritual philosophy! "Heaven save the mark." These are the men and women who cry out against the mystery of the Church, and yet when you interrogate them about what they call "scientific Spiritualism," they are lost in an inexplicable fog of incomprehensible phenomena. But, in spite of this old-fogy stand-stillism, it is nevertheless true that some Spiritualists have learned something during the last forty years, and their knowledge is not to be measured by the ignorant conservatism of those who have not studied the problem. I repeat, some Spiritualists have learned something; and when they affirm that Spiritualism is scientific they are prepared to back their position in a scientific manner, instead of pulling the old supernaturalistic garment of mystery over them as a defense.

We know that all phenomena have natural causes; that causative forces operate in definite ways, and that the mode of operation is what we term law. We know that we have demonstrated the existence of a universal force-substance in everything and every world; that it can be accumulated and conducted; that it has polarity, posi-

tive and negative ; that physical bodies may be, are moved by it ; that the trance state depends upon its condition in the human system ; and that it is amenable to the will of man. Hence, it is the force, the substance by which mind contacts with matter. That it is the agent by which we see independent of eyes, hear independent of ears, and feel without physical touch ; that it is the creative and recreative energy in all nature ; that it is the force made use of by spirits in the production of all their varied phenomena ; that they are compelled to draw this energy largely, if not entirely, from the human organism ; that the supply of this force for spirit use is the special function of spirit mediumship,—all this we know, and much more, but this is enough to answer the objection. Spirits are as dependent upon us as we are upon them for the production of phenomena ; and therefore, as before remarked, it is a co-operative work, and cannot be performed by one party without the assistance of the other. And there can be no intelligent partnership unless both parties have some comprehension of what is implied in their part of the work.

We may safely conclude that our spirit co-operators know more than ourselves as to the use of this wonderful agent in many instances. But we are safe in saying that while many of them know much more, there are some who know much less than we do. Whether they know much or little, we ought to know enough to have some

comprehension of the nature and effects of the mediumistic vocation. And certainly we ought to be so well informed that we will not risk health, life, everything, unless we have good reason for the risk. Here I wish to refer you back to what was said in a previous lecture upon the subject of conditions.

If it were possible for spirits to take such care of us as is implied in the objection, it would not be desirable. It would not be desirable to be made a mere tool even for a good use. Self development, without which no good can be secured, cannot be achieved by a slave. No wise spirit would ask or accept the surrender of selfhood. To be sure, there is the temporary suspension of positive domination of the nervous system for the production of certain phenomena. This is understood by both parties. The end to be attained is clear in both minds, and to step beyond this implied contract is a breach of faith on the part of the spirits, and should insure prompt dismissal. Any person who surrenders himself to the indiscriminate control of spirits, commits a grievous sin against his own soul's welfare as well as against the progress of truth.

The sum of my argument is this: Spiritualism is not a one-sided arrangement, where all the authority is on one side, and all the submission on the other; nor is all the wisdom on one side, and all the ignorance on the other. Spirits are men and women; and men and women are spirits. One class have left the earthly body; the other class

remain therein a little while longer. The object of so-called spirit intercourse is to keep up the acquaintance of the two classes and to furnish mutual help. We should never lose sight of the fact that the other side need us as much as we do them. They are as much indebted to us as we are to them. In other words, it is an equal partnership. I am inclined to attribute this position of leaving everything to the spirits, to an inherent laziness in the first place, and secondly, to that miserly spirit of accumulation which holds on to every dollar obtainable instead of using it to aid in the spread of truth; both of which ought to be exorcised from Spiritualism. The man or woman who accumulates for the sake of so doing, after obtaining sufficient income for ample support, is crawling downward on the lowest plane of earthly selfishness. Their condition in spirit life is one of the most deplorable, and the most difficult to escape. It is a passion having a more powerful and tenacious hold upon man than any other one in the category of human infirmities.

LECTURE VII.



HEALING MEDIUMSHIP.



IT is my purpose, in this lecture, to discuss the question of mediumistic healing. To many this is the most interesting phase of Spiritualism, and gives it its most important standing before the world. But at this time, it derives special importance from the numerous attempts to discredit, and supplement it in the public estimation. The cures by mediums were so unique, so wonderful, and so far surpassing all the common methods, and so directly challenging the spiritual pretensions of the Church, that its advocates were very sore over the comparisons made, and the standing acquired by healing mediums. Driven to desperation, and impelled by religious spirits, they have sought to duplicate the medium cures and yet give them another name. Thus there are faith cures, prayer cures, mind cures, Christian science cures, spiritual

science cures, metaphysical healing, etc., all of them claiming independence of direct spirit assistance, though some of the advocates, who are professedly Spiritualists, will admit that spirits may aid in the work. But it is to be borne specially in mind that none of the authors of these systems put forward the idea of spirit interposition in the healing work, and only admit it with evident reluctance, when pressed on that point; while the majority of them most distinctly disavow any spirit interference except the spirit of God. And why should they not so do? for if they command the aid of an omnipotent spirit, of what use would finite spirits be? Hence we are told to "trust in God and fear no evil."

Before passing to a direct analysis of our subject, it will be well to have the real point of controversy between mediumistic and mental healers clearly understood. It is simply this: All forms of mental healing, of whatever name, assume that disease (they do not admit of diseases) is strictly mental. What we call physical disturbances, are only the signs, the indicators of mental disorder. Matter (if such a substance exists) can not be sick. Disease is purely imaginary, a phantom created by the mortal mind. This is the position of mental healing, as all will admit who understand the theory. The common view is too well understood to need detail, especially as we shall elaborate it in the ensuing remarks.

Let us now proceed to an analysis of mediumistic healing. I ask, in the first place, What is disease? What do we have to cure? Health, I take it, means the harmonious working of all the organs and functions of the human being. All will agree in this definition. Then disease, the opposite of health, will be a disordered or inharmonious condition or action of the above-named organs and functions; and the gravity of the disease will depend upon the extent of the inharmony. All, I think, will accede to these propositions; for they are statements of self-evident principles. But they are general, and while they would be ample for philosophical disquisition, they are not sufficient for scientific accuracy. Hence, we must advance in our analysis. The harmony of any organic structure will consist in the correlation of all the elements and forces therein embodied. The body, or physical organization of man, sustains very important relations to the spiritual organization known as the spiritual body. So far as analogy or any known mode of knowledge is concerned, we are authorized to affirm that the spiritual body is the product of the natural body. Spirit contacts with matter, with material organizations, through the medium of the spiritual body. In the realm of substance and force, action and reaction are equal. Whatever acts upon anything can be acted upon in return. Through whatever medium or agent one thing acts upon another, through that same medium will flow the reaction.

If mind can act upon matter, then matter can act upon mind. But there is no proof that mind acts or can act upon matter, except through the agency of what may be termed semi-matter, or spirit-matter. Through that it reaches matter, and through that matter reaches it. Matter conditions spirit. The spirit is fastened to the earth by the gravity of the body. If spirit or mind controlled matter directly, a man could lift himself by his boot-straps, and it would not require an electric helix to suspend iron in the air. Mediumship is the law of universal being, and it is as inexorable in its binding force upon spirit, as gravity is upon matter. Spirits are as dependent upon some form of matter to communicate with mortals as electricity is upon a battery and wire in order to telegraphy. Indeed, the foundation of the idea of spirit is dependent upon material organization and substance. If matter had no influence upon mind, it would be very difficult to see why they are in such intimate relations one with the other. In fact, we would like to know what are the limitations of mind, if matter is not a limiting factor in the operations of mind?

But, leaving these queries, let us make a somewhat careful survey of the physical organization. The anatomical construction we will pass over, with the remark that most certainly chemical processes enter into its formation; for we have mineral products entering largely into the composition of the bones, and there is iron in the

blood. Acids and alkalies, also, are found in various fluids of the body; hence, there must be chemical laws involved in human physiology. Of course, all these processes are modified, and to some extent controlled, by the vital force. But even if they are, the grand law of reaction would prove the possibility that these processes might become abnormal, and thus impair, if they did not destroy, the harmony of the system or physical functions.

Taking a sort of general view of the physiological functions and actions of the human system, we observe the following facts: Food, taken into the mouth, is, or ought to be, masticated by the teeth, and its comminution is assisted by the saliva. On being conveyed to the stomach, it is mixed with the gastric juice, secreted by the stomach. After being rolled over and churned awhile in the stomach, so as to more completely separate the particles and effect chemical changes, it passes through the pyloric orifice into the first of the small intestines, where it soon meets another fluid, the bile from the liver, an indispensable agent in digestion. Further on, the pancreatic fluid completes the process, and prepares the digested aliment to be absorbed by the secreting vessels; and through the left subclavian vein emptied into the general blood circulation. We can follow it through heart and lungs, back to the heart again, through all the parts of the body, furnishing the means to build up the waste places of this wondrous

"Zion." Of the food taken, quite a portion is waste material, which is rejected from the system through the intestines, one of the excretory agencies. I should have remarked that the nose, as well as the mouth, is one of the apertures through which we receive food ; for air is as real food as beefsteak and potatoes, the lungs being stomach for air food.

Now, in the many processes referred to, there is continuous chemical formation, action and reaction. The liver secretes its special agent, as do also the pancreas and the salivary glands,—all indispensable agents in the process of digestion. Trace this process all through, and any one can see that harmony of action in the living machine, is dependent upon many, very many contingencies. There must be sufficiency of food, both solid and air ; and the material must be good, or the perfection of the process will be impaired, and impairment of the process will sooner or later produce injury to the organs.

I have referred to one of the excretory agencies. The skin is another, and when in a healthy condition it carries off every day several pounds of waste matter. The lungs secrete carbon from the blood, and expel it into the air ; and the kidneys eliminate a large amount of waste and poisonous material. Any failure on the part of any of these organs to perform their appropriate functions, will result in a poison being left in the organism. The rattlesnake is not the only living thing which manufactures poison. Man does it as really as

the serpent. The poison of the snake injected into its own veins will kill it as surely as it will anything else ; likewise the poison, resulting from chemico-vital processes in man, will kill him as certainly as the serpent venom, if forced into his blood circulation and not expelled.

We have, then, a most complicated and delicately organized machine. What are some of the dangers to which it is exposed ?

1. Being a material organization, it is amenable to the damaging action of various forms of force. The fire may burn, the frost freeze, and the water drown. Or if these agencies do not exert their power to the extent of complete dissolution, it may be to partial disorganization. The heat may induce excessive waste through perspiration, or cold contract the pores of the skin and force the refuse matter upon the internal organs, resulting in congestion and perhaps inflammation, or other grave results. Checking the action of any one function, and throwing its work upon others, if long continued, must work very grave injuries in various ways. Then we are to take into consideration that there are numerous exhalations from the earth from decomposing animal and vegetable substances, from diseased human bodies, etc., which are inimical to the harmonious working of the animal machinery. The lower animals, as well as man, succumb to these influences. Is it "the fabulous creation of the mortal mind" when a horse dies of consumption or colic ?

2. We find forces in the organism itself liable to disrupt its harmony. In this category, we are to include all the appetites and passions. They operate disastrously in two ways; (1) they destroy the harmony of the circulation; and (2) they wastefully expend the vital forces. All ebullitions of rage, jealousy, or any other passion entirely destroy the balance of the system, interfering with functional action, and in many instances seeming to produce a chemical change in the fluids of the system. But when we come to the appetites, the effects are too palpable to be mistaken. The glutton gorges himself till perfect digestion is impossible, and destructive chemical action is the result. Or, substances which please the palate, are forced upon the stomach when it cannot master them. Or perhaps liquids are imbibed which destroy the tone of the organs, or create an inflammation ending in ulceration and death. The over-exercise of the sexual functions robs the organism of its vital force and leaves its victim an enfeebled invalid to drag out a wretched existence.

3. In addition to these causes we must add mental action. Mind acts upon the animal organization. But, mind *per se* knows nothing of weakness or exhaustion in the physical sense; and in its eagerness to accomplish its purposes, it urges the tired body to exhaustive exertion, thus impairing its harmony.

It is unnecessary to pursue this branch of the subject farther, as I have outlined the general causes of what we call disease. The multitudinous forms or variety of diseases we do not pause to notice. We can see that the organs implicated, and the nature of that implication, will be governed by the character of the causes operating,—the temperament of the person, etc., etc. The position to attempt to settle is this, that disease is a physical ailment, having its seat, and its home, in the physical organizations of men; and that the causes are to be found in physical conditions and forces. All positive disease is the result of some specific poison in the animal organism. This poison may be created by chemical action in the system; it may be inhaled from the atmosphere, inoculated like the bite of a serpent or the vaccine virus of small-pox. The possibility of cure will depend upon the power of the organism to eliminate the poison. Some poisons, when swallowed, can be neutralized by appropriate antidotes; and if we were sufficiently advanced in chemistry we could prescribe antidotes for all poisons. But until we attain that knowledge we are compelled to resort to other and indirect methods of assisting nature, as it is called, in expelling disease by destroying its cause.

The increasing toil of men to discover specific remedies is a prophecy of final success, and the consequent death of empirical practice. The indirect methods are directed mainly to assist in expelling morbid matter through the common excretory

organs, and in restoring the balance of the system. Hence the physician employs cathartics, diuretics, diaphoretics, stimulants, tonics, alteratives, anodynes, etc., to accomplish the object. We are compelled to regretfully admit that the success attending this practice has not been at all commensurate with the zeal and energy spent in practicing it. So glaring is this fact that some eminent doctors have concluded that their practice did more harm than good, nature left to itself being more efficacious than all the drugs of the *materia medica*. As remarked in a prior lecture, the "*vis medicatrix naturæ*" was more potent than medicine. In other words, the conservative life-force of the system works in the direction of health, and is opposed to all the destructive influences of disease. This hint has been observed and acted upon by many, who have in practice aimed only to assist the depressed and struggling forces of life to win the victory. But this is usually termed nursing, in contra-distinction to medication.

In a previous lecture, I have sketched the action of the nerve or vital force in creating and perpetuating the physical organization; and from the position there submitted we are prepared to deduce the proposition that all *cures* of disease are accomplished by this potential agent. Therefore, all that any system of medication does, or can do, is to remove the obstacles, and aid in the application of this, the only healing agent. Even if we had a specific for every morbid agent or poison, its use

could only pave the way for the vital force to recreate the wasted tissues,—to reproduce itself; for there is a strong sense in which what we commonly call diseased action is the reaction of the vital force against the depressing action and force of the poisons to which I have referred.

I am now prepared to submit this proposition; viz.: Mediumship possesses and uses the only agent by which any real cure of disease can be effected. Our proposition denies to drugs any healing property; but I am not yet prepared to say that there are no conditions where they might not be used. On the contrary, the facts and analogies of human misfortunes seem to me to indicate a possible use for them for a long time to come. Let us see. The ichneumon, when bitten by a poisonous serpent, resorts to a certain herb which is a specific antidote. Man, when bitten by a rattlesnake, applies ammonia and kills the poison. Science teaches him that the poison is an acid, and the powerful alkali neutralizes or destroys it. This principle may, I think will, become of much more extensive application than at present. But however extensive the application may be, it will not in the least impair our proposition concerning the only agent for the cure of disease.

While insisting on our proposition, however, the magnetic or medium healer should never forget or omit all those agencies by which a depuratory influence may be exerted on the patient. The use of water, heat, and electricity is not to be over-

looked or discarded. Ventilation, diet, climate, all will be carefully considered by the intelligent healer in his work, because all these means are in entire harmony with the more potent energy, and aid in the cure. We are not looking for miracles, but to comprehend and apply the most potential agents in nature, in harmony with absolute law.

I have used the terms magnetic and medium healer, and before going further should explain the difference between them. The medium healer is also a magnetic healer, but is influenced and aided by spirits in the work ; while the simple magnetist uses his own power and judgment in his work. Both of them employ the life-force of the universe as the healing agent. The genuine medium healer is always a magnetist ; but the magnetist is not necessarily a medium.

The results of treatment will, in all cases, be more or less modified by the susceptibility of the patient. In cases where there is rare susceptibility and particularly favorable adaptation of temperaments in the patient and healer, the effects will be seemingly miraculous. Where there is not so perfect fitness, the effects will be more gradual ; while in other cases no good will be done, and in some instances harm will follow attempted healing. There is, perhaps, no one thing more necessary for the full success of the medium healer than proper knowledge of temperamental adaptation between healer and patient. Ignorance concerning this condition is largely due to the superstitious notions

still lingering among us. Because spirits are supposed to be concerned in the work, the conclusion is jumped at, that one medium can cure all forms of disease, and in all persons. But if we would be successful and not bring reproach upon our system and ourselves, we must undertake no cases unless we feel reasonably sure of our especial fitness for that class of disease and of our adaptation to that particular person. I know the difficulties involved. We will sometimes lose a paying patient, and run the risk of giving offense where we would much like to please. But our calling is too high and noble to be subjected to such minor considerations; and if we had the means for education, to which I have already referred, we should not only understand this matter far better than we now do, but we should possess far better appliances for meeting all varieties of conditions.

I presume there is not a healing medium present who has not had cases in which they could hardly resist the repugnance they felt towards treating the patient. Now it is all wrong to treat such cases. There is great liability of failure to cure, and a still greater probability that you yourself will be seriously injured by making the attempt. In the ever-varying combinations in the human make-up, some organizations are positive poison to others, and when such are brought together, do you for a moment suppose they can heal each other? But in these combinations, there will always be found somewhere an adaptation. This palpable

fact suggests the great desirability of healing institutes, where healers of largely varying temperament and adaptation could be employed. It also suggests that those who are in private practice should be thoroughly educated in the use of auxiliary methods in those cases they may feel compelled to take. They can use the battery, baths, etc., without so much personal contact. Every healer of large experience, has found that certain phases of disease are far more amenable to his treatment than others. This is nature's indication of their special adaptation as well as sphere of action as a healer.

But for a moment let us come back to the idea that spirits do the healing. It is certain that whatever part spirits may play in the healing process, the curative agent is the vital force, the magnetism of the medium; and spirits can no more heal without that magnetism than they can rap, move tables, or produce any other manifestation. That in connection with the medium's magnetism they may mingle their own in some instances, is not only possible but very probable; but in the main, their agency is directive and guiding. The medium is the most important and potential factor in the case.

Perhaps I may as well here as anywhere consider the objection often made, that medium cures are not permanent. The reason of this, where there is any ground for the statement, will be found in the ignorance of healers and patients. I

have observed such cases, where persons were suddenly cured of some serious chronic difficulty. They were so exuberant in their joy that they rushed into labor as if they were made of iron, with the result of a relapse, and the charge that medium cures were not permanent. Now, please bear in mind a few common sense facts: (1.) It requires moderate use of an unused organ to so toughen it that it can endure severe usage. A man taken from a school or a store could not wield the blacksmith's sledge-hammer ten hours a day without some preliminary practice, although his muscles might be in a perfectly healthy condition. (2.) A person healed of a disease is in a similar position. He should commence work very moderately, so as to accustom the organs to active use. (3.) The only object many persons have in view in seeking a cure, is not to be put in condition to live a wise and temperate life, but to be able to resume the same false course which induced their illness at first. Of course, such persons will relapse into their original or even a worse form of disease. But the same result would follow any other mode of cure. Spirit healing is no preventive of future ills, when the causes of those ills are not avoided. It is no prophylactic against intemperate and false living. Patients should be made to understand this; and if they have been made to comprehend the cause of their disease, they can be more readily impressed with the necessity of avoiding those causes in the future. In the fact of recurring dis-

eased conditions there is no impeachment of the reality or value of the cures, but it is usually the result of imprudence on the part of the patient. Relapse is by no means the rule in medium cures. On the contrary, taken as a whole they are the most permanent of any. But for the honor of our calling, we should seek to impress the necessity of a temperate life upon those who employ us. We should be doctors in the best sense of that word,—that is, teachers. But in order to teach, we must ourselves be taught. Everything points to the necessity of some means by which beginners can be instructed.

Let us now seek the philosophy, the *modus operandi*, or law, of healing. We have followed the processes of digestion until we left the nutritive portion of the food in the blood. We must now take a brief survey of the further process of nutrition. We have already seen how the absorbent vessels took up what was adapted to nutritive purposes, and we might infer an analogous process through the entire organism. Such is really the case, but we cannot follow the process of re-creation, assimilation, or nutrition as we can that of digestion. It is more occult. It is true we can trace the absorbed, nutrient fluid into the blood, and through the heart into the lungs, where by vito-chemical changes it becomes real blood. We know that it is freighted with positive life energy; that this life is distributed in the course of the circulation through the body; and that the sanguinous current comes

back to the lungs loaded with morbid dead matter to be expelled into the atmosphere, and a new increment of life received and sent through the system.

But what is the agent which takes this living pabulum (protoplasm) from the blood, and converts it into bone, muscle, tendon, nerve, and all the tissues which make up our complex organization? The arteries and veins furnish the channels for the flow and reflow of this ever-moving stream. We can trace the one to where it anastomoses into the other; but what takes the living atoms and uses them to build up the wasting system? What loads the worn-out ones into the returning stream, to be cast out of the system by various excretory organs? Again we are brought face to face with the force of universal life. We cannot see *how* its work is done. We see that it is done; we know this force does it. As the anxious Frenchman gazed upon a certain word traced upon the Rosetta stone in the hieroglyphics, and said, "I know you are Ptolemy," though he could not spell it, so we look upon the red river of life flowing through the arteries to every minute portion of the organism and meeting there the nerves of organic life, we say, "I know you do it, but you hide the process."

There is a chemistry beyond the one we understand. There is an agent out of sight of our vision, which organizes our organs and keeps them in repair. It is unconscious, automatic, yet perfect in its workings when not thwarted by other forces.

It is amenable to law, and conforms in its circulation through the nerves to the grand periodicities of nature. But there is a marked difference between it and all other forms of force. Like electricity and magnetism, it is positive and negative ; like them it can be accumulated and conducted ; but unlike them it is acted upon directly by and obeys the mandates of mind. It is the connecting link between mind and matter. By it, as it exists in the human system, the spirit world can communicate with this world.

For a moment see the perfect conditions for the evolution of this force in the physiological processes of man. As we have seen, it is a product of all chemical changes ; and what a perpetual succession of those changes goes on in the processes of digestion and nutrition. The same process which creates the nutritive pabulum of life, evolves the potential agent to use it in the recreative work. There are no visible absorbents to take it from the blood, but by a mode of conduction which we do not yet comprehend, it passes to nerve and brain, as its grand reservoir.

Every substance seems to receive an addition of functional energy by passing through the process of animal chemistry. The phosphate of lime from the rock, has precisely the same chemical properties as that from a bone ; but the latter is a most excellent fertilizer while the former is worthless for that purpose. So, I apprehend, the odyle, though universal as an agent, has increased powers as a result

of connection with the human organization. And for the production of the higher forms of spirit phenomena, only the odylic force eliminated from the human organism can be used. I apprehend that that only will respond to the mandates of mind, though it may carry with it what has not passed through that process.

We have now our healing agent. The *vis medicatrix naturæ* is in our possession, is at our command. How shall we use it to cure disease? How restore the disordered system to a condition of harmony? There is wrong action, and we wish to produce a reaction against that wrong action. We find a *plus* or *minus* action of the vital forces. We know if we can secure control of the nervous circulation we can control the entire action of the system; for to control that, is to regulate the vital economy. Our first step is to become *en rapport* with our patient. This is indispensable, and the more complete the sympathy, the more powerful will be our influence over the disease. This *rapport*, or sympathy, is simply magnetic connection between the two persons, the same as you establish connection between the parts of an electric apparatus. When this is done, you control the organic action of your patient's system. You relieve congested organs by dispersing the superabundant fluids, or you hasten suppuration and discharge. Or, if you have an atrophied muscle or limb, you send the tides of life tingling through it and rebuild the wasted members. If there is general debility,

or lack of vital force, you supply some of your own until the debilitated organism can manufacture its own. You impress, by means of your own life force, the life or health mode of action upon the perverted system of the patient. The spontaneous action of the life force is in the direction of health; and when that spontaneous action is supplemented by the mental purpose of the healer, and the added power of assisting spirits, we cannot wonder at the marvelous cures sometimes performed.

But we cannot here escape the action of inexorable law. If we can act upon a diseased condition, it can react upon us. As a result, many healers feel most powerfully the pains of their patients. Some even seem to absorb the disease into their own systems, and then throw it off. This is an undesirable peculiarity, and indicates an organic negativity, to be overcome if possible. To be sure, it is bearing one another's burdens, but it is none the less dangerous. There is no doubt that many have suffered irreparable injury in this manner. The usually positive condition of the healer protects him from this in a measure, but not entirely, especially when engaged in diagnosing, which usually requires the passive state on the part of the examiner. Those whose clairvoyant sense is fully developed are not in danger as those who diagnose by sympathetic *rappport* with their patient. Nor should we forget that in this process, we are not using the drugs of the chemist, but the elixir of life itself. We are giving our own life force for the

welfare of others. In some instances we are in a measure repaid, for though there may be some specific ailment, the general condition of our patient is such that for what we give them they return to us a magnetic force. But there are others who are regular vampires, whether they are sick or well; and a short time spent in their company will call out the complaint, "Oh, I feel so drafted." They absorb your life, giving nothing in return. If they are your patients, the money you receive is small recompense for the life you impart.

Every healthy organism manufactures a surplus amount of vital energy. The labors and sports of life, in the main, absorb and use up this energy. But it may be used in the work of healing, or in the various phases of spirit manifestation. I have referred you to the great system of organic nerves, often termed the ganglionic system. This term is applied because of the existence of numerous nerve masses, called ganglia (tumors), occurring in this system of nerves. These ganglia, as well as the solar *plexus* and other *plexuses*, or net-work masses of these same nerves, are so many reservoirs or storehouses for the life force. We frequently speak of taxing the reserved energies of the system. These numerous brains, for brains they are, constitute the depositories of those energies. But it is not good policy to make too frequent drafts upon these deposits. By so doing, before we are aware, our paper will come back protested, and we may possibly find ourselves bankrupt; we have over-

drawn our deposit in the bank of life. That is what is the matter with our patients suffering with chronic and oftentimes acute diseases. They come to us to accommodate them with a loan of our own vital energy, some of our surplus life. And the special point we are considering is, that we may find our balance on the wrong side of life's ledger, unless we are extremely careful in the matter.

As all must see, this applies to all forms of mediumship, and it emphasizes the position that mediums cannot safely follow exhausting labor, and at the same time exercise mediumship. Perhaps some one may cite to me an instance where the two have co-existed. No doubt of it. I have known men to pursue laborious employments at long hours, drink whisky, and use tobacco and opium every day, and yet live to be eighty or ninety years of age without sickness. But for one such instance we find a thousand perishing prematurely. We can establish no rule upon exceptional instances. We can say that in the vast majority of cases, intemperance in anything, is the sure road to disease and want.

In mediumship we shall find the victims of overwork usually suffering from nervous and defective nutrition. They have parted with the great recreator, nerve force. Healing mediums should aim, by all means, to be self-controlling, or positive to their patients and others. The outflow of the nerve *aura* will become a habit like any other oft-repeated process; and when it has so become, the unfortunate negative is in a sorry

plight indeed. Some mediums cannot sit in circles without being robbed. Such should keep out of them unless they can become positive to the exhaustive process, and they should shun the company of those who rob them. We are not called upon to feed spiritual gormands, nor to give the elixir of heaven to those who turn and rend us, or trample the pearls of beauty in their swinish filth. It is for the healing of the nations; and upon those who need it, should it be bestowed.

This remark leads me to broach an idea, which has haunted me for years; it is this: Are we in the line of strict duty when we heal those who use their strength and means to oppose the truth, or those who receive the benefits of our Spiritualism and still conceal and deny the power which they know has helped them? I confess I have grave doubts in the case. The persons who will employ a healing medium to save their own life, or the life of a friend, intending to conceal the truth and to publicly repudiate and condemn Spiritualism, do not deserve to receive the aid of the healer. Let them die, till they are honest enough to acknowledge the power which saves them. When truth is murdered, the accessory stands side by side with the principal. By aiding such persons, we tacitly consent to robbery and deception. We take the spirit power and healing force to heal, and consent to the lie that something else performed the cure. Can we thus keep a clear conscience?

From what we have remarked, we see that the healing process is really the life process. We expel the poisons, we repair the wastes, by means of the same agent. In the natural healthy action of the system, we hardly notice these processes; but when its harmony has been lost, we note very carefully the restoration of the same; but it has not occurred to many that the same agent or force which carries on the living process in health, is the one to be sought in sickness, that the disease is in reality the interruption of that force's action. We have just referred to the ganglia and *plexuses* of the organic nerves as reservoirs of life energy, or the nerve *aura*. In health, this *aura* accumulates in the day and is used in the night for the purpose of repairing the wastes caused by active labor. There is no doubt but in the healing process, we evoke this reserved force, and utilize it for recuperative purposes. I have also alluded to spontaneous cures, which come from the automatic action of this force. In them we meet with those who seemingly heal themselves. This should be expected in many instances, and especially in the case of mediums. Spirits control the nerve *aura*. If they impress on the medium certain motions corresponding with such motion and action of the vital force as is necessary to health, why should they not be healed? And if any person strongly resolve on health and healthy action in their own organism, if they direct all their mental energy against any form of disease, why should not the life force follow

the mental impulse? We know it is responsive to mental action; that all mental action affecting matter is through and by means of that same force-substance. Persons, then, *may* heal themselves in certain cases. But, I think all these cases of self-cure will be found to have been simply functional difficulties.

We have now reached the point in our investigations where we can settle the question of mind cure, or metaphysics. And from our positions, it is very easily seen that cures may be expected by pursuing the methods prescribed by this class of reputed healers, which, however, are not at all the result of, or in harmony with, their doctrines. Indeed, it would be impossible for good mediums to follow their methods without healing some. The first thing with the mental healer, is to come into sympathy with his patient. This he does by allowing him to detail his own symptoms, and then usually to place the hands upon the patient's head. Both Brothers Colville and Randall mention these processes. Well, from the laws of magnetism, as we have expounded them, what must be the result of these operations? Why, there is formed a magnetic rapport between the patient and healer. But follow the process. The healer sits down by his patient, who has been instructed as to the mental attitude he is to maintain. The healer earnestly desires to heal; he fastens his entire attention upon the expulsion of the disease. Would it be possible, in the nature of things, that

no effect would be produced, provided those conditions of adaptation, etc., which we have described, existed in the case?—Of course not. But does it prove anything whatever in favor of the theories on which this much-vaunted practice attempts to rest?—Nothing at all. Does it prove disease to be a myth? That there is no such thing as matter? That “all is God at last?” That disease has nothing to do with the physical organization, being purely an affection of mind?—No, nothing of the kind.

Again, does their method show that they are anything but magnetic healers, so far as they heal at all? I am compelled to answer again, No; they are only magnetic healers, denying the source and character of the power they use. They are sailing under false colors, and it is our duty and privilege to expose the falsehood. I do not mean to say that mind curers are intentionally deceiving. By no means. I do mean to say that, being self-deceived, they of necessity mislead others. There is a wonderful power in high-sounding words, used with no definite meaning. There is a fascination in the idea of getting far ahead of, or above, our fellows,—in the idea of becoming the possessors of knowledge by some magical password, without hard study and application. Eve-like, we risk death for an instant intromission into the knowlege of good and evil.

Vain effort! The slow and toilsome road is the only one that leads to the royal heights of real wisdom. The inspiration of Heaven is desirable,

and may aid us much; but it cannot be substituted for earnest personal effort. Close, hard thinking must be done in order to reap the results of development. There is no substitute for logical reasoning. Intuition or revelation may furnish us with facts; but they cannot co-ordinate those facts or truths so as to make them serviceable for our progress. We may dream that a knowledge of the human system,—its anatomy and physiology, is of no use to us because we are mental or spiritual healers, but we make a grand mistake. We may be called to patients when our inspiration may fail us, or when our energies are exhausted by over-work, and if we know nothing of the human system, or the nature of disease, we shall be in a very sorry plight, and our patient in a worse one.

When, therefore, you are cautioned by the doctors of metaphysics not to study disease, not to become informed in all branches thereof, pathology as well as others, heed them not, but know that you are listening to the voice of ignorance instead of wisdom. No man or woman can acquire too much knowledge. We have no more sympathy with the sentiment that "Where ignorance is bliss 'tis folly to be wise," than with the papistic dogma that "Ignorance is the mother of devotion."

But to conclude our remarks on the mind-cure theory: I presume that most of you have already grasped the truth involved in mind-cure practice, but perverted in metaphysical teachings. The trouble with this school is, that they do not know

how mind acts upon matter. Apparently they are profoundly ignorant of the function of the nerve *aura* or vital force. If they did know, they would see at once that they are only using the old, well-known method of magnetic operation. They would know that the magnetists, years ago, operated upon their subjects when miles away. Why not? The medium for mental use is universal. Mind acts upon mind and matter, because the means of actual touch is substantially unlimited. They ought to hang their heads in shame over their pretensions of superior knowledge, new discoveries, etc.

I am sincerely sorry that so many of our good honest mediums should be led by these ignorant pretenders into the fantasy that they had learned some new thing, far beyond the bounds of spiritual and magnetic healing. If they had read the literature of our movement they would have escaped the humiliation of their present condition. They would have found that all the power claimed by the mind-curers has been in the possession of, and used by, the magnetists and mediums for more than forty years. The action of mind upon persons and things without physical contact, is the every-day experience of Spiritualists in all parts of the world; and these lectures show you what the agent is by which this action is accomplished. The old assumption that nothing can act where it is not, is all well enough; for we see how, in the sense of potency or force, the mind is present, because its agent, the odic force, is present. The mind, in the case of tel-

egraphing, acts thousands of miles away from the body, because it has a medium, an agent of force, to work with. So the medium mind acts at a distance from the body, because it can project its vital energy itself, and with the co-operation of its spirit assistants can influence the nerve-force of another.

This is the doctrine, the philosophy of our Spiritualism. It is not only our philosophy, taught for more than thirty years, but it is also our constant practice. And this philosophy and practice are not based upon the wild dreams of theosophic sciolists, but are the deduction drawn from years of scientific analysis. It has the broad basis of careful examination of thousands of facts, on the part of earnest, honest, capable men and women, aided by the same class of spirits on the other side.

Spiritualism and mediumship are progressive. Modern Spiritualism is the product, the child of progress. It is pre-eminently the ally of science. But the mental cure system is retrogressive. It goes back to the wildest theories of the old philosophies, and seeks to wipe out the philosophy and science of our Spiritualism by substituting these ancient vagaries instead. The attempt to convert "this sure and firm-set earth," with all its related worlds, and systems of worlds, into one vast phantasmagoria of "ideas and impressions," has been made with varying success all along the pathway of the ages; but the solid common sense of man has eventually cast it aside. Its revival, under the high sounding names of theosophy, metaphysics,

gnosticism, Christian science, mind cure, etc., will have its day and pass away into the oblivion which it deserves, possibly to be again revived by a new crop of fanatics in the far-off future; for the recurring cycles of history bring round the old illusions, though in a modified form.

I am now prepared to submit one more phase of healing mediumship, which in the true sense of the word, may be termed "mental healing." It is the healing of the conditions which produce all forms of disease. They may be termed mental, because they are largely the result of ignorance, which is a state of mind. The pall of ignorance must be lifted before any or all the forms of disorder afflicting us can be remedied. It may be a great and good work to snatch the poor victim of some terrible ailment from the hungry jaws of waiting death, and give him back to loving friends; and 'tis sweet to treasure up the benedictions of those thus blessed. But it is a greater, a better work to create those conditions which shall make such danger and death impossible. To snatch a drowning man from the flood is well; to prevent the flood is far better. Man needs a higher healing than that of his physical organization. The fearful disease of false notions and ignorant faith are more potent factors of evil and suffering than all physical ills which flesh is heir to.

Mediums of healing possess the vantage ground in this great work. Educated as we have suggested, they come in connection with human nature

in its most open and receptive condition. The healing hand has charmed away the wearing pain, has induced rest and quiet, inspired hope, created admiration and gratitude for benefits received. What an opportunity is in the healer's power! How easily and naturally he can unfold the nature and cause of disease, and show the agent and method of cure. How easy to suggest the method of living so as to avoid disease in the future. The necessity of a harmonious life will force itself upon the patient's reason; the relation of the physical and the mental in connection with health and happiness can be made so clear and forcible that all will be more or less instructed in the truth. The healing medium who simply affirms in a general way that the spirits aid in the cure, has not half told the story. It is too vague, uncertain, and improbable to the common intellect. It wants to know why you have been manipulating them, if the spirits do the work. But when you point out the processes of the cure, as I have done in these lectures, you have created a curiosity which will not rest until more and still more is learned of the true philosophy of life. It is a reflection upon our Spiritualism for mediums to seek to clothe themselves with the mantle of ignorance in reference to disease and healing. It is very true that there have been many cases where ignorant persons, entranced, have given very accurate descriptions of the internal organs, as well as of the nature of disease. But it was done by one of two ways; they were either clairvoyant and

saw, or they were controlled by spirit persons. If it was spirits, *they* knew, because they had learned. And if it was clairvoyant sight, it was only one of the methods of learning. But, in either case, it shows the need of dissipating ignorance by substituting knowledge. If we are clear-seeing enough not to need the outer sight, very well; but clairvoyant sight unused is of no more benefit than unused eyesight. It is not the method so much as the end I am insisting on. When there is such a mass of ignorance to be removed, instead of adding to the quantity, the medium should be a power in its removal.

Here, then, is the opportunity for the exercise of mind force in a way not merely to heal some special ailment of our physical organism, but to deal a powerful blow at the system which produces disease and crime. Suppose we admit that ignorance is the primary cause or root of a vast proportion of the disease and crime existing, shall we turn back this tide of death by sitting down behind an occasional patient and silently treating him for some special disease? or even by the more demonstrative methods of spiritual or magnetic healing? What have we accomplished if that is all we have done? We have, perchance, nipped the end of a tiny twig on one single tree in the vast forest of human bewilderment and sorrow. We have pointed out no mode of escape, we have cast up no highway of redemption for the burdened millions, we have set

no sun in the firmament of human destiny, to create the golden day of possible perfectness.

Brother and sister mediums, I open before you the vista of unmeasured possibilities. I show you as possessing a talisman more potent than the rod of Moses, the lamp of Aladdin, or the Theurgic incantations of oriental adepts in theosophic or magical science. You have the blazing torch of truth, forever fed with the ever-increasing demonstrations of progressive science. You have the omnipotent energy of a spiritual love which melts down all the bars of selfish ignorance. You have the healing force which bends the human mind, because it first softens the heart. You have at your back the whole spiritual heavens, which is in the line of ascensional progress. But although we have the armory of omnipotence at command, we shall be vanquished, captured, degraded, unless we use it. What a contemptible show would an ancient warrior make against the scientific destructives of to-day. Think of Roman galleys, propelled by oars, meeting the steel-clad steamship of our times. The armored ship or fort represents cultured, scientific mind. But the oared galley, the darts, the spears and arrows would be no more out of place in modern warfare than the old methods and science of healing and mind are in the light of our Spiritualism. In the powers of mediumship, as I have presented them, we have disclosed to us the spiritual dynamite, capable of demolishing all the shrines of false-

hood, all the fortresses of conservative ignorance and crime.

There are two, and only two, conditions of absolute success. But these are indispensable. Without them we are a failure, our Spiritualism will be a failure. We must possess them both. With one we may produce some, even great, effects, but they will be partial and unsatisfactory. A bird with one wing might run upon the earth and accomplish many of the functions of animal life; but it would totally fail to perform those of a bird,—it could never soar in the air. I have indicated these conditions; they are wisdom and love. Love, the living ocean of force; wisdom, the adaptative, directive, the formative energy.

In this day, men move in masses. The magnitude of all forms of force is measured by the correlation and unification of the greatest number of the units or factors of force. Take electricity as an illustration. It can be accumulated, stored; and the sum total of energy is measured, and the number of units of force definitely stated. So also the units of available energy in a ton of coal of a given quality is accurately known.

I have pointed out the forces in our possession; also the conditions for their successful and triumphant use. We must have the unity, the consecration, the devotion of love, and that organized and directed by wisdom, the grandest function of the regal reason, the crowning attribute of the human mind. Here, brothers and sisters, is the true mind-

cure ! It is wisdom, reason sitting upon the throne of love. Wisdom is said to be the adaptation of means to ends. This is the function of mind in its highest altitude of development.

In the fathomless depths of nature, I have pointed you to the electric, magnetic, and odyllic forces, unfolding and ascending into the organization of man, and as substances constituting in part his spiritual body, the exercise of the senses and powers of which constitute much if not all of our mediumship. We have seen these forces organized and forming the body, the home of redemptive love. And now, as a befitting close, I show you the rightful monarch, the complemental energy of all these other forces,—wisdom, the perfected reason. I bring to you the ample field of genuine mind-cure. I reveal to you the highest phase of our high calling ; to wit: redemptive mediumship. I place before you more than the thunderbolts of Jove, and bid you use them. I lead you to the gate, and direct your gaze to the mountain heights of man's perfected possibilities, mellow and golden with love's blessed rays, and grandly strong in the mightiness of wisdom's greatness. And I say to you, as the called and chosen ambassadors of the new gospel,—the gospel of humanity,—behold your mission in the groveling ignorance of your enslaved sisters and brothers, and see your reward in the waves of endless song which roll down from the heights of perfected humanity.

Have we this love? Will we link our hearts in one deathless union of consecrated love? Will we fuse the boundless energies of our many-sided reason in one iron purpose to heal and save the ignorant, crippled victims of imperfect and false conditions? Shall we institute a mind-cure, a mediumship as broad and deep as the leprosy of human crime and needs, and as potent as the inertia of its resistance demands? If we do, if an undying aspiration is begotten which shall induce even a few mediums to unify themselves for the great work; if some true Spiritualist shall be persuaded to devote means to institute a medium school; if an elimination of a measure of the selfish jealousy and antagonism of our unfortunate condition, and a substitution of the divine elixir of fraternal love, shall result from these lectures, I shall be amply repaid for the labor of their preparation.



LECTURE VIII.



THE PERPETUITY OF SPIRITUALISM.



NOTE. — This lecture is added to the seven given to my class for the following reasons, viz : —

1. The seven do not make as large a book as expected.
2. This lecture was most enthusiastically approved, when delivered the last Sunday of the camp-meeting.
3. Its publication was most earnestly requested by the large audience present.
4. I deem it a very appropriate appendix to the preceding ones on mediumship.

Of course, I can only imperfectly reproduce an inspirational lecture, not having a written sentence of outline or plan to guide me. The leading thought is here.

EVER since the first proclamation of the facts and principles of modern Spiritualism, the prophecy of its death has been most persistently repeated. The wish that it might cease has, no doubt, contributed much to the zeal of the earnest prophets of destruction. Many also have seemed to think that Spiritualism was, at best, only an impetus given to the common religious notions, which would in a short time accomplish its work and then disappear as a distinctive element of social and moral progress.

This aspect of the question presents a most important problem for solution. Will Spiritualism die out? is a query we are compelled to answer to ourselves, if to no one else. Until it is fully settled in our own consciousness we can never enter upon its defense and the work of promulgation with that spirit of zeal and consecration indispensable to success in any great undertaking. To satisfactorily settle this most important question demands more than an impassioned declamation upon the assumed glories and beauties of Spiritualism. To fully meet the demands of the problem would require an analysis of all the processes of human thought, and all the phases of human experience. Only a birds-eye view of this vast field is possible in a single discourse. Nevertheless we will grapple with the question, and seek to evoke a correct, a logical answer.

I. In arguing this question, I submit, in the first place, the following proposition, viz.: *Spiritualism is the culmination of all past philosophy.*

Philosophy has always had before it three grand problems for solution: The world; man; God. The last, though an inference from the first two, has been considered the most important, and has received the greatest share of attention.

The character, use and destiny of the world and man, have been made to depend entirely upon the supposed character of God. It is, therefore, necessary to trace, to some extent, the modes of philosophic thought. Two great schools have sub-

stantially divided the philosophers of all ages ; though we shall see, as we proceed, certain modifications, which may, perhaps, be entitled to be considered as separate schools of thought. The two great leading forms of philosophy have been termed the Sensational and the Ideal. The one begins with matter, the other with mind. The preliminary process, with the first, is sensing ; with the second, it is thinking. Ideas are the result of sensation and subsequent reflection,—is the doctrine of sensationalism. They are the intuitive perceptions of the mind, is the position of the idealist. The sensationalist infers God from the order and adaptation of things in the material universe, while the idealist asserts God as a direct mental perception. Both of these affirm a beginning, a creation of the visible universe, and hence end in Pantheism ; for, as God was the only actual being in existence, all that is must be of and from him. Something could never spring from nothing.

Many of the advocates of philosophy have denied, or sought to evade, this unescapable inference, but in vain. If God was once the ALL of being, he *is* so, *must* be so, still. If he once FILLED immensity, he could never give place to something else. Two things cannot occupy the same place, therefore there is no such thing as matter. Some ultra idealists, like the mental science healers, admit this inference ; they deny the existence of matter entirely ; “all is God at last.” But this inference is really an affirmation of the absolute oneness of the

universe; consequently some form of Pantheism or Atheism must be allowed.

This logical inference is theoretically repudiated by very many who have most perfectly demonstrated its truthfulness. Some of the most remarkable illustrations of human inconsistency are furnished by the most eminent philosophers, who, after showing the impossibility of proving the existence of a God, have turned around and most vehemently *asserted* what they had shown could not be proved.

The point I make here, is, that both these forms of philosophic thought conduct us logically to Atheism or Pantheism; and it requires no very extensive reading to show that that has been the practical result of their teachings. Sensationalism has produced the Atheism of England, France and America, while Idealism furnished the Pantheism of Germany, largely adopted in other nationalities. Going farther back, we will find, in Greece and India, the same results.

It is well to remark here that there have been various modifications of these somewhat antagonistic systems. The Scotch school of "common sense" was, in reality, a blending of the two. It affirmed the validity of sensation, and at the same time admitted the existence of intuitive powers, capable of originating ideas independent of sense suggestions. The modern eclecticism of Cousin was only the perfecting, the completing of the philosophy of "common sense." But, in this latest statement of philo-

sophic thought, we should not forget that the new doctrine of force is given a recognition; and so important was this considered by Cousin that he called his eclecticism the spiritual philosophy. The doctrine of atoms was yielding to that of force. The dynamic theory of the universe was on the road to victory. The existence and activity of a universal energy was becoming more and more apparent.

Religious dogmas are always modified by philosophic doctrines. Sensationalism could attain no higher notion of God than that of a mechanical designer of materialistic adaptation. Its heaven and hell were material, and its hope of a future depended on a physical resurrection. Idealism affirmed the immortality of the spirit, independent of the physical existence altogether. It went a step farther, and from the idea of absolute oneness (Panthéism) it affirmed the final holiness and happiness of all the race. It saw beyond the shallow notions of justice, taught by the sensationalist theology, and dimly apprehended that justice is only done when moral equilibrium is secured. There can be no justice when the shrieks and howls of damned spirits lost, afflict the listening ear.

But there was no demonstration of a future life in philosophy. There was faith, hope in some cases, and despair in others. It led its devotee to the outer courts of the temple of life, but failed to enter. It had not the key to open the locked gates of the land of immortality. Something else was needed

to secure the result. Spiritualism is the culmination of philosophy, in that it adopts and demonstrates the fundamental principles of all the schools. It appeals, in its phenomena, to the senses as reliable factors in the process of perception. The "sure and firm-set earth" does not vanish into "thin air" at the beck of the metaphysical conjurer. In its trance manifestations it demonstrates the existence of powers distinct from sense perception, and as independent in their action as the outer senses. Clairvoyance and psychometry are senses of the spirit as really as sight and hearing are of the body. They constitute the basis of what the old philosophy has blindly termed intuition, original suggestion, apperception, or intuitional consciousness. Spiritualism has evoked them from the night of past ignorance and neglect, and placed them at work in the field of philosophic progress. The "inner light" of the mystic, "the spirit" of the Quaker, "the intuition," "the inspiration" of the philosopher, all take form in the philosophy of to-day, — the philosophy of Spiritualism.

I do not mean that Spiritualism has written out a treatise, or presented a system of philosophy as did Locke, Kant, Cousin, and others; but that Spiritualism, in its manifestations, has acted out philosophy in the most tangible manner possible. Just so far as the philosophies have theoretically stated the truth, Spiritualism has confirmed them by putting the truth into a living, acting form. For instance, philosophy has affirmed the existence of

an innate power of perception, independent of outer sense perception. In uncounted instances, in a vast variety of forms, Spiritualism has exercised that power. But it has gone far, very far beyond the supposed possibilities of the philosophers; for, not only have the writers and speakers given utterance to original ideas, far beyond their educational status, but the hidden knowledge of specific things and special persons has been grasped by them. And this, not only of those on the mental side of life, but of those passed over the river of death. These more interior senses are found to include, in their scope, the realm and inhabitants of immortality. Humanity has, through all the *eons* of the past, in obedience to its innate tendency, been working up from the lowest forms of mere sensational life to the highest form of philosophic consciousness. For some thousand years past, there have been glimpses of the supreme truth, but never the admitted consciousness that man himself could see it.

Spiritualism shows that the "inner light" is not to, but from, man. He sees for himself, with his own eyes, not through those of another. It is raising the head higher up, and thereby commanding a wider range of vision. It is taking the hitherto ill-understood powers of mental vision, and putting them to their full use. It is evoking the latent power of the human spirit in ways, and to an extent, undreamed of in the past.

But in all these wondrous manifestations, in all this sweep of spirit vision, Spiritualism has found no God, no ab-extra Deity, the efficient cause of phenomena. In the millions of supermundane demonstrations, not one has been traced to God. Human intelligence and force, acting in harmony with natural forces, produce all the phenomena. Not a single ray of light has been cast upon the question of Deity, beyond the fact that all the special phenomena once supposed to prove his existence have been found to be the product of human intelligence and power. Not a particle of additional evidence has been furnished by Spiritualism. It is as pantheistic as Spinoza, as atheistic as Voltaire.

It has not fallen back to the negativeness of agnosticism. It knows the force employed in its manifestations, and the persons who use it. And, as it knows that the evidences, once supposed to prove the existence of a creative God, only prove the affirmations of its own doctrine, it knows that no such God exists.

Philosophy may be called humanity's search for certainty. Spiritualism furnishes that certainty, in its manifestations. Its syllogisms consist in tangible actions, instead of words. Its certainty is in the affirmations of the senses, and the testimony of consciousness. But it requires eyes to see, and mind to comprehend; and it is still sorrowfully true that there are multitudes who have eyes and see not, and with minds, understand not. I can only point to the light, and say, Behold and live.

II. I submit, in the second place, that *Spiritualism is the final analysis of science.*

Philosophy begins with principles. They are put in the form of assumptive propositions. Its method is deductive. Its reasoning is syllogistic, logical. The value of its conclusions depends entirely upon its major premises or propositions. If they are true, truth is likely to be the outcome of its investigations.

But science begins with phenomena, facts. It observes carefully all the characteristics of the facts or phenomena, and classifies them according to their resemblances. It also observes the order, or method of phenomena, and thus evolves the idea of law in their manifestation. The aim of these processes is to ascertain the cause of the effects, and the possible uses to be secured. When the causative force is ascertained in one instance, the law of analogy, revealed by the prior classification, defines it as applicable to all the phenomena of that class.

The cause of phenomena, science has ascertained to be natural forces—some form of the universal energy of being. But these forces themselves are phenomena, and subject to classification the same as the most simple thing or motion. The different forms of force-manifestation indicate a special agent or substance as the basis of the special forms of motion. Hence, we speak of electricity, magnetism, etc., as agents producing certain definite phases of phenomena. They are causative agents of well-known phenomena.

Hitherto, in all the multitudinous discoveries of science it has never yet found the supernatural, never yet encountered a miracle. For untold ages it may have failed to discover the real cause of a given effect, but, when found, it has always been a natural one. Uncounted miracles have been resolved by natural occurrences, but no seeming natural phenomena have ever turned out to be miraculous.

Science has never yet found a hint of creation. Through all the labyrinthine history of life and form, as written on earth's rocky tablets, it reads only the story of evolution. And, though not able, as yet, to arrange all the chapters of that grand history in consecutive order, yet the general trend is perfect, and the order or law of change is as demonstrable as the light of day. It has mapped out the main roads, and only waits the revelations of time to point out clearly all the connections and by-paths of the whole. Science has nowhere discovered a solitary trace, a single hint, of a creative beginning. In the millions of years of scientific history, there is no point where form or substance began to be. No being is found whose type did not exist before. Eternity of substance, endless change of form, is written upon every page of this great history of the universe. But no point can be found, no condition pointed out, where it can be said, Here, things and time began. No matter where you place yourself in this grand panorama of being, the finger of fact points forward in prophecy to the future, and

backward to the necessary, natural antecedents of what then is. In other words, it is then the effect of what has been, and the cause of what follows in natural course of change.

As science finds no creation, of course it knows no creator. A creator without a creation is an impossibility. The grand law of analogy, in other words, the harmony of nature with itself, is the luminous prophecy that all present lacks in the chain of orderly evolution shall be supplied in the future, without appeal to the supernatural. The eternity of life, which is now self-evident, is confirmation strong of this position.

The scientist has been challenged with miracle. There have been strange movements of material objects, unaccountable noises have been heard, and extraordinary powers have been manifested by most unlikely persons; the ignorant have confounded the learned, cures of desperate diseases have been wrought, hidden things brought to light, and even the dead have appeared and been recognized. From the prior status of scientific progress, no solution of these, now every-day occurrences, was possible. Hence, one class proclaimed the miraculous, and the other interposed the plea of fraud, or flatly denied the phenomena altogether. The vast array of facts was scouted and misrepresented, or ignored because knowledge was lacking of the force producing them.

The dynamic philosophy of Liebnitz paved the way for solution. It proclaimed the invisibility and

potentiality of natural forces. Through the rigid methods of inductive science, the philosophic deduction of Liebnitz has expanded into the scientific doctrine of force and energy, held by the thinking world of to-day.

Following the first discoveries in electricity and magnetism, came those of Mesmer and the physiologists, of the nature and workings of the nervous or vital forces in man. While it was found that there was apparently some action of electricity in the operations of the human economy, yet electricity was far from explaining the functional activities of the human system; much less to account for the strange powers at times manifested. The researches of the scientific physiologists demonstrated the existence of a nervous force in man, analogous to, but yet distinct from, both electricity and magnetism — it was the dimly seen agent of Mesmer.

Following these came Reichenbach, the philosophical scientist, who confirmed and complemented all these discoveries by those made by himself. The wondrous merit of Reichenbach's researches lies mainly in the fact that his discoveries demonstrated the *universality* of the force which plays such an important part in the functions of organic life. Those preceding him had noticed the special, the partial manifestations of this most wondrous agent in the action of the nervous system, to which it was supposed to be limited. Reichenbach commenced with the influence of the magnet upon the sensitive nerves of an invalid, and only paused when

he had brought all the forces, all the worlds of universal nature as creators, or sources of this universal force-substance. He evoked the infinite life energy of the universe. He found the key which unlocks the mysteries of the ages. He showed the *nexus* of the so-called natural and spiritual, the bridge from the mortal to the immortal! But, like many another, he did not himself perceive the vast magnitude of the discovery he had made. He saw but a part of the vast landscape of beauty, visible from the empyrean height he had attained. The physiologists, with unwearying assiduity, had watched the functional activities of life, had seen some of the rivulets of force, but he uncovered the perennial fountain which feeds them all.

The philosophers have labored for ages to solve the mystery of sensation and consciousness. But, to the student of the new science, it is mystery no longer. The despair of science is ended, and the aspiration of philosophy attained. The universe is alive, and the life force we have found. It flows in every wave of force from sun or star; it palpitates in every vibration of light or heat, and it shines in every atom of star dust floating in the immensities of space. (It is not intelligent; it is above intelligence. It is the stuff of which intelligence is formed.

But, without the manifestations of Spiritualism, the discoveries of the scientists in this direction would have been comparatively in vain. The

ancient steam engine of Hiero stood in the Serapion at Alexandria as a toy ; and what was known of the universal force, under the name of Mesmerism, was largely used to draw and amuse a crowd and fill the pocket of the traveling lecturer. But Spiritualism came as the crown of the whole, making of past philosophy and science the foundation and pillars of its throne. It incarnates in living action, all that science had discovered, and makes the last or final analysis, by showing that this last discovered force of science is amenable or subject to the behests of mind ; and, therefore, the human system, and other material things, can be moved and modified as to condition and manifestation, by means of this universal force-substance.

A careful survey of all the phases of manifestation, from the tiny raps to the most marvelous materializations, will show at every step the incarnation of this force-substance, in the tangible manifestations. They constitute a perfect and constant demonstration of the existence and use of this universal force by conscious, invisible minds. Reichenbach reached the ultimate of earthly methods, in proving the universality of the life energy. The revelation of its amenability to mental control is the glory of Spiritualism—is the last analysis of science. It is only science advanced, so as to take in the phenomena of Spiritualism as part of its analyses. It is not leaping a chasm, but bridging it with its own methods ; it is one more ascent in the path of progress, one more page unrolled in the process

of evolution. The continuity of progress is neither broken nor disturbed. The hitherto miracles are found to be the results of mind directing the action of natural force. The supernatural has become natural. The medium for the contact and working together of the spiritual and physical forces is revealed. The unity and harmony of nature is demonstrated. (Man is found to be the agent of all mental phenomena. There is no trace of mental action anywhere else.

III. I submit in the third place, that *Spiritualism is the conjunction of religion and reason.*

In the toilsome course of human progress, reason and religion have been pitted in constant and relentless war. Religion embodied authority, and demanded faith, submission and obedience. Reason required demonstration, and proclaimed liberty. Religion affirmed a future life, while reason doubted or denied. Protestantism partly unchained reason, because, when pressed with the authority of the church, it substituted the authority of the Bible, and was compelled to affirm the individual reason as the supreme interpreter of the book; for, Catholicism accepted the Bible as authority, but the Church must interpret its meaning for the individual. After the establishment of the Reformation, reason was employed by the Protestants in discussing and forming creeds and confessions. This left the men of thought opportunity to pursue their investigations comparatively unmolested by Church interference. As a result, the eighteenth

century saw another type of Protestants. Instead of challenging merely the authority of pope or Church, they challenged that whereon both pope and Church base their assumptions—the Bible. Most of these later Protestants rejected the idea of man's immortality.

— In the fierce war of argument which followed, each side won a victory. The men of reason, the rationalists, forever demolished all the Church defenses of an inspired revelation. Every fort was taken, every gun was spiked; and any intelligent, honest man will never assume for the Bible aught but human origin.

But the Church held the field, in spite of its utter defeat! Do you ask why? I answer, Because she held fast the idea of future life. So innate in the human consciousness is the idea, — the hope of life beyond, that even truth, if it seem to quench that hope, will fail to sway the mass of mankind.

The rationalists failed to sway the multitudes; the Church drew them in its wake, and by the zeal and enthusiasm of the Methodists, kept alive the faith in immortality.

But the pendulum of influence swings from arc to arc in its motion, and so does man in his opinions and impulses. The first half of this century saw the trend of thought and feeling in the direction of ultra rationalism: The faith in immortality was dying out, even in the Church itself. The Church had nothing new to advance, nothing old, which was established, to bring forward. And, in its

dotage, could only chatter its parrot cry of "Pretty Poll," in sickening repetition. There seemed no way to stem the current of ultra rationalism.

But humanity is always equal to its necessities ; and, in this great exigency, "the mystic rap," which has "sounded round the world," was heard at Hydesville, and the proud march of the doctrine of death was stopped, its armies were turned back, in part dismayed, in part delighted. The proclamation of eternal life outside the pale of Church, Bible or miracle, vanquished many of the so-called infidels, while some others have shot the Parthian arrow as they ran. The Church, for a moment, was dazed, and listened to hear the new evangel repeat the shibboleth of creed. But, when no response of God or Christ, or miracle came from that which alone could lend a semblance of proof to her pretense of supernatural interposition, she raised the war-whoop of "Devil," and has been shouting it ever since.

But what ails the Church ? What is the matter with the rationalist, the assumed liberalist ? Why are they both, from directly opposite stand-points, assailing Spiritualism ? The answer is plain : Spiritualism embodies all the life, all the strength of both. They are murderous butchers. They have dismembered humanity, and each one of them is seeking to make a whole of his part, but in vain.

As I have briefly indicated, the masses surge back and forth toward these conjurors, because each one represents an integral part, or function of our

humanity. Religion points away to the hills of immortality, and seeks, in the spell induced by their unpainted beauties, and the rythmical songs of their deathless inhabitants, to persuade the thoughtless crowd that they are indebted for all this to the fables of its sacred books ; and therefore in duty bound to believe and obey the same ; and especially shun the teachings of reason. Rationalism, on the other hand, proclaims the bigotry and cruelty of religion, ridicules the absurd fables of the Bible, denounces the shocking immorality of its God, sneers at the notion of a future life, and glorifies reason as the rightful king and arbiter of truth.

What is the position of Spiritualism ? As in science, so here, it is the final analysis. In reply to the rationalist, it gives the scientific demonstration of continued life. It asks no faith, appeals to no credulity. It presents no Bible to believe, no God or Church to obey. It addresses the senses and the reason at every step, and bows to reason as the final arbiter, the court of last resort. Its highest authority is liberty. To the religionist, Spiritualism simply says, Your faith in future life I supplant with knowledge. Your book, your faith, your authority are all worthless, and your supernaturalism is overthrown ; for, by purely natural means, and in harmony with natural laws, the immortals come and proclaim continued life.

Thus Spiritualism unitizes the dismembered humanity. Instead of perching upon a fragment, a specialty of thought, it is integral, and brings in

the reign of peace and harmony to the consciousness of man. No violence is done to any attributes or class of attributes making up the conscious entity of man. We have a rational Spiritualism and a spiritual rationalism. In its wide sweep of thought and demonstrated truth, it lays the broad and deep foundation for a natural, a scientific morality. It builds no ethical system upon the shifting sands of an assumed verbal revelation, or the changing will of a repenting, jealous God. But it brings to light the indestructible law of moral causation. Cause and consequence are as indissolubly wedded in the realm of moral activity as in that of chemical change. A knowledge of this will be one of the potential factors in the great work of human uplifting.

IV. In the fourth place, I submit, that *Spiritualism perfectly meets the great demands of man's manifold nature.*

Suppose we map out the great leading features of man's wondrous nature. Were we to talk of his rational, his esthetic, his affectional, his moral, his ideal and general aspirational consciousness, when and where should we end? Volumes, instead of a lecture, would be demanded. And when the volumes were filled, the theme would still be expanding and calling for other volumes to complete it.

Take the reason, Spiritualism does not, like religion, deal it a stunning blow at the start, by requiring it to submit to the dicta of some incomprehensible revelation as its supreme authority. It

is not met with the fearful menace, "believe or be damned." On the contrary, the widest scope, the most ample liberty is accorded to it. The wide field of universal being is opened out, and reason is invited to enter, and explore all its vastness and all its beauty. The entire range of philosophy, or the untrammelled exercise of its deductive function is here called out; while the infinite range and variety of phenomena call forth its inductive powers to corroborate or correct its deductions. Science and philosophy are the right and left arms of reason, and Spiritualism imposes no fetters to impede their use. On the contrary, it presents, in its own phenomena, all the problems of philosophy, all the generalizations of science. It challenges reason to its task, and opens a boundless field for its mightiest manifestations. Religion begins and ends with God. Spiritualism begins and ends with man. Reason ceases, where God begins, and is only regnant where man fills the entire field of vision.

Not only is unbounded space, but unbounded time assured for its exercise. The *æons* of the future afford the needed sphere for the full elucidation of all its mighty problems. Reason abhors a break in its chain; Spiritualism knows of none in the whole vast process of evolution. It sees an endless succession of varying form and life, but no beginning, no end.

If we turn our attention to the esthetic department of our nature, and enter the domain of art, we still find Spiritualism in harmony with all the

achievements of human genius in that direction. We admit that religion has, to some extent, tolerated and even fostered art. She has felt compelled to honor her God by building shrines and temples; and has allowed genius to embellish them with beauty. So, also, in the services, music has been enlisted; painting and sculpture have been pressed to contribute their offerings for the glory of God. But, in spite of this, religion has fought savagely against the esthetical development of man in very many ways. To beautify the person, to use the musical faculty to gratify itself, or for social joy, has been a mortal sin. Sackcloth and ashes have been demanded instead of the garments of beauty; and the lamentations and wailings of the penitent instead of the songs of gladness.

But Spiritualism has no embargo upon the love of the beautiful, whether of form, color, or action. It bids our humanity to revel in the glories of sculpture, the beauties of painting, and the ravishing entrancement of music. Moreover, it opens up the vista of eternal ages, and shows them teeming with all that the growing hunger for beauty can demand. Instead of a four-square city of pearls and gold, glistening with "barbaric splendor," it reveals a land of hills and valleys, lakes and streams, with green of spring and gold of autumn forever present. In fact, all the beautiful, all the grand of nature, without the repulsions of present imperfection. And all this, permeated with the deathless law of progressive evolution. Nature's grand law of permutation

will evolve perpetual newness of form, of hue and tone ; so that the sense of the beautiful can never be cloyed with the *ennui* of sameness through all the *eons* of eternal time. No repetitions of worn-out hallelujahs, but new songs, born from the eternal newness of unfolding life and beauty.

Of all the attributes of our wondrous nature, none seem more out of place, more inappropriate to our warring state of existence, than what we term the ideal and the aspirational. The former is the creative — it paints upon the consciousness, images, pictures of what have never yet been born into the realm of the real. Aspiration is the soul's hunger to actualize in experience its own ideals. Ideals are prophecies. They are foregleams of the coming light. They are soul conditions. The future for the moment becomes the present. The limitations of time and sense are overpassed, and the soul temporarily expands to the measure of its future — its real, its eternal life. The spiritual senses, which ordinarily lie dormant, are aroused, and momentarily revel in the life congenial to their nature.

But, when the nectar of eternity has once been tasted, when the tranced soul has once gazed upon "the beautiful hills" of life, and listened to the divine harmony of the anthem of eternal joy, it can never cease its aspirations to roam those hills, and take in all their endless bliss.

Spiritualism, we may say, is not only in harmony with the ideal and aspirational, but in a strong sense it is the ideal, from which the aspira-

tional is born. Spiritualism is that inner, that *inmost* revelation of the soul to itself. It is the gleaming, the revealing light. All former systems have refracted and broken up this glorious light, so that man's aspirations have been perverted and horrible. The discordant selfishnesses of unprogressed humanity have made history terrible, and filled the future with horrid forms and terrors. But the harmonic teachings of Spiritualism blend in living beauty with the spontaneous idealisms of the soul, and change the hell-burnt devils of religious hate into the love-clad angels of benevolent good will.

Spiritualism is universal, and hence includes the entirety of nature and man, in the grand sweep of progressive evolution. And, over the vast scope of its philosophy and science, it throws the mantle of beauty, woven by the esthetic faculties of man; and, born from them, comes forth the ideal, as the crown of beauty and strength; while aspiration points, as the finger of truth, to the on-coming destinies of the eternal future. In this tide of life there is no break, no failure, no mistake; hence, no application of remedial appliances.

But if the ideal and aspirational are sadly out of place in a being whose "life is but a span," what shall we say of the love-nature of such a being? Nothing can exceed the terrible picture presented us, if Spiritualism be ignored. The love of parents to children, and of children to parents, the love of brothers and sisters, and of relatives and friends, serves in a measure to gild the gloom of sublunary

conditions ; but it also serves to embitter our lives, and shroud us with sorrow. Grim death lays his icy hand on our beloved, and they fade from our sight forever. We call, but they do not answer. We seek, but find them not. Our joy is dead, our hope has fled. If we follow them, the grave is their home ; or, if existence be granted perchance, we see them only in the glare of eternal fires ! If we hear them, it is the wail of agony and despair. Annihilation or hell is the fate of most of those we love. It would be a glorious fate could we, like the animals, have no ties which wring the heart when love's ties are sundered ; especially in view of the cursed doctrines taught by our religions.

But Spiritualism comes to the aid of our tortured love. It takes us gently by the hand, and beyond the damps of death—the gloom of the grave, above the fiery depths of fabled hell, it shows us the lost of life's sad pilgrimage—sad no more ; for life has supplanted death, or rather made him the usher who has conducted our loved ones into the temple of eternal life. Hope now sings in our hearts, and wakes to melody its strings, once gnawed by the iron teeth of despair. Over uncounted homes I see the golden star of hope pouring its rejoicing light, where erstwhile the raven form of despair was darkly hovering. Spiritualism has set that star in the firmament of humanity, and has thus complemented human love. On that love, it has set the seal of perpetuity.

But there is a love beyond this; a love which leaves father and mother, sister and brother; a love which is worship, devotion, madness almost. It distils the sweetest nectar into the cup of life, and wrings out the bitterest of all poison dregs. It evokes the most complete abandonment of self, or calls out the most selfish and cruel passions. The path of human life is strewn with wrecks of blighted life, and thickly marked with graves of buried hopes. Nowhere has disappointment reaped such ample harvests of cold and bitter grief as in the field of love. Nowhere else can so many hearts be found loaded with a leaden weight, whose icy chill will only yield to death.

And while it is true that the animal of man has mingled with the higher love, it is not true that hearts have broken, or despair and desperation resulted from failure to gratify the sexual appetite. No man is man, no woman is woman, who has not loved in this highest, soul sense, of which we speak. There can be no real growth, no upward progress, no second birth, until the soul has loved. If there be any department of man's composite nature to which Spiritualism has made its most potent appeal, to which it has most tenaciously adjoined itself, it is his love. And no wonder; for here is the only sufficient motive power to save and bless the world. If wisdom be the engineer, love is the motor energy which drives the car of progress. The father, mother, fraternal love, are all dependent upon and grow out

of the man and woman love, which makes the two one. There can be no fraternal inspiration which shall uplift humanity from its plane of selfish greed, until this love is perfect. The family will be the bastioned fort of selfishness until father and mother are inspired by the redemptive life of real love.

But love has been, and largely is, the tread-mill slave in the prison-house of selfish greed; compelled to minister to the insatiate lust of bloated passion. Instead of freely giving, it has been forcibly ravished. Its moaning cry of anguish rose to the heavens, and Spiritualism was heaven's response; and among its first proclamations were those which struck at the slavery and falsity of *the* institution, which assumed to control and regulate the primal love of humanity. Great was the alarm, hideous the outcry, and desperate the attempts to submerge the new movement with the savage denunciation of free love. The up-springing hope of bondage-crushed souls, inspired by attending legions of liberated spirits, only rendered frantic the efforts of the devotees of the barbaric slavery of combined ignorance and religion. The unwisdom and fanaticism of some, who caught the first rays from the sun of freedom, enabled the enemies of truth and progress to successfully inaugurate the crusade which is in progress against the highest aim of Spiritualism—the inauguration of those relations between man and woman which the nature of real soul love demands.

The culminations of other lines of evolution have brought us to that position where the status of religious slavery must be changed, in this respect as well as others, or retrogression must be the inevitable result.

Religion has assumed the right of supreme control over all human love. It claims to regulate all the relations which spring from love, and to curse and anathematize all those which it does not bless. It has ruled the State so far as to compel it to sanction, with legal penalties, its own despotic dogmas, even to visiting upon innocent children life-long disabilities, because of the acts of parents. Unfortunately many Spiritualists, from various causes, have been caught in this specious spasm of pretended virtue, and have done more deadly work in opposition to the progress and triumph of Spiritualism than all the outside world combined could ever do. But the true inspiration will never cease, the efforts of the spirit world will never intermit, till love in its true nature, shall be understood, and its glorious work on earth be done.

But Spiritualism meets the demands of man's nature, not only or merely in the inspiration to growth and progress, as before hinted, but it points to the "land of the leal," and reveals in its most glorious life the more than realization of all love's bright ideals. Most emphatically, there are "two minds with but a single thought; two hearts that beat as one." There —

“No jealous eye will look askance,
With dark, malignant, cruel glance,
For all is love.”

The gnawing hunger of the soul has ceased ; for the bounteous table is laden with golden fruit, and adorned, beautified with the unfading flowers of spirit life. The boundless fields of knowledge, the ever-at-hand opportunities for noble work, for high endeavor, will add new zest to the endless festival of love. The memory of the sad and bitter disappointments, the terrible crucifixions of earthly life, will be the background of that picture of fadeless growing beauty, traced by endless love.

I have only to add, that Spiritualism alone reveals the grand law and fact of compensation. Perhaps there is no more vexatious problem before the thinking person than the apparent lack of justice and right in the great whole of earthly existence. The selfishness—that is, the planned, intelligent selfishness—of man, is largely due to his perception of the lack of justice in the constitution of human conditions. Those who do not so clearly see, do nevertheless feel the same injustice. To explain, if possible, to remedy this inequality, has been the effort of religions, philosophies, and reforms. But all have failed. They only caught some glimpses of the truth. The religions scouted science ; the reforms overlooked the future of religions. Spiritualism, as we have seen, includes the essentials of them all. It takes in all of man,—his origin, progress and destiny. Starting as an organized entity

in the lowest forms of life, there has been an orderly unfolding or evolution to this present *status* of self-conscious life. Not a single step in the almost infinite forces, from the primal microcosmic to the human form, has been in vain. There have been no accidents. The *eternal tendency* of life for form, of functional powers for instruments of use, has evolved the human of to-day from the homogeneous of past eternity. But millions of years have elapsed since life on this earth commenced its effort to make a man. He is not yet completed; and this incompleteness of functions and surroundings, is sensed as an injustice by the conscience of man. But is it? It took thousands of years, if not ages, for the nervous function to develop a brain, and millions for that primitive brain to become the human brain of to-day. But life's compensation of those past labors of ages, is the present brain of man.

Ideals, I have said, are prophecies—they are exponents of latent possibilities; and the law of evolution is a perfect demonstration that all possibles shall become actuals. Man is not complete. His ideals, his aspirations are the hinged signals hung out by nature as prophecies of the coming feast. Want is both prayer and prophecy. It is the exponent of capacity, and the unerring finger pointing to certain compensation.

To illustrate our position, and apply our argument, take the varied faculties and susceptibilities

of our nature, as I have portrayed them. See reason essaying to grapple and solve the mighty problems which life and history have thrust upon its attention. The scope of its vision is bounded, and its operations impeded, by the cramping necessities of earthly life. The ceaseless calls of physical necessities compel attention, and the wings of reason are folded at the command of the flesh. And even when, by mighty efforts, some grand generalizations have been made, some far-reaching principle demonstrated, reason is compelled to listen to the taunts of folly, and gaze upon the crimes of ignorance.

The life of man is not yet the life of reason. Wisdom is not yet the guide followed by the race ; and the few who would follow are jostled and thrust aside by the foolish mass. Beside the thinker, see the idealist. He comes to beautify the grand structure of reason. His work is to embellish the creations of science or philosophy. To the mass, he is an idle dreamer, an excrescence upon the body of humanity. He is not *practical* ! The lover is mad, he seeks the impossible, and wastes his life in sighs. This is the verdict of the so-called common sense, matter-of-fact life of man. These imperfect manifestations must culminate in the perfect ; for the millions of years of progress are only so many demonstrations of the fact that function, tendency will find, has always evolved the instrument for its use. The means have always found the ends. This demonstration of nature is crowned by the revelations

of Spiritualism. It finds man in that cycle of evolution we call the present. It gives, through its phenomena, the perfect proof of continued life. It also shows that the evolutionary process, so far as man is concerned, is not completed by his physical organization and earthly life.

As shown in prior lectures, a spiritual body is to be born from the present physical one; that that spiritual body will possess those more perfect instruments for the use of reason and love. It will also be adapted to that zone of space congenial to the exercise of its perfected powers and functions; and yet there is no break in the chain of evolution. It will then dawn upon the expanded vision of the soul, that the inequalities, the injustices of earthly being were the inevitable, the necessary steps in the evolutionary march from the monad to the man—man, in the supremacy of conscious, immortal life. Spiritualism, now, more than hints how nature distills the nectar draught from the most poison weeds of misery and crime. The vast firmament, which spans the arc of human destiny, has imprinted in letters of refulgent light, COMPENSATION.

In how many ways that compensation may come, who can tell? What the height, what the ecstasy, who can imagine? Along how many ages they may be surprising us, on the "beautiful hills" or in the lovely vales, or enchanted bowers of spirit land, who can enumerate? A thousand ages of labor, of joy, and of song, may have passed, when some day we may meet a sun-crowned soul on the

mountains of life. We need no introduction ; for a ray of light from him and us blend in a moment, and we recognize the time and place on earth when some work or word of love uplifted a brother or sister soul in the sore struggle for progress. Our souls blaze out and mingle in a new and blessed joy ; it is compensation.

We have toiled through time with the great sorrow of an early disappointed love. Some freak of earthly circumstance has torn from us the brother or sister soul, which was "all the world to us," and we have reached the "farther shore." With wonder, curiosity, and peace, we explore our new-found home. Weeks, years may pass, and then we meet the kindred soul. Oh what a wave of light, love, and bliss, comes pouring over us. Ten thousand suns would be darkness compared to the light which permeates our being. The grand orchestra of the heavens would be discord to the music which sings through all our being. The joy which pulsates in every fiber of our immortal essence, is the beating of life's very heart of hearts. The circle of eternity is completed, the crown of destiny is attained. Here is compensation.

An impulsive boy, charmed with the glitter and tinsel of lying tongues, has wandered far from the mother heart and the home of childhood's innocence ; and through the maddening influences of drink and passion has gone down to death and darkness. The undying mother love has never let go, never ceased its prayers for the unforgotten lost.

Long ages past Through suffering and spirit help that boy ascended to higher, brighter planes of life, and meets there the mother of his life. Heaven has but few scenes more glorious than this; few joys surpassing those of the mother heart, when clasping the son or daughter who has strayed from the good and the true on earth. It is compensation.

But there is one more scene of compensation which must be portrayed before I close this part of my theme. My soul sight is cleared, I see far over the hills of time. I penetrate the depths of eternity. There is a throng of souls I cannot number. They are the frail sisters of sorrow and vice. They sold themselves to the lusts of the basest and vilest of earth. They tore the crown of woman's love from their brows, and stamped it in the miry filth of sexual degradation. They knew too soon the nature of their fearful act. The woman nature prayed for love, only to be mocked by the brutal laugh of heartless passion. Remorse, despair, hate, fed upon their spirits, while vile disease ate up the energies of physical life. Death came at last, and transferred them to the spirit side of life. They have gone through many lustrations of fire, many baptisms of the healing waters of life and love. They have ascended to a plane of life far above their earthly condition. But why are they assembled in such vast numbers on the plains of eternal life? It is a penitential day. Who are the penitents? Not merely or mainly those sister spirits. They wear a look of sweet humility, and kind forgiveness.

Who are the penitents? A great multitude: The men whose treachery and lust first led them astray, and then prevented their return; the men who led and forced them through all the mire and filth of sin, who poisoned them with their own ulcerous diseases, thus dooming them to a living death,—these are among the penitents. But there are others. There are the unmotherly mothers who drove the child of their bosom from their home and heart. They would not forgive the penitent on earth, and they must take the penitent's place in the land of souls. Bitter, very bitter, is the chalice pressed to their lips. Then there are multitudes of hard-hearted fathers, who have cursed and turned away from erring daughters. Fathers and mothers, in obedience to the fiendish edict of cruel custom, have thrust loving daughters into the raging tide of woe and death; and when they would have escaped, have withheld the hand of help. No wonder I see them among the repenting throng.

So, also, there are those who sought to uphold the cursed system of prostitution, who made the laws to degrade and punish the unfortunates. Also the sleek priest who in the pulpit denounced the Magdalen, and in the darkness of night sought her home. All these, in countless hosts, in deepest penitence, implore the pardon and blessing of the wronged and injured ones. Like a vast cloud of fragrant incense arises the benedictive blessing of forgiveness from the kneeling host of forgiving and forgiven ones. Hovering over these meek and

chastened souls, are the angel spirits whose loving pity never forsook, on earth, the straying ones, but who, in the profoundest depths of sensual degradation and despair, whispered hope, and fanned the flickering flame of spiritual aspiration. It is their day of unbounded joy. These scenes occur at times in the spirit land. They are incentives to noble work in the process of human uplifting, and manifestations of the law of compensation.

Let us sum up our argument. We have found Spiritualism built upon philosophy and science. It includes them, and demonstrates them in its manifestations. It hails the beautifying work of art as most congenial to its aims and teachings. It harmonizes the divided and warring faculties of human nature; it reconciles reason with the doctrine of future, or continuous life. It harmonizes with the newest developments in all the sciences of human growth and destiny, and crowns them all with its own revelations. The holiest, the sweetest of human possibilities find scope and promise only in its teachings. We have found it supplying all human lacks, and answering all its prayers. The great tides of force, which flow from world to world, are only the pulsations of its infinite life. We have proved that the force, the life that rolls the suns and worlds in space, is the same which pulsates in every life, and is incarnate in every phenomena of Spiritualism. We trace it from microcosmic life, through all the ages of earthly time, to the present moment, and find the same force which, flowing through the nerves,

accomplishes the functions of organic life, as potent in the rap, or tip, or materialization, as in the sun ray that permeates the vast abysses of planetary space. In other words, we have found Spiritualism the inspiring force of all worlds, of all beings and all life. If asked for a term to most fully express the meaning of "infinite," it would be Spiritualism.

Will Spiritualism die out? Yes, if some dread spell shall change the tides of human life, and turn back their onward flow. Yes, if the constitution of human nature can be altered so that reason and love shall abdicate, and man be something else than man. If the law of miracle can be established, if caprice can rule the world, Spiritualism may die out. If the voices of the immortals can be hushed in eternal silence, or human ears no longer list thereto, or human love respond in harmony to their most kindly greetings, then may, then will, it cease to be. When Spiritualism dies, man will die. Philosophy and science will be buried in the same grave, and the pall of eternal night will fall upon the realm of life. The songs of eternity will cease, its music be hushed in eternal silence. All suns will cease to shine, and worlds will wander darkling in the abyss of endless night. Spiritualism is at once the pedestal and apex of human progress. It permeates all law, all force, all substance. It supports and bounds all human hopes, and fills the cup of perfect bliss. In a prior lecture I have shown Spiritualism to be all inclusive; in this, that it is perpetually enduring. It embraces time, and grasps eternity.

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