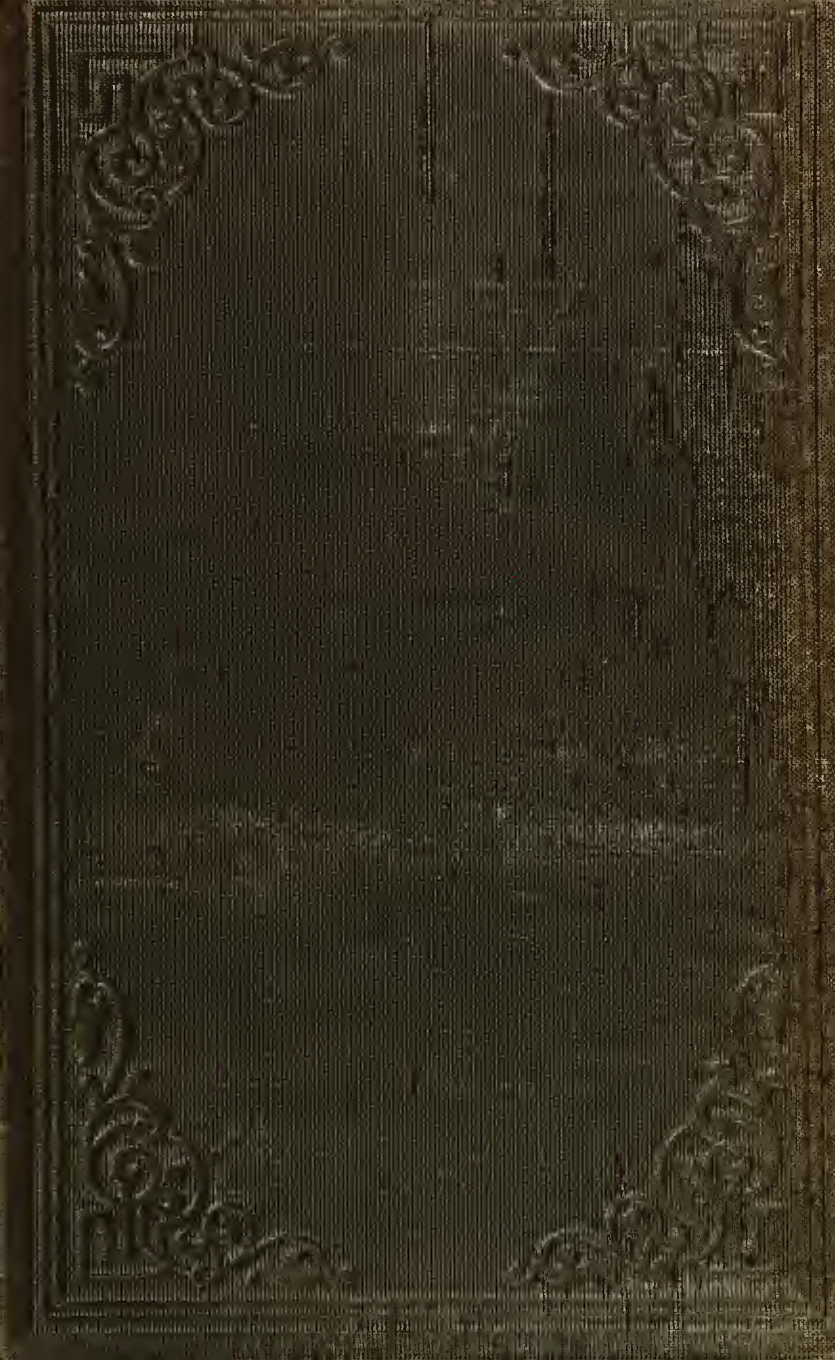




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ANSWERS
TO
EVER-RECURRING QUESTIONS
FROM THE PEOPLE.

(A Sequel to the *Penetralia*.)

BY ANDREW JACKSON DAVIS.

AUTHOR OF SEVERAL VOLUMES ON THE HARMONIAL PHILOSOPHY.

"Each man is capable of rendering high service to humanity ; but whether humanity gets it from him, or the reverse, will ever remain for the world to decide. Now here am I, acting faithfully in accordance with my personalities and its boundaries. If you know how to use me, as my nature prescribes, I shall then yield you a permanent benefit ; but, if in your ignorance of yourself, (and, therefore, of me), you do not put me to the best service, you will soon feel the penalty."—*Penetralia*, p. 16.

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P R E F A C E .

It may interest the reader, before entering upon an examination of this volume, to know what brought it into existence.

About six years ago, I published a book entitled "THE PENETRALIA." It was filled with replies to questions put by investigators who have been developed and multiplied, to an unexampled extent, by that extraordinary and influential movement of modern days, commonly denominated "Spiritual." In that volume is the following language. "The author does not presume to believe that his replies will be either final or gratifying to those who occupy different positions in regard to the several subjects considered; and yet his spirit is animated with the hope that, to such minds, the following pages may suggest, even more than they express, high thoughts and saving principles."

That the "replies" communicated in that book were neither final nor sufficient in variety to meet the ever-rising necessities of man's immortal mind, is proved by the appearance of this volume. Here are presented newly awakened "Answers" to newly arisen "Questions," which have been freely and frequently put to the author during the last three years. The following interrogatories, which have not been replied to in any previous volume, are selected from a formidable pile of correspondence. Hundreds of questions have reached the author from persons who have not read anything on the subject. To such, the *Answers* hereby imparted will come like a revelation from

a new world of Truth ; while to those who have read and investigated, the following pages will seem "familiar as household words."

But the thinking, progressive public, will find in this volume many new, curious, useful, and interesting truths touching the great facts of Future Existence. These truths are to men's minds what *air, light, and moisture* are to grains, grasses, flowers and fruit—the means of fertility and expansion. Sometimes a single sentence will illuminate the uneducated and unhappy mind, as a single flash of lightning will light up a dark and dreary forest.

I have not written with the *fear* of public opinion before my eyes, but have approached the "Questions" with the conviction that "the withholding of large truths from the world may be a betrayal of the greatest trust."

That this sequel to the "*Penetralia*" may bring new light into the world, and be the means of spiritual growth and happiness to mankind, is my very earnest prayer.

A. J. DAVIS

NEW YORK, October, 1862

ANSWERS

TO

QUESTIONS FROM THE PEOPLE

Mission of the True Spiritualist.

I.—QUESTION: "What is the position of the true Spiritualist? Is it possible for him to remain indifferent to the welfare of mankind? Does not such a faith tend to render its recipients wiser, happier, and more useful?"

ANSWER: Light is pouring in from the eternal Spheres. It flings its radiance on every passing eye. The weary, benighted traveler beholds it afar off. Nature, with an impartial hand, scatters her truths everywhere; the same at the poles as beneath the equator; and thus the whole globe is abundantly filled with their beauty and fragrance. Unhappy, indeed, is that mind which can neither see their proportions nor enjoy their hallowed magnetic principles. Those immortal truths which

*
———"heal, and soothe, and bless,
Are scattered at the feet of man, like flowers."

Do they not deserve universal attention? They are gentle in their lovingness, delightful in their fragrance, magieal in their tender touches of wisdom, sublime in their moun-

tainous grandeur, holy in their significant teachings, and God-like in their boundless magnificence and eternal power. In such truths we perceive the "breath of Nature, and behold her endless bloom." She unbosoms her every grace to the truth-worshipper. Her disclosures are to those only who love her wisely; to the uncertain child, the ruthless man, "her face is veiled" both day and night. But to her devoted lovers, Nature is lavish and tender forever, and she is also just in all her requirements.

To the true Spiritualist (using the term in its largest sense) are vouchsafed those immortal principles of Truth, which exalt humanity and enrich eternity. The positive radiance of individual immortality, breaking with infinite light and luster upon this unhappy world, reveals our manifold imperfections. Antiquated errors, and time-cemented systems of injustice and wrong, betray their hideous proportions. The abundance of good light exhibits the darkness of evil in every place and nation. That mind which has stricken off the shackles of mental slavery, and which, with new-born gladness, realizes the eternal dignity and birthright of individual life, is certain to sing the songs of Freedom and of boundless Reform.

Hence, it is the undoubted province of the true Spiritualist to reverence the principles of Progression, and, at the same time, to stand like a mountain of adamant against the regressive waves of superstition. Perforce of his powerful convictions, and in consequence of the incessant urgings to righteous conduct emanating from his best guardians in the Spirit Land, the believer is, of necessity, an opponent to church-taught errors. A higher conception of Father-God dawns upon his awakened understanding. Instead of infinite rage and inconceivable torments, of implacable wrath and unmerciful justice in the universe,

the true Spiritualist sees an unchangeably perfect Fountain of deific principles, consisting of equal parts of Love and Wisdom, by which the stupendous whole, with its countless families of life, is enlivened and progressively carried onward forever. Nothing is lost; everything is saved. "Not a sparrow falleth" beyond the realm of progressive law. The infinite good pervades and persuades the material universe, which is the source of every imperfection. Mind is positive to matter; therefore good (or God) is the master of evil (or matter); consequently, in opposition to all church-errors the Spiritualist must plant himself. He involuntarily works for the prevalence of the best thoughts and ideas. The principles of eternal and all-saving Progression are as dear to his heart as is the spirit of God to the bosom of Mother Nature. Wonder not, therefore, if the Spiritualist, instead of preaching "hell and heaven" to the world, proclaims the gospel of eternal advancement, with the philosophical effects attending man's disobedience.

Again, the Spiritualist must of necessity be an unselfish friend of good political government. He cannot vote for a well-known conservative in matters of national import. Although his worldly interests say one thing, and, notwithstanding the inducements of his most deeply-cherished acquaintances, the hand of the true Spiritualist will act responsive to his divine light. The degradations and discordances of the world, and the everywhere visible causes of human unhappiness, move the noble nature to righteous deeds. He yearns for the universal realization of true spiritual and physical freedom. The palaces of the kings are nothing compared with the mansions of happiness in immortal spheres. The Presidential chair is a contemptible niche in the nation's structure compared with a seat in

the golden chariot of spiritual progression. The honor of the first is like the rosy tints on spring flowers, which excite and please for the brief season only; but the honor of comprehending a truth is dignifying to the soul forever; while no truth, even with worldly distinctions, is attended with selfish action and ultimate disgrace. The true Spiritualist, consequently, is a political reformer.

But there is a work in which the true Spiritualist may be the agent of inconceivable benefit to the race. His truth-invigorated soul, while living and laboring practically amid the din and bustle of the rudimental world, is lifted to a loftier sphere of communion. The *summum bonum* of his existence is not "to eat, drink, and be merry, for to-morrow we die;" but, while doing justice to the physical opportunities of present life, he never sinks down beneath his manhood's noble station. He sees the great work of the world. With the poet he says:

—"Ages pass away,
Thrones fall, and nations disappear, and worlds
Grow old and go to wreck; the soul alone
Endures, and what she chooseth for herself,
The arbiter of her own destiny,
That only shall be permanent."

Impressed with the sublimity of this truth, the Spiritualist is prepared to stand unmoved and sweet-spirited amid the conflicting elements of sects and parties. His earnestness is deep as the sea, and his opposition to prevailing errors may be mighty as that of truth itself. Yet it is well-tempered and universally charitable. He cannot say to any man, "I am holier than thou," but he can say: "Here is what I recognize as truth. I hold it as best for all men. I did not *originate* it. It is yours; it is mine; it is universal."

To be uniformly kind-hearted in his reform efforts, and

forbearing with those who, less favorably organized, or more unfortunately situated, do the deeds of darkness—such is the privilege of the true Spiritualist. No fanatical reformatory schemes; no invasion of others' homes and territories; no embarrassments thrown around the rights of the neighbor; no submission to palpable injustice done by your neighbor; do right yourself, and so help keep others on the track—thus worketh the true Spiritualist. For he well knows that the laws of progress, that the opportunities for individual improvement, are not confined to the present world. Thus the true Spiritualist is a fountain of infinite HOPE. However dark the day, *he* never gives up to the treachery of despair. As germs of beauty burst their embarrassments, so

“ You and I, one day,
Shall burst this prison-house of clay;
And borne above by unseen hands,
Shall blossom in celestial lands.”

Natural Principles and Deductions.

II.—QUESTION: “ You say, ‘ to the true Spiritualist is vouchsafed those immortal truths, which exalt humanity and enrich eternity.’ Will you mention a few of such truths, with your deductions? What is a natural principle? and how is man’s mind related to it?”

ANSWER: A natural principle, though million-phased and invisible to the senses, is forever one and inseparable.

Man’s mind, though submerged in matter and buried in abject ignorance, is destined for “ harmony and wisdom.

Nature is the visible manifestation of God; but God is equally a manifestation of Nature: each inspires, directs, companionates, and reflects the other.

You cannot learn orthodox theology from Nature; neither can you obtain creedal religion from God; for God and Nature, though infinitely diversified, are essentially and practically One.

The great living principles of interior truth and goodness, which constitute the vitals of Christianity, are indigenous to the spiritual constitution of man.

When man's spirit is awakened in the direction of truth and righteousness, whether by an angel's influence or the tongue of man, then his intuitions arise to the pyramidal heights wherefrom great truths become visible and attractive.

The Mussulman and Methodist are equally subjects of inspiration. The Presbyterian is no nearer to God than the Persian, or the worshiper of Brahma and Buddha; for God and Nature are no respecters of persons or creeds.

Man's success in life will be in exact proportion to the measure of his capacities, the propitiousness of his circumstances, and the extent of his obedience to the natural laws of his body and mind. If he is good-spirited and truth-loving, he will be benefited by every error and chastened by every misfortune.

If it be true that John saw an angel standing in the sun, or if it be true that any man at any time ever saw a spirit, it is most reasonable to presume that *the same experience* will continue to form a part of all human history.

There is a divine power working in all that occurs in human life and society—indeed, unless there be such a power, life and society would be impossibilities. Without rills and rivers there could be no lakes, no seas. "The river of life, clear as crystal," is from the heart-currents and love-rills of the infinite Father and Mother.

True religion is derived from Nature. Miracles innumerable are incessantly performed by Nature to attest the divinity of her mission. Stars in the sky, and the grass beneath, are her signs and wonders. And truth is the golden door of entrance to the human heart.

Where Nature is, there is no man-made theology. Where there is a true child of Nature, there is no creed, no falsehood, no hypocrisy. The children of Nature are perpetually young.

Selfishness is the bitter lesson of existing forms of society. Benevolence and natural generosity are checked by the artificial restraints of civilization.

Nature is democratic, and maketh haste to break down the barriers of selfishness and aristocracy, but creeds and bigotry erect insurmountable fortifications.

The age of Nature will not come until men become wiser and more respectful of whatsoever is natural and reasonable.

The chaotic mind, viewing Nature with the senses, sees no harmony or unity.

The ancients believed in many contradictory gods, because they experienced many contradictory influences from invisible sources—somewhat as mediums in these days, under similar influences, are impressed with different theories of the next world.

Polytheists were ancient Spiritualists. Their gods, in these days, are called “spirits.”

Men have faith or doubts from the operations of their own minds; but their daily conduct is determined by that influence which is the most powerful, either from within or without.

The reason why Nature does not impart to some minds a knowledge of God, is because such persons do not interrogate her in the fullness of their hearts. If you *know* what it is to *love* a Principle, though it be only the common law of chemistry or gravitation, then you so far know what God is, and what his will is, in Nature and in you. It is, however, more elevating to love the principle of Love,

or Justice, or Truth, or Freedom, or Beauty, or Harmony for by the sanctity and spirituality of love for such principles your soul is lifted magnetically toward the heart of Nature, which is God.

Men love what is nearest to their state of mind and body. A change in condition necessitates a change of appetite.

All persons who are monotonous in character are unchangeable in habits. Like strong wagons they roll in the same ruts for a whole generation. Death is the lever that lifts thousands of human-wagons out of earthly tracks. Death is a pivotal event in human progress.

The Order of Things Eternal.

III.—QUESTION: Is it possible for man to thwart the designs of God? Pardon me for seeking your impression upon this matter. I am especially desired by my husband to write you, because our minister last Sunday preached a sermon, in which he took strong ground in favor of man's power to break God's moral laws, and against the fatality or Hindooism of modern times.

ANSWER: The stupendous panorama of material and spiritual existence moveth to its appointed end, because the whole is actuated by inter-intelligent principles, which perform grand revolutions through eternal ages, with sure and undeviating effects. The most trivial occurrence that can be imagined, interfering with the established purpose and universal order of things, would result in universal dismay and destruction. Tell your minister that Father God

——“Feeds the sacred fire

By which the mighty process is maintained,
Who sleeps not, nor is weary: in whose sight,
Slow circling ages are as transient days;
Whose work is without labor, whose Designs
No flaw defects, nor difficulty thwarts,
And whose Beneficence no change exhausts.

And tell your minister, further, that the Bible (his

authority,) is full of this "Hindooism of modern times." For example (See Phil. ii : 13,) "God worketh in you both to will and to do of his good pleasure." If this be true, if the New Testament authority is reliable, then the Great Positive Mind is beyond the reach of alteration. Everything must occur in harmony with the unbounded sovereignty of his unchangeable attributes. The old medium Ezekiel (See ch. xxxvi, v. 26, 27,) makes God say, "A new heart also will I give you. . . . And I will take away the stony heart out of your flesh. . . . And I will put my spirit within you. . . . *And ye shall keep my judgments and do them.*"

Is this fatality? Is this Hindooism? We think it is, and also that it embodies a great truth. It is innate, and therefore natural, to all human consciousness. Only the ignorant egotist is filled with the imaginary power to overthrow the designs of eternal intelligence. More wisdom reaches down to intuition, the well-springs whereof overflow with this sublime universal dependence and unchangeability. Bailey, in his "Festus," thus writes :

"With God Time is not; unto Him all is
Present eternity. Worlds, beings, years,
With all their natures, powers, and events,
The bounds whereof He fashions and ordains,
Unfold themselves like flowers. Time must not be
Contrasted with eternity; 'tis not
A second of the Everlasting Year."

In another place the same theological, yet intuitive poet expresses the completeness of the all-powerful Father

"In thy hand is every spirit,
And the meed the same may merit,
All which all the worlds inherit,
Thine!
'Tis not to thy creatures given
To scale the lofty ways of Heaven—
Always just and kind;

But, before Thy mighty breath,
 Life and Spirit, Dust and Death—
 The boundless ALL is driven,
 Like clouds by wind!"

But no Poet hath better written our philosophy than
 Pope, thus:

"If plagues or earthquakes break not Heaven's design
 Then doth a Borgia or a Cataline?
 Who knows but He whose hand the lightning forms,
 Who heaves old ocean, and who wings the storms—
 Pours fierce ambition in a Cæsar's mind,
 And turns young Ammon loose to scourge mankind?
 Account for moral as for natural things;
 God's Wisdom good from seeming evil brings.
 Why charge we Him in those, in these acquit?
 In both, to reason right, is to submit.
 Better for us, perhaps it might appear,
 Were there all harmony, all virtue here;
 That never air or ocean felt the wind;
 That never passion discomposed the mind.
 But Nature lives by elemental strife,
 And passions are the elements of life.
*The general order since the whole began,
 Is kept in Nature, and is kept in man.*"

The System of Existence.

IV.—QUESTION: "Are the doctrines of Aristotle—'The fortuitous concourse of Atoms'—an all-sufficient explanation of the existence of the world. Many think the hypothesis of 'A Great First Cause' is uncalled for; since, by the light of science, all the phenomena of creation may be accounted for on strictly atheistic principles. Will you give a statement of *the order of things* from your standpoint?"

ANSWER: The system of existence, as seen from our standpoint, is, in brief, as follows: Gross and angular particles of matter make mineral organizations. When the atoms become more symmetrical, they pass into the formation of plants.

The vegetable kingdom achieves an alteration and improvement in the *shape and condition* of the particles, and

then the latter ascend the scale of being, and unfold the animal.

From *this point* of atomic refinement, the human kingdom commences; and this connects the material and the spiritual—the mortal with immortality.

The human race has gone, or is now passing, through a similar system of progression.

All development goes by waves and cycles; the *links* in the endless, spirally ascending scale of progress.

All things throughout the immeasurable domain of terrestrial and celestial existence—with their forces, laws, movements, and developments—are reciprocally related to, and inseparably connected with each other; so that there is formed or constituted a magnificent *unitary* system of existence and causation, of which the Divine Being is the great positive life-principle and regulating power.

In the subordinate departments of Nature, the order of the system stands thus: Earth, Minerals, Vegetables, Animals, Man.

The same identical system of *cycles* has been, or is being, manifested by the progressions of mankind. The order stands historically and absolutely, thus: Savagism, Barbarism, Patriarchalism, Civilism, Republicanism.

The same system is exhibited in the normal life of every individual, thus: Infancy, Youth, Adolescence, Manhood, Maturity.

The analogy is none the less perfect in the development and association of moving principles, thus: Motion, Life, Sensation, Organization, Intelligence.

The Center of the Universe.

V.—QUESTION: "Do you recognize any center to this Universe? If so, does not a center imply a circumference? Do the suns belonging to the six great circles revolve around the Sensorium?"

ANSWER: We are necessarily limited to the sphere of our clairvoyant penetrations, aided by the observations and conclusions of Reason. Consequently, it is not supposable that our answer to any questions is a finality, but a stepping-stone rather to analyzations and conclusions far more profound and satisfactory.

With this understanding we make answer that the universe of matter (organically speaking,) is not boundless; yet that the universe of *unorganized*, but organizing material, is boundless, so far as we can comprehend. Of that portion of the already organized matter which men term "the universe," the Sensorium is the CENTER. Of course there is a circumference, but not to the infinite ocean of perpetually forming material, which has countless centers of positive powers. The different circles of suns revolve about each other, or around *solar centers* in the depths of space, and all, as one rolling system of harmony, around the all-sustaining Sensorium.

The First Indubitable Certainty.

VI.—QUESTION: "Debating lately with a friend on the prevalent systems of metaphysics, I had occasion to refer to the celebrated saying, 'I think, therefore I am,' but could not recall the name of the Greek Philosopher who uttered it. . . . Will you please give the author's name, and your impression of the doctrine of the saying?"

ANSWER: The famous utterance —*I think, therefore I am*—was made by a French philosopher, DESCARTES. He ascended to the Summer Land more than two hundred years ago. His was a mathematical mind; lucid in its logic; skeptical to the verge of a demonstration. The sum total of all his thinking and reasoning on the existence of God and of immortality—was *cogito ergo sum*, or "I think, therefore I am." This climax of metaphysical investigation is substantially the "know thyself" of Plato,

Thales, and Socrates. But Descartes, not a Greek, but a Frenchman, gave the master-stroke to the statement.

Our impression of the doctrine is, that *Consciousness is the only indubitable fact*. All else is relative and questionable. Self-existence is the primary demonstration of existence. Mind is known to itself by and through its consciousness. Your only perfectly clear *idea* is that of your existence. You can mistrust every fact but the fact of *yourself*. Consciousness is irresistible, absolute, irreversible, and beyond controversy. It is that which you accept without question. You live in it, because it is yourself. Descartes gave the world the true method of all *interior* philosophical reasoning. He showed conclusively, that it is vain to ask for a proof of that which is self-evident. This statement is the basis of all spiritual philosophy. "The consciousness of my existence is to me the assurance of my existence." All else is secondary, relative, and may be doubted. "I know I exist, because I *feel* that I exist." This makes consciousness the basis of all truth. [See "Central Ideas" in *Harmonia*, vol. 5.]

Objectivity and Subjectivity.

VII.—QUESTION: "In reading the jargon of German Rationalism, I encounter such terms as 'Objectivity,' and 'Inner Life,' and 'Subjectivity,' &c., &c. Now, sir, do these terms mean anything that a man of sense can comprehend? To the mass of the people such words are utterly unintelligible, and I am inclined to the opinion that even Rationalists don't comprehend their meaning, if they have any. Now and then I meet these terms in your volumes. What on earth do they mean?"

ANSWER: These words do convey very good thoughts. For example: You (the subject) see a tree (an object); at the same time you may be *an object* to another pair of eyes; or, closing your eyes, your mind beholds the tree (just seen) pictured in memory. First, the tree is seen objectively, and subjectively; or, it is seen first out of yourself, next

within yourself; and by virtue of memory, or consciousness, it has become a part of yourself. Hence, although you may never again behold the tree objectively, its *subjective* existence and presence are absolute. It remains a part of your consciousness (or memory,) for an unknown period of time. Go where you will, the tree continues a part of you.

But let us give our answer a more practical turn, thus: The Rationalist would say—"Man, first of all, sees his nature as if *out* of himself, then he finds it *in himself*. His own nature is first contemplated by him as that of *another* being." This explains why it is that theology everywhere precedes philosophy. Self-knowledge is the last, because it is best knowledge, to occupy the mind. That is, "Objective" information is much older than "Subjective" information; which explains the reason why mythology and old theology precede the Religion of Intuition and the theology of Nature.

Therefore the Rationalist would say: "Religion (in the popular use of the term) is a childlike or rudimental development of humanity; because the child always sees himself—man—out of himself; in childhood, a man is an 'object' to himself, under the form of another man. Hence the historical progress of religion consists in this: That what by an earlier religion was regarded as Objective is now regarded as 'Subjective.' For example: What was formerly contemplated and worshiped as God (or Jesus) is now perceived to be something *human*, or identical with what is *in us* 'Subjectively'—awaiting a resurrection or practical expression. Hence, what was at first regarded as a religion 'Objectively,' becomes at a later period mere idolatry; because man, by investigation into his own religious history, discovers that he has been adoring the higher attributes of his own nature."

Thus, by knowing a man "subjectively," you know the character of his God "objectively;" for whatever is God to a man, the same is a revelation of the man himself. The difference or paradox consists simply in the unlimited expansion of consciousness, as compared with the *limited* contractions of one's physical proportions. When a man thinks of the latter, his God then seems to be "objective," and not at all a component part of himself; but the true thinker is always enabled to see that *a man's God is the largest statement of the man himself*. The proof is, that a Presbyterian never sees a Universalist God, nor that the disciple of Methodism sees the God of the Swedenborgians; but, as before stated, each man's "objective" God is merely a magnificent statement of his own "subjective" nature and condition. Therefore we re-affirm that the words convey good thoughts.

Mind, Reason, Spirit, Soul.

VIII.—QUESTION: "The following six words are frequently used in both speech and writing, but they are often confounded—viz: Mind, Reason, Spirit, Soul, Conscience, Judgment. Please give your spiritual definition of these six words."

ANSWER: Careful and conscientious thinkers employ terms with fixed and definite meanings. For example, a correct thinker will never use the word "infinite," unless he intends to speak of that which is absolutely beyond all human comprehension; nor the term "eternal," unless he really designs to convey an impression of unending ages. But the world is full of persons who do not study the best employment of language, and the consequence is manifested in the "confusion of tongues" which everywhere prevails.

We would give our correspondent the following definition as the meaning we attach to the terms, both in speech and writing:

1. "Mind." This word is a general term, used to signify all the opposites of Matter. Thus "Mind and Matter" are natural counterparts, or friendly opponents in the organization of everything, from the worm in the oozy bottom of the sea to the brightest angel in the sky-homes of eternity.

2. "Reason." This is also a general term, used to signify *the total harmony* of all the elements and attributes of Mind. Without such balance and equilibrium of all the feeling and thinking powers, it is incorrect to apply the term; for, in such case, the *state* of the mind would be more or less discordant, and consequently only partially or proximately, and not absolutely possessed of *Reason*.

3. "Spirit." This term is employed to signify the centermost principle of man's existence—the eternizing, divine, and mid-most energy in man's motion, life, sensation, and intelligence, or the life of the Soul of Nature in the constitution of the human mind.

4. "Soul." This term is used to express that fine, impalpable, almost immaterial *body*, which clothes the *spirit* from the moment of death to all eternity. In this life the "soul" is composed of all the magnetisms, electricities, forces, and vital principles, which, in more general terms, are called *motion, life, and sensation*, including *instinct*.

5. "Conscience." This word, when correctly used, signifies the internal knowledge of what constitutes right and wrong—the intuitive power by which the spirit informs the judgment what is, and what is not, just and righteous for the individual to do under all circumstances. But it should be observed that conscience is subject to education, and, until *Reason* prevails over folly, the individual is as liable to make mistakes as a child is to stumble while learning to walk.

6. "Judgment." This term is used to signify the occupation and *decision* of the intellectual faculties. The word "understanding" has a similar application and significance. It is common for people to use the terms *reason, mind, judgment, intellect, spirit, soul, understanding, &c.*, synonymously, as though they mean one and the same thing; but by reflection you will perceive that you cannot properly employ these words without meanings similar to, if not identical with, the definitions above briefly given.

No Accidents in Nature.

IX.—QUESTION: "Do you believe that there are *no accidents* in Nature? Is everything pre-determined, decreed, and over-ruled to occur just as and where it does? Some persons deny everything of the kind, while others insist that the events of earth, and even of individual life, result from the direct pleasure of God. What is your opinion?"

ANSWER: It is our present impression that the Universe is intrinsically, vitally, organically unchangeable and orderly throughout. The omnipotent attraction of the central Soul is irresistible, and unto it the humblest as well as the mightiest beings instinctively yield all power and praise. All ends are involved in all beginnings, and nothing hangs loose over the abyss of uncertainty. The minutest consummation of things is secured by the irrefragible logic of unchangeable laws. The sublime harmony of the universe is not jeopardized by the presence of unfriendly accidents or by chaotic possibilities. The attributes of the central Soul are illimitable. They sweep with omnipotent force through the stupendous machinery of this beautiful and harmonious system of Cause and Effect. And the unerring lines and the fixed courses of the interwoven series of mutual dependencies are sufficiently perfect to comprehend and accomplish the least with the greatest ends.

Therefore, although we may believe that slight impulses and trifling contingencies are not decreed or pre-ordained, yet the spiritual philosopher cannot resist the intuition that every event, that each item of earth or life, is provided for in the workings of the all-comprehensive system. The most trivial circumstance ever thrown up by the ceaseless waves of Time, is not a stranger—is not an enemy—to the boundless Order, to the progressive development, of the noiselessly rolling universe. Christian and heathen alike intuitively believe in the all-lovingness, in the all-comprehensiveness, in the all-mightiness of the God of Nature. It is an affair of temperament and of country, whether this Divine Mind is worshiped as a Personality or as a Principle; and to the true believer in the immutability of Truth, the *form* which this worship assumes is of little moment, the only question being, whether the worshipper is emancipated from the horrible doctrine of the ancients, that a portion of mankind is doomed to endless burnings! With reference to the general question of our correspondent, we would, while protesting to the personification of a principle, quote the words of Akenside:

“ From the wide complex
Of co-existent natures, there shall rise
One ORDER, all involving and entire;
For He, beholding in the sacred light
Of His essential Reason, all the shapes
Of swift Contingence, all successive ties
Of action propagated through the sum
Of possible existence—He, at once,
Down the long series of eventful time,
So fixed the dates of being, so disposed
To every living soul of every kind
The field of motion and the hour of rest,
That all conspired to His Supreme Design—
To UNIVERSAL GOOD.”

The Surface of the Moon.

X.—QUESTION: "Did you ever investigate the surface of the moon by the use of clairvoyant sight?"

ANSWER: The moon was the first heavenly object we remember to have seen by clairvoyance. It was made visible in this way, near the spring of 1845. Its appearance filled our soul with unutterable amazement. Forgetting, for the moment, the earthly existence, we seemed to stand on the brink of an awful precipice, behind which was a boundless prairie of broken rocks. It looked like a sea of shattered strata, as if innumerable volcanoes had broken thousands of miles of solid rock into fragments of every imaginable shape. These rocky fragments were tumbled in one confused mass over the vast field behind. In front was the almost bottomless abyss—the fearfully deep precipice—with rivers of lava pouring from its ragged slopes. Not a drop of water, not a tree, not a shrub, was visible in any direction. Deep down the fearful chasm we saw volumes of black vapor issuing and ascending like storm-clouds, and there seemed to be showers of fiery or meteoric bodies, which appeared to form and fall incessantly over the abyss. There were desolation, and gloom, and destruction on every side. The vision was horrible—reminding one of the pit of darkness, or the hell of popular theology. But all at once we realized that we were the only visitor and spectator, and this thought had the effect to terminate our observations. Since, we have made many interesting and instructive excursions thither.

The Nature and Motion of Comets.

XI.—QUESTION: "Do Comets have a fixed path or orbit in the heavens? The prediction by an American Astronomer, that the Comet of 1856 would return to us some time this season, calls out some discussion in reference to them."

ANSWER: Nothing can produce such universal interest

as the approach of a mighty and brilliant comet. Such a celestial phenomenon has been in all ages associated with great events in the history of nations. Comets have been superstitiously regarded as extemporized "signs in the heavens," as precursors of calamities, as supernatural images indicative of wonderful and fearful changes in the affairs of humanity.

Though the appearance of fiery comets cannot fail to excite universal wonder and admiration, not unmingled with reverential awe, we do not appreciate any reason in the superstitious trepidation which some persons experience on the event of their near approach to the earth's orbit. For the principle of logic is not more exact and immutable than is the path of the fire-clad comet. Its nucleus is faithful to the fixed laws of attraction and repulsion. The wondrous "tail," though of vast magnitude and far-extending, is invariably obedient to the dictates of the "head." No eccentric character is less to be feared than a comet—the youngest born of the solar mother—the wild, yet obedient child of the central producing cause. Behold, how constitutionally well-balanced such offspring are—how well-established in habits of good will and punctuality—never so much as deceiving those who calculate accurately their magnitude and period of revolution.

The Chinese, 178 years before the Christian era, and about the time of the birth of Mithridates, described a comet as bright as the sun. Its nucleus was tinged with red, like the blaze of an intense coal fire, and its appendage extended over a fourth of the sky. But its departure was as noiseless as its advent, leaving our globe, and its superstitious inhabitants, without spot or blemish. The sword-shaped comet which appeared with a very remarkable nucleus in the East, in 389 of our era, filled the

supernaturalists with the greatest consternation. But no harm came of it, neither could there have been any evil from it; for like every other juvenile of sidereal space, it honored its parents and fulfilled the conditions of immutable law.

And such, in truth, is the established character of every solar youth. And yet nothing is more amazing than the speed of these apparently reckless *saurians* of the upper sea. Newton measured the comet of 1681, and determined its velocity at the time of perihelion passage, and found that its flight was 880,000 miles an hour! Hundreds of comets are yet to be discovered, for some of them require from ten to twenty thousand years to traverse their appropriate orbits, and such have not, therefore, come within the written history of mankind. The last great comet of 1858, and which, on the eleventh of October of that year, was seen from pole to pole, called Donati's, was among the most brilliant and gorgeous spectacles ever presented in our firmament.

Many comets almost graze the bosom of the sun. They seem to seek the closest perihelion possible, without doing their mother an injury. This close approximation to their maternal source is powerfully suggestive of the inherent principle of filial love in all matter. Although some *warm*-hearted comets would seem to plunge headlong into the homestead property, and appear with their unrestrained impetuosity to threaten immediate contact and destruction, yet never was the time when one of these eccentric children of the sun wrought the least harm in the nebula-fields and star-gardens of immensity.

That the saurian-like monster comets of the stellar sea are harmless is established by science. And that these wondrous bodies have fixed orbits is proved by the fact

that astronomers have calculated their magnitude, ascertained their speed of motion in perihelion, comprehended their relative proportions, and, stranger than all, have predicted the precise period of revolution, and some of the comets do not disappoint their earthly friends and observers. If others have, the fact is attributable to the mistakes of the astronomer in fixing his data; for the comet is orderly in its travelings, and should not be blamed for non-appearance at the appointed time. But we have something more to offer on these solar matters, which is reserved for another day more fitting.

The Sun's Rays and the Earth.

XII.—QUESTION: "Does the sun lose anything by parting with its heat and light? Does the earth gain anything by receiving them?"

ANSWER: According to observations, made in the clairvoyant state, the sun is very gradually diminishing in size; but so imperceptibly, that a million of years could hardly make the fact appreciable to our instruments of solar measurement. The cause is referable to the incessant formation of cometary bodies in the sidereal gardens of space, and not to the impartation of heat, light, electricity, etc.

The earth, on the contrary, is slowly enlarging and increasing in rarity. All solar and cosmical bodies follow the law of growth, perfection, and decay. The earth, however, is yet in its youth. Its greatest eras are to come. Snakes, spiders, wild beasts, thorns, and every unwholesome thing, will one day all die.

Explanation of Geologic Developments.

XIII.—QUESTION: "In the foregoing reply you say: 'The earth is slowly enlarging and increasing in rarity. All solar and cosmical bodies follow the law of growth, perfection, and decay.'"

"In 'Nature's Divine Revelations,' page 219, sec. 33 you say:

‘The primitive diameter of this great agglomeration of particles (the earth) could not be well determined, for it *subsequently* and *continually* decreased in magnitude according to the condensation and consolidation of the particles of the whole mass.’

“This last quotation, which is in harmony with geology, as I understand it, *seems* to be contradicted in the reply referred to. Will you please explain for the satisfaction of an inquirer?”

ANSWER: Nature, interpreted by logical Reason, will explain. She teaches us to behold consistency in opposites. In obvious contradictions, confounding the senses and judgments of her children, (men and women,) she pronounces the choicest benedictions. Her antipodes are left and right handed pivots. She converges and diverges, and returns from the large to the small, whence she started, with the precision of musical vibrations. “All discord is *harmony* not understood.”

A planet is one of Nature’s significant beads on the endless rosary, which consists of countless decades of orbs. Our earth rolled out of the Sun’s constitution—a vast body of fire-mist, a comet at first, with a great nucleus, and with a tail of most respectable length and dimensions. How the principles of progressive solidification straightway proceeded to accomplish their appointed ends, and how the vastly expanded primordial fire, fogs and chaotic nebula, were cooled down and stratified into existing spheroidal proportions, you will find fully set forth in the aforementioned Revelations. And such descriptive process is, we believe, sustained by the investigations and deductions of the most learned geologists and astronomers.

Strictly speaking, however, there was no earth until the condensation had reduced the elemental chaos to the smallest dimensions. When, in other words, the globe-germ was formed, when the cooling-off process had reached the *minimum* degree of reduction, when the smallest demi-semi-quaver in the music of geologic progress was sounded,

then, strictly speaking, the earth began to exist upon its own account, with enough material centrifugated to form for itself one satellite, and, as we are impressed, eventually *still another !*

Now let us inquire, and briefly: What are Nature's methods subsequent to the organization of her *minimum* points? After the elements from surrounding space are gathered together in the form of a germ, or globe, (which is an egg,) what does she then proceed to accomplish?

We answer, that, after condensing and solidifying her fluids and gases down into a germ-center, Nature continues her work of progression through a series of growths, expansions, rarifications, or until the *maximum* degree of maturity is reached; then the process of disorganization commences, which is characterized by a shriveling, and contraction, and reduction of the body; and thus, when our planet shall have moved onward in its expansion and organic growth, until the *maximum* point of maturity is established, then will it, like a fully ripened human being, begin to dwindle, grow less year by year, contract and shrink, (as its vitality departs,) and thus will our yet youthful earth pass away.

The Earth a Magnetic Machine.

XIV.—QUESTION: "Have you ever made any new discoveries in regard to the subject of electricity, &c.?"

ANSWER: The question respecting the generation of the earth's magnetic currents has not occupied our attention for a long time. But the readers of Nature's Divine Revelations, and of the Harmonia, vol. 1, will be pleased to learn that "proud Science" has at last approached the outlines of the Harmonial Philosophy on the subject of terrestrial magnetism. Professor Challis, of Cambridge,

England, has put forth the theory that magnetic currents are induced in the mass of the earth by its rotation. These currents are subject to modification by the earth's movement of translation, and also by the want of perfect symmetry in form. These deviations from symmetry determine the direction of the magnetic streams which appear from experiment to enter the earth on the north side of the magnetic equator, and to issue from it on the south side. The earth is thus a vast magnet, the streams of which are of constant intensity, excepting so far as they may be disturbed by cosmical influence. In this matter the sun and each of the planets act their part. That of Jupiter is likely to be predominant, on account of his large size and rapid rotatory motion; and the Professor says, it is not a little singular that the periodic time of Jupiter should coincide with the magnetic period discovered by General Sabine. This period has been shown in this country to be the same as that of the waxing and waning of the sun's spots; and it may very well be that the three are produced by the same cause. It is worthy of remark that our philosophy of the terrestrial generation of the magnetic currents was promulgated over twelve years ago. Why did nature reveal her secrets in advance of inductive and speculative Science?

Materialism of Chemical Science.

XV.—QUESTION: "I have read somewhere, in one of your volumes, a statement to the effect that Chemistry does not, and cannot, in its present state, detect the real changes that occur in man's physical organism. What do you mean by this?"

ANSWER: We mean that chemical knowledge at this day is too material, or, rather, it is not enough spiritual at the verge of its limitations, to reveal the relations subsisting between soul and the corporeal parts.

Theoretical chemistry establishes as truth what *practical* chemistry proves to be erroneous. No modern chemist pretends to tell why ten men, with varied temperaments and different dispositions, can feed and maintain their physical individuality and opposite traits of character on precisely the *same* articles of food and drink. Theoretical chemistry proves that there is enough poison in every pint of French coffee to kill an individual. But practical chemistry establishes the fact that coffee-drinkers do not terminate their earthly existence by such poison. Theoretical chemistry proves that the foul air of a small, unventilated bedroom, is sufficient to extinguish life; but, practically, no individual was ever known to lose his life solely from the exhalations of his own lungs, no matter how confined his apartment. Chemistry can see no difference between certain substances and compounds, which produce very unlike effects when consigned to man's system, or fed to animals. Oxygen in water is chemically the same as oxygen in atmospheric air; but, practically, the oxygen in the air is capable of firing man's nerves and brain, while the oxygen of water can only cool his fluids and tranquillize his mental structure. Opium is a deadly poison in theoretical chemistry, but in practice twenty times the "deadly" portion can be taken without producing even sleep. The active principle of tobacco is a perfect poison, yet in practical life the individual can chew and smoke, and exist for half a century. The acid of the common rhubarb plant is chemically known as "oxalic"—the active property of which is enough poisonous to destroy the consumer—but practical chemistry establishes the fact that the plant is good both as a food and as a medicine.

We are not by these remarks saying anything derogatory to Science, nor in favor of using the poisons

named, but we wish simply to impress the reader that chemistry, in its present status, is pre-eminently material and short-sighted. It is becoming conventional, inexact, and atheistic. Because it cannot detect by its tests and retorts the presence of a "spirit," it is inclined to repudiate its existence. It is skeptical on Spiritualism because it cannot detect and analyze the electricity by which a spirit is said to lift a table from the floor.

We hold chemistry in high esteem, as the great pioneer science of all the modern sciences, but it is not clairvoyant in realms where matter is lost in ether and spirit. There is a limit to the investigation of matter. The science of the schools stops just where *life* is conjoined with matter in the organic sphere. Until chemistry is capable of revealing the causes why the same articles of food will feed, and preserve, and *perpetuate* black men as well as white men—or sustain and reproduce a good-spirited man the same as the discordant and vicious—it had better walk humbly along the paths of human experience, and pretend to know only what is material. Our best practical agriculturalists are better chemists than those who live in the laboratory and plod over records in the studio. The true science of chemistry is yet to be discovered. It will come down out of mind, not up out of matter; and yet finer links in truth will shine effulgently.

The Sources of Vegetation.

XVI.—QUESTION: "Whence came the materials which enter into the composition of the varied forms in earth's vegetable kingdom?"

ANSWER: The vegetable kingdom is composed of materials derived from the mineral kingdom, which is hidden in the earth's deep bosom. Whence the materials composing the mineral world? From the four primal elements of all matter—viz: Fire, Heat, Light, and Electricity.

In all searchings, we terminate in these four original principles. By "Fire" is not meant the condition of matter in flame or combustion, but the *finest state* of material motion, out of which issue Heat, Light, and Electricity. The finest motion of matter results in the illumination of matter from its own inward sources. Electricity of immensity is the conveyance of all vital action in the universe. Fire, Heat, and Light are passengers in the omnibus of Electricity. They get in this chariot of infinitude, and the integral motive-principles propel it through every avenue of boundless Nature.

The omnibus stops for a moment at the different stations along the interminable highways of infinity; and, at such a moment, passengers enough leave it to start the organization of a *world* like this globe on which we live. Fire, Heat, and Light—the three grand primal principles of matter—retire from the Electrical chariot in minute particles, and forthwith unite, chemically, for the origination of a planet. [The first stage of a planet is invariably that of a comet.] Then onward rolls the triumphant chariot of Electricity! Passengers are permitted to terminate their ride at just that point in space where they experience more attraction to sojourn than to proceed. But it is very strange, yet true always, that only a sufficient number of passengers (or particles) alight from the shining vehicle, to commence the new planet in that particular locality.

Now you can easily trace out the answers to all your other interrogatories. You perceive that Fire, Heat, and Light—the primary principles of all matter—contain the requisite properties for the composition and ultimation of all mineral, vegetable, animal, and human bodies. Of the life-forces and spiritual sources of these different bodies, we do not now say anything; believing that, with the fore-

going sketch of the origin of planets and of their elemental primaries, you can settle the other problems to your own satisfaction. Think, contemplate! and you will see

“This vast terrestrial frame. How Father God,
From the mute shell-fish gasping on the shore,
From men to angels, to celestial minds,
Forever leads the generations on
To higher scenes of being; while supplied
From day to day with his enlivening breath,
Inferior orders in succession rise,
To fill the void below.”

Growth of Plants and Trees on Earth.

XVII.—QUESTION: “Perhaps I am asking something out of keeping with your knowledge about creation. I am a gardener and farmer, but cannot determine in my own mind what it is, or where it is, which gives bulk and growth to plants, trees, &c. Have you ever investigated such matters?”

ANSWER: We do not know as much of the *minutiae* of plant-growing as we mean to; every day this beautiful Spring is tempting us to study “the tree of knowledge.” But what we now know on this question is at your disposal. Thus:

The surrounding air contains all the essential elements of vegetables, plants, vines, berries, &c: oxygen, hydrogen, nitrogen, and carbon; these, in certain fixed proportions, are the *organic* constituents of plants.

The old belief that plants derive all constructive substances and organic essential elements directly from the ground, is well-nigh dead. “We are every day drifting further,” says a chemist, “from what but a few years ago was considered one of the most fixed and beneficial principles of agricultural science; viz: that a substance is chiefly a fertilizer because it directly feeds the plant; and are learning from the numerous recent and carefully

conducted experiments with manures, that in very many cases we cannot safely venture to predict what will be the influence of a given application; but find in practice the strangest and most discordant results, it being possible to show from the experiments of the farmer that almost every fertilizer in use has, in some instances, proved beneficial to every cultivated crop, and in other cases has been indifferent or even detrimental."

Our investigations in the kingdom of plant existence have compelled us to affirm that the invisible atmosphere is the immediate fountain of *substances* by which vegetable productions increase in size and growth. The earth is, of course, the original source of the atmosphere.

The chief value of fertilizers consists in the temporary equilibrium that they establish between the *mineral* elements of the ground and the *organic* constituents of the air. Magnesia, soda, lime, potash, phosphate, &c., are the *mineral* elements of vegetable formations; and unless the soil be balanced in these qualities with the ærial constituents, the growth of the plant is imperfect; but it cannot, we think, be said that manures contribute to the development of *quantity* in any other sense.

Let every horticulturist, gardener, and farmer remember that just between "the sun and the soil" is that wondrous source of substantial life—the *atmosphere*.

The Perpetual Verdure of Evergreens.

XVIII.—QUESTION: "I am engaged in rearing evergreens, fruit trees, vines, shrubbery, &c. . . . I am anxious to obtain your opinion in relation to the cause or causes which keep the evergreen verdant all the year round. . . . Can you find the cause of this wonderful, yet common fact?"

ANSWER: This subject has never before come to us for investigation. The question was asked fifteen months ago, and no doubt the interrogator has long since ceased

to look for our answer, but we have not been able to reach it until within the last fifteen minutes. We think it is good to study such manifestations of Nature. On the impulse of this thought we proceed to divulge in general terms what we deem the true explanation of such phenomenon.

It will be found that evergreens, like certain vines and grasses, are verdant all the year round, because they are constituted, in their extremities, so that they can attract and absorb more magnetism than other forms of vegetation.

From our first insight into the vegetable departments of the earth, we have maintained that all matter is permeated by two distinct principles, called *Electricity* and *Magnetism*. These principles are both latent and free. In the earth they are cold, crude, and inert, and are often inappreciable to the thermometer and to human sensibility; while in the atmosphere, although essentially the same, they are genial, refined, and inconceivably vivacious, and are detectable by both man's sensation and the electrometer.

These principles, being positive and negative (or masculine and feminine) are concerned in the production and perpetuation of all vegetable and organic life. Evergreens flourish in Arctic regions and on the mountain-tops better than in the tropics and in the valleys. Why? Because they attract and absorb abundantly of the earth's magnetic or warming principle. Their extremities are loaded with innumerable fine-pointed termini, which serve as lightning rods to attract from the atmosphere the warm principle, while the electricity, (which is cold,) is discharged and liberated in the same proportion. Hence the atmosphere is invariably "cool" or chilly, often *cold*, in the immediate neighborhood of an evergreen grove or forest.

Grasses and certain vines are perpetually verdant for the same reason. Countless, indeed, are the points presented to the atmosphere by an acre of grass. The meadow is covered with fine green points, like the back of an animal with hair; the ground, like the beast, presents innumerable points of attraction; and thus the Arctic animals, unlike those of the temperate or torrid regions, are thickly covered with hair. And thus, too, the animals of the "icy mountains" are as warm blooded and physically comfortable as those under the equator. Because, like the evergreens, their innumerable fine points attract the warm principle, (magnetism,) and give off the cold principle, (electricity,) thus producing an equilibrium of temperature. Such animals and trees are the recipients of larger amounts of heat to sustain them. The air is consequently cool or cold wherever such beasts or trees are most abundant.

Development of Stones and Minerals.

XIX.—QUESTION: "I have read both your 'Revelations' and 'Great Harmonia,' and beg to address you three questions, which I trust you will answer.

"1st. You say in your Revelations that, as everything material develops itself, the mineral, as well as all other earthly bodies, *grow*. Now, I would remark that this statement is antagonistical to the Principles of Geology. Moreover, any body which grows must live, and matter which lives must therefore want nourishment. According to your classification, minerals belong to the first class of matter, subject to motion only. Being deeply interested in all that concerns *minerals*, their *origin, development, &c.*, I should feel very thankful if you would explain that which, to your mind, may be quite plain.

"2d. I do not want any more proof of immortality than that which you have already given, but what I wish to know, is, 'What compensation does Nature offer us for *remaining* here on earth while eternal bliss, love, and happiness are in store for us above?' If man has a duty to fulfill on earth, what is that duty?

"3d. I have not seen the name of Spinoza in your 'Pantheon of Progress,' or fifth volume of the Great Harmonia. If ever any human being has declared and defended a progressive principle or 'Idea,' it was he who first declared the immortality of God and His Laws. I have always considered him as the father of Pantheism, and the forerunner of Spiritualism. It will give me pleasure to hear from you in reference to the omission of the name of 'Spinoza.'"

ANSWER: All the so-called primaries (sixty-four in number) are discoverable in the original rocks and subsequent stratifications. The debridation of such rocks ultimates in the formation of all the soils, which differ invariably in exact proportion to the presence or absence of the original elements. In the primordial epochs of our globe, we observe the universal fluidity of what are now denominated "solids." Fluids and gases, and not solidified substances, prevailed everywhere. When the condensational process commenced, the primitive minerals were rapidly formed and disposed in fragments and beds beneath the equatorial zone first, then at the polar regions, by slow deposit.

During this process of solidification the earth was enveloped in dark folds composed of all the elements and gases—oxygen, hydrogen, nitrogen, carbonic acid, etc.—which, by means of such solidification, began very soon to disappear from the enveloping atmosphere. Metals, water, and the oxydes, absorbed oxygen. Carbonic acid withdrew to the secret laboratories of limestone and coal-beds, also into deeper crystallizations directly capping the earth's igneous surface. And in like manner the many and various elements did hide themselves from the atmosphere in the recesses and constitutions of rocks, minerals, and dense fluids in valleys between them.

Now you will observe the necessity of *growth* among the minerals, by absorption and appropriation of their proper elements of nutrition, in manner analogous to the growth of vegetable and animal organisms. The latter, differing only in the method of attraction and digestion, receive aliment from the atmosphere, increase their bulk and weight, and unfold. In this way we teach that the atmospheric sea, in which our globe is perpetually rolling,

contains all the elements (but in a finer state) which are found in the mineral or other ponderable bodies. Hence coal minerals, lime-stone, iron, copper, zinc, silver, gold, diamonds, &c., &c., are capable of feeding upon, and growing by means of the congenial constituents which they find in the everywhere present atmosphere.

If the different mineral beds and bodies do not grow and increase in size, *or in quality*, the cause thereof is, for the most part, attributable to the action of adverse electrical and magnetic currents over and through the globe. Add to this another cause, namely, the isolation of the mineral beds by the breakage or removal of the *feeding*-layers, by sinking shafts and indiscriminate digging. The destruction of these electric veins on opening a mineral bed, is tantamount to cutting a tree's roots by which it grows and bears fruit. Those who own valuable mines should study the principle by which Nature deposited them for man's benefit.

If, in reviewing the foregoing brief reply, my Brother, you should not find the explanation you need, we shall expect to hear from you again.

Your second interrogatory is, perhaps, not less difficult to answer. But our spirit goeth forth in joy to proclaim that every part of Nature compensates and justifies the existence of all other parts. The duty of this life is to make progress in unfolding a materio-spiritual body within the physical organization. This middle-most body is that which clothes the innermost spirit at the moment of death. Hence the importance of working and eating and sleeping. These outward habits and periodical processes are essential to the elaboration of what is invisible and eternal. The unfoldment of the social faculties and of the intellectual endowments is also a duty. But in the final verdict of science and common sense we are persuaded, that "to

live righteously" in all physical respects, will be esteemed the grand primal peg, on which will hang "all the law and the prophets." Secure ye first the kingdom of harmony in material things—in diet, activities, dress, &c.—then all the innumerable blessings of virtue and progress shall be added.

The law of equilibrium is the Nemesis which keeps watch in all spheres. No merit is overlooked; no offense goes unpunished. The sanctuary of intuition is made very holy by the presence of the fine conviction, that *nothing lives in vain*, or is left to blind Destiny; but otherwise, that *every existence is indispensable to the welfare and harmony of the whole*, wherein is found the complete gospel of compensation, and the fulfillment of every inherent expectation. But the full value of this life to each mind cannot be comprehended except by much intuition and reasonable experience in the ways of wisdom.

Your third question is answerable by the fact, that Spinoza's Central "Idea" did not differ from that of several minds who taught the unity of God and the immutability of his Laws. But his philosophy should receive far more attention.

The Cause of the Wind.

XX.—QUESTION: "Can you explain the cause of wind? Why does it change so frequently? Whence comes it?"

ANSWER: The ancients, of every race and country, entertained the most extravagant hypotheses concerning the origin of wind. In the 10th chapter of Jeremiah, 13th verse, we read that the Lord "maketh lightnings with rain, and bringeth forth the *wind* out of his treasures." This explanation is beautifully poetic, but it is far from being philosophical and practical. The Prophet Ezekiel

[37 ch. 9 v.] writes how the Lord God commanded him to prophecy "to the wind;" and further he relates that the Lord himself said: "Come from the four winds, O breath, and breathe upon the slain, that they may live." The Apostle John, [iii ch. 8 v.] said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth—so is every one that is born of the spirit."

How unsatisfactory is all this? Prof. Maury's philosophy of storms and oceanic currents was not known in the days of the apostles. The law of storms is the same as the law of calms. The causes of atmospheric stillness are the same as those by which the winds are awakened and made to blow; and there is no more mystery in being "born of the spirit" than there is in the cause of sunshine in one place and of storms in another. Any solar power or local influence, which rarefies and heats the air in one quarter of a country or continent, will cause the dense and cold air of an opposite direction to rush in and fill the comparative vacuum. Kindle a hot fire in a tightly closed room, the windows and doors all firmly secured, and in a few minutes, as soon as the air in the room is sufficiently rarefied by the heat, you will hear the wind rushing in through every crevice and crack communicating with the outside.

Thus, in like manner, if the sun has been for a long term showering its heat upon a level country, as upon the prairies of the Great West, the atmosphere will become heated and rarefied, so that the rushing in of wind and of tempestial hurricanes from other regions, are effects as natural as the entrance of cold air into a heated room. On this principle, the true plan to render a public hall or church cool and comfortable in the summer time, would

consist of kindling fires in attic stoves; because, as soon as the upper stratum of atmosphere becomes duly rarefied by heat, the cool breezes would begin to fan the brows of the congregation. This effect is certain to follow, although the outside air might be so still that not even a leaf would stir on the nearest tree. Chains of mountains, plains and valleys, the tides of the oceans, directions of streams, the absence or abundance of trees—all have to do in determining the violence or mildness of winds, and in procuring the development of rain. The law is as definite as the growth of vegetation.

The Philosophy of Storms.

XXI.—QUESTION: "Thy reply to the query, 'What causes the winds?' to my mind is not satisfactory when applied to what we call 'Storms.' I will state an objection or two: Suppose the air in some section or district of country becomes rarefied to any conceivable possible extent. It is obvious, on a moment's reflection, that, instead of causing what we commonly call a storm—such as tear down forests, unroof buildings, &c., and which generally traverse but narrow strips of country in width, and sometimes travel hundreds of miles in length—the air would press in from all directions to fill the vacuum. This might make a kind of general breeze or blow from all points in the direction of the vacuum, but it could hardly make a storm. Again: If we could imagine some barrier that would keep the air back from all but one direction, it is obvious that the air next the vacuum would rush in first: then the air which was farther back would follow, thus making a storm to commence at the vacuum and travel backward from it, crab fashion, till exhausted in distance, which is plainly not the case. Will not somebody give a better theory?"

ANSWER: We supposed our explanation of the *cause of wind* at once plain and practical, and our statements to be supported by the results of careful observation. One thing, however, we should have added and dwelt upon at considerable length, namely: that sudden changes of temperature and violent storms are due in part to the action of certain *electrical currents*, which take their rise from all parts of the earth, and thence flow incessantly to the north pole, from which they ascend in a combined body or mighty

stream, somewhat like a water-spout at sea, and pour forth onward and upward through the heavens, mingling ultimately with the vital forces of immensity.

Whenever a volume or stream of these earthly currents is suddenly formed, as from the electrical emanations of a recently opened volcano or iron bed, the distant strata of the atmosphere are suddenly convulsed with perhaps tempestial disturbances. These disturbances correspond to "pains" in the human body, or to the fitful "paroxysms" consequent upon a disturbance of harmonies between organ and nerve.

As the earthly electrical currents move from various angles towards the north, with a winding or twisting motion, and as their inconceivable flight has the effect to *rarefy* the sections of air through which they pass, so it is natural to expect that tornadoes and cold storms will be developed, and that they will follow very nearly in the same direction. Sometimes, however, the exact opposite course would be taken by the storm, owing to other and superior electrical attractions, to which the air and clouds would yield. You will find some account of these electrical currents in "Nature's Divine Revelations;" also in the first volume of the Harmonia series, and in the "Harmonial Man."

Of the Superior Condition.

XXII.—QUESTION: "My mind is wholly at a loss to determine exactly wherein the *Superior Condition* differs from that state in which certain persons discern spirits and converse with them, as it were, face to face. If there be a radical difference between these two states, will you please define that difference, so that I may comprehend the facts?"

ANSWER: The Superior Condition, in contradistinction to one's ordinary state, consists of a practical and conscious growth of the intellectual and moral endowments. These

faculties are opened and lifted to a higher degree of operation. They are then inspired by their own constitutional essences, and next by conscious contact with the life and principles of things, by virtue of which they appreciate Principles and analyze the essences of substances. The result of such superior exercises is stamped upon the individual's character, and the ultimate effects are interior elevation and an *education of the whole mind*. The inspired poet has truthfully described the "Superior Condition" as

"That blessed mood,
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened—that serene and blessed mood,
In which the affections gently lead us on,
Until the breath of our corporeal frame,
And even the motion of our human blood,
Almost suspended, we are laid asleep
In body, and become a living soul ;
While with an eye made quiet by the power
Of harmony. and the deep power of joy,
We see into the life of things."

The medium state, on the other hand, while as a condition it tends to enlarge the judgment and spiritualize the character, is not necessarily beneficial to the medium, individually. Those who receive the lessons and witness the tests of higher powers are more likely to be permanently benefited. The true medium state is one of complete positiveness or isolation to this world, and of *passive* receptivity to the influences that may be showered from higher realms of intelligence and love. The faculties of the medium may be greatly excited, and very generally stimulated to extraordinary activity, but it does not necessarily follow that the medium's mind will be thereby permanently developed and improved. And yet it will be observed that no good-minded and loving-hearted person

can be a true medium for one year without manifesting considerable moral growth and intellectual refinement. But it is possible for a medium to be the channel of lessons the most exalted and glorious, and at the same time it is possible for that same person to feel nothing higher than any other stranger to the truth. This fact, which cannot be denied, is owing to the utter *indifference* in which some mediums indulge themselves with respect to the divine lessons of which they are the bearers to their fellow men.

In the *Superior Condition* nothing of this passivity or indifference is possible. The mind is not only exalted to the fellowship of eternal principles, where it can discern the essences and properties of visible bodies, but the faculties are active and conscious of inherent energy and truth. One who methodically enters upon the Superior Condition is like an industrious student whose mind seeks and finds the *penetrabilia* of things; and the luxurious fruits are intellectual refinement and moral growth, in musical accord with immutable principles of Father God.

Human Character in the Hand-writing

XXIII.—QUESTION: "Is there anything in a man's hand-writing which is a true index to his character? Can a person's motives be detected by those who have the power to 'psychometrize' a letter or a bit of writing by the hand of the person? What is the name of such a power?"

ANSWER: Our interrogator is evidently but just entering the vast realm of truth in science and life. He seems not to know that the writing of a human hand is a *certain* indication of character. It is very natural to suppose that the hand-writing may be artificial, or so trained as not to exhibit the nature and feelings of the penman; and it is also natural to suppose that the uniformities and efforts of the teacher may modify, or greatly remove the predominant characteristics of the pupil's mental organization; but let

the world rest assured that, however modifying and restraining such influences may be at first, the hand-writing is absolutely certain, sooner or later, to indicate and perfectly exhibit the mental condition and internal peculiarities of the individual.

A close observer of human nature will detect the character and disposition of an individual in every muscular movement. Walking, talking, eating, as well as *writing*, denote condition and character. The *rowdy* may be seen beneath every external appearance of a gentleman; the *profligate* may be detected behind a mask of virtue and good manners; the *ignoramus* cannot hide himself in the assumed robes of refinement and cultivation; for this is true, that notwithstanding the artificial restraints and studied disguises of the ingenious—the brain (the spirit's fulcrum) is the source of every nervous and muscular movement. In the writing movement, as much as in any other action, the magnetism and condition of the individual come spontaneously uppermost, and are therefore distinctly visible to the perceptions of the clairvoyant and psychometrist.

The spirit letter-reader—i. e., one who can read the spirit of the person who wrote the letter—is the best phrenologist. It is not unfrequent to observe a variable hand-writing in one and the same letter which denotes a person of sensitive and variable disposition; while another person, inflexible in character and stern in feeling, will write legibly, and rigidly, and uniformly, from first to last. Few changes of style are visible in persons who, although exceedingly sensitive and variable, habitually practice great self-control; but the lack of freedom, and the imperfect expression of the writer's real sentiments, are unfailingly detected by the chirognomist. And from this point

it is easy to penetrate behind the physical letter to the real character of the penman.

You ask: "What is the philosophy of this wonderful power?" The explanation of the mystery is easy, as already hinted at—namely, *the brain-origin of every nervous and muscular movement.*

If you carefully analyze the movements of a man's hand while writing, you will be inductively led to the source of such movements—the brain; and inasmuch as the brain is but the physical agent of the mind, will, and character, so it is easy to trace the primal cause of the movements to the inmost disposition of the individual. In the writing of a well-trained penman may be detected a magnetic *sphere*—a concealed emanation, permeating the very substance of the paper on which the beautiful and graceful characters are traced—which, to the true seer, is certain to identify and unravel the mental qualities of the writer. An emotion of the intellect, a gush of affection, a throb of passion or anger, will leave its impression on the paper, and it seems to matter not how many years elapse, or through how many strange hands the letter or manuscript may pass, the *aural* impregnations remain, undiluted and unchanged, as indelibly as if written by the finger of an angel in the Book of Life.

The moral influence of this power is mighty for good. By means of its exercise a person may be measured and analyzed, and furnished with the best principles of reformation and progression. But there are as yet only a limited number of mediums and seers so gifted. And even such seem not to improve their endowments to the best advantage. They wait seemingly for an unseen power to supply them with all requisite perception for the reading of character by letter; whereas it is a divine power, like the

voice, and every other natural faculty, capable of development and perfection at the option of the possessor.

The Eternity of an Idea.

XXIV.—QUESTION: "Is the human mind so framed that it can recall all of its past thoughts? Or, is there any reason to believe that ideas are immortal? And does the mind improve forever?"

ANSWER: The mind has no power to destroy the impression which an idea has made upon it. The inner memory is immortal. In fact, man's spirit is a magazine of eternal ideas, or impersonal principles. [*See Harmonia*, vol. 5.] "The capacity of the mind for knowledge," says Prof. Hitchcock, "is another of its wonderful powers. By every accession of knowledge is that capacity enlarged; nor have the limits of that expansion ever been reached or imagined. Indeed, the nature of the mind leads to the conclusion that there are no limits. And it has already been shown that whatever knowledge the mind acquires, it can never lose. What a magnificent conception, to attempt to follow the mind along the path of its immortal existence, and to see it forever drinking in the stream of knowledge, whereby it constantly accumulates strength, and has the sphere of its capacity enlarged, yet remaining eternally infinitely inferior to that of the Deity! Yet who can conceive of the vast amount of knowledge it will ultimately attain, or its more than angelic intellectual might?"

The Soul as distinguished from Spirit.

XXV.—QUESTION: "I perceive you make a clear distinction between the soul and spirit of a man. If you will define the *soul* as distinguished from a *spirit*, to the understanding of an *unspiritually* minded man, you will confer a favor upon one who has been by the phenomena of spiritual manifestations, so far converted from "*infidelity*" as to entertain strong hopes of a rational immortality."

ANSWER: You can easily comprehend the philosophical

difference between "soul" and "spirit." But it will be first necessary to fix firmly in your understanding the structural facts on which we predicate the distinction. We will explain:

It is correct to say that a man is a two-fold or dual individuality—compounded, in general terms, of Body and Soul. By "Body" we mean everything *physical*; by "Soul," everything mental or *spiritual*. But suppose, after a close and conscientious analysis and classification of these two grand counterparts of man, you should find several subdivisions, or a "wheel within a wheel"—what would you do? You would do what we have done; and what is always natural—viz: Make a more particular statement of the structure, and give a name appropriate to each counterpart or subdivision. Finding man's body animated by a "soul," which, in every attribute and property, is the same as the *motion, life, and sensation* of all lower organizations, and that this "soul" was the cause of all corporeal sensations and propensities, we said: "There must be in man something *deeper, more interior, and higher, than this 'soul' of the external organization.*"

Obedying the lead of this conclusion, just as the astronomer discovered a new planet by the faultless logic of legitimate induction, we approached the presence of the deeper life, and, because of its inexpressible superiority to the elements of physical sensation, we called it "spirit." But we have met persons, who, while adopting this classification, prefer to transpose the terms—employing the word "soul" as expressive of the centermost of man's mentality, and "spirit" as the part that animates the physical structures. We have no controversy with terms; only it is certainly more convenient for many minds, of one faith, to speak the same language—using the same words to con-

vey the same meaning; for thus much misunderstanding may be avoided.

Having been led by the light of reason to infer the existence of a still more *interior* principle to man's being, we entered clairvoyantly and interiorly upon the investigation, and the result was the announcement of the distinction between "soul" and "spirit," to which our correspondent refers. In brief, then, the human structure is *trifold* instead of dual, and there is as much difference between "soul" and "spirit" as there is between the body and the soul. The "soul" is compounded of all the motive forces, life-principles, and sensational elements which may be found, to a greater or lesser degree of perfection, in all the lower organizations of matter. But the "spirit" is the divine part—the essence of all motion, the master of all life, the lord of all sensations, and the immortalizing crown of all intelligence in man. "Spirit" is the fountain of every sublime Aspiration—the flower of immortal fragrance in the middle of the heart of man's life—the indwelling "image and likeness" of whatsoever is holy, beautiful, lovely and eternal. "Spirit" is the source of Love and Wisdom—"soul" is the source of passion and knowledge. "Soul" is the life of the outer body—"spirit" is the life of the soul. After physical death, the soul or life of the natural body becomes the form or "body" of the eternal SPIRIT; and hence, in the Spirit Land, the spirit is surrounded by the physical imperfections of the "soul." But the soul (or spirit body) is ultimately purified by the "spirit," which is King.

Dying Sensations on the Battle-field.

XXVI.—QUESTION: "My faith in the principles of the Harmonial Philosophy, and in the fact of spiritual intercourse, grows firmer as I grow older. In contemplating the possibility of my becoming a

victim to the misfortunes of War, I do not fear death from any forebodings as to what my fate may be after the process is over; but whatever dread I have, seems to be instinctive rather than rational. I dread the physical suffering attendant on an *unnatural* and violent dissolution, and also, as I am led to believe, by a perusal of spiritual works, on the subsequent reorganization of the spirit. Were it not for this dread I could face the cannon's throat, belching forth the instruments of destruction, without a quiver of fear. If possible, will you please describe what the sensations of death in battle usually are? I refer particularly to those which occur immediately after the body appears lifeless. What changes and sensations does the spirit pass through before its organization is completed?"

ANSWER: It may be said with truth that, until the advent of modern Spiritual Philosophy, mankind have known almost nothing concerning the occult facts of death. That every living organization, including man, is destined to mature and die, has been the universally recognized fact; but the world has not known until recently precisely what sensations and changes occur during the process. But true scientific light has really dawned upon this hitherto dark and dreadful event at the end of life, and by that light we are enabled to reply to the most interesting interrogatory of our correspondent.

The true answer, which every man's reason can readily apprehend, will be found in the character of the relations subsisting between the body and the spirit. If the physical organism, with its multiform parts and forces, was nothing more than a foreign habiliment, worn by the spirit, as the body puts on and takes off a coat or dress, then the changes and sensations experienced at death would be analogous to those felt by the body when merely deprived of its superficial garments. But the truth is that there are numerous and most delicate *chemical* relations subsisting between the spirit and the corresponding parts of the physical organization; and these relations impress the intuitions of all men with the unavoidable conviction that

“death” is a very solemn and radical event—something vastly more, and very different in effect, than the common transaction of putting off artificial dresses from the surface of the physical form. Between the body and its ordinary daily garments there exist no inter-amalgamated affinities, no commixture of kindred elements, and hence the separation of the two does not effect any *radical* changes in the feelings and habitation of the individual.

But the fact is exactly otherwise with the event under consideration.

The relation of the body to the spirit is homogenous and essentially chemical, and the premature separation of them is accomplished only by snapping and violently sundering the countless threads of that relation.

First, then, what is the nature of the relation between the body and the spirit? We answer that the twain are chemically associated by an intermediate combination of elements which we term the “soul.” Thus—

1.	2.	3.
BODY—SOUL—SPIRIT.		

Q. Of what is the soul composed? A. Of motion, life, sensation, and intelligence. Q. What constitutes the spirit? A. The SPIRIT is composed of impersonal principles—the life-element of Father God and Mother Nature. Q. Of what is the physical body composed? A. Of all the elements of matter below man. Q. How is the soul chemically related to the body? A. By vital electricity. Q. To what element of the soul does this electricity belong? A. To the element of Motion. Q. How, then, is the SPIRIT chemically related to the “soul”? A. By vital magnetism. Q. From what does this magnetism emanate? A. From the soul. It is an emanation from the soul, like the aroma from the life of a rose, which is its atmosphere and fra-

grance. Q. Do you mean to teach that the soul is united to the body by vital electricity, and the spirit to the soul by vital magnetism? A. Yes, and the following scale is the illustration:

MATERIAL ORGANIZATION,
VITAL ELECTRICITY,
INTERMEDIATE, OR SOUL,
VITAL MAGNETISM,
INNERMOST, OR SPIRIT.

The above scale gives the organization of man as it is. Below the material organism are the lower kingdoms and the physical world; while above and around the *Innermost*, or "spirit," is the spirit-world, and all that pertains to a supernal existence. If a human being lives out the full measure of life, then the *vital electricity* (which connects the soul with the body) imperceptibly loosens its hold, and dissolves the relation so gradually, that the spirit is not even conscious of death until after the change is all over, like the birth of an infant into this world. If, however, the change is forced and premature, the spirit is compelled to realize the fact, and also something of the unnatural shock which had occasioned the death.

Within the past ten years we have observed several deaths by concussions, strangulation, drowning, &c., and the result to the spirit was in each case identical. Each person, whether young or old, spiritually experienced *the same* singular sensations, which were caused by the unnatural and violent separation of the spirit from the body. It is well-known that a sudden shock, sufficient to cause death, produces instant insensibility. This fact is owing to the *confusion* of the elements of the "soul" throughout the nervous system. Its chemical affinities have been broken up into a confused mass, making intelligent sensations of

any kind utterly impossible. It is as though you had struck a small stone with a hammer so powerfully and suddenly that the cohesion between the atoms was instantly dissipated; and what was before a solid mass, is now only smoke and dust flying in the wind. In like manner the *surprise* of the chemical relations between soul and body, by means of a powerful concussion, *results in the temporary suspension of all sensation*, and the spirit is simply intuitionally apprised of what has just occurred in the region of its environments.

Several soldiers have returned from their new homes in the Summer Land to tell the particulars concerning their sensations immediately after falling dead by rifle or cannon ball. They relate how they intuitively or spiritually (of course somewhat vaguely) realized the nature of the accident, and that they had just died in the usual sense of the word, but they did not feel anything like pain—being only disposed to sleep very profoundly, regardless of the place, and forgetful of what had happened to them. This indifference has in many instances resulted in a kind of slumber for many days in the other world.

Now it will be remembered that the “Soul” becomes the *body* of the SPIRIT after death. This, however, is not the work of a moment. Whole hours, sometimes days, are consumed in perfecting the work of this final organization. While this beautiful process is going forward, the spirit does not feel anything physical or sensuous. It is all intuition, and memory, and meditation, and love. Its personality is not self-conscious, until the *new senses* in the new body are completed and opened, and adapted to the use and everlasting duration of the spirit. We repeat, when the death is natural—and no death is natural, save that of “ripe old age”—then the SPIRIT is immediately clothed

with its new body. It does not sleep, feels no suspension of identity, realizes no penalty for physiological injury, which is the effect of an accidental death, and thus the aged one is young and happy, and free as is an uncaged bird among the trees of the mountain.

Our correspondent need not "dread" the temporary suspension of his personal consciousness, should he fall in battle, because there is in the experience no pain—only a confusion for a moment, a surprise of an instant's duration, as though the whole world had burst into countless atoms, succeeded by a flash of universal light which reveals a vast darkness, and then—indifference, rest, happiness, slumber. Directly the atoms composing the "Soul" begin to assemble about you—the spirit—while you live in *intuition*, in *memory*, in *meditation*, and in *love*—all unconscious of a personality or locality, without apprehension, perfectly free—indifferent, restful, slumbering. The sublime assurance that you are floating in the Spirit of the infinite Father and Mother—that no sparrow falleth unobserved—that nothing is wrong—that everything is *right* where you are—this assurance, singing like the affectionate song of a loving mother in your spirit's depths, will lull you to sleep, dreamlessly and yet alive and thoughtful, in the downy cradle of eternity.

Therefore fear not the physical sensations consequent upon a sudden death at the "cannon's mouth." Fear, rather, the moral disadvantages accruing from a struggle in which *the inspiration of universal Freedom* is not at once the main-spring and the end to be attained.

Questions Concerning Body, Soul, and Spirit.

XXVII.—QUESTION: "1. Does the 'vital magnetism' connecting the soul with the spirit ever dissolve, leaving the spirit without a body, and could the spirit exist thus disembodied?"

"2. Is the organization of the soul—from the 'chaotic and discordant elements' composing it in this life—ever possible with any human being after throwing off the mortal body?"

"3. You say, 'In common with the animals, each man has a soul;' but has each human soul a spirit, which, in conjunction with the soul, is to be rocked 'in the dowry cradle of eternity'?"

ANSWER: 1. It is impossible that the magnetic connection, which links the soul to the spirit, should ever be dissipated or rendered ineffective. The vital magnetism is an enveloping ethereal emanation—a perpetual atmosphere—and is not only generated and renewed every moment, but its intimacy and agency are every moment made more chemically perfect and organically indissoluble. Spirit, without a body, is not individualized. Spirit is the *impersonal* essence of the omnipresent Father and Mother. It is personalized and secreted from the universal ocean of divine principles by means of the forming and containing soul. Hence spirit cannot exist disembodied. It would be swallowed up, like a drop of water, in the common sea of infinite principles.

2. It is impossible for a spirit identity to be formed and established independently of the physical organization and its psychical energies. The material organism is designed specifically and fundamentally to perform the function of giving individuality to the spiritual elements. The body is a mill. It puts, air, water, light, heat, vegetables, fruits, animal substances, and chemicals, into its hopper, and pulverizes them by digestion. The soul is fed and manufactured out of the finest elements and essences extracted from the above-named substances. No body but man's can elaborate the soul of a man; and no soul but man's can ever subserve the eternal ends of the indwelling spirit. If it were possible for any spirit to be clothed upon for immortal life, without the aid of the physical

body, it would then be absurd for any human being to be born into this world. The fact that every inhabitant of supernal lands was once born of woman, on this planet, or on some other like this, in material development, demonstrates the absolute indispensableness of the corporeal organism to a future individualized existence. Therefore, we answer that it is never possible for a new soul to be organized about the spirit after death, except in the manner heretofore explained. The spirit, after leaving the mortal body, is always immediately clothed upon with that particular soul which was manufactured for it by the physical mechanism.

3. We do most distinctly affirm that every *human* soul has a spirit adapted to an eternal life. But we do not say that every form in human shape is necessarily human in its internal organism. Sometimes it happens that human parents produce false progeny, such as idiots and phrenological monstrosities, who do not possess the functions adequate to the manufacturing of the psychical organism. And sometimes, also, among the inferior tribes of earth, we observe bodies in human shape, possessing souls in common with the animal world, but who do not reach sufficiently high in the phrenological scale to take in and clothe a spirit for eternity. Among all races of men these exceptions exist. The farther back we investigate the physical history of mankind, the more frequent the exceptions, until we reach a point in the far past, where the animal world was brought in its foetal development to the inception of the imperfect human type in *shape* merely, when the exception was on the side of immortality, and the rule in harmony with the mortal destiny of the brute creation. Now it is rare, among the so-called civilized races, that a child is born on the strictly mortal side of life. But that there are such

cases is as certain as that there are counterfeit coins in daily circulation in trade. Every peach-blossom does not produce a peach; nor is every peach capable of reproducing its kind.

Nearness of the Spirit Land.

XXVIII.—QUESTION: "Do you believe that mankind in general will ever realize the close proximity of the Spirit Land?"

ANSWER: It is not possible for everybody to become clairvoyant this side of the tomb. But this fact will not shut the Spirit Land from the world's consciousness. We have the happiness to believe that the day will dawn when the pathway to the tomb will be smooth and fragrant with the breathings of angelic association. Harmonious intelligence, if not positive clairvoyance, and intuitive consciousness, if not open vision, will bring the Summer Land close to the sympathy and affections of mankind. This blessed reality will become a part of the world's every-day consciousness, like the fact of existence itself, and thus will "ministering spirits" form a part of human experience and society. The sweet, mournful tones of the æolian harp, when breathed upon the midnight wind, sound not more attractive and holy than do the whisperings of gentle visitants from other spheres.

Where is the Spirit World?

XXIX.—QUESTION: "Does the spirit of man ever enter the spirit world before the death of the mortal organism?"

ANSWER: The spirit of man is never out of the spirit world. [By the "spirit world" we do not mean the Second Sphere, or Summer Land.] By the term "spirit world" is meant the "silver lining to the clouds of matter" with which the mind of man is thickly enveloped. There is no space between the spirit of man and this

immense universe of inner life. Man's spirit touches the material world solely by means of spiritualized matter both within and without his body. Thus the five senses come into contact with matter: 1. The eyes by *light*. 2. The ears by *atmosphere*. 3. The taste by *fluids*. 4. The smell by *odors*. 5. The touch by *vibration*. Reflection will satisfy you that *you* (a spirit) never did and never can come in contact with solid matter. Matter must be first attenuated and set in motion before *you* can reach out and take hold of it. Between your Will and the solid rock at your feet there are several gradations of matter spiritualized, but less and less refined as you go downward, until the lowest condition of life [*i. e.*, vibration, or motion,) reaches and touches the stone.

By such conditions and attenuations of matter your spirit (yourself) comes in contact with the outward world. Interiorly you are already in the spirit world. You feel, think, decide, and act as a resident of the inner life. Death removes the "cloud of matter" from before your spiritual senses. Then you see, hear, taste, smell, and touch, more palpably and intelligently, the facts and forces of the world in which, perhaps as a stranger, you have lived from the first moment of your individualized existence. It is not necessary to move an inch from your death-bed to obtain a consciousness of the spirit world, or inner life. Instantly you perceive *the life of things*, and the shape and situation of the things themselves are also visible in a new golden light, and yet you may not have moved twelve inches from the body just deserted. The duality of man's nature is physiologically and spiritually perfect. Being a spirit, in the spirit world every moment, man can face matter and mold it into countless shapes.

The Summer Land is a vast localized sphere within this universal spirit world.

The Summer Land.

XXX.—QUESTION: "What do you mean by the expression 'Summer Land' ? If you designate the heavenly world by this expression, why do you use these words more frequently than other terms, such as Spirit Land, Spirit World, &c. ? "

ANSWER: There is a philosophical reason for the expression: "Summer Land." The difference between this world and the adjoining sphere is as wide and as marked as between the seasons of winter and summer. In this world we find, at best, nothing but the rudiments of the next. Sickness and death terminate man's career on earth. In the next world he can know, by experience, nothing of either death or sickness. The minutes of man's life on earth are counted by grains of iron and sand. In the next life his time is measured by the ripples of love and wisdom. Evil converts the present life into a stormy winter, and the darkness of ignorance and suffering flings sadness over the whole race; but in the next world there is a summery bloom on the cheek of every one, from the least to the greatest, and the song of the thronging millions is filled with the music of perpetual summer. But the time is coming on earth when the will of the great Good "will be done" as it is in the Summer World. The realities of the upper life will at last shine into this life, and the "kingdom of heaven" will have come with its everlasting verdure, blending the two worlds so perfectly, that every part of earth will be supremely blest and beautiful. Until that holy day, with its omnipotent love and endless glory, dawns all over the earth, it will be naturally and truthfully expressive by way of contrast, to think and speak of the spirit world as the SUMMER LAND.

Can Spirits See Material Objects ?

XXXI.—(QUESTION: "In some of your writings you have put forth this proposition: 'It is a law of Nature that Spiritual things are

seen only by Spiritual eyes, and material things by material eyes.' Then, on page 174, Penetralia, you say: 'While the party entertained themselves in conversation concerning the diagrams that were hanging on the wall, we (Catherine and I) &c., &c.' Some persons seem to think the statement of Spirits seeing the diagrams 'on the wall,' contradicts the above proposition. Will you please explain?"

ANSWER: Simplicity in expression is a partial test of truth—not crudity nor flaunting extravagance of style—and yet, some truths are so fine, so exquisitely attenuated, that to treat them with simple words seems somewhat like dressing a divine and gentle spirit in homespun sackcloth. We must bespeak attention, close and patient, to the brief explanation we have to give. It has been asked,

—"Who can paint a sunbeam to the blind,
Or make him feel a shadow with his mind?"

Still, it becomes necessary to "paint a sunbeam," and to feel a shadow, in classifying and explaining the class of truths to which our correspondent refers.

Spirit eyes discern material and corporeal objects, by means of the *aura* which emanates from the objects; that is, the eternal eye sees the rose through its fragrance and its qualities, a stone through its latent life-principle, a tree through its expanded life, a physical man through his animating soul, a diagram on the wall through the *nervaura* within the markings of the artist, (by which subtle principle a letter is psychometrized) and so on, throughout the whole empire of material forms, the Spiritual eye discerns physical bodies only through their Spiritual qualities, showing that spirit-sight is exactly the reverse of bodily-sight, just as matter is the opposite of mind; and yet, these exact opponents meet in one common center, as all extremes do and must.

Animals in the Spirit World.

XXXII —QUESTION: "There seem to be contradictory accounts through mediums, concerning the existence and non-existence of birds and animals in the Spirit World—some affirming, some denying. . . . Can you throw any light on this question?"

ANSWER: Almost all misunderstandings, even contradictions and animosities among men, arise from the use of the same words with different meanings. If mankind could use language so judiciously that one word would always and everywhere stand for *one meaning*, the controversies of the world would quickly terminate, because *at heart* all men are the same as one man, with identical intuitions, and with similar likes and dislikes under similar circumstances. Joy and sorrow, happiness and misery—birth, growth, maturity, death—are common to all men everywhere. But men will use the same words with very dissimilar meanings, and thus, where there is no essential difference of conviction, they will quarrel with and hate each other.

In nothing has this confusion of tongues been worse confounded than in the revelations through mediums from the inner life. And yet in nothing is there more *essential* harmony and mutually supporting testimony. For example: An investigator, thinking of the Summer Land, will ask a medium, or a spirit through the medium, "Do you see any Birds and Animals?" The answer will be, perhaps, "Yes;" or, perhaps, "No;" and yet both statements are truthful. Because what is the spirit world to one medium or spirit, in one particular state of mediumship, is not the spirit world to another in a different state. The words are used, by different persons, in different states, with very widely different meanings.

We have defined the "spirit world" as the boundless inner life, in which all physical planets, with their vegeta-

tion, and animals, and inhabitants, swim and revolve through space. Consequently, to spirit eyes all objects, both animate and still, are visible *as parts* of that inner life, or spirit world. Men, houses, villages, horses, cows, dogs, fruit trees, vegetation, the landscapes, &c., on this globe, are all distinctly visible (in a new light) to every dweller of the Summer Land. Hence, in a certain sense, it is true to say that in the spirit world everything continues to be just as it was on earth. This was Swedenborg's gospel, and it is reaffirmed by hundreds now-a-days. But, remember, the spirit world is not the Second Sphere.

Conflicting Testimony on Important Facts.

XXXIII.—QUESTION: "I am much troubled with what I deem irreconcilable statements concerning the location of the spirit world. You seem to differ widely from Dr. Hare and the author of the 'Arcana of Nature.' . . . Why is this?"

ANSWER: We do not feel called upon to explain the causes why one mind has been impressed to differ from another on this subject. If we had written *after* the authors named, and had found cause to differ as widely from them as they have from us, it would then seem important to give the world a sufficient reason for the discrepancy. We think it is an author's duty to give his readers what he deems good reasons for making statements in conflict with those who have preceded him. If a man should affirm that the planet Saturn was located only 100 miles from the earth, he should give his reasons for so "widely differing" from the received demonstrations of astronomers; but we can see no justice in the public calling upon the astronomers to explain why some particular author has been influenced to make statements adverse to their system. Therefore, would it not be wise and just to the general cause of progress, if persons, who have been moved to differ so

conspicuously and widely from us, would furnish the world with their interior reasons for such differences? The conflict of testimony must necessarily be very embarrassing to readers and investigators. For our own part, we have up to this day found no reason to essentially modify anything we have published relating to the spiritual spheres. It is important that investigators should have all the data of correct reasoning.

The Story of Poe's Clairvoyant.

XXXIV.—QUESTION: "In regard to your interview with Edgar A. Poe some years ago, as reported in the 'Magic Staff,' in which you treated his story as a reality—can you explain how the mistake occurred?"

ANSWER: There was no mistake in this circumstance. We remember to have affirmed on two or three occasions, previous to the interview with the gifted poet, that the philosophy of *ultimates; unparticled matter*, etc., (as set forth by the clairvoyant in Poe's article) was a true philosophy—but this endorsement did not extend to an assertion that the clairvoyant was an actual personage. Upon this point we did not seek any information. But we used the poet's invention, by name, as men speak of Shakspeare's or Milton's characters—all equally fabulous, but none the less *real*, in common conversation.

The Spirit of Frances Wright.

XXXV.—QUESTION: "I have been credibly informed that you saw the spirit of Frances Wright, at High Rock Tower, in your vision of the Spiritual Congress, some months previous to her death. If so, how could it occur?"

ANSWER: Your informant is wholly mistaken. The authentic record of that memorable Vision may be found in "The Present Age and Inner Life." On the occasion referred to, the Seer is reported to have *seen* but *four* glori-

fied beings. The members of the Congress were not individually visible to his perceptions. He saw them *en masse*, not particularly as to their features, and in conversation he was addressed by only one of the four. (See the book.)

Months subsequently the same spirit, Galen, came with an account of the proceedings of the different Sessions of the Congress; at which time the Seer acted in the capacity of reporter simply, and reduced to writing the "exordia," with the names given as members of the different Delegations, as imparted by the spirit of Galen. Why the name of Frances Wright was given as a member of the American Delegation we do not know, unless it was done in prophetic anticipation of her arrival and co-operation.

Spiritual Habitations after Death.

XXXVI.—QUESTION: "Will you be kind enough to answer the following questions: 1st. Do spirits have local habitations? 2d. Are those habitations as diversified as on earth? 3d. Do the races of men retain their original color?"

ANSWER: The homes of the loved, and not lost, are visible on every side of the Summer Land. Brotherhoods are likewise visible—immense congregations of mutually attracted natures—just beyond the homes and habitations of the less gregarious. The divine light of immortality glorifies the pathway of every inhabitant. In our Father's and Mother's "house there are many" apartments—lovely to the loving, glorious to the hopeful, filled with rest to the harmonious—but you will discover that a man will certainly find in his next life the effects of this, for it is a fixed law that "as a man thinketh" so will the externals of that world seem to him. The spirit's Home is a natural world, regulated by natural laws, covered by a natural firmament, animated by a natural Deity, populated by natural spirits and angels who were once men and women, and it is there—

fore *natural* that dwelling-places should diversify the landscape.

The physiological *color* of races does not continue, though their mental peculiarities do; but it is distinctly made manifest that persons, in the spirit world, have complexions in accordance with the state and degree of their moral development. For example: An immoral Anglo Saxon after death is likely to appear with a blacker face than that of his simple-hearted, faithful African servant; for it is a fixed principle of mind that the exterior shall correspond, both in shape and complexion, to the interior spiritual state.

Weight of the Spirit Body.

XXXVII.—QUESTION: "I would like explained a certain paragraph which I find in the fifth volume of the Great Harmonia, page 406, in relation to the weight of the spiritual body, to wit: '*The entire form would not, perhaps, weigh at spiritual birth more than three ounces!*' Now what I should like to know is this—how can a substance which weighs three ounces escape my sight and touch? I can both see and feel a substance, of the size of the human body, which will weigh less than one ounce. I had supposed, and still think, that the human spirit is as light as air."

ANSWER: Our interrogator is mistaken in regard to the powers of his natural vision. He thinks he can "both see and feel a substance of the size of the human body which will weigh less than one ounce." Did he ever try the experiment in a manner parallel to what the spiritual body would be?

Atmospheric air weighs 15 pounds to the square inch. Can our interrogator discern the immense weight that would fall within the compass of a human form? A grain of musk will diffuse its odor through every part of a large house, and a pound of the same would saturate a wide area of country air, yet neither the eye or the touch could detect its presence or existence.

Trees and plants grow from substances absorbed out of the circumambient air, but who can see or touch those substances until they concentrate, through months and years, in the appropriate external forms? So with the spirit substance. It might weigh pounds instead of ounces, and that substance and that weight might exist within the dimensions of the physical body out of which it emanated, yet no human eye or hand is fine enough to *detect* its presence. It is so rare, so refined, so ethereal, so attenuated; but neither of these attributes can lessen the actual weight of the substance.

The Spiritual Substance.

XXXVIII.—QUESTION: “ You say that spirits’ souls (their bodies) are composed of substances. If this be so, does the earth grow smaller by their leaving it. . . . I ask for knowledge ; will you instruct me ? ”

ANSWER: Take an acre of treeless and shrubless ground. Weigh it, and mark the exact number of tons of earth it contains. Now add a definite quantity of fertilizing soils and manures. Know how much it all weighs. (There should be no communication between this acre and the earth either beneath or at the sides.) Plant it with apple trees. In ten years the trees are large, and their combined weight would be many tons ; but, on weighing the earth in which they grow, you would be astonished to find not a pound missing. This is true. The experiment may be tried in an earthen flower-pot. The leeching, &c., may be provided against or weighed from week to week. Yet the plant which this isolated bit of earth produces, although weighing several ounces or pounds, will not decrease the weight of earth in which it grew. So with the spirit’s body. Like plants, flowers, fruit, &c., the soul obtains its substance mainly from the air.

Striking the Spirit's Body.

XXXIX.—QUESTION: "If a disembodied spirit were standing before me, and I should take a stick and quickly swing it through the space occupied, would it in any way disturb the elements composing that spirit body?"

ANSWER: According to our investigations and observations, we answer, "yes." The spiritual body would be disturbed by violent contact with any grosser substance. But we have never known of an instance of this kind, and we think such accidents never happen to the inhabitants of any Spirit Land. On one occasion a spirit seer, in a moment of fright, struck several times at a spirit-personage standing before him, but he found, much to his consternation, that his mighty blows were turned off harmlessly on either side of the spirit. Over and again he attempted to strike straight and hit the apparition, but his cane glanced aside every time, with the speed of thought. It is our present belief that no man can injure the body of a spirit, simply because the spirit is perfectly endowed with the power of self-preservation. Accidents happen only where ignorance or carelessness are characteristics of the inhabitants.

Physical Organs and Spirit Life.

XL.—QUESTION: "In this world we can easily understand the uses of physical organs, such as the organs of reproduction, &c; but, unless the other world is also a place for reproduction, it is difficult to understand why they should continue as part of existence. And yet, as spirits are both male and female, I conclude that such organs do remain with the spirit after death. How is this?"

ANSWER: All things are regulated by a basic law or USE, which is deeper than the surface functions performed in the presence of the senses. Beneath the common duties of an organ there is a finer class of uses, which is seldom conceived of by physiologists, and never by persons who

accustom themselves to sensuous processes of reasoning. For example, the teeth seem to be designed solely for the purpose of biting and masticating food, and this is the only use for teeth which many perhaps see, but it is clear that the dental organism is adapted to the performance of duties far more exalted. The teeth are necessary to the beauty of the mouth, and to the symmetry of the whole face, and yet more are they necessary to the correct pronunciation of words. And they have yet other uses.

So of the organs of reproduction. To most observers these organs are adapted to the propagation of our species, and, incidentally thereto, they perform several purely physiological duties for the benefit of bodily health. But the deeper Seers recognize a world of deeper offices and uses in the principles of which those organs are expressions. And therefore, in the Summer Land of pure delight, the reproductive organs (without receiving a full outward development as they do in this world) perform offices inseparable from friendship, affection, and communion. The sexes are distinctly visible, not so much from any external organs, as from the general form and bearing. Spirits are virtuous, or commit adultery, "in the heart." But no spirit is virtuous as a consequence of being deprived of the means of intercourse. Bodily perfection in the other life, as in this, is impossible without perfect development of all the organs. The same is true of character.

Reproduction in the Spirit Land.

XLI.—QUESTION: "What are the relations of the sexes in the Second Sphere, or Spirit Land? Do they reproduce in a manner corresponding to this world?"

ANSWER: We repeat, the divine law of Use is the source of every organ and function. Nothing lives a day after its real *usefulness* in the boundless economy of the

universe has absolutely terminated. This world is the *manufactory* of individualized minds, adapted to a future life. The productions of this existence are gathered into that which is to come. The organic machinery of our terrestrial bodies, by which reproduction is carried forward, is not demanded by the law of Use in the Spirit Land.

But the relation of marriage, between the sexes, is far more perfect in the next life. Love, not passion, prevails. And the objects of love are exalted far above the reproductive impulses of the blood. The wondrous and beautiful cerebrum, or front and superior lobe of the brain, spiritualizes the blood just in proportion to its predominance over the cerebellum and its visceral appendages.

In the other world, where the moral and intellectual powers are naturally balanced and supreme, the reproductiveness of blood is transferred to that of spirit. Thus the correspondence is kept up. The offsprings of Spirit-love are high-born acts of wisdom and philanthropy; and it is worthy of all consideration and gratitude, that in the Spirit-world, no *great* individual deeds are possible outside of the true marriage. Indeed, without union between adapted natures there is neither happiness nor progression.

Do Spirits Wear Clothing?

XLII.—QUESTION: "In your 'Philosophy of Spiritual Intercourse,' page 131, you describe the formation of the spiritual body of a man who was killed by a well caving in upon him. You say you saw 'a form finely wrought, a body beautifully, organically, and symmetrically constructed.' Did the body appear clothed or naked? Another question: Can a Spirit enter a house through a wall, or any solid substance? There seems to be much difference of opinion existing amongst believers in Spirit intercourse in regard to the ability of Spirits as to seeing, hearing, &c. Why is this? Cannot their habits and powers be ascertained correctly beyond any doubt?"

ANSWER: While engaged in the perception of the apotheosis described in the work in question, we could not discern corporeal and material things, for the reason that

the Spiritual eyes can see only what is essential and celestial. But garments suitable for the dress of the Spirit-body, had there been any, would have reflected themselves upon our vision. There were no habiliments born with the Spirit-body, and hence it was raised naked and unconcealed, just as you and we were delivered into this world at the moment of birth. The query regarding the power of Spirits to pass unimpeded through "a house, wall, or solid substance," is answerable in many ways.

Spirits can travel through all substances by reflection, or by vision, or by extemporaneous energy, but not in organic form, not in bodily personality, as we can walk through water, or as we do separate the abounding atmosphere whenever moving through the spaces. Where there is one seer or one Spirit who asserts the power of unembarrassed penetration through material bodies, there are ten seers and as many Spirits who will, from a superior and more philosophical plane of discernment, testify directly for the decision above expressed. The reason why certain seers and Spirits testify differently, can be found in the want of inmost and upward judgment. They resemble the *ante*-astronomical nations, who held that the earth was a boundless plane of land and water, and that the sun was God's gorgeous chariot, in which he drove with lightning speed around this immovable and all-important mass of flat matter. And why? Because nothing, they thought, could be more evident to *sight*, and therefore to reason, than the flatness and immobility of the earth, and the rotundity and rotation of the fiery source of every blessing; while, in fact, it was the flatness and immobility of their own *heads*, and not that of the globe, which covered their judgments with such absurd convictions.

We say all this merely as a practical suggestion to our interrogator: in part explaining why men, and spirits, and seers, *differ* upon matters where opposite convictions seem impossible. Wisdom, besides sight and testimony, is required.

Why Do Spirits Appear in Earthly Dress?

XLIII.—QUESTION: "Why do spirits—so very many of them—appear to their friends as if they still suffered from that which caused their death? If a person is drowned, he appears to his friends as if *wet*, clothes dripping, &c. I know the case of a woman who thus appeared several times, and always as if suffering. Now, is there any suffering there? If not, why should the wife choose that condition to appear in—knowing, of course, that it must give pain, or at least, less pleasure to her family than if she looked well and happy?"

ANSWER: It should be remembered that our spirit friends are not always regulated by the calm laws and pleasant ways of Wisdom. If they were, a few of them who now revisit their earthly acquaintances would remain in the retirements of Educational temples in the Summer Land. The most ignorant spirits, but with the very best motives for doing good and teaching mankind, are the first to confabulate and palaver at a "circle." Their garrulosity and verbose sermonizations, on many occasions, are remarkable, and exceedingly hard to be patient with. Meanwhile the really wise and gifted in the other world, as in this, are uncommunicative—are patiently, gently, modestly *silent*. American investigators must not suppose that the Summer Land is populated exclusively with the progeny of tea-drinking Yankees—chatty, voluble, impatient, self conceited, and irrepressibly inquisitive. Other nations, and older children, are far in the ascendancy, both in numbers and enlightenment. Of course, then, other temperaments prevail in the several departments of supernal Wisdom. The sages are naturally meditative—do not make haste to speak. They are beautifully patient. Hun-

dreds of years have run their sands through the life of thousands of celestial intelligences, who have not yet attempted to give mankind a single word of instruction. When such minds come to speak from the closets and inner chambers of their star-gemmed temples of thought, the earth's inhabitants will not longer need physical manifestations.

Those spirits who, in the haste and afflictions of the moment, rush from a scene of death to apprise a medium or their friends of the accident, &c., usually take the first and most impressive method to "*tell the whole story at once.*" Hence they establish their individuality, and relate both the occasion and manner of their death, by exhibiting themselves (*psychologically*) as they were at the moment of departure. It is simply absurd to suppose that persons continue to *look* and to *suffer* after death exactly *as* and *what* they did just previous to physical dissolution.

These appearances are intended merely as *reminders* and as *tests* of identity. All intelligent spirits are great artists. They can psychologize a medium to see them, and to describe them, in the style which would produce the deepest impression on the receiver. The Will-power, and the knowledge of the intimate connections between mind yet in the body and mind disembodied, are familiar to most spirits. They can easily represent themselves as being old or young, as in worldly dress or in flowing robes, as is deemed best suited to accomplish the ends of the visitation. They substitute pantomime and appearance for oral explanations.

The Speech of the Soul.

XLIV.—QUESTION: "Will it be asking too much to solicit from you some illustration or explanation of the speech or voice of a spirit? I read of 'spirit voices,' &c., but my mind can form no idea of what the sound can be."

ANSWER: The speech of spirits drops upon the internal tympanum like music from over the sea. The words are

distinct as bugle notes, but they affect the mind as childhood's kisses do the lips, leaving a sweet presence and benediction behind them. Words of wisdom spoken by angel lips exceed the melody of all earthly music. If you can fancy the voice of silvery streams flowing over cascades of golden sunbeams, or the musical throbbings of deathless joys flowing through the roscate chambers of the pure heart, then you may conceive somewhat of 'spirit voices,' as heard by those who have ears to hear. We know not how radiantly beam the countenances of those who converse wholly in the language of the soul. It is the most expressive, and the least demonstrative. The griefs and cares of the heart—its fairest flowers and the saddest experiences—tremble together in the crystal chalice of pure speech. The voice of a spirit is like the spirit of truth—most eloquent when manifested in deeds—for thus the higher intelligences communicate their thoughts to those beneath them.

The universal speech of Spirits is an elemental outbirth of the internal—a language of thought and feeling—which takes the form of that language with which the guest is most familiar. For example: a person speaking the native Portuguese will, on entering the spirit-land, imagine that every other spirit, with whom he converses, is acquainted with only the Portuguese language and idiom. The *modus loquendi* must be universal in the other sphere, otherwise a universal language were an impossibility. Water is a universal solvent because it is not partial and arbitrary, but readily takes any shape, and freely penetrates to every center. So with Spiritual language, in its ultimate freedom. It takes the form of any conceivable tongue, idiom, or speech, and thus establishes instant fellowship between Spirits of exactly opposite nations, with different education.

Concerning the Spiritual Vocabulary.

XLV.—QUESTION: “Are spirits confined, in their utterances through media, to the vocabulary of words *actually possessed* by the medium? Or can they impress words which the medium never saw or heard of? Again: Can our medium powers be unfolded while asleep as well as when awake?”

ANSWER: The influence of spirits acts upon many media like an uncontrollable mental stimulant, which pervades the most *impressible* faculties, and thus exalts them above their ordinary capacities and actions. The effect ensuing is a larger and grander exhibition of the medium’s natural abilities.

The transition from the normal condition to the commanding altitude of inspiration, is many times sudden, like a flash of lightning. Hence the marvelousness of the manifestation.

In such cases, it will be observed that, although the medium is impressed to discourse upon exalted themes with considerable profundity of reasoning, yet the construction of sentences, and even the terminology, are characteristic of the individual when not under spirit influence. This plain and very common fact has led many to question the co-operation of spirits in any instance.

But when the control is perfect (which is rare) the medium can be made to speak in “unknown tongues,” and to employ words in any past or present language, with which the same person is wholly ignorant when not influenced.

Our medium powers do not open easily during sleep, but the spirit is often built up in strength at night.

Vocal Converse after Death.

XLVI.—QUESTION: “Do spirits converse *vocally* among themselves, or with mortals, as mankind do with each other on earth? I ask, because, in your fifth volume of *Harmonia*, ‘The Thinker,’ on page 422, you say: ‘These words are written just as Brother Wilson pro-

nounced them repeatedly in my hearing.' And again, page 423, 'When he opened his lips to reply,' &c."

ANSWER: This often asked question has already appeared with an answer. But there remains on this subject much more to be written.

Inasmuch as spirits are transparent in respect to their thoughts and affections, therefore, they can never say one thing and *mean* another, as mankind, alas! too often can and do. They cherish no thought, entertain no secret, foster no affection, but what they are willing should beam forth upon their beautiful faces, and be expressed in their harmonious speech.

With regard to Brother Wilson's discourse, and the seeming difficulty he experienced in imparting his thoughts to the clairaudient ear, we may, in reply, judiciously quote from Swedenborg:

"The speech of the celestial spirits cannot easily flow into the articulate sounds or vocal expressions known to man; for it cannot be adapted to any word in which there is any harshness of sound, or in which there is a harder duplication of consonants, nor in which there is any idea from the scientific; wherefore they seldom flow into speech otherwise than by affections, which, like a flowing stream, or an aura, give softness to the expressions. The speech of spirits who are intermediate between the celestial and the spiritual, is sweet, flowing like the most soft and gentle atmospheres, soothing the recipient organs, and softening the very expressions; it is also quick and determinate. The flowing and agreeable style of their speech is from this, that the celestial good in their ideas is of such quality, and that nothing of the speech dissents from the thought; everything in the other life that is sweet and harmonious, is from goodness and charity. The speech of the spiritual

is also fluent, but not so soft and tender; and it is these, chiefly, who speak."

Is the Universe Overflowing?

XLVII.—QUESTION: "Are there any more spirits now than there were a million years ago? If so, will not the universe eventually be filled with spirits? And if there are no more, what becomes of them?"

ANSWER: Your important questions require a more elaborate consideration than we can just now bestow upon them. They are the ever-rising queries of mind when it begins to work from mathematical premises for the ascertainment of truth.

Suppose we put your questions thus: "Are there any more truths now than in any previous age? Answer, yes. Are there any more truths individualized to-day than in any previous age? "If this be so, will not the whole universe be filled with individualized truths?" Answer, yes. And yet, with respect to quantity and essence, there will then be no more truth than there was in the remotest cycle of Eternity—for God lives through all Nature, and Nature lives in the Omnipresent life of God—being in quantity and essence unchangeable, "the same yesterday, to-day, and forever."

The Inhabitants of Jupiter.

XLVIII.—QUESTION: "Why do you represent the inhabitants of Jupiter as walking in a bent posture, and not erect like the human race?"

ANSWER: We have no explanation to afford for making the declaration referred to, save this: Our first observation of the inhabitants of Jupiter was probably confined to the *Troglodytes* (the man-monkeys, or gorillas,) of the side of the planet next or nearest to our clairvoyant perceptions. We think that we did not perfectly view the inhabited portions, though we recall a conception of their existence.

Accidental Death and Suicide.

XLIX.—QUESTION: “Do not persons whose earthly lives have been terminated suddenly, as by a steamboat disaster or the falling of factories, suffer as much as those who terminate their earthly existence by means of suicide?”

ANSWER: Persons who die by sudden accident do not suffer intellectually and morally, because their misfortune is purely physiological and physical, (the same in this respect as that of the suicide); while the deliberate or desperate taking of one's own life is attended, in the other world, with the superaddition of all the intellectual disqualifications and moral darknesses which were antecedent to, and consequent upon the state that led to the ignoble act. No individual can go self-sent and abruptly into the Spirit Land, without ultimately discovering the secret cause of the deed to have existed within his own mental constitution. This is certain, no matter how great the earthly provocation which primarily induced the person to consummate the act. It is the vivid consciousness of this individual unworthiness, that, for a lengthened period in the other life, causes the regrets and sufferings of the suicide.

Guardian Angels Universal.

L.—QUESTION: “Are there guardian spirits watching over us *at all times*, and, if so, do they participate with our joys and sorrows? and further, when we arrive in the Spirit Land, do we take the place of our guardians and perform similar offices for those yet on earth?”

ANSWER: As a general principle we observe that each member of the human race is provided with two or more guardian angels, but there are times, days and weeks, perhaps whole years together, when it is impossible for the lower and the higher to form a positive, conscious conjunction. Of course, not being in contact with us, the angels do not invariably experience our sensations. This is a wise and beautiful provision of the sympathetic law. If

it were otherwise, if the love-laden souls resident above our sphere could at any moment intersect the path of our experience, they would gladly shield us from much suffering, and consequently from much education. Therefore, we have not, "at all times," guardian spirits over us. Your second question is answered affirmatively.

Explanation of Swedenborg's Guardianship.

LI.—QUESTION: "Canst thou enable me to assure one or two of my friends that there is always as good an understanding between thy old friend Swedenborg and thyself, as there was when he used to meet thee on the mountain near Poughkeepsie as thy angel guardian, and when thou hadst not been required to expose his imperfections while on earth. Thy honest dealing with regard to him, though to many it may seem like ingratitude, appears to me one of the most beautiful instances of friendship that we have on record, as correcting for him errors which he had lacked wisdom when on earth to avoid or correct. And I always imagine him thy prompter in this and many other duties. It is sweetly encouraging to think that angels may be blessed with the power of finishing up, through mortal instrumentality, the work which they had left but partially done."

ANSWER: The first visit of the spacious-minded Swedenborg was unheralded, and the effect produced was wondrous beyond utterance. His mystic words confounded my youthful understanding, but they awakened a yearning fountain within me, a stream of righteous aspirations for the possession of eternal truth and knowledge. The noble Swede did not announce himself as my guardian angel, but was rather a smiling fountain of hope and trust in what is steadfast and divine. He admonished me to search the fields of Truth, and to sound the serene depths of infinite Wisdom and Love, to the full extent of my every spiritual power.

For these counselings and other bestowments I have ever felt the profoundest degree of gratitude. In pursuance of the admonition and encouragements imparted, and

solely by strict obedience to the harmonious laws of body and mind, I began the investigation of an hundred streams of golden truths, both in physical works and in the books of men—always by “impression” and “clairvoyance.” (For explanation of my use of these terms see the “Magic Staff.”) Among other discoveries thus made may be classed the *naturalness* of all spiritual truths, whether revealed in the Bible or in the highest degrees of the celestial universe, and also may be mentioned the perfect *spiritualness* of all natural things in every region of life, animation, and intelligence.

Swedenborg's works, like the revelations of several less voluminous authors, came up for analysis. The above key enabled me to look into the crystal cup of his psychical experience. The laws of his impressions, and the reason why he described subjective thoughts as objective realities, were perfectly plain to my understanding. What my impression of his works are, may be found written elsewhere. That the good Swedenborg looks down with righteous love upon the tumultuous world, and that the faith of his charity far transcends the religious imaginations of his sectarian followers, I do not, because I cannot, question for one moment. He enjoys the liberty which all may have—the freedom of progress and expression! And still the awakened fountain within me flows onward to mingle with the far-off pulses of the infinite sea of celestial Truth. That the gentle and royal Swedenborg, standing upon the margin of that throbbing sea, will be as grateful for an exposure of his errors as I am for the disclosure of his friendship, is too probable to require a word of argument.

It is indeed encouraging to think and know that angels --the world's great authors not more than our departed

brothers and sisters—may return “and finish up the work which they had left but partially done.”

What is an Apparition ?

LII.—QUESTION: “May not we, while living men and women on earth, be present in spiritual forms in places far from our physical bodies? Do we not dwell in two spheres at the same time?”

ANSWER: We have examined this problem sufficiently to answer the last interrogatory affirmatively. The greater comprehends the lesser; so the earth, with its weight of humanity, rolls in the presence of the spirit sphere; but this does not render *positive* duplicature of personality any more than possible.

Our correspondent, however, presents a case in himself, which we willingly take for an illustration of our philosophy. It harmonizes with much in Mr. Owen’s “Footfalls on the Boundary of another World.”

He writes: “Recently my mother went to her Spirit Home. . . . While on a journey, in March last, I passed into a sort of reverie, and was scarcely conscious that I was driving my horse. . . . I seemed to be at the bedside, or in the room, where my mother was dying. I was speaking to her of the Spirit Home and of the friends there to whom she was about to take her flight. . . . When I aroused I was somewhat surprised and saddened by the words which had fallen from my lips, for I had, at the time, no reason to suppose that my mother was unwell. On my return next day I received a letter which informed me that my mother was dangerously ill. She died on the 9th of the present month, (April,) and in her last words said to her weeping friends that she ‘*saw me in the room and called to me twice!*’ Thus was my reverie turned to a prophecy, every part of which was perfectly fulfilled. May it not be true (asks our correspondent) that *since my spi-*

ritual presence was with my mother 1,200 miles from my own home, that I may also be present in angel form with my mother in the spirit home?"

We hold that any philosophy which, being natural and instinctive, comprehends and explains the ever-rising phenomena of life, is the best friend of humanity. It is the mission of philosophy to make plain that which is hidden and mysterious. Theories and hypotheses are not philosophy, though they may be, and often are, truly philosophical and effective. The Harmonial Philosophy, like truth, is progressive. Its teachers and receivers may err; they may fail to make clear distinctions; they may be illogical at times, and thus obscure their principles; but in the end every one is the possessor of much truth and consequent happiness.

The philosophy of apparitions is identical with the philosophy of stereoscopical and photographic operations. Man's mind is a vaulted chamber, and many of its operations take place on the principle of the *camera obscura*, by which images of external objects are distinctly imprinted, with all their minutiae and native colors, and motions, too! on the reflective and retentive faculties within the vestibule of the temple. Phosphorus is ever present in the living brain, and it is, in part, by means of this semi-electrical principle that the human spirit is enabled to receive and impart impressions.

The case of friend B——, which is analogous to many illustrations on history's page, is thus explainable: His mind was abstracted from external things, and then concentrated upon the condition of his mother, by the kindly and tender offices of their guardian spirit. This accomplished, and his mind thrown into the optical form of the *camera obscura*, the object (1,200 miles distant) became dis-

tinctly visible and blended with individual consciousness. If, at this moment, the object could be *conscious* of the spiritual operation, it would at once think that the presence is absolute. That is, if the moon could be conscious when the astronomer aims his reflector at its surface, it would in a few moments embrace both the observer and his telescope, just as the astronomer now takes the orb into his own immediate presence and consciousness. Thus two objects in a like state of sympathy, will, regardless of either time or space, blend into each other's actual presence.

This similarity of feeling is almost invariably the result of spiritual intervention. If, in addition to this proximity of the reflections of distant objects, a spirit should prepare the atmosphere for the picture, the apparition will then at once become visible to external observation. That is to say: The shadow takes on the semblance, and colors, and motions, and even the thoughts of the substance or object, which may be hundreds or thousands of leagues removed from the representation. This is one of the sublimest facts in the science of spirit-life. All enlightened spirits comprehend the workings of these *cerebro-camera obscural* powers of mankind, and such seldom hesitate to experiment with them whenever some good end can be thereby subserved. Such is the philosophy of "apparitions."

The Cause of Haunted Houses.

LIII. QUESTION: "There is a report in town that a particular house in the vicinity is haunted. Sometimes there are startling sounds—as of cannon balls being thrown and rolled about the floor. Occasionally voices are heard, as of people in a merry mood, &c. Now, sir, can any reliance be placed in such reports? Is there something besides fancy in tales of haunted houses?"

ANSWER: Of course there are stories of haunted houses that have no foundation in truth. Perhaps the report referred to by our correspondent is one of them.

But we have positive knowledge of houses that have been "haunted," and so absolutely that no family could be induced to dwell within their walls.

Not far from the banks of the Hudson, fifteen years ago, we entered a dwelling which was said to be under this mystic spell. We took some pains to ascertain its history. It was originally built by a Southerner, an arbitrary man, with a large property. His riches had been filched from the labor of enslaved men and women. They had cultivated his plantations, and had dragged out miserable years of toil in his factory. His beautiful wife, exceedingly sensitive and sympathetic, and a beloved friend to all around her, was made wretched by his miserly habits and unjust requirements. An only son, highly endowed by Nature, and thoroughly educated, became dissipated. One cold night, in the depths of winter, he committed suicide in that house. In that house, also, two sweet little children were destroyed by fire. By some unexplained accident their garments were enveloped by the fearful flame, in the absence of the customary attendant.

Oh, the intense agony, the exquisite suffering of that poor desolate mother-heart! Her fine spirit, not finding its delight in worldly pleasures, was utterly broken. In unutterable sorrow she lifted up her voice—but she could not be comforted. In the midst of anguish, her mind lost its balance. She became frantic with a bitter, desolate agony, which no medical treatment could reach. In a fit of wild frenzy she opened the chamber window and threw herself to the stony earth, so far below! She soon died from the physical injuries thus received.

The wealthy man very soon disposed of all his property save this one house, and embarked for the tour of Europe. Bodily disease and terrific disasters by water followed him.

Fatigued in body and worn with anxiety, he returned to America. He reached this lonely house on the morning of his death. He died in the chamber where his wife's heart was broken, where the son committed suicide, where the two children were burned to death, and where the frantic mother threw herself from the window.

Years afterward, when these events had nearly vanished from the people's memory, the dwelling was occupied by a new proprietor. One winter night, when the husband was gone from home, the family were awakened and frightened by the sound of footsteps in the fatal chamber. It was now used only as a store-room and general wardrobe. The thoughts of robbers naturally occurred to the frightened listeners. While they listened a light female form glided across the room, before their very eyes, although the apartment was dark as midnight.

They screamed for help. Presently a neighborly farmer lighted his lantern and came over to ascertain the cause of the cries he had heard. They explained what had occurred as well as they could, which only excited his mirthfulness. Yet he carefully examined the premises. Nothing had been disturbed. The doors were all locked and bolted, and the supposition of *human* "footsteps" was pronounced absurd.

Nothing further occurred until some six months subsequently, when, in the night time, as before, sounds of voices were heard in the same chamber. Again, too, a clearly defined human figure glided across the room in which the husband and wife and a child were, or had been sleeping. Upon investigation, nothing satisfactory was developed. From that time, with intervals of a few nights of silence, the strange sounds, and voices, and moving figure, continued. These interruptions during the night at last became

frequent and alarming beyond endurance. Clothes were pulled from the beds by invisible hands, logs of wood seemed to be rolling over the floor, tin pans were thumped and jets of wind would suddenly extinguish the lighted tapers. The people in the neighborhood gave no credence to these reports, but so real and fearful were the facts to the occupants themselves, that they soon moved far away. They could not be happy anywhere near such a dreadful habitation.

At length the old house was shut up, and was deserted by everything human. It was in a state of dilapidation when we first visited it. The doors were nearly rusted from their hinges, the windows were broken, and every foundation stone was covered with the mildew of decomposition. But there was, however, a purpose in our visit, which may be hereafter disclosed. The cause of the "haunted chamber" was made quite intelligible. Our extremely sensitive temperament was the means of the discovery. There was instantly upon us a feeling that there was something human in the very plaster and woodwork of the haunted apartments. This mysterious *feeling*, in a dwelling so long uninhabited, led to clairvoyant perceptions. We found the electrical *particles* of the former souls of the son and mother still lingering in the mildew and atmosphere of the chamber. We seemed to breathe the very life of the wretched suicides.

Since that day we have discovered and established, at least to our own satisfaction, that particular rooms in a house may become *mediumized*. The bodily emanations of a person while in extreme distress of either mind or body, will, under certain states of the atmosphere, completely impregnate and saturate the particles of a room; so that, for years afterward, it is possible for spirits to manifest

themselves, in various ways, in the discharge of some particular uses or duties. In such cases we say that the house is "haunted." In reality, the room is a "physical medium," and the manifestations are attributable to the presence or influence of persons no longer in the terrestrial body.

Precisely what combination of mental forces and electrical emanations is requisite to *mediumize* an apartment, we cannot say; but that the human mind is adequate, under peculiar trials, or by the magnetic use of the will-power, to the production of "haunted rooms," is too well-known to be denied.

It is well to remember that the human world and the spirit world are interblended and inseparable.

Spirit Facts versus Philosophy.

LIV.—QUESTION: "On page 12 of the *Telegraph's* Answer to Rev. Asa Mahan, Mr. Brittan holds the following language: 'Spiritualism is chiefly concerned with the extraordinary psychical facts developed in the life of Mr. Davis, rather than in the contents of his books. Whether truth or error predominates in the latter is a consideration of secondary importance, as it regards the question of our immortality and the nature of the soul's life.' What I want to ask is, whether the foregoing is what you deem a true estimate of your relation to the truths of Spiritualism?"

ANSWER: From the first we have unmistakably defined Harmonial Philosophy as a complete body with two wings—Facts on one side and Reason on the other—by which its influence will be universal, and its progression endless in duration.

We do not object to the above incidental and well-meant estimate of our individual position and experience. But to say that astounding private psychical facts, instead of eternal *principles*, are chiefly important to the success of Spiritualism, is defining the latter to be exclusively a Miracle-system, full of wonderful signs, and productive of innumerable demonstrations of immortal life.

In this view, which is so very popular just now, Spiritualism is conceded to be but one wing of the Harmonial Dispensation, which definition we esteem as philosophically correct. The facts of Spiritualism can be interesting only to those who do not, or cannot, study and comprehend the immutable principles of Nature. Of this class there are millions of minds, and there will, therefore, come millions of facts, for Nature is ever ready to adapt means to the ends contemplated.

An Excess of Spiritual Operations.

LV.—QUESTION: "Please divulge the precise reason why you do not favor constant circle-holding for the development of spiritual facts?"

ANSWER: We do not oppose, but rather encourage the holding of Circles, as the quickest route to the acquisition of a "living demonstration" of individualized life after the death of the body.

But when this fact is established, when it is fully ascertained that the individual really survives the mysterious chemistry of death, we can see no particular good to the mind thus convinced, in persisting in circle-holding with the expectation of becoming wiser and more spiritualized. These last desirable results do not often follow a constant attendance upon spiritual circles. The laws of mental growth do not depend upon the operations and sessions of such circles. The lust of some minds after "facts" in Spiritualism reminds us of the people, under Moses, who kept up a sickly cry, (Num. xi: 13,) saying, "Give us flesh, that we may eat." The Lord very properly became intensely angry with the hungry folks, (see verse 33,) and declared, in a previous "whisper" to Moses, (see verse 20,) that the people should be compelled to eat of the quails, &c., until the excess thereof should "*come out at their nostrils.*"

Now it seems to us that this terrible curse has befallen more than one *gormand* in the "facts" of Spiritualism. They hunt up physical "demonstrations" until their mental stomachs overflow with sentimental platitudes. All excess is vicious—whether it be excessive praying, excessive piety, excessive quail eating, excessive Spiritual factism, or excessive devotion to the commandments of one idea. Let us handle the proofs of our immortality very tenderly, for they are of all evidences the most sacred to human progress; but let no man dare degrade them by over-consumption and irreverent familiarity.

The Mysteries of Memory.

LVI.—QUESTION: "It will greatly please and benefit us to receive your answer to the following question: '*What is Memory*, or rather, how do we remember anything?'"

ANSWER: Our answer just now must be brief. Perhaps, for this reason, it will not be wholly satisfactory—but we may impart more at another time. Please think deliberately of what is now communicated, and do not forget to apprise us of what is still obscure or seemingly unsound.

Memory is the profoundest wonder of our spiritual nature. We have frequently said that the inmost of man—his eternal spiritual self-hood—is composed of inter-intelligent principles. These principles are *methods*, *tendencies*, and *attributes* not only, but—what is of far more importance—they are constituted of sublimated atoms.

We term these atomic substances, "unparticled matter," signifying the highest condition which a real substance is capable of attaining. The indivisibility of these atomic principles renders them "Impersonal"—or everywhere distributed—and, in consequence of this refinement and universality, men endeavor to conceive of them as though

they were unsubstantial, like a statute law, or the ordinance of a government.

The last definition is unsound when applied to the constituents of mind, but it is applicable to many of the dispositions and habits by which man's spirit is distinguished from his more external parts.

The *arcandum* of this truth is bewitchingly seductive to the lover of metaphysical realities. For, having discovered that spirit is compounded of substantial principles, the next question naturally is, what do the *unatomized* atoms perform in the life of a man? What (to use another paradoxical expression) connection is there between the *unparticled* particles and the faculty of Memory?

We have seen and do testify that in the mind's principles there are more atoms than there are globes or stars in immensity! Millions and millions infinite, are the particles that compose the single human spirit. No computation of ours can reach the whole number thereof; and each is the record of eternity; or, in other words, each of these spirit atoms is *an organ of Memory*.

It is impossible to give a perfectly clear illustration to so obscure a truth, but the nearest to one is this: Suppose you hold in your hand a diamond, provided with countless surfaces, and each surface capable, in the twinkling of an eye, of taking on a perfect picture of whatever touches it, either by reflection or contact immediate; and then add to your supposition, that each surface is endowed with the power of retaining such picture through all time, in spite of every exertion to rub out and obliterate its outlines and internal minutiae.

This diamond is an exact illustration of one of the *unparticled* particles that compose the principles that constitute the **eternal** spirit of man. Each one is a treasury.

of memories. And each, in the revolution of infinite ages, is capable of taking on an infinite number of impressions. So that, according to our philosophy of mind, it is unscientific to regard Memory as the production of a special organ or faculty. It is all in all. Self-hood is a compound of countless personal recollections. *The spirit remembers everything.* But intellect cannot always *recall* the picture. " " " Memory, in a word, is the line which divides existence from annihilation.

What is a Dream ?

LVII.—QUESTION: "I am a great dreamer. * * * Some of my dreams are pleasant, but none of them very instructive, and all of them are exceedingly fatiguing to my brain and body. * * * What is a dream?"

ANSWER: For a general reply to your question see the philosophy of dreaming, in the third volume of Harmonia. Rarely a dream is caused by the whispering of a guardian spirit. Occasionally the mind is touched during sleep by sympathy with distant scenes, persons, or events. Sometimes the brain is made a play-ground for the unsleeping imagination. Mostly, the mind is occupied with the reconstructions and eccentricities of its own restless memories and thoughts. But, *in all cases*, the character of the dream and the hereditary character of the person resemble each other closely. Character lies at the foundation of every dream. However sweet your daily life, or exemplary your conduct in society, rest assured that a bad dream is a sign of wrong, evil, disease, or inharmony in yourself. Be thou whole.

Why the Mind may not Dream.

LVIII.—QUESTION: "Can you resolve me the cause why now I never dream? I was used years ago, in my lighter and lovelier lifetime, to dream every night. And in the mornings, the remembered snatches of these dreams were my staple breakfast talk. But now I

never dream. I cannot recall the period of the change. But at the time of life whence memory draws these dreams, I had no near, dear friends in spirit land. None till after marriage. A few years after, death clutched wife and her babe—which latter left me the inheritance of its sharp, shrill cry only, and then died into immortality. I have never dreamed since. Why?"

ANSWER: The constitution of the mind is double throughout. The individual, consequently, has two lives in one. The events of the outer life are linked into a chain by the faculty of memory, but this chain may greatly differ from the golden links of the Inner Life.

The External memory is a recorder of that which has just transpired—it reports the events of hours, days, weeks—but this power may be greatly weakened by disease, or crippled by affliction.

The Internal memory, on the part of the Inner Life, can never be injured. If it be active at all, its action is prompt, and spontaneous, and eternal. It takes notice of nothing but *impressions, principles, truths, ideas*; for these are vividly remembered in the deeps of intuition, *which is all memory*.

The power to dream is immanent in all the mind. But the recalling faculty is a part of the intellectual or front group, and belongs, therefore, to that portion of the brain which is denominated "the voluntary region." Now, when our Brother lost his faculty of recalling the dreams of the night, it impressed his judgment with the conviction that his whole Inner Life was idle, or dreamless, during the hours appropriated to slumber. But one of these days or nights, he will begin to get reports from his more *interior* Memory, which is the treasury of dreams innumerable, awakened or deposited by unseen wingless visitors from the Summer Land.

The reason why he experienced a suppression of the

dreaming power is, the shock which the affectional (or posterior) portions of mind received at the departure of his companion and her babe. This sad experience reversed the magnetic poles of the brain for a time; so that the External memory ceased to notice and recall night-thoughts.

The Light of Inspiration.

LIX.—QUESTION: "Recently, while receiving instruction upon inspiration, the Spirit said: 'The man that leans on the Magic Staff is inspired to reveal wisdom; he possesses the receptive or open condition through which the light of inspiration speaks—electric force made visible to spiritual vision in the form of light.' We asked if he was controlled by Spirits, and it was answered: 'Spirit intelligence, but not control of Spirits—universal intelligence diffused through matter. The receptive condition is one that gathers from electric forces in light positive, which causes the intelligence to culminate at the focus of electric light.' What do you think of this?"

ANSWER: It is hard to elucidate an *impersonal* reality to the personal powers of thought, and we do not, consequently, much expect to succeed in translating the foregoing into plainer propositions.

Knowledge derived from impressive contact with "universal intelligence diffused through matter," bears upon men's judgments with all the mystery of a supernatural revelation, simply because most minds do not realize any connection with "the focus of electric light," which means the fountain of impersonal principles within man's Spiritual constitution.

What is true *in* man is equally true *out* of, and beyond him. If one human mind is consciously a "focus of electric light," is intuitively or instinctively and spontaneously in *rapport* with the impersonal principles of divine "intelligence diffused through matter," (to which the human spirit owes its essence and entity,) why may not every other mind, one of these days, awaken to the same sense of fullness and to a sweet communal identity with the principles of its own constitution?

When this condition is attained, the person's interiors are at once and naturally opened to that sphere "through which the light of inspiration speaks." It is, in short, the unity of the Spirit's inmost life with the principles of Divine Love and Wisdom, by which principles each man liveth, moveth, and hath his being. This condition of *oneness* between man's spirit and the spirit of Nature, we hold to be possible to every human being. It is the holiest communion with Mother Nature and Father God.

The Spirit's Eternal Sun.

LX.—QUESTION: "Can you explain what you mean by the terms employed in your pamphlet on 'Special Providences,' such as God, 'the great central *Magnet* of the Universe,' and the 'great *Positive* power, which attracts all spirits towards itself,' &c., &c.?"

ANSWER: We will try to explain. By the great Positive Mind we mean the strongest and divinest Center in the Spiritual Universe. In ancient phraseology that Center is called the "Throne of the Most High." But we prefer our terms as expressive of the fact as it is: the same truth, however, is differently stated by different writers, but to the same general effect, viz: that the Center of the Universe is the Sun around which all spirits revolve, as planets roll about their primary. Perhaps you will think that we are entirely alone in our philosophy on this subject. If so, allow us to refer you to the poet, *Akenside*, whose pen long since wrote that

"As flame ascends—

As bodies to their proper center move— •

As the poised ocean to th' attractive moon

Obedient swells, and every winding stream

Devolves its searching waters to the main ;

So all things which have life aspire to God—

THE SUN OF BEING, boundless, unimpaired,

Center of all souls ! Nor does the voice

Of faithful Nature cease to prompt their steps

Aright ; *nor is the care of Heaven withheld,*

*From granting to the task proportioned means ;
That, in their stations, all may persevere
To climb th' ascent of being, and approach
Forever nearer to the Life Divine."*

Now you will perhaps ask : " Will not the Central Sun (God) absorb all lesser bodies, such as the spirits of men and angels ? " No, because the spirit's central, integral attraction, is equivalent, is greater, eventually, than the attraction of the central Magnetism. Mutual attractions and mutual repulsions explain all.

Shakspeare's Interior Light.

LXI.—QUESTION : " Is it your opinion that Shakspeare was a medium for spiritual impressions ? "

ANSWER : All minds are, at times, receptive of the psychaural influence of higher spheres. We say of the Bard of Avon that he was spiritually intuitive. His knowledge was instructed by unfolded wisdom, He discerned truths inside of facts, principles behind events, life within death, and lessons of " good in everything. " With what touching pathos, in the play of Henry V., he makes York, " all haggled o'er, " breathe pure Spiritualism into the dying Suffolk's ear and soul, thus—

" Tarry, dear cousin Suffolk !

My soul shall thine keep company to heaven ;
Tarry, sweet soul, for mine, then fly a-breast ;
As in this glorious and well-foughten field,
We kept together in our chivalry !

* * * * *

So did he turn, and over Suffolk's neck
He threw his wounded arm, and kissed his lips ;
And so, espoused to death, with blood he sealed
A testament of noble-ending love."

The Cock-lane Ghost.

LXII.—QUESTION : " Is it true, as I have somewhere read or heard, that Dr. Johnson, the great philosopher, believed the Cock-lane ghost story ? "

ANSWER: Yes, Dr. Johnson was too much of a philosopher to doubt the evidence. He further says that he had a lively recollection of his mother calling him "Sam" three times in the night after her death. Such evidences, he says, might help our skeptical minds, "as we could not have too much evidence of the immortality of the soul." Dr. Johnson was philosopher enough to see that there was everywhere a blending of the known with the unknown. To probe the mystery, and to dissipate the doubt of judgment, was his characteristic effort. The uncomprehended and the misapprehended arrested the philosopher's attention, and challenged his best powers of reasoning. The question of immortality was so important that he could not turn away from any evidence of its literal truth.

Unthought and Unlooked for Phenomena.

LXIII.—QUESTION: "Do you regard the present manifestations of spiritual intelligence and power as soon to cease, or will they change into some other forms?"

ANSWER: The mysterious phenomena of this day, like those so-called miraculous transactions of all departed ages, came among men unsought and unlooked for. They are designed to indicate the existence of a law in man's spiritual constitution. Science has made accurate and curious discoveries amid the mysterious and occult departments of matter. But the great mass of the human race is yet immersed in thick darkness with regard to the law of immortality folded within the dreamy individual chrysalis of this existence.

These modern manifestations we regard as notifications served upon mankind—saying that the chrysalis of ignorance is about to yield up the life that is in it; that the Good of the Universe has not introduced abnormal phantasms to mislead and distract earth's children; but, on the

contrary, we believe that the benignant purposes of the invisible heavens shine through the spontaneous and unfor-tuitous phenomena of the present day. And we also believe that, as soon as the world's attention is reverently attracted to the cardinal truths of man's immortal destiny, the most of common Spiritual phenomena will be withdrawn for a period.

Origin and Mission of Thought.

LXIV.—QUESTION: "What is the origin, mission, and influence of thought? This is an interesting subject to me, and I would be pleased to know *your* thoughts relative to it."

ANSWER: The human mind is like a lake of living water. Its encompassing margin is the human body. The streams and rivulets, that flow in from the surrounding country, are the senses. The fruitful trees and flowering plants upon its margin are the external objects of attraction. When there is no atmospheric agitation, there are no waves—no thoughts—and the lake slumbers in dream-less tranquillity; but let one breath of wind (sensation) stir the overhanging foliage, and instantly the rivulets throb and the lake vibrates with wavy commotion.

This, then, is thought. It originates in the realm of sensuous agitation. If the breath of an angel stir the waters of life—that is, touch the surface of human sensation—the waves (or thoughts) will correspond to the producing cause. But the supposition of some, that every thought is a special dispatch either from *hades* or from *heaven*, is absurd and hurtful to the progress of common sense; and not less weak and unphilosophical is the other supposition that the Almighty has an eye open to perceive every thought of silly mortals, which the recording angel is required to write down in the ledger-book of life.

The mission of thought is to agitate, enlighten, and

purify the soul. This work is prosecuted throughout countless spheres of spiritual progression.

The influence of pure thought is like the breath of heaven upon flowers; while low thoughts fall like the vapors of pestilence. They blast the beautiful, like shafts of lightning.

Control of One's Thoughts.

LXV.—QUESTION: "Why can I not control my thoughts; or can a man control his thoughts?"

ANSWER: There is but one road to victory in this direction, and even such conquest will be partial, so that you will conclude that thought is uncontrollable. The straight road is *concentration of mind*. This habit is favorable to self-control. It is the opponent of chaos, and sets the mind in order. For the acquisition of this mental custom, and in the prosecution of studies we cannot do better than quote Tranio's advice to his master in Shakespeare's "Taming of the Shrew," as follows:

"The mathematics and the metaphysics,
Fall to them as you find your stomach serves you:
No profit grows where is no pleasure ta'en:
In brief, sir, study what you most affect."

The human mind, being a substance, acquires a momentum by exercise. When once set in motion it performs like a ball projected from the hand, and keeps *rolling*, (or thinking,) until the primal impulse is exhausted, just as a ball will stop when the original force is wholly spent. This fact in the mental constitution demonstrates its essential substantiality. The melancholy poet said: "My thoughts on awful subjects *roll*—damnation and the dead." We suggest a more cheerful exercise. Some minds can easily control their emotions, and even their thoughts, sufficiently to fix them upon a given subject; but others, impetu-

ous and enthusiastic, and chaotic by turns, think over and over the same few unwelcome themes. Still others are

——“Like a gate of steel,
Fronting the sun, that renders back
His figure and his heat.”

Flowers in Wisdom's Garden.

LXVI.—QUESTION: “There is much mysticism in the writings of modern Spiritualists—too mystical, I think, for general comprehension—and my object in addressing you, sir, is to inquire whether the ancient Spiritualists were equally mystical?”

ANSWER: We do not recognize as much figurative language in modern Scriptures as in the ancient books of Spiritualists. For example: See the book of Revelations by John, the Seer. John Bunyan was the most figurative of all modern Spiritualists. The following is an example of figurative writing: “Three kinds of most beautiful flowers, (says an ancient Seer,) are to be sought, and may be found in the garden of the Wise: damask colored Violets [love,] the milk-white Lily [purity,] and the immortal Amaranthus [immortality.] Not far from the fountain, at the entrance, fresh violets do first salute thee, which, being watered by streams from the great golden river, put on the most delicate color of the dark sapphire; the sun will give thee signs. Thou must not sever such precious flowers from their root until thou makest the Stone; for the fresh ones cropped off have more juice and tincture; and then pick them carefully with a gentle and discreet hand; if fates frown not, they will easily follow, and one flower being plucked, the other golden one will not be wanting; let the Lily and the Amaranth succeed with greater care and labor.” In this passage the *interior* reader sees thoughts and ideas quite independent of the words.

Uses of the Urim and Thummim.

LXVII.—QUESTION: “Will you please give me your opinion of the *Urim and Thummim*, mentioned in Exodus xxviii:30; Deut. xxxiii:8; and 1st Sam. xxviii:6? I know the opinions of commentators, Bible-dictionary makers, &c.—but I now want *your* opinion.”

ANSWER: In most ancient periods it was customary for tribes to choose the last born of several sons to study the wonders of magic, which wonders in these later days are called the “secrets of wisdom.” The youngest of seven brothers, in the first periods of civilization, was supposed to be the favored of heaven—the particular son or heaven-chosen messenger of Jehovah to the children of men. He was accordingly set apart, and anointed with great ceremony, as the precious or sacred person. At a proper age he entered upon the discharge of the duties of his high commission. Upon his breast was fixed a holy and costly plate, ornamented with two signs. One, which was a metallic stone gem, was indicative of the Wisdom of magic; the other, which was a transparent tube, filled with holy oil and hermetically sealed, was representative of Divinity, or the incarnation. The first, which had descended from generation to generation as a gem-gift from Jehovah, was called *Urim*, literally signifying the “eye of light,” or the window of wisdom; the second, the tube of oil, which had also descended from the gods and the ages, was called *Thummim*, literally signifying “The Perfection,” or the presence of the Spirit of God. The young man, when sufficiently advanced in years, was called “a priest,” and was accordingly revered and obeyed in everything. The sacred signs and symbols, or emblems, were wrought upon his garments with exquisite particularity. When the sage seventh son spoke the words of prophecy, or whenever he talked like an oracle, it was supposed that he had been looking into *Urim*, or the eye of wisdom; and whenever he gave

counsel, as "from the Lord," he was supposed to have touched his tongue with a drop of *Thummim*, which mysteriously, like the widow's crucible, never lost in quantity from age to age.

It is our impression that the state of clairvoyance, or the condition of spirit mediumship, was occasionally induced by looking into the *Urim*. The reader will find a parallel instance, which fully explains the uses of the ancient stone, in our autobiography, the "Magic Staff." Further explanations in this place are deemed unnecessary.

Solution of Mathematical Problems.

LXVIII.—QUESTION: "Meredith Holland, of this city, solves in a moment of time difficult mathematical problems without the use of figures. He says at the moment a question is asked, the answer comes to him without any effort. Outside of mathematical subjects Mr. H. is below par. Now does he not answer difficult mathematical the same as mediums answer knotty theological or scientific questions? From what you know of such cases, what is your opinion? If philosophy and figures come from the spirit world, may not rascality and all sort of iniquity come from the same source? I will confess that my philosophy, as applied to this or the spirit world, does not reason well."

ANSWER: The human spirit is the foundation of future intelligence, even as this globe is the germinal fountain of that sphere which we term spiritual. Hence, although it is *possible* for the spirit world to pour its mathematical or other kinds of intelligence through some sufficiently impressible mental organ, yet it is not probable. In every instance of poetical or mathematical inspiration, which we have carefully examined, we have observed that the mind of the person concentrated its intuitive and lightning-reasoning powers at one burning focus, by which all other faculties were measurably debilitated and comparatively eclipsed. The instrumentality and co-operation of super-earthly intelligences are generally exhibited in the sudden

exaltation of the human intuitions, (and reasoning faculties,) from the ordinary condition to that sublime altitude where the soul must stoop "to touch the loftiest thought." Evil and good do not flow from the same fountain. "Every good and perfect gift cometh from above."

Hand-Communications from the Spirit-World.

LXIX.—QUESTION: "What are the laws which govern hand-communications from the Spirit-world? Does the medium come into *rapport* with the spirit, or is the writer psychologized? How can one decide whether himself or the spirit produces the writing?"

ANSWER: Our answer, to be of any service, must rest on the laws of mind. The question is, "How can a medium tell when he is receiving a communication from a spirit?" We reply that the medium cannot be mistaken, unless he is indifferent or negligent as to the operations of his own mind, while having his hand mechanically moved to write. All the faculties and organs of the human mind are constituted on *dual* principles of action. Each is capable of acting both from the impulsions of volition, and from the instigations of purely inherent forces. In the animal, all faculties are moved constitutionally, or by a sort of automatic necessity; in man, when not indulging his idle propensities, the same faculties are self-conscious, and act from the impulse of volition. Of man, when educated and refined, we say that he is, throughout, *self-conscious*; and from this fact, men start out to fix upon themselves the doctrine of moral accountability.

Now, although it is easy for a man to lapse momentarily into the passive automatic life which is natural to the animal, yet it is not his province to do so, except while diseased and disabled, or when asleep and self-forgetful in Nature's protecting arms. It is his prerogative to be self-conscious, and wholly a lord over the world without, which

includes every organ and function of his own physical organization. For this reason man is endowed with a marvelous power of Will, which is the agent of both the impulse of his love and the dictates of his highest wisdom.

With such prerogatives and endowments, it is needless and wrong for a man or woman to become so unconscious or indifferent, as not to *know* whether action is self-originated or mechanical. If a medium does not accustom himself to *know*, he will, of course, soon lapse into the self-indulgent state of not being able to determine anything with intelligent discrimination, and this condition is prolific of doubts, and evils, and disappointments, almost innumerable.

In saying this, we do not mean to overlook the nice and occult distinctions that occur in the delicate blending and commingling of the voluntary with the involuntary powers. For example, a pianist may become so perfectly a master of the mechanical uses of the instrument as to perform gracefully and grandly upon the keys without so much as thinking about the various details of manipulation. In such case he is supposed to be *unconscious* of the volition employed by himself in developing the music; and, if he were not particular about facts of consciousness, he might affirm that the performance was mechanical, or that it was governed by a spirit. But the case would be wholly different if the pianist performed a piece of music, to which, previously, he was a total stranger. The evidence, in such a case, is positive in favor of foreign—we say, *spiritual*—influence and control.

Self-deception is excluded from every case where the medium is pre-determined not to be deceived. The medium sits passively in the attitude of a penman. Of one of two things he must be absolutely certain, if his hand be moved

to write, either that it is moved by his own will, or else by the unseen presence of some intelligent power. If his hand is moved by his own will, and not by any foreign power, he must be entirely conscious of the fact, for the power of will implies a self-consciousness on the part of the mind; on the contrary, if his hand is moved by some extraneous force, and not by the effort of his own volition, he must be equally conscious of the fact, because no sound mind is so benumbed as not to know when it is designing and willing.

We, therefore, decline the exercise of any discriminating power for others. Let each judge for himself, and "try the spirits" in truth and candor.

But we do not mean to overlook the fact that some writing mediums, like the skillful pianist, may become unmindful of the details of manipulation. The spirit may commence the movement of the hand, and many thoughts may be imparted, not premeditated by the possessor of the hand; but, presently, the medium's mind may *catch the train of thought*, and instantly and unconsciously (for the moment) continue what the spirit was supposed to be about to say next, and next; and so, for a length of time, the medium may, and sometimes does, take up the thread of the communication and terminate sentences, on the impulse of the suggestion, directly contrary to what the spirit intended to have imparted, and this, too, sometimes with the best and most innocent intentions, half unconsciously, and yet so unfortunate, and *malapropos* in effect, as, occasionally, to impress the receiver that an "evil spirit" was dictating the message and controlling the medium. In conclusion, then, we admonish every one to be passive while the hand is under a foreign influence, unless the motions are painful and absurd, in which case the true way is to indulge the operation no longer.

Concerning Providential Interpositions.

LXX.—QUESTION: "Does God himself directly operate upon conditions surrounding persons, or upon the persons themselves, in cases where great dangers are escaped, or fatal consequences prevented? There are incidents in history going to show that pious persons, by prayer to God in faith, seem to save the lives of their relatives. In the present war more than one instance of miraculous escape from death has occurred, by the bullet striking a pocket-Bible which the soldier carried as a gift from his pious mother, with her prayer that God would support and protect her son. The churches all teach that God hears and answers the prayers of faith. If this doctrine is true, for humanity's sake let everybody believe it. Will you be so kind as to turn your attention to these divine mysteries?"

ANSWER: These "divine mysteries" have frequently occupied our thoughts, and we think that, by experience and philosophy combined, we have fathomed them.

Students of the New Philosophy have met with our principal explanations in the "Magic Staff," and in the little work styled "The Philosophy of Special Providences." But for our new readers' sake it may be wisdom to explain further and add somewhat to things already published.

Our correspondent asks his question from the standpoint of old theology. This theology is a huge superstructure, built upon the ancient doctrine of Anthropomorphism. This is the dogmatic assumption that God is a man. It is yet a popular doctrine, teaching by means of educational instillations, that the system of creation is regulated by forces as much outside of and disconnected from God, as the energies of a steam engine are distinct and independent of the engineer. All who believe that God is an almighty man, separate from the organization of Nature—that he is a local personality, having hands, feet, form, weight, senses, and passions, like human beings—all who adopt this phase of religious faith, are Anthropomorphists, and are the most superstitious and the most ignorant of Christians.

This doctrine is great-uncle to Polytheism, and the great-grandfather of Dualism, or Diabolism, and is the source of the popular superstition that God is personally interested in the affairs of men. Polytheism is the doctrine of the ancients, teaching that there are a multiplicity of deities, who take *special* interest in human actions, having their favorites and their foes, and who are supposed to have the power to arrest the laws of matter in their course and do other equally mighty works, for the benefit of friends and the destruction of enemies.

All the germs of truth in this doctrine are quickened into life by the facts of modern Spiritualism. Polytheism is the first and crudest statement of Spiritualism. Under the sway of science and philosophy, the extravagances and absurdities of the ancient faith are modified or displaced by the reasonable and rational doctrine of special angel ministrations. All special providences hitherto supposed to be from God, receive an ample explanation beneath the vast temple of modern spiritual experience. Violations, infringements, or suspensions of Nature's laws, are simply impossible. The genius of scientific discovery has forever refuted the professions of Anthropomorphism. Polytheism is lost in the all-explaining verities of modern Spiritualism; and Dualism (or the doctrine of a big God in one place and a big Devil in another) is destroyed by the truths of that divine Philosophy which reveals to all souls the unerring principles of the Infinite Father and Mother.

Christianity, when seen in its best light, is Pantheism. It teaches that "God is a spirit"—that, being a spirit, "he seeketh such to worship him." He is universal, in all matter and in all space, hence is universal in his providential operations, which are, in common phraseology, the active forces and established "Laws of Nature." One of

the grand perfections of this universal and unerring providence is its particularity and speciality. It works as perfectly and as unmistakably in the minutest particle as in the vast operations of the immeasurable universe. It is man's limited comprehension that stops to question whether God is in the storm, the earthquake, the deluge, the catastrophe. The large-visioned mind "sees God in clouds and hears him in the wind." In war, as in peace, the Infinite speaks! In falling sparrows, as in the revolution of the heavenly constellations, the *omnipresent* is never absent. All temporary afflictions are subservient to final and universal ends. The bursting of a bombshell is as providential—as much under the administration of divine, unerring law—as the bursting of a rose-bud. If we take Christianity separate from its theology (which latter is all a speculation, a mere fabrication of learned ignorance,) we shall find it to be spiritual Pantheism—the doctrine that "God is all in all," as defined by Paul in his epistles, or by Pope in his poetry.

But our correspondent quotes a case where the *Bible*, given to a son by a pious mother, saved the young soldier's life. The incident is called "providential." Hundreds imagine that, in some unexplainable manner, the great God thus answered the mother's prayer. Very respectable religious journals quote such instances to illustrate the power of God. Leaders of Bible-classes, and smooth-headed parsons in fashionable pulpits, refer to such cases to enforce honest superstitions. "The finger of God," they say, "was in it." And they will utter the same sentiments in order to bring on *revivals* of religion, to induce or produce *conversions*, &c., while the intuitions and the reasoning faculties arise in lofty opposition to the utterance. The least whisper of skepticism is met by a "Satan tempts you," and thus the mind of youth and the intellect of un-

educated men and enfeebled women are "converted" to Anthropomorphism, to Polytheism, (or the Trinity,) and to Dualism, which is the popular form of theological ignorance and superstition.

Now and then there is a Spiritualist who has not recovered from a bad theological bite of years ago. Such will incline to believe that, if God himself did not keep the bullet from penetrating the Holy Bible, the result was accomplished by the interposition of spirits.

We have no such explanation to offer. While we know that persons, when sufficiently impressible, are many times saved from injury and accident, and otherwise aided and befriended by spirits, we also know that they do not preserve individuals and aid them on each special occasion. The prayer-laden Bible was no more of a safeguard than would have been any other equally compact physical substance. The bullet did not enter the son's body, because it struck an intervening substance which it could not penetrate, and that is all the "Providence" there is in the premises. In further illustration of how life in war is "miraculously" preserved, we will quote two incidents which occurred at the battle of Pea Ridge. The first case is thus related:

"A private of the Twelfth Missouri was advancing toward the head of the hillows on Saturday with his regiment, under a heavy fire from the enemy on a hill above, when he was struck by a musket-ball near the heart, and thrown heavily to the ground. The poor fellow thought no doubt his last minute had come; but after lying some minutes on the ground, and feeling no pain, he thought he would see, if possible, where he was hit. He rose, and opened his vest, and discovered a large bullet half imbedded in a large, thick, moist layer of tobacco, which he had

stolen the day before and placed under his garment for concealment. The moist condition of the tobacco had prevented the leaden messenger from fulfilling its fatal mission."

But our correspondent may object to the tobacco as not parallel to the Bible case. As the word Bible means "book," there can be no objection in relating an instance where "a" *book* saved the possessor's life. It occurred at the same battle:

"One of the 36th Illinois troops carried a comic song book in his cap, and a small rifle-ball passed through the cloth and stunned him. He afterwards found the bullet had gone through one of the covers of the book, and when he removed it, the metallic fate fell from the leaves. I can only account for this phenomenon, that the verse of the song was so execrable, that the ball, like any reader of good taste, could not, by any possibility, get more than half way through the extremely stupid contents."

In conclusion, we urge you to analyze the elements of every instance which is styled "providential." Spiritual beings do often work wonders in the midst of human affairs; so also do "coincidences." These coincidences have all the semblance of "providences," and a loose-minded person (that is, one who thinks loosely and illogically,) may confound one with the other. If you wish to know what is *truth*, you must think honestly and legitimately, not take any religious doctrine on "hearsay;" but ponder well, for the time will come when you may be called upon to give *a reason* for the faith within you.

The Relation of Faith to Knowledge.

LXXI.—QUESTION: "In some of your writings you say, 'What we do now know, however, is exactly what we believe, and we believe nothing more.' Now, if a man can believe nothing but what he knows, it must bring down the brake upon the wheels of progress, so

as to almost, if not entirely, stop advancement in the mind. Am I right in this conclusion? If not I wish for more light."

ANSWER: The relative value of Faith and Knowledge has been considered at length in 5th volume of *Harmonia*, and incidentally in several of our previous works. Perhaps we may make our meaning yet more transparent by a few additional sentences.

First: It is a fundamental proposition of the Harmonial Philosophy that *man's inner-spirit-essence is compounded of all the infinite principles*. Spiritually considered, man is a finite representative—a microcosm—of the infinite totality of Nature and Deity; "the image and likeness" (so far as constructive principles and immortal essences are concerned,) of the immeasurable universe, both material and spiritual. With this proposition our Brother is quite familiar. Perhaps he believes it.

Second: As a corollary of the foregoing fundamental principle, we teach that what is truth and a reality *outside* of the human mind, is likewise true and essentially *as real within* his spiritual constitution. The universe without and the universe within hold private sympathy through their *essential* correspondence and twinship—just as a tiny drop of water is an essential likeness of the boundless ocean, and *vice versa*, which is the foundation of sympathy between them.

Third: Now it further follows, as a corollary of the above, that the human mind cannot intelligently or profitably "believe" anything different from the four sources of its "knowledge," to wit: *Intuition, Reflection, Perception, and Testimony*. And we should have said that we put faith only in the affirmations of the above four fountains of Knowledge (and Wisdom.) "Intuition" includes everything spiritual and eternal; "Reflection," everything logi-

cal and reasonable; "Perception," everything external and sensational; "Testimony," everything historical and *ab extra* to private consciousness.

Fourth: To believe, or to attempt to invest *faith*, in what is not affirmed by one or more of the private (or interior) sources of knowledge, is to be superstitious and absurdly unsound. The world's religious history is overflowing with excessive follies and bloody wars—all originating in arbitrary "faith" (without knowledge) in certain dogmas and doctrines, which were and are *contradicted* by the world's private (or spiritual) experience. For example: thousands of human beings have been persecuted because they could not believe in *an impossibility*, such as the immaculate conception (literally understood), or the standing still of the sun, or the physical resurrection, or the sacrifice of one man in part payment of moral debts due from the universal family, &c., &c.

—Such superstitious "belief" and such arbitrary "faith" can find no welcoming hospitality in human consciousness. Some children, unfortunately, are born with a peculiar *twist in the direction* of some particular superstition—inherited from the ignorance of their parents, with other infirmities and moral weaknesses. Thus, there are minds organically Presbyterians, or Methodists, or Mahomedans, or Brahmins. But other children, free-born in the matter of religious twistifications, are subsequently *psychologized* and wheedled into some popular form of superstition, which such minds cherish during after years as though it were the truth of God. But our Brother knows that we peremptorily repudiate all such "forms of faith" as worse than useless.

Fifth, and lastly: There is, nevertheless, an essential FAITH—an interior conviction of truth, towering above all

the sources of scientific knowledge, and projecting far in advance of all external experience—which is to the soul an irresistible MAGNET, attracting it inward, onward, outward, and upward. The logical *possibility* of a matter may animate the mind long, *very long*, in advance of realization and embodiment. This sort of “Faith” is homogeneous and identical with the consciousness of mankind. It is not arbitrary and educational, but intuitional and inseparable from the soul’s constitution.

It was this species of Knowledge, as the basis of our *belief*, which we stood upon while answering the question to which our correspondent refers. What we *know* (in the above definition of the sources of Knowledge) *that* we also believe, and we believe nothing more—nothing arbitrary and foreign to Intuition, Reflection, Perception, and Testimony.

Looking to God for Everything.

LXXII.—QUESTION: “It is my religion to believe in looking to God for everything—little things as well as great; for the answers I have received have convinced me that there is an over-ruling Providence who hears my prayers. My neighbor tells me that you do not believe in any such Providence. If so, please explain my experience.”

ANSWER: It is natural to believe in an over-ruling and all-wise Providence. We do not regard this faith as superstition, but instead, as an involuntary yielding of the soul to the universally perfect and gracefully operative principles of Nature’s God. It is superstition, however, for an intelligent human being to imagine that the universal Mind has heard and answered his particular prayer. This superstition teaches a person to believe that his faithful petitions or mental requests, made to God in humble and earnest piety, will draw Jehovah’s attention and obtain from his bounteous hand favors which he would not vouchsafe to the individual in the natural course of events. In

this view prayer is deemed a transcendent power, outriding the sweep of all natural laws, and resulting in a display of supernatural manifestations. History and autobiography equally unite in repudiating the grounds of such a doctrine.

But our correspondent's experience is coincidental with thousands of persons in all ages of the world. Answers come to earnest petitions. The prayer of faith is answered by the natural flow of events, or by the direct interposition of *over-hearing spiritual intelligences*. But that is a delusive enthusiasm, which causes the individual to repose indolently upon the bosom of God, to the neglect of those exertions by which men help themselves.

Sincere Expressions of Veneration.

LXXIII.—QUESTION: "Do you not suppose all sincere expressions of veneration, or of devotional feeling, reach their proper destination? Or do you doubt they have any destination, or any rational origin? I do not exactly understand you, Brother. While many prayers are wordy and absurd, may there not be such as help to bring us into more intimate conjunction and communion with the spirits of light, and with the PERFECT SOUL OF ALL, and make us more receptive of all noble, divine, and elevated impressions?"

ANSWER: We are a full believer in the doctrine that every faculty of man's mind is designed and adapted for use. The office of each organ is not confined to one duty, but its duties are various and manifold. Filial love, as expressed through Aspiration, is unto superiors. In its highest moods it breathes forth aspirations toward the celestial and heavenly. This is one of its proper exercises. Hence prayer, "the soul's sincere desire," is natural.

And the effect of such prayer is oftentimes salutary. The windows of the mind are opened skyward. Atmospheres from higher intelligences sometimes pervade the soul of the supplicant. At such seasons the individual is rendered "more receptive of all noble, divine, and eleva-

ted impressions.” As an experience, or as a remembered exercise of veneration, it is perfectly private and sacred. Either to talk it or to write it is to make a *historical* affair of it—a sort of memorandum account of the soul’s “private and confidential” communion with what is higher and supreme.

Viewed in this light, and from our standpoint, all oral prayer is an indelicacy—an impertinence—offensive to the silent workings of the devout and truly reverential spirit. “Let us engage in prayer”—an expression common with clergymen—is an impossibility to most minds. To bow the head and the knee, to whisper invocations, to respond to the orisons of priests and elders, are possible ceremonies. But no hypocrisy is deeper than that which makes a whole congregation *pretend* to pray to God with the minister at a tap of the “bell,” or when notice is served from the “sacred desk.” No soul can pray sincerely unless it feels a *need*, or is filled with joy, thanksgiving, and adoration. In either condition, the individual is moved by filial love, through the channel of Aspiration; and the effect is pre-eminently sanctifying and promotive of moral beauty in the person. But it is our impression that the “Perfect Soul of All” is no more kindly disposed towards that person than he was before. The Father-soul, who is by all acknowledged to be “without variableness or shadow of turning,” is not likely to “change his policy” or modify the “proclamations” of his subordinates or vicegerents to suit the “popular voice” of any wealthy and respectable Christian Church. A God that is not untouched and unchanged by the “invocations” and “prayers” and “praises” of this planet’s population, should not have his name begin with a capital letter, for such a being only fills the measure of polytheism—merely a Jupiter—a “god”

in heathen mythology, and is not entitled to the unbounded veneration of the expanded human soul.

You will therefore deem us very sincere when we speak irreverently of oral or written prayers; and equally sincere when we advocate the beauty and efficacy of that "silent" Aspiration which opens the heavens to the individual. We confess our inability to appreciate "a prayer-book," or the value of a written address to the "Almighty," through the columns of a newspaper. But we believe that there is a world of wisdom for us to learn, and our "prayer" is that all may make rapid advancement in all good ways.

The Uses of Family Worship.

LXXIV.—QUESTION: "Is it necessary for a religious-minded man to practice stated family worship? . . . I have never made a prayer out loud in all my life, but I often yearn for spiritual strength, and I am at a loss to determine how to begin, or whether at all in this world. What is your opinion on these points?"

ANSWER: It is natural to love and worship whatsoever we devotedly and profoundly love—a wife, a child, a sister, a brother, a husband, any object, absent or present, which extracts and commands pure affection, is an object of veneration. The truest family worship is daily effort to establish complete integral unity and happiness.

But there is a fascinating power in reverential words, by which will is subdued and the reason is for the moment disenthralled. The weary soul sometimes weeps out its secret grief upon the bosom of the silent, all-pervading spirit. Oftentimes the heart (the mind's inmost) will pray for answers to all its questionings, for faithful friendships, in time of need, for clearer light upon the path of daily duties; and ever and anon there come notes of celestial . . . melody, golden dew-drops of supernal wisdom, and sudden gushes of strength within the charmed circle of home and the family—within the private soul also.

But do you suppose that the GREAT SPIRIT is a respecter of persons? Does he bless and curse like an earthly being? Let wisdom shine upon your heart. When you pray (*and you always do when it is necessary*) the effect will be to prepare your faculties for higher influences, and this again may result in opening heaven's beautiful portals, so that the combined effect is salutary and chastening to the moral aspirations. But formal prayer is arbitrary and non-availing.

Moral, but not Religious.

LXXV.—QUESTION: "I have no fault to find with your work as a whole—though, of course, you sometimes give publicity to views which my mind is not in mood to adopt as correct. Although you at times let forth streams of deep religious feeling and devotion, yet this is not so *common* with you as my cravings would be glad to find. Were your religious nature called to more frequent and vigorous action, your volumes would be more to *my* taste. Perhaps, in your own judgment, the general tone of your writings is religious. I should characterize it (unjustly it may be) as moral and intellectual, rather than religious and emotional. If the two cannot be harmoniously blended, the kind you furnish is better common daily food than the other would be. But do you not believe that if the food you place upon your table were seasoned a little more with the *effusions of the heart*, it would be appropriated with greater relish by some of your guests?"

ANSWER: It seems to us that the world has been too long under the sway of feeling, impulse, and emotion. It is time that the age of Thought and Investigation should dawn. It is time to influence the "*effusions of the heart*," and to cause them to flow in the harmonious channels of wisdom. Perhaps we do not make many emphatic demonstrations of delight, but we feel very deeply, reverently, and emotionally, all the truths we advocate. We do not "*shout and pray*," nor make a parade of our quiet spiritual enjoyments, because we do not feel moved to testify our emotions and joys in such manner. Persons who think but little are generally loud-mouthed and explosive in public. Many such will pray openly on Sunday and defraud their neigh-

bors on Monday. Our experience is, that ministers of the gospel do not so earnestly search for truth, nor speak it as devotedly as do persons who have reputations for being only "intellectual and moral." Furthermore, we have observed that, as a general thing, the "religious and emotional" people are the most unreliable in word and deed. We know persons in the ministry, of every sect, who are very beautiful, refined, and trustworthy. Such have not been intellectually and morally injured by indulging their "religious and emotional" feelings. But these instances are extremely rare in the sects of Christendom. Of a noted preacher it was said that "he was too much of a man to tell a lie and too much of a priest to tell the truth." We would rather be a Man than a minister. It is rare to meet a minister who is both a Man and a Brother. The profession is unfavorable to a full, fresh, trustworthy development of powers purely "intellectual and moral." Last year, Dr. Spring, of this city, boasted that he had been in the Christian ministry half a century *without altering his mind on a single cardinal point*. Of course the Doctor has been long and devotedly faithful to feelings purely "religious and emotional." But what shall we say of his powers "intellectual and moral"? He stands just where he stood fifty years ago! Boasts of his conservatism, and yet lives in the most *living Age* ever known on earth.

No, reader! This age is designed to promote intelligence and morality, not at the expense of "religion and the emotions" of worship, but rather at the expense of superstition, bigotry, sectarianism, and empty ceremonies. We work and write for the "discovery and application of Truth"—for progression in Love, Wisdom, and Liberty—as on earth, so also in the Summer Land which succeeds the "winter of our discontent."

Fast Days and Acts of Humiliation.

LXXVI.—QUESTION: "I am not one of those who believe fully in Spiritualism, nor do I believe fully any other phase of religion—yet it is my wish to get *your* opinion on the utility of 'Fast Days,' or days set apart for purposes of general humiliation and prayer. Do you believe in them? And do you keep them in any degree?"

ANSWER: We think favorably of the plan of *fasting*—voluntarily abstaining now and then from all ordinary food and customary drink. The laws of Physiology sanction the plan, and what is physiologically good cannot be spiritually evil, for truth is everywhere sacred and consistent with itself.

Besides, in a social point of view the plan is not objectionable. Mortification, if not confined to the corporeal frame, is self-corrective. Humiliation, if it does not cost more than partial abstinence from a good dinner, is not hard to endure. We like to *fast*, just as the Roman Catholics do, in the period of Lent. In the spring of the year, when the stomach needs some relief from winter diets and habits—so that the blood, and all the solids of the body, may be prepared for a warmer season—then it is most reasonable to *fast* and not to "prey" on substances procured from the animal kingdom. The Oriental Brother who wrote the book "according to Matthew" (see chap. vi,) expressed our convictions in these words: "*When ye fast, be not as the hypocrites, of a sad countenance.*" The hypocrites referred to must have been a very *religious* class in community. We wonder whether there are *any* "hypocrites" living in these sectarian times? If so, won't they please read the ancient author, who exactly conveys *our* definition of Fast Days and Thanksgivings? All days should be sacred, and so kept. Yet it may be best to make a *business* of fasting and praying, just for a day, rather than not do anything in the line of mortification and repentance.

Ceremony for Funeral Occasions.

LXXVII.—QUESTION: "We very much want some form or ceremony to be used at funerals. Can you inform us if there is anything in print which you can recommend as suitable for such occasions? It is impossible at all times of the year to get spiritual speakers, and long habit has made it necessary to have some ceremony observed more than putting this earthly tabernacle under ground." G
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ANSWER: It seems a desecration of the sacred silence of the chamber of death to break it with any sounds that are not musical. Words from human lips do not meet the solemnity and exigencies of the occasion. When the spirit of your friend, or relative, or babe has flown—be still! Dress the rejected casket for the under world. It is cold and useless to mortal man. Wrap it in its sheet and lay it quietly in the tomb. But before proceeding to fulfill the last kind, sad office, let there be music in the house of mourning. Let sweet singers relate the beautiful processes and lessons of death, or let them sing the song of welcome, such as angels chant over the birth of a human spirit. Speaking on such occasions should never be long or argumentative. A few words fitly spoken, or a spiritual hymn sung, constitutes the most beautiful proceeding. A lengthy discourse in the midst of mourning is a profanation, an indelicate intrusion, a positive outrage on the sanctities of sorrow. But there's a world of sympathy in appropriate music. It may be well to read a few sentences from some book, either prose or poetry, but the act is more ostentatious than appropriate.

And a change of dress is equally inconsistent with the dictates of sorrow. No crapen vail, however *black*, can relieve the bereft soul. The custom dictates that your *outside* garments shall be black. But your under clothing is as white as before the bereavement. There is, therefore, a strong presumption of insincerity.

We counsel Spiritualists and Philosophers to make no displays over their dead. Ceremonies and expensive processions are Oriental—from the land of bombast and superstition—and civilized nations in the great Western world should abolish them. Let us work and bless the living; the dead body needeth little attention.

The Personality of Deity.

LXXVIII.—QUESTION: "At least twenty times I have heard the assertion that your system confounds God with Nature—that you believe in no God to love, adore, and worship. Although I think your accusers are mistaken, I have no arguments with which to refute their statements. I have not read your published works. Please give your true position on the above question."

ANSWER: Our individual position is that of a child who is learning to know and love the Father by means of the gentle teachings and loving guidance of the Mother. We belong to the infinite Future, which floats upon the sea of never-ebbing progression.

What, therefore, we shall hereafter believe, we do not know. What we do now know, however, is exactly what we believe concerning the subject in question. If it will aid a Brother or a Sister to learn what we now believe, relative to the infinite FATHER, we cheerfully haste to make the same undisguisedly manifest. We believe—

1. That it is natural for the youthful human spirit to crave the protection and to enjoy the communion of a Supreme Intelligence.

2. That, in thinking of this Intelligence, it is natural for the adoring soul to locate its habitation in the purest and most beautiful spot in all the heavens.

3. That, in striving to individualize and comprehend the Supreme Intelligence, the young mind (all men are young,) loses its conception of infinity.

4. That, with the loss of this ennobling conception, it is natural to believe that the local God is infinite in power.

5. That, being infinite in power and finite in personality, it is natural to conclude that the Divine Mind institutes and repeals laws according to his sovereign will and pleasure.

6. That, having man-fashioned attributes and a moral government also man-conceived, it is perfectly natural for the young mind to believe that God can be appealed, and petitioned, and finally *moved* by his favorite children to grant things good and withhold things evil.

7. That, as the human mind is constructed upon progressive principles, it is natural to conclude that youth will give way to the estate of spiritual Manhood, which will bring newer and wiser conceptions of the FATHER.

8. That, when the lofty condition of spiritual manhood shall have been attained, it will then be natural to believe that "God is a spirit," pervading all space and vivifying all Nature.

9. That Nature, being the temple of the living God, is the only exponent of his personality and attributes, of which individual Life is the recipient, and individual Reason the miniature embodiment or finite expounder.

10. That, being thus animated and inspired, the human mind will conclude that, as man's spirit animates all parts of the corporeal body, so does the infinite SPIRIT of all Spirits animate the material organs of the universe.

11. That, as two things essentially different cannot be one and the same, it will be natural to believe that the natural universe is not God any more than the corporeal body of man is his spirit.

12. That, the material universe, being an organization

of parts and forces, NATURE is something deeper and more comprehensive than the wholeness of things physical.

13. That, the equilibrium of infinite and equally intelligent principles being the only possible foundation for an eternal harmony, it will be perceived that NATURE is the maternal counterpart of the FATHER SPIRIT.

14. That man, being the ultimatum of progressed primaries and the fruit of the divine Duality, will be esteemed as a portion of the Infinite Father and the Infinite Mother ; and finally,

15. That, inasmuch as the highest mathematical intelligence can add decimates to infinity without reaching the climacteric unit, so may individual progression be extended through eternity without transcending or even approaching the CENTRAL PERFECTION.

—For the present (*i. e.* to day,) this is our belief in relation to the existence of the Spirit of God. It will be perceived that we believe that Nature is not God, and that God is not Nature, and yet that the twain are conjugally and eternally One and inseparable.

Man's Progress toward Deity.

LXXIX.—QUESTION: "I have been studying for some time on eternal progression. I believe that God is all perfection; therefore, that he cannot progress. Now my question is, Will not the immortal part of man, in the future ages of eternity, become equal to the Deity?"

ANSWER: We can fully realize our reader's intellectual perplexity. But if he will consider that spiritual progression does not take place in a straight line; that the eternal process is undulating, and spiral; that, at the uppermost point of one spiral, the spirit merges upon the base line of a new divergence, from the pivotal goal of the last experience; that the human mind cannot, as does the Infinite Spirit, include *in its consciousness* all principles at

one and the same moment—if our reader, in his future contemplations, will give these facts of eternal progress their full weight, he will be no longer perplexed with his question. In this connection let the poet speak. We quote from Bailey's *Festus* :

“Through the ten thousand times ten thousand grades
Of blessedness, above the world's and man's
Ability to feel or to conceive,
The soul may pass, and yet know naught of heav'n,
More than a dim and miniature reflection
Of its most bright infinity ; for God
Makes to each spirit its peculiar heav'n ;
And yet is heav'n a bright reality
As this, or any of yon worlds ; a state
Where all is loveliness, and power, and love ;
Where all sublimest qualities of mind,
Not infinite, are limited alone
By the surrounding Godhood—and where naught
But what produceth glory and delight
To creature and Creator is ; where all
Enjoy entire dominion o'er themselves,
Acts, feelings, thoughts, conditions, qualities,
Spirit, and soul, and mind—all under God.”

Does not the poet give out the golden rays of pure reasoning? We do not like the unphilosophic terms, such as “Creator,” “Created,” “Himself,” &c., but the *thought* within the poetry is princely rich with philosophic lore. The same author elsewhere asks :

“Can imperfection from Perfection come ?
Can God make aught less perfect than Himself?—
There are in all things but these three proportions:
The greater, equal, less. God could not make
A God above Himself, nor equal with—
And thus is He necessarily Highest.
So, if He make, it must be lesser minds,
Little and less, from angels down to men,
Whose natures are imperfect, as His Own
Must be All Perfect.”

The Harmonial Philosophy is perpetually urging the

gospel of harmonious proportions “from angels down to men”—indeed, from the central fountain of Perfection down to the lowest and least of things—in beautiful relations and friendly quantities of *great, little, less*. Beginning thus at the lowest and least, we continue the eternal pilgrimage toward the Infinite, and yet never arriving at a perfect knowledge of the Whole at any one moment. Thus:

“Step by step and throne by throne we rise,
Continually towards the Infinite,
And ever nearer—never near—to God.”

Nature and Nature's God.

LXXX.—QUESTION: “Having read your productions, at least the most of them, I am constrained to believe that you do not make any very plain distinction between matter, or Nature, and God. Yet here and there I find what seems to be considerable distinction. Can you express your views more clearly on this subject? Will you explain the difference, if there be any, between the laws of matter and the laws of God?”

ANSWER: For the fabrication of that complicated and wonderful piece of mechanism, the human body, Nature and Nature's God brought forth their best tools and the finest of all material substances. But the principles by which they were governed, in the construction of this symmetrical organization, are simple as eternal truth itself. The essential principles of man's body and mind are the same as the essential principles of Nature and of Nature's God. For a better comprehension of the subject we would delineate the principles of man's being as the fixed life-energies of both God and Nature. Men seek in vain, and strive ineffectually with their ambitious logic, to separate the Deity from the principles of Nature. But we are more and more persuaded that the higher and grander the intellect, the less and less does it attempt to draw a line of distinction between the Laws of Nature and Nature's God.

The conception of an *omnipresent* intelligent spirit—which is the professed conception of all Christians—is nothing less than a conception of everywhere intelligent principles. Bean-vines are, therefore, intelligent in climbing poles; and potatoes are intelligently “impressed” to take a different course; that is to say, the vines and the potatoes *cover principles that are self-intelligent*, in accordance with which they grow and arrive at their legitimate fruition.

All science is concerned exclusively with phenomena. Philosophy, on the other hand, proceeds to cultivate an acquaintance with Principles. A material philosophy will discover only those laws by which matter and mechanism are universally regulated. But a *spiritual* or internal philosophy will probe the mountains of materialism—will sweep over and all through the vasty deeps of matter’s “pomp, show, and circumstance”—and cannot arrest its flight till the DIVINE HEART is felt, and the CENTRAL BRAIN is seen, as the fountain-source of all recognizable embodiments.

Thence flow all the love of life and all the wisdom of order. The Brain elaborates the order of the universe, and the Heart circulates all the principles of living love. Thus, all bodies are actuated to and from one another. This explains the secret of gravitation between bodies in space. For want of better combining language, we venture to name the Divine Heart “Mother Nature,” and the Central Brain “Father God.” Wherefore it is unreasonable to make any absolute distinction between God and Nature, but it is, at the same time, wholly unphilosophical to affirm that *Matter* is either Nature or Deity. For Nature is no more matter than God is Nature. Matter is the chariot in which both “Father and Mother,” with their innumerable angel-family of all worlds and spheres, drive through the

immeasurable fields of the universe, distributing the principles of love and wisdom.

All the foregoing has been written for those who are painfully groping their way through theories and creeds, asking—“*Where* is God, and *what* is Nature?” Our words are no doubt poor instruments for the transmission of our impressions, but we have, as far as possible, avoided circumlocution and useless redundancy. Perhaps the reader will discern the meaning of our words; if so, he or she may also discover wherein more light is required. Let each contemplate reverently and fraternally consider the everlasting and incomprehensible subject before us.

Various Paths leading to one Goal.

LXXXI.—QUESTION: “I desire your opinion respecting the conflicts of society and governments. Among other human discords and apparent antagonisms, I observe that the communications of spirit mediums contain contradictory reports regarding matters of fact in the other world. How do you explain?”

ANSWER: With reference to the discords of mediumistic testimony, we may here remark, by way of explanation, that we do not find every one a subject of unadulterated intercourse with departed spirits. Very many good persons, supposing themselves to be mediums, are mistaken as to their station and capacity. That every member of the human family is susceptible of spiritual illumination, we fully believe and know from principles; but not every one who is excited spiritward can be denominated a reliable agent for the transmission of supernal intelligence. A large per centage of what is called Spiritualism is referable to personal idiosyncrasies and terrestrial influences. Purblind persons do not see, neither do deaf ears hear, as well as those whose senses are sound.

With respect to the different occupations and social

conflicts, we can but quote the beautiful rhetorical delineation from Shakspeare's *Henry V*, as follows :

—— “heaven doth divide
 The state of man in divers functions,
 Setting endeavor in continual motion,
 To which is fixed, as an aim or butt,
 Obedience : for so work the honey bees—
 Creatures that by a rule in Nature teach
 The art of order to a peopled kingdom.
 They have a king, and officers of sorts,
 Where some, like magistrates, correct at home ;
 Others, like merchants, venture trade abroad ;
 Others, like soldiers, armed in their stings,
 Make boot upon the summer's velvet buds,
 Which pillage they with merry march bring home
 To the tent-royal of their Emperor,
 Who, busied in his majesty, surveys
 The singing mason building roofs of gold,
 The civil citizens kneading up the honey,
 The poor mechanic porters crowding in
 Their heavy burthens at his narrow gate,
 The sad-eyed justice, with his surly hum,
 Delivering o'er to executors pale
 The lazy, yawning drone. I this infer,
 That many things, having full reference
 To one consent, may work contrariously ;
 As many arrows, looséd several ways,
 Come to one mark ; as many ways meet in one town ;
 As many fresh streams meet in one salt sea ;
 As many lines close in the dial's center ;
 So may a thousand actions, once a-foot,
 End in one purpose, and be all well borne
 Without defeat.”

The Divine Spirit in All Things.

LXXXII.—QUESTION : “In a recent sermon against modern infidelity, you were frequently referred to as a ‘Panthéist.’ Please inform me, if not inconsistent with your convictions of propriety, whether the accusation be a truth.”

ANSWER : Our reply will convey the truth so far as we are self-conscious. We are self-conscious of being a believer in the Pauline doctrine that “God is all in all.” Is

this Pantheism? When not in harmony with the stupendous totality of Nature, and when unmindful of the omnipresent good (or God) in everything, we then find it easy to sympathize with those who adore an abstract personal intelligence. In short, when our mind is pervaded by *little conceptions* of men and the universe, we are inclined to Monotheism in the orthodox sense. We fear that we are neither good enough nor *large* enough to be a Pantheist. But our watchword is "Progress," and therefore expect to *become pure enough to discern the Divine Spirit in all things.*

Is Pantheism a Natural Belief?

LXXXIII.—QUESTION: "Do you regard 'Pantheism' as a natural belief? that is to say: If our children were left to themselves, would they become Pantheists?"

ANSWER: On the start let this fact be remembered: that the human mind is constitutionally progressive. It grows from plane to plane with a sure and permanent growth. It increases in knowledge not only, but also in quantity, and in its quality as well. Let the principle be established, therefore, that Man's soul grows and unfolds year by year just as the flower in the garden unrolls its inner life day by day; that human life follows the divine law of progressive growth with respect to its essential attributes, in its sensations also, and in all departments of its intelligence.

With this basis, as a point of departure, we proceed to answer our friend's question. It would be neither natural nor possible for the young mind to receive and believe the Idea of a *universal wholeness*. The infantile and adolescent spirit is *plus* ignorance and *minus* capacity; it cannot entertain comprehensive conceptions. All Truth is a Oneness—which is the fundamental proposition of Pantheism—a conception impossible to the limited mind. The harmony

and the perfection of *all things* is a truth not yet made manifest to our highest Christian scholars ; they almost all, twisted and dwarfed by the magnificent routine of classic ignorance, imagine the creation to be groaning and travailing in pain, under the wrath of an offended Deity.

Children, left to themselves, would begin with the supposition of *polytheism*. They would imagine the existence of a countless host of wonder-working Deities—a special God over every event and for every natural manifestation. *Fetichism* and *Polytheism*, and *Dualism*, and *Monotheism*, (with a touch of the supernatural in the conception,) are the progressive forms of *Theism* ; as in the individual, so, also, in the whole human family. They succeed each other naturally, like the growth of a tree, or like the four parts of language—orthography, etymology, syntax, and prosody—but the expression of thought by means of words is superior to the grammatical construction of words.

So, too, would a final and comprehensive *Theism* (a complete conception of God) be superior to all the imperfect forms of faith from which it was elaborated. When the human mind is expanded from within—when its elements assume “form and order,” and when its attributes become harmonized and reconciled to each other—then a spiritual kind of *Pantheism* will be natural and only possible to the mind. Such a mind will believe that God is an omnipresent, intelligent, and loving spirit-principle—“All in All”—the beginning and the end—the center and the circumference—“One fold and One Shepherd”—that the “Lord God (or One spirit) omnipotent reigneth,” &c.—and thus, as you now perceive, the human mind will become more *pantheistic* as it advances in goodness, and wisdom, and harmony.

As for ourself, we repeat, we fear that we are neither

large enough nor good enough to see the finger of God (or Good and Wisdom) in everything everywhere. But the poet Bailey, the author of *Festus*, obtained a glorious glimpse of the ultimate conception, thus—

“Time there *hath* been when only God was All,
And it shall be again. The hour is nam'd
 When seraph, cherub, angel, saint, man, fiend,
 Made pure, and unbelievably uplift
 Above their present state, drawn up to God
 Like dew into the air, shall All be heav'n;
All souls shall be in God, and shall be God,
And nothing but God be.”

The Bible the Antidote of Atheism.

LXXXIV.—QUESTION: “A few days since I heard a preacher say that without the Bible the world would have no knowledge of God, of a future life, or of any duties we owe to ourselves, to each other, or to God. What do you think of this statement?”

ANSWER: We think it is a false statement, showing the preacher's ignorance of human history, and that he is teaching a dangerous theory, destitute of fact. Bibles are books of recent origin. Printing is a recent invention. On the other hand, the human race is (according to the Chinese record) almost forty thousand years old. The pyramids and other works of former ages demonstrate the history of mankind to extend far behind the 6,000 years fixed by the Mosaic record. But bibles and books of poetry are not half so old. Hence the time was when men received impressions concerning God, the Future, and Duty, independently of books and religious teachers. Mankind have from the earliest ages believed in and worshiped God. Atheism was not much known until popular theology began to be promulgated in oriental lands, some two thousand years ago. The doctrine of a future life is thousands of years older than anybody's religious book. Souls are inspired to day as they were before books were known; and

the Eternal Spirit spoke to the consciousness of men as much before bibles as since. The Bible is no more necessary to a true knowledge of God, than Homer is necessary to a true knowledge of poetry. Do you believe that the existence of some standard book on Physiology is necessary to digestion, assimilation, and growth? Was it necessary that some Agriculturist should write a standard book on farming before mankind could plow, harrow, sow, reap, and enjoy the abundance of the fields?

Atheism is a recent development. It is the re-active phase of existing theological doctrines. Infidels were not known until "pious frauds" were mixed up with true spiritual revelations.

The Church is a down-right materialist, because, in affirming that the Bible is necessary to man's knowledge of God, &c., it denies to man the possession of spiritual receptive faculties. Now phrenology proves that man is endowed richly with intellectual, moral, and spiritual attributes. What is the office of such attributes? What is the office of the eye? To see. Of the ear? To hear. Of the tongue? To speak. What, then, is the office of moral and spiritual organs in man's mind? By parity of reasoning you would naturally answer: To discern moral and spiritual truths. The moral organs perceive *duties*, and the spiritual organs give intuitive glimpses of *a future life*. The intellectual organs, perceiving the harmonious adaptations and fixed proportions of Nature, educate the whole man to believe in a God.

The plan of man's organization has not changed. It is the same to-day that it was when the first men walked out from the lower kingdoms. Therefore men have always been possessed of intellectual, moral, and spiritual faculties, as much as they have had eyes, ears, tongues, and feet.

And as it was not necessary for a book on Optics to precede sight, or a Bible on Audition to teach the art of hearing, or a volume on Philology to induce mankind to make sounds with their tongues, so it was not necessary that a Bible should be written to instruct the intellect to believe in God, the moral faculties to discern Duties, and the spiritual organs to perceive as by instinct the reality of a Future Life.

Many times we have urged that books are important *aids*, valuable as *records* of human thought and experience, necessary as *teachers*—and the Bibles of the different sects of the world are merely books—and as many times have we protested against the deplorable superstition that any book, record, or creed, is necessary to mankind's knowledge of God, of Duty, and of Immortality.

Origin of the Holy Bible.

LXXXV.—QUESTION: "On every investigation as to the origin of the Bible, these questions naturally occur: '*When was the Bible formed? by whom? and where?*' If you can communicate all the historical information at your command on these points, you will greatly please the writer of this, although it may equally *displease* those who, from long habit, '*love darkness rather than light.*'"

ANSWER: We are compelled to reply with brevity, withholding, as a consequence, many facts bearing upon the solution of this religious mystery.

It is certain that no Christian positively *knows how, when, or where* the Bible was compiled as an authority.

We have access to all the ecclesiastical history in the world, and consequently can know just as much as the most learned Doctor of Divinity knows upon these sensitive questions. What the Church can tell we also can tell, and we will.

The Nicene Council, under the command of Emperor Constantine, is the pivot upon which all ecclesiastical his-

tory turns. And yet, what is most surprising, scarcely any part of the history of the Church has been unfolded with *such negligence*, or rather passed over *with such rapidity*. The ancient writers are neither agreed with respect to the time or place in which it was assembled, the number of those who sat in council, nor the bishop who presided in it. No authentic acts of its famous sentence have been committed to writing; or, at least, none have been transmitted to our time. (See Mosheim, Eccl. Hist. ch. v., § 12.)

The New Testament, which is by every religious authoritarian considered all-important to the scheme of salvation, was put together by the first Council of Nice.

Lest, however, the supernaturalists may delude themselves by the imagination of *Divine* interposition on that august occasion, we will refer them and you to Jortin's Rem. on Eccl. Hist., vol. ii., p. 177, from which the following items may be gathered.* It will be recollected that this Council of Nice was held early in the fourth century. Jortin says:

Alexander, bishop of Alexandria, and Arius, who was a presbyter in his diocese, disputed together about the nature of Christ; and the bishop, being displeased at the notions of Arius, and finding that they were adopted by other persons, "was very angry." He commanded Arius

*Jortin was born in London, in 1698, and departed for the Second Sphere in 1770. He was cotemporary of the poet Pope, by whom he was engaged in the preparation of important notes to the Iliad. Jortin was a scholar, a clergyman, a critic, and a historian of undoubted veracity. He was the author of several volumes.

We quote from his "Remarks upon Ecclesiastical History," as prepared by the author of the preface to the Apocryphal New Testament. His testimony is that of a Christian minister with reference to a subject of deepest moment to himself and the world. Hence the impossibility of any *reasonable* objections to its admissibility on the question of the Bible's origin.

to come over to his sentiments, and to quit his own ; as if a man could change his opinions as easily as he can change his coat ! He then called a council of war, consisting of near a hundred bishops, and deposed, excommunicated, and anathematized Arius, and with him several ecclesiastics, two of whom were bishops.

Alexander then wrote a circular letter to all bishops, in which he represents Arius and his partisans as heretics, apostates, blasphemous enemies of God, full of impudence and impiety, forerunners of Antichrist, imitators of Judas, and men whom it was not lawful to salute or bid God speed.

There is no reason to doubt the probity and sincerity of those who opposed Alexander and the Nicene Fathers : for what did they get by it besides obloquy and banishment ? *Many good men were engaged on both sides of the controversy.*

So it was in the fourth century, and so it hath ever been since. Eusebius of Nicomedia, and Eusebius the historian, endeavored to pacify Alexander, and to persuade him to make up the quarrel ; and Constantine sent a letter by the illustrious Hosius of Corduba, to Alexander and Arius, in which he reprimanded them both for disturbing the Church with their insignificant disputes.

But the affair was gone too far to be thus composed, and Socrates represents both sides as equally contentious and refractory.

To settle this and other points, the Nicene Council was summoned, consisting of about *three hundred and eighteen bishops*—a mystical number, on which many profound remarks have been made. The first thing that they did was to quarrel, and to express their resentments, and to present accusations to the Emperor against one another. So say Socrates, Sozomen, and Rufinus. Theodoret favors his

brethren in this affair, and seems to throw the fault upon the laity.

But the whole story, as it is related by them all, and even by Theodoret, shows that the bishops accused one another. The Emperor burnt all their libels, and exhorted them to peace and unity; so that if they had not been restrained by his authority, and by fear and respect, they would probably have spent their time in altercations.

At this time, in this place, and in this circle of circumstances, *the Bible was originated.*

Religious Councils Uncertain.

LXXXVI.—QUESTION: "I know but very little of ecclesiastical history. My brother is a Methodist minister, and says that you do purposely *misrepresent* the religious Councils of the past. Is that so?"

ANSWER: Some people may be likened to certain fishes that sleep in their shells until very hungry, then slowly they run out their heads to see what's going on *for themselves*. But on the least disturbance or agitation, in go their cowardly heads beyond the reach of sunlight and fresh air. It is hard to hit such a head, even when you aim at it. But we mean to aim at our Methodist Brother, with a passage from John Wesley: "What a company of execrable wretches have they been (one cannot give them a milder title,) who have almost in every age since St. Cyprian, taken upon them to govern the Church. *How has one council been perpetually cursing another*, and delivering all over to Satan, whether predecessors or cotemporaries, who did not implicitly receive their determinations, though generally trifling, sometimes false, and frequently unintelligible or self-contradictory! Surely Mahometanism was let loose to reform the Christians. I know not but Constantinople has gained by the change." See "Lives of the Wesleys," page 443. Ask the good and truthful Wesley

whether we “misrepresent” the religious councils of ancient days.

The History of Human Writing.

LXXXVII.—QUESTION: “Can you give a brief explanation of the law of growth in regard to writing?”

ANSWER: Our investigations have conducted us to the following synopsis: In primordial periods there was no writing—man just emerging from the animal instincts, as in the Papuan, Esquimaux, Hottentot, and Patagonian types of this day; then followed the Pictorial age, current in the *ante-monumental* days of Egypt and China, as seen upon ancient Peruvian and Mexican monuments, and now practiced by American Indians, Polynesian, African, and Asiatic barbarians; then the Hieroglyphical and semi-Alphabetical age on pyramids and tombs of Egypt, and Babylonian inscriptions; finally the Alphabetical age, the printing-press and phonography.

The New Sacred Manuscripts.

LXXXVIII.—QUESTION: “Several brief allusions have, of late, appeared in the various papers of the day, in reference to the new manuscript Bible discovered in the monastery of Mount Sinai. Can you say as to whether said MS. differs essentially from the Vatican MS.? and what is the nature of the additional books? Please give what information you can conveniently on this subject?”

ANSWER: The new discoveries in the dust of sacred history will divulge nothing new, save in one particular: the probabilities of Hebrew and Egyptian history, as given in the Talmud and the Vulgate translations of the Bible. The primitive fathers will be, to some extent, sustained in many of their assumptions, but the Tischendorf discoveries can have no other bearing. That the promised translation of an older MS. will lead to a more searching scrutiny of the Bible claims to infallibility, we do not doubt. Layard

and Rawlinson, strengthened by their researches in ancient Nineveh, were once tempted to risk some reputation in a Christian country, and said that “the *prophecies* of Daniel were undoubtedly written after the events to which they refer had taken place, and that the whole of this book is probably nothing but a political satire!” This, though suppressed by Layard in his work, has been communicated to the London Asiatic Society, by Major Rawlinson, and will probably soon appear in its published transactions.

“In one of the works upon Egyptian Hieroglyphics recently published in Germany, which has come under our notice, is a table of Commandments copied from an inscription of the date of one of the elder Pharaohs. ‘These are more in number than the Jewish Decalogue, but some six or eight of them are the same.’ But we believe that these renowned travelers have never published the facts under their own names, because, doubtless, they know that their books were printed and published for Christians.

Authors of Biblical Contradictions.

LXXXIX. QUESTION: “Do you not know that an exegetical volume appears in the English catalogues, entitled ‘Bible Reconciler Enlarged; wherein *above three thousand* SEEMING contradictions throughout the Old and New Testament are *fully and plainly* RECONCILED. Small folio, London, 1662.’ In your hostility to the Book of Books, you might have saved yourself some trouble and perhaps learned some things never dreamed of in your philosophy, had you taken the pains to import a copy of the foregoing old book before issuing your *pseudo* ‘Contradictions.’

ANSWER: We thank our interrogator for his expressions of vital interest in the health and prosperity of the Book, and more especially for his patent medicine adapted to the removal of the discrepancies of the Old and New Testaments. All persons, then, who are so extremely miseducated as to believe that there are 144 unreconcilable *Contra-*

dictions in the Book, may seek to be perfectly cured of their intellectual malady by reading somebody's "*Bible Reconciler Enlarged!*" Our readers will certainly thank the interrogator for the information necessary to a correct understanding of how "twice two are seven," and how to comprehend the seeming absurdity that "twice seven are two," or how *two* exactly *opposite* accounts of *one* event may be equally true and infallible.

It seems to us to be quite in keeping with the demands of truth, to say that we are not the author of the "One Hundred and Forty-four Contradictions of the Bible."* Many intelligent and loved persons have charged upon us the fearful responsibility of being the compiler. An explanation is therefore demanded, which we give in justice to the startling pamphlet in question. Be it therefore known that the author or authors of the "Self-Contradictions of the Bible" do not reside within twenty thousand miles of this metropolis; that we do not know who did authorize and cause to be written the Contradictions aforesaid; but it is our best knowledge and belief that they were authorized many centuries ago, and were written out in Hebrew and Greek by the several unknown authors and compilers of the curious combinations of Book of Books called "the Bible," all which we beg leave respectfully to submit to the world's candid consideration. Reader, undeceive thyself! Do you allow yourself to suppose that the world is destitute of God's greatest gift to man—Immortal Reason? Do you imagine that error, mythology, priestcraft, and superstition, are more lasting than mankind? Which will first decay and disappear—men or books? Make the Bible a record of ancient spiritual

*This is the title of a small pamphlet published for the compiler and for sale at the office of the "HERALD OF PROGRESS."

experiences—having authority only when its statements are corroborated by modern discoveries in Life and Science—and the “Book” becomes at once one of the best *Spiritual* volumes in the world. As an authority, *per se*, it is worthless.

The Age of the Human Race.

XC.—QUESTION: “If convenient, will you please state where and what is the clearest evidence that men existed on this earth previous to those of the Mosaic account?”

ANSWER: If our interrogator had asked: “Where and what is the clearest evidence that the earth, our planet, is more than 6000 years old?” we should have an easy task in accumulating most unanswerable evidences. We could adduce many simple proofs that the globe is a *very ancient* institution like every other orb in this part of the atmospheric universe. But his laconic question, which refers so explicitly and exclusively to the *age* of the race of man, gives us not a little labor—more especially because our individual clairvoyant testimony, however truthful in itself, passes as yet for naught among the skeptical in the world of science and creeds. Hence, as our interrogator no doubt well comprehends, we must attend to the evidence in a manner quite external. Two things, to begin with, should be borne in mind: first, the exceeding poverty of all *external history* of man’s earliest existence on earth; and, second, the fact that the essential *discoveries* in Oriental lands have been either modified to meet the Mosaic record, or suppressed altogether by *Christian* publishers; so that, from an outside standpoint, it is next to impossible for the genuine investigator to get access to the absolute facts. Several important admissions, however, have been squeezed through the crowd of religious prejudices, a few of which we herewith present.

To the question: "What evidence that man existed anterior to the Mosaic date?" we answer:

First, Hierologists, although looking through theological spectacles, have, notwithstanding, interrogated the pyramids and obelisks of Egypt to some purpose. The records and statistics of those insensate monuments have forced certain historians to reject the Mosaic time-table, and to reconstruct the world's chronology. (See Gliddon's volume entitled "Ancient Egypt.") The chronology and historical statements of Manetho are confirmed by the translated hieroglyphical writings of Ancient Egypt. And Manetho's history reports *three hundred and seventy-eight kings* from the reign of Menes this way. All these kings were of Egyptian origin, and they reigned successively in an unbroken line of government, on the wondrous throne of dim and distant Egypt.

The study and revelations of the symbols of Egypt's monuments, remember, taken in connection with the plainest translations of the hieroglyphics, confirm and establish this most ancient record of Manetho.

And what does that record teach? It teaches that Menes was successor of all the interminable kings above mentioned; and further, that the time when Menes ascended the throne extends to an obscure period—*five thousand and seven hundred years before the commencement of the Christian Era!* When Menes began to rule in Egypt, the civilization of the people was indicative of a very remote origin.

Thus Egyptian chronology, established by Gliddon and not contradicted by others, carries the history of man 2000 years back of the Mosaic account—or nearly *eight thousand years* anterior to the present 1862.

Archæologists and hierologists, with any considerable information, do not conflict with the history of Manetho.

(See John Lamb's "Hebrew Characters derived from Hieroglyphics," published in London, 1836. Also, Pri-chard's "Egyptian Mythology," Gliddon's "Ancient Egypt," &c., &c.)

Geologists and fossil-diggers cannot as yet contribute any very indubitable evidences on this head, but what they have given is incontrovertible, and directly to the point under examination.

Human bones of the North American Indian type have been exhumed from the Delta of the Mississippi—the well named "Father of Waters"—whose tides have flowed, (according to recent discoveries,) more than one hundred thousand years. Away down below the level of the fourth forestial deposit, those human bones were found, giving the unavoidable inference that they must have reposed there fully forty thousand years!

There are several incidental items in the works of Humboldt which bear directly and favorably upon the question of man's extreme antiquity. Indeed, nearly every archæologist and Oriental traveler report the exhumation of relics establishing a very ancient civilization.

Prof. Agassiz, speaking of human remains found in the limestone of Florida, says: "There still remain *ten thousand years*, during which the mainland was inhabited by man." (See "Types of Mankind," p. 352, *et seq.*) The researches of Stevens in Central America, and those of Layard and Rawlinson in the Orient not less, furnish data against the chronology of Moses. Learned Chinese declare that they have a catalogue of kings, emperors, teachers, &c., whose combined ages extend backward over forty thousand years. Positive historical evidences are not numerous, but of the inferential sort their name is legion. But there are no facts to support the Mosaic record.

Prophecies in the Book of Daniel.

XCI.—QUESTION: “Having just heard a very able discourse on the prophecies of Daniel—the learned divine assuming that the old prophet was inspired of God to reveal the destiny of the human race—I take the liberty of asking for an expression of your opinion in regard to the authenticity of the book.”

ANSWER: When the pure Hebrew tongue ceased to be vernacular, and the Jews had returned from Babylon, there was immediately formed a sacerdotal organization, and a committee of Rabbis was appointed to collect and preserve all the known Hebrew manuscripts. This was done, and the parchments placed in the Sacrarium. It was not, however, until many years after the return of the Jews from the Babylonish captivity and exilement, that most of the *books* of the *Old Testament* were heterogeneously bound together. This was, properly speaking, the “*Babylonian Canon* ;” because it was originally made by the Chaldeanic Rabbis. But many years subsequent to this collection there arose some considerable dissatisfaction and discussion among the younger Rabbis concerning the heterogeneity of the first Canon. Hence, by permission of the sacerdotal authorities they *rejected* some books, arranged others in a *different* order, interpolated a few passages, and made another Testament. This is properly termed the “*Jerusalem Canon* ;” because it was made by the Jews of Palestine. During all this time, owing to *local* oppressions and *temporary* emergencies—books, by the Jews, containing multifarious speculations and national prophecies, multiplied very rapidly. Parties and preferences became numerous, and began to create *dissatisfaction* in regard to the *last* Canon which was formed ; and so, apparently to keep up with the demands of the times, another *Old Testament* was formed—the “*Alexandrian Canon*”—in Egypt. All these compilations, be it remembered, were different.

At this time, the book of Daniel was generally regarded as the creation of an eccentric old Jew, who was talented, and a seceder from the regular priesthood. Hence, that interesting part of the *present* orthodox Old Testament was not then universally received as containing reliable inspiration, and we do not yet see any very cogent reasons for supposing Daniel a better authority, or a more reliable medium, than many inspired persons of our day who see visions and dream dreams.

Jonah's Life in the Whale.

XCII.—QUESTION: "Will you please give us a little information in regard to Jonah? It is not our object to reflect in the least on the authority of the record. But the wonder is why the great fish should be rendered 'Fish' in the Old Testament and 'Whale' in the New. It is said in Matthew, that, as Jonah was in the *Whale's* belly three days and three nights, so shall the Son of Man be in the heart of the earth. Jonah appears to have possessed a large share of human weakness, and much of the spirit which prevails at this day, for he became very angry with the Lord because he would not destroy the great city of Nineveh, wherein were more than six score thousand persons that could not discern between their right hand and their left. If God took such particular care of a rebel *like Jonah*, is there not hope for the most of sinners like ourselves?"

ANSWER: Our questioner is evidently a searcher after traditional history and mythological intelligence. But there is some difficulty in the way of an explanation. If our questioner were a whaler, he would doubtless know all about the swallowing capacities of the whale aforesaid; or, if it had fallen to his lot to officiate as a pulpit commentator, then the problem of *fish* in the old writings would not becloud his faith in things impossible; but the iron leaf of Fate hath a record of a different kind for our interrogator, and hence the stumbling-blocks in the path of his theological convictions.

It is generally known that no whale's throat is large enough to swallow the body of a man. But if the Lord had power to induce the unintelligent whale to swallow the un-

worthy Jonah, the natural inference is, either that the throat was made larger to receive the man, or the man was made *smaller* to suit the throat. We are not a "Doctor of Divinity," and cannot, therefore, dissect this patient; but no doubt there are professional gentlemen who will undertake the case, desperate as it may seem to the benighted inhabitants of this rudimental sphere.

Many minds may indulge the opinion, however, that the miracle was wrought upon the man. We would style him an imperfect *Missionary*, evidently *very small*, exceedingly reduced and diminutive; was treacherous, unfaithful, peevish, a prosy preacher, uncharitable, and proud. His anger was too hot for the health of the gourd, and his feelings, on being made a false prophet, must have been indescribable. He was ambitious of Leadership, or wanted to be a true prophet of evil. "The irrepressible conflict" in his interior must have been terrific, and we fear the evils thereof have descended to our modern politicians by hereditary transmission. Our interrogator wants to know—considering the spiritual care that was taken of Jonah—whether "there is not some hope for the most of sinners like ourselves?" Don't deceive yourself, good reader. Perhaps you are a larger man in every sense than the medium Jonah! He was exceedingly angular and spiritually undeveloped—went *in* and *out* through a small orifice. Perhaps you will require a much larger opening. Our modern politicians might possibly follow in the wake of their "predecessor," and many popular teachers of old theology might go through an aperture not larger than the swallow of Jonah's whale, but all this can give no reliable assurance to our friend and fellow sinner, the questioner.

Finally: BE A TRUE MAN! There is no other ticket to the goal of Happiness. The story of Jonah's whale is a

whaler; it hath a strong fragrance of “fish” about it; and we would urge you never to “swallow” a morsel of it; for it can never be digested by the mind that enjoys the teachings of Nature and Reason.

Substance of Noah’s Ark.

XCIII.—QUESTION:—“Having read the opinions and criticism of the standard writers relative to Noah’s ark, but not knowing your opinion on the subject, I venture to solicit from you an expression as to what was the ‘Ark’ in which Noah saved two of every kind, &c.?”

ANSWER: Our interrogator is secretly wishing to get from us a *spiritual* significance or interpretation of the flood and the wonderful ark. In order to give such a rendering to the account, we should be obliged to occupy comfortable quarters, and to possess a fine telescope, on the summit of Mount Ararat, which spot, according to most maps and geographies, is inconveniently remote from the familiar desk whereon these sentences are being written. Therefore, we must, for the present, content ourselves with answering in Bible language. (See Gen. vi: 16.) Directions are therein given to the effect that the ark should be built *three stories* high; which language, if received with considerable dictionary emphasis, would seem to answer the question. Webster, the great lexicographer, in his fifth definition of the word, says: “A trifling tale, a fiction, a fable; as, the *story* of a fairy . . . Sometimes, a softer term for a lie.” Now there are a long list of atmospheric, geological, historical, and biblical reasons for believing that Webster’s definition is not inapplicable to the substance of which the ark was built. If the ark was *three stories* high, it is but reasonable to conclude that the same materials were used in the length and breadth, altogether constituting the largest *story* ever bequeathed by early historians to posterity.

Adam and Eve in the Garden.

XCIV.—QUESTION: “Do you not see a spiritual truth in the account of Adam and Eve?”

ANSWER: A few great religious authorities delight to revel in the literalness of the Eden-life as depicted by the writers of the Old Testament. That there is a *spiritual* truth hidden within the external legend, no symbol-reader ever for one moment doubts. But Milton, whose authority for literal truth in religious theories is just as reliable as the opinion of any other person who knows nothing about it, thus pictures the “attractive industry” of the fabled first pair in Eden. Eve, whose heart delights to throb through tender words of love, turns to Adam and says:

“Let us divide our labors; thou where choice
Leads thee, or where most needs; whether to wind
The woodbine round this arbor, or direct
The clasping ivy where to climb; while I,
In yonder spring of roses, intermixed
With myrtle, find what to redress till noon.”

There is, as you probably well know, a philosophical side to this oriental conception, which is not called for by your interrogation.

Is Inspiration the same as Revelation?

XCV.—QUESTION: “Please favor me with your impressions of the following text selected from the third chapter of Timothy, 16th verse: ‘All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.’”

ANSWER: Our impression is so clear and comprehensive, that, without particularizing, we can impart it in a very few sentences.

Inspiration is the *inbreathing* of that general psychical influence which rests upon humanity, from celestial worlds in the surrounding immensity. The word “Scripture” signifies something that is *written*; so that the term

is applicable to any kind of manuscript, whether the result of inspiration or not.

The true rendering of the above text, however, is this: "All Scripture given by inspiration of God is profitable," &c., (the translators were not inspired;) so that the passage teaches good sense; implying that there may be volumes of Scriptures *not at all given by inspiration*. Any one acquainted with the Bible or with any other book, either sacred or secular, will surely coincide with the last named possibility and universal fact. Inasmuch as "inspiration" must take the form of the mind into which it is poured, and be correspondingly expressed to the outward eye and ear and judgments of men, so let no one look for *infallibility* or *entireness* in the Scriptures of any one individual or age of the world.

Revelation, on the other hand, is equivalent to moral and intellectual *comprehension*. When the reason and conscience of a person grasp the principles and ideas developed by inspiration, we then say, and with philosophical truth, too, that *that* individual is a receiver of "Revelations" which are, perhaps, profitable for doctrine, reproof, correction, &c.

Is Christianity a Religion?

XCVI.—QUESTION: "Why do you call Christianity religion? From its earliest history it has the mark of the beast upon it. It is stained with *blood*, and is, therefore, not a religion."

ANSWER: Perhaps, in this instance, an apology is the best explanation. We ask the world's pardon for every word, written or spoken, which implies or teaches that Religion is dependent upon any system of sectarianism.

The term "Christianity" is commonly used to signify the system of salvation, founded by the honored and revered Son of Joseph and Mary. As a theology it is

utterly devoid of religion, if the word "Religion" be employed to convey an idea of *devotion to truth*. But if we use the word to signify the soul's interest in whatsoever is spiritual and eternal—including the sentiment of Brotherhood, and of doing good in return for evil—then (and we often so use the term) the identification of the teachings of the Nazarene with those of pure Religion, is beyond controversy.

By "Christianity" we mean the "Religion" of Humanity and Spiritualism, which was inculcated by Jesus and by all good teachers. But popular "theology" is a fledgling of Doctors of Divinity—a monstrosity, a ghastly theory of stupidity and despair—wholly destitute of religion, and unworthy a place in the memories of mankind.

The Religion of Nature.

XCVII.—QUESTION: "Please instruct me in what is meant by the Religion of Nature. At school I have acquired considerable knowledge of geography, astronomy, &c.; but somehow I fail to obtain any religious instructions from such material sources. What is the Religion of Nature?"

ANSWER: Natural Religion is the opposite of that which is fictitious or "supernatural." It is the doctrine of Truth, Justice, Righteousness, as taught by the harmony, equilibrium, and happiness of the universe. It is impossible to get any broad estimate of Truth from a superficial study of any one branch of geography, astronomy, or science, as such branch is presented by the routine system of a modern school or academy.

If you would learn of Truth—exact, never-varying, beautiful, stern, and perfect—examine the laws of planetary motion, the principles of cause and effect in all things, and the adorable proportions of bodies in their respective spheres. Justice, right, and love, and the beauty of holi-

ness, are lessons breathed from the constitution and adaptation of every natural object. Search the sacred volume of Nature through. Let its divine lessons burn their glories into your very heart. Life and joy supreme—transporting life and enrapturing joy—come to the pure in heart. The spirit of Nature, and the precious presence of the Father, will burn in every bush of roses. In tree, in bird, in sky, in star, in your parents, in everything human, behold the Love, and Will, and Wisdom of Deity.

Universality of Religious Temples.

XCVIII.—QUESTION: "How does it come that almost every form of Religion has its altars and trained ministers to perpetuate its peculiar faith at the annual expense of millions of dollars; and that Science has not yet a single temple devoted to its claims, nor a single permanent teacher to unfold its principles, and to show its beneficent influence upon the world? Why have we thousands of churches, and no temples, or halls, except schools for the young, consecrated to Science, for the systematic instruction of the masses?"

ANSWER: Our interrogator wants us to explain why mankind are so universally prone to support a costly system of Religion and of Worship, and why the same people are so unwilling to make personal sacrifices and to expend large sums for the advancement of Science and Philosophy.

We answer, because the human soul is intuitively impressed with the reality of a Future State. The loves and the sentiments, and their inversions (producing passions and cruelties,) naturally precede the growth of Intellect and Reason. The strongest undefinable love at the center of man's soul is the love of individualized Life; and the most powerful sentiment in man's spiritual constitution is the sentiment of Religion. By Religion, we here mean the soul's natural sense of relationship to Father God, who is in perpetual harmony with Mother Nature.

This inwrought love of Life is inseparable from the intuition of, or hope for, an endless future existence. And this intuition, or hope, is inseparable from the moral sense of dependence on the Divine Mind—the ever-present sublime Mystery which surrounds and envelops the human soul.

Now, inasmuch as the loves and the sentiments (with their subversive and inverted manifestations) precede the development of Intellect and Reason, it is natural that mankind should do many expensive, and cruel, and childish things, for the gratification of their most powerful and mysterious sentiments.

And philosophers, seeing that the multitudes do not think or reason on matters of Religion, silently agree to the popular customs of church-building and worship.

Political and legal minds also, seeing that the ignorant and brutal vulgar are restrained only by the *majesty* of Law and the *mystery* of Divinity, do very generally advocate the inculcation and perpetuity of both the State and Church.

Such minds pretend to believe that a small village cannot be governed without some form of Religion in which the masses have been educated to put their faith. Hundreds of infidels approve of church-building, and will subscribe to support a Priesthood, on the ground that the ignorant and superstitious cannot otherwise be subdued and controlled.

And thus, between the mistaken reasonings of infidels and the misguided benevolence of believers in theology, the various systems of Religion flourish, while the temples of Science are “few and far between.” But it will not always be thus; the masses are beginning to realize a *Divinity* in Science; and Use, which is the handmaid of

Justice, will one day dominate all lifeless forms and godless ceremonies.

Religion and Reason.

XCIX.—QUESTION: Please give your shortest definition of true Religion. I would also be pleased to get your definition of Reason in its broadest sense."

ANSWER: It seems to us that the best, shortest, broadest definition of true Religion, is Universal Justice; which is a divine temple, founded upon the eternal rock of self-justice (or right-living,) and Justice to the Neighbor. Piety is the emotional uprising of the spiritual faculties—a spontaneous breathing of the organs of Sublimity, Veneration, and Hope—resulting in gratitude to the Supreme Being, adoration, submission, and worship. Reason, on the other hand, in its broadest definition, means *the highest revelation* of God and Nature to man's inward spirit. We do not mean the conclusions of the reasonings of one man, nor the philosophical deductions of the reasonings and perceptions of any number of men or angels, but the assembled and concurrent Intuitions of the countless intelligences in the whole universe. Reason, then, is the embodiment of all that "stupendous whole"—called Nature and God—in which all individualized intelligences "live, and move, and have their being:" the least reflecting the shape and properties and harmonies of the greatest, as one drop taken from the Atlantic is a faithful representative of the whole ocean, whence it derived its existence and properties.

These are the broadest definitions within the scope of our present comprehension. We have given several less sweeping statements, which, doubtless, would at first seem more satisfactory.

What is the Freedom of Truth?

C.—QUESTION: "In what sense does Spiritual Truth liberate the human spirit? What is error? . . . Can you direct the steps of a Truth-seeker, one who, like myself, surrounded by every worldly luxury and loving relatives, is expected to conform to the ways of the world, and attend church each Sabbath?"

ANSWER: Truth, a divine principle, expands and improves the spirit of man, as the sun opens flowers and rolls the globes of space. Error is the misapprehension of Truth. Evil consists in knowingly advocating what is misapprehended. By error and evil the spirit is embarrassed and enslaved, because they push it *out of tune* with the Eternal Order of things. Truth and goodness, on the other hand, are the sovereign principles of existence, and in their boundless flight there is unutterable freedom.

You will in one short year discover that the eternal Truths of Deity, distributed throughout the illimitable universe, will loom up harmoniously before your enraptured spirit vision. You will discover, also, that those Truths traverse and penetrate through all the vast spheres and abyssmal depths of sentient being; whitherward you, together with each one of us, and all the world, are hourly and momentarily hastening. How reverently will bow thy humbled soul before the beautiful lovingness and ineffable grandeur of immortal TRUTH! Look up and far away. Fear not. Go forth like a child into the open fields, while others "go to meeting on the Sabbath," and there, with an earnest mind, learn your reason to behold in works the Worker—in Nature the God who "fills, bounds, connects, and equals all."

We might remind you, who are "a Truth-seeker," of the comparison between the magnificent spectacle of God in Nature, and the sorry ink, paper, and leather *idol* that men can slip in their coat pocket. It is the mere shadow

of what was at best, and in the very beginning of its teachings, but a record of the spiritual and religious experiences of ancient inhabitants. Every one, not blinded and enslaved by the popular chains of error, must see the absurdity of Bible-worship. Cogent and powerful reasonings are multiplying on every hand against an error so dishonoring both to God, and to every lesser form of intelligence. And such reasonings are being pressed home upon the intuitions and common sense of mankind. The effect in due time will appear in the form of unbounded freedom and comparatively equal happiness among men.

With these views, your spirit will grow young again; for the years of your earth-life are yet few. Go out each Sabbath beneath the broad embracing sky. Your heart will beat in unison with the melody of celestial Truth. Its thoughts will involuntarily rise up like the flowings of a hidden fountain, and they will refresh every faculty in the crown of thy spirit. Seek to know the Truth of Spirit Life, and take at least as much care to acquire it as you would to learn the piano. When you get a new Truth clearly fixed in your heart you will have indubitable evidence thereof, for you will breathe with freer aspirations and experience nobler thanksgiving to the INFINITE FATHER. "God" is the shortest word for GOOD, and Devil the metaphoric term for EVIL. With this commentary we quote:

"The Will of God is all in all. He makes,
Destroys, remakes, for his own pleasure, all.
After inferior nature is subdued,
All Evil is confin'd. The elements
Conglobe themselves from chaos, purified—
The re-begotten world is born again.
Moral corruption with the body ceaseth,
Spirits rise up, and link and rule with heav'n.
The soul-state is search'd into; dormant Death,

Evil, and all the dark gods of the heart,
 And the idolatrous passions, overcome
 And worshipless are seen; and then the Word
 Heard and obeyed, next comes the Truth divine
 Reintegrate; then Evil's last and worst
 Essay is vanquished by Almighty Good.
 The universe all expurgate of evil,
 And hell for aye abolish'd.—All Create,
 Redeemed,—their God all love, themselves all bliss."

The Nature of True Repentance.

CI.—QUESTION: "My mind has been greatly troubled of late on the subject of what constitutes true repentance, or rather redemption from sin. If you can find time to say a word on this point, I will be very much obliged for it."

ANSWER: Our explanation is not hard to comprehend, but it may be difficult of application. Repentance unto life is a resolution taken in your Wisdom faculties, renouncing a personal evil habit, before the whole angel-world, whose aid you invoke—a resolution carried out, practically, in every subsequent act of your life.

The outward and ordinary means and acts are charitable and wise efforts to ameliorate the condition of mankind—efforts to instruct youth, to elevate the down-trodden, to ennoble intellect, to promote genius, to harmonize national interests, to create equitable industrial relations between the different classes, to purge existing governments, to reform creed-born religions, to abolish servitude, to bring the harmony of Truth on the whole earth.

The works of righteousness are not easy. They are even more difficult than "the Cross," which the Church bids you take up and carry. If you abandon the society of mirth-lovers, discard the ways of the world, attend Church punctually, assist to support a priesthood, take the sacrament once every four weeks, and do a few kindly acts contrary to the dictates of selfishness, the saying is that you

have "taken up the Cross." But we want you to compare the real acts of repentance with church requirements, and then inform us which are most like the deeds of righteousness. But we do not teach eternal destruction to the wicked, even if, by personal incapacity or neglect, a soul should fail to establish a true repentance. We ask, in the poet's language, a very important question :

"When Time and Death o'ercome the ills of man,
Shall God, who is all Love, reverse, reserve,
In cruel fires, ages hence, those crimes?
And crown the acme of all ill with woes
Unending, for an instantaneous wrong?
Shall that be Justice? It were more than Vengeance!
Yet such the Deity men fable, such
The Hell whereto they damn themselves."

Did you ever commune with the beautiful works of Nature? Did you ever look into a flower so tranquilly and receptively that the life of it became a part of your own? Did you ever stand by the brookside and lose your life in the healing melody of its waters? Did you ever see a field of ripe grain, and thank the Great Spirit for it? Did you ever love the influence of truth among men? Did you ever do a day's work for the human family? Do you worship the good you see in others? Do you experience the joys of harmony? If so, you know somewhat how they live in the higher spheres.

The Book of Life.

CII.—QUESTION: "Sometimes I meet with the expression 'Book of Life,' &c. Now as I know you do not accept the popular orthodox theory of a 'Recording Angel' and a 'Day of Judgment,' I am at a loss to determine what you mean by the term 'Book of Life.'"

ANSWER: The Book of Life is composed of the human body and mind. The lids are made of the body, the folios of the mental faculties. Upon their leaves are written the

many deviations of the individual from the path of rectitude. The recording angel is the Law of Right—the central positive principle in Nature—which is harmony. The mark of transgression is upon the brow. The individual—the Book of Life—is immortal; it soon passes away to the Spirit Land. The record of misdirection appears on the living faculties—is manifest in their deformity and decrepitude—in their inability *immediately* to advance with the higher spirits upon the eternal highway of Love and Wisdom.

Death of an Unbaptized Child.

CIIL.—QUESTION: “Perhaps my question is inappropriate. Last week my child sickened and died. It was very young, and had not received the infant baptism that is believed so necessary to future happiness. What is your belief? Can you give me any views more consoling? My family are all members of the — church. We know nothing of Spiritualism.”

ANSWER: Spiritualism is another word for *knowledge*. It rests entirely upon present facts, and upon the historic experiences of all mankind. The Church is another word for *faith*. It rests entirely upon present theory, and upon the imperative repudiations of every human heart. All men are intuitive believers in that which is truly *spiritual*. But orthodox religion is rejected alike by reason and intuition. No human soul need be educated by priest and Sunday-school teacher to believe in Spiritualism. But it requires systematic effort in churches, and colleges, and prayer-meetings, to impress old theology upon the attention and credulity of parents and children. In a word, the difference between popular theology and modern Spiritualism is marked by the difference between faith and knowledge; the first being mere speculation, while the latter is absolute scientific truth, resting upon a broad foundation of undeniable facts.

Those who have returned to tell mankind of the world beyond the tomb, report that a good *life*, and not the observance of religious rites and ceremonies, secure happiness to the individual in the spiritual spheres. It is an unhappy superstition that teaches the eternal importance of religious ordinances. Many a poor soul, deluded by the teachings of old theology, has been made unspeakably wretched. A Connecticut mother was induced to believe in Calvinism. She was in deepest sincerity. For this cause her brain reeled and her heart was broken, under the thought that she was eternally lost. "The unpardonable sin" she imagined herself to have committed. Shutting herself within a darkened room, and excluding the light of Nature and Reason, she permitted this one pulpit error to shadow every hour of her life. Let the Insane Retreat yield up account. The day of settlement is rapidly approaching. Then old theology, however petted by the superficial and insincere, will realize the fate of the "*Merrimac*." The fire of reformation will burn in her vitals, and the law of Progress will "blow her up" with an intensity and power that can neither be met nor weakened.

Moreover, those who have returned from the Summer-Land report that infants, and the young of every age, on leaving the earth, are received in the happy homes of the wise and loving angels. The Father and Mother of all do not "belong to the Church." They are not "members" of some rich and powerful "religious body." You can therefore trust your babe with them. Hopeless and faithless though you are, be not afraid to let your darling go up with the guardians of love and light to dwell in glorious homes in the temple "not made with hands." You will meet your darling in the great future. It will be baptized in the waters of truth, unpolluted by the fingers of the

priest, and you will then rejoice in the glory and goodness of God. Be not afraid to trust your child with the Spirit of the universe.

What is the Human Heart ?

CIV.—QUESTION : Is the human heart capable of any mental emotion, impulse, passion, or desire ? If not, why is the word so frequently used by our best writers and speakers, Physiologists and Spiritualists not excepted, with almost any adjective or participle prefixed ? ”

ANSWER : As we have many times explained, the spirit is connected with the body by and through the *soul*. The blood and the nervous system are the channels and media in and upon which the soul lives, circulates, energizes, and acts. The heart is the organ through which all the blood flows, as the brain is the organ for the centralization and distribution of the nervo-dynamics. The blood could not flow a moment without the presence and influence of the brain's energies. Whatever disturbs the brain disturbs the flow of the blood ; and whatever disturbs the flow of the blood, disturbs the heart as its regulating and distributing organ. Hence, it is natural to speak of the “ heart ” when alluding to whatever affects deeply and vitally the feelings, affections, emotions, or sentiments—not that it is intelligently conscious of emotion, but because it is the recipient and center of the quickest and deepest disturbance of the soul.

The Change of Heart.

CV.—QUESTION : “ Will you give a ‘seeker for truth’ an abridged but explicit definition of what is called *the change of heart*, which is witnessed in Methodist religious excitements ? I have read considerable on the subject, but am yet at a loss to account for that electric thrill which pervades the whole being, and that joy and happiness, and love for all mankind, which is felt at this change.”

ANSWER : A religious excitement is an excitement of faculties and feelings in the upper departments of the

mind, or brain. At such times the intellect is almost asleep. Indeed, an active and well-informed mind, in a *healthy* body, is never converted at a religious revival. The social feelings are frequently appealed to by the propagandist—such as the awful agony of mothers being parted from their beloved children at the “Judgment-seat of Christ”—and in connection therewith the religious sensibilities, which are exceedingly impressible in some persons, become extremely anxious for the friendship of God.

As soon as you experience the conviction that such divine love is felt in heaven for you, that moment you are exalted to a high state of unselfish joy and praise. Instantly, or when the feeling that heaven has adopted you has fully possessed your affections and imagination, your whole soul is lifted and bathed by the magnetism of spiritual enthusiasm.

In some natures such a “change” is as rapid as the influence of magnetism. Others, not easily magnetized in their religious faculties, remain incorrigible and “unconverted.” The influence of magnetism on the religious organs is spiritualizing. The faculties sometimes become semi-clairvoyant, and sometimes the “convert” is rendered *mediumistic*—so much so as to attract spirits to superintend and augment the “change of heart.”

We do not object to these magnetic changes of heart, but to the surrendering of reason which is too common among new converts. The conversion is nothing but a temporary exaltation of the religious faculties. We advocate a like elevation of reason and intuition.

Kind and Gentle Manners.

CVI.—QUESTION: “What is the new dispensation doctrine with regard to personal manners? I have a particular reason for asking you this question.”

ANSWER: Our Manners Book is not written, unless we take the inscriptions of Nature on the spiritual heart.

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Society is teeming with vulgar-minded persons—some of them are parents—who vitiate the sentiments of the young both by speech and example.

The true woman is always a lady, as the true man is always manly and gentle; but the vulgar person, though well dressed and decked with jewelry, is invariably characterized by coarseness and selfishness. A true lady never imposes upon others' rights, either in society or at home. She is truthful, warm-hearted, gifted, refined, affectionate, poetical, and yearns for association with the higher order of human kind. The manly gentleman is open-hearted, noble-minded, large in generosity; just, reasonable, and companionable, either at home or among strangers. He is not less modest than the lady.

The true person is one who lives consistently with his or her convictions; but the spiritual person is known by the simple refinements with which life is conducted. The truly natural soul is regardless of the formal rules that are said to regulate polite society. Good manners may be taught, but only the truly refined will practice the ways of gentleness. If a gentleman resigns his seat at church or in a car for the benefit of a lady, she will, if a truly refined woman, pleasantly thank him for the kindly office, but the vulgar lady will accept the seat thanklessly and imperatively, as though she were entitled to it. The true man will never pollute the air with profane language, nor with tobacco, nor the home with examples of selfishness and injustice; but a halo of happiness will soon appear in the habitation of the righteous gentle man.

Architecture of Reform Meeting-Houses.

CVII.—QUESTION: "Churches here will not admit our Spiritual speakers. Hence the necessity of building. But we have no plan of construction. Have you any more progressive style for Public Meeting-houses than the plans generally adopted?"

ANSWER: Every intelligent and benevolent mind must regret and ignore the bigotry of sectarian selfishness. It is wholly at variance with that broad love of truth which expands in buds and blooms in flowers, and which worships God neither in Jerusalem nor in the mountains, but faithfully in Spirit and in justice to all of every creed. If sectarians could but worship the Informing Presence—that is everywhere beautifully manifest in Nature—they would not close their doors to Speakers on the New Dispensation. They would not make it *necessary*—as they now do—that freer minds should expend money in the erection of more Meeting-houses, wherein the innovating and renovating and purifying influence of Spiritual truths may be dispensed to the multitude who have no sympathy with creeds and dogmas. We do not believe in the utility of building many more material Tabernacles. They are very expensive, and cannot be constructed substantially upon any very new architectural plan or principle. If possible, let Reformers purchase public halls already in existence, or obtain a lease and the use of churches for a definite proportion of the time; and thus, if reasonable progress be made in attracting and unfolding minds out of ignorance and bigotry, the united friends may convert not only the people, but *the material church*, also, and remodel it to the gospel of eternal truth and glad tidings.

But this method may not be practicable in old towns and cities where old theology is rich, and its adherents consolidated beyond the reach of Spiritual principles. If, then, no compromise in the use of a public edifice can be effected, and if a Lecture-room is absolutely or even *much* needed, we would suggest simply that the style thereof be unostentations and economical; not quite square within; no tolling bell; but with a large dome, through the painted

glass of which the light of Heaven may descend in softly blended hues; no sectarian pews with locks, no fenced-up pews for sale; but firmly built, well cushioned, and stationary chairs; let the floor be gradual in its upward inclination from the speaker's platform, and the chairs arranged apart on quarter-circle lines; thus the auditorium would be constructed somewhat on the horse-shoe magnetic principle—the best for a flow of sympathy between the people and the speaker; between the two poles of this imaginary magnet, construct the Rostrum, a plain platform, of consistent dimensions, which should be provided with a perfectly symmetrical portable desk-table; this can be fixed to the floor or removed in a few moments; and in order to produce physical harmony between speaker and hearer, the lecturer's breast, while standing, should not be higher than the heads of those occupying the middle circle of chairs; this will bring his (or her) beaming face, while in the act of discoursing, nearly on a level with the faces of those occupying the most remote seats; by this arrangement all will be brought into sympathy of spirit mainly from the force of constructive circumstances; no galleries; music to emanate from chosen singers (with whom the congregation might practice) from the anterior circle facing the rostrum. No architectural angles about the interior of the tabernacle to break the voice and impair hearing; but niches at regular intervals for busts and statuary of noble men and women who have bravely "fought and bled in Freedom's cause"; significant pictures and paintings to be suspended on the walls between the statues and figures—in short, if we were to be engaged in the construction of an edifice of this kind for the public, we would suggest a perfectly neat, economical, well-seated, well-lighted, well-ventilated, commodious LYCEUM

structure, in which the living good and inspired of the Age might explain and vindicate the laws of Reason and the problems of eternal progression.

Motive-Power of the Sects.

CVIII.—QUESTION: "Will you please give me some idea of what constitutes the motive-power of 'Sectarianism'?"

ANSWER: There are a large number and variety of influences, both external and moral, which conspire to build up and sustain Sectarianism. We will mention only a few:

1. At first a few persons, rallying about the central Idea of some theologian, organize themselves into a "religious body." Appealing to their acquaintances, with extraordinary fearlessness and earnestness, they induce many well-meaning men to join them. Thus a "Church" is founded, and a minister is established to break the bread of life to the flock. These earnest men, with their not less faithful pastor, build the foundations of a sect.

2. The second motive-power is the sincere *Fear* experienced by ignorant and devout minds. The Church is supposed to be to the "Devil" what a horse-shoe nailed over the door of a dwelling is to "witches." In this branch of your question a thousand minor influences are at work, by which persons are induced to identify themselves with a sect.

3. The third cause of church-building is commercial. Men of property give freely and largely to get a handsome edifice erected in the vicinity of their "corner lots." In western States, as formerly in the East, it is common for "moneyed men" to subscribe toward the construction of any sectarian establishment that will enhance the value of their possessions. They think "there is gain in godliness."

4. A fourth motive-power is social. The ladies and children, as well as the unthinking portion of the

men, of every community, are exceedingly fond of Sabbath-day parades. In many villages the meeting-house is the only place of "good and acceptable" diversion from the corroding cares of family and property. Many persons extract a sort of amusement from the personal appearances of a congregation. The pure social element is a powerful tie in religious assemblages.

5. The desire to do good, and to lend a helping hand to those who are regarded as not in the "fold of Christ," is another power of cohesion in a church. There is a vast amount of very fine sentiment and of pure philanthropy distributed through sectarian organizations. Some of the most generous minds on earth are kept in churches solely because of the opportunity it furnishes them to express their benevolent feelings in a popular and conspicuous way.

But perhaps you meant to inquire more particularly. If so, our answer thus far has not given satisfaction. You know there are several kinds of motive-powers. There is (1) water-power, (2) wind-power, (3) steam-power, (4) caloric-power, (5) screw-power, (6) lever-power, (7) horse-power, and so forth; and now the question is, "Which of the motive-forces named is most used by the sectarian organizations?" We are disposed to reply that the Presbyterian establishment is run by *screw-power*; the Methodist Church by *wind-power*; the Baptist Church by *water-power*; the Congregational Church by *steam-power*; the Roman Catholic Church by *lever-power*; the Mormon Church by *horse-power*; and all "orthodox" establishments are friendly to the *caloric-power*, inasmuch as the presence of *heat* in the nether realm is regarded favorably by their most influential members. The Universalists, Unitarians, Quakers, &c., are working hard to introduce new motive-powers, with but limited success. Love-power, the power of truth,

and the power of intellect, are not yet classed among "the powers that be."

The following is the latest estimate of the numbers of the various religious sects existing at present in the world: Christians, 335,000,000; Jews, 5,000,000; of various Asiatic creeds, 600,000,000; Mahommedans, 160,000,000; Polytheists, 200,000,000. Of the Christians, 170,000,000 are Catholics, 80,000,000 Protestants, and 76,000,000 of the Greek Church.

The Doctrines of Jesus.

CIX.—QUESTION: "I would be glad if you will tell me whether you are an advocate of the principles of Jesus Christ. Some tell me that you discard the doctrines of Christ. If so, I want to know it, for I have been trying to defend your doctrines."

ANSWER: According to our inspiration on the nature and attributes of a Principle, it is impossible that any one person or angel, or that any conceivable aggregation of persons or angels, should ever become its perfect incarnation. Persons may express and daily manifest only so much of a Principle as they are capacitated to contain and embody; but the *shape* or form of such expression, will, in all cases, resemble the individual's peculiar organization. Thus, for example, twelve persons may be moved and actuated by the Principle of Justice, or by the Principle of Fraternal Love, but there will be twelve forms, and not one form, of expressing it; and, as a moral and philosophical consequence, it would be exceedingly narrow and unreasonable, though popular and conservative, to rally around *one* of the twelve as a perfect embodiment, and thenceforth to proclaim his individual merits and doctrines as the only infallible rule of faith and practice. And yet, as is sometimes the case, a particular person may manifest the Principle more perfectly than hundreds or thousands of his

fellow-men; whereupon we say, that instead of worshipping and deifying him or her as the favorite of the highest heaven, it is wise and profitable to regard such personage as a "bow of promise" to the rest of humanity, indicating what is possible to all by like obedience and completeness.

We therefore advocate and worship Principles, not Persons. And yet we involuntarily love and reverence Persons in proportion as they approximate in daily life to the perfection of Spiritual Principles.

We believe that "Christ" was and is a central Principle of divine Love—impersonal, universal, unchangeable. It obtains an expression or an incarnation in your every pure act of fraternal affection. This Love-principle is anointed and christened of God in the inmost of every human soul. He who becomes inspired and baptized in the divine spirit of Truth, who stands pledged immovably to Justice between man and man, is infilled with the spirit of "Christ."

Jesus, on the contrary, was a man—one who lived in daily harmony with the Fraternal Principle of Love—and is valuable to the race chiefly as an *exemplar*. But the Principle, not the man, is our Savior.

Origin of Love to Man.

CX.—QUESTION: "My immediate friends, all members of the Presbyterian Church, say that the idea of love to enemies originated with Christ, the Son of God. Can you inform me whether the fraternal sentiment was inculcated by any person before Jesus Christ?"

ANSWER: It is a matter of historical certainty that the principle of love, even toward all men, was inculcated hundreds of years before Jesus or the era of Christianity. Confucius, Pythagoras, Socrates, Philo, and many other moralists and semi-Stoics, expressed their intense appreciation of the principles of humanity, which is universal love.

Christianity, as an essence, is built upon the spiritual consciousness of universal mankind. The humanitarian principle was evolved by the Greek culture of moralism and philosophy. From them the Jews imbibed something of universal love, so that Philo, a learned Jew, who went as a deputation before Caligula, describes and celebrates love to all men as the highest virtue. The learned Greeks and Romans held to the extinction of national differences upon the idea of universal love and philanthropic forbearance.

It was a central doctrine with the Stoics, that man was not born for his own sake, but for the sake and benefit of others. Thus Seneca, a so-called "heathen" philosopher, opposes political force and patriotic narrowness, and urgently advocates the innate principle of love, as the best remedy for unjust differences and inequalities between ruler and subject, master and slave. And you will remember the tranquil Emperor Antoninus, a heathen ruler in the old world's most mighty empire. He enjoined upon all the exercise of love toward all—especially did he teach by word and government, as far as it were possible, the doctrine of love, clemency, and humanity toward the down-trodden, enslaved, and malignant—in short, he believed in and advocated "love of enemies" as a principle of spiritual virtue, and was for these reasons called "Pius."

We sincerely pray that, in due time, your "immediate friends" will see that the Divine Mind is universally manifested both in Matter and in Man.

The Advent of Christ's Kingdom.

CXI.—QUESTION: "Not understanding your views, I beg to inquire what you teach in regard to the approach of the millennium. Do you believe that the time is at hand when the Son of Man shall come in his glory, and all the holy angels with him? Is the time fast approaching when Christ shall sit upon his throne for the dispensing of justice to mankind?"

ANSWER: We do not believe in the impossible and absurd; therefore we do not believe in the miraculous and supernatural. We do not believe that a house can stand upon a foundation of nothing; therefore we do not believe that the Son of Man will come on the wings of a miracle.

In the first century the Christians made a merit of despising everything external and worldly. They were exceedingly fond of postponing many questions of truth and justice, in expectation of the sudden reappearance of the Son of Man, whereupon the era of peace and righteousness would quickly spread in the earth. Eighteen hundred years have departed since those primitive believers proclaimed their faith, and the world's history testifies that the first Christians were mistaken; that the Son of Man is no miraculous personage; and that the millennium is no supernatural development of the heavenly kingdom.

But human intuitions are still faithful to the eternal truth. They still believe in the Advent of the Son of Man, and in the expansion of the heavenly state over the earth. They believe steadfastly and unquestioningly in both; therefore men advocate them, and work in various ways to speed their coming.

By the words "Son of Man," we understand, DIVINE LOVE; by the terms "Heavenly Kingdom," we get a conception of DIVINE HARMONY.

Judging from the present condition of mankind, and by all history, the advent of neither will be sudden; and in the light of philosophical principles, they cannot come at once to all men. Unreasoning Christians believe superstitiously in the speedy approach of "something." And Christian Spiritualists accept about what is believed by those Christians who do not, dare not, or cannot exercise their reason. The world receives but little aid from such

believers, and the Son of Man and the Heavenly Kingdom still less.

What is theology? Theology is the people's highest theoretical statement. What is religion? Religion is the people's highest expression of piety. What is morality? Morality is the people's highest practical life. To sum up: Theology is theory; religion is sentiment; morality is practice. The laws and statutes of a people are the people's highest ideas of theology, religion, and morality; and the political and national life of a people are the people's actual practical approach to the received theology, religion, and morality.

With this scale of measurement let us go out into civilization, and ascertain by it how much there is of DIVINE LOVE ("Son of Man,") and how much of DIVINE HARMONY, ("The Heavenly Kingdom.")

By their works ye shall know them. Scan the life of the American people. What is their highest theoretic statement? (We speak not of the few, but of the millions.) The theology of America is arbitrary, supernatural, unreasonable, impossible. It has an absurd heaven of eternal psalm-singing idleness, as a place of *reward* for all who believe in "Christ and him crucified;" beneath, it has an over-crowded and poorly-ventilated hell of eternal groans as a *punishment* for all who do not believe in being washed in the blood of the Lamb. If a wicked man, even at the last moment before death, avows his belief in this theology, the minister will certify that the sinner has gone to the abodes of blessedness. On the other hand, if a morally good man should live and die a disbeliever in this theology, the orthodox authorities consign him to the under-world of eternal suffering. And such is the highest theological

statement of the *millions* of civilized and highly-enlightened America!)

Now what is the highest sentiment, the piety, the religion of the American millions? It is the strictest attention to the rites and rituals, to the sacred ceremonies and stated services of the established ecclesiastical system. All churches, of whatever creed or denomination, have but one test of vital piety, in substance as follows: (1) Habitual Bible-reading; (2) family prayer night and morning; (3) grace before meals; (4) attendance upon public service; (5) long-facedness in the presence of sinners; (6) disbelief of Spiritualism; (7) indifference to the teachings of Science and Philosophy; (8) unqualified repudiation of everything like common sense in religion. This, we think, is the "sum and substance" of American piety—the highest expression of the people's religious sentiment.

Lastly, what is the practical, actual, living expression of the people's morality? Is it justice between man and man? Is it equal rights? Are the poor helped out of their poverty? Are the enslaved rescued from their slavery? Are the sorrow-stricken in the dust upraised by men of money and of power? Is mind higher than matter in the practical conduct of the people? Do men do to others as they would have others do to them? Benevolence, philanthropy, love, justice, righteousness—do the people work for the development of these divine attributes?

The Son of Man cannot be quickly revealed in a world so youthful as this, on a planet whose inhabitants have but glimpses of heavenly principles. The theology, the religion, and the morality of the people, are not yet free of ignorance and barbarism. The physical globe is yet very young; its population is also young. Hence the rapid advent of spiritual manhood, moral symmetry, and

social harmony, is impossible. We believe that the "Son of Man" has come in every person who is spiritually born out of envy and hate into DIVINE LOVE, which is pure and unselfish, seeing and seeking only the good and happiness of its object. We also believe that the "Heavenly Kingdom" comes in every man's soul when he outgrows strife, selfishness, and passion, and steps upon the high table-land of peace, charity, and WISDOM.

It is the office of every true reformer, every Spiritualist, every mind of ideas, to hasten the day of such peace and righteousness.

The Final Triumph of Truth.

CXII.—QUESTION: "Will thee be so kind as to inform me impressionally what are the 'signs of the times' in regard to the triumph of spiritual truth?"

ANSWER: The spiritual signs are full of promise. This is the most wonderful period in the world's human progress. From the mute shell-fish gasping on the open shore, to celestial minds in the gorgeous realms of infinity—from the lowest musclemen on earth to the highest beings of light and love—the cause of Progress, of Agitation, of Astonishment, of Disintegration, of Independence, of Brotherhood, and of Happiness, will operate with a mighty and irresistible force.

Our heavenly brethren know what things are needful for all mankind. If ye, being selfish and undeveloped, "know how to give good gifts to your children," how much more shall your Father, which is in all Nature.

The whole world is moving toward redemption. The distracted nations, under the blessings of higher spheres, shall be delivered from the bondage of stupendous ignorance; they shall be gathered together "into the glorious liberty" of the children of eternal truth and good. And

all this will be accomplished through the pure wisdom of divine Love. It is the only omnipotent spirit.

“ Mightier far
Than strength of nerve or sinew, or the sway
Of magic, potent over sun and stars—
Is Love.”

And yet, friendly reader, do not understand us as teaching anything as possible beyond the established laws of the spiritual universe.

Mistaking spiritual for literal truth, is a very common error, and one easy to make. “Ship Zion” has weighed anchor in the ideal sea of many minds. The sentimental religion of a people is the people’s sacred poetry. Miracles interest the multitude, and literalized poetry is food for undeveloped sentiment. John Bunyan’s pilgrimage is interesting to children, because its descriptions impress the imagination with all the distinctness of literal reality. So the Jews receive the Kingdom of Heaven in a literal sense.

They think that it is, or will be, a golden city. Golden gates and streets—splendid palaces and shining temples of immortal beauty—a new Jerusalem in reality. But Christians have greatly etherealized and spiritualized, and newly interpreted, the early conceptions; so that, to the modern Jew, there is no solid truth for him to rest his soul upon, save in the revelations of Moses and the prophets.

But the truth lies between these two extremes. We believe in a land beyond the grave. We too have a ship Zion, sailing on the bounding billows. Her timbers, ribs, decks, knees, keel, masts, arms, spars, rigging, and helm, are strong, and stern, and tough; so that the rudest gale, the longest storm, the roughest billows raving in the tempest, can neither break nor bend her from the settled course. Her name is “Harmony.” Our bold, true, gallant captain

is Reason. We point due centerward. Our port and destination is Truth. The freight is Humanity. Spirits and angels are the crew that furl and unfurl her sheets in obedience to the captain's orders. Will the reader embark as a hand on this "Zion?" Will he assist in the Progress of the whole world?

The Doctrine of Correspondences.

CXIII.—QUESTION: "Can you inform me, in brief, precisely what Swedenborg meant by the term *"Correspondence?"*"

ANSWER: Swedenborg declares that the "Word is written by mere correspondences," and teaches that "the science of Correspondences is the Key to the spiritual sense of the Word." The doctrine, therefore, is this: Every natural object or historic event mentioned by the Scripture writers corresponds to or holds something spiritual, which is wholly different from what the common mind would gather by reading the Word in its external language. For example: A *mountain* corresponds to an elevated state of love or charity; *light* corresponds to truth; *darkness* corresponds to falsity; *fire*, to love, either good or evil; the *eye* corresponds to the understanding or the power of intellectual discernment; a *lion* corresponds to the power of truth, and so on throughout.

The foregoing examples will suffice. As you did not seek our impressions concerning the *tenableness* or *value* of the "Doctrine of Correspondences," you will not be disappointed to find that we omit to speak on those points in this response.

It may be of service, however, to say a word respecting the philosophy of correspondential writing. Swedenborg discovered and taught that the ancients wrote in the symbolic or correspondential style. He found out by inspiration what the most learned hierologists have since

demonstrated fully, that one of the leading modes of writing in ancient times was to put the *effect* for the supposed *cause*, which is the principle and philosophy of Correspondences according to Swedenborg and his followers. That is to say, natural objects and historic events are the effects of internal or spiritual *causes*; but, in speaking of the causes, the writers would employ words descriptive only of the effects. Thus, instead of saying "love" the writer would use the term *fire*; instead of saying "innocence," the penman would write *lamb*; and the consequence is, that external and unenlightened Christians, and Bible-readers generally, make the great mistake of taking *literally* what was originally meant to be understood only in a *spiritual* or correspondential sense. Hence, as the Swedenborgians declare, the natural mind is perplexed and disgusted with the one hundred and forty-four *contradictory* relations to be found in the external reading of the Word. Whereas, if such minds would but read the Bible with Swedenborg's remarkable "Science of Correspondences," as a Key to the internal or spiritual sense, the whole volume would instantly be transformed into a most consistent and harmonious revelation of eternal truth—of the greatest moment to the millions of earth.

What value we attach to the authoritative writings of Swedenborg is fully stated in third volume of the Harmonia.

Most words have the most simple and literal meanings. *Spirit* originally signified "*wind*." If you read "*holiness*" with its original meaning, you will think of "*wholeness*." In like manner the word "*heaven*" signified at first nothing more than the bending sky with its "*up-heaven*" appearance, or the "*firmament*," which word the early writers employed to signify a "*frame-work*" in which the "handiwork" of Jehovah was manifested.

Language is an unalterable principle of the human mind, but the forms of expression, orthography, and significance of words, are arbitrary and changeable. Men have utterly changed the meaning of certain words in common use, and thus, with the same phraseology, men differ as widely as they do in politics and religion. Hence we affirm that *nine-tenths* of human discord in common life arises from *wrong* constructions put upon *language* or words which the tongue thoughtlessly rolls off from force of habit. People many times *mean* much more and far *better* than their half-formed words imply, if rigidly construed.

Uses of Internal Language.

CXIV.—QUESTION: "What is the use of language? Or, rather, I would ask, do spirits use words to express their thoughts, as we do?"

ANSWER: It is impossible to think without words. Try it for a moment. Though it is true that thought must precede language, in the operation of the mind, yet it amounts to nothing unless clothed in words. Talleyrand was of the opinion that language was made to "conceal our thoughts," not to reveal or express them, but human experience has established the essential importance of words to thoughts. Feeling is not fond of words. The soul's choicest sentiments refuse the incarcerations of grammar and verbiage. But the intellect can do nothing grand and worthy without the presence of appropriate phraseology. The origin of language is coeval with the origin of thought. Fix the date when the first man evolved his first thought, and you get the history of the origin of language. But feeling, inspiration, sentiment, antedate the natal day of words. From all this the inference may be justly drawn, that spirits, when living and dwelling together in sweetest friendship and love, do not employ words as means of intercourse. But when they wish to impart thoughts to one another,

then the law of expression compels the use of language. They are not transparent to each other unless they particularly desire to be, and hence it is necessary for them to employ words to convey meanings.

Faith in Relation to Knowledge.

CXV.—QUESTION: "Which, in your opinion, is the highest, *Faith* or *Knowledge*?"

ANSWER: Such is the progressive constitution of the mind of man, that the best, the highest, and the most enduring, are the longest in appearing and the slowest in ripening up to perfection and maturity. Human Spiritual consciousness, *without experience and knowledge*, is an ocean of boundless superstition.

"Superstition" is a word derived from two Latin roots—*super*, signifying *over* or *above*, and *sto*, to *stand*—being the first term used in theology to designate unbounded "faith" (without knowledge) in the direct action of unknown gods, and of supernatural or incomprehensible beings, upon the life and destiny of individuals.

The limitations and extravagancies of man's primitive and undisciplined *faith* mark the darkest pages in the history of his undulatory civilization. The hidden fires of cruelty break forth from every sectarian volcano. Nations have slaughtered nations to vindicate "faith," and the history of blind belief, even when its objects were inseparable from the holiest truths, is a history of bloodshed and fanaticism. But when "faith" is a legitimate child of knowledge, when belief rests upon a purely spiritual or wisdom basis, and grows on the tree of intelligence, as intelligence grows upon the tree of sensation and life, it then adorns the whole mind with immortal glory and honor. Physical and Spiritual knowledge, being the highest and best, is the slowest in coming to maturity.

Martin Luther was a great stickler for "faith." Zwinglius, like Luther, differed from the Roman Catholics of his time on many points. He was also, in many things, far less superstitious than Luther, who, on the subject of eating bread and drinking wine, entertained the notion of Christ's actual bodily presence. He held for example, that although this transubstantiation was externally an illusion, yet, internally, it was the greatest triumph of the virtue of "faith" to believe that the illusion was no illusion, but absolutely and mystically real. Zwinglius, on the other hand, urged that the Lord's Supper was only of subjective significance to the partaker, depending wholly upon faith, as a sign is naturally different and separate from the thing signified.

Thus you perceive how men differ on the importance of faith. But we, too, entertain great faith. We believe that the biblical expression "Sun of Righteousness" originated in the oriental hemisphere, but yet embodies a glorious future truth. All intelligent mythologies are based upon a recognition of the radical principles of man's spiritual constitution. The graceful metamorphoses of Ovid, no less than the mystic wonders and supernaturalisms set forth in writings of more ancient poets, foreshadow the hidden realities of human nature. But here is our translation of the passage: When the whole human consciousness shall have unfolded and asserted itself, and shall begin, through scientific knowledge and Harmonial Philosophy, to reign triumphant over the social or moral world, then "The Sun of Righteousness" (*i. e.* pure Reason,) will arise, like a new revelation of immortal effulgence—"with healing in its wings." We have "reason for the hope" that such faith inspires.

The Virtue of Asceticism.

CXVI.—QUESTION: "What is meant by the term 'Asceticism?' Who are Ascetics in this country?"

ANSWER: An Ascetic is one who delights in the practice or virtue of self-denial. Asceticism involves the principle of temporal and physical sacrifice. Hence there is truth in it, but the misapplication of the principle is common in all religions. It began with the ancient races, who imagined jealousy and anger as passions, in their gods.

All divinities were supposed to be easily offended, and could be appeased and satisfied only by individual self-imposed humiliations and sacrifices. The Jews were ascetic, to some extent, and practiced the virtue at times. They offered sacrifices of animals, of human beings, and sometimes of *whole nations* (*vide* the destruction of the Canaanites,) to propitiate a jealous and angry God. All savage nations mispractice the ascetic principle of self-denial and sacrifice.

Christians recognize the justice of God in the sacrifice of his own Son—to satisfy the requirements of the offended moral law which was self-instituted—hence, nearly all Bible believers are worshipers at the blood-stained altar of human sacrifice and of ancient asceticism. The more refined forms of this practice are confined to the stiff and grim sects of Protestantism. The Quaker frowns down music; the Shaker, marriage; the Presbyterian, mirth; the Methodist, science; and all sects combine to restrain the growth of Common Sense.

What is an Optimist?

CXVII.—QUESTION: "I do not understand what constitutes the creed of an Optimist. . . . Will you define the faith?"

ANSWER: An Optimist is one who believes that all events—good, bad, evil, devilish, or indifferent—are

ordered for the *best good* of all God's creatures. Such persons have the happiness to believe that even the *evil* of the world is a *divine agent* exerted by the Father for the good of his children.

There are passages in the Bible that teach Optimism. For example: "I (the Lord) have created the waster to destroy." Isa. liv. 16. Again: "I form the light and create *darkness*; I make peace (or good) and *create evil*;—I, the Lord, do all these things." Isa. xlv. 6, 7. And Job asks, "We receive *good* at the hand of the Lord, shall we not [also] receive *EVIL*?"—Job. ch. ii., v. 13. In the 3d chapter of Amos, 6th verse, we read: "Shall there be *evil* in a city and the Lord hath not done it?" The writer of Proverbs (chap. xvi. v. 4) says: *The Lord hath made even the wicked for the day [or doing] of evil.*" All this may be properly termed "Optimism." If you believe the Bible (every word of it) you must be an Optimist. The poet Cowper said—

"Happy the man who sees a God employ'd
In all the good and ill that checkers life;
Resolving all events, with their effects
And manifold results, into the will
And arbitration wise of the Supreme."

But you should remember that the Bible is extremely contradictory on the subject of wine, drunkenness, &c. For example, (see Deut. xiv: 26,) "Thou shalt bestow thy money for . . . wine or for strong drink." But this privilege is discountenanced in another place (see Prov. xxiii: 29,) in these words: "Who hath woe—sorrow—contentions—babbling? . . . They that tarry long at the wine. Look not upon the wine when it is red . . . for at last it biteth like a serpent and stingeth like an adder." Yet in the same book (Prov. xxxi: 6,) we read, "Give strong drink to him that is ready to perish, and wine unto those

that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more."

Age of the Race.

CXVIII.—QUESTION: "'In six days the Lord made heaven and earth.' Do you infer from this that the globe on which we live is *more* than 6,000 years old? . . . Were the first pair *more* perfect than people now living?"

ANSWER: In 1850 we declared that Science was rapidly invalidating and overthrowing the opinions of Christians. The cry of "infidel, infidel," was raised at once, and boys re-echoed the hackneyed word in public streets. But now we have with us almost all the scientific minds in this progressive country. Prof. Agassiz, in speaking of human remains found in the limestone of Florida, (See *Types of Mankind*, p. 352,) says: "*There still remain ten thousand years, during which it should be admitted that the main land was inhabited by man.*"

In replying to your second question, we remark that whatever is right and authoritative derives its sanction and power, not from popular opinion or statute law, but from the true order and harmoniousness of the universe. Divine revelations, so called, are nothing unless they coincide with the teachings of Nature, whence such revelations derive whatever of truth and authority they may inherently possess. The teachings of Nature are explicit to this point, that the "first man" was born just as the first child in any family is born, (*while exceedingly young*,) and that he was not "created" in a perfect state of intellectual development, but commenced the journey of life crowned with every glorious endowment, yet clothed with ignorance or inexperience.

Are the Laws of Nature Divine?

CXIX.—QUESTION: "I understand Nature to be simply a means or medium, provided by the Creator to carry out his wise and benevo-

lent designs, and that every law of Nature is as much a law of God as any relating immediately to moral or spiritual things; and that they who violate the laws which relate to our temporal nature, are guilty of violating the laws of God. It seems very clear that all who pass into the spirit state must first have a being here, and that an existence here is secured only by compliance with God's laws through Nature. "I have noticed that when any of God's laws are complied with agreeably to his design, the result is good; and that when anything is carried beyond its proper use, it becomes injurious—that is, a good carried to excess becomes an evil. Does not this show the wisdom and goodness of the Creator?"

ANSWER: There is a large world of unprofitable controversy based on the untenable belief that there is an *essential* difference between God-life and the life of Nature. We can discern no substantial reason for such distinction. It is true that mankind have, from the first, observed a difference between the planes on which the laws and operative vitality of God are unchangeably manifested. Consequently, a corresponding classification has been made by early metaphysicians, philosophers, and Christians. For example: It is seen that our bodily organs perform certain functions, and metaphysicians have, like physicians, attributed such operations to the constant presence of a *physiological law*, which is never regarded as divine as a moral principle. In this way the world has slowly grown into a "false and foolish notion." Learned men are accustomed to speak lightly and irreverently of *Attraction*, *Repulsion*, the *Chemical Law*, *Mechanics*, &c., as though such laws are not the very life and laws of Deity, as they are. It is not believed that moral laws are inherent and constitutional with matter and mind.

But in contradistinction to all this, we discern and teach what we term "the unity of truth." In other words, that there is no difference in the quality of the divine Spirit, "wherever found," whether in the stones or among stars; that the same Supernal Mind lives in mechanics as

in morals, in body as in soul, in matter as in mind, differing only and merely in the quantity, extent, and degree of its manifestations. The higher we ascend in the scale of the universe, the more fine, the more beautiful, the more harmonial and heavenly, are the manifestations of the eternal Soul. And that mind is most expanded and spiritualized in his thoughts and feelings, who sees "God in everything." That law which holds two particles together in a mineral compound is just as sacred and holy as the new commandment, "that ye love one another"—with this difference only, that on the latter plane the Infinite Spirit is more finely, lovingly, and beautifully manifested. The God of Sunday is also the God of Monday—or, in different language, the life of material bodies is just as holy and divine as the inspiration of sacred books—God being as "perfect in hair as heart," as pure, as perfect in the heart of a fish as in the life of an angel. The higher we ascend, the more full and complete the exhibition.

It cannot be said, in philosophical language, that Nature is the "medium" for the manifestation of God. This statement implies that there was a "time" when the physical universe did not exist; that once there was nothing but God; that, when the hour arrived for expression, he called the "medium" (Nature,) out of *nothing* into existence. This doctrine is not taught by anything in the universe. (Of course we except in this sweeping remark all books and bibles which inculcate Oriental tales concerning theogony and cosmogony.) The physical universe inculcates a totally different lesson. No chemist can dissolve matter until it is refined out of existence. Substances may be converted into fluids, fluids into ethers, ethers into their original elements; but here the work of dispersion or destruction *ends*, for it is impossible that something

should be pressed back and transformed into nothing. And why? Because nothing is *not* the source from which flowed the physical universe. This is the lesson of Nature.

Hence we cannot truthfully and knowingly affirm that God originally called matter into existence to serve as a "medium" for the manifestation of his otherwise hidden attributes. But we can affirm that Nature is the compeer and companion of God—the feminine side of a perfect conjugal union—coextensive, inter-intelligent, copartners in all departments of life and animation, the two halves of a perfect stupendous whole.

"The unity of truth" means all this, and infinitely more—it means also that he who lives unfaithful to any one law of matter, is to that extent, and in that department, unfaithful to the laws of the Divine Mind. There is, therefore, no such thing as a sinless sick man; no harmony with God in the mechanic who disobeys a mechanical law; because, in the language of inspiration, God is everywhere—is all in all.

The Law of Compensation.

CXX.—QUESTION: "Is there in Nature a *Law of Compensation* as undeviating as all the *natural* laws are? For instance: It is a law of Nature that if any person should hold his hand in the fire, it would be burnt. Now, the question I ask is this: If any person does a willful injury to another, is there a law of compensation, the operation of which will be as sure to react upon the wrong-doer, as if a person should put his hand in the fire he would certainly be burnt?"

ANSWER: We affirm that there is an unalterable and universal law of compensation—a system of natural rewards and punishments—which, if it could be made philosophically clear, would very widely affect the actions, and even the thoughts, of mankind.

In society it is not unusual for one man to thrive and grow rich at the expense of those who deal with him. He

accumulates a large fortune, enjoys the luxuries of a home, and dies "one of the most respected and wealthy of citizens." But look at the inmost of that man. He is really a spiritual beggar, a miserable mendicant, and dies "the poorest man in town." Poverty of spirit—hungering in the spirit world for bread he neglected to eat on earth, and thirsting for the waters of truth which he would not drink during his rudimental life. "Blessed are the poor in spirit," when their poverty is the result of causes and circumstances not within their control; but *woe* to the spirit of that man who neglected to eat and drink at the table of Truth, which is spread out over all the earth and through the starry firmament.

In morals, as in mechanics, "action and reaction are equal," or nearly so, and thus it is that men get what they give—reap what they sow—the legitimate fruit of their actions, if not in this world, then as surely and fully in that inner life which succeeds the present.

A man is punished invariably in accordance with the nature and magnitude of his offenses, and the same man is rewarded with success and happiness in accordance with his obedience to right laws and conditions. It is not an uncommon thing for a merchant to be successful just so far as he obeys the laws of business, and unsuccessful and miserable just so far as he violates the laws of life and health. An agriculturist may violate laws regulating the seasons of seed-time and harvest, and *sparse crops* will surely result to him, although he may attend church every Sunday, and be a very exemplary citizen. On the other hand, a judicious farmer, one who works his land in accordance with the established laws of vegetation, will obtain an abundance and be prosperous; but if he neglect to obey, or should he violate any of the laws of his social,

intellectual, or moral nature, he will be impoverished, and unsuccessful, and punished to the same extent. No man is ever morally punished for a purely physical violation, neither is he commercially punished for a moral violation, but in all cases is he made to suffer in that particular place and part wherein he deviated from the requisitions of the undeviating law.

So of a Nation. The law of compensation is operating very visibly in America. When our forefathers and foremothers established the Constitution of the United States, they did not exclude and preclude the practice of enslaving the bodies and souls of a weaker race, and the *consequences* of that one overwhelming evil are now visited upon the entire country. We are getting what we have given. We have given national *stripes* to the weaker race, and as a result of the wrong, we are losing our national *stars*. At the same time we have been prosperous in every department where we have not violated the laws that governed it. In commerce, in free public institutions, in the arts and sciences, in mental freedom and education, we have been prosperous because we have not gone radically counter to the conditions and laws by which such efforts for human good are regulated. But in that great national error, behold we are receiving a national punishment. Because we have for centuries been oppressing and brutalizing a weaker race, we shall come very near the verge of national shipwreck and annihilation; for the law of compensation is now making imperative demands upon the very vitals of the millions who have perpetuated the unpardonable evil.

Every individual, also, who suffers wrong, or who does an evil deed, is, sooner or later, called to a strict account, and will be subjected to a corresponding amount of reward and punishment. This divine law is universal, and from

its legitimate operations there is no scheme of escape, no vicarious atonement.

Progression is the path of deliverance, and blessed is he who walketh in it.

The Use and Abuse of Evil.

CXXI.—QUESTION: "On the 29th page of *Penetralia* you say, 'Nothing is especially designed.' On page 64, *History and Philosophy of Evil*, you say, 'Man is designed, (by whom or what, pray?) 'for a career of endless progression, to which process all evils and sufferings are incidental, conditional, temporal, and educational—working out, when not abused, a far more exceeding and eternal weight of glory.' And on page 59 you say, 'Evil, when not abused, is the dungeon-door we pass through to reach the goal of absolute good.'—Will you explain clearly—1st, what idea you intend to convey by the word 'design'? and—2d, what you mean by 'abusing evil'? Who abuses it, and what are the consequences?"

ANSWER: We supposed that we had sufficiently explained our meanings in the volumes referred to, but it seems that we did not, and we therefore gladly add a few explanatory sentences to former propositions.

The universe is a system of Causes, Effects, and Ends—or Uses. The End, or Use, of a thing, is the measure of the number and design of all the causes and effects by which that *thing* was developed. A design presupposes a designer, and a designer can be nothing less than Intelligence. The only sensuous evidence there is of intelligence "behind the throne" is the harmoniousness of the system. Now we hold that the Father Soul is constituted of all infinitely inter-intelligent principles, which reach out perpetually toward Ends and Uses, in accordance with which (ends or ultimates) the Central Soul "designs" and spontaneously sets in operation all the golden chains of productive and successive causes and effects. Although nothing is *especially designed*, everything is comprehended by a *general* system of efforts and adaptations; so it is wisest to say that, with the Divine Mind, all "designs"

are general, like his providences, but that the greater always includes the less. (*See our Philosophy of Special Providences.*)

With regard to the nature of Evil we may remark that evil is a condition, or the result of a condition of mind. This condition may be "made the *best* of," or it may be compounded into a tenfold greater misfortune, just as the wisdom or the ignorance of the individual may determine. Suppose you are prostrated with a fever. Being a departure from health conditions, it is an "evil." Now, if you choose, you may aggravate your evil by "abusing it." How? By refusing to comply with the just and proper conditions which regulate a fever; for you know a disease is as much under the control of natural laws as is health. Obey these laws, let your fever have its legitimate effect and *use* upon your vitals and nerves, and you will be benefited. On the contrary, you may "abuse" the fever and lose your life as the consequence.

It is an *unwise* "resistance of Evil" that works such havoc in persons and society. In a wise resistance to evil there is no antagonism; you simply step upon it, keep it under your feet, and march onward. It is an "abuse of Evil" to quarrel with it; for then you morally come down on a level with the evil condition; and there your every victory will be, in some respects, a signal defeat. Resist the temptation to *abuse* evil, and then the evil itself will depart. But if you wish to convert your evils into *devils*, who "will not down at your bidding," then fight and contend with them, as does the world generally, instead of going *over* your evils to whatsoever is good, better, or best. (See Chap. I., in *Harmonia*, Vol. 4, for further explanations.)

The Doer and the Sufferer of Injustice.

CXXII.—QUESTION: "I have read your reply to an inquiry respecting the law of compensation, and so far as it goes it is satisfactory. But I have never felt so solicitous about the operation of this law upon the *doer* of wrong as upon the innocent *sufferers*. If one is without blame or fault on his part, the victim of injustice, there is poor consolation in knowing that those who inflicted the injuries will suffer a sure penalty. I lost my interest in the oppressor when he did the wrong. But in the victim my interest was deepened, and I ask, Is there a law by whose sure operation there will come to him recompense for his years of suffering and pain or oppression and injustice?"

"That all will ultimately be happy in the glorious future life, I firmly believe; but will the innocent sufferer be *more* happy for having suffered wrongly, and *will he know that his happiness is thus augmented*, and see therein the wisdom and justice of the great law of compensation?"

ANSWER: It has been wisely written that "the largest is always the truest statement." Thus, in contemplating the operation of the natural law of compensation, it is best to ascend to the loftiest possible altitude in the moral universe, and thence view the harmony and perfect justice of its application to every person in every sphere.

From such a height you would see that the receiver of an injury is no more a victim than he who was sufficiently unfortunate to have imparted it. No mind does a wrong without first being wrong in itself. This condition embosoms the penalty, from which the transgressor can find no avenue of escape. He may elude all earthly tribunals, but there is the *condition*, (out of which he committed the wrong,) from which there is but one door of departure, viz., Moral development.

In this process of interior development the receiver of the injury is sooner or later interested. It is that pure interest which love takes in whatsoever is lovely and most desirable. The victim of a wrong is thus advanced and influenced, by virtue of his own higher development, to promote the progression and happiness of the soul that

inflicted the wrong and consequent suffering. It should be borne in memory that with the cessation of suffering goes the vivid remembrance of it; and that the unfoldment of the higher faculties and feelings destroys the desire to be happy as a reward for having suffered.

There is a deep philosophy, which is the very soul and embodiment of simplicity and justice, in the rewards and punishments of the natural and spiritual universe. The teachings of the different creeds on this subject are crude, arbitrary, and totally depraved. For this reason we make our declarations all the more plain and emphatic. We affirm, on the score of careful interior investigations, that no soul is made happier in the spirit world merely because it was made to suffer in this world. All happiness, like all misery, results from, or is the effect of *conditions within and circumstances without*. Whether directly innocent, or indirectly guilty of the causes of suffering, the recipient is not arbitrarily rewarded, nor is the doer arbitrarily punished, but each experiences the legitimate consequences of internal conditions. The higher the development of character, the more impregnable does the individual become to the causes and afflictions of evil. You must not forget that, for the most part, a man suffers wrong because his internal conditions are not morally and spiritually good and strong enough to have prevented it. There is, therefore, no possibility that the *doer* of evil can be independently and solely to blame; because the *receiver* of the evil demonstrates, by the fact of having received it, that his *condition* was equivalent to a provocation or invitation. The culpability or blame, if any, is nearly equally shared between oppressor and the oppressed. It is natural, however, to let our sympathies and assistance flow freely toward the "under dog in the fight." The defeated and oppressed party in any

struggle, either good or evil, naturally attracts expressions of benevolence and elicits tokens of sympathy.

But remember we are now contemplating this subject from a loftier position in the moral universe. Hence you will allow your thoughts and intuitions of justice and truth to ascend to the highest altitude. The law of Compensation is thence seen to be impartial in its operations. It teaches that a man is not *necessarily* miserable because of the commission of evil; but instead, it teaches that his misery or unhappiness is a *consequence* of his internal conditions. Whether he has or has not afflicted a fellow being, it matters little, because the effect of his internal state is fully visited upon and in him. On the other hand, whether a person has or has not suffered by another's instrumentality, the happiness experienced will forever be in proportion to and in consequence of his interior conditions and outer circumstances. A jewel, though once buried in earth's mire, is a jewel still. But does it shine whiter and brighter for having been in the mire? No. If it did, every lapidary in the land would be exceedingly anxious to put his collection of precious stones and gems through *the miry ordeal*. The truth is that the resurrected jewel shines brighter, not because it was once enveloped in mud, but because it possesses the qualities of brilliancy—because its internal condition is pure, and because its circumstances (as a “setting”) lend additional attractions to its intrinsic excellence and natural beauty.

Now you will apply the same reasoning to the soul of man. You will see that in the spirit world he will not necessarily shine *brighter* and be *more* happy for having been a victim of physical or moral wrong and suffering in this life. And you will also discover that no soul is darker and more miserable for having caused another to suffer;

but this you will "learn by heart," that *conditions* alone, and not the manifestations of them, are the sources of happiness or misery. For example: A person is not miserable merely because he is guilty of the *act* of murder, but his suffering in the moral universe is owing to his internal *condition* which caused him to commit the deed. So a suicide is not troubled because of the deed, but because of the moral weakness that led him to do the deed.

Thus hundreds of thousands of characters, who have never been and who may never be guilty of a single evil act, are yet very unhappy. Why? Because their *condition of soul* is discordant and evil. The opportunity for the evil *act* did not arrive to them, and that is all the difference there is between actors and auditors, or masters and subjects. The auditors provoke and invite the actors, and the actors afflict and punish the auditors, and thus is developed the "strange, eventful history" of rewards and punishments.

There is yet a point of great importance to be considered. It is the absurdity of the theological doctrine that mankind are improved and refined by suffering, and that happiness in the eternal world will be proportioned to one's involuntary misery and personal sacrifices in this sphere. If this were true, there would be a *premium* on victimization and innocent suffering. Individuals, like the heathen and the early Catholics, would "try to be miserable." Self-imposed sacrifices, and passive submission to the persecution and injustice of enemies, would be "popular." No, reader; such a doctrine is the quintessence of absurdity and superstition. It is not true that you, or anybody else, will be rewarded in the other world merely for trials and afflictions experienced in this life. *Conditions*, not deeds, are the sources of happiness or misery. If you have suffered

wrong and injustice, you are to some extent responsible for it, because you were not *good* enough to have prevented it. If you ever so innocently lead a soul "into temptation," you are measurably responsible for the conduct of the "tempter." The whole is summed up in that comprehensive sentence, "Blessed are the pure *in heart*."

The Extreme Abuse of Evil.

CXXIII.—QUESTION: "I thank you for your answers to my questions, but there is a dark point yet. If Evil, when *not* abused, is reformatory, what is it *when* abused? Is it, or is it not reformatory? If it *is*, why did you except it? If it is *not*, is it not *possible* to so much and so long abuse it, as to render the term, "lost soul," something more than fiction?"

ANSWER: Evil is a general term for whatever is not deemed good. There is, you observe, no universal agreement on this subject. "What is one man's meat is another man's poison." On one head all minds spontaneously harmonize—that this world is a realm of imperfection. This imperfection is called "evil." This evil is the friction necessary to man's progression. It is the *dead* weight in the hold of each man's ship—ballast. It is the "skeleton" of every family. It is the "black sheep" of every flock. It is the "dust" of every day's journey. It is the "serpent" in everybody's garden. It is the "thorn" beneath every rose. It is the "moth" in every man's wardrobe. It is the "thief" in every one's treasury. And it is a truth that the God-code works by and through, as well as in spite of, such means and methods to the most perfect ends and ultimates.

Now, in our light, all evil, when not abused, is overruled and converted to good. The process, under such conditions, is straightforward and effectual. The mind of man is made better by the discipline. But it is possible to make "the worst" of what at first is simply "bad."

And what follows? The unfortunate victim has a *compound* trouble to overcome. The struggle may weary his spirit, break him down on the vestibule of life, and send him away into the next world "before his time;" but, in the ultimate, the whole is contemplated by himself as promotive of his individual growth in wisdom and experience, and then, what was called evil, and what *was* evil in the philosophic sense, becomes "good," and so develops the love and glory of the Infinite.

It is not possible to abuse evil "so much and so long" as to overthrow the Divinity that lives within it. For example: A man may persist in drunkenness until the laws of physiology *refuse* to co-operate; then he, not the universe, *dies*; then he, not the whole world, is sent to school under a new corps of *teachers*; then he, not all men, must work out and live out the consequences of abusing the evil of intemperance. Another man, also a drunkard, ceases to abuse the evil. He avails himself of the lessons of his errors. He goes upon the rostrum and proclaims "temperance" to the multitude. He is "heard gladly" by the poor and sorrowful. And his last days are golden with health, peace, and happiness. But the other man, although in the Summer Land, is yet working out the problem of his *abuse* of the evil of drunkenness. He is surrounded with penalties and benefits; but, alas! all the benefits are pressed by main strength out of the penalties. Thus much for abusing the evil of his intemperance. You will observe, dear friend, that the evil is self-destructive. It is not the spirit of a man that dies the everlasting death.

Justice is an eternal principle, and nothing can occur but what is best and just. There is a place where a journey can be accomplished without "dust," and there will yet be a family without a "skeleton" a flock without the

ebony member; an Eden without the viper; roses without thorns; garments untouched by moths; treasures, where there are no thieves. But the benefits of the evil must be first obtained from the very penalties which it imposes upon every member of the human family. He is a foolish man who abuses the imperfections of his earth-life; but he is a philosopher who "overcomes evil with good," and lives in the ways of wisdom.

What and Where is Evil?

CXXIV.—QUESTION: "Please be kind enough to give me your impression respecting the views of the theory that everything is *right* everything is *beautiful*. Do you agree with Pope, that 'Whatever is, is right'?"

ANSWER: Although a man may be clear in his hopes and thoroughly Spiritual in his estimates of existence, yet he may be obscure and unsound in that shadowy, metaphysical realm where integral consciousness meets with acquired and sensuous knowledge. In the present sphere of rudimentalism, it is next to impossible to be limpid in all our statements, even when the truth itself ripples through the soul with the transparency of heaven's pure light. Yes, in the highest, widest, truest statement, everything is *good*, is *right*, is *beautiful*. But this generous statement is for the far-off Future, refers to ultimates, anticipates results; and is not, therefore, practically adapted to the conditions and intermediates of the past or present. Because the finger of wisdom and goodness is visible in everything, and because there is a world of intelligences environing ours, with which our life and destiny are interlinked and inseparable, it does not follow that everything is *as* perfect, *as* good, *as* pure, *as* beautiful as it can become, and will be, in the "far-off future time," when every germ will have ultimated its properties and the buds of earth will have bloomed in heaven.

Progression implies imperfections to be overcome, as action implies rest, day includes night, right covers left, &c. ; but universal present perfection annuls the use of any progressive law, and levels all the spirals of *eternal* spheres, which are diversified and constitutionally different, because *unlike* or unequal in their goodness, purity, wisdom, and life. Ultimate truths and final principles, although consoling and exalting to every sentiment of human nature, cannot be *facts* in rudimental life—that is, they cannot embody and describe what is, but only that which is to come.

In the ultimate statement, then, we harmonize heartily with the poet, but discord comes with the attempt to confound rudimental facts with ultimate principles. This result in logic is easily accomplished ; but in fact, in experience, in sensuous knowledge, no such logic is successful. It falls with its own weight, or evaporates into air. This life is germinal, and, *as such*, it is “good, right, beautiful ;” but, as compared with a better life—a state more right and more beautiful—it falls below those adjectives, and suggests that which is crude ; cruel, and evil. Hence our voluntary exertions to make progress toward what is more desirable, or, at least, to unfold the present up to the standard of our ideals. Of broadest and ultimate truth another poet hath well said :

“ Evil is to God what lightning is to light ;
 Lightning slays *one* thing, Light makes *all things* live ;
 Bear then thy necessary ills with grace
 No *positive* estate or principle
 Is evil—debtor wholly for its being
 And measure to defect—defect to good.
 What God directly makes must e’er be good,
 And what is good, in whole or part, He loves
 And must ; the others are but off-shoots. *III*
Is limited : What pow’r could form a scheme
 Of universal evil or eternal ? ”

Evil and Sin Beyond the Grave.

CXXV.—QUESTION: "You say that you *do* want your readers to infer that departed men and women *do not* carry beyond the tomb the desires for stimulants that they may have had in the earth-life. Will you please tell us what become of those desires? Give the philosophy of the operation in as few words as you please, but clearly."

ANSWER: The philosophy of human life and death is very simple, and "he who runs" may read it, if he hath only eyes to see and a heart to understand.

We do not teach that men disgorge their incongruities and moral imperfections when they "shuffle off the mortal coil;" we do not affirm that death transforms all men, nor any man, "in the twinkling of an eye," into a pure and harmonious angel of light; we do not say that there will be no necessity for intellectual *labor* and moral *struggling* to attain higher conditions after death; we do not inculcate that all are equally beautiful, and happy, and progressed, in the Summer-Land; but this—*the effects and consequences of an evil earth-life do continue, in more or less active force, beyond the grave.*

This affirmation does not include the doctrine that the *desires* and *passions* continue in full blast after death, which is the apparent experience and the recently canonized dogma of some unscientific believers in Spiritualism. It is possible that the "distinction" here made, between the consequences of evil and the desires and lustings for "more," may seem to be "without a difference." Therefore, let us explain:

Suppose a man at forty-five to be, constitutionally, as old and decrepit as most men are at seventy-five. His premature old age may be the *consequence* of dissipation, or disease, or accident. To-morrow he dies. He arises to his appropriate neighborhood in the Summer-Land, with the traces and effects of that early decay

distinctly stamped upon the particles of his new body, and not less within his mental structure; although it is indeed true that the externals of his form are beautifully rounded out, and every organic part is completed, just as Nature had designed them to become previous to his death. Whether this man was the cause or the victim of his present personal imperfections, or not, the fact that *he yet retains the effects of his earth-life*, both physical and spiritual, cannot be hidden from the observation of those with whom he is attractively appointed to consociate.

Now it is philosophically absurd to affirm that this imperfect man carried with him over the grave *the causes* which occasioned his incompleteness and misfortunes. He is, by the simple chemistry of death, emancipated from the region of the dissipation, or disease, or accident, one or all of which caused the *effects* which he still preserves distinctly in his book of life.

Or take the habitual drunkard and libertine. Now, it cannot be shown that a man's innermost—the divine SPIRIT—was ever moved toward intemperance and sexual intercourse. In truth, the SPIRIT is always the accusing and condemning “Voice”—the angel of light within, who would lead the man out of his darkness and disgrace—the interior source of “ideas,” of hope, of conscience, of justice, of truth, of immortality. Whence, then, his desire for intoxication and abandonment? We answer: From that middle nature—the battle-field of all discord and passion—the “soul,” which is between the outmost body and the inmost spirit. In common with the animals, each man has a “soul”—a playground of, as yet, unorganized elements and imponderable principles. From that source, and from no other, spring forth all the *desires* and *passions* which disgrace humanity and turn our beautiful earth into “the lowest hell.”

Now, *What is death?* Is it nothing more than the passage of an individual from one world to another? Does a man drop his body just as he "shuffles off" his overcoat, without the least alteration in the condition and operations of his feelings and appetites? Is it possible for a very great *change* (as death is) to occur without working some *radical improvement*? Even mildew works *refinement* among old leaves in the forest. No stone is dissolved by water and mosses without becoming *finer*. Everything dies *upward*, so to speak—is better for the apotheosis—and is man *an exception* to the universal law? No! is our answer, upspringing from Nature's every source of truth and reason. DEATH, to a human being, *is a radical change*. The elements of the "soul," which, in all earth-life, were chaotic and discordant, are organized and harmonized into a *body* for the SPIRIT. The electrical connections, so long subsisting between the physical body and the mental structure, are permanently dissolved. And with this very radical revolution comes a *new set* of relations and sympathies between the body-soul and the inward Spirit. The soul, before the master, now becomes a servant. The Spirit is enthroned as chief Ruler, and the work of progress and regeneration is inaugurated on a higher plane.

Thus the drunkard or libertine appears immediately after death. With death went his *desire* for rum and sensual excitements; but the *consequences* of his earth-life are visible on the particles of his new body, and in the *feebleness and darkness of his moral faculties*. The *desires* for the earthly pleasures have been chemically dissolved and removed; but the chemistry of death does not, cannot, overcome and banish the evil *effects* which the gratification of those desires has stamped upon the individual. Even the habitual tobacco-chewer and swine-eater, although his

appetite for both expires with his earth-life, is so much the worse off in spirit-life for indulging the bad habits and diets.

We have not, in this reply, attempted any very nice analysis of the chemical phenomena of death. The world is filled with conflicting sentiments on this subject, but we have full faith that the progress of Science in this direction will remove all religious vagaries. Harmonial Philosophy opens the laws and conditions of life in all gradations of existence, and "the ways of wisdom" are not more "pleasant" than are its teachings to those who comprehend. What are called "facts" in Spiritualism require something more than the mere oral or written *assertion* of a medium, who, perchance, is either "psychologized" by the opinions of the investigator, or else by the force of his own foregone conclusions. It is well known that a Methodist medium will deliver *Methodist* communications, and the same is true with mediums of every other shade of faith; therefore it becomes necessary, in pursuing this most glorious subject, that we start with at least a fair share of what the world calls "Common Sense," and with only one motive in the heart—"What is truth?"

Is there no Passion after Death?

CXXVI.—QUESTION: "If the sexual passion dies with the body (as you affirm) do the passions for money, show, revenge, &c.? If so, why argue that we are the same immediately after death as we are before death? And if these passions die, please tell me what traits of character are manifested in their stead."

ANSWER: This question is asked on the presumption that individuality, or identity, is composed of passions, appetites, and practices. This presumption is unsound, not to say absurd, and should not enter into a philosopher's judgment. Suppose a man has a thirst for cold water on a

hot harvest-day. Does the slaking and cessation of his thirst at night disturb his individuality? Suppose he has a powerful "thirst for gold" during his lifetime, and some day he should cease to be thirsty—and thus dies, will you not know him because his thirst is gone? Passions, appetites, habits, practices, &c., do not make or unmake the internal and real man. They do not impair the constitutional principles which enter into his particular form of organization. He may be undeveloped and unhappy in the Summer-Land in consequence of his passions and practices, but the cessation of them cannot efface a single trait of his individuality.

Three Characters in Man.

CXXVII.—QUESTION: "You speak of the formation of Character. Please say what you exactly mean by *the three Characters* which you seem to find in all human nature."

ANSWER: We mean just this: First. Every man's *inmost* life is divine, the Character of which is derived from the joint contribution of the infinite Father and Mother, or God and Nature. Second. Every man's *mid-most* and intermediate life is derived from his finite parents, or the earthly father and mother: and its character is in accordance with the combination of temperaments which they (the parents) involuntarily transmit. Third. Every man's *outside*, or superficial life, is derived from the sphere of circumstances by which he is molded and fashioned after birth; and the Character thereof is likened unto the Character of the circumstances which gain ascendancy over his feelings and sway his judgment.

Respecting the period of the formation of the external Character, there can be no great difference of opinion. The completion of the work is commonly supposed to be between the years of sixteen and twenty-five. Unques-

tionably the habits of some precocious youth become permanently established as early as the first mentioned age; while many others, slower of ripening, pass twenty or reach twenty-five before they may be said to have molded their Character.

In this world the external form of Character is most valued. You remember Shakspeare's comparison between property and the worth of a good name :

“ Good name, in man and woman,
Is the immediate jewel of their souls :
Who steals my purse, steals trash ; 'tis something, nothing ;
'Twas mine, 'tis his, and has been slave to thousands ;
But he that filches from me my *good name*,
Robs me of that which not enriches him,
And makes me poor indeed.”

We deem external character as the *dust* of progression. The peculiar qualities of the spirit are exhibited through the inherited temperaments. These give him fixedness and stability ; they suggest and modify his habits and manners ; and our counsel to every Brother and Sister is, to *harmonize the life of your interior with the requirements of the shape of the middle Character*. This harmonizing process implies the overcoming of whatever is defective and discordant as inherited or acquired.

The Individuality of Character.

CXXVIII.—QUESTION : “ I understand by what you write that we have *three characters* : First, the innermost, which is from God ; the second from our parents ; the third from our surroundings. And I understand from you that the innermost is *the same in all*, but the second constitutes the individuality ; and yet that, finally, the innermost rises above all. Now I cannot understand exactly what constitutes our ‘individuality’ after we shall have progressed beyond our hereditary and educational characters. I hope you will make this matter plainer.”

ANSWER : Individuality is eternalized by means of the

shape of the innermost. That is, the particular *combination* of the temperaments, which was the foundation of our individuality from the first moment, remains forever as the seal of personal distinction. Overcoming the defects of birth or parentage, and harmonizing one's inner life with the peculiar *type* of organization inherited, does not necessitate the obliteration of the individuality.

We teach that it is required of every one to become *perfect* in accordance with his particular type of character, or combination of temperaments. Every organization has a beauty, a superiority, and a destiny of its own. It is necessary that we employ wisdom in overcoming all such hereditary predispositions and educational defects as are found, by experience or otherwise, to antagonize with the freest and fullest expansion of the innermost. This innermost life—when permitted its free, easy, spontaneous, and natural development—will assume and remain eternally in the *shape of the type of individuality which each particularly represents*. It is not the hereditary organization, remember, but the transmitted *defects* of parental organization, which we are admonished to overcome.

It should be borne in mind that no man's character is self-made. Do not, however, infer too much from this remark. In judging human conduct we should endeavor to appreciate the temperaments and constitutions which are given by parentage; also the variety of influences that have flowed in upon him from the circumstances of his babyhood and youth. And particularly should we discriminate between faults and misfortunes, between follies and vices, between what is the election of the person's will and that which results from sympathetic contact with the will of others. In short, let us be universally charitable.

The Spirit's Recuperation.

CXXIX.—QUESTION: "One question troubles me to answer in my own mind. That is—if a human spirit leaves the earth, covered with evil, and crime, and falsehood, can it ever *recover* and become a good and pure spirit?"

ANSWER: During the last fourteen years this world has been frequently visited by spirits, who were once men of low estate on earth, from whom we receive testimony that individual *progress is an eternal principle*. But each spirit brings tales of trials and ordeals experienced since death, which leave no room to doubt that the law of Justice is as operative in the Spirit Land as are the principles of Love, Wisdom, Truth, and Progression.

Therefore, you may behold the law of *recuperation* operating in all such discordant characters. They are sent to school in the Spirit Land. They are guarded and educated, and restrained from the indulgence of unworthy impulses, by the kindly offices and influences of the heavenly philanthropists. It seems that the far-seeing Shelley saw the certainty of this truth. He wrote thus:—

"Crime, misery, and evil are in earth,
Falsehood, mistake, and lust. But if the soul
In the eternal world shall yet be taint,
The Spirit shall provide effectual cure.
Some eminent in virtue shall start up,
E'en for the succor of perversest souls;
The truths of their pure lips, that never die,
Shall bind the scorpion Evil with a wreath
Of everlasting flame,
Until the monster sting itself to death!"

Let it be remembered that every good deed dropped into the ocean of human life makes that ocean better. Behold the earth, as it rolls beneath the sun's perpetual smile—do not its buds and blossoms show solar heat and light? The subterranean sap, that fills the roots of trees and climbs day by day through all their upper branches,

ultimates in fruit. And why? Because the sun acts up to its "highest light," whereby its fertilizing *heat* and force-rays are universally distributed for the world's good. So a *true man* may give newer life to his race. A noble thought may generate a thousand noble deeds. A single benevolent act may eventually save a nation. The glory of mankind is exhibited in the unflinching integrity of soul. Act well your part—"the world will be the better for it."

The Spring of Human Conduct.

CXXX.—QUESTION: "In your writings you are understood to look with disfavor, if not disdain, upon any human action from the impulse of the moment. Now it is not clear to my mind that a man can act 'from Principle' (as you term it) under all circumstances. What I want to know of you is this: Does virtue consist in acting from the force of principle, or from thoughts and plans, of which the actor is intelligently aware before he acts?"

ANSWER: We hold that all individual action originates in what is commonly called "Impulse;" and further, we hold that *virtue*, or principle, consists in integrity or coincidence between noble impulse and noble action. Moralists usually agree that actions are of two kinds, virtuous and vicious; but these writers are disagreed as to the sources of these actions. Every one knows that the same kind of actions may be traced to a great number and variety of impulses. As, for example, two men may be equally benevolent in conduct—one, because of the precepts of his religion: the other, because it will advance his credit and business interests in society. Or, two strong men may enter the army, and both fight valiantly for their country's cause—one, because he is impelled by the force of inborn patriotism to do duty for the right; the other, because he is extravagantly fond of popular approbation, of praise, and military honor. Now we hold that the noble and virtuous man (or the "man of principle") is the man of integrity to the *impulses*, which are projected like shafts of lightning from

his superior or spiritual faculties. Impulse is the cause of all human action; but, invariably, such impulse is the test of *status* or character. Know what are a man's most frequent impulses, and you know the condition of his mind—his character—whether good, bad, or indifferent.

Can Mind Act without Motives?

CXXXI.—QUESTION: "We usually accept man as perfectly philosophical, yet there are things in his most intimate economy that seem to perfectly stump the imagination.

"Metaphysicians sometimes present him to us as a mere machine, and at times as the soul of all machinery, or even the great Mechanic. Now, 'who shall decide when doctors disagree?' But is it really so difficult to show what part of the Divine Drama he plays? Cannot his whereabouts be defined to the common understanding to know whether he is an individual of duty and responsibility or not?

"There is certainly a vast deal of darkness, uncertainty, and error, in relation to this, among those who have joined the reform discipleship. Some consider themselves *machines*, and will rest in quiet till they are operated upon; while others consider themselves souls, or mechanics, and are ever positive and active, turning the world upside down in *reform*, or *deform*, they little know or little care which. If men are machines they are not responsible; if they are mechanics, they are.

"The above opens a great and important question. If mind *can* act in the absence of predominant motives, he is a mechanic; if not, he is a machine. And it either *can* or *cannot*; it is an absolute alternative, and no law can fail to have a direct bearing upon the yea or nay. I therefore submit this question: *Can mind act in the absence of predominant motives?*"

ANSWER: The most skillful navigator on the mystic sea of metaphysics will sometimes misguide his ship. He occasionally will, with the best phrenological chart and with the best mental compass, steer into quicksands and founder in sight of port. We have witnessed sad shipwrecks upon rocks with which far less intelligent pilots were perfectly familiar. Time never was, and the day will not soon arrive, when every man will escape the perils of progress. The storms of discord are natural, and the disasters consequent upon them are natural also, and we compassionate and pity the mind that would fight against Nature.

Now we say, and with due reflection, that certain men with certain temperaments are natural fatalists, and such are by necessity quite *mechanical* in nearly all their thoughts and conduct. They are fixed fast in the wheels of incorrigible destiny. They move with the motions of the world. The laws of cause and effect—of Necessity—are, to such, clear as the principles of mathematics. They are spiritual Necessitarians, natural machines, fatalists, presbyterians; and there is no honest philosophy, no true logic, no natural religion, that can drive them from their strong fortifications. Why not? Because they have not only the inexorable laws of logic to sustain them, and to explain their positions, but *experience* also; so that as our questioner truly remarks, “there are things in man’s most intimate economy which perfectly stump the imagination.”

Especially so, because there are other men, with other temperaments, who feel an integrality of indestructible powers; who do not act from sensuous impulses; who receive and yet control the influences by which others are overcome and compelled to act; who give fashion and shape to the circumstances about them, just as the potter molds the moistened clay. They work from *within*, and their action is in consequence of self-conscious and self-authorized impulses. They believe in “free will,” and in self-originated motives for conduct; and they laugh at those who profess to act by *necessity*, in obedience to fixed laws. Who will answer the question: “Can mind act in the absence of predominant motive?” Or, is not action by man a result of some power superior to his will? Is not his will a *subject*, not a master, in the circle of existence?

Our reply (how unsatisfactory!) is YES and NO. Different temperaments, with different experiences concerning the same matter, will entertain different convictions. Some

are masters, while others are slaves, within the same set of circumstances. Human experience and observation, therefore, are ample on both sides of this question; and the consequence is, that doctors differ and erudite metaphysicians disagree; for Nature and truth are on both sides of this question also.

And we experience no conflict when so contemplating the answer. We perceive that man (*i. e.*, mankind) is both a Latitudinarian and a Necessitarian. Not every man indeed, but only he who is rounded out. The true man is self-poised, self-intentional, and grandly responsible for his conduct; and yet, here comes the paradox, he is perpetually obedient to the fixed laws of the Infinite.

The human individual's responsibility is commensurate with, or in proportion to, the mind's power to conceive of justice and freedom. He who seeth the way to do better and yet goeth not therein, moved thereto by his love of justice, is responsible to the Divine presence which worketh within both day and night. Let the gospel be full-spread everywhere, that Man, in the wondrous duality of his being, is forever a master over conditions, but a subject of the laws by which those conditions are generated. That is to say, Man is subject to the law of digestion, but he is, or should be, master, with respect to the *conditions* and kinds of food. Are you answered?

The Future of Present Acts.

CXXXII.—QUESTION: "A gentleman, resident in the City of Churches, a member of the richest congregation, asserted yesterday that your doctrine was dangerous, because it removed the restraining influence which Christianity throws around the sinner. Not being a reader of your philosophy, I could not deny his statement. Was he right?"

ANSWER: All true logic, as well as all philosophic religion, teaches the inseparableness of actions and their

consequences. To-day is the natural result of yesterday, to-morrow of to-day, the third day of to-morrow, and so forth through all the convolutions of eternity. In like manner we trace the conduct of yesterday through the moments of the present. Our philosophy is, that the deeds of a human being do not die with the body, but continue with the undying mind, until the full and legitimate effects have spent themselves upon and within the doer. The good act and the evil thought (not executed) will live, and bear fruit away over the grave. For the Spirit Land is but the natural sequence of this terrestrial habitation; just as to-morrow will be the natural successor of to-day. We ask,

—“Can such things be,
And overcome us like a summer cloud,
Without our special wonder?”

One day, in conversation with a highly philosophical visitor from the other Sphere, we asked:

“Do you remember your earth-life?”

“A living man,” he replied, “is the fruit of many earthly generations.”

“How can this fact follow you into the spirit-world?”

“Upon the same law,” he answered, “as that by which you retain in memory the acts of yesterday.”

“But the acts of yesterday are not all in my memory now, are they?”

“There is,” he responded, “an essence of immortality in the life of every human act. It is this *animus* in the act which imparts an image thereof to the memory.”

“Does this memory of earthly deeds disturb you in the midst of heavenly joys and physical beauties of the other life?”

“There is,” he replied, “not a thought, not an act, or impulse, in the life of a human being, but starts a train of

effects and consequences which roll on and on through the most distant future, and nothing external can erase them from the memory."

"Do you remember the evil as well as the good?"

"Some natures recollect the causes and consequences of evil with even more distinctness than the good of their earthly lives."

"Indeed! What is the effect of such recollections upon them?"

"Effects vary with different temperaments and dispositions. Many spirits, by retrospections, realize how and where, while on earth, they cruelly and selfishly diminished the happiness of their fellow-men. Such are the most unreconciled and discordant residents of the Spirit-Land."

"Shall we never forget the earth-life?"

"Memory is eternal," he replied, "but in the vast future we recall only what was useful and good in the evil and imperfections of the lower sphere."

If our correspondent will present this doctrine of individual *acts* and *consequences* to the gentleman, and request him to consider the practical influence thereof when preached to the world, we are sure that a different conviction will pervade his mind with reference to our teachings. We believe in no vicarious atonement or forgiveness for crimes committed against the common humanity. An evil deed must continue to punish the doer, until he is lifted above the low state in which he committed it. There is no escape either in this world or in the spirit-land. Consequences will follow their producing causes, and death of the body cannot hinder the effects of this life extending into the next, any more than a night's *sleep* can obliterate the memory of the acts of the previous day.

The Nature and Purpose of Punishment.

CXXXIII.—QUESTION: "Suppose punishment to be endless, as our evangelical ministers say it is, what can be the purpose of it?"

ANSWER: It is philosophically impossible for punishment to be interminable. The endless duration of punishment would utterly destroy the purposes of punishment. There can be but one beneficent object in punishment—that is, the improvement of the offender. If you afflict a man because he has afflicted you, the object is revenge or retaliation, the motive is low and despicable, and neither party is improved or corrected by the punishment.

The divine plan seems to be wholly beneficent, corrective, and reformatory. Punishment, in the divine system, is proportioned to the nature and magnitude of the offense. As no man can be guilty of an infinite transgression, so no man can be the victim of an infinite punishment. As there must be a commencement and an end to his violation, so must there be a beginning and a limitation to his suffering. Punishment means correction. How can endless *correction* be possible? The time must surely arrive when the end of the punishment is accomplished. Then the offender is relieved from the rigors of the penalty.

The theory of our modern pulpits, that individual human suffering for sin will be endless, is worthy of the dark ages. It unphilosophically teaches that punishment is nothing but vengeance, and that "hell" is the unventilated "black hole" of an avenging and malignant God. This doctrine will vanish in proportion to mankind's growth in reason and goodness.

The Probable Extinction of Hell.

CXXXIV.—QUESTION: "What can you say concerning the probable duration or ultimate extinguishment of the fires of the bottomless pit? Will you not present an argument from an orthodox point of view—that is, employ Bible-texts as the foundation of reasoning?"

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ANSWER: We would gladly print our Brother's argument, and furnish Bible-texts to prove the probable extinction of hell, but we deem the treatment of the late Rev. E. M. Pingree sufficiently explicit: "In looking over Rev. Stephen Remington's Lectures on Universalism, a few days since, I was struck with the sentiment expressed on page 71. He there says on the word *Gehenna*, quoting from Greenfield's Greek Lexicon, 'the Valley of Hinnon, south of Jerusalem, once celebrated for the horrid worship of Moloch, &c., hell, the fires of Tartarus, the place of punishment in *Hades*.' And so said Dr. Ely, also. So then we learn that *Gehenna* is in *Hades*. Now the common orthodox believers suppose that *Hades* itself is hell, just as much as *Gehenna*; so that we have hell in hell.

"But reading along to page 104, I was still more astonished at the following expression, in relation to 'the particulars' connected with the general judgment-day: '4. The abolition of death, or mortality, and hell, (*Hades*,) *the place for separate spirits*, which will then be no longer needful; because soul and body will be reunited, never more to be separated.' And what follows from this? I asked myself as I read the sentence. The learned orthodox, I knew before, believed that *Hades* was to be abolished; but they also contended that *Gehenna* would exist forever, but now that *Gehenna* is in *Hades*, and the latter place to be destroyed, what will become of the former? Who can tell? Will not that be abolished also? If so, where are your endless hell torments?

"It would not do to say that *Gehenna*, or in other words, that *one* hell will be preserved, when *that* hell is abolished in which it is located. To illustrate: If Hamilton County should be sunk, Cincinnati would be sunk also, because Cincinnati is in Hamilton County. Again:

If a house be burned the things in the house will be burned also—unless they are taken out; and who will say that when *Hades*, or one hell is destroyed, *Gehenna*, or the *other* hell, will be taken out?

“Let it be remembered, then, that the orthodox believe in at least two hells—one greater, the other less—the less in the greater. Now, will somebody answer the following question?—If the greater hell be destroyed or abolished, what will become of the less hell which is *in* it? I pause for a reply.”

Dread of Annihilation.

CXXXV.—QUESTION: “Will you have the goodness to notice a request which is to me of infinite importance? *Is it possible for the spirit to leave the form before the physical death?* My husband is laboring under a deep mental despondency, and imagines that the vital spark has departed from him. He has lost all hope, is utterly inconsolable, and says that he has read something in your writings that corroborates that idea.”

ANSWER: Your unhappy husband is laboring under “a strong delusion” of his own unharmonious mind. It is true that a few Spiritualists and a less number of mediums have taught the doctrine under which your husband now lies, like one crushed beneath the Juggernaut of error, but no such philosophical absurdity can be found in any work bearing the glorious impress of the gospel of Nature, Reason, and Intuition. We do not believe in spiritual dispossession of the physical body prior to death, nor do we teach or believe that any spirit (save one’s own) can occupy the present apartments of the earthly tabernacle. It seems to us that all theories inculcating a different or opposite doctrine will be peremptorily repudiated by every intelligent reader of Harmonial Philosophy. Assure your dear husband, therefore, that his immortal spirit yet inhabits his ponderable body and brain—that it is the inner source of every noble impulse and prin-

eiple. You say that he is "inconsolable." Why? Because his spirit very naturally yearns to live forever, as it will, but his external faculties of judgment are at present disqualified for recognizing the inward reality. His wretched despondency originates among the exterior faculties of thought. Put on the will-power and thus recover your self-possession. (For directions see the "Harbinger of Health.")

The Body and Mind.

CXXXVI.—QUESTION: "Is it true, as many unhesitatingly teach, that large physical development is unfavorable to mental purity and progress?"

ANSWER: No; a thousand times, *no*! The Greeks were the best scholars and the finest Athletæ. Beautiful bodily forms are impossible without promoting healthfulness of soul. Grossness is a disease; sensuality is a disease; vulgarity is a disease; just as are vagrancy, idiocy, insanity, idleness, and crime; but with pure physical development come "golden opportunities" to be pure, and loving, and wise, and progressive in all things. Some spurious theorists on this subject impress us to quote the quaint couplet, as descriptive, perhaps, of themselves:

"Darbyshire born and Darbyshire bred,
Strong i' th' yarm, and weak i' th' yead."

But 'tis our happiness to believe that men's minds and bodies are capable of equal benefits so long as this life shall continue.

Parental Obligations and Duties.

CXXXVII —QUESTION: "Does the fact that the child acts averse to the will, wish, and judgment of the parents, release the parents from the obligation resting upon them to treat such child kindly, affectionately, and justly?"

ANSWER: The relation existing between parents and offspring is so tender and spiritual—so exuberant of love, and so correspondingly deficient in wisdom oftentimes—that

many intelligent fathers and mothers find themselves incompetent to govern the impulses of their children. The remedy in these cases is in the possession of kind friends and trusty teachers, into whose control the fractious and impulsive child should for a time be consigned. By such a change made in very early years, many noble children may be rescued from the evils of no-government at home.

But no parent is authorized to treat an erring or willful and stubborn child with coercion and cruelty. An intelligent stranger, with a broad, benevolent soul, can regulate such a child by simple words, when parental scoldings and whippings would have no beneficial or controlling influence. When parents cannot control the impulses of their offspring by an appeal to wisdom *through love*, it is time to institute some wiser relations in the sphere of fraternal affection. In such cases, "home" should be a place for children *to visit* ; not a place where the young are permitted to overthrow the peace and rights of those who gave the home an existence.

You ask "whether kindness and charity are duties or attractions." Our reply, on the general principle, is that a duty implies a responsibility, which the individual, if left to himself, would assume loosely or shirk from altogether. Such responsibility grows out of man's necessary relations to his fellow man. The well-balanced and spiritually unfolded person is superior to the coercive doctrine of duty. Such minds discharge their duties toward relatives and society from a sincere attraction felt for the principles of justice and righteousness. But the many persons everywhere who are not advanced and lifted above the sphere of force, and who, consequently, invade or evade the realms of social harmony, are reached and regulated only by the doctrine of rewards and punishments.

A Word about the Devil.

CXXXVIII.—QUESTION: “Is there anything unreasonable in the hypothesis that *Evil came from the Devil*? Does such a supposition detract from the majesty and goodness of God?”

ANSWER: This correspondent’s diabolical and theological questions may be, as they have been, met in the following style: If evil came from the Devil, then the Devil, in infusing evil into God’s creature, acted either with God’s consent, or without it. If he acted with it, then, of course, God saw that it would not injure the creature, since he had methods of turning it all to the creature’s superior profit, and so proving the Devil a fool for his pains. If he acted without God’s consent, then, of course, you give the Devil not only a superior power to God, but a superior power over God’s own work, or in the sphere of God’s own activity. That is to say, you make the absolute creature of infinite Good confess himself the offspring of a deeper paternity—the paternity of infinite Evil.

The Reflex Action of Evil Spirits.

CXXXIX.—QUESTION: “On one occasion I heard a Spiritualist lecturer use the following language: ‘Your bodies were made for your spirit. You eat for your spirit and not for your body. The same wants, appetites, and passions move the spirits in the other life as in this mundane sphere. Our bodies are the mere servants of the in-dwelling spirits. It is possible for spirits to gratify their desires in the other world, as well as here, by coming in sympathy, in rapport, with spirits on their plane of life. There are spirits who gravitate to the plane of lust. They swarm around houses of ill-fame and bar-rooms, and their feelings blend with those upon that plane, and the indulgence of the mortal enhances the pleasure of the spirit.’ What I wished to ask is, whether, in your opinion, as based upon your spiritual experience, men and women are no better off after death than they were before.”

ANSWER: We know of nothing in the whole realm of spirit-life to substantiate the above statement. It is true, and the proposition is susceptible of every rational demonstration, that men and women are immediately after death

exactly what they were just before that event. *But it is not true that they are still the victims of uncontrollable passions and appetites.* Death is something more to the individual spirit than a mere passage from one room to another through an open door. That operation would be a geographical change only—a mere alteration of personal locality—while, in fact, death is a *chemical* change throughout. Death is quite as thorough a change to the spirit-individual as birth is to the infant human being. In some respects, the change of life-method is total.

We repeat, the soul *is not* the spirit. Spirit is dispassionate, pure, and beyond the reach of contamination. The soul, on the other hand, is the source of tempests and discords. The soul-organism is between the outer physical body and the inner spirit. Body and soul grow up together, closely sympathizing with and affecting the construction of each other, while the *innermost* is quietly unfolding and preparing to gain the supremacy.

Passions and vices do not *inhere* to spirit; they pertain and *adhere* to the constitution of the soul only. The spirit is disturbed and aggrieved by the conduct of soul-and-body, but the discords and appetites of the latter do not involve the spirit's heart. Desires and passions, therefore, are the effects of the ten thousand psycho-chemical relations subsisting between the soul and the body: somewhat as acids and alkalies, heat and fire, electricity and thunder, are the effects of the chemical meeting of opposite elements in the external world. Separate the element of fire from gunpowder and there will be no explosion. In like manner, "death" is a *chemical* separation of soul from its perpetual antagonist, the body. The soul is in full sympathy with the material organism until death—then, for the first time, (except when the person is in spiritual and clairvoyant

states) the soul repudiates the body and becomes subject to the SPIRIT. The progressions and improvements consequent upon this change of government may be somewhat imagined.

We will, in conclusion, simply remark that many good Spiritualists have taken the testimony of mediums instead of the dictates of an enlightened Reason and Intuition, and the consequences are dissensions and innumerable contradictions.

Which—Revenge or Forgiveness?

CXL.—QUESTION: "If there is any refuge-room in your heart for a poor, suffering mortal, permit the writer to occupy it at least long enough to receive some counsels and bespeak your sympathy. . . . I have knowledge of a case of extreme private anguish, caused by the intense selfishness and diabolical sensualism of an infernal destroyer, and now the question arises: *What can be, or what ought to be, done in the premises?* [We omit much of our correspondent's letter descriptive of the lady's excessive and desperate sufferings.] Poor thing! In the clear light of your beautiful Philosophy, pray tell me how ought I to act toward the demon-scoundrel, the hated author of this hellish deed?"

ANSWER: There are times and events when a "righteous indignation" is as legitimate and natural as heaven's stormy thunderbolt. The conjugal sanctities of a human spirit are the holiest of all interior sensibilities. They are the finest, and highest, and most confiding. The filaments of every other affection *center* in the marriage-love of the soul. Salvation or damnation—contentment or desperation—hang upon the delicate thread of the conjugal relation. It is the root of all the exquisitely fine fibers of life and progress. Hence any disturbance of the conjugal cord vibrates through the entire moral instrument, and it is long—oh how long!—ere the last wave of such a fearful discord sings itself into perpetual sleep. As the conjugal relation or love is so inexpressibly delicate and all-comprehensive, so are its transgressions and abuses unutter-

ably deplorable and shocking to every intellectual and moral sensibility. The betrayer of this sacred Love is usually next hated as a monster of the demonic world.

But the betrayed! What of her? She is immediately hurled from the altar of honor and purity. Educational *silliness* takes on a religious form. Society, overflowing with vice, pursues her with merciless indignation. "Shame" is written upon her brow. She looks out upon all mankind as her unforgiving enemies. Every cheerful face is turned away. Her supposed truest friends of yesterday, are to-day filled with empty wails and contemptuous lamentations. They *pity* her! Their sympathies are embittered with insidious contempt.

Meanwhile, what of the accomplished sorcerer? What of the juggler and magician who deceived her heart? Why, he is borne up by her accusers. They quietly open the front door whenever *he* rings for admission. "He is slandered, poor fellow!" and the hearts of the righteous and sympathetic grow *warm* toward him. The flattering laurels of victory bedeck his brow. But his tremulous, repudiated victim—half-dead with suffering and loneliness—how is it with her? Horrible injustice! Who will *love* her with tender magnanimity? Who receive and treasure her misdirected heart? She is the same worthy and unsuspecting daughter and sister. Who will be broad and good enough to sustain her now? And who accept her noblest affections as *gifts* from the common Father and Mother?

What is to be done? Good, and not evil.

First: *Negatively*, perchance, some temporary good might be done by the full and dispassionate exposure of the unprincipled magnetist. It is very likely that he will treat the accusation as a malicious slander, and he will undoubtedly strenuously attempt to convince others that it

is not true, in which case the lady should make a *public sacrifice* in the form of a solemn testimony. If however, the betrayer has won all her heart, it will be morally impossible for her to appear as his public accuser.

Second: *Positively*, then, let no one love and respect her less. Society must not shut a door against her; no honest face should withhold its smile of friendship; for she did not err from a love of evil. Her danger is imminent. If weak and aimless in temperament, she may, if shunned and deserted, enter the dreary labyrinths of prostitution. If strong and earnest in temperament, being repulsed and pitied, she is in danger of seeking revenge and ending with suicide.

But the highest course is directly through the door of unbounded forgiveness. JUSTICE, when pure, is never impatient. The law of Progress will convey each human soul beyond the silent grave, and by the same eternal Law every private act is certain to be followed, sooner or later, by the full magnitude of its legitimate consequences.

Immortality of Evil.

CXLI.—QUESTION: "It is my intention to ask you a momentous question. I will propose it in the form once expressed by a poet, viz :

" ' Shall all defects of mind and fallacies
Of feeling be immortal ? "

" Perhaps you have already answered this question, but not knowing I venture to invite your attention to the subject. Another question: How shall we determine the operation of conscience ? "

ANSWER: It is pleasant to be taught by the spirit of Truth, for it is the heart of the Infinite God of Nature. "The vail that is spread over all nations" is the foggy garment of Ignorance, which is the first parent of all the errors, and vices, and miseries of humankind. When the spirit of Truth shines "into the darkness" of error, "the

darkness comprehendeth it not." The poet, Thomson, hath written—

" Yet bear up awhile,
And what thy bounded view (which only sees
A little part) deem'd evil, is no more ;
The storms of wintry time will quickly pass,
And ooe unbounded spring encircle All."

The miserable theory of everlasting evil is born of narrow and incomplete conceptions of the divine government. We are moved to believe with the ancient Spiritualist, who said : " The sufferings of this present time are not worthy to be compared with the glory (*or goodness*) which shall be revealed in us." The poet Bailey, has expressed our convictions thus :

" We only know that God's best purposes
Are often wrought through dreadest means, and sinful.
Is thunder evil, and the dew divine ?
Does virtue lie in sunshine, not in storm ?
Is not each natural, needful, wisest, best ?
How know we what is evil from what good ?"

There are cases where very sincere persons suppose that, in certain transactions, between themselves and fellow men, the conscience of the other party is chiefly in error, or hath an evil tendency, while, by more careful reflection, it will be seen that the error or sin was not from the conscience, but of the judgment. Judgment regards only the *means* for the accomplishment of ends ; but conscience, while it is blind in its knowledge of ways and instrumentalities, looks steadily toward *ends* and ultimates. With the best intentions, with a pure conscience oftentimes, but solely in consequence of a defective judgment, many of the worst deeds have been committed. Let us, therefore, commiserate, but seldom condemn our fellow men.

Seeing and Doing Right.

CXLII.—QUESTION: “Among your answers I find the following statement: ‘The human individual’s responsibility is commensurate with, or in proportion to the mind’s power to conceive of justice and freedom.’”

“Now, what I want to ask is, whether the ability to discern between the true and the false, the noble and the base, does, of necessity, involve the ability to follow the good and reject the evil? that is: do we *perceive* Truth with the same set of faculties with which we *accept* Truth? And may there not be such a malady as *paralysis of the will*—practically incapacitating some from the incarnating in their lives that beauty and purity which they yet have power to recognize and to love? Was not the poet Richard Savage thus afflicted? And Hartley Coleridge? And Edgar Allan Poe? And, among other singing and artist prophets, many

——‘bright, immortal names
That were not born to die’?

“For on what other hypothesis can we account for the terrible discrepancies between the high and spiritual inculcations of their *works*, and the solemn, warning lesson of their *lives*?”

ANSWER: The power whereby the human mind perceives Truth, *as a principle of the Universe*, is the same as the power to personate and embody it. The power to conceive or feel a principle is identical with the power to put it in practice.

But the faculties with which the human mind perceives the *relations* subsisting between one truth and another—as between the law of gravitation in matter and the law of progression in mind—are very different from those faculties by which the principle itself is perceived and appreciated.

A mind may perceive the multifarious relations existing between different truths, and at the same time be wholly oblivious as to the *principle itself* which lives behind such relations. Such a mental condition is not adequate to the fulfillment of Truth’s divine requirements. For example: There are persons, very illustrious statesmen and eloquent scholars in public stations, whose abilities shine brilliantly when

expatiating upon *Love* between man and man, upon *Justice* between producer and consumer, upon *Equality* between the rich and poor, &c., but it is shockingly notorious that many of these same logical politicians and inspired poets are the first to transgress the beautiful relations they have so rhetorically delineated. And why? Because their souls have not yet appreciated or *conceived of the principles* of Love, Justice, Liberty, &c.; and, consequently, such experience no moral power (or will) to follow the good or reject the evil. The Will is never paralyzed when the soul *is fully inspired* with the divinity and majesty of a Principle. Men are weak when left to grope their way through the wilderness of circumstances. "Doing your best under the circumstances" is the same as putting yourself under their arbitrary jurisdiction. But acting from an inherent love of Principle—let consequences be what they may—is ascending the throne of the Heavenly King. The power to embody a truth is commensurate with the mind's ability to be inspired by its spirit. An uninspired soul is naturally disobedient. Poets and prophets fall only when not inspired by principle.

The Seers of Errors and Evils.

CXLIII.—QUESTION: "Why is it amid all your philosophizing, you do not explain the prevalence of evil, errors, and sins, in the social and moral worlds? Why don't you expose the great scoundrels?"

ANSWER: We have not, we think, neglected to treat upon these subjects whenever they presented themselves for consideration. But we discern the reason why our questioner is not satisfied with the universe as it is; he is himself constitutionally discordant; is morally out of tune with the tide and life of men and of things. He has also, as a consequence of his hereditary bias, an instinct for

exaggerating what evil there is, and a marvelous power of *imagining* evil where only good exists. This unfortunate mind is a *grumbler* and a *cynic*; a *seer* of errors and evils, in everything and in everybody.

A true mind, on the other hand, constructed and operating on the principles of justice, like a balance, will *look at the truth which is in the world rather than at its errors and incidental follies*. An angel will contemplate beauty, and power, and wisdom, rather than deformity, and weakness, and ignorance. We admonish you to fix your affections upon flowers; let the *thorns* take care of themselves. Lift your eyes toward the mountains; let the *dark ravines* exist where they must. Become a seer of the good that men do; let their evils make but little impression upon your judgment. Some men are selfish by necessity of their circumstances; others, from the powerful force of their inherited organizations and temperaments. Let your soul overflow with a large fraternal charity. Sit in judgment only upon your own condition; and use severity only among your own motives. "Judge not" the *status* of your neighbor, until your judgment is made righteous by self-purification and progress. Wordsworth, in his poem of the Cumberland Beggar, wisely tell us that

" the poorest poor
Long for some moments in a weary life
When they may know and feel that they have been
Themselves the authors and the givers out
Of some small blessings; have been kind to those
That needed kindness; for this single cause,
That we have, all of us, ONE HUMAN HEART."

The world will be lovelier when better loved. "Every human heart is human." Hear and heed our words. Cease complaining and foaming. From the moment you read this paragraph, STOP! Repent! Reform! Advance! Your

children (unhappy little ones!) cry or run to hide whenever you enter the house. Their ever-working mother, too, (your long enduring wife,) dreads the hour of your approach. Your physical *selfishness* is a sad disease of the soul; the *evil* you see so clearly in others is in yourself. What an infatuation is this passion of yours—"nothing unless critical"—forever, hawk-like, *picking flaws in the conduct of others*. Your moral eye is diseased; it cannot see the good there is in the world. The whole secret of your trouble is this: Your character and conduct are reflected in the life and actions of those about you.

Central and Integral Principles.

CXLIV.—QUESTION: "It is frequently affirmed in your writings that "Progress is the Central Law of the Universe. Granting this to be so, I would like to know what you consider the Central Principle of the human mind. There should be some analogy between the constitution of the human spirit and that of the Divine Mind. Please impart an answer."

ANSWER: This question is so full of sublime suggestiveness, and the importance of a correct solution is so momentous to every truth-lover, that we cannot but wish we had more time to bestow upon it. But being quite limited in the latter particular, and yet not feeling at liberty to delay a reply to so excellent a question, we proceed at once to treat the subject with brevity.

The human mind, like the material and spiritual universe, is constructed upon musical principles. The discords and imperfect notes in the world of matter are made known to man's mind in consequence of these principles; and without them—*i. e.*, the immanent principles of perfect harmony or music—man could not know anything discordant or inharmonious. The standard of consciousness, and the infallible laws of reason or judgment, must be inherent to the constitution of the mind. If man's

mind was *naturally* and organically discordant—that is to say, in other terms, if the infallible principles of MUSIC (or of Heaven) were not wrought into the very inmost essences of the human spirit—then, manifestly, his mind, which includes both his consciousness and his faculties of reasoning, could have no sense of accord and harmonial proportions. Therefore, from the fact that man is exquisitely and *naturally* conscious of discordant sounds and of anti-musical proportions—the same in matter *about* him, as *in* the operations and manifestations of his own spirit—we are philosophically and spiritually authorized to conclude that his mind is constructed, like the stupendous universe itself, upon the impersonal principles of perfect MUSIC.

The central law of the spiritual universe—which perpetually flows from and incessantly returns to the Divine Mind—we are moved to name the LAW OF PROGRESSION. The primary law is *Association*, and the final or ultimate law is *Development*. The pivotal principle, on which the whole system revolves, is “Progression,” while the two wings, or twin-laws of the infinite movement, are the perpetual causes of Motion, Life, Sensation, and Intelligence.

The analogy and the *truth* are not less conspicuous to the philosophical thinker when he approaches and observes the constitution of man’s mind. In former classifications, to which we adhere with ever-refreshing confidence, we have thus named the actuating principles, (*i. e.*, the loves) of the spirit: (1.) Self Love; (2.) Conjugal Love; (3.) Parental Love; (4.) Fraternal Love; (5.) Filial Love; (6.) Universal Love. These are the radical, involuntary essential constituents, or vital forces, of man’s inmost spiritual constitution. Without these he could *feel* nothing; *know* nothing. The development and manifestations of form and judgment are from the essences of the interna

invisible, but producing principles. These six principles are arranged on musical laws, and their operations are, or should be, and ultimately will be, in accordance with music or harmony. We will indicate by difference in type, the distinction between the *major* and *minor* Principles in man's spirit, thus :

1. SELF LOVE.
2. CONJUGAL LOVE.
3. PARENTAL LOVE.
4. FRATERNAL LOVE.
5. FILIAL LOVE.
6. UNIVERSAL LOVE.

In the above table it will be observed that there are three *major* and three *minor* principles in man's involuntary constitution. The action and reaction, or attractions and repulsions of these involuntary forces, result in a constant disturbance of rest or equilibrium ; and the result of such constant disturbance is expressed in all the diversities of human sensation, emotion, thought, and action. In order to understand which is the *central* of the three minor principles, let your eye glance over the scale, which instantly informs you that PARENTAL LOVE (the affection for offspring) is the *central* principle of the minor loves of mankind. So, also, to ascertain the *Central* of the *major* principles, fix your eye on the name in largest type, and the following answer stands out in bold relief :

1. CONJUGAL LOVE.
2. FRATERNAL LOVE.
3. UNIVERSAL LOVE.

Here, then, is our first important conclusion, viz: the central principle of all growth and progress in man's spirit is FRATERNAL LOVE. Glorious gospel of *Brotherhood* ! This explanation covers all the phases of religious and national experience. Every political party, every religious

sect, every artistic organization, every financial combination, every State, every municipal corporation, every enterprise in the vitals of society, is predicated on the *central* principle of attraction—namely, FRATERNAL LOVE. The priesthood, the legal profession, the medical schools, are based on “Fraternity.” The teaching of Jesus was all to the effect that, being bound to one faith and to one Father, “Ye are all *brethren*.” Every religious teacher has inculcated the principle of BROTHERHOOD. Sisters of Charity! Brothers in Jesus! *Brothers* and *Sisters* in the Temperance Cause, in the Anti-Slavery Cause, in Spiritualism, &c., &c. Thus the Central principle perpetually urges itself to the surface; and we, in applying the principles of the Harmonial Philosophy, should work from *the heart of* FRATERNAL LOVE.

Having given the key to the solution of the whole question, we have but to give the scale of the Thinking-principles in Man’s mind, to make the truth yet more vivid and conspicuous: (1.) Use; (2.) Justice; (3.) Power; (4.) Beauty; (5.) Aspiration; (6.) Harmony. Now let us arrange these Wisdom-principles according to their *major* and *minor* importance, indicating the distinction by type:

1. U S E.
2. J U S T I C E.
3. P O W E R.
4. B E A U T Y.
5. A S P I R A T I O N.
6. H A R M O N Y.

In this scale the *minor* principles of Wisdom—in small type—are (1.) Use; (2.) Power; (3.) Aspiration. The Central Principle in this trinity of minor *voluntary* powers in man’s mind is “POWER.” From this we are authorized to conclude that “power” *is not* the best and most influential principle, either in private life or in the application

of any law or rule to human society. We are rather constrained to conclude that the use of "power" (or *force*) is best only in a minor, or subordinate sense, and while under the sway of discordant circumstances. This conclusion is both *general* and *particular* in its application, and should, therefore, influence public functionaries as much as persons in the affairs of daily life. By glancing for a moment at the scale again, you will perceive that the *major* principles are also *three*, the *Central* being indicated by the largest type :

1. JUSTICE.

2. BEAUTY.

3. HARMONY.

This scale gives the whole gospel of the Harmonial Dispensation, in contradistinction to that of Adam, Noah, Moses, Jesus, or of any other branch of human history in any age. In Wisdom, BEAUTY is the Central principle of all true reform and progress. What "Beauty" is we will not stop to define, believing that most of our readers have imbibed the spirit of former definitions. (*See Harmonia, vols. 2 and 4.*)

In the prosecution of all true reform in this age, it is essential that the teacher and practitioner be duly inspired by the *Central* principle of his involuntary hemisphere, which is FRATERNAL LOVE; and it is equally necessary in dealing with the errors and misfortunes of his fellow men, that he be led by the *Central* principle of Wisdom, which is "BEAUTY." This principle, which is the voluntary and executive law of proportion and equilibrium, will, in unison with Fraternal Love, accomplish *all the ends* of "Justice" on the one hand, and of "Harmony" on the other. Justice and Harmony are the *wings* of Wisdom—the twin principles of all musical accord in soul, in society,

and in the universe ; therefore, let all reformers, who think they stand upon the Harmonial Platform, take heed every moment lest they retard the growth of these principles among men.

The True Glory of Man.

CXLV.—QUESTION : “ The subject of *finite* and *infinite* has been under some investigation here. A medium in the trance proposed the question—‘ Wherein the finite differs from the infinite.’ Our whole circle decided, with one exception, that the principle in man is infinite. Please give your ideas on this question.”

ANSWER : Your circle are well impressed with the nature of a principle. Principle signifies that which is infinite. Man’s life is full of infinite principles, but the limitations of individual development, and therefore of private knowledge and experience, cause man to place himself in the finite realm, by which he is wisely humiliated and temporarily circumscribed.

But the true glory of man is the supremacy of his spiritual nature. His art, science, philosophy, literature, are nothing, unless they spring out of the spiritual fountain. The world is overwhelmed with materializing agencies—the dead weights of selfishness and passion—by which the exalted and ennobling aims of life are shorn of the wings of progressive flight. Let the spiritual hold dominion over the material, just as the mind employs the body as its ministering servant, and the result will be electrically telegraphed to the utmost bounds of humanity. From the spiritual, then, let all the great enterprises start. This is the true foundation for the development and upbuilding of every race in the world.

And why? Because the spiritual is fixed—“rooted and grounded”—in the heart of that which is principle. Principle is infinite. It is from and to the CENTRAL

PERFECTION. Principle is limited to man's consciousness and memory, because man's development is not infinite.

And there is yet another reason why man should start his enterprises, however external, from the spiritual standpoint, viz: because the higher and wiser intelligences can touch what is material only through and by means of the spiritual. In all kinds of industry, merchandise, artistic pursuits, &c., the man and woman should ask each other at the start, "Why this effort?" and the answer should be, "The use of all life, industry, and wealth, is to promote the growth and happiness of the spirit." Make this resolve and good spirits will hasten to shower blessings on your efforts.

Too Young to Teach Old Men.

CXLVI.—QUESTION: "Knowing that you invite candor, or, at least, will tolerate a free expression of views not your own, I take the liberty to ask in all candor, *whether you do not consider yourself too young and inexperienced to teach old gray-headed men in the highest walks of science?* I think you are. What is your candid opinion?"

ANSWER: We will be candid in every word we write, and, so promising, will suggest that *years* neither authorize nor invalidate any one's productions. The law of Progress makes it easy for every one to be both a teacher and a student; to instruct others and be instructed at one and the same time.

We do not profess to teach old gray-headed men in particular. If we write or utter anything from the inexhaustible *interior*—the teachings whereof correspond to the established laws of Nature, Reason, and Intuition—we expect that the question of parentage or years will not be raised. Prof. Maury, for example, yet a young man, has almost reduced sea-storms to fixed principles. His charts, made quietly on shore, and not at all on shipboard, *educate old captains how to navigate the mighty deep*. With that

young man's charts and philosophy of sea-voyaging to guide them, the venerable ship-masters can escape terrific storms, and reach port at least a month earlier than formerly, and all taught by a young man!

Once for all, then, let it be remembered that we desire to stand or fall by the investigations and adjudications of Reason.

Right Eye and Right Hand.

CXLVII.—QUESTION: "I wish to obtain your impressions of the peculiar language recorded in Matthew v and Mark ix, wherein we are told to 'pluck out the right eye and cut off the right hand' in case that we find these members offend."

ANSWER: Our impressions of the simple moral lesson behind this language may be easily comprehended.

Human experience has established the superiority of the right eye, hand, and foot, with respect to power and executiveness; and hence it is deemed the greatest possible physical misfortune to be deprived of either of these powerful instrumentalities. In the moral, intellectual, and social departments of human interest, the same remarks are immensely more applicable and impressive. That is, it would be deemed the greatest misfortune to lose any social or political *power* by which men are enabled to acquire wealth and influence in society.

Now it should be remembered that the occasional sermons and extemporaneous lectures of the gentle Nazarene were addressed to audiences composed, to a limited extent, of very respectable, wealthy, and well-educated Jews. These were the "Pharisees"—men of great worldly influence, brimful of self-righteousness, very *pious*, of course, the opponents of Free Speech, and the antagonists of spiritual progression, unless it was all on the side of Judaism. To this class Jesus was somewhat fond of directing

the severest rebukes and the most practicable lessons of truth. His clear mind saw that "the right eye" of a Jew consisted of a lustful passion for *popularity*. The Pharisees were blind on the spiritual side, not being able to see anything but *place, position, and pleasure*. But the Teacher said substantially this: "The great end of life is devotion to Truth, regardless of consequences; and, therefore, if your worldly position or popularity 'offend thee' or check thee, just cut loose—'pluck out' the eye with which you can only see the mammon of unrighteousness—and thenceforward become a free-minded child of your Heavenly Father."

Again: The spiritual son of Joseph and Mary understood perfectly that the "right foot and right hand" of the Pharisees were such attributes as high-mindedness, or *pride*, egotism, or *self-righteousness*, and chieftainism, or the *love of power*. The Teacher realized that these members in the social body of the Jews were powerful hindrances to individual progress in righteousness. Consequently, it was very natural for him to say: "Cut off every habit, every passion, every vice, which tends to cast thy whole life into discord and misery." The hands and feet of pride and selfishness, and the eyes of fashion and popularity, were stumbling-blocks in the pathway of individual development. And Jesus, being an "agitator" in society, and a preacher of "new truths" to the people, counseled the rich folks to "sell all they had" in order to follow the highest principles; to "pluck out" every offending obstacle; and to "cut off" every possible external impediment to their spiritual progression. It seems to our mind that this teaching is particularly applicable in these days of supreme selfishness and bigoted blindness.

How to Live in this World.

CXLVIII.—QUESTION: "I would solicit instructions in regard to what course to pursue, in order to live right in this world. This desire is unceasingly upon my mind."

ANSWER: It hath been written: "The spirit quickeneth, the body profiteth nothing." We, on the other hand, while admonishing you to believe that the spirit is the only "fount of every blessing," would urge you first of all to put your body in a harmonious and healthy condition.

1. Pure physical health is the foundation of every moral excellence.

2. Individual impulses and interests, being undisciplined and changeable, are liable to lead in uncertain and evil ways. Therefore, let the principles of Love, Justice, Truth, Wisdom, and Liberty, guide you in every relation you sustain to individuals, to society, or to the world. By adherence to these principles you will be many times called upon to take a positive and open stand against every person, Church, or State, which promotes the unmistakable evils of hate, injustice, error, superstition, and tyranny.

3. The Past cannot be recalled. Regrets for deeds already committed cannot aid your spiritual progress, unless such regrets act as wholesome admonitions, saying: "Go, sin no more." But if, on the contrary, your retrospections excite your soul to sadness, or arouse your resisting faculties until feelings of revenge and cruelty possess you, then say, "Get thee behind me, Satan!" Cheerfulness and hopefulness are among the highest expressions of spiritual help and virtue.

4. The embodiment of all terrestrial and heavenly principles, is God. The essential half of God, is Mother Nature. If you desire to become like unto these, strive

to evolve in daily practice all the principles of which you can form any conception, both physical and mental.

5. Remember, the eternal gods are ever present! Help thyself then, and the gods will help thee.

Training and Riding Horses.

CXLIX.—QUESTION: "Do you consider horsemanship and horseback riding natural and healthful? Do you know how long mankind have used horses for such purposes?"

ANSWER: Equitation, or the art of riding on horseback, is a most graceful, healthful, and noble exercise. It is useful, physiologically and psychologically, and should become a universal custom. Carriages are very elegant and appropriate for the very infirm and sick; but, except for long journeys, carriage-riding is a most unnatural and unhealthy practice. Let our American men and women, both young and middle-aged, acquire the art of equitation. Nothing can be more recreative and elegant. Written history does not extend far enough in the remote past to report the introduction of equestrianism. Genesis is called the earliest history. The first mention of the horse as subservient to the will and wishes of man, we find in Exodus. It is there said, in relation to the flight of the Israelites, that the "Egyptians pursued after them with the horses and chariots of Pharaoh and his horsemen." In Grecian history and poetry the glory and beauty of horsemanship are frequently mentioned. Homer in the *Odyssey* compares Ulysses, when shipwrecked and clinging to a plank, to a well-trained horseman, keeping his seat across a restive steed. In Egypt, Syria, Persia, Ethiopia, China, Greece, Rome—indeed as far back as the memory of man extends—we find positive evidences that there are natural affinities between mankind and the noble horse. We say, never exercise in a carriage when you can walk, or ride upon the back of a horse.

Swedenborg's Dietetic Habits.

CL.—QUESTION: "A number of gentlemen have been recently debating the question whether foods and drinks exert any positive influence upon the action of the superior or spiritual faculties. Some contend that, inasmuch as spirit in man is independent of the matter composing his body, it is unreasonable to believe that physical habits have any effect; while others contend for the opposite view, that man's mind is a part of his corporeal frame, and must be benefited or depressed by means of foods, drinks, &c. As the case of Swedenborg was frequently alluded to, by both parties, to sustain the two theories, I write to obtain from you the exact facts in the case of that great Seer. Can you and will you state precisely what were the dietetic habits of Swedenborg?"

ANSWER: Our correspondent's question requires a very particular reply, because, notwithstanding the expressed opinion that spirit is independent of the body, the great facts of clear-mindedness, of clairvoyance, and of seership in general, are inseparable from this question of eating, drinking, and sleeping. What we have to offer as testimony on this head is reserved to a more suitable occasion. In order to give the interrogator, and our readers generally, a complete and important reply, we quote from James John Garth Wilkinson's faithful Biography of the great Seer of the North. The following paragraphs are taken from pp. 236-240 inclusive:

His diet was a constant harmony and preparation of his seership. "Eat not so much" was written over its portal, and the instruction was obeyed throughout the *curriculum* of his experiences. The vermin of gluttony are all those bodily lives that exceed the dominion of spiritual; and these he cast out and kept out, fining down the body to the shapely strictness of the soul. We read of one excess that he committed, of so peculiar a nature, that we tell it in his own words. It occurs in his *Diary*, with the strong heading, "The Stink of Intemperance." "One evening," says he, "I took a great meal of milk and

bread, more than the spirits considered good for me. On this occasion they dwelt upon intemperance, and accused me of it." He then proceeds to say, that they made him sensibly perceive the foulness which their ideas attributed to him. If so infantine a debauch was thus reproved, we may imagine how sensitive a thermometer of appetite his daily spiritual relations furnished; how the spirits that came to him opened a correspondence with the "animal spirits" that were embodied by his diet. Seership, as a general rule, is coincident with abstemiousness, which is the directest means of putting down the body, and, by the law of the balance, of lifting up the soul; and where seership is thus produced, it will, of itself, lead to new demands from the soul, or new exigencies of temperance. We might instance the Hindoo seers as examples of these remarks, or we might support them by numerous cases occurring in Europe, and even at the present time; not to mention that the germs of the experience are within every man's knowledge.

As the man depends so much upon the dinner, and the dinner upon the appetite and self-control, it is interesting to know what was the diet of a man so industrious, peaceful, and deep-eyed as Swedenborg. For some time after his spiritual intercourse commenced, his mode of living appears to have been not unusual, excepting that the quantity was moderate; he occasionally drank one or two glasses of wine after dinner, but never more; and he took no supper. In company, throughout his life, he followed the habit of the table, and took wine, "but always very moderately." During the last fifteen years of his life he almost abandoned the use of animal food, yet at times would eat a little fish, eels particularly. His main stays were bread and butter, milk and coffee, almonds and raisins, vegetables,

biscuits, cakes, and gingerbread, which he used frequently to bring home with him, and share with the children. He was a water-drinker, but his chief beverage was coffee made very sweet, and without milk. Collin is correct when he says that pensive men generally are fond of coffee. At his house in Stockholm he had a fire from winter to spring almost constantly in his study, at which he made his own coffee, and drank it often both in the day and the night. He took snuff largely. It appears that he abstained from animal food from dietetic considerations. At the same time there dwelt in his mind a vegetarian tendency, pointed towards the future, or at least, what is the same thing, crying out from the past. He writes on the subject in his *Arcana* as follows: "Considered apart, eating the flesh of animals is somewhat profane. The most ancient people never on any account ate the flesh of either beast or fowl, but lived entirely upon grain, especially on wheaten bread, on fruit, vegetables, and herbs, various kinds of milk, butter, &c. It was unlawful for them to kill animals, or to eat their flesh. They looked upon it as bestial, and were content with the uses and services that animals afforded them. But in process of time, when men became as cruel as wild beasts, yea, much more cruel, they began to slay animals, and eat their flesh; and in consideration of this nature in man, the killing and eating of animals was permitted, and continues to be so."

Some of Swedenborg's pursuers have alleged the whole of his experiences to his coffee-drinking; for coffee, acting upon a pure temperament, will, they say, produce excitability, sleeplessness, abnormal activity of mind and imagination, and fantastic visions; also loquacity. We credit these effects of coffee. But he is a medical pedant who would try to pour the *Arcana* or the *Diarium* out of a

coffee-pot. Nevertheless, there is a truth in the allegation, for if Swedenborg's was a life providential for a certain end, then the coffee might be a part of the providence, and lend its import to the seer. We forget that if God makes the world, he also makes everything in it, and a new world of things through other things. If coffee will dispose to clear-seeing, surely the means do not injure the end. No doubt seers are as regular fabrics as crystals, and not a drug or berry is omitted from their build, when it is wanted. Apart from metaphysics, the time has gone by when anything is made out of nothing. The question then is, not only how Swedenborg came to be a visionary, but also what are his visions worth? Let the revelations criticise the coffee, as well as *vice versa*. The prophets of old, unless we are mistaken, had their diet enjoined; but the diet which supported, would be the last thing to contradict the prophecy. The truth is, we do not yet know what diet insures, or that it is the stuff in the potter's hands that makes us either porcelain or common pot, either satin or cotton.

Swedenborg was peculiar in the matter of sleep; in his later years he paid little attention to times and seasons; often labored through the whole night, and had no stated periods of repose. "When I am sleepy," said he, "I go to bed." He kept also little account of the days of the week. As we have seen already, he sometimes continued in bed for several days together, when enjoying his spiritual trances. He desired Shearsmith never to disturb him at such times; an injunction which was necessary, for the look of his face was so peculiar on these occasions that Shearsmith sometimes feared that he was dead. At other times, as soon as he awoke, he went into his study, (when in Stockholm,) kindled the embers

of his fire from a ready supply of dry wood and birch bark, and immediately sat down to write.

He was not fluent in conversation ; indeed, he had an impediment in his speech, which, perhaps, predisposed him to the loss of it that he suffered from his apoplectic seizure. It does not appear that he had a remarkable facility for acquiring languages, for we find that although he resided so long in London, he could not hold a running conversation in English. He was, however, sufficiently acquainted with the modern languages, as well as with Hebrew, Greek, and Latin. All the authorities agree that his speech, though not facile, was impressive. He spoke with deliberation, and when his voice was heard, it was a signal for silence in others, while the slowness of his delivery increased the curiosity of his listeners. He entered into no disputes on matters of religion, but when obliged to defend himself, he did it mildly and briefly ; and if any one insisted upon argument, and became warm against him, he retired, with a recommendation to them "to read his writings." One day, when Mr. Cookworthy was with him in Coldbath Fields, a person present objected to something that he said, and argued the point in his own way ; but Swedenborg only replied, "I receive information from angels upon such things"—a response of a forcible nature, supposing it true, for how many problems introduction into the spiritual world would answer ; what a smiting criticism, for instance, Polheim made, or rather *was*, upon the burial service, just because he stood *beyond* the grave, (p. 90.) Mr. Buckhardt relates that on one occasion he was present when Swedenborg dined in London with some of the Swedish clergy ; and a polemic arising between him and one of them concerning the Lord, and the nature of our duty to him, Swedenborg "overthrew the

tenets of his opponent, who appeared but a child to him in knowledge." We can believe that there was a formidable power in his slow utterances.

Were this the place, we might say much upon the almost invariable partition that takes place between the gifts of speaking and of thoughtful writing, so seldom united in one person. The difference between the endowments lies somewhat in mental velocities, the writer deploying his forces with a slowness measured to the pen-strokes, the orator rushing forth with his at voice-speed. The light and heavy dragoons of intelligence fulfill different tactics in the battles of the Word. Where impediment of speech takes place, it is a sign of lacking communication between the mind and the organs—of meanings in discourse coming down flashwise; and, in Swedenborg's instance, it might argue some predisposition for that separation and absence of soul from body for which his life was otherwise remarkable—if this be not too medical an opinion.

Method of Spirit Culture.

CLI.—QUESTION: "Will you define the best means of mutual improvement, or rather how two or more persons may aid each other in the development of spirit and understanding?"

ANSWER: The easiest source of mutual injury, or of mutual benefit, is *Conversation*. Nothing is more efficient, either for good or evil. Conversation is an art as well as a natural gift. Some persons are chatty, incessant talkers, or drizzling and monotonous tattlers, but few possess the divine gift of imparting high thoughts by beautiful and easy conversation. It is the most useful, the most natural, and the most spiritual means of intellectual culture. Combative conversation is invariably injurious and disgraceful. Small talk is usually interlarded with vulgar stories and contemptible inuendoes. Chat is endurable for a brief period.

But of all heathenisms, *gossip* is the most ruinous; it is insulting and discouraging to the better parts of mind. True, easy, graceful, natural conversation—up-flowing from the heart's deep fountain—is profitable and attractive to the last degree. Do not assume the attitude and importance of an orator while in conversation—make no parade with your hands, as though you were addressing a multitude—but let the tongue give expression, gesture, and emphasis to your thought. Speak your words distinctly, and not too fast, but sufficiently rapid to keep your companion in sympathy with your theme. Never monopolize the time or attention of any company—never talk while another is speaking—but introduce your thoughts only when the way is open. We know of no accomplishment more advantageous than conversation. A man should talk like a book and a book should talk like a man.

How to become an Author.

CLII.—QUESTION: "As I wish to take to the trade of Literature, I would be obliged if you will tell me how to commence."

ANSWER: Commence with sincere conviction, with a goodly measure of intuitional persuasion that you have genuine intellectual abilities. Do not begin with borrowed light, nor with the delusive impression that there is no "green-room" of *downright hard work*. Words are mighty only with the naturally intelligent or truly educated. And there are no limits to the artistic knowledge and use of implements by which word-painting is made attractively perfect and influential.

But we do not like the employment of the word "trade," in connection with the divine privilege of receiving and imparting knowledge. It conveys a false and mischievous impression. If you mean to acquire the art of mechanical book-making, of merely selecting and systematizing the

literary labors of others, we do not object to the term. For then your occupation would be like that of hundreds of fine and beautiful minds in the sweep of civilization, *a mere physical use of thought and brains*, with a remuneration (except in rare instances) not more than one degree above diurnal despair and material starvation.

As a general rule we should discourage any young person from devotion to literature, if what are called "learning" and "ambition" comprise the working capital-stock in the beginner's soul. Polite literature or "belles-lettres," is not worth the having. It is to the intellect what artificial *colour de rose* is to the cheek—beautiful and attractive (and most rewardful) while it continues to deceive. But real Literature is deeper than history, more symmetrical than grammar, more eloquent than rhetoric, more coherent than logic, and the true *literati* are more immortal and influential than the mightiest rulers over earthly kingdoms.

By this we mean that *a real author* is more than a writer. The genuine thinker is almost never visible in his thoughts. Egotism is never central, hardly incidental, to the living picture of words. The impostor, on the other hand, is ever sounding his excellencies. He cries up *his own ware*, and flings discredit upon the works of his neighbors.

There are, however, cases of simple embarrassment which give the impression of egotism. Shakspeare was never truly a genius except when representing others, self-forgetful the while; at such times he became "as broad and casing as the 'general air.'" Above the petty tyrannies of literary custom, superior to the profound jargon of the classical master of all the trammeling intricacies of thought, "glancing from heaven to earth, from earth to heaven,"

his genius swept the arena of life, and spirit, and passion, and gave the world assurance of inspirations immeasurably beyond the learning and language of the schools.

We answer you at length, reader, because the world is teeming with pedants and cringing cowards—especially is this true in the world of learning and literature. Thousands there are who employ their brains and hands, their thoughts and pens, their compositors and steam-presses, to string together and *sell idle words*, servants to shallow minds, and who thus manage to get a living by “The Trade of Literature.” Such unprofitable writers—weak arbitrators between the almighty press and the people’s real necessities—are clients for incapacitated office-seekers, or they will write puffs upon the Rt. Rev. Dr. Sonne’s literary sermons. It grieves us

——“to the soul

To see how man submits to man’s control;
How overpowered and shackled minds are led
In vulgar tracks, and to submission bred.”

We want minds who behold something beyond public honors and proud titles, who will walk the billows of Time’s fitful ocean, who will cast their spiritual “bread upon the waters” of Life’s sorrowing sea, who will spread the feast of eternal Reason as the flower unfolds its petals in the sun’s love-lit eye—and, reader! may we hope that you will choose to live and to labor in fraternal union with the few, “the elect,” of Love, Justice, Wisdom, Liberty! “Many are called; few are chosen.”

Remember that when the noble mind bursts its prison-doors of ignorance and egotism—by means of constant and sublime exertion, *in obedience to the laws of bodily health*—there is then no barrier between it (the mind) and the eternal fountains of light and love which flow from beyond

the stars. But unless your soul be pervaded with a deep, divine conviction—as above indicated—it is hardly wise to commence. For without the remuneration of affection and reason, you would find no other reward equal to your labors.

How to Get Practical Knowledge.

CLIII.—QUESTION: “Who obtains the most useful and practical knowledge—the close observer with the aid of a common-school education, or the classical student?”

ANSWER: If you would take the impressions of things just *as* and *where* they are, and if you would sympathize with the effects which those impressions produce on the general mind, then look upon events and circumstances with the healthy and sturdy discrimination of common sense. But if your ambition is to bury thoughts in cumbersome phraseology, to cast all your opinions into a given mold, to think in a set form, to bind your impressions by the statutes of scholastic routine, to become inflexible and sternly critical, to know almost *nothing*, and at the same time appear (grammatically and philologically) to *know everything* impracticable and magnificently incomprehensible—if this be your ambition, we advise you to become what is termed a “classical student.”

In saying this, however, we do not mean to reflect unjustly upon a real practical knowledge of the several languages. There is great advantage in such an education as that which comprehends the native tongues of the world's greatest builders in philosophy, morals, and science. Putting Greek into the memory of certain industrious souls is like placing Aladdin's Lamp in the hand of some worthy mendicant; for riches, lasting and beautiful, are certain to flow through it into the whole world; but to make a “classical education” an ultimatum, as hundreds do—a

mere sounding *substitute* for genuine common sense, strengthened by reasonable habits of observation—is nearly as great a misfortune as unteachable ignorance.

Of all kinds and grades of ignorance we know of none more unteachable than that of the “Learned.” Classical students get the impression that intelligence of the best quality was confined to the ancient masters. Perhaps Cicero wrote the best things on “Duty”—perhaps Plato expressed the finest perceptions of natural “truths,” verging on the spiritual—but a classical student is not so likely to appreciate either, as the healthy, rational, progressive mind, in the humblest stations of civilized society. Let us get knowledge and learning, but let each add the wisdom of common sense.

The Pride of Intellect.

CLIV.—QUESTION: “Does a study of the works of God develop an intellectual pride antagonistic to the exercise of religious sentiments?”

ANSWER: If by the words “exercise of religious sentiments,” our interrogator means the sense of obligation and of humility which man instinctively feels toward the Infinite, we answer that the study of Nature is the only true *preventive* of false intellectual pride, and the only practical and normal method of making progress toward what is celestial and heavenly. Mr. Gladstone, M. P., in his speech before the Liverpool School of Science, uttered the substance of what we would say:

“When a man comes to study and observe the kingdom of Nature, he finds himself in contact with vast and gigantic forces, that he cannot for a moment resist. He feels himself absolutely in the power and at the disposal of an Almighty Being, and he sinks into humility before the majesty of that being. But while he thus learns

humility, and while he might almost be appalled by the evidences of power—on the other hand, he sees those cheering proofs multiplied from every side, of beneficent design, which encourage him to repose a filial trust in the goodness of that God who has so richly throughout the natural kingdom provided for the support, the comfort, and the advancement of human nature. And if we are told that intellectual pride is to be the result of scientific knowledge, all I can say is that intellectual pride was not its result in the mind of Bacon, in the mind of Newton, in the mind of most of those great men who have most faithfully and successfully dedicated themselves to those pursuits; because they have always felt that whatever Nature told to us was but a light which glanced upon other regions as yet unexplored, and which testified to the existence of an infinity of knowledge not as yet communicated, entirely transcending that limited province within which it has as yet been given to man to walk.”

It seems to us impossible that any genuine student of Nature should be puffed up “with vanity.” The true mind drinks “deep” of the waters of wisdom. A superficial knowledge of Science is doubtless productive of egotism and pedantry. A substantial character is known by its earnest devotion to the honest evidence of its senses—in connection with logical deductions from experience, and testimonies derived from intuition and reason.

Young Writers of Poetry.

CLV.—QUESTION: “I send you a poetical contribution. There must be a beginning to every intellectual pursuit in life; and, as ‘nothing comes of nothing,’ or, as great things from small ones flow, so may I not, by courage, and faith, and hope, labor for a still more perfect period in my life’s history?”

ANSWER: Your remarks are particularly true with regard to that branch of literature of which your contri-

bution forms a part. Poetry is one of the Fine Arts, like Painting, Sculpture, and Music; and it requires not only natural genius in a certain direction, but patient industry and severe discipline in the line of mental culture, to become a proficient, much more a *master*, in the utterance of that divine Poetic Principle which is "lyrical, and sweet, and universal as the rising of the wind." Hence, for an embryo Poet to send his first impulsive effusions to a public journal for insertion, would be like an embryo Painter sending his first rude sketches to a public picture-gallery for exhibition. Long and toilsome is usually the journey to the summit of *excellence* in all high departments of human attainment; therefore, the youthful writer should be neither surprised nor disheartened by the rejection of any primary production, since perfection comes out of imperfection, or, in other words, "*practice makes perfect.*"

The Duty of Naturalization.

CLVI.—QUESTION: "Presuming that I am entitled to the privilege of addressing myself to you, in the capacity of an interrogator, I proceed at once to ask of you an opinion relative to the legal enactment by which a foreigner is enabled to take out papers of *Naturalization*. Would you, being an advocate of a higher law, counsel me to become naturalized?"

ANSWER: Yes, friend. Do not delay an hour. Become *Naturalized* at once; and so remain, "world without end." The Spirit of Nature calls to thee from afar, and from within your own soul not less, so that you need not neglect the duty, nor plead ignorance of the steps necessary to make you a naturalized citizen of the world.

"Look on yonder earth!

The golden harvests spring; the unfailing sun
Sheds light and life; the fruits, the flowers, the trees
Arise in due succession; all things speak
Peace, harmony, and love."

You have asked a strange question: "Would we

counsel you to become *naturalized* ? ” Do you not know that the pure diffusion of Nature’s essence throbs “alike in every human heart” ? The poet’s scriptures contain the following assurance :

“There is no danger to a man that knows
What life and death is: there’s not any law
Exceeds his knowledge, *neither is it lawful*
That he should stoop to any other law.”

Thus, friend, you understand the “Higher Law” in which we religiously believe. Our higher law is the law of HARMONY between body and soul, first of all ; then between man and man in the universal sense ; and lastly, between universal man and the infinite principles of Father and Mother. Can you not pledge yourself to support this conjugal Union ?

You are entitled to all the rights and privileges of *Naturalization*. You may be an “alien” to-day ; but, happily, you may renounce all other allegiance and become a citizen at once. Nor is it necessary first to become twenty-one years of age ; nor does the law require that you shall be born with a masculine vesture ; nor that you must first be a free white, with property and education ; nor that you must have inherited a fortune in the form of a white skin, with a fully developed cerebrum ; on the contrary, the law requires that you make oath or affirmation before the Supreme Court of Common Sense, that, renouncing all allegiance to popular forms of bigotry and despotism, “be the same more or less,” you will henceforth support the Constitution of body and soul, and otherwise make good your loyal declarations. As in public, so also in private relations to your fellow-men.

The Naturalization-office is situated in and through all that portion of your organism called “THE BRAIN.” For-

eigners, in the garb of *new* thoughts and ideas, keep crowding the vestibule and the main hall-way. Each is anxious to be received and transmogrified from a state of cloudiness and uncertainty, to full-fledged voting sovereigns of the Eternal Spirit.

The Rights of Races ?

CLVII.—QUESTION : “ Do you believe in any rights outside of the individual ? ”

ANSWER : If our questioner’s meaning is rightly apprehended, the reply may be briefly written. All natural (or divine) Rights are *inherent* with the individual. But it may be profitably remembered that an individual derives his life from the life of the universal Father and Mother. A man’s independence is, therefore, encircled by the sphere of his *dependence*, even as his individual rights are limited and modified by his relations to the rest of mankind.

We answer, then, that no man can be “ a sovereign,” except by the consent of his fellows. Individual rights, in the social and national compact, are consequently relative, and not absolute. Man’s natural Rights are, to the great body of mankind, what a note of music is to the entire harmony. The spirit of Brotherhood must overcome the passion of selfishness.

The Value of Just Criticism.

CLVIII.—QUESTION : “ I do not wish you to think that I believe all you say to be true, for I believe you are liable to err as others are ; yet I admire your writings. I think some of your positions are *false*. Shall I try to demonstrate this opinion at some future time ? ”

ANSWER : Truth only is infallible. And he is the best citizen of any empire, and the noblest friend of his race, who perceives and exemplifies the most of Love and Wisdom. Men and Nations yearn—pray—hunger—thirst—for the whole, well-rounded TRUTH. Let us fraternally, yet fear-

lessly, analyze each other's development. No hypocrisy or concealment. Healthy criticism is the best mental fertilizer because it plows up the soil of thought, and prepares it for the best seed-grains of truth. We agree with our questioner in his estimate of individual liability to err, and shall, therefore, welcome any demonstration calculated to overthrow error and establish truth instead.

“Peace, progress, knowledge, brotherhood,
 The ignorant may sneer,
 The bad deny, but we rely
 To see their triumph near.
 No widow's groans shall load our cause;
 No blood of brethren slain,
 We've won without such aid before,
And so we shall again.”

Books in the Dark Ages.

CLIX.—QUESTION: “I heard a discourse last Sunday against the doctrine of ‘Progress’ as advocated by yourself and others. The preacher said ‘Men had made but little advancement in point of Literature, &c.’ Will you give some few facts relative to the literary advantages of this age?”

ANSWER: People who lived before the invention of printing and steam-presses were deprived of almost all the advantages of books and public education. Mr. Lawrence, in his *Lives of the British Historians*, says: “The libraries of Italy were so totally ruined by the invasion of the barbarians that the popes were often obliged to borrow books from Germany. In France they were so scantily supplied, that, in the ninth century, the abbot of Ferriers sent to Pope Benedict III., to beg a copy of Cicero de Officiis, as there was none in all France. At the beginning of the tenth century, copies of the Bible were so rare in Spain, that one copy often served for several monasteries. It was a rule of the English monasteries, in 1072, that the librarians should deliver to each monk one book

at the beginning of the year ; and if at its close he had not read it, he was obliged to do penance. The bishop of Winchester's cathedral library consisted, in 1224, of seventeen books. This prelate borrowed from the convent of St. Swithin, a copy of the Bible, in two folio volumes, giving his bond for its safe return. The Bible had lately been bequeathed to the convent, and so valuable was the legacy, that a daily mass was said for the soul of the donor.

“ Books, in those days, were the most costly possessions, yet no price could, in fact, exceed their value, since they contained the germs of civilization and advancement. In those few manuscripts, so revered and valued, was shut up the great spirit of modern progress.

“ But even had the simple monks beheld clearly all the vast results that were to flow from the influence of books, they could not have looked upon them with more reverence than they did out of pure superstition, or for the sake of their rarity. If any person gave a book to a holy house, he was thought to have deserved salvation. Formidable anathemas were pronounced against any one who should alienate or injure one of these costly possessions. The sale of a book was attended with as many formalities as that of a vast estate. Persons of character and importance were invited to witness the transfer ; and a formal record was made of the transaction. In 1225, Roger, dean of York, gave several Latin Bibles to Oxford, with a condition that the student who borrowed one of them should deposit a pledge for its safe return. Oxford, the seat of English learning, possessed, in the fourteenth century, a library, consisting of a few tracts chained to the wall, or kept in the chancel of St. Mary's church ; and even so late as the fifteenth, it was ordered by the statute of St. Mary's College, that no student should use a book

longer than an hour or two at most, so that all might profit by the scanty collection. In France, at the opening of the fourteenth century, the loyal library of Paris contained but four classics, one copy each of Cicero, Ovid, Lacon, and Boethius."

The World wants Few Words.

CLX.—QUESTION: "Is it necessary for me to commit to memory a great many words, in order to write and converse with ease and fluency?"

ANSWER: We think that a general and accurate knowledge of the English language is necessary to either good writing or conversation, unless you write and speak by the celestial electricity of pure inspiration. And yet only a small part of the dictionary is brought into requisition. Best writers use but few of the many thousands of words; but those few terms are strong, pertinent, and significant. "While," says an exchange, "there are nearly 100,000 words in the English language, scarcely any one writer uses more than 10,000, and few people use in conversation more than 3,000. Shakspeare has not more than 15,000, and Milton but 8,000. The wants of the world require but few words for their expression. The Egyptians had but 800 hieroglyphics, in which their history for successive ages was written.

How to Secure a Free Convention.

CLXI.—QUESTION: "Our people very much want a convention. What is the best mode of procedure according to your experience?"

ANSWER: We have considerable experience as to the internal arrangement and direction of public meetings. A free-discussion gathering, with no by-laws, is the most unprofitable of all institutions. Properly, wisely, and lovingly managed, however, a Free Convention is the most cheering and memorable event. We almost pity a town

or a city that has not had a real American Spiritual Assemblage. They are useful and profitable in many ways, and should be held wherever circumstances will aid them. In places where reformers are not blest with worldly goods in great abundance, and economy is necessary, we respectfully suggest—

First: Procure the services of one or two speakers—either normal or inspirational—of well-known abilities.

Second: Then publish a cordial call to the world, inviting both skeptics and believers to meet on a free platform.

Third, and lastly: Send written and special invitations by mail to whomsoever the public may feel a wish to hear, requesting such to generously contribute their personal presence and spiritual influence. This procedure will be likely to result in a large congregation of brave men and women. Of course the friendly citizens will, as far as possible, open the doors and hospitalities of their homes. Such accommodations should be pre-arranged.

But “Order is Heaven’s first law.” A truly Free Convention is not a reckless institution, but is one of the best illustrations of individuality harmonized with general liberty. Our experience has resulted in the following system of regulation; for it should be remembered that *hearers* have rights to be respected as well as speakers:

1. The Free Spiritual Convention will hold three sessions per day, to wit: commencing at half-past 9 o’clock, A. M., 2 o’clock, P. M., and 7 o’clock, evening.

2. Each session to open with music, to be followed by a speech, limited in time only by the discretion of the speaker; each initial speaker to be engaged by the Business Committee.

3. After the delivery of the opening speech, each sub-

sequent speaker will be regulated in time by a twenty minutes rule. This will give every speaker an opportunity to be heard once or more. But—

4. If the Convention wishes to extend any speaker's time beyond twenty minutes, it may be done through the Chairman.

5. *In such a Convention, man's voice on all questions will be counted equal to woman's.*

6. It is proposed to abolish the custom of drafting and insisting upon the adoption of resolutions—instead whereof all speakers are requested to crystallize the pith of their leading speech in the form of a resolution, and read it.

7. But all resolutions touching the necessary business of the Convention will be offered for action and adoption.

8. All sessions will be perfectly free to the public, except the evening sessions, when the small fee of *one dime* will be taken at the door, to cover the expenses of the Convention.

This plan, although not congenial to certain selfish natures who are certain to imagine that their liberties as speakers are tyrannically curtailed, gives the utmost satisfaction to the audience. But in case of smaller gatherings, perhaps none of these rules are advisable, a chairman being all-sufficient.

In this connection, we remark, friends of the Spiritual Philosophy, in all parts of the country, seem to regard a system of establishing societies, with regular speaking, as the best means of spreading and strengthening a knowledge of the principles of the New Dispensation. There is, unquestionably, much in this movement which will have a direct and lasting influence on the future of our universal cause. All reasonable minds are friendly to the organization of circles and societies in different localities,

in order to unite the feelings and strengthen the efforts of friends in reform; but it will hardly be within the range of possibilities to attract Spiritualists into any arbitrary system of Churchianity, by which their opinions will be rendered subservient to the restrictions of a creed. There is freedom in Spiritual gatherings and business organizations; but there is a lurking danger in that kind of organization which is predicated upon definite Articles of Faith; and while earnestly suggesting that *orderly* meetings and convocations may be instituted in every community throughout the land, we warn all men against arbitrary standards and dogmatic assumptions. To every one who belongs to some creed, the poet puts the following questions :

“What art thou? Say, art thou not a slave,
 Who to some master owes thy every thought—
 Who blindly gropes from birth unto the grave,
 Like some poor animal that has been bought,
 And fed, and fattened? Is thy thinking wrought
 By the false littleness of some timid sage,
 Who knows no more than what he has been taught,
 And cyphers Truth out by a printed page,
 Or, thinking, hides his thoughts, lest he should shock the Age?”

Coming of a Personal Savior.

CLXII.—QUESTION: “Do you believe that the spirit of Jesus Christ shall appear as a Man, glorious in form and majestic in manner . . . having an earthly body, &c.?”

ANSWER: What could a single individual Jesus accomplish among 900,000,000 human beings? If he should spend a month at Washington, correcting the evils of politics, would not other strongholds of evil be gaining strength in the meantime? He would be required in both New York and London in the same afternoon. He could not attend to his Father's business, in all places, if he should come to earth as a person. Personality necessitates

locality. Locality necessitates partiality. Partiality necessitates injustice. Injustice necessitates another martyrdom. Now, reader, do let the old superstition of a personal Jesus, as the world's Savior, pass quietly out of your thoughts and writings. Men need more PRINCIPLE and less individualism in religion.

Theocratic and Religious Associations.

CLXIII.—QUESTION: "What do you think of an association based upon a theocratical foundation? Is such an association worthy of the age? Is theocracy a true form of government? What do you think?"

ANSWER: We think that Spiritualism is worth something besides yielding a vast harvest of convincing demonstrations that mankind live subsequent to the event of physical dissolution. Aside from this, we regard the tendency of Spiritualism as mighty in the work of emancipating the human mind from the entanglements of arbitrary authority. Over and above the social pleasures of Spiritual intercourse, and paramount to the varied and widely interesting truths which the proofs of immortality constantly impart to the receiver's soul, there stands sublimely forth the grand and glorious truth that each human mind is an individualized combination of eternal principles. Effulgent and fertilizing, like the rays of the sun in the blue immensity, are the truths of "Individualism." Man's spirit is an institution, *per se*, a reservoir of indestructible principles—a miniature world of moral and intellectual powers—which are endowed with the inherent capacity of endless growth and unlimited expansion. These sacred facts of eternal *personality* and co-equal *responsibility* shine vividly through all the holy revelations of the present era. Essentially, therefore, it is a sacred truth that mankind are compeers and equals—the difference between men being, for the most

part, *external* and *temporary*. In the light of Spiritualism, we think it is impossible for any very philanthropic minds to establish an arbitrary form of government, or to organize a social and economic movement, which shall permit one man, or any combination of men, to curtail the right of the individual to rule sole sovereign over himself.

News once came across the prairies that a "Harmonial Society" had been organized in the State of Arkansas, and that said association was an embodiment of inspirations and principles vouchsafed from very high sources of intelligence and truth. We experienced emotions of joy and gratitude, and yet we could not suppress a painful suspicion that the movement concealed the cloven-foot of an old (*D*)evil, with which nations and races have had to struggle for thousands and thousands of departed years. With the celerity of lightning our thoughts flashed down the gory grooves of Time, and contemplated the progressive development of tribes and races, from the first savages to the present population of America; and nothing was more vivid than that "Theocracy" is the form of government to which only children in the art and science of self-control will submit. Savages are natural anarchists. One step forward, however, and the form of government will be Patriarchal. Each tribe will have its own Father, who is arbiter and absolute governor. But this form gradually changes into Theocracy. A Theocracy means the government of a people by the (supposed) *immediate direction of God*. The Israelites furnish an example. The chief priest, however, really had everything his own way. He had but to say, "Thus saith the Lord," and his commands, good or evil, were unhesitatingly obeyed. Then comes the fourth form of government, which is Monarchy. Monarchy is a government in which the supreme power is

lodged in the hands of a single person. The succeeding, or fifth form of government, is Republicanism. This is a system in which majorities rule. The sovereign power is lodged by the people in their representatives. Lastly, comes the sixth form of government, which is Democracy. A genuine *Democratic* form of government has never as yet been developed on earth. The government of Athens, in Greece, was an approach to it. Democracy is an institution in which the supreme power is lodged in the hands of the people. America is not a Democracy : it is a Republic. Republicanism invests representatives with all the power of legislation : Democracy, on the other hand, is the power of the people to legislate for themselves. Hence, we aspire after a true Democratic form of government. It is superior to Republicanism.

But we labor for such a development of the individual as will make even "Democracy" a perfectly useless form of government. The full and free expansion of man's *individual powers* and faculties will be attended with the overthrow or decay of every arbitrary system. "Each man will be a law unto himself." Where shall we expect such development to commence? Where, unless with the true Spiritualist? Who can know anything of the "Liberty of the Sons of God" except those who, as a reward for truth-seeking in spite of public opinion, have been and are blessed with the many and varied truths of a philosophical Spiritualism?

The first Harmonial Society will be a spontaneous comingling of self-regulating and mutually-interested men, women, and children—a State in which each home will be held sacred as a sanctuary of private rights and spiritual happiness—a Society, in brief, wherein Selfishness cannot exist; where Love is the only tie; where Industry is honored;

where Injustice cannot be done; where Attraction will be the only law of association; and where Wisdom in each will be the only Theocrat to which the individual is amenable. Until human beings can dwell together "in the bonds of peace"—naturally, and without arbitrary government—we hold that it is far better to remain among existing institutions. It is surely better to improve upon what *is*, rather than to multiply "stumbling-blocks," and then scatter them along the pathways of Progress.

Organized and Associative Effort.

CLXIV.—QUESTION: "Is it not about time for Spiritualists and Reformers to associate themselves together for purposes of self-protection and philanthropy? Can we not do more good as a body, by organization and systematic effort, than by the present individual and isolated method? Does not Nature teach organization and system?"

ANSWER: All Nature works by organization, by system, by co-operation, by unity of means and energies, and we have never felt unfriendly to Nature's methods; but we have yet to learn that Nature builds a planet, a mountain of granite, a tree, an animal, or a human being, by a concentration and organic conspiracy of her laws and plastic materials. A world is born out of matter with but little aid from the materials or essences of other and older bodies in space. A tree begins from a germ and grows up into full-blown treehood without an organized effort by the surrounding forest. An animal is brought forth and grows up to its full measure without an organized exertion by the animal kingdom. A human being, the most wonderful and perfect of all organic forms, is not the work of any systematic association on the part of mankind. All these vast, delicate, complicated, harmonious results, are accomplished without taxing the time, energies, and attention of the surrounding universe. These bodies obtain

their substance and vitality from their immediate, independent, benevolent neighbors, and not from a particular *treasury* of essences and principles. A congress of animals do not meet to legislate new animals into existence, nor to decide when those already in being shall become extinct. We never witnessed a convention of trees for the purpose of organizing plans for the engeneration and growth of other trees. We never saw an organization of planets holding "secret" sessions to arrange the future coming and government of other planets.

Nevertheless, we believe in systematic and orderly effort; and, so believing, we do nearly all our work every day in a systematic and orderly manner. We believe in organization of labor, capital, and talent; and so believing, we harmonize them as far as practicable in our dealings with the living and moving world; and we shall welcome the hour when many may be as one (*e pluribus unum*) in the practical concerns and interests of life. The manifold economies and immense advantages of organized efforts are evident to every thinker. But to the question, Shall Spiritualists and Reformers organize? "

In reply, we speak for ourself and for those only, who, spontaneously and unsolicited, think as we think on the subject. We shall most heartily encourage every reasonable, practical effort for the world's advancement. We deem every movement reasonable and practical, like a fire-company or a prison-reform society, which goes directly and systematically about its business and duties without sitting in judgment upon the political or religious convictions of its members. Any ecclesiastical jurisdiction is a hindrance to individual liberty. *Personal freedom* is most important to spiritual growth. All civilization, not based upon perfect, personal self-ownership, is false, semi-despotic,

and will yet be "put aside" by true manhood, with all other "childish things."

Spiritualists should not need a "Board of Directors" to inform them *when* they may do good. The man or woman that needs the *dictum* of a Society to indicate the "ways and means" of helping a fellow being, has hardly outgrown the churches, and we counsel all such to *remain in some established sect or society*, until they obtain strength enough to stand alone and to do good works from the internal spirit and power of truth.

It is unquestionably best for local business organizations to be instituted. Traveling teachers of the New Dispensation are sorely tried with the chaos and inconveniences of the present hap-hazard condition and methods of conducting public meetings. Such local societies may easily organize, in accordance with the laws of the State in which they exist, and thus reach all the beneficent ends that are accomplished by sectarian organizations, avoiding as many of their follies and errors as possible.

We have no objections to such local, temporary, practical, easily-managed, non-sectarian organizations. If some of our Spiritualists want Odd-Fellowship, Free-Masonry, or other forms of *secret* Societies, they ought to join themselves to such bodies, and not spend their time, and mind, and means, in concocting comprehensive spiritual movements, which can accomplish little more than the several societies and religious schemes already organized and in full operation. To all propositions of this nature, to attach ourself to such schemes, we answer, emphatically, no! The world is *full* of them, and we shall not help to "organize more defeats." But if any of our brethren want to involve themselves in such fascinating ecclesiastical machinery, they shall have

our friendship as individuals just the same, but as "a body" they may expect neither our sympathy nor approbation.

"The Spiritual Congress," (see *Present Age and Inner Life*, p. 82,) contemplated nothing like the organizational schemes which certain Spiritualists are striving to develop. It is unqualifiedly assumed by some earnest minds that the said Congress of Spirits is the prime source of these organizational schemes. We hereby declare, with full knowledge of the facts, that every such assumption is untenable. There is no foundation for it in truth. The members of that Congress do not work for mankind in an associative capacity. They came together like earthly minds in temporary convention.

"For what purpose?" you ask. Read the reply on page 94, thus: "For the purpose of weighing kings, emperors, tyrants, teachers, and theologians, in the balance of Justice and Truth. And *mene, mene, tekel, upharsin*, is written all over their institutions. Men have commented on the contents of the Bible with a gaudy show of skillful erudition. But the true commentary is now being written. When completed, it will be found to be 'A New Dispensation'—an era of psychological revealments and spiritual progressions—the ripening up and culmination of all the Experiences of Humanity—revealing a *unitary combination of Truths*, unspeakably brighter than the noon-day sun!"

The next question is, "When would the particular labors of the delegates from that Congress terminate?" On page 95 the answer is given: "When they shall have discovered from out of all the races of men, *Twelve Teachers of Philosophy*, and enough media to awaken the advocates of sacred superstitions from the delusive sleep that has befallen them."

It now becomes a matter of importance to ascertain

definitely what these *twelve* teachers are to be. See the definition on page 95: "By teachers of Philosophy is meant those minds who can discern truthfully, so far as capacity extends, the Love and Wisdom bodied forth in things seen and unseen—minds, living on the earth, who can utter both love and wisdom by mouth and by life before the world."

Here then, we are unequivocally informed that the whole mission of these delegates was to find persons who could and would, as individuals, "utter love and wisdom by mouth and life before the world," and not to get up *secret circles and schemey organizations*.

To the question, "Why did the members of that Congress draw so near the earth?" the reply (see page 118) was thus given: "We draw nigh to scan the territories of human Experience; to examine the stratifications of human Thought; to weigh the world in the scales of Justice; to establish a sustaining sympathy with the Pure, the True, the Heroic—with the oppressed of every color—with the tyrannized of every clime; and though it is true that *even spirits may sometimes look with pleasure upon the spectacle of a great man struggling with misfortune*, yet is it our purpose to do whatsoever good thing we find to do, with one accord, for so shall at last Eternal Justice be done on earth as it is in heaven."

This passage should read very differently to suit the operations of the sectarizing class of Spiritualists. It should read: "We draw nigh to influence two or three mediums to 'consecrate' and give 'names' to several persons in the country; to get up extraordinary machinery for the physical salvation of men; to purchase wonderful 'springs' in New York State; to give innumerable 'lectures' on every nameable topic; to give curious

‘illustrations’ of conjugal freedom ; and finally to get up a theocracy, a ‘circle-within-circle’ organization, for the glorious purpose of ultimately getting everybody and every thing to belong to it.”

That the “Spiritual Congress” did not, and does not, contemplate theocratic interposition in the progress of mankind, is evidenced on page 119, where the philosophy of moral unity preceding material harmony is thus explained :

“All atomic harmony in the body of a man depends upon a pre-existing harmony among the particles of the mind. Unity of spirit begets and propagates the unity of the form. A Congress of Nations on earth is *possible* only after such a Congress is established in the Spirit Home When a spiritual sympathy is perfected among the nations which have, by individual representatives, left the earth, and when that *unity* is made to exert its energizing, its silent influence upon corresponding nations still remaining on earth, then, consequently, the *same most excellent consummation will be possible* among all the nations, kindreds, and tongues, that are now everywhere disunited, and inharmoniously diversifying the globe.”

In this passage we are taught not to expect harmony on earth until there is harmony in the spirit-world. We are not told that a Congress of Nations is possible through the agency of some “commercial” enterprise, “Free-Masonry,” “Secret Heart,” or any other of the external schemes in the world.

After the “Twelve Teachers of Philosophy” are found and put into the field (we do not say that they are not in the field,) then a large harvest of believers are promised. Now these believers are to be recognized by certain “signs.” What are the “signs” here referred to ? In

order to meet the assumptions and operations of those who have arrogated to themselves the true mission, the "signs" should be these: "The believers will be impressed with the greatness of their importance to mankind; they will believe in practical leadership and chieftainism in matters of religion; they will go about finding whom they can induce to join their movement; they will institute many branches, circles, or departments, in their immense organization, and will induce persons to '*belong*' to one division, and to co-operate in that, if not in all; they will purchase and obtain land here and there; will make a large promise of establishing educational houses by which the young may be converted into the true theocratic doctrines of Spiritualism; and lastly, they will fail, and fail, and fail, 'to the last syllable of recorded time,' and lo! the great millions of this world will not even know that the so-called 'advanced' and self-styled 'practical Spiritualists' have had an existence."

But mark how differently reads the passage (see page 122,) on this very point: "*The believers* (that is, those fortunate ones who receive the teachings of the twelve Teachers of Philosophy,) *will show signs or deeds of Goodness, Truth, Temperance, Integrity; they will teach and heal the sick; they will love and liberate their fellow men; they will condemn nor despise no man in anger; neither will they retard any more the union of love with wisdom; nor procrastinate the development of Nature's own Religion in the earth.*"

Again, we assure all reformers and Spiritualists that, in their honest efforts to organize the interests of society into harmony with justice and freedom, they shall receive our most hearty friendship and aid. Local movements, also, in order to systematize the conduct of meetings, to establish Sunday-schools, to bestow care upon the sick and

infirm, to help on the cause of general education, to deal justly with local speakers, traveling lecturers, and worthy mediums—in all these movements, which are practicable, and easy to inaugurate in every community, without having a Central, ecclesiastical organization to legislate for and control the local societies, you may look for our sympathy and active co-operation. “Thus far—but no farther.” Let these local societies come up independently of each other, like trees in Nature’s broad domain, and they will flourish in the sunlight of spontaneous truth. A kindly sympathy, as between friendly persons, will grow up between them. They may greatly differ in their internal arrangements, like the legal and other codes of our separate States; but let them ask the heavens, and not any earthly Central Society, to nourish and develop them in the paths of peace and usefulness.

Difference between Friendship and Love.

CLXV.—QUESTION: “Is there any difference between friendship and affection? In what does love differ from friendship?”

ANSWER: Friendship is the margin that bounds the ocean of love. Friendship gives sympathy and rest, but “there is a higher and more tranquil bliss, when heart communes with heart; when two souls unite in one, like mingling dew-drops on a rose, that scarcely touch the flower, but mirror the heavens in their little orbs; when perfect love transforms two souls, either man’s or woman’s, each to the other’s image; when one heart beats in two bosoms, one spirit speaks with a divided tongue; when the same soul is eloquent in mutual eyes—there is a rapture, deep, serene, heartfelt, and abiding, in this mysterious fellow-feeling with a congenial soul, which puts to shame the cold sympathy of Matter, and the ecstatic but short-lived bliss of Genius in his high and burning hour.

It seems to us that this definition is sufficient to mark the difference between Friendship and Love. If not, we delegate the final distinction to the heart and judgment of our questioner.

The Law of Spirit-Gravitation.

CLXVI.—QUESTION: "Do you recognize or believe in the existence of any such law as that of spirit-attraction?"

ANSWER: We do, and more: We believe that the possibility of "peace on earth" is dependent upon the operations of this law. In his admirable description of the death of Minnehaha, Longfellow gives full expression to the force of this principle of soul-communion. In her last earthly moments, hundreds of miles removed from her heart's beloved, the suffering Minnehaha calls:

"Hiawatha! Hiawatha!
And the desolate Hiawatha,
Far away amid the forest,
Miles away among the mountains,
Heard that sudden cry of anguish,
Heard the voice of Minnehaha
Calling to him in the darkness,
Hiawatha! Hiawatha!"

The blood-relationships and surface-marriages of the world are as nothing when compared with the holy ties of spirit-attraction. They operate independently of parentage and regardless of material obstacles. Than this law, by which soul answereth unto soul, through great mountains and distances, there is none more positive, unalterable, universal, or divine.

Illustrations of Spirit-Attraction.

CLXVII.—QUESTION: "You refer to Minnehaha and Hiawatha. Do you not remember that the talented author of 'Jane Eyre' makes the hero, Mr. Rochester, (who is represented as being the Spirit-mate of the heroine thereof,) when lying and groaning in pain, many leagues distant from his companion, pronounce the name of Jane three times—

Jane ! Jane !! Jane !!! as it were, calling her to come to him, while she—as she informs him at a subsequent meeting between them, although far away at the time of his calling—hears his voice, and answers, *‘I am coming !’* This authoress must have guessed that there was something like what you term the law of soul-attraction !”

ANSWER : Yes, we recall the beautiful and philosophical illustration of “The Law of Spirit-Attraction,” given by Charlotte Brontë, in her wonderful production, “Jane Eyre,” one of the most vigorous and naturally truthful books ever written. Also we remember several recognitions and delineations of the workings of this divine principal, by authors of all countries. Poets and writers, both in prose and verse, have divulged its interior effects. George Sand, in her masterly conception of “Consuelo,” and its sequel, “The Countess of Rudolstadt,” indicates her knowledge of this heavenly law. By a well-known German writer, we get the following recognition of soul-attraction :

“My heart ! I bid thee answer—
How are love’s marvels wrought ?
‘Two hearts to one pulse beating,
Two spirits to one thought.’
“And tell me how love cometh ?
‘It comes unsought—unsent !’
And tell me how love goeth ?
‘That was not love which went !’”

Attractions and Repulsions.

CLXVIII.—QUESTION : “Will you please explain, for the benefit of some of your readers, why, in some instances, when two persons meet, one is attracted and the other repelled ?”

ANSWER : Because the two are not in the same spiritual relation to each other. Each, consequently, does not perceive in the other the same or equal cause of attraction. For example : A gentleman, on entering a drawing-room, may be instantly attracted by the voice of a lady musician at the piano ; and, fascinated by the one powerful attrac-

tion, he may invest her character and disposition with various charming traits and beauties, which she may not in reality possess; while he, on the other side of the question, may present neither voice nor any higher possession capable of attracting her attention or awakening her affections. But whenever two persons are in the same relation to each other, they are then almost absolutely certain to experience reciprocal interests and attractions. In many instances, genuine affections would grow up between persons, and such would become steadfast friends, were circumstances favorable to a true exhibition of the inner life and character.

The Law of True Mating.

CLXIX.—QUESTION: "What is the true law of marriage, with regard to the happiness of the pair, and also for the good of the offspring? Should *likes* marry *likes*, or should *opposites* marry *opposites*? Should a highly developed and purely moral person marry an opposite nature, in order that the children may have a correct and well-balanced organism? Which would prove the best in results, for two highly combative organisms to come together in wedlock, or one combative and one meek and gentle?"

ANSWER: The law of true wedlock is written in matter and in man. It is sublime in its process, and divine in its revelations of truth. The male and female principles, or positives and negatives, exist and govern everywhere.

The nuptial law, of which these opposites are expressions, most explicitly declares that, to the ends of happiness and harmonious offspring, opposite temperaments should marry, but only when there is a *similarity* of capacity and development. That is to say: The social, moral, intellectual endowments, attainments, and tastes of the parties, should bear some considerable likeness to each other, and yet the temperaments (except the centrals,) may and should be almost exactly opposite. So, therefore, while rapid and torpid, hot and cold, acid and alkaline

temperaments, will favorably affect each other in marriage and result in true parentage, the effect would be exactly otherwise if the unlikeness extended into social and intellectual capacities and dispositions. It will not answer to marry a foolish man to an intelligent woman, nor a combative to a gentle nature, nor a beast to an angel, for misery and diseased offspring would ensue.

Servitude of White Women.

CLXX.—QUESTION: "Please do not consider my intrusion unpardonable. * * * My eldest brother, for many years a member of the Rev. Dr. —'s congregation, contests all my legal and moral rights upon Bible grounds. Now, sir, I may be a very wicked creature to argue my 'Rights' against such authority, but I cannot be a Christian, if such submission and resignation are demanded as incidental virtues in a woman. * * * Will you state the Bible texts wherein the personal and intellectual rights of woman are made subservient to those of her brother man?"

ANSWER: The Christian world has a very deep truth yet to learn. It must learn that God's authority lies in the tranquil realms of eternal principles, written, unmistakeably, in the constitution of mankind. It must learn that each is an eternal *fact*, with identical rights and parallel privileges, which *no other fact or personality has a right to curtail or embarrass*. The following are the principal biblical texts which, with unequivocal religious seriousness, teach wholesale error and injustice:

1 CORINTHIANS, xiv.—34. Let your women keep silence in the Churches: for it is not permitted unto them to speak: but they are commanded to be under obedience as also saith the law.

35. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the Church.

EPHESIANS, v.—22. Wives, submit yourselves unto your own husbands, as unto the Lord.

23. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Savior of the body.

24. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything.

COLOSSIANS, III.—18. Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

1 TIMOTHY, V.—14. I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15. For some are already turned aside after Satan.

1 PETER, III.—1. Likewise, ye wives, be in subjection to your own husbands.

A Child's Question on Marriage.

CLXXI.—QUESTION: "Will it please you to tell me if you think the time will ever come, when it will no longer be considered improper or immodest for woman to ask the man whom *she* loves to marry *her*, any more than it is now for man to ask the woman *he* loves to marry *him*?"

"Thoughts upon this subject forcibly presented themselves to my mind, when, a few days ago, (after having read a book,) my little daughter came to me with the inquiry: '*What does a woman do when she wishes to marry any one?*' Of course I could not tell the innocent child that woman must not breathe a word on the subject, but that many women set all sorts of traps to catch men, and invent all sorts of artifices to induce men to 'pop the question!'"

"All the answer that I could consistently give her was, that she must diligently cultivate such virtues as should make her beloved by all who come to be acquainted with her, and especially try to improve her heart and intellect in those qualities which she perceived in that man whom she loved, respected, and admired the most.

"But society has no right to condemn in woman what she approves and sanctions in man, and I shall be very glad to peruse a few suggestive thoughts from your pen upon this important subject."

ANSWER: The above startling question was propounded by a darling little innocent daughter, only nine years of age, to her faithful and conscientious mother, whose answer is given in the above paragraph.

Be very candid, honored reader, and inform us whether

the popular and intelligent response of the regardful mother is *final* and *satisfactory*. Does it meet the child's deep-flowing interrogatory, which tends like the tide of eternal justice toward the ocean of equality, fraternity, and unity? We are free to confess, before the full-spread prejudices of superstitious millions, that the sweet-minded mother's reply does not fill our soul with perfect satisfaction. And yet, when morally interpreted, her maternal counsel is tenderly prudential and tremulously applicable to the child's future welfare, as society is now constituted.

But the mother herself is dissatisfied. She writes, therefore, and petitions for "more light." What! Did you not give your daughter to understand that your answer was *final*? Does she not this very moment believe that her "ma" has imparted all the *possible* intelligence upon such a question? When the weeks, and months, and years shall have planted the seeds of experience within her constitution, will there not grow up in their midst this deep-rooted weed of superstition? Will she not retain the memory of very early years that her affectionate and wise mother gave her "the whole truth" upon the relative position of the sexes? And will she not, in consequence thereof, become a bigot or a slave in the matter of public Opinion. In short, have you not perjured your noble soul just as millions of blessed parents have done, and are doing? We urge you to review the whole ground on which, spiritually speaking, you stood before the questioning mind of your honest-hearted daughter.

You realized the hollow-heartedness of Custom with regard to the wife-hunting rights of men. You involuntarily crimsoned at the thought that your darling daughter, just like the millions of daughters in human homes everywhere, is destined to *fix herself artificially* and superficially,

in order to *attract* the handsomest and best young man in her neighborhood. She may conceive an attachment for some worthy gentleman, himself companionless and honorably in quest of a true mate, but society imperatively denies the right of your daughter to signify her sacred interest. She must blush and pretend to cherish different feelings; or, in silence and society, she is constrained to conceal every honest emotion. Should she take an hundredth part of the liberties with the chosen one that society accords to him, the chances are that both men and women, young and old, pious and impious, editors and readers, would *howl*, and *insinuate*, and heartlessly *misrepresent*, until affrighted, or intrenched in her pride, she would either precipitously retreat, or advance still further in the forbidden way. Then, oh then, "think of her tenderly."

We ask you, intelligent mother, why you did not inform your daughter that, for the present, society is bound by customs which cannot be overpassed without incurring *this*, *that*, and the *other* misfortune—especially so with respect to the rights of courtship and liberties in the marriage relation—but it was your sincere conviction that, when mankind were more civilized and refined, more noble and pure, and less given to misconstrue the best impulses of the soul, then—but not a day before—"it will no longer be considered improper or immodest for a woman to ask the man whom she loves to marry her." That this era will dawn we ardently believe, and we shall labor to hasten it.

An Uncongenial Marriage.

CLXXII.—QUESTION: "Can you give an illustration of what you term an 'uncongenial marriage'?"

ANSWER: In a certain human forest, away from the common herd, lived one Mr. W. Boar. Mr. B. is a gross, grunting, selfish individual; but he is exceedingly *wealthy*,

and proportionally influential among his fellow-citizens. He is much dreaded and hated by the lower and middle classes, and proportionally honored and loved (for his wealth's sake) by the upper ten thousand, who reside in the upland regions and attractive avenues. But there is an episode in his life worth telling:

—One day Mr. Boar, while walking and grunting for his health's sake, and more especially to get up an appetite for his late dinner, chanced to meet the beautiful Miss Gazelle. Miss G. was a sweet, gay, beaming, graceful creature, and beautiful to look upon. She was a wild young member of the family of plebeian mountaineers—plebeian, because obliged to earn her own food and raiment every day; but by every natural gift and endowment she was a high-born and most noble patrician.

—Now Mr. Boar was as yet unmated. He therefore followed Miss G., and at once sought the young damsel's hand in *marriage*! Miss G. was gloriously beautiful in a crimson flush of indignation. She detested the touch of the rough and tedious lover, and fled his presence with the speed of the reindeer. But her parents, who were morbidly ambitious of gaining position in the Boar family, urged their daughter, and threatened her. They resolutely insisted upon the proffered *marriage*! She was a Christian Gazelle, and had early learned the lesson of obedience to parents. Amid tears of agony, and amid remonstrances, loaded to the muzzle with the ammunition of resistance, she outwardly consented.

—The marriage-day was forthwith fixed, and the silver-edged invitation cards were duly distributed among the Boars of all that region. The hour arrived, the occasion was awfully solemnized by the Rt. Rev. Dr. Boar, of Boreas Chapel, corner Boarway and Fifth avenue. During the

impressive ceremony, the distinguished divine said, "What God hath joined together let no man put asunder," etc. And then all the editorial Boars of the city responded—"Amen"—so mote it be—let God be true," etc. Now it should be recorded that the wedding was perfectly magnificent, superb, princely, a perfect jubilee. Wealthy Boars danced with the relatives of the beautiful bride, and the entire Gazelle family were delighted immeasurably. The bride's parents were especially charmed with the elegant attentions and pulmonary flattery of the magnificent Boars. Miss Gazelle, although transformed by the priestly wand into the important Mrs. Boar, was still wild and sad, but most beautiful in her deportment, and charming even in all her expressions of displeasure.

— * * * Six months have fled forever, and with them has flown the connubial happiness of the wealthy Mr. Boar. The beautiful bride grew more and more *cold* toward her legal lord and "master." On the least approach of Mr. Boar, the blood of her heart would tremble with a chilling hatred, and its surface become frosted with increasing repugnance.

—And yet, notwithstanding all the ice and snow about her affections towards Mr. Boar, to *another* (a stranger in the forest,) she was as warm and genial as the sunbeams of midsummer. At length, the fact was too conspicuous for concealment—she *hated* Mr. Boar and *loved* one who answered to the indwelling voice of her soul. The story is finished.

—What is to be done? Who can tell? Thirty thousand aristocratic Boars may grunt and grumble, and editorial Boars may quote Scripture and expound statute law—but the divine laws of Mother Nature are immutable, and no man can long resist their legitimate manifestations.

—The question is, “Can Mrs. Boar (who is still interiorly *Miss Gazelle*, and unmated) depart for her mountain home? Is the right of “Secession,” in such a case, constitutional and best? Mr. Boar is hourly grunting with selfish agonies irrepressible, and all the wealthy Boars are grumbling with scandal unspeakable, and all the newspapers are selling the scandal to the lower ten millions—and yet, the question is: *Will Nature ever sanction a legal marriage between a Gazelle and a Boar?*

Origin of the Male and Female.

CLXXIII.—QUESTION: “I beg you will explain a seeming contradiction: ‘Woman is the equal of man.’ [Harmonia, vol. iv.] Elsewhere you have said: ‘The female sex is the result of an arrest of *development*; the nature of the male being characterized by the highest degree of foetal development.’ [Nat. Div. Rev., page 303, § 62.] If I understand you, the less developed is negative and inferior to the more perfect. How is this?”

ANSWER: The statement in Nat. Div. Rev. is one-sided and incomplete. The thought designed in that particular sentence is, that the female sex, like “the opposite sex,” is determined by an arrest of the straight-lined foetal development. The different stages of foetal growth of either sex are the same up to a certain point, when the process is *arrested*, so to speak, which is immediately followed by a divergence of development either to the *right* or to the *left* of the uterus—eventuating in a female on the positive side, or in a male on the negative. We repeat, the line of foetal development is straight and continuous until the question of “sex” is to be decided. Then an “arrest” occurs, followed by a rapid divergence and some perturbation, and a discreet degree in organization is at once effected. This process does not impair the constitutional equality of man and woman.

Concerning the Six Human Loves.

CLXXIV.—QUESTION: "In the 4th vol. of the 'Harmonia' you describe the six human loves. Now I would ask, 'Can Fraternal or filial Love be developed before Conjugal and Parental, or is it necessary that they succeed one another in their natural order?'"

ANSWER: Love is the Life of Man. It is the eternal Spirit living in the form of the finite. Some anthropologists divide man's brain into special compartments. We do not; and yet there is truth in the theory that special organs in the cerebral substance are empowered with certain powers for the performance of definite missions in the life of the individual.

Man's energizing and sympathetic powers, yea, and all the glorious faculties of penetration and knowledge, are summed up in that much dishonored term, "Love." The subversion of love is hatred or repulsion. Its inversion is seen in selfishness, arctic rigidity, and misanthropy. And from its unrestrained but extreme energies, issue all violence, passion, vice, and consequent misery.

The six human loves grow naturally and progressively each out of the other. Their inter-dependence and polar attractiveness are mutual and beautiful. Their proper unfoldments are like the sepals, petals, stamens, and pistils, of the beauteous flower that the Great Spirit planted in your garden. And although it is possible to feel, and to be powerfully actuated by Fraternal and Filial Love in advance of the normal growth of their ancestral affections, yet it must be remarked, as very self-evident in practical life, that none of the Loves are truly *wise* and happy, unless educated and naturally unfolded by their appointed predecessors.

The Population Question.

CLXXV.—QUESTION: "Can you inform me what the rate of natural increase is on the American continent, or in the whole world?"

ANSWER: It has been carefully calculated (by Mr. Owen,) that human increase of population, when unrestrained by reason, will double itself every *thirty-three and a third years*. That it has done so, (without reckoning the increase from emigration,) in many parts of this continent, is certain. Then, if we suppose the present numerous checks to population—viz., want, war, vice, and misery—removed by national reform, and if we assume the present population of the world at one thousand millions, we shall find the rate of increase as follows :

At the end of	100 years	there will be	8,000 millions.
"	"	200	" " 64,000 "
"	"	300	" " 512,000 "
"	"	400	" " 4,096,000 "
"	"	500	" " 32,768,000 "

And so on, multiplying by 8 for every additional hundred years. So that, in 500 years, there would be more than *thirty thousand* times as many as at present: and in 1,000 years upwards of *a thousand million* times as many human beings as at this moment: consequently, *one single pair*, if suffered to increase without check, *would, in 1,000 years, increase to more than double the present population of the globe.*

Amalgamation, and Human Hybrids.

CLXXVI.—QUESTION: "I desire to ask you a few questions on the subject of Mongrels—'concrete men.' 1st. Does not the amalgamation of Negro and White produce in all things, (physical stamina included,) an inferior race? 2d. Is it possible to perfectly hybridize the two species? In the mulatto is not the union incomplete, or do the two bloods perfectly blend? Can a mulatto ever get above 'halfness'?"

ANSWER: There is a spiritual *geometry* in the forms of the constituents of blood. It is our impression that physiologists and chemists have the best things yet to discover in the life-secrets of the human heart. In this answer, we confine our remarks only to the great general facts underlying the visible fluid.

I. The spermatozoa of the male and female of any nation will not perfectly blend, unless *the shape* of the blood-particles be consistent with the imperative requirements of the masculine and feminine principles.

II. The most perfect blending occurs in the harmonious conjunction of healthy males and females of the same general type or species—as two Grecians, two Mongolians, two Africans, two Americans, &c.—showing that the best offspring are obtained from parents of exactly opposite temperaments, but of the same nationality.

III. But the shape of the blood's particles is *interiorly* different, and consequently uncongenial, in parents of *exactly* opposite nationalities; although in the matter of temperament they may be organized in a similar manner, by virtue of which they may be fitted for all the requirements and advantages of Brotherhood.

IV. Therefore, it will forever remain physiologically impossible to perfectly—*i. e.*, harmoniously and conjugally—blend or hybridize the reproductive blood of extreme nationalities. Let it be observed that we use the word “extreme” nationality, because when the White and Black are not *exactly opposite*, the offspring may be considerably perfect, both physically and mentally. The reproductive qualities of Greece, for illustration, could not affinitize with those of America. Proof: The development of various go-betweens, or intermediates, and conductors—through much time and space—so that American blood might at length exist, and triumphantly prevail. Anglo-Saxonism in us is rapidly departing. Americans are imperceptibly growing like the aboriginal inhabitants of the continent.

V. and lastly: It will likewise remain physiologically impossible to obtain permanently happy and progressive

offspring from the external conjugation (or marriage) of full-blooded America with full-blooded Africa. But partial blood may coalesce. Amalgamation, therefore, cannot be practiced with impunity. The children of all incompatible blood-globules will exhibit, both by disposition of character and habitual conduct, the *angular* particles which (unaffinitized) circulate in their veins and brain. In these conclusions, we utter not a word respecting *inferiority* or *superiority*; so that no human soul need suffer depression or experience elevation.

It is well-known, we believe, that the inter-breeding of domestic animals cannot be long continued without an adulteration of the germinal properties which established the original type. Crossing different breeds of sheep or horses is attended with considerable success, and yet it is of the first importance that certain standard stock-varieties be kept perfectly distinct and full-blooded. Nature is faithful to her original offspring.

The Garments of Freedom.

CLXXVII.—QUESTION: "Do you think the time will ever come when we women can dispense with ornamentation in dress?"

ANSWER: In civilized society men wear few ornaments. Utility, not beauty, is studied. While, in the same social state, women exhibit strong attractions for profusion, various colors, and artificial ornamentation. They cultivate a taste for delicate laces, graceful costumes, head-dresses of every imaginable variety, and gems and jewels of every manufacture and degree of expensiveness. Men, on the other hand, wear garments the plainest, most simple, and most utilitarian; their chief variety consisting of black cloth over white linen, with a hat or cap of the soberest color and of a melancholy pattern.

Notwithstanding the conceded ungracefulness of man's

dress, and the absence of what on woman's form seemeth appropriate and beautiful, yet we are free to confess our preferences for the masculine attire.

Some opponents seem to think that they can persuade reason out of all desire to see a change in woman's mode of dress, on the score of its "long, graceful lines," "variegated colors," "ornamentation," &c. Nay, nay, woman must rise above these physical manacles put on by her own hand. She must put on the garment of freedom! Bodily, let her demolish the prison confinements of fashion, and dress henceforth like a child of progress.

Truly and Eternally Married.

CLXXVIII.—QUESTION: "Will you mention the book or treatise that you consider the best, as a guide for those who seek to become purely, truly, and eternally married or *mated*? Another question: Do you consider love that grows out of mere friendship—equal to, and as liable to be eternal as that attraction which is commonly termed 'love at first sight'?"

ANSWER: The best book, as a guide for those who desire to become "purely, truly, and eternally married," is the BOOK OF NATURE. The best interpreter of the contents of this everlasting volume is the most harmonious human spirit. The truth-loving spirit is educated by its mistakes, the wisdom-loving by its errors, the selfish by its sufferings, and the sensual by its misery. The Book of Nature contains prescriptions for every description of moral disease, and infallible directions, also, for the consummation of the true and eternal union of two loving souls. "Love at first sight" is most likely to ultimate in harmonial marriage; yet many minds are so constituted as not to be able to decide, in after moments, whether the initial attraction was complete, or only *partial*. In the latter case, the opposite party is not likely ever to experience the same degree or kind of attraction; and such

a marriage, unless very carefully guarded by external attentions, will finally be "null and void." The Book of Nature says: "True marriage is predicated upon *mutual* conjugal attraction between two souls, whether 'at first sight,' or as the result of long acquaintance and intimate friendship." No third party, either mortal or angel, should be consulted. Our common Mother is wiser than any or all of her offspring. But that mind, human or angelic, is nearest the Father, who, by spiritual harmony, can best interpret the maternal lessons. In true conjugal attraction, there is perfect satisfaction; and one calleth to the other thus:

Come! come! come!
 Come to our home,
 Never to roam;
 For my spirit is waiting thee,
 Thou with the brave and buoyant tread,
 Thou by crystal fountains led,
 Oh! haste to dwell with me!
 Low, low, low,
 Gentle and low,
 Like the rivulet's flow,
 Does thy spirit respond to me;
 Like the song of the Seraphim soft and sweet,
 Like the viewless tread of an angel's feet,
 Is thy spirit minstrelsy.
 Blest, blest, blest!
 Oh! forever blest,
 In its bower of rest,
 Is the heart that awaiteth thee:
 For thou breathest a song of love divine—
 Pure as the stars that in heaven shine,
 Boundless, and strong, and free.
 Thine, thine, thine!
 Thus, my heart singeth,
 While thy soul bringeth
 Treasures untold to me;
 Thine, as the rolling years pass by,
 Thine, when our home is in the sky,
 THINE THROUGH ETERNITY!

 Young man! young woman! every human soul! if you cannot, with your whole heart, and will, and reason, thus call the One you love, then *beware*; for the fiat of a divine law is about to go forth against your false relation. Never marry any one to whom you would not sing the soul's song from your heart's core. This principle is universal.

Temperaments and Human Offspring.

CLXXIX.—QUESTION: "Do I understand you to teach that persons should not marry unless their temperaments exactly correspond to each other? There is much testimony to the effect that *like temperaments* do not produce healthy and long-lived offspring. Any light on this point will be acceptable to every true nature, either man or woman, for it is intimately connected with their future interests and happiness?"

ANSWER: No, good reader, we do not teach that persons of similar constitutions should marry. It is impossible that the zoosperms of like temperaments should meet and blend perfectly in a new organization. The fact that there is a difference in gender does not fulfill the interior requirements of the reproductive law. The shape and sphere of the blood-globules must be different, dissimilar, in order that the foundations of another being may be firmly and harmoniously laid.

We have many times urged this view, and yet it has been misapprehended, because, at the same time we have as strongly urged the necessity, yea, indispensableness of the identity or likeness of the *central* temperaments. The sameness of these temperaments in opposite sex does not presuppose sameness of the entire character and constitution. If the central or pivotal temperaments be identical, the feelings and disposition of the parties will eventually grow more and more alike and harmonial, but not otherwise. Years of daily association, instead of uniting persons of different central temperaments, result

in more perfectly putting them "asunder." On the contrary, persons of different education, different also in their habits, tastes, and dispositions, but with like central temperaments, may not only begin marriage on the right foundation with vital peace and love, but they may gradually approximate nearer, and imperceptibly blend more and more completely, until all major differences and antagonisms be overcome, and pure happiness crown the union.

We discern very clearly a principle at the basis of the marriage relation, which cannot be disregarded with impunity. It is the principle of vital unity, in contradistinction to the dictates of arbitrary custom, and above the requirements of statute law. The principle is illustrated in every *whole* thing, by which the two halves, and all the parts and atoms composing them, are perfectly and absolutely blended. Suppose (for example,) that Adam and Eve were perfectly married; their central temperaments harmonized; their feelings, tastes, disposition, thoughts, and character, subordinate to the Conjugal Love; the result would be healthy and long-lived children, with kind and well-balanced tempers. But brothers and sisters, however similar in temper and organization, could not produce good fruits. Their offspring would be feeble, irritable, subject to disease, and generally short-lived. The law against "incest" is inherent in the constitution of man. Sisters, as wives to their own brothers, would have sterility to contend with, or sickly and idiotic children, full of every misfortune and disaster.

And why? Because the interior *zoosperms* of similarly constituted persons will not perfectly blend. The issues of such incestuous marriages are usually "half-made up," loosely organized of poor materials, "sent into this breath-

ing world before their time," and the public institutions are their destiny. They become inmates of madhouses, candidates for the state prison, or are soon deposited in the cemetery. And all because wives have husbands with temperaments like their own. Such persons have little happiness or satisfaction in marriage. They remain together like the twins of fate, with nothing like central peace and attraction. The statute law is satisfied, but the divine law, the God-code, is offended. Society, the wrong-doer in the premises, is punished. It must build asylums, prisons, poor-houses, and hospitals, to rid itself of the children of incest.

The marriage law demonstrates that the human family did not originate from one pair. The children of Adam and Eve could not have produced children who could perpetuate the race of man. All nations, therefore, are *not* of "one blood." The same kind of blood-essences will not blend in the womb. Different races came from different sources, and originated at different periods in the earth's development. But this fact does not, in our discernment, militate against the doctrine that "all men are Brethren." Brotherhood is based on an innermost principle. It is of the spirit, which is forever master of the physiological incidents of birth or parentage. All are Brothers and Sisters in the love and wisdom of Nature and God.

Freelovism and Spiritualism.

CLXXX.—QUESTION: "In all sincerity I wish to inquire whether Spiritualism cannot be separated from the doctrines of Freelovism?"

ANSWER: We have never been able to detect any connection between the theory of Spiritualism and the so-called doctrines of Free-Love.

The two are essentially different; both in their facts

and in their teachings. The former, Spiritualism, is a beautiful science of Future individual life, based upon countless monumental facts of undoubted intercourse, between human beings and the spirits of the departed ; while the latter, Freelovism, is a social theory, entertained and practiced by persons both honest and dishonest, that conjugal love between the sexes should be regulated by affinitive inclinations only.

That there are a few openly avowed Free-lovers, who are also Spiritualists in belief, we do not for one moment deny. But we have repeatedly affirmed, as susceptible of every proof, that Spiritualism is not responsible for the existence of Freelovism, nor can the teachings of Spiritualism be made to sustain any unholy conduct on the part of its advocates. We have confidence that every justice-loving and candid mind, whether friend or foe to the cause of Progress, will exercise judgment and discrimination on the difference between Spiritualism, *per se*, and Freelovism, *per se*, both with respect to their theories and their practical influence in society. Because the effect of Spiritualism is universally *liberalizing*, and because it lovingly and hopefully enfolds all mankind in its hospitable embrace, are we thence to conclude that all *extremisms* and every *error* of its adherents are legitimate fruits of the Spiritual soil? Spiritualism is a science by itself, and its facts are facts by themselves, and as such the doctrines should be studied and weighed in the balance of reason.

Of Freelovism we say the same. It is a theory by itself, and its legitimate practices are practices by themselves in the social fabric, and we believe that as such they challenge the most thorough examination. The facts of Free-lovers should be fearlessly met, and their arguments should be squarely weighed in the limpid light of principles.

All petulancy and intolerance will prove inefficacious. We have many times urged our objections to the doctrines of Free-lovers. They know full well that we do not fellowship their theories, and that much of their practice we unutterably abhor. But they also know that we advocate free discussion, and justice to opponents, and on this ground we think all questions should be investigated. Free speech is the inalienable prerogative of every human mind.

A Catholicon for Moral Diseases.

CLXXXI.—QUESTION: "You say that there are many Moral Diseases among the people, including Spiritualists. I would simply ask, Who is there that is well? And in your reference to the published Harmonial Philosophy, do you mean to say that *that* is the grand catholicon for all those numerous moral ills?"

ANSWER: Mankind on earth are all more or less imperfect and diseased, both physically and spiritually, and the same is true on far higher planes of existence; but the conceded fact does not discharge Reformers and Spiritualists from the duty of individual and social improvement. It is every man's and every woman's privilege and duty to improve, personally and socially, as far as they have light and strength to sustain them. If we had knowledge of any system of scientific, social, intellectual, or spiritual truth, superior to that published in the volumes on Harmonial Philosophy, it would be both our pleasure and our duty to promulgate the same for the benefit of our fellow-men. It is our deep persuasion that

"He who has a truth and keeps it,
Keeps what not to him belongs,
But performs a selfish action,
And a fellow-mortal wrongs."

Under the powerful sway of this principle we falter not to recommend the moral precepts and philosophical teachings of the Harmonial Philosophy as the best reme-

dies for all physical, social, political, intellectual, and spiritual disorders. If any Brother or Sister knows a "better way"—a higher truth—a more rational system of spirit growth—we urge such friend to explain it for the benefit of all humankind.

Value of the Marriage Ceremony.

CLXXXII.—QUESTION: "Is sexual intercourse ever justifiable except for the purpose of procreation? and has the marriage ceremony anything to do with the righteousness or sinfulness of sexual intercourse?"

ANSWER: It should be constantly remembered that mankind, while passing from the inferior kingdoms to the high elevation of true MANHOOD, manifest all the varieties and excesses peculiar to *transitional* situations and conditions. There is no possibility of passing from one point to another without going through the intervening space. The distance between any two places must be traversed by the pilgrim. And he is compelled, by the circumstances and conditions of the middle position, to partake more or less of the transitional habits.

This is emphatically illustrated in all individual and national history. The period of youth is between babyhood and manhood, and the individual is necessitated, in his development, to take on the appearances and peculiarities of youth. And so with a nation or people. The war period is between savagism and spiritualization, and the inhabitants are certain to put on the armor and zeal of warfare.

In the conjugal sphere the same law is faithfully exhibited. Between the purely quadruped state and the stage of spiritualized manhood there are every conceivable variety and illustration of unregulated life in the marriage relation. The animal world is faithful to the instinct of reproduction. The instinctive desire of progeny is within the

springs to sexual intercourse. And the same is true with a high order of human life; only what was merely instinctive and impulsive with the animal is highly intellectual and intuitional in mankind. Between the faithful instinct of the animal and the spiritual intellect of true manhood, are all the varieties and gradations of passion, impulse, and discord.

This explanation is designed to give reasons why, in the present stage of human development, it is felt to be so difficult to regulate the sexual loves. The world is in a transition state. Men and women are, as mankind have been for long centuries, in the valley of *passion* between savagism and spiritualization. And while the mass of human beings live on this transitional plane, it is absurd to expect that they will act inconsistently with their moral *status* and social development. But when the age of true spiritual manhood dawns, in either the man or woman soul, then will be practiced the gospel that intercourse is right only for purposes of reproduction. Then, too, it will be unnatural and impossible for either men or women to esteem marriage as they now do. It will be sanctified by a new and holier significance.

The second question, whether the "marriage ceremony has anything to do with the righteousness or sinfulness of sexual intercourse," we answer briefly:

Society, finding that individual sovereignty is often practiced at the cost of the happiness of many, and not wisely, for the complete enjoyment and personal liberty of all, instituted laws to compel responsibility and a recognition by the individual of the rights and liberties of the whole. One of these laws is the state law of marriage. The ceremony cannot affect the nature of the relation between the sexes. Virtue does not consist in the mar-

riage certificate, neither is the marriage certificate a protection against vice between husband and wife, but the ceremony and record serve to fix the individuals in a responsible relation to each other in society. For these general reasons, and to regulate the ownership of property, as between parents and children, by wills, legacies, &c., the marriage service was instituted. We can see no objection, in the present state of society, to the faithful recognition of the legal ceremony. For further reasons see fourth volume of the "Harmonia."

A Divine Law Against Polygamy.

CLXXXIII.—QUESTION: "For some time past my attention has been directed to an examination of your arguments against free-love relations or polygamy. It seems to me that Nature, one of your authorities, does not support your conclusions. You invite questions, therefore I ask: Does not Nature practically teach that one male may produce healthy and equally good progeny through many females? And is the reverse not also true? In the bird and animal kingdoms this fact is plainly set forth; and is it not as plainly practiced among men and women? One man, according to the laws of the land, may marry after the death of his wife; and one woman also, after the death of her husband; thus, by the death of one party, the other may enter into the marriage relation and produce progeny. Thus, *legally*, one woman may have several husbands, and *vice versa*, and Nature seems never to set up any positive objections. Now, sir, I want to know how you dispose of this sort of natural polygamy, or practical free-love?"

ANSWER: Our interrogator is misled by a too extensive reliance upon the organs of perception. *Reflection*, after perception, is necessary to the discovery of truth. You know, doubtless, how frequently we have urged the world to become less *sensuous* in its thinking and reasonings. FACTS are always floating and drifting on the surface, like *foam* on the ocean's bosom; but TRUTHS, which are the very elements of the ocean itself, are hidden from the senses in depths almost unfathomable. Nothing is easier than to be mistaken, when you rely wholly and unquestion-

ingly on the "evidence of your senses." Philosophers regard the senses of the body as you regard the doors and windows of your house—"mediums" for the reception and impartation of light and vital currents—necessary to the growth, cheerfulness, health, and progress of the dwellers within.

You will allow the suggestion that your conclusions flow from a *too superficial* knowledge of the laws and operations of Nature. A man really gets no deep information concerning the *spiritual* through the senses. That is to say, he cannot with his senses "*see into the life of things.*" The manifestations which that *life* puts on under every variety of circumstance, are alone revealed to his senses; and inasmuch as conditions and circumstances incessantly modify and change the *form* of such manifestations, so is the sensuous observer perplexed in his reasonings and paradoxical in his conclusions. Always bear in mind that *interior* investigation is required of every truth-seeker. "This we know, that where the share is deepest driven, *the best fruits grow.*" With these remarks we proceed to consider the question.

As a basis, let us take the truth that all Nature is constructed on the principles of Man and Woman. Every element, every atom, is integrally positive (male,) and negative (female.) The male is *equaled* by the female. They are different in constitution, but *equal* in essentials and attributes. The female principle begins at the heart (that is, at the center of life,) and flows spontaneously in congenial channels to embrace the circumference, which means the outermost of the sphere. In like manner the male principle begins at the circumference (that is, in the most external part of the sphere,) and flows in appropriate channels until it meets and mingles, embracingly, with the

life-principle of the heart. In the wide, deep, eternal universe, this male and female proceeding of immutable principles is an interior TRUTH, which only here and there is fully manifested to human senses. We cannot now stop to detail the reasons and proof-arguments, but simply make the statement, assured that the science of future ages will demonstrate its truth. At present you are referred to the glimmerings and indistinct affirmations of your own intuition.

Upon this basis, then, let your reasonings rest. Leaving the sphere of impersonal principles, come to the plane of embodiments—to personal, organized, individual man and woman. If the principles are coequal and equilibrated, as are the two halves of one whole, do not the embodiments also stand equally balanced as each other's counterparts? Principles crop out into individualities. Effects and causes correspond. Hence the visible man and woman represent the invisible principles out of which they came into existence. If a marriage is ever permanent and eternal between any two congenial principles, would you not conclude that a like relation should be eternal between any two congenial persons? If, for example, the principle of *gravitation* is eternally wedded to the principle of *weight* in matter—or, if the principle of *light* is indissolubly married to the principle of *heat* in the sun, by which all things grow into perfection—then is it not reasonable to conclude that one man may be eternally related to one woman, as circumference and center are permanently united, so that nothing in “time” or “eternity” can separate them or alienate them from each other's interest and embracing affection?

But suppose all this reasoning to be mere assumption, fallacious and untenable. Suppose (“for the argument's

sake ") that one male *can* naturally become temporarily the true conjugal mate of many females—which would include the reverse—let us see what the fruits of such conjunctions would be. The children, under the blessing of Nature's divinest sanction, would be exact representatives of the parents who produced them. The peculiarities of the husband, *pro tem.*, would be perfectly transmitted and harmoniously blended with the constitutional traits of the *pro tem.* wife. The fact that he had sustained intimate relations to another woman or to several others, and the parallel fact that the woman had sustained conjugal relations to another man, or to several others, would not at all influence the constitution, personal appearance, character, or traits of the offspring.

Remember, we say that this would be true on the supposition that Nature sanctions free-love relations, or polygamy, whether legal or in opposition to the laws of the land. But what are the facts? Let us look *deeply* into the law of Reproduction for a true solution of facts developed. What is this divine law? We answer:

1. The human mind is the flower of the whole organization, and the *brain* is the soil in which that flower unfolds.

2. All the powers and attributes of the mind are momentarily dependent upon the integrity, purity, and harmony of the *Brain*.

3. The nervous system is fed by the *Brain*. And upon the magnetisms and electricities of the nervous system depend the functions, purity, and harmony, of all the vital organs—including the osseous, muscular, and vascular systems.

4. Therefore, out of the *Brain* originate all of the temperaments and characteristics of the personality. The brain is the *first* point in the existence of the individual.

Upon the *Brain* and nervous system are built the veins and arteries, and thence are developed the parts and proportions of the physical organism.

5. Several years after birth are required by the *Brain* to perfect the different parts of the body and prepare them for life and reproduction. This particular labor of the brain is principally terminated at what is generally called *puberty*. This is the period of life at which the human being, without experiencing any important vital change, is capable of reproduction.

6. The *Brain* is the fountain whence flow the most highly vitalized essences, by which alone reproduction is possible. Of either sex, the same is absolutely true. Phrenologists have demonstrated that the lower brain (the *cerebellum*) presides over the organs and attractions of reproduction.

7. It is absolutely impossible for a human Brain to reproduce another brain without contributing particles and essences of *itself* to the generative work.

8. These particles and essences of the living *Brain* are living bodies called *spermatozoa*, which are contained in cells or eggs inconceivably minute and sensitive. They are the finest, best, most vital, absolutely essential parts of the human brain. The most vital essence of the most important organ (the brain) is taxed to begin the constitution of another individual. The peculiarities and temperaments, idiosyncracies and physical weaknesses, of parents, are thus transmitted.

9. It is a fatal error, advocated by some physiologists and adopted by intelligent libertines, that the blood is the only source of the spermatic essences. The argument is, that as the blood is the source, and the testes the summoning organ, therefore great expenditures can be made up by eating and drinking. The truth is that the zoosperms are

elaborated *in the vitals of the brain*, while the mucous and serum which surround them are contributed by the essential parts of the blood, the testes being only the fulcrum of intense, expulsive energy.

10. The impulse of procreation is the *most intense* of all vital and spiritual emotions, and its exercise involves every power, every sentiment, every part and principle of body and mind. Every zoosperm, generated and dispatched by the *Brain*, is an absolute loss sustained at the center of soul and intellect.

11. Muscular exercises, physical employments, and intellectual activities, use up the spermatozoa in the brain and nervous system. The whole organization and the spiritual life of the individual are saved from exhaustion, injury, and degradation, when the zoosperms and blood-essences are appropriated only to reproductive purposes.

12. Hence all excess or inversionism of the reproductive principles is always *a drain upon the Brain*, and also upon the most highly spiritualized elements of the blood, all which is certain to entail nervous irritation, feebleness of the muscular system, loss of memory, disorders of the imagination, monomanias, emaciation, depression, diseases of the spiritual life, and driveling insanity.

13. These facts, although long known by physiologists and by teachers of public schools, are not known by the multitudes of parents who have the responsibility of rearing human offspring.

Now from these premises you perceive that the reproductive organs must tax the magnetism and still deeper life-principles of both man and woman. The *Brain*, be it remembered, is the source of the love-essences—the *spermatozoa*—which form the basis of the future child. Consequently there can be no love-relation where the brain is

not involved. Whenever the brain is thus taxed, then the soul's magnetic power is exerted and imparted, and sometimes almost exchanged. No man or woman is capable of sustaining the conjugal relations without being *internally* affected by the vital magnetism which such relations most powerfully and energetically develop. Consequently, the woman who bears children by a second husband, is certain to impart to them something, either physical or mental, which was constitutional or characteristic of the first husband. And the children by a third husband will gather (from the reproductive energies,) traits, diseases, features, or some other mark, which was characteristic of both the previous husbands; and thus, in harmony with the law of hereditary transmission, the female imparts through herself not only something of the actual father, but also sub-influences received from preceding conjugal associations.

From this cause you see two or three sets of children by the same mother, having some traits and certain features in common, but yet inharmonious from the fact that none of the later children have inherited an unmixed blood. And the same is equally true, but in a modified form, with regard to man. Widowers who re-marry and become the fathers of children, impart something of the diseases, traits, and constitutions of the previous wives and mothers. It is seldom that a young woman, who, becoming a mother to the child of a man who had been the conjugal associate of some other, can see *only* herself and her husband in the little one. There is in such child, although concealed from the eyes of observers, a taint of each one who had once been in conjugal intimacy with the husband. Diseases are often thus communicated. A libertine becoming the husband of a woman never before in conjugal relation to man, cannot produce an *unmixed* child. Hybridity, or some

evil eccentricity of either body or character, will be that child's earthly inheritance. Moral monsters—the worst characters, are thus propagated. It takes Mother Nature two or three generations of difficult labor to bring such progeny to “the fullness of the stature.”

It seems not to be fully known, even by the most delicate women, that the conjugal embrace is the magnetic climax of spirit life; by which all—all there is in body, soul, and spirit—is involved and imparted in the form of an impalpable principle. The world does not look

“With that deep *insight* which detects
All great things in the small,
And learn how *each one's life affects*
The spiritual life of all.”

Hereditary transmission is regulated by a law so divine, so just, so invariably mathematical, so all-comprehensive, and withal so exquisitely delicate and celestial, that polygamy, or free-love relations, cannot be practiced without incurring frightful risks and lasting punishments. Who but wants to look into the face of pure, untainted, happy childhood? Who wants to carry about in his veins the *vicious impregnations* of some unknown progenitor? Every child yearns to be legitimate—that is, to be a full-blooded and purely-derived offspring of a truly wedded pair. Free-love relations, however honestly cherished and sacredly virtuous while they continue, produce human miseries which crop out in the moral monsters that infest society. Give to pure woman her true mate, and let true man be one with his actual wife, and in that family we shall not see human *hybrids*, *insane* unfortunates—ugly, gnarly, snarly, gouty, crabbed, disease-propagating characters—whose existence is simply a “warning” to all men, saying: “Dangerous! Don't come this way!! This is the broad road that leadeth to destruction!!!”

If it were possible for the reproductive organism—through which the soul's *very life* rushes during the conjugal embrace—to be unsullied by the propagative act, then indeed would Nature sanction promiscuous intercourse between men and women. But the world's hybridized population is demonstration enough that the conjugal organs cannot be used with impunity *out* of the true monogamic relation. Incestuous relations begin the moment you depart from the sphere of true wedlock. We do not expect much of mankind as long as so many of the "children of men" continue to be "illegitimate." The sons of light and the daughters of love are the offspring of uncontaminated conjugal relations.

What is a True Child?

CLXXXIV.—QUESTION: "What is a true child?—I mean the child of truly mated parents? Is the estate of childhood comprehended by those who believe in the old doctrine of 'Innate Sin'? The majority of teachers in our schools, like the Sunday-school books of New England, inculcate the old theological creeds. They use the *whip* in our city schools in accordance with Solomon's counsel, lest the child 'be spoiled.' Now I ask—What is a true child? What is its nature and needs?"

ANSWER: Look comprehensively through Nature, and you will be rapidly educated to believe that extremes meet and fraternize at one common center. The intermediates and betweenites, so to speak, are the "natural bridges" over which exact *opposites* travel into and through each other; just as the magnetism and electricities of the earth's poles converge and intermingle at the equator. Children and parents, on this beautiful principle, are natural companions. They are irresistibly inspired and attracted, from opposite stations, into each other's fond embrace. They love, and cling and twine about each other, with unfeigned tenderness and deathless endearments. And the golden

center where they spontaneously meet and blend, the spiritual equator within which they unfold and bloom into each other's likeness, is the HOME. At this sacred center the young grow old, and the old grow young; and so opposites promote one another's development and happiness.

What is a child? We answer, and our confidence in the truth of our position is unbounded, that *a child is the repository of infinite possibilities.*

Perhaps our reply is too transcendental for every-day use—too extended and vague to impress the world's common understanding. We think not. For men are but children of a "larger growth." Childhood is yet alive in every human heart, regardless of years or experience. We hold that no man has altogether outlived the simple consciousness of his early life, nor lost the divine power of apprehending the charmed world in which children "live, move, and have their being."

We judge others, in part, by the standard of self-experience. In youth and early manhood we were prematurely solemn and patriarchal; did not much fancy the sports and heedless conduct of the juveniles and youngsters of our acquaintance; thought they were rattle-headed and unmindful of the impending solemnities of eternity; but now, with thrice as many years crowded into our physical constitution, and knowing for certain a million more facts and truths than at that period, we experience and entertain a thousand youthful impulses, and conceive of childhood, and appreciate its sports and attributes with a soul overflowing with gratitude and tenderness. Doubtless we have sometimes appeared "proper," and "dignified," and seemed to "act like a Man" in the presence of company; but somehow, without thinking or feeling the restraining check of owlsh associates, our soul would burst

out and overflow its embarrassments, just like the soul of any other child. And even now, when some metaphysical friend or cadaverous minister of the cross attempts to impose the lugubrious expression of his countenance or creed, the temptation to be "young again" comes upon us with irresistible persuasiveness, and—we yield!

We are, consequently, growing more and more "childish" every day, and we expect to make progress far enough in this Eden-direction to preach a life-long sermon from the text: "Except a MAN be converted and become as a little child—be born again, and delivered from the superficial and unreal—he cannot enter into the angelic sphere of HARMONY."

In speaking of childhood, then, we report directly from the inspirations of personal consciousness. This is first and highest authority. If we fail to reveal the attributes, and realities, and necessities of a child, it will be because, as yet, our spiritual development in that charmed sphere is either unsound or incomplete—perhaps both—judge ye, therefore, and render your verdict in the light of Nature and Reason, so that he who runs may read its truthfulness and be compelled to acknowledge its importance to mankind.

Children are born with two distinct characters. One inherited from the Fount of every blessing; the other from their immediate progenitors. The first, derived from God and Nature, is spiritual and eternal; the second, being the organizing and constructive process, is arbitrary, and will not always continue. In after years, however, when the child is thoroughly drawn away from its *inmost* consciousness by the illusions of the external senses, a *third character is formed*, which is still more external and correspondingly ephemeral. And yet, owing to the impressi-

bility of the spiritual life currents of the inmost, the person's mind and disposition are very generally fashioned in this world by the last character, which society, through its many and varied circumstances, has manufactured and put upon the individual spirit. Although an Englishman is *in esse* the same as a Frenchman, yet they will conduct themselves differently—with different tastes, creeds, poetry, literature, philosophy, etc.—because, aside from the unlikeness arising from different parentage, these two persons, *as spiritual beings*, are, to some extent, necessitated to act and manifest themselves *through the world-made character*, which, although superficial and arbitrary, is nevertheless pre-eminently successful in its supremacy for the time being.

Assuming as a fact that the *third* character is educational, and that the Spirit is in general necessitated to act through and by means of it, (as a person is obliged to speak with the words he remembers,) we think parents should calmly consider what sort of *teachers*, what class of *books*, and lastly, what kind of *schools*, are best adapted to unfold the real excellencies, and to develop the truest character of childhood.

In relation to childhood, by itself considered, we are moved to remark that it is the condition of simple supersensuous consciousness. What is the proof? This: that the child-heart is earliest influenced by divine principles. What do we mean? That the young spirit is the first to take on the lesson of innocent, unselfish love; and that its earliest impressions are redolent of divine simplicity and unsuspecting truthfulness. The spiritual integrity and unselfish lovingness of the young are facts of universal observation and consciousness. The mother's genial touch, or her reverent spirit stealing its way into the young mind,

may awaken thought, enkindle feeling, and quicken to duty, and explore the realms of consciousness—or, as in too many cases, the incapacitated parent may leave the tender, undepraved soil uncultivated—just as, perhaps, her own was neglected by those who gave it an embodied existence.

Children, because so spiritually impressible, should be fortified and guarded against the psychology of *imitation*. They assume the thoughts and actions of their companions as unconsciously as by contact they absorb the magnetism and likeness of epidemics—measles, mumps, croup, scarlet fever, &c. Yet it is never wise to deem children incapable of originality. If we regard, with more confiding attention, the chance-sayings that drop ever and anon from their rosy lips, our own progress will be greatly accelerated angel-ward. Men fancy themselves *wiser* than children—because, forsooth, they have seen more with the bodily senses, and remember more of the world's contemptible ways. Let no one deem such knowledge, *wisdom*. The true, unspoiled child, is wise, and its unsophisticated genius is divine; compared with which the education of a Bacon is but transitional intelligence and systematic folly. Childhood is incessantly uttering sage words worthy of the oldest philosophy. Its simple improvisations are revelations of great future possibilities. Analyze a child's consciousness, listen now and then to its affirmations and aspirations for whatsoever is Good, and Beautiful, and Wise, and Spiritual, and you will be instructed beyond books and priests. Treat tenderly, never scoffingly, the bright visions of youth. Let childhood teach you to recall the spiritual kingdom away down in your own soul's heart. The gentle Nazarene believed that children would apprehend his teachings far quicker than the learned Rabbi and salaried

priests of the temples. And he was not mistaken. Little children did comprehend his principles through his beautiful parables (or stories, with morals;) and besides these, may be mentioned the "Mothers" and daughters of humanity; for wherever beats an intuitive heart, there the teachings of the *true teacher* are best appreciated.

In replying we feel that we have written enough—perhaps more than is required—to bring this world-wide question home to all parents.

Attributes of a Child's Spirit.

CLXXXV.—QUESTION: "I do not quite understand your reply to the preceding question. You deal in too many vague and 'glittering generalities.' Please be more explicit in analyzing and revealing the spirit of a true Child. What are its natural characteristics and attractions?"

ANSWER: A free-born natural child is an ineffable wonder. To the scholastically-trained and educated, such an offspring of human parents is a marvel, a genuine prodigy, a Jesus—"a later revelation, breaking with laughter from the lake divine, whence all things flow." A natural, spontaneous, unfallen child, is the "flower" of the whole human family—a miracle, unfolded by the incessantly active and wisely immutable principles of the inner universe.

Such a marvelous development of humankind is justly and inevitably *glorified*, and *honored*, and *worshipped*. The God-taught soul of every parent swells spontaneously with mingling convictions of awe and adoration. With all its helplessness and immediate dependencies, with every indication that its reasoning faculties lie undeveloped in the hidden folds of the brain, the natural child extracts unrestrained love and adoration from the assembled multitude. The scholastic mind pronounces it an eccentric and beautiful creature—a genius, perchance—whose incipient reason-

ing powers need the master's routine and discipline. Unless wisely applied, this method would result in the extinguishment of every natural manifestation, and thus would "end" the glory of the child. If, on the other hand, the young spirit be enough fortunate, without either parental or scholastic government, to unfold the graceful simplicity and grandeur of wisdom, then the ignorant and intelligent alike commence to *glorify*, and *honor*, and *worship*. This practice, long continued, eventuates in soul-cramping idolatry on the part of the people; and this adoration results in servile *imitation* of the loved one's characteristics; and all this, combined in the form of sectarianism, generates innumerable obstacles to the easy progress of the race.

What is a natural Child? One who is, in practical daily manifestation, consistent with its inherent attributes. What are the constitutional constituents of a natural Child? The basic elements of the child-spirit, in the most general definition, are LOVE, WILL, and WISDOM.

These fundamental principles are implanted by the spirit's true and only parents, namely, God (the masculine), and Nature (the feminine), equal forms and parts of the spiritual universe.

In the last reply, we termed this Character the *first* and *inmost*; the deepest and divinest; the last to be developed, and eternal in duration. We will now classify the constituents of LOVE in the Child-spirit, and state them in six sentences, and in ordinary phraseology:

First. The instinct of Existence—SELF-LOVE.

Second. The instinct of Mating—CONJUGAL LOVE.

Third. The instinct of Fostering—PARENTAL LOVE.

Fourth. The instinct of Friendship—FRATERNAL LOVE.

Fifth. The instinct of Dependence—FILIAL LOVE.

Sixth. The instinct of Philanthropy—UNIVERSAL LOVE.

The foregoing are, in the light of modern philosophical investigations, the basilar principles enshrined in the Love-germ of the natural Child. What, then, is the mission of the true teacher? Is it the teacher's duty to *develop* these principles by various appeals to them? Or, is it his or her mission rather to *watch*, and *guard*, and *protect* the tender plant, so that nothing shall interfere with the progressive outflowing of its inherent principles? This, to tell the truth, is *the pivotal question* in all theories of children and their proper education. For the present, we leave it for future reflections, and pass on to consider the next important problem, viz: *What is the Child's second Character?*

The Second, or *intermediate* Character, is an embodiment of the peculiarities and temperaments of parents. In most cases, it will be observed that one progenitor predominates in the body, and the other in the mental conformations and disposition. Sometimes, though rarely, it happens that remote ancestors contribute largely, by the elements of blood, to the organization of the just-born offspring. It matters not, however, in examining the constitution of the intermediate character, how many ancestral progenitors, or which of the immediate parents, are preponderatingly reproduced in the human child. It is simply essential to a right and comprehensive understanding of "ourselves," that we, in this practical analysis, confine our remarks more to the sphere of universal effects in the homes and cradles of humanity.

The inherited elements of Character will be exhibited either in *malformations*, *inversions*, or *exaggerations* of the basic principles as already named and classified. No human being is essentially different in the germs—attributes of spirit—from every other illustration of the common organization. Therefore, it is well and wise to affirm that, in

the heart-life of the mind, *there is no difference between a God and a Devil.*

Mark our words! Do not be too quick to force a wrong construction, for we know it is possible that you, honored reader, may be struggling with some vicious intellectual propensity imbedded in your *intermediate* Character, or which, by unfortunate circumstances, you may have acquired since birth in the circles and angles of contiguous society. Yea, mark our expression. We affirm that, *essentially*—i. e., in the essences of which the child-spirit is composed—there is *no difference* between an angel and a demon! These conditions and personages are opposites, however—and fearfully so—because of inherited or acquired characteristics. This simple explanation covers the whole question, solves the world-distracting problem, makes prospective friends of present enemies, and attracts gods and devils from extremes into golden CENTERS. In this connection let us inquire: What are the forms of the inherited Character? We make answer that, taking the given scale of basic-principles as the natural order, the full INVERSIONS of them would manifest themselves thus:

- First. Personal negligence and self-abuse—HEEDLESSNESS.
- Second. Isolated life and habitual saturnity—LONELINESS.
- Third. Repulsed by youthfulness and simplicity—HARSHNESS.
- Fourth. Cares little for the happiness of man or beast—SELFISHNESS.
- Fifth. Realization of no gratitude or obligations—IMPIOUSNESS.
- Sixth. Misanthropical and world-hating disposition—BITTERNESS.

But here let it be borne in reason, that a child may exhibit only one or two *inversions* of the inherent love-principles, and those to a very slight degree, while other loves may remain inactive and without manifestation in any direction; or, on the other hand, the love-germs may be by defective parentage forced from their natural positions, and

so rescued from inverted forms of development, by being pushed and constrained into some *extreme*, and therefore equally unhealthy developments. With this supposition, and following the order above indicated as natural, we would observe,

First. Excessive labor and parsimony—ACQUISITIVENESS.

Second. Sexual indulgences and polygamy—AMATIVENESS.

Third—Idolatry of pets and over-tenderness—PHILOPROGENITIVENESS

Fourth. Sacrifices of every kind for friendship—ADHESIVENESS.

Fifth. Convictions of dependence and unworthiness—VENERATION.

Sixth. Over-sympathetic deeds for humanity—BENEVOLENCE.

We have ventured to extend our commentary, on each extreme operation of the six radical Love-principles, by the employment of proper phrenological terms—in part, because these familiar words convey briefly the whole thought intended—and, also, because we hold that modern anthropologists have unwisely given *names to manifestations* instead of organs; thus impressing the world to believe that the God of goodness originally organized man with faculties of *theft, suicide, cruelty, hypocrisy, selfishness, sensuality, &c.*; and yet, when popular phrenology is perfectly comprehended, it will be found that no mental discoveries establish the doctrine of *innate* evil, but only that the mind is (as we teach) susceptible to a great variety of degrees and shades of manifestation.

How can the foregoing analysis apply to the Child-spirit, or to its education by teachers and books? Thus: When a human being is born with the whole scale of radical loves in natural order, and without subversions or inversions of any kind, then behold a “miracle” in human form—a prodigy, a genius of intuition, a son or daughter of God, a goddess or a Jesus—upon whose childlike head, which is of necessity attractive and harmonious with grace-

ful outlines and flowing hair, the world places the immortal crown made beautiful by *love*, respect, awe, adoration, and worship.

But, alas! the perfect conformation of parental conditions with the natural Love-principles, is an event so extremely rare and well-nigh impossible, that, when it does happen, the world is astounded as by a supernatural act from the throne of the highest heaven. What wonder mankind make long pilgrimages to pay respectful and grateful homage to the birth-place of its rarely-developed gods and goddesses, its saviors and princesses, in the sublime realm of interior and spiritual things! We should wonder if it were otherwise.

But the glorious and heavenly era has at length dawned, as we are impressed, when human men and women—both those who are parents and those likely to become thus honorable—may, by understanding the constitution of the Child-spirit, greatly “multiply and replenish” the Jesus-realm of humanity. We do not use the term “Christ,” because this word signifies a divine Principle, which the Jesus of an age may not always exemplify in his character and conduct. In a short sentence: we are impressively taught that the birth of good Child-spirits is just as possible in every-rightly constituted family, as it was once only possible for *one*, with such goodness and sweetness, to be born in the psychogestation of many misery-freighted centuries. The principles and methods of such desirable and possible effects cannot be set forth in a single article, nor yet in several, it may be. So, then, we crave the opportunities of time, and the patience of honest inquirers and readers not less, in order to elaborate and complete our impressions and treatment of CHILDHOOD.

It will be observed that we have not considered the

third Character, which is made by society, and influences operative subsequent to birth, nor have we analyzed any of the intellectual perversities of children, because these departments necessarily belong to more extended and prospective statements of the question.

Let us venture, in closing, to utter a few practical suggestions for the benefit of all believers in the fearful teachings of old Theology.

The Natural Child-spirit is wholly unacquainted with any of the cardinal doctrines of popular sectarian religion. The young soul is a "later revelation, breaking with laughter from the lake divine whence all things flow," and strange to write! not one of its intuitive attributes—which of necessity are wholly God and Nature-taught—know anything or dream anything of the time-sanctified tenets of religious creeds. *Original Sin!* "What's that, Pa?" *Atonement!* "Ma, what's that?" *Faith!* "Is it good to eat?" *Special Providences*, and *Repentance*, and *Regeneration!* "Can I have some to play with, Ma?" *Hell*, filled with ungovernable goats—*Heaven*, a good-sized sheepfold—*God*, a great personality seated eternally on a great white throne! "What's all them things, Pa?"

The scholastically educated gentleman enters the family arena. From the Bible he reads the doleful news of things traditionally Past—impossibly Present—(and never to come)—in which the Child-spirit, left to itself, takes less intuitive interest than it does in trees and flowing water. Why? Because the God-taught soul is born replete with radical attractions toward whatever is intrinsically good for itself and substantially true for others. Therefore, if it ever receive the doctrines of Theology and the Churches, the fact is owing to the *formation of a third Character*, into the fashion and ugly image of which the more plastic ele-

ments within are year by year, and day by day, compelled to flow and effect their semi-systematic manifestation.

Theologians, and gentle-minded mothers under the minister's psychology, will impress the young mind to adopt the ugliest conceptions of Death, Duty, and Deity. The common-place explanation why *Children are not Christians*, is: "They are depraved." A more abominable error was never hatched in the nest of sectarian ignorance!

Human nature, as revealed in the Child-spirit, is the infallible Word of God. Compared with this Book of Spirit-life, both eternal and reasonable, the Bible is a useless parlor-table ornament. But understood as *a record* of what the ancients believed, and did, and experienced, in the realms of spiritual intercourse, the Bible becomes very useful both as a monument and a teacher. Beware then, how ye miseducate, and (while on bended knees) honestly, yet ignorantly, *deceive* and persecute the Child-spirit; for the truth of the Universe is written out, naturally and inefaceably, upon the spiritual constitution of all humankind, and the young are first to know the mind of God as imparted to Mother Nature.

True Education and True Teachers.

CLXXXVI.—QUESTION: "Granting that the spirit of a true child is organized as described in your Reply to Question 185, it next becomes a most interesting problem as to how such a child is to be truly educated. Of education itself the world seems to know but little. I wish, therefore, to ask two questions—(1st) How shall a truly natural child be truly educated? and (2d) What is true Education?"

ANSWER: "I shall not," says Paley, in his work on Natural Theology, "I shall not be contradicted when I say, that if one train of thinking be more desirable than another, it is that which regards the phenomena of Nature, with a constant reference to a supreme, intelligent Author. The world thenceforth becomes a temple, and life itself one

continued act of adoration." In this train of thinking we propose the education of the Children of the future—that is, of all generations born after the dawn of that glorious day when Nature is received by humanity as the only manifestation of Deity—as the only true and infallible Bible.

Children are naturally shy of ministers, but they love fishermen and travelers. Children shrink from the baptismal font, but they love to leap from the moss-covered rock, and to swim in the flowing stream. Is this depravity? Children fear to encounter the dogmas of Theology, but they love the frolicsome pet lambs just over the fence.

There is nothing compulsory in Nature; her lessons are easily learned; but in Theology everything is arbitrary and incomprehensible. "Invisible things," in Nature, "are clearly seen, being understood by the things that are made." But in Theology "invisible things" are incomprehensible or nonsensical, because the "things that are made" are never intelligently studied. Excellent parents there are who gravely imagine themselves acquainted with Nature, because they remember to have once taken lessons in botany, physiology, natural philosophy, and geography. They are superficial enough to fancy themselves profound. They are ignorant enough to suppose that a Bible is necessary to explain "the ways of God to man." They are popular enough to send their children to the fashionable Sunday School, and superstitious enough to believe that the New Testament is more surely from God than the blossoming universe of life and harmony. These are the conceited few who "can get nothing new." They profess to have read all theories, have scaled all the far-stretching and lofty mountains of philosophy, have measured the temple of Orion, have comprehended every problem in Spiritualism, have exploded all pantheistic systems, have tied the threads of

possibilities together, and the result is—they do not read anything further, but instead are willing to attend “divine service.”

With these remarks we turn to the questions before us. The natural principles and inner characteristics of the Child-spirit were considered briefly in our last response. In that reply, also, we systematized and mentioned the several inversions and excessive manifestations of the original or primitive elements of human life. It will be remembered that we classified all defects, deficiencies, perversities, and extremisms of the young Spirit, under the head of the SECOND CHARACTER; meaning by this term, those particular combinations and organizations of the original elements generally denominated “hereditary peculiarities.”

The Second Character, so variously diversified, is the bestowment of the immediate parents. Children bring into the world with them the peculiar attributes and conditions of their progenitors. Some young spirits are, in consequence, more social and affectionate than others. By constitutional differences certain little ones are selfish and quarrelsome, while others, perhaps originating from the same parents, inherit benevolence and the finest intellectual powers.

Why this contradiction? Because the parents impart their natural dispositions and habits not only, but also the effects which certain external circumstances planted within the mind of the parents. Thus, for example, one Child-spirit may be conceived and organized under the natural play of parental characteristics—in which case the child's disposition will, for the most part, resemble that of whichever parent was most positive in the early stages of uterogestation, while the body and face will follow the pattern

of the most negative parent during the same period—and then, perhaps, the very next Child will exhibit a disposition unlike either parent; but it is certain that, by careful analysis of the conditions and circumstances which surrounded and acted upon the parents during gestation, the whole mystery will be explained. While progenitors are economizing and studying how to save property and become wealthy, they are likely to produce selfish and almost thievish offspring; but as soon as the ease and idleness of wealth have entered into their affections and experience, their Children will from birth be more benevolent, and perhaps prodigal. The same law obtains in other respects, by which parents impart bodily habits, disease, and other deformities, making up the Second Character.

But the Third Character is wholly educational. This form of mind is manufactured by whatever impresses and educates the young Spirit. And because it is the last form, it is therefore the most immediately influential upon the forms of the more hidden Characters. “Nature will out,” but it almost invariably takes the *shape* of the educational bias. A New Englander, for illustration, born and reared in Constantinople, receiving the social and religious instructions of the Mahommedans, will, notwithstanding his parentage, manifest his mind and spirit in general harmony with the *shape* of his education. He would be more Oriental than American in his manifestations and personal tastes. And the reverse would be equally true; for the principle is applicable to everybody in all parts of the universe. And yet, however well educated or impressed by tertiary influences, one thing is certain: that the Third Character will yield by slow degrees to the *inherited* character; and so, this in its turn, but far more gradually, is destined to depart before the yet more powerful form (the

First Character) which is inmost, divine, beautiful, and eternal.

In view of these *three* Characters, this question naturally arises: *What is the true object and aim of education?*

ANSWER: The true and only end of education should be *the harmonization of the individual.*

QUESTION: But does not this imply a *pattern* or *standard* by which to fashion and measure the individual from childhood?

A. Yes!

Q. What and where is that standard?

A. The natural character, with its six LOVES in natural play.

Q. But is it natural for every individual Child to possess the six LOVES to the same degree, and in the same relative position to each other?

A. No; but it is natural for each Child to possess them, and to a degree, and with internal relationships, consistent with its natural temperaments; yet it is neither best, nor good, nor natural for any one of the LOVES to be either inverted or excessive in manifestation.

The true method, then, is: to ascertain the leading organic temperament, the predominating constitutional proclivity of the Child, and then, instead of fighting against it as a wicked propensity, just proceed with the educational process in order to balance the Character in accordance with such temperament, which is the key-note.

By "temperament" we do not mean a *perversion* or *extremism* in the disposition of the Child, but the chief, organic, inborn, constitutional, integral tendency of both the mind and body. For instance: Some children are muscular and mechanical: others, emotional and musical; some are nutritive and agricultural; others, spiritual and

artistic ; some are cold and intellectual ; others, affectionate and intuitional ; one learns by seeing, another by hearing, a third by feeling, a fourth by thinking ; one is calculating and mercantile ; another is scientific and inventive ; and still another is mystical and religious. Thus the predominating temperaments are describable in almost every Child before its tenth year, and true education consists in harmonizing the loves and wisdom attributes of the soul with the natural demands of such proclivities. If this method be not applied, the consequences are that the individual, male or female, grows up in discord and out of place.

Thus, the natural mechanic is educated to merchandise ; the natural artist is forced to till the ground ; the natural inventor is put into the pulpit ; the true lawyer is a sea captain ; the true clergyman is at the head of an army ; the true physician is sawing wood and digging ditches ; the natural fool is put upon the throne of an empire ; and the next stratification of consequence is the world-wide discord in all human interests. There is here no social music, because the notes, as well as the musicians, are sadly out of their natural places. "*Where is my sphere ?*" "*What is my true gift ?*" "*To what am I adapted ?*" These questions are put by almost every tongue in every land. One says : "I was educated for the legal profession, but I don't like it." Another : "My father placed me in a dry goods store, but I yearn for a farm in the West." A third : "I am in the ministry, but I would gladly change situations with the thrifty mechanic." A fourth : "My father sends me to school, but I would rather learn how to build ships and houses." Who ever heard a word of complaint from the rightly occupied mind and body ? He who is truly employed is happy. The industry of the congenially employed is attractive and pleasurable. But discord emanates from the

wrongly-situated and the falsely-employed; or rather, the world's trouble is generated by persons in absurd relations to the public good; the result of human activities in departments and positions by persons naturally incompetent to fill them. That these misplacements exist, and that they occur in consequence of ignorance and the arbitrations of poverty, no one attempts to deny.

No thinker ever deemed the existing situations and occupations of men and women in society as natural and wise. But these universal misplacements are inevitable, under the world's religious creeds and systems of education. Those, therefore, who would improve the circumstances and morals of their fellow men, must first improve the institutions and theories by which society is governed. No beautiful castings can result from an ugly pattern. Society, with its theories and institutions, is the pattern; the individual's outside Character is an exact copy thereof; if you do not like the latter, then improve the fashion of the former.

The Child-spirit is cast into the popular mold. It must be measured by the ruts of the conservative wagon, else society will unmercifully *jolt* the individual upon the corrugations of misrepresentation and unpopularity. Parents know this full well, many of them too well for immediate happiness; and such, therefore, consent to "bring up" their children "in the fear of" the world's Opinion. Thus a Third Character is manufactured for your little daughter and for your precious darling boy, which will be worn by each into society, just like the fashionable clothing upon the body.

Can you expect truth and spontaneity under these conditions? As well might we look for pleasure in pandemonium, or for happiness in the carnage of a battle-field.

Children, especially, are creatures of sympathy and imitation. They yield to the predominating attraction, and very soon take upon themselves its image and tendencies. Therefore how essential that Nature, not Society, should be their teacher! The relation between the Child-Spirit and the Spirit of Nature is most intimate. There is a spontaneous friendship, a sweet love, binding them inseparably together. Children may be shy of strange human beings, but they are never afraid of Nature, for there is nothing obtrusive or repulsive about her. The truest influence of Nature is spiritual. She exalts and ennobles the intellectual powers of her Children, but only after she has won their hearts through the LOVES that inspire and fill them. Nothing is more positively certain than this: that the only true teacher of little children is Mother Nature, and that the best parents are they who, regardless of a weak and superstitious public sentiment, will take their innocent ones forth into the temple of motion, life, sensation, and intelligence, and thus, by observation and from actual facts and things, in the presence of the young minds, deduce and induce those divine truths which polish the intellect and exalt the affections.

Origin and Causes of Civilization.

CLXXXVII.—QUESTION: "You say that 'children naturally shrink from ministers,' and that the young spirit is by nature 'wholly ignorant of the cardinal doctrines of popular religion.' Now I would ask whether Christianity is not the origin of all progress? Is not the religion of the Bible the cause of all civilization?"

ANSWER: Well meaning men in pulpits will say of us that we have studiously evaded the relation of Christianity to the cause and progress of civilization. Ministers believe and urge upon their congregations the theory that, without the religion of Jesus, the present evidences of social and moral progress would not exist.

There is truth in this theory. For every good word and every good work has eventuated in corresponding effects within and upon mankind. But this is no more true of Jesus than it is of Socrates. The sum total of the Christian gospel is in strict harmony with the intuitive teachings of every enlightened mind—*i. e.*, “Love the great Good (or Lord God,) with all thy heart, mind, and strength, and thy neighbor as thyself.” This is the civilizing principle inculcated by pure Christianity. We recognize this eternal truth, not as an arbitrary commandment from heaven, but as a divine principle natural to and inseparable from the spiritual constitution of man.

So far, then, we deem the teachings of Jesus consistent with the laws of Father God, which are operative and exemplified in human nature; and, so far, therefore, do we acknowledge Christianity to be an important essential to the progress of civilization. But in so saying, we do not indorse a word of the atrocious theology of American and European churches. This theology is based in total depravity, a disease which ramifies throughout the incumbent superstructure. A vicarious “Atonement” is built upon the Original Sin; a “Faith” in the supernatural is required of all men; and a miraculous “Regeneration” is promised as the crowning result of faith. To all this theology we put in our unqualified protest, and reject it as cordially as we accept and love the central principle of Christianity.

The remonstrance of enlightened reason to the mythologies which cluster about pure Christianity, is absolute, as was proved by the fact that the great revival of 1858 made two infidels where it made one convert to its doctrines; that is, 400,000 skeptics by the same revival which caused 200,000 believers.

What is civilization? One lexicographer (Webster,) answers: "the state of being refined in manners from the grossness of savage life, and improved in arts and learning." This state, the ministers say, is the legitimate offspring of the Bible and Christianity. Let us look without prejudice at this popular superstition, and endeavor to ascertain the exact historic facts.

Out of the 1,000,000,000 of earth's population, only about 270,000,000 profess belief in the Bible of the Christians. And the larger portion of this number are Roman or Greek Catholics. Of Protestants to these forms of Catholicity there are only about 70,000,000, and these Protestants are divided and split up into many and various forms of rationalistic reformation; such as Unitarians, Universalists, Quakers, Mormons, Infidels, Come-outers, and Nothingarians, making, on the whole, the most unprecedented and self-destructive conglomeration of religious opinions and prejudices. Of course Protestants imagine themselves to be *the only true Christians*. The Bible, under *their* interpretations and engineering, is the alleged cause of civilization. We deny it *in toto*, not only of Protestants, but of all religious sects, ancient or modern.

If the Bible is the *cause* of civilization, how happened it that the first astronomical observations which began to enlarge mind, were made 2,234 years before the birth of Jesus? If it is Christianity that refines us, how was it possible for men to chisel out beautiful pictures and graceful forms 1,900 years before Christ? The first agent of commerce, a ship, arrived at Rhodes, in Greece, from Pagan Egypt, 1,585 years before the existence of the Christian's Bible. And the next agent of intercourse and navigation, *i. e.*, the seaman's compass, was invented in Heathen China 1,120 years before Paul preached to the

Gentiles. And the principle of justice and equity between man and man cropped out in the system of "weights and measures," which was invented and adopted among the Oriental traders 869 years before the birth of Jesus. School-teaching and scientific instructions were introduced by Anaximander 600 years before Paul's conversion to Christianity. 526 years before the angels shouted "Glory to God in the highest" to the Judean Shepherd, a public library of valuable books was established at Athens in civilized Greece.

These arts and this learning, and these civilizing influences and sciences, came without and in advance of Christianity. But since the theology of priests has afflicted men's minds, and since the Heathen here and there have accepted of its peculiar form of civilization, we have the invention of powder, muskets, bayonets, and other instrumentalities of defensive and aggressive war. Also, on the other hand, we have steam-engines, steam-presses, labor-saving machines, and many physical means of earthly progress.

Now, what is the cause of civilization? Answer: The causes and agents of civilization are the same as those influences in Nature by which germs unfold to blooming ultimates. As it is the inevitable decree of God's immutable nature that spring grains should ripen into autumnal harvests, that babies should become full grown men, that thorns should in due time be crowned with the fragrant flower, so is it the irresistible ordination of the same natural God that tribes should form communities, that races should bloom out into nationalities, and that confederated people should unfold all the essential facts and principles of civilization. The Greek, the Roman, the Celtic, the Saxon, the Teutonic, and the yet more recent forms of progressive

power, combine and make improvements, by means both automatic and intentional.

Man is by nature a lover of Science, which means *a knowledge of facts and forces* ; and of Art also, which means *the voluntary control of forces*. He is such a being, not by virtue of any creed or authority in either politics or religion, but wholly from the fact that man is a spiritual existence, a formation of mental and moral principles, an inheritance from his Eternal Parents.

This duality of man's organization, and these forces and tendencies which are inseparable from his essential nature, taken together, explain the cause of civilization. Society is an expression of man's nature and development ; not of man individually, but of man in the aggregate. Hence the present state of American society is a perfect reflection of *the interior condition* of the mass of the people, but not of the vanguard thousands who yearn day and night for the era of peace and justice. Of existing civilization there are ten good and ten evil concomitants :

GOOD CONCOMITANTS.	EVIL CONCOMITANTS.
1. Representative Government.	1. Sectarianism.
2. Trial by Jury.	2. Vindictive Punishment.
3. Family Relation.	3. War.
4. Education.	4. Avarice.
5. Liberty of Conscience.	5. Gambling.
6. Emigration.	6. Licentiousness.
7. Commerce.	7. Subjection of Women.
8. Religious Institutions.	8. Chattel Slavery.
9. Art and Music.	9. Intemperance.
10. Spirituality.	10. Infidelity.

These evils will be overcome and abolished just as fast as man's spiritual faculties, including his reasoning endowments, become developed and inherently harmonized. A true education, not a creed or a system of opinions, is the

true remedy. Let your young men grow up in harmony with the laws of their entire nature, and let your young women venerate principles physical and spiritual—overcoming disease with health, deformity with beauty, ignorance with wisdom—let your ministers teach, not *preach*; tell them to make progress in all directions, not stand still; and dogmatize at one point of the infinite radius; love the great Good with all your heart, mind, and strength, which is the best form of universal love—do these things, or at least help get society and government so fixed that you can act out the good which is within, and our present civilization is savagism compared with that which would then exist.

The Inherent Necessity of War.

CLXXXVIII.—QUESTION: "Is war a necessity under any circumstances? It would seem that war is a natural process, because, by means of war, the world has made civil and religious progress. Is not this true, or am I mistaken? Does Nature teach that *death* is necessary to life?"

ANSWER: Nature's heart is filled with forces and principles of perfection, and nothing can resist their ultimate manifestation. A strongly constituted man, for example, will recover from sickness *in spite* of blue pills and the lancet. So the whole body of mankind, being filled with every adequate energy, and with conquering principles, will make progress *in spite* of earthquakes, epidemics, bad religions, oppressive governments, and destructive wars.

It is true, however, that sections of Nature (below the spiritual Man) constitute a kind of War Department—a West Point Academy—where the quadruped brain (which yet remains in some men) acquires the art of living by means of violence and bloodshed. Life feasts upon Death. Construction employs Major-General Destruction to super-

intend the progressive advancement of organic existence. That which lives in the world depends upon that which *dies* in the world. Destruction spreads the table for the support of Construction. All departments of Nature, therefore, are regulated by the mutually operative wings of Progress, viz: Destruction and Construction, or Death and Life, or War and Peace. The bird eats the fly, the owl eats the bird, the hawk eats the owl, man kills the hawk, and so on all the way up the steps of organic growth; and yet we hold that Human Beings are not designed to be influenced and educated by *their inferiors*—by the fish, and birds, and animals, that live and breathe at the foot of the throne on which mankind sits—“a little lower than the angels.”

Minerals, vegetables, and animals climb up to the production and position of Mankind by means of force-won possessions. Beasts have war establishments in their brain, and teeth, and claws. Race eats race, as streams run into streams, to make the ultimate. Force and violence are natural, until the *spiritual* is reached; then the spiritual is the natural, and force and war are monstrous and unnecessary. Let each reader ask himself the question: “Is war congenial to my reason and affections?” If the spirit within shall whisper “yes,” then blushing and sadly we write the verdict—your development *is not spiritual*.

Spirit of American Loyalty.

CLXXXIX.—QUESTION: “What was the spirit of the people of the Free States when the Southern States rebelled?”

ANSWER: The American Government, with its imperfections, is the best on earth. It is founded on the most perfect “preamble” of eternal principles, and its constitutional laws, thence derived, are the most beneficent of any

ever conceived by the human mind. That the Constitution may be amended and thus rendered vastly more Free and more Just, all candid Statesmen and thoughtful Citizens equally concede. But this work is the work of the law of Progress, which, step by step, develops the masses up to the level of broader and juster views of Human Rights and Liberties.

This Government had been menaced and encircled by unutterable dangers. Party dissensions and political differences had shaken our institutions to their solid foundations. The demon of Dissolution stalked defiantly up and down the land, from ocean to ocean, and his mouth breathed forth threatenings too wicked to repeat. National and social prosperities were suddenly struck with the deadly wand of civil war. And yet, amid all these and a thousand more terrible symptoms of national dissolution and death, the great North remained apparently cold and indifferent. A fearful apathy seemed to pervade all classes and parties in the Free States. The insensibility of the people, at a time when the formidable dangers of "Secession" were menacing the very existence of the Government, filled patriotic hearts with mingled feelings of astonishment and despair.

But lo! in the twinkling of an eye, the North became radiant with a fearful inspiration. The country's banner was unfurled in every direction. Cities and villages were moved by a sublime enthusiasm. This great Republic was summoned to strike a powerful blow for Free Institutions. There is a glorious destiny in store for the inhabitants of this continent. The Stars and Stripes, the emblem of our country's past history, may yet wave over a free, happy, and progressive people.

The Rebellious Spirit of Conservatism.

CLXL.—QUESTION: "When the Southern rebellion became formidable, what was the spirit of the leading Northern Journals? Were they for the Union, or for Freedom and Progress?"

ANSWER: The Union as a mere form, under the sway of time-serving lawyers and professional politicians, is not worth an ounce of human blood. The *shape* and *form* of any earthly development, are subject to the inexorable mutations of immutable laws. The incessant changes wrought by Nature's unchangeable principles, are not only inevitable, but also absolutely necessary and promotive of the ends, aims, and purposes of PROGRESS.

We have shown that the principle of Progression is Heaven's central law. It is the very life-element of Deity. To resist its natural operations, whether in matter or in institutions, is to *rebel against the central will of the Divine Mind*. From this position

We ask—are our leading politicians Rebels? The question is a fair one, and we have a right to put it earnestly. Are the people of the North all conservatives of *form*, and, therefore, "rebels" to Progress in their very heart? Are the policy-wise editors of our loyal journals all *traitors* and *rebels*, and "miserable sinners," in the eyes of higher intelligences, and before high heaven? Do they design to bestow wealth and to sacrifice human life to protect and perpetuate a *mere form* of Government? We do not judge their moral or intellectual *status*, but our inmost heart is trembling and swelling with, "*Father, forgive them, for they know not what they do!*"

Conservatives say that this "War is for the Union!" Progressionists say that the *form* of no earthly institution is worth an ounce of human blood. They say that this struggle is to "maintain the Constitution, and to enforce its

laws, in all the States of the Union." We say that neither the Constitution nor its laws, in themselves considered, are worth the horror and expense of a single fratricidal battle. And furthermore we say, that the people of the North will be yet more *demoralized* and politically prostrated, unless leading men very soon transcend the *form* and *letter* and *expediencies* of their political organizations, and proclaim: "THIS WAR IS FOR FREEDOM AND PROGRESS." We must regard "*Union*" as *one* of the consequences of a great, glorious, sublime struggle for Civilization and Progression. Americans should start with the fixed, invincible Will to fight for the establishment of *more Freedom on this continent*, otherwise they will fail to accomplish the ends which present "golden opportunities" bring almost within the nation's grasp. The people of the South rebel against the expansion and enforcement of constitutional law; but (mark the fact!) the people of the North refuse to obey the central law of Heaven. Which is the worst rebellion? Instead of inspiring our brave Brothers with the principle of Freedom, as the inherent right of all men of every race and condition, our politicians simply cry: "Save the Union—down with traitors—enforce the laws."

To all this progressionists respond a thousand times, "Amen!" but only because these efforts are stepping-stones to the expansion of civilization, on a yet higher plane. We cannot too profoundly thank our enemies for the opportunities which they present for the improvement of our constitution, and the consequent progress of our Government. And we cannot too earnestly impress the patriotic people of America that their success in this war will turn, not on their devotion to the *letter* and form of the Union, but on their faithfulness and united allegiance to the principles of FREEDOM and PROGRESS.

The Origin of Fillibustering.

CLXLI.—QUESTION: "I want to ask one question: What are your views of fillibustering?"

ANSWER: The name of the secret spring in the fillibustering machinery, is *Vandalism*. In the evolutions of unfortunate parentage, it is almost certain that, now and then, a Vandal will be born and projected into a Nation's vitals. A constitutional Ishmael, whose hand is raised against the neighbor's interest, is a monstrous production. He is a Vandal, a Goth, a Wanderer, a Barbarian, a Spoiler of others' rights, a Selfish member of the human family, and the benevolence and intelligence of the family should atone for his existence by kindly restraining his blood and patiently educating his unfortunate brain. All fillibustering is beneath humanity. If a people are wild and wholly unfit for self-government, and the fact is appreciated by a neighboring nation, it is right to propose to them the arts and sciences, and the divine blessings of education. But to march an army into their cities, to desolate their homes, to overthrow their government, to overrun their lands with fire and the sword, is barbarian Vandalism of the most degraded and degrading character.

National Thunder and Lightning.

CLXLII.—QUESTION: "Most persons of my acquaintance are gratified with the stand you have assumed on the present war; and yet nearly every person has expressed some *surprise* that *you*, a peaceable and non-fighting man, should 'go in' for the extremest measures. It would interest many if you would define the reasons why you advocate war."

ANSWER: We have not advocated, and do not advocate, war. The central principle which we most earnestly teach to mankind, is PROGRESSION. This is the pivotal law, on which all events and all centuries turn, and for this

reason we advocate its requirements and accept its developments. Naturally and philosophically growing out of its operations, we recognize this terrific struggle between the Past and the Future—this mortal combat between Slaveocracy and the spirit of Freedom—which is nothing less than the meeting of two naturally opposite and antagonistic powers, and the concussion is announced by the *thunder and lightning* of the battle-field and the navy. If the present struggle was anywise different—a war of filibuster and conquest, like the wars of the Israelites against the Midianites and other people—we should do our best to break down the effort. Progression—as a divine law—demands all we are now doing, and very much more, in order to cleanse the political atmosphere and make way for the advent of an American Brotherhood. Thunder and lightning are forcible expressions of the law of equilibrium. The good Father and Mother dwell together through it all, being no respecter of persons or institutions, and so we behold lightning smiting public and private property alike, sparing neither “tower, nor spire, nor gilded ball, nor the very cross itself.” Institutions are nothing in such a storm as this. Justice, truth, right, are the thunder and lightning of the principle of Progression. Music cannot resound through the beauteous Isle of Liberty until the dead weights of Slavery are scattered to the free winds. Let the storm rage; the world will be serene by-and-by.

Spiritualists in the Army and Navy.

CLXLIII.—QUESTION: “A great crisis is upon us. The war-cry is sounded. What is the duty of Spiritualists in this trial hour? Shall they take up the sword? The world’s philosophy says, ‘Yes.’ The voice of God in my own soul says, ‘No.’ All is excitement, commotion, and apprehension around me. Everybody is arming and preparing to arm, not even excepting Quakers and previous non-resistants. I believe I stand alone in the doctrine of Peace. * * * What is the course and the duty of the true Harmonial Philosopher,

at this hour? Shall we remain exposed *among* those 'who take the sword,' and thus 'perish,' by the side of those who rely on the sword? or, shall we find a refuge among those whose voice and testimony are for Peace, and whose weapons are spiritual? The war-spirit is thoroughly aroused throughout the land. How do you and your companions feel, in view of what is coming upon us?"

ANSWER: We reply, under the authoritative impression of the only unchangeable and divine sources—Nature, Reason, and Intuition; and yet, as the reader fully comprehends, we can give expression to only our individual perceptions of the lessons taught by these authorities; consequently, it will be the extreme of injustice to accept or rally around our individual standard as a "rule of faith and practice." It would be absurd and dangerous to individual independence for any mind fully to adopt our reasonings and impressions as a substitute for his own sovereign cogitations and perceptions of right and wrong. With this protest to the question whether *we* can tell "what Spiritualists and Harmonialists should do under the circumstances," we proceed to consider the existing War between Union and Rebellion, or Liberty and Slavery.

In the first place, we ask attention to the workings of Nature's God in the paths of human history. Looking down the declivities of Time we behold successive stratifications of the race—first, *Savagism*; then *Barbarism*; next, *Patriarchalism*—each with its characteristic attributes and appropriate corresponding manifestations. Or, in a religious and spiritual direction, we behold, first, a Force, or *Mosaic Dispensation*; second, a Love, or *Christian Dispensation*; and lastly, a Wisdom, or *Harmonial Dispensation*. These eras, or ages, succeed each other as progressively as a tree grows from germ to fruition.

Now it is established that the lowest contains the qualities and properties of the highest, undeveloped; and

reversely, that the highest is the reservoir or embodiment of all the elements and principles out of which it was successively unfolded.

The first era of spiritual development was characterized by Force. "An eye for an eye." Savage brutality, rapine, and spoliations, or land privateering, and sanctimonious slaughtering of innocent human beings, in order to subjugate them and obtain their property, were characteristics of the Savage or *Mosaic* era in history.

Then came the *reactionary* stage of development, termed the Christian, or the age of "Love ye one another." This period seemed to supersede its despotic predecessor. But this was not, and is not, the truth with regard to Christianity. Jesus did not supersede Moses. Christianity was merely supplemental; an appendix to the volume that was published. The so-called Gospel Age does nothing more than modify and smooth off the brutalities and angularities of the parent which produced it. Practice speaks louder than theory. And history is more truly an exponent of God than any hypothesis in either politics or religion. The testimony of history is that Christians *are Jews* in a modified form, with higher estimates of humanity, and with nobler applications of the principle of FORCE.

So also the third stage, the Spiritual and Harmonial, which inaugurates the era of "Wisdom." It seems to nullify and overthrow the Christian era. But this seeming is also a misapprehension of its import and mission. The Harmonial Age does nothing more, and will do nothing more, than to give *a new* direction to the integral principles of its predecessors. The testimony of future history regarding this new Dispensation, will be that Harmonial Philosophy, with its fresher inspirations of light and love, gave higher and mightier impetus to the car of Progress-

sion. There will of necessity come newer and fresher forms of truth, and yet broader streams of fraternal love, which will re-mold and still further augment the era of Peace on earth.

Thus, then, you perceive the logical necessity, in spite of all theory and behind all aspirations for peace, that mankind will manifest feelings in accordance with the inherent principles of progress. That is to say, although the enlightened Christian ignores "an eye for an eye," he is nevertheless ready to take up the sword for his country's sake, or for the *defense* of his religion. But, unlike the Mosaic man, he will not seek to spread his religion, or to enforce his politics, by means of carnal weapons. (Be sure that you draw a strong mark of difference between defensive and aggressive warfare.) In like manner the enlightened Harmonialist, although he would not fight even to defend his religion, nor take up arms merely to sustain a particular *form* of Government, would nevertheless stand firm as the everlasting hills, sword in hand it may be, to defend INDIVIDUAL FREEDOM.

Man *is* *man* through all history. And, thanks to Father God! *he will continue to be man, through all eternity!* His organization is unalterable—only his thoughts are capable of expansion, and only his motives susceptible of endless improvement. The *Force* of Moses was "good" until the world grew to a position where something "better" was developed: then *Love* gave Force a newer and a holier direction; but the world has discovered that both *Force* and *Love* need a controlling power. Therefore the "best" form of mind, called Wisdom, must take the reins of Government. When Wisdom takes up her sword against any members of the human family, who are yet unapproachable through the gentler and nobler attributes,

her motive will be INDIVIDUAL FREEDOM—not for one man but for *all men*—not to the people of one country, but FREEDOM to the individual citizens of *all countries*.

We are fully conscious of the fact that there is great danger in the theory that war is ever promotive of human liberty. But, on the other hand, there is greater danger in *fostering a servile and cowardly spirit*, and in submitting to the atrocious burdens and exactions of unyielding tyrants. The human race has made progress through a bloody resistance to tyranny, but the world is almost enough enlightened to rely immovably upon the unconquerable Will consequent upon an Harmonial Mind. Retaliation is a low and brutal exhibition of character, but “resistance to tyrants is obedience to God.” This resistance should be moral and spiritual, but sometimes the *physical* is most effective, and for this reason it is sometimes the best prevention of formidable evils to mankind.

The Jewel of Consistency.

CLXLIV.—QUESTION: “It is said that ‘consistency is a jewel.’ I have hitherto found fine specimens of that precious gem in your writings. Of late, however, I must confess to a feeling of disappointment. In your Medical Chapters you have opposed the allopathic practice of ‘blood-letting.’ You pronounce it unnatural, and *never* necessary to adopt in the treatment of *any* disease. But you favor physical resistance in the present War! What is this war but an allopathical method of treating an ‘inflammation’—thus, perchance, saving the life of the patient (Union,) by ‘blood-letting’? Can you remove the inconsistency of your position?”

ANSWER: We hasten to inform the questioner that the gem of ‘consistency’ is not half so brilliant in our estimation as the ‘Jewel of Truth.’ In a worldly point of view, judging of a position by the popular standard of what constitutes right and wrong, the jewel of Consistency is far more attractive, and vastly more influential, than the simple Truth. Our internal self-questionings have always

resulted in compelling us to *act consistently with our present discernment of Truth*, however much such action may seem to conflict with what we thought, believed, and advocated yesterday. We have never promised to believe and teach to-morrow *exactly* what we believe and teach to-day, for the simple and unsophistical reason that being actuated by the ever-working energies of the principle of Progression, we may come in contact with new forms of thought between this and to-morrow, and fresher evidences of never before believed Truths, by virtue of which our convictions may undergo a modification, or, perhaps, a thorough alteration, with reference to a cherished sentiment; and the consequence is, that we are conscientiously compelled, in the presence of the additional force, or *new* evidence, to occupy another, and it may be a totally *different*, position. No disciple of the heaven-descended and all-embracing principle of Progress can do otherwise. He must be *consistent with Truth*, rather than consistent with what he believed and taught *yesterday*, because he may have, and ought to have, *more* Truth to-day, and therefore more knowledge.

Pursuing this pathway for sixteen earthly years, and fearing no human threat or disapprobation, we have (strange to say!) been apparently more "consistent" than our critical opponents. And this, too, without the least effort on our part to make to-day's convictions *square and dove-tail* mathematically with those of yesterday. Another evidence of that unsought-for, and therefore involuntary "consistency," is furnished in the case of the supposed inconsistency to which the questioner very frankly directs our immediate attention.

In regard to the popular system of "blood-letting," in the treatment of certain diseases by Allopathic physicians,

we have (see 1st vol. of *Harmonia*) openly expressed our unqualified opposition. And yet, contemplating the multitudinous contingencies and various accidents of the human individual, we have acknowledged that there are, and have been, and doubtless will be, *cases* in which "blood-letting" is not only advisable, but the very *best* mode of subduing inflammatory conditions, and of saving or prolonging the life of the patient. But as part of a system of therapeutical practice, as a popular remedial method in the creed of a physician, we have nothing but opposition to present.

So also, without wishing to secure the approbation of any mind, we have taught concerning the present war with rebellion and slavery. Instead of advocating "blood-letting" as a practical method of overcoming the Disease (disunion,) or as the surest practice for our Government to save the patient's life, we have, on the contrary, *from the first, urged the speedy and universal arming and forward marching of the North** as the surest and most practical plan of overcoming all the conditions in slaveholding States by which this War was originated and strengthened. We would *prevent* "blood-letting" by the application of army and navy forces, too vast and too formidable to *invite* a day's opposition in the form of battle. Therefore—

1. We believe to-day, on this subject, just what we wrote weeks ago—that the present War is for the protection, and support, and perpetuation, of the best government ever yet organized on earth.

2. And that the unfraternal attitude of the South to this government is an effect of which *African Slavery is the producing cause.*

3. And lastly, that it would be the noblest exhibition

* This was written very soon after the Rebellion commenced.

of political power, and of fraternal love not less, to bring into the field and on the water, such an array of military force as shall make all attempts at "blood-letting" on the part of either party simply unnecessary, and consequently impracticable.

When we see differently, and entertain other views of this question, we shall make haste to announce the fact.

Which is Best—Constitution, or Revolution?

CLXLV.—QUESTION: "I am told that you would favor the prosecution of this War, not for the restoration of the Union, but for the abolition of Slavery. Will you, at your earliest convenience, please to define your position?"

ANSWER: We have no objection to this question. In fact, we feel to thank the questioner for furnishing the opportunity—being satisfied that an honest expression of honest conviction is particularly necessary at this time.

Our reply, then, is: We would treat a sick person, not for the purpose of preserving his favorite creeds and cherished traditions, but for the *removal* of both the causes and effects of his disease. The Constitution of the United States is not exempted from the action of the law of Progress. If it is not in favor of universal rights and equal human liberties, then it is not adequate to the removal of the *cause* of this national struggle, and the sooner we proclaim *Revolution* for freedom's sake, the quicker will the ends of justice be accomplished. We would rather die in a good cause than an evil one—would prefer to fall in a battle for *Freedom for all men of every clime*, than to die in the defense of a system which embodies the political creeds and pet dogmas of time-serving lawyers and theological pettifoggers.

We go for progressive changes—for revolutions and improvements, not for old constitutions and disease—for

freedom and justice, not for servitude and misery—for breaking through all unwise constitutional restraints, not for nursing and fostering absurd and unjust laws—and thus we would overthrow *the cause* of the present rebellion, and give a *healthier Constitution* to so much of the Union as happily outrode the sublime storm.

The Government is now almost *paralyzed* with excessive tenderness for the pet creed of the Republican party, which is, like its Democratic opponent, the friend and supporter of Slavery, in the particular and favored localities where it is at present found to prevail. “Let justice be done, though the heavens fall.” It is well to remember that the temple of the universe is upheld by JUSTICE, and that the blessings of Heaven always descend like a dove upon all those who walk in the paths of wisdom and righteousness.

Can Love be Developed by Force?

CLXLVI.—QUESTION: “For the gratification of a few friends, myself included, I am induced to submit the following pertinent and highly important questions:

“1. Do you advocate the prosecution of the present civil war in the States of America? Does it accord with your superior intellectual and moral ‘status’?

“2. Does war, violence, or physical force, instituted and brought to bear by the passions and fanatical errors of mankind, correspond with the truth as revealed and proclaimed by your late moral and progressive Spiritualism?

“3. Do you justify war by the sword under any contingency, where peace might reign instead?

“4. Can loyalty, love, and submission, be obtained by human cruelty and military despotism?

“5. Does natural law teach that wrong is right because of its popularity, or that wrong may be forced right by the Dagon-policy—coercion?”

ANSWER: We acknowledge the importance of the foregoing questions.

In answering them it is necessary to forget *self* and at once ascend to the plane of the universal. When a surgeon

examines a wounded soldier and decides that an arm or leg must be amputated, his examination and decision refer to the circumstances and welfare of the patient, and not to anything selfish or personal. The surgeon does not decide that *his own* limb is to be amputated. He does not advocate such a measure with reference to himself. He is not the patient under treatment, and of course he is not the subject of his convictions and decision.

Thus, with reference to the present war. In advocating the right of a Government to protect itself by the use of the Army and Navy, we do not say that we, individually, should or would resort to physical force to overcome the injustice or encroachments of a personal enemy. We believe a man, like a Government, should be true to recognized principles. If, for example, this Government was based and constituted on the principle of non-resistance, it would then be wrong and monstrous for the President to call out armed men under any circumstances. So, too, it would be a frightful departure from Right for a man with non-resistant principles to take up carnal weapons against a fellow being, under any conceivable circumstances.

But suppose the case as it stands: Here is a Democratic form of Government. In most respects, no country ever had so good a system for the expansion of civilization. The Army and Navy are parts of its mechanism. The Government rests upon the people, and the people repose upon the Government; each looks to the other for guidance, strength, and protection; and both rely upon *physical force* as a measure of self-protection in cases of foreign invasion or local insubordination. Now a Government so constructed, and a people thus relying and believ-

ing, would be recreant and unrighteous if it or they failed to obey the recognized principles.

No such principles or measures can be morally binding upon the conscience of any person who does not believe in force as a natural law of self-defense. Our individual "status" does not come into these universal questions. We should oppose the war if the Government was constructed upon a basis of non-resistance. For then we should hold it responsible to the recognized vital principles of its own existence. And the same reasoning holds good when applied to the individual. Let every thing—institution, system, or person—be *true to the recognized standard of right*. If the standard be wrong, the results of obedience to it will be evil and misery; then it is the duty of the people to reject such standard and erect a better one for future recognition and obedience. Thus much in reply to your first question.

To the second interrogatory we reply that the "progressive principles of Spiritualism" do not indorse "war, violence, and physical force." This you probably knew before you asked the question.

Individually, to your third question, we reply, "No." It would be folly, yea, wickedness, to "justify war" when it was evident that "peace might reign instead." We think the general Government would make a similar answer. But here is an Administration which cannot peacefully enforce its laws among all the people who live beneath its sheltering wings. Insubordination, rebellion, repudiation, piracy, arise defiantly before its face. The ways of peace are pursued until forts, arsenals, ships, mints, and public property, to a large amount, are taken out of the Government's hands. At length forbearance "ceases to be a virtue," and the Army and Navy are summoned to the

work of self-protection. With these weapons uplifted, it were folly to carry the "olive branch" in either hand. To act with vigor, to down with the rebellion, to enlarge the boundaries of freedom, to strike a death-blow to all Slavery—these ends were all within the grasp of the Government. But the people are not developed up to the *best uses* of war. They would not fight for unbounded freedom, but for the "Constitution as it *is* and the Union as it *was*," and the consequences of such disobedience to the law of Progress, are rushing like a flood over the faithless North. We do not believe in any war unless it will leave mankind much better than they were before the struggle and death-storm. We do not believe in "holy wars." All wars are evils, originating from the undevelopment of the people; but never from the angel-world, neither from the Great Positive Mind, who liveth in unchangeable principles.

To your fifth and final question we reply that *natural* law never teaches that "wrong is right" under any circumstances. For this reason progressive minds do not believe that *Slavery* is *right*, although in a large portion of the Union the system is dignified as an "institution," and is "popular" with people whose selfish interests are interwoven with the pecuniary proceeds of such servitude. We do not believe that Slavery can be "forced right," even by the "Dagon-policy—coercion." The inhabitants of Africa never would have voluntarily visited this continent. Some Dagon-policy originally "coerced" them to come among us. Who did it? When was that "policy" inaugurated? At what time and under what combination of circumstances will the attempt to show that that "wrong is right" be terminated? We do not expect that "loyalty, love, and submission," will long endure under "military despotism;" neither do we expect that there will ever be harmony between

Free Labor and involuntary Servitude. Of two things, it seems that one must come to pass—either the Union will be permanently dissolved by the present revolution, or else chattel Slavery will die an everlasting death.

It is now some consolation to us that we have never cast a vote to support an administration or a government which sanctions the hydra-headed evil of African servitude. And it is also a pleasing reflection that we have never said or written a word in favor of this war, unless we felt persuaded that the struggle was ultimately to secure FREE LABOR, FREE SPEECH, and FREE PRESS, as in the Northern, so, also, in the Southern States of America.

Liberty, Humanity, Hypocrisy, and Hate.

CLXLVII.—QUESTION: "I started with you when you were at the top of the mountain, and have been with you ever. Yet I have known that you were descending its sides, and I see you at last plunged into the vortex of passion and politics at its base. Here we part. You have joined the pack of howling idiots, who propose, by means of war, to subject the South to the despicable despotism they have inaugurated, and to tear from their happy homes our children and slaves—the former to be 'massacred,' (I think *that* is the proposition,) and the latter to be 'set free,' (which means to be demoralized and starved.) And these things you propose to do in the name of 'Liberty' and 'Humanity.'

"Viewed in the light of your answers, all your past professions of love toward God and man were false—you cannot be less than a hypocrite nor more than a knave.

"Man! you might as well talk of emancipating our children as our slaves. The enmity would be the same—consisting less in our deprivation than in theirs. Although your pack is too blind in their fury to see the measureless insolence of this proposition, they will have their eyes open in time to reckon the cost.

"I will not withhold the expression of my sorrow that your Harmonial Philosophy should prove a simulation, and your magic staff a rotten reed.

"Sir, we (of the South) do not believe here that the North will fight; she acts so like a blustering, cowardly bully. But if she begins upon the South a war for abolition, it will take a long time to count the souls that will have to kiss the skies.

"As I am the enemy of all who are enemies of my country, the South, I am henceforth yours."

ANSWER: "Come, let us reason together." Let us, ere we part on the interminable path of Progression, exchange at least a few kindly words.

There is a code of just and righteous laws in the constitution of the Spiritual Universe, to which the lively and willing intellect of man is amenable. By the graceful and immutable operation of these Laws, all men, at a certain period in their individual progress through eternity, are purified and advanced to power, wisdom, goodness, justice, unity, and truth. These undying energies, qualities, and attributes, together with all the enchanting effects upon character and conduct that grow out of them, will eventually crown, distinguish, and glorify every progressive human spirit. All men are progressive human spirits; and the Laws of the Spiritual Universe work unceasingly *in* all men; therefore, all men, either in this life or the next, will be characterized and beautified by those immortal attributes. In all this wise and grand and harmonial plan of progress, we behold, with grateful emotions, the spiritual presence and sublime influence of our Father and Mother.

Harmonial Spiritualists, however much they may differ on the items of religion and politics, entertain but *one* conviction regarding the Divine Plan of Progress. They see that in all departments of creation, the material *precedes* the spiritual. They see that development is characterized by successive degrees—that different manifestations of matter and mind occur on each different step—and, ultimately, that all efforts of Nature and all qualities of mind shine forth in flowers of immortal beauty and perfection.

And Society is no exception. Governments and institutions, however stupendous and judicious, are subject to the unchangeable Law of Progress. They may crumble

away piece by piece, or be superseded step by step, by the advancing power of new developments. But it is manifestly the way of wisdom to remain in the old and well-tried forms of government and society until the unfoldments of Progress shall make plain the outlines and architectural perfections of a higher and yet more appropriate temple of political or Social Truth.

Do you not know in your heart's secret recesses that the foregoing gospel has been proclaimed by the Harmonial Philosophy from its natal day to the present moment? From the first word we ever uttered or penned for the world's eye, to this hour, this immortal doctrine has steadily flowed from the inward founts of inspiration. Ignorance is chronologically before knowledge; so is error the predecessor of truth; so prejudice precedes impartiality; so selfish interests go before benevolence and principle; so discord and folly antedate the enchanting manifestations of Harmony and Wisdom. The expansion of distributive justice among men is slow, but certain; and not less tardy, nor less certain, is the departure of injustice and oppression.

All through our individual career, whether in the lowly valley or on the mountain's top, we have hailed the United States of America as the harbinger of a better Government not only, but as the womb of civilization already pregnant with innumerable blessings, both material and spiritual. Under the protection of that religious freedom which is everywhere guaranteed by *the Stars and Stripes*, we have been permitted to search through Nature up to the world of spirits. Enfolded by this banner—the emblem of more independence than is vouchsafed to any other Nation—our spiritual eyes this day rest admiringly and lovingly on the horizon of a NEW ERA *about to appear!* With remarkable stillness, like the rolling of this stupendous universe through

immensity, the Better Age will dawn. It will be born through the political and spiritual revolutions of America. All births are accomplished and accompanied with solicitude, apprehension, prostration, pain, sometimes with agony and terror in the maternal body and soul. America is the mother of great liberties not only, but of spiritual conditions and invisible circumstances also, whereby a divinely glorious Era will burst with living grandeur all over the world.

And yet, because we love the interior significance of the Stars and Stripes, and because we cry aloud for the perpetuity of the United States Government, which is the pregnant Mother of this *better* ERA, you think we have joined a "pack of howling idiots, who propose, by means of war, to subject a people to despotism."

Let us look at your affirmation; let us see the truth as it is. The truth is, that the United States Government, whose present chief administrator is Abraham Lincoln, has not proposed to make war upon any part of the country for the purpose of destroying "homes" and freeing the "slaves," but for the purpose of recovering its property and fulfilling the necessary conditions of constitutional law. This is the truth, and nothing more. The design of the republican administration is not directed to the "emancipation of your slaves." (This was written before Congress passed the "Confiscation-Emancipation Act," which is about to go into practical operation.)

Do you suppose that the population of the Free States have any murderous designs upon Southern homes and institutions? The war impending, is self-protective. It is not yet aggressive, notwithstanding the many insults and outrages committed against the honor of the Government. We have all along protested against the assertion that

loyalists are favorable to John Brown raids. Nothing is remoter from the exact truth. The abolition of Slavery is possible only by and through the steady law of progress, lifting the intellect and affections of mankind above the conditions of wrong and wretchedness.

We advocate military preparations, on a large and formidable scale, as the best, directest, and most practical method to terminate the struggle. For ourself, we do not believe in aiming a deadly weapon at any brother's heart; neither do we deem it consistent with the law of self-preservation, to permit any brother to do a like evil to us; and, whether on the mountain or in the valley, we have thus far been enabled to live up to this reasonable faith.

Your remarkable statements, and the foregoing reflections concerning existing conflicts, excite in our memory utterances of long ago. (See Nat. Div. Rev. p. 778.) Our country, its interests, wealth, and government, are fearfully involved in a peace-destroying war, the result of which will be a powerful *reaction* on every mind; and this will accelerate the insinuation of these principles and their practice. The Era is nigh; the judgment-day, when wisdom shall predominate, will soon arrive; and this will banish ignorance, error, prejudice, and fanaticism, from the earth. A general revolution is at hand! It is already kindled. Wisdom will fan the sparks into a flame, and this will consume contention and sin, and all will come forth purified, elevated, HAPPY! This is the flame of LOVE—the consuming vengeance of TRUTH and GOODNESS. For it is a fact that whatever new truth is presented to the world—no matter how gentle, lovely, and fascinating, it may be—it is, to prejudice, like a consuming fire of vengeance. Hence it is opposed: and the conflict demonstrates the difference between truth and error, reason and fanati-

cism. But the prospect is clear—the purifying fire of Love, Truth, and Knowledge, will consume all else, and vengeance will only be manifested in the conflict of established prejudices.

The great movements of the day are all advancing the public to this desirable consummation. The efforts for the limitation of slavery; those for the repeal of capital punishment; the reform of prison discipline; the temperance reformation; the growing liberality of the various sects; the general open demand of the public mind for some relief from social and mental embarrassments; the agitation in various portions of Europe; the elevation of the public morals; the manifest sympathies toward the poor and degraded; the general condition of France; the liberal investigations of Germany; the researches among the tombs and monuments of Egypt, revealing the truths of national antiquity; the absolute predominance of *spiritual facts* over *theological imagination*, and truth over error; the general condition of the heathen world; and finally, the movements among every nation of the earth, social, scientific, and spiritual—all proclaim the approach of this sublime Era. * * * When distributive justice pervades the social world, then virtue and morality will bloom with an immortal beauty. The sun of righteousness will arise in the horizon of universal industry, and shed its genial rays over all the fields of peace, plenty, and human happiness!

In conclusion, you are led to affirm yourself our “enemy.” This mental state is greatly unfavorable to progress in the direction of truth and happiness. We do not deeply deplore the abrupt withdrawal of your sympathies from our individual course, because, under the existing excitements and painful misunderstandings, such disaffection is not unnatural; but we *do* heartily regret that

persons who are well educated in new truths, and whose affections have been touched by spiritual principles, both natural and eternal, should voluntarily assume hostile positions toward each other in times of trial.

The Best Punishment of Traitors.

CLXLVIII.—QUESTION: "In times of War, when men of influence turn traitors or pirates, it is important to know what is the best punishment. Would you hang them in accordance with the recognized law of capital punishment, or would you treat them with loving kindness?"

ANSWER: The tyrant's code of inexorable laws should exert no positive influence upon the advanced American mind. Progressive and liberty-loving rulers—as the Chiefs of the nation ought to be—will not be regulated by the bloody decrees of the brutal past. The death penalty is a relic of ancient barbarism, and should be entombed in the age that instituted it. Revenge, and wrong, and evil, according to the laws of cause and effect, are certain to reproduce their kind. He who commits a wrong will surely suffer for it. You need not make haste to aid "Providence" in applying the appropriate penalty. "The way of the transgressor is hard." The severity and duration of the punishment are invariably and mathematically in proportion to the nature and extent of the crime. The God-code of laws, with their legitimate verdicts and penalties, should be obeyed and applied by all our legal and military chiefs.

According to this immutable code, no man is obliged to suffer premature death by arbitrary means. Death, like birth, is natural. It is a mistake to die by accident or by disease, by war, or by any unnatural and arbitrary agency. And yet the world is filled with all these causes of death. Thousands, not wise and obedient to the ways of life, suffer

death accordingly. Of course such receive the just and natural consequences of their ignorance, heedlessness, or willful violations.

Traitors, Pirates, and Prisoners of War, will begin to multiply upon us rapidly—many of them, according to the rules of war, guilty of crimes punishable with death. The question is, Shall our people favor the execution of a penalty so barbarous? We answer, *no*; never destroy a human life if you can save it. If a man is wicked, and therefore dangerous to the peace and happiness of a brother man, or if he be an enemy to the peaceful progress of an industrious people, then it may be wise, and not cruel or barbarous, to deprive him of liberty. He would be receiving the consequences of his evil actions—reaping as he sowed. It seems to us that, if an offensive and wicked man be within your power, and so bound and circumscribed in personality as not to be longer dangerous, then it cannot be right to deprive him of his life. Our forts and prisons are large and strong enough to receive and confine these pirates and enemies to Freedom. Let our Government never be guilty of taking the life of a human being, however evil his motives or atrocious his crimes, after he has fallen within our lines and under our ample protection. There is no salutary end to be accomplished by shooting a traitor or hanging a prisoner. He is not ready for a life in the other world, but he can be made better and useful on earth. Only give him an opportunity, plenty of time, proper food, and plenty of useful work in a healthful prison, and he will be likely to improve in both body and mind. “Imprisonment for life” is a penalty far more terrible than “death” to most convicts. The preservation of the individual, during the natural term of years in this life, may result in great reformation of character. If, however, this

reformation does not take place in the culprit's heart, the world will not be in any danger from his presence and manacled life in a fort or prison.

We urge the greatest leniency toward all enemies who fall within our power. Let human life be sacred, unless its possessor is an active foe to the peace and progress of millions; then PRINCIPLES *only are sacred*, while persons appear as grains of sand upon the iron track of an advancing train. It should be remembered that the *traitors*, and *pirates*, and *prisoners* of war, are men and brethren. They have the dire misfortune of being evil. But where one man is evil from his organization, a thousand are thus from the magnetic force of their circumstances, and therefore "ninety and nine" in every hundred culprits are entitled to our protection and commiseration. Let our Government retain, in strong prisons, every arrested enemy to Freedom and Progress. In future months, or years perchance, they may have repented, "in their very hearts," whereupon it may be deemed wise to open the prison door to every captive, whether good or evil, and

"Then they will return with shame
To the place from whence they came,
And the blood they shed will speak
In hot blushes on their cheek :

"Every woman in the land
Will point at them as they stand—
They will hardly dare to greet
Their acquaintance in the street :

"And the hold, true warriors,
Who have hugged danger in the wars,
Will turn to those who would be free,
Ashamed of such base company."

In short, "the mark of Cain" will be burned deep into the brow of every foe to the peaceful progress of America.

The mothers of such sons will not welcome them home again. The hearts of loyal maidens will be sealed to the sons of all traitors to America's welfare. Sisters will shut their homes against once beloved brothers, who betrayed the best and freest of Governments. The natural punishment of all pirates, and renegades, and conspirators, will be "greater than they can bear." The God-code of punishment is the best. Therefore let us abolish the death penalty, which is a relic of barbarism and a shame to civilization.

Free Speech in Times of War.

CLXLIX.—QUESTION: "In these very 'troubulous times,' the Government has stretched forth its strong arm to stop the fire of rebellion. It has ordered the suppression of the disloyal newspapers, and has imprisoned many traitorous editors and rebellious publishers. Now do you approve of such a course? Is it not practically the destruction of Free Speech in the Free States, where there is no chattel Slavery?"

ANSWER: The real friend of freedom is the last man to be a pretender. He commits himself fully to a principle of Justice and Progress, and acts upon it with a buoyant consciousness of harmony with the rights of humanity. He loves Truth and Right with a jealous love. A pure and lofty patriotism sanctifies and exalts his character. Claiming no superiority, but efficiently working to bring all men to his plane, he sets up no pretensions to virtues not possessed by the neighbor. The spirit of Truth fills his reason with far-sighted anticipations, and his love of Freedom inspires him with a cheerful moral independence; there is no want of courage, no lack of industry, no hesitation to conform to high principles, no rebellion, in that man's soul; for he is naturally and spontaneously the friend of Freedom, and the defender of mankind's dearest liberties.

On the other hand, by way of contrast, we observe that

the self-conscious traitor to human rights is a great "professor" of patriotism, and a very loud-mouthed expounder of "Free Speech." His soul is very easily disgusted with any public abridgment of his individual "right" to maltreat and misrepresent the country and its Government. The midnight robber is certain to *hate* the police. The outlaw and the fillibuster entertain profound contempt for the agents of Government. And the boldest thief that ever hung on the cross, beside a crucified humanity, is the quickest to cry, "Let me alone!"* The habitual hypocrite, if occupying a public position, is the first to advertise his immaculate piety; and the private foe to Freedom, according to the same law, is the first to raise the shallow-hearted cry of "Despotism." The morally bad man is the loudest and burliest opponent of distributive Justice; and the selfishly rich man, acting upon the same rule, is the first and biggest clog in the wheels of Progress and Reform. No man ever more eloquently and heartily prayed "to be let alone" than did Arnold after the discovery of his treasonable work. When you detect a brother man in dark deeds of treachery, he will either attempt to destroy you, on the false theory that "dead men tell no tales," or he will fold his arms, with an air of bold defiance, and eloquently plead his right to act in a *free* country, not forgetting to round off his peroration by the plausible sentence, "*All I ask is to be let alone.*" If a man should be caught in a formidable conspiracy, or in armed rebellion to the constitutional voice of the millions, he will at once oppose all "coercion" on the part of the Government, as a means of crushing his conspiracy and treason. Kidd, and Gibbs, and

* "All we ask is to be let alone," was the first expression of the friends of the Southern Confederacy, after their rebellion was inaugurated.

Burr, and even the late President of the United States, wanted "to be let alone." Sometimes a man is condemned out of his own mouth. An angel is sometimes behind the will and schemes of a traitor; and thus, in rare instances, a man's evil deed is "overruled for good;" and thus, too, many foes to mankind do really "build *wiser* than they know." No more remarkable illustration of such "overruling," and of such "building," was ever given than is embodied in these sayings and deeds of our "opposing brethren" in the Seceded States. And the same remark is applicable to the few pseudo-democrats and slavery-loving editors of the everywhere-spreading North.

We have been led into this train of reflection by the question at the head of this response. The *mobocratic*, and occasionally the legal, suppression of the circulation or publication of the Opposition newspapers, starts the question, "*Are Free Speech and a Free Press in danger?*"

We are particularly interested in the drift of these public demonstrations. From Maine to California, and from the Atlantic to the far-away Pacific, it is well known that the HERALD OF PROGRESS* is the pledged organ of "Free Speech"—that its correspondents, whether political or religious, attack with boldness and originality nearly all the established "institutions" of the land—ranging over a wide field of subjects, from popular Theology to a reform in woman's dress, from the mysteries of spirit intercourse to the plainest facts in human physiology, from the profundities of history and philosophy to poetry and miscellany—in all which, with very few exceptions, we inculcate the largest personal independence of *all authority*, and

* This is the title of a Weekly Journal edited by the author, and published in New York.

the freest expression of opinion concerning each and every "institution," without reference to the particular points of compass where such institution is most popular. Therefore we ask, "Is Free Speech in danger?" Are our rights soon to be invaded? And is it true that we shall not be at liberty to publish *all sides of any question*? Is it true that the HERALD OF PROGRESS—an organ of the most unbounded Freedom of Speech—must soon fold its wings and fall dead from the tree of Liberty?

We answer that from such a source we have nothing to fear. And why? Because *we invite investigation, and encourage a candid expression of sentiments, from every man, of whatever country or form of faith.* This is not the plan of the Opposition newspapers. If we attacked the doctrines of the Church with a spirit of contempt and bitterness, if we habitually misquoted the words of our opposers, if we unsparingly denounced every clergyman as a hypocrite, and every sectarian as a deadly foe to truth and common sense—then, indeed, our "Free Speech" might be imperiled, and perhaps our office destroyed by a mob, or summarily closed "by an order from Washington," even in times of peace. And we hold that, in so doing, the public would not be acting far from what is right. For manifestly it is not wisdom for an editor to abuse a privilege—neither is it the prerogative of any person to violate the innate delicacies of human nature—in his zeal, or partisan efforts, to proclaim his peculiar, and perhaps erroneous, individual opinions.

We have seen several "Reform Conventions" *almost* mobbed—not because the audience did not recognize *truth* in most of the speeches, but because the combative and unfair *method* of certain speakers was pre-eminently calculated to arouse the prejudice of their unprepared hearers.

The *manner* of a Reformer, more frequently than the substance of his discourse, is mobbed. There is a great deal of immutable *human nature* in mankind, and happy is the Reformer who has wisdom enough to harmonize therewith.

Human nature is still more emphatic in times of War. The law of self-preservation is aroused to its depths whenever person and property are in imminent peril. Ordinary civilities and private conveniences are, of necessity, unheeded in the rush for a position of safety. An enemy is *hated*, not feared; and he is destroyed, not placated. All this is in accordance with the mind of Father God, as revealed in the fixed principles of human nature.

Now look at the method of the Opposition newspapers: read their hypocritical editorials; note their *misrepresentations* of the causes of the present struggle; taste their *bitterness* when speaking of the Government; hear their *oaths* of allegiance to the cause of the rebellion, given in the heavenly name of "Peace;" witness their attempts to *pervert* the acts of the Administration; observe how incessantly they seek to instill feelings of *disrespect* and mutiny in our volunteers, toward the Government; mark how such editors demoralize and degrade the entire cause of real FREEDOM, by abusing their rights and violating their liberties in the midst of these troublous times—and you will not longer wonder that toward them "forbearance ceases to be a virtue"—that an order from "Washington" bolts the law upon them—that, in their fury and confusion, they eloquently plead, "*All we ask is to be let alone!*"

In view of the facts, we reply that the closing of the rebel newspaper offices throughout the North—by the Government, mark you! and not by the lawless mob—is a glorious sign that Free Speech is not only *not* in danger, but that the rights and privileges thereof are to be hence-

forth yet more secure to the genuine friends of FREEDOM AND PROGRESS. If the Opposition press were a noble, brave, bold, respectful influence in community—if it made its charges against the Government in a truth-loving spirit, invited “investigation,” and would publish both sides of a question candidly—then the mob would never visit their offices, neither would the Government embarrass their circulation. But the facts are all arrayed powerfully against them; and so, also, is the great public of the North. Of course the disappointed and humiliated editors will immediately raise a false issue—that “Freedom of the Press” is at an end; that the reign of “Despotism” is about to commence; that the age of “Persecution” has dawned on America; that the prerogative of “Free Speech” is trampled upon by the present Administration, &c.—all which is the same as the plausible objections usually urged by *traitors*, when caught by the loyal powers, and made to take the legitimate consequences of their misconduct.

We hold that all progress and true development are achieved by an improvement in public opinion, which is accomplished imperceptibly by means of educational influences, emanating from sources both terrestrial and celestial, first upon the individual, and then upon the whole people; and furthermore, that, in times of peace as in the trials of War, it is the duty of every real friend of Truth and Right to *defend* FREE SPEECH and Freedom of the Press, by politically opposing every measure, and leaving unread every paper that would, in his candid judgment, insult the one or destroy the other.

Light from the World of Causes.

CC.—QUESTION: “As you profess to be familiar with the world of causes, I expect to find in your views a revelation of the future, which might reconcile us to the inevitable decrees of fate—but I am

disappointed. Many of your opinions, like those of ordinary individuals, seem to be of the earth, earthy, and are not formed from observations made in the world of spirits. You say, in substance, if I pursue a certain line of conduct, certain results will follow. Now, I suppose, from teachings in many of your published works, that this earth is a place where effects are produced, and not a sphere of causes.

"The world of causes may be represented as an exhaustless reservoir of water, and the beings on this earth as so many mills, and the spirits as so many millers. The spirits turn the water upon the mills—which represent men—and they are made to go fast or slow, or may be kept stationary, as suits the pleasure of the spirits. The mills themselves are simply agents acted upon, and have no volition of their own. This, I believe, is your theory, and hence you argue that evil is only a lower form of good, and that man is not accountable for his actions.

"If I have stated your views correctly, and if I give credit to statements that you have been in the world of spirits, and know what is going on there—I have a right to expect that you will tell us about the future. Having continual communication with spirits, you can probably learn from them what is to take place in this generation—just as a miller might be supposed to know how many revolutions a wheel would make, acted upon by a certain force of water, and what amount of work it would perform.

"Your views as a politician will attract little attention, because they conflict with your theory of cause and effect; but your views as a Spiritualist would, doubtless, attract considerable notice, especially if they referred to the future. Why do you not publish the events of the next six months in advance, and show us what must happen, for we are going round and round, without knowing the why or the wherefore?"

ANSWER: There is a strange and mischievous admixture of truth and error in the above statements. The error and mischief, however, greatly preponderate; so much so that we are moved to make a brief reply. The misrepresentation of the teachings of our philosophy is glaring, and cannot but be detrimental to the progress of common sense among men.

The interrogator has evidently confounded the doctrines of Harmonial Philosophy with the theories propounded by several external Spiritualists, who, it would seem, know as yet little or nothing of the great general principles which we inculcate. We are misapprehended and mis-

stated, very frequently, on the most vital and essential points of philosophic and spiritual truth; and this, too, many times, by eloquent and publicly-pledged Spiritualists, and by a class of writers indicated by the foregoing quotation. If we suffer in the hands of friends in this particular, and to this extent, it is unreasonable to expect better treatment from enemies and strangers.

It is true that, in the new philosophy, this world is regarded as the realm of Effects, and that the world of Causes is invisible and hidden from sensuous observations; but *it is not true*, as the writer alleges, that "the spirits are so many millers," by whose management the "mills" (or mankind,) "are made to go fast or slow, or may be kept stationary." We are represented as teaching that "the beings on this earth are so many mills," under the incessant influence of spirits, and that "the mills themselves are simply agents acted upon, having no volition of their own." The questioner professes to have gleaned this doctrine "from many of our published works."

This statement has not the least foundation in works on the Harmonial Philosophy, and we hereby challenge any one who can intelligently read the English language, to find any such doctrine in those works.

And yet we have been many times asked, in all sincerity, by very worthy persons, whether we did not teach that the "world of spirits was the region of Causes, and this world the sphere of Effects, under the control and administration of spirits?" And, replying negatively, we could not but observe the astonishment of the questioner, who supposed himself reasonably well-informed concerning the teachings of Harmonial Philosophy. And here it may be remarked that this unfortunate misapprehension of the truth, in this essential particular, has led to more sectarian

prejudice and bitter mis-statements than all other things put together. Supposing us to teach and believe this doctrine, the world has accused us of every imaginable folly and fanaticism. The truth is, we have had to battle *against* the superstitions of certain Spiritualists in this very particular, knowing that several mediums and prominent characters did profess to be “mills,” passively under the control of “millers.” Such mediums, or “mills,” and such Spiritualists, or “agents without volition,” have (far more than the prejudice of the world,) done very much to set back the tide of investigation among intelligent and truth-seeking minds. This being the fact inside the arena of Spiritualism, how can we complain when an “outsider” gets things “mixed up,” as this interrogator has done. Consistently with his erroneous premises, he says: “Having continual communication with spirits, you can probably learn from them what is to take place in this generation—just as a miller might be supposed to know how many revolutions a wheel would make, acted upon by a certain force of water, and what amount of work it would perform.” On this principle, he calls upon us to “publish the events of the next six months in advance.”

Now, if our questioner had ever read ten lines of our philosophy of Prophecy, as given in “Nature’s Divine Revelations,” and as further illustrated and enforced in subsequent works, he would have had too much light to have publicly made that statement and request. The world of Causes (see 5th vol. Harmonia,) is composed of IMPERSONAL PRINCIPLES, which, as intelligent thoughts of God and Nature, execute the ends and designs of the universe. Men are personalities and powers, not “mills” and passive “agents,” and the spirit world is composed of beings that were once men, women, and children, on earth. Although

we hold that "evil is only a lower form of good," we *deny* that "man is not accountable for his actions." And although we know and teach that spirits hold communication with mankind, in many diversified forms, we *deny* that spirits are *masters* of individuals on earth—*deny*, also, that they can "make men go fast or slow, or keep them stationary at their pleasure"—and *deny* that any human, however much he may enjoy communion with the spirit world, can be put in possession of very accurate information respecting the details of the future. We have urged and illustrated this doctrine over and again, and began to rest in the assurance that no conscientious man, friend or enemy, would put in our mouth a different gospel. Alas! for the departed in the realms of science and philosophy, if the living be thus misconstrued and twisted out of joint by uninformed friends and careless or quack editors.

It is not denied that the affairs of men are more or less influenced and modified, or diverted into different channels, by power and wisdom emanating from groups and co-operative Brotherhoods in the spirit land; but that spirits exert *supreme* control over the thoughts, motives, and actions of men, is a doctrine which, although urged by a certain class of Spiritualists, is strenuously and constantly *opposed* by every one who accepts the fundamental teachings of the Harmonial Philosophy. And we trust that our questioner will make reasonable explanations to all who have been misled by his misapprehensions.

Extinction of Red and Black Men.

CCI.—QUESTION: "I perceive in the minds of many of our *statesmen* (?) the thought that the race of blacks is ephemeral and will now pass rapidly away before the progress of the age—'whose soul is marching on.' Like the American Indians, the Negro will soon become extinct. Is it their destiny?"

ANSWER: There is a natural law at the bottom of every question. The origin, multiplication, and perpetuity of a race of men, can never be understood without first ascertaining the bottom law which pertains especially to such race. It is with a people as it is with a tree. Certain branches and twigs may be removed without injury. Pruning is sometimes necessary to the welfare of the tree and to the growth and perfection of its fruit. But there are certain other branches and fruit-spurs which cannot be removed without greatly incapacitating the whole tree. More especially it is impossible to safely remove any of the main roots leading to the body.

So with the human race. It is a tree—with roots, body, intermediate limbs and fruit-bearing branches. Go down low enough in human history, and you will come to the germ of the tree, together with all the great roots which pushed up and fed the main body. Doubtless our “statesmen” would be shockingly alarmed, and perhaps many delicate pro-slavery Christian ladies will be likely to “faint,” when they discover the ethnological truth that the *Negro race is one of the main roots of the tree of humanity.*

There were several *root-races*, but this black family is *equal* in importance to any one of the others. Perhaps it would be still more alarming to say that the *white* and *black* races began the “foot-race” of existence about the same time, but that they started from different parts of the eastern hemisphere. And yet further: These two opposite races instantly began to run *toward, into, through, and over* each other, like hop-vines and grape-vines growing in close proximity—they are certain to get into each other’s way, become tangled up, inextricably snarled, and yet both will do something in the direction of fruit-bearing.

It is philosophically absurd to suppose that the black

race is to be supplanted by the white. They are the twin-born races of the world. The negro is a primal product of our common Mother. So is the race of white men. They originated from different immediate progenitors, but the same Father-spirit "breathed into their nostrils." As the roots of a tree grow up, and, by blending, become the body, so have the root-races grown together into the human family as it now is. But the tree has side-branches and non-producing twiglets, which, although they resemble the best, and look promising, are practically of no essential importance. These are the *transition* branches—the growths intermediate between two equally important developments. Thus there are certain human branches in every primary race of men, which wither and become extinct as the ages roll away. They flourish for a few centuries, but ultimately perish. Many Asiatic and European peoples have already experienced this fate. They were nothing more than *transition races*—non-producing branches, or rather not *essential* parts to the welfare of the whole body. Their uses were temporary, and so were their duration among the primal races.

The African blood is as permanent as the blood of the Anglo-Saxon. They are both fundamental and "full-blooded," and the propagative attributes of each are the same.

The Indian, on the other hand, is merely a *transition* branch, not one of the root-races, and for this reason his people will become extinct. The same process is at work among the people of Mexico, in Spain, and in several parts of South America.

When men and women are born without *feet* and *hands*, then the God of the human family will destroy the *black* and *white* races, but not one moment before. Can the hands

say to the feet, "We need ye not!" or can the feet and the hands dispense with the services of the body and the brain? If the great and strong ultimately exterminate the weak and wicked, why will not the celestial race of archangels some day destroy the majority of our "statesmen"? Intelligent and conquering races do not destroy ignorant peoples, for the same reason that brain never deprives the body of hands and feet.

The After Effects of War.

CCII.—QUESTION: "Will you oblige me by giving your impressions as to the *after* effects of the present war?"

ANSWER: We regard the present war as the *best* evil of the kind the world has ever known, because there is an *under-love of Freedom* in the efforts and sacrifices of our armed and disciplined men. While it is true that, for the first few months, some of our chieftains were selfish in their patriotism, and self-seeking in their conduct of the struggle, yet our soldiers, as a body, were moved by nobler and sublimer impulses—to defend our *free* institutions and the *best* government ever known, against the encroachments of patriarchal barbarities and time-cemented crimes which had become organized into a formidable power. The evil of this war is robbed of its most deadly sting by the political sublimity and moral grandeur of its object—to overthrow the enemies of the people's rights and liberties.

The immediate effects will indeed be crushing to many human hearts. Thousands of loving natures will feel bruised and grief-stricken for years after the rebellion has been annihilated. There will be anguish and despair that only an angel's sympathy can assuage. The life of many a home will tremble with mournful memories every day for years after peace is restored. And human wrecks, too, will lie here and there on the bosom of society, broken and

battered by the terrible storm through which the country will have passed. And thousands of private fortunes will be swept away, and the Nation's financial resources will be impoverished and exhausted in many ways. But these effects, though formidable and crushing in their proportions to those who are circumstanced to feel them intimately, are yet as *nothing* when properly compared with the unparalleled benefits—both political and spiritual, which *all coming time* will realize from this greatest and best of Wars.

The immutable law of Compensation, which flows perpetually and omnipotently forth from out of the Infinite Heart, will overcome all this “seeming evil with universal good.” The political atmosphere, so long tainted with party corruptions, will be greatly purified. Nothing less than a national thunder-storm, loaded to the muzzle with the lightning-bolts of destruction, could remove the deadly miasm from the various departments of State. The American Church has long since ceased to be a chastening power. It is most powerful on the side of intolerance and sectarian strife. Hence a shock was necessary to start political demagogues and religious bigots from their corrupt and fanatical institutions. Patriotic impulses, honest talent, and intellectual power, will have a resurrection; and the power of the almighty dollar will, for a time, be broken with the neck of the rebellion. Humanity is to receive a new onward impulse. Reforming influences will soon spring out of this terrible war, as out of evil cometh good, and the world will approach nearer to the era of “Peace on Earth.”

A Nation in Outer Darkness.

CCIII.—QUESTION: “Can you tell why our vast and well-disciplined armies do not succeed? The country calls upon every one who can give a word of prophecy, to speak. Why do we, the people of America, fail to crush this armed and wicked rebellion?”

ANSWER: It is midnight, O my Country! the winter storm cometh over thy institutions. A trial hour, filled with unutterable suffering, has come to thee. The feast of destruction is prepared. Loudly sing the chiefs of evil. Like the light of steel, and as heartless, is the smile of thine enemies. Glad is the heart of every king. No song of grief is heard in distant palaces. Emperors of the old world regard thee as already vanquished. They turn to their people and say: "Behold! our foe, in his youth, has fallen."

But big tears tremble in the eyes of the nations. For thou, O my country! art even now the world's gladdest hope. The voice of thy youth was "Freedom!" The sun of righteousness shone on thy beautiful fields. White-armed purity dwelt in thy heart. She breathed poetry through all thy prayers. In thy deeds of boundless liberty was the golden image of truth.

Alas, now is the day of sorrow! Truth, like a man heavily clothed for a storm, is not seen. His strong, white, pure body, is hid from observation. Only his face and hands are visible. Fair Justice, too, walketh in masquerade. She looketh upon her friends, but they do not see her. Her clear voice is louder than the tempest, but her lovers do not hear the sound. When she speaks to them, they are deaf. They hear only the mournful songs of the suffering. Their bosoms heave like the ocean. Like ravens on the air, their thoughts seem swift and nightly. O sad are they who yearn to give Freedom to all the people!

The gates of Progress stand open, wide and free; but the people do not enter them. Gems of immortal truth burn on every side; but the people do not admire them. Hymns of the angels sound within the gates, and gardens of endless bloom, trod by the feet of the beautiful, are unfolded beyond; but the people do not regard them; they

keep their eyes upon the low earth, and search downwards for glory. Sorrow and death do not enter the gates of light; but the people do not know the truth; therefore they walk in the broad road of ignorance and misery. Olive trees and white lilies grow in the gardens of light; but the people do not attract the fragrance thereof; they cling to the swamps of discord and eat the weeds of error. Dwellers in the world of truth never grow old; but the people sacrifice their youth in the land of darkness.

It is midnight, O my country! the war-storm is breaking in fury through thy beautiful hills. Warriors are covering thy mountains. Streamy plains are red with the blood of thy sons. Beautiful maidens close their hearts against thee. They are touched with the madness of the South. The winds of the South bear to thee prayers and curses. The down-trodden pray for their deliverance; the oppressor lifts up his angry voice to condemn thee; and thou, though strong as a lion, art weak and fearful. The truth is hid from thee; Justice is clad in new garments; and thou knowest neither the one nor the other.

And why art thou so blind? Why knowest thou not what is right? The answer is surging through the world: *Because thou art faithless to Freedom.*

It is midnight, O my country! and thou canst not see the hand of Justice before thy face. It is so dark! In vain thou call'st upon heaven for the light of the clear morning's sun. The night is dark; it is the night of evil. Thou art false to thy mission. God said, "*Break every yoke.*" Thy people dared to disobey. Brave, strong, loyal hearts are breaking, but not the chains of the enslaved. The light of heaven will shine on the land of Freedom. Wilt thou be that land, beautiful America? The people are deaf to the anthem of liberty. The trumpet-blast of

Justice is sounding on the hills. Oppression's idol is in the nation's temple. God says, "*Overthrow that idol!*" The people, from the battle-towers, dare to disobey! Oh, the terrible fire that burneth in the heart of the people. Pride, envy, vice, will be kept in this fire until the hour of triumph. As lightnings gleam along the heavens, so victory will shine like a pillar of fire. But not till the people *break every yoke*—then cometh the light of day. Lift up thine arm, O my country! Strike at the *heart* of thine enemy. Break not the hearts of thy people, but give liberty to the captive. The young warrior is trembling for one lightning-word from thy lips. Children of pride rise up to oppose thee. Let them not check the flow of thy power. The world will follow thee in the path of Freedom. The sad eyes of enslaved millions are turned toward thee. Bid them dry up their tears. Like the rolling sea let thy love fill the deep valleys of sorrow. The people are with thee, O my country! "Righteousness exalteth a nation." Awake, the hour of trial has come. Let the midnight depart. "Let there be light!" The people yearn for Love, Wisdom, Liberty.

Missionaries in the Summer Land.

CCIV.—QUESTION: "The horrors of the present war would be greatly lessened if the friends and relatives of the killed could be assured that it was well with the departed. Where do the spirits of the slain go? How do they appear? Do they receive attention and affection in the spirit world?"

ANSWER: Your question may be truthfully solved by mental penetrations. Let us take a morning excursion heavenward on the wings of the spirit's power. Let us look at the earth from a dizzy height. Come, friendly interrogator! the chariot of Clairvoyance is already at the door. Steeds of light stand before it. Their harness is made of star-rays. The reins are principles. They are as

strong as the Infinite will : beautiful as the ways of wisdom. Come ! let us ascend.

The gates of the morning are open. Heavy clouds have rolled away. Sunbeams dart across the earth. The mist is rising from the hills. Winds murmur through the trees of the valleys. The foliage of spring is still sleeping in the buds. Swollen streams are flowing rapidly through the lowlands. The meadows are wet with the dissolving snows of winter. Northern mountains look cold and frosty. But, over all, the beams of heaven shine with ineffable beauty and tenderness. Yet we weary of this local habitation. We would rise on the wings of inspiration. We would join the group of blue-eyed visitors from the Land of Summer. We would mount with them and soar above the land of strangers. With them we would look down into the sad eyes of the world. With them we would hear the chant of the worshiper, the prayers of the widow and orphan, the voices of the working people, the curses of the discordant, and the rich anthems of the pure in heart. We would join the generous angels in their labors of mercy, would rise above the world to lift the lowly, and would stand upon high mountains to contemplate the works of Wisdom.

We enter the chariot of Clairvoyance. The glittering reins are in our right hand. The steeds of light, clad in their harness of brightness, arise gently as the morning dew. They do not dilate with hot blood, neither do they start like a ball from the throat of a cannon. But their flight is as noiseless as truth ; and their speed is swift and sure, like the electric life of the Infinite.

Behold the earth sinking lower—deeper—a vast earthen bowl dropped in the sea. There is little difference in the appearance of low valleys and high mountains. Rough places are smoothed and crooked things are straightened

by distance and generalization. Tumultuous rivers flow peacefully below, thunderous waterfalls are melodious as church organs, and dark-rolling oceans look white and still in their soft beds. The costly mansions of the rich dwindle to the size of bird-cages. The proud landlord looks like a puppet in a showman's box. Villages seem like clusters of painted boxes. Great trees look like small bushes in the garden. Most beautiful shrubbery is lost in the grasses of the plain. Distant cities, mostly hidden by mists and clouds, seem like mole-hills. The people so important in opinion and so splendid in dress, look like bugs and pignies. They run in and out like flies on a July cheese. They leap to and fro like frogs on the margins of stagnant ponds. They cross and re-cross each other's paths like ants in a hill of sand. They dig into each other's interests like rats in a cellar. They meet and part from one another like different birds confined in the same cage. There is no difference between the rich and poor. Distance levels all distinctions. Brocades and tinsel look no better than rags and tatters. Horses look like little dogs. Dogs are small as mice. Men look like quadrupeds walking on their hind legs. It is impossible to distinguish clergymen from other sinners. Mechanics are brighter than ministers. Churches look like Court-houses. Factories and machine-shops glimmer and shine like blocks studded with diamonds. They look attractive and beautiful.

The earth looks low and dark-bosomed. Yet it is sparkling below in a deep-rolling sea of sunbeams distilled from on high. An ocean of clouds is between our eyes and the still sinking globe. A dismal and stormy night, with roaring winds, surrounds us and ends all observation. Yet onward and upward we sail through the tempest. The clouds of earth drop beneath our flying chariot. These

steeds of light travel through the darkness of error. They rush without noise. They run straight, like the life-lines of the Eternal Mind. They fearlessly invade the storm-clouds of ignorance. They scatter the sunshine of truth upon the hills of error. They awaken the notes of harmony in the valley of shadows. Like a rising thought we soar above the region of storm. The sunken earth, in the midst of thousands of clouds, is already forgotten. A new world is visible in the distance. It is bathed in the light of beauty. Its face is brightened with the smiles of celestial wisdom. With measureless magnitude it opens in every direction. The imagination cannot embrace a world so vast. It is the Summer Land.

Like a bird we sail down to the shining soil, and press the soft grass with our feet. The fair-browed sons of light, and the blue-eyed daughters of love, pair by pair, or grouped by the side of musical rivers, reflect their images upon our wondering vision. Everlasting hills of beauty fill the landscape with marvelous splendor. Silence, like the stillness of twilight, hovers over the scene. The spirit of meditation is upon our heart. We contemplate the fearful sublimities. We enter into a realization of the glorious scene. The mellow light of distant suns is visible among the grasses and upon the beautiful flowers. Immortal fragrance is wafted through the graceful trees. Songs of many birds blend with gently swaying foliage, and the melody of many streams is harmonizing with human voices. Yet a divine silence pervades all the scene. Glorious unfoldings of the Eternal Mind! How dimly seen are these expressions. A comprehension of the plenitude of thy wondrous power is to us impossible. The bounty of thy thought is known in its fullness only to thyself. But the human spirit can explore the depths of divine love;

can search for truth through mountains of error ; can burn its way through manifold dungeons of darkness to obtain the pearls of wisdom—still will remain unsolved the mystery of God, still uncomprehended the mighty “ whole ” of his perfections.

Like the winged germs of autumnal flowers, come the gentle invitations of angels. Over our thoughts they flow like the waves of music on the evening air. Again we mount the Chariot. Away, amid the responding choruses of the angel group. Anon, we light among those who lift the weary. It is another realm in the Land of Summer. We walk among those who, with gentleness and love, receive the thorns and flowers of earth. The spirit of the babe, just died on the earth beneath, comes directly here. Here, too, come the spirits of the brave. The young man comes here whose spirit has just left its body on the field of battle. Here come the spirits of the so-called mighty. The spirits of the aged are arriving with the others. Spirits of children come in with every wave of the magnetic river. Here come beautiful daughters from the earthly homes of sorrow-stricken parents. The prayer-laden exertions of earthly relatives could not retain the spirits of these young men who have just entered. Streams of tears on earth—joy and thanksgiving here ! With gentleness the discordant earthling is received. Tall above the rest are seen the missionaries of love to the passion-tossed. The half-opened heart is warmed with purity. No blast of passion is driven into those who have been wrecked by the storm of evil.

The silent sunshine of a celestial heaven is poured over this missionary realm. In this work we behold the philanthropy of the angel world. Earth mourns for the dead. Here the dead are “ brought to life,” and tears drop from the eyes of the grateful. The joy-lit heart is perfect and

beautiful as a sunbeam. The desert-heart is showered upon until it becomes fertile, and brings forth both fruit and flowers. The dismal roar of earthly discord is not heard here. Neither do they hear the groans of those on earth who give themselves away to the agony of grief. Here is action, *action* for all the poor and needy who arrive. This realm is "missionary ground." Heathen from the civilized homes of men are here received and taught. The Great Spirit hath unfolded the savage and the man-eater; the same power unfolded the benevolent and the philanthropist; and here, in this part of the Summer Land, the extremes meet and dwell together. Fellow angels and fellow men, the celestial and the terrestrial, meet under the cover of this blue sky. Earthly ties do not prevail here. There is here more philanthropy than sympathy. Great minds overlook the small, and capacious hearts make room for the discords of the undeveloped.

The magnitude of this missionary realm is vast. It could contain the earth's entire population. But it is merely the quarantine department—the vestibule and the initiary hospital of realms, and domains, and habitations infinitely more vast. It is impossible for the good to be separated from the evil. Every heart would be sundered by such a division; for every heart contains both discord and harmony, the elements of "good" and the possible or actual misdirection, which is "evil." Behold how beautiful is this system of truth! How the necessities of both *good* and *evil* are known, either practically or intuitionally, by every heart. The sea is not more true to its tide than is human life to the spirit of God. The crash and the blast of battle, like the song and dance of joy, are in harmony with the Infinite life. The sun will soon rise in the east; soon it will set in the west. To-day the white flag of peace

floats over the city ; anon, the boom of cannon shakes the strong towers of error. On either side we find the heavenly sunbeams, and the God, also, from whose fountains all things flow. The plains of peace are battle-fields ; and the battle-fields are plains of peace. Folly is before wisdom. Sadness darkens the heart as night covers the earth ; but soon joy cometh to the heart, like the daylight to the globe. Time wasteth the blackest body of error, as rain dissolveth the hardest stratum of granite ; but the spirit of truth, like the sun of heaven, is positive and imperishable.

In this realm we would remain always. Hither come our earthly acquaintances. The night of ignorance casts none of its shadows here. We have feasted on the manifestations of God. Gradually vanish our earthly memories. Evening is not more sacred than are the golden-hued leaves of these healing trees. The people are gathered around the flowers of gladness. Music arises from beautiful natures. It floats over this realm in responding wavelets. The universe seems filled with its unspeakable riches. We would remain.

The Chariot is ready. The steeds of light, clad in their beautiful harness, look out toward the distant horizon. In the midst of song we mount and fly. The Summer Land glides from our vision. Like a note of music it dieth away. We move among the clouds of space. Vapors and mists envelop us. We drop below the region of cold into the region of storm. The rim of the earth is visible. We do not appear to move, but the earth seems to rise to meet us. It rises through the clouds. Mountains, valleys, rivers, cities, villages, people, all become visible. They all seem to rise and spread out, grow large, and become exceedingly important.

Our Chariot has rolled out of sight, the steeds have dis-

appeared, the trip by Clairvoyance is ended, and thus we return from our Morning Excursion.

The Savior of the World.

CCV.—QUESTION: “You have in many of your writings shown the world’s jargon on the subject of a Savior. Different religions have different gods, and different schemes of salvation have different Saviors; so that it is perplexing to many sincere and truly religious minds to know which is right and which wrong. What have you to communicate on this subject? Will you not define what or who you regard as the world’s true Savior?”

ANSWER: Behold the light that comes with morning! It is charged with the swift electricities of space. The life of innumerable stars pours through it. It fills and enriches the world with magnetic splendors. Birds respond to the sublime attraction. Flowers awake and bloom in their perfection and beauty. Seed in the soil is quickened. The red blood of all life is made to tingle. Angels of energetic thought speed from home to home. Spirits of incessant action visit both young and old. The just-born babe cries to heaven. Its paradise is not afar. The love of God throbs in the mother’s bosom. Voices of mountain-tops blend with the sounds of the valleys. The young man leaps to his labor. “Awake and act!” is the first shout of the middle-aged and earnest. “Seek your labor!” is the quick command of the striving mechanic. The friendly wife prepares the morning meal. Strong men sit to be fed and nourished. No one stops to watch his neighbor. Dawn-light streams through the windows. The dwelling is filled with its glory. The world is vocal with the songs of labor.

The shepherds of the plain sing to-day as of yore. The Star of Bethlehem shines with auroral brightness. A Savior is born. The angels sung last night. Their silvery song floated around my soul. Ripples from a sea of music

kissed the shores of Time. The dawn-lights of by-gone ages played among the shells that lay on the shore. Around me stood the oaks of the ages. Enchanting notes of woodland music stole through my senses. My soul was blended with light and Deity. Then the Savior that was born came out from the manger. His garment was seamless. It was perfumed with the heifer's meadow-breath. In his voice I heard the low of the kine. Soft as the falling dew, and musical as the sparrow's note, were the words of his wisdom. He spoke like the sea. Deep thoughts flowed from his mouth. They flowed gracefully, playfully, and spontaneously—so free and so easy was his utterance that I thought little of his meaning at the moment—but now, this beautiful morning, they sound all through my soul with love-born purity, full of wisdom.

He preached the gospel of "Labor." And the poor heard him "gladly," for he promised them both Peace and Justice. He contrasted the magnificent habitations of the rich with the humble abodes of the poor. Sumptuous palaces stood beside repulsive hovels. The strong sons of Labor and the scions of nobility came out for judgment. Health bloomed on the cheeks of Labor. The blotches of disease disfigured the cheeks of wealth. The over-worked and the under-worked stood side by side. There was in them neither health nor happiness. They were bent and bowed with Care. The weeping willows of sorrow shaded the life-streams of their hearts. They were wearied with sin-promptings. The over-worked meditated theft, falsehood, and suicide; the under-worked thought of sensuality, gaming, and nightly amusements. Neither knew the heavenly "rest" of honest Labor. The stout heart and resolute will of the Worker were unknown to them. They mourned

in sadness. Pure slumbers would not visit their pillows. They wept in darkness, and each was a child of sorrow.

Justice and Freedom, like sentinels of time, spoke words of peace. Sunlight from the zenith was showered upon the abodes of poverty. As dew-drops drip from myrtle boughs, so did sad-eyed Sorrow shed the tears of wretchedness. Loveliest "green spots" in the domain of Wealth were blighted by the deadly shade of injustice. Luxuriant tresses of friendship were twined with cypress. O dark-bosomed Society! how hast thou curbed the spirit of Right! The days of chivalry are gone behind the sun. Embosomed deep in eternal spheres are the truly noble. The names of the departed wise sound through the nations. The hours shake truth from their golden wings as they fly. But who unsheathes the "sword of the spirit" in defense of Justice and Freedom? The fountains of Truth are clad in silvery robes. Who forsaketh his "wine-cup" for water flowing from the infinite spring? The ethereal mysteries of light are the enchantments of Truth. Who cometh under the wand of its power? Who is transfigured into the image and likeness of Truth? Dim shadows of error, injustice, and misery, flit across the path of man. Imperfections becloud his skies. The sun of Truth is not yet full-orbed in his heaven.

High and holy, above all the world, stands the Savior. He is the *spirit* and the *power* of honest Labor. The sweat on his brow is beautiful. The dews of Hermon do not shine more brightly. In his right hand are millions of homes for the industrious. Villages and cities bloom out of his footsteps. Waste places blossom beneath his hand. Indian hordes awake to spontaneous homage. The wampum belt is hung upon the willow. Garments of civilization adorn the sachem's manly form. Strong and free is the

tread of the forest monarch. The panther, the wolf, the bear, the snake—how they hide away in distant mountains! They dare not meet the army of Labor. School-houses decorate the once solitary places. Laughing children blend their voices with the hammer's clank in the "anvil chorus." High hills are crowned with colleges. Revelations of Nature are everywhere given to the earnest-minded. And noiseless charities, that never tire, go about through the thronging generations, "doing good."

Let us ride in the Chariot of Clairvoyance over the city of homes. We mount above the heads of men, higher than their habitations, to an elevation beyond the hopes of millions. The bespangled city is beneath. Let us look with special interest into the drawing-room of yon beautifully adorned lady. She is gay and glorious to the physical eye, but why is her pillow wet with the tears of bitterness? Has she not wealth? Does she not move in high "circles," and is she not the happy "observed of all observers"? Let us look backward through the dark halls of her past. . . .

She was born with beauty, in a lowly cot by the sea. Her mother's form lay white and cold. Her clay-garment was rent. Onward through the dark portal, from earth's mournful prison, her radiant spirit was lifted to the Summer Land. A father's hand clothed and fed the bereft babe. From the fierceness of sea-storms the fisherman shielded his beautiful daughter. Years were gathered into the young girl's soul. Her father was swallowed by the engulfing wave. There was darkness in the daughter's bosom. She wept long. Anon she was the bride of her heart's chosen. They came near the city. They were earnest, truthful, kind, happy. In the calm depth of their loving eyes were mirrored the beautiful and the pure. . . .

Five years more wrought great changes. The beautiful bride had become the mother of two lovely children. They were happy, light-footed, sparkling. In the midst of gladness the pall of death fell upon the home. The husband and the father died. An awful gloom spread through the habitation. The mother and widow could not be comforted. She was most beautiful still, and had her little ones, but oh! how desolate and broken-hearted! With the husband's death died the flowers of plenty. Poverty walked in at the unbolted door. He clanked his iron chains before the little ones. The sound thereof fell like the rain of fire upon the reeling senses of the broken-hearted. . . .

The next two years brought billows of sorrow. With her little ones the beautiful and loving lady arrived at a room she had rented in the lower part of this city. The spirit and power of Labor were upon her. She sought to work for the wealthy. With her needle she labored all the hours of every day. For months she shielded herself and the little daughters from the encroachments of Want. Still onward rolled the mysterious tide of her destiny. Weariness and illness visited her. Injustice had paid her for her labor. She had over-worked for under-pay, and she wept in her sorrow all the day long. She lived in a city of strangers. Alone in the world, she wept the tears of desolation. Want and despair came to dwell with her.

The succeeding few weeks changed the career of that lonely lady. A being crossed her path, disguised in the livery of pure friendship. Amidst the rush of the busy world a man sought the humble apartment. He presented linen to be wrought into garments. In seeming sympathy he paid a high price in advance of Labor. The sick lady was inspirited. She toiled on to complete the work. It was soon done. More was kindly furnished, for which

still more money was advanced. Her health again broke. Labor was not possible; yet lived she and the innocent ones on the stranger's treasure. Her gratitude was boundless. Love was kindled on the altar of respect. . . .

A few days more. The stranger called with a carriage. He explained how his sisters, who live up town in affluence, had consented to receive a visit. The sick lady was attracted to accompany the stranger. The little daughters were not forsaken. The four went with gladness to the new place of plenty. She lifted up her heart in gratitude to the Heavenly Father. In the seclusion of her new-found home she received the spirit of contentment. Anon, health returned to her beautiful cheeks, and she besought her friend to restore her to the lonely room and to Labor. But a cannon-shot went through her heart when her request was denied. "These gay ladies are not my sisters," said the stranger. "They are the creatures of pleasure," he continued. "You are *lost* in the world's opinion." He added: "The eyes of the multitude will be upon you should you venture from this dwelling. Yield, therefore, and live henceforth in ease and luxury!" In shame and anguish she wept, sending forth a wailing cry which alarmed the innocent children. They were then taken from her. The door of her room was locked, and she was left to herself in that dungeon of infamy. . . .

She accepted her fate. Her beauty and her powerful impulsiveness, urged on by the energy of a concealed despair, placed her very soon in the front rank of the degraded profession. Oh, that she had only been rewarded by Justice for her Labor in the apartment of poverty and virtue! Or, if there had only been some "*Home for Women who do not want to become Outcasts!*" For her there was no such harbor of safety. In high-born pride, in the angry

tide of desecrated love, she took the scepter and wielded it. The Stranger consigned the mansion of Infamy to her. She ruled like an abandoned queen. All obeyed her. Her refinement was inverted. She became coarse, profane, vulgar. Poor fallen angel! Her palace of pleasure was the "talk of the town." It became the magnet of the rich profligate and libertine. It was filled with beautiful *lost ones* from all stations of society. Poor fallen angel! A malefactor's knell is music, compared with the throbbings of her heart. The frowning gallows is a "thing of beauty," compared with the image of sorrow that wept in her bosom. The felon's horrid doom is a joy, compared to the life of that beautiful lady. Poor fallen angel! . . .

But who is that beautiful woman we just saw in the drawing-room? She is gay, but why is her pillow wet with tears? There comes a voice like the rushing wind. It whispers: "She is the only living daughter of that poor fallen angel!" The waves of the ocean sweep over her grave. Memories of past distress live in the daughter's soul. Drear hours, full of wintry blasts, cluster in her memory. Falsehood and vice no longer bear sway in her spirit. She is redeemed! Past injuries leave but few lines on the young soul, because her life is now devoted to Labor for others. The mother is in the Summer Land, with the companion of her bridal years. The youngest daughter, too, is there with those best beloved. Anon, in the stillness of the evening hour, a whisper comes from the now rich, arisen angel! But her labor is only just begun. And her reward is meted out by the hand of eternal Justice. Listen, and you will hear her repeat:

"I thank thee, Father, that I live,
Though wailings fill this earth of thine;
To labor for thy suffering ones
Is joy divine!"

All true Labor "is joy divine!" Never shun your Labor. Darkly come the blasts of poverty. Labor is pregnant with every blessing. Castle and fortress are destroyed by the *labor* of the ivy, the lichen, and the wall-flower. Ignorance is overthrown by the labors of knowledge. Rock-built citadels decay beneath the incessant *action* of harmoniously rolling seasons. Vice is displaced by the labor of virtue. Life is exalted by the *action* of its varied elements. Go, then, and do whatsoever good work your hands find to do—"with all your might," with your whole heart, and will, and judgment—work, act, labor, produce, and enrich the world. Plow, sow, harrow, and reap! Let Justice regulate thy life. Give every one something good and useful to do. Reward the laborer with the price of righteousness. Freedom is the flower of great development. Development is possible only through association, action, *labor*. Before this gospel nobles and priests grow pale with fear. They do not labor for the world's nourishment. The days of their power are in proportion to the industry of reformers. It required *labor* to roll the "stone from the mouth of the sepulcher." Let the true Savior come forth. He is the spirit and the power of Labor. Under the sway of his scepter, the world will be changed into a paradise. First, the material; then the spiritual.

Intervention of a Celestial Personage.

CCVI.—QUESTION: "I am aware that you teach that spirits are seen, recognized, and conversed with. Now I am not one of those who reject a whole class of well-substantiated facts just because there is nothing in my individual experience to corroborate them. It is undoubtedly true that the so-called *spiritual* appearances and manifestations of the present age are as well-attested, and are authenticated by as large and respectable an array of witnesses, as are corresponding facts and appearances of any past period of the world. Still I am unable to realize how the facts occur, especially how a spirit can make

itself so *palpable* and so *certain* in person as to be seen, recognized, and conversed with by any mortal man. When such a fact is developed to the senses of a Seer, can and do other persons present, not clairvoyant, realize anything unusual? Did you ever see and converse with a spirit in the presence of men and women? If so, did any of the company speak or act in any manner unusual? Do spirits who make themselves tangible to a Seer or medium, exert an *influence* on the thoughts or actions of others?

"Perhaps you will be able to perceive what I would ask you. Have you personally any experience like that related in the New Testament (testified to by five witnesses) such as Moses and Elias appearing and conversing as though they were still in mortal bodies? I want to realize the practical workings of such manifestations. Can you relate anything of your own certain knowledge—something positive and palpable in your own experience—which will serve to bring this subject within my comprehension?"

ANSWER: The human mind is so organized as to present two apparently contradictory phases—that of Faith, without the least grain of external evidence, and that of Knowledge, without the least light from internal faith. Men will sacrifice more, struggle longer, and die as martyrs for Faith; while for Knowledge, they will do little and care less, as though the human soul was made to live and die for unsubstantial convictions and sentiments. Few minds realize the astounding influence of Ideas. The Real, about which the world clamors so vehemently, is of least importance to countless multitudes. In defense of Faith (the "Ideal") the inhabitants of every country will declare war; and for shadowy convictions all warriors will cheerfully brave every danger, to the death.

Our interrogator is very earnest in the wish to bring another's experience "to his own bosom." To see what another has seen, and to feel what another has felt, is impossible. But it is possible, however, to paint a picture, to relate an adventure, or to tell a story "founded on facts," so vividly as to distinctly impress the scenes and incidents, even the appearance of personages and their actions, whereby another's mind may be made to partici-

pate and realize the thoughts and emotions of the artist or narrator. In this manner the most lasting impressions can be imparted by one mind to another. The method is better than philosophy for the millions, who deem Faith "a pearl of great price," and Knowledge at best but a great "stone" which the angels of light roll away from the tomb of ignorance. Deeming the preceding pages amply freighted with philosophic hints and explanations, sufficient to answer nearly all essential questions in our particular line of thought, we pass to the following account as the most practical response to questions just propounded.

"Why do you run, my lad? Do you not know me?"

It was nearly dark when these words reached my ear. I was just returning from one of the neighbors. It was over a mile to our house. The road ran through a dense forest for about half the distance. I was quite young, not yet nine years old. The neighbor's boys had coaxed me over to their house "for fun." They seemed to know that I was afraid to return unaccompanied through the dark, dreary woods. My stay with them was prolonged by the cheerful "supper" of which I was permitted to partake with the family. While engaged in the fascinating luxury of eating "good things" at a farmer's well supplied table, the sun went down, twilight departed unobserved, candles were lighted to enable "all hands" to finish the meal, and so I was caught "in the dark" away from home—a deep black forest between me and the bed I longed to be in.

"Why do you run, my lad? Do you not know me?"
There *is* a man! He is following me! I saw nothing, but heard footsteps behind me approaching nearer and nearer, although I was running at full speed. I had but just entered the woods. There was no moon, and the sky was filled with October clouds: but happily the road was white with

dust, so I could distinctly have seen any object either before or behind.

The voice came from some one at a distance. Afraid either to look back or to slacken my pace, I affected not to hear the words. With all the speed and breath at my command, I pushed homeward.

"If the man don't run," thought I, "he won't catch me, for I am running faster than any man can walk."

Yet nearer and nearer came the steady "footsteps" of the man behind me. I tried to recall the sound of the voice. It was not familiar: It was the voice of a stranger! My fright was heightened at this thought, for I was a mere child. Oh, how miserable was I away from my mother! I stretched forth my hands in the direction of the house we called "home." I wanted her to realize my anguish. A child in the woods! a strange man after me, and no escape!

Again the voice! It was very near, and the *steps* just behind! I was breathless and unable to run. Staggeringly I tried to stop and to look backward. At that moment a tall, dark figure rose (as it then seemed to me) from the ground! I was almost frightened to death, and had no power to stir or speak. There was a kindly grace in his appearance that instantly delighted me. Although it was dark, I could see his face, and his white hair, and snowy beard, and felt the touch of his forefinger on my left temple. The effect of the *touch* was electrical.

At that early age I had heard nothing about visions and hallucinations. What my mother used to relate in her own experience seemed as real as anything else in the world about me. Somehow her religious and simple manner of telling her visions removed from me all fears or thoughts like those inspired by ghost stories or tales of

frightful apparitions. Her dreams were no illusions to me; they were apocalyptic and matter-of-fact.

Therefore this tall, dark figure—with a beard like snow, and hair as white as his beard—was something new. He seemed to come up from the ground, and yet his footstep I had heard for many minutes behind me, out-walking my best running speed. To this hour I remember with thrilling vividness the feeling of his forefinger on my left temple. In that lonely road, surrounded by a dense forest, midway between the farm-house behind and my own home before! But his inspiring *touch*, more than the peculiar sound of his voice, seemed to dispel all my fears in an instant.

"Why do you run, my lad?" he again asked. "Do you not know me?"

Soothed and assured by the kindness of his speech, I had power to answer, "No, sir, I do not know you."

"Life is very brief," he said. "It passes quickly by. You can not outrun it."

Drawing nearer, almost touching me with his dress, and with a voice full of tenderness and strength, he said, "Tell me, my lad. Why do you run?"

"I'm going home, sir. Mother will be looking for me. I've been playing with the neighbor's boys. It was dark before we got supper, and I'm running home."

"Going home!" His tone was filled with love and meditation. "I, too, am going home."

"Are you going this way?" I asked, pointing toward our house, and taking a few steps forward.

"Yes, my lad. We will walk together."

His beautiful form towered up by my side. The road was scarcely visible, and the old trees sounded dolefully, but I was not afraid. Together we walked in silence

through the wood and up the road toward "home." I was about to ask him to enter with me, but he was *gone!*

"Gone!" exclaimed I, more frightened than ever. Yes! There was not a sound in any direction. I listened at the gate to catch the retreating footsteps. All was silent in the darkness. Amid the rushing currents of my boyish heart was a feeling of sorrow—a vague regret—an undefinable yearning—a hymn of thanksgiving—a desire to speak once more with the stranger who met me in the hour of darkness.

* * * * *

The ensuing eight years of my life were eventful. (See the "Magic Staff," giving a history of the author's life.) In my seventeenth year I was residing in New York. Every day was occupied in the examination of the sick who sought relief through the powers of clairvoyance. A lecture was given every evening on the Revelations of Nature. Thus days and evenings were appropriated.

Under the pretense of being ill, or seeking aid for some absent friend, many persons would place themselves in the chair before me. The object in every case was different. Some wanted tidings of wandering relatives, who had suddenly disappeared from their homes, and had not been heard from since. Others wanted information relative to property affairs, &c. But no visitors of this class ever diverted my mind from the Sick and the Lectures. Invariably they were refused the attention they so persistently sought.

One day the letter-carrier brought a note for me. It contained a card with these penciled words—"At home, to-morrow evening at 8 o'clock." On the opposite side was the engraved name of "Sarah J. Bartoni." The note was beautifully written, and very brief, thus—

“NEW YORK, Nov., 1846.

“Mrs. George Wilson Bartoni presents her compliments to Mr. Davis, the great clairvoyant physician, and begs that he will give her the pleasure of his company to-morrow evening. She will expect not to be disappointed, as she has taken great interest in *Alexis*, the wonderful clairvoyant of Paris, and wishes to form the acquaintance of his brother Seer in America. Invited guests will also be happy to see Mr. Davis to-morrow evening.

“I do not give Mr. Davis my address, as I have already ordered a carriage to call for him at half past seven.”

Instantly my feeling was strong against the whole proceeding. In the first place I knew that my clairvoyant powers could not be exercised without the co-operation of my magnetizer. In the second place it was not right, nor our custom, to give parlor exhibitions of the faculty. In the third place I did not want to be so conspicuous in an assemblage of fashionable ladies and gentlemen. In the fourth place I was decidedly disinclined to riding in a carriage to anybody's residence in New York, especially to make a call upon “utter strangers.” In the fifth and last place I did not like the peremptory style of the note; not even giving me an opportunity of either accepting or declining “the honor”; but the lady had already ordered a carriage to call for me “at half-past seven.”

Notwithstanding all my disinclinations and painful shrinkings from the undertaking, when the hour arrived I unhesitatingly entered the close carriage, and was driven away at a rapid rate.

In about half an hour the vehicle stopped in front of an old high brick house somewhere toward the Battery, in Greenwich street, as I supposed.

The driver seemed to know his business perfectly. Opening the carriage door, he said—“This is the place.”

Nothing could have been more prompt than the ring I gave the door-bell. Unaccustomed though I was to fashionable folks and brilliant parties, and timid to a painful degree whenever conspicuous, yet now, somehow, I felt quite self-possessed and fully up to the occasion.

The door was soon opened by a grim-looking old woman.

"Is this the residence of Mrs. Bartoni?" I asked.

She growled something affirmative, and asked me "what I wanted."

Stepping into the hall, I said—"Tell her that Mr. Davis is here, and would like to see her, according to an invitation."

"Walk this way, Mr.," said another female at the top of the stairs.

The hall was dimly lighted, only partly carpeted, smelt old and dirty. There was in it nothing in the shape of a table or hat-stand. At this distance of time the thought of the place causes me to shudder.

"Not much fashion here," thought I. Up stairs I went, hat in hand, and followed a dirty looking servant-girl into a back room on the second floor.

"The company will soon be in," she said, and immediately withdrew.

The room was lighted by a small lamp on the center-table. An old carpet covered the floor. One dusty portrait, and two ridiculous cheap pictures of horse racing, hung on the yellow-painted wall. The mantle was ornamented with glasses, bottles, packs of cards, dice, backgammon boards, a cork screw, and an old clock, which long since had lost the power of telling the truth.

While pondering on the extremely disagreeable situation in which I had voluntarily placed myself, the door

opened and a very showy, laced-up, star-bespangled, pompous lady entered, followed by five gentlemen in good clothes and exceedingly polite manners.

The lady graciously pronounced my name and introduced me to her guests as her "friend the great American brother of the wonder of all Paris, *Alexis*."

Of course I was non-plussed. Not knowing who the "wonder of all Paris" was—never having heard of "*Alexis*," never having seen the lady before—I could not deny the alleged relationship. The assurance and enthusiasm with which the star-bespangled lady introduced me as her "friend," completely dispossessed my young brain. Of course I bowed entire agreement to everything she had the splendid presumption to affirm. The guests therefore accepted me, or pretended to, as the lady's "friend" and "brother" of the Great Parisian, whoever he might be.

"Mr. Davis," began the tinselled Mrs. Bartoni, with the air of one who expects that your kindness and gallantry will instantly cause you to agree to everything she may feel inclined to say or propose.

"Mr. Davis!" a delicious smile breaking out all over her artistic face. "Mr. Davis, my engagement at the Park Theater commences next Wednesday evening."

"What a glorious Lady Macbeth!" interrupted one of the gentlemen admiringly. She smiled artistically at the irresistible gush of audible applause.

"Mr. Davis," she blandly proceeded, "before my first appearance in America, it is my ambition to convince these particular friends of mine that you *are* the veritable brother of *Alexis*. Oh, he *is* so infinitely charming! He would do anything *for me*, Mr. Davis—anything—at my *soirees* in Paris. He was the favorite of all the *beaux* who visited me at my hotel. I may say that the beautiful *Alexis* was

my *protégé*. So perfectly fascinating, Mr. Davis, was the young man—such wonderful freedom in the exhibition of his faculty—a perfect, delicious *tête-à-tête*—every time the young man would enter one of his states and open the evening's conversation. And, Mr. Davis"——

"One moment," I interrupted. "There must be some difference between the Paris clairvoyant and me. For I"—

"No, no—not the least, Mr. Davis—not the least. O, Mr. Davis how *could* you say so. What a *phenomenon* you are, Mr. Davis. There is a something about you so—what shall I call it—*Je ne sais quoi*. O, Mr. Davis, you"——

"Please let me just say that I"——

"Impossible, Mr. Davis—impossible! You do so truly belong to my *coterie*—no, no, it is impossible. Mr. Davis!"——

What she was driving at I could not tell. She talked very rapidly, and urged the "impossible" with such vehemence, I was more than ever bewildered. She employed fifty words to my one. The gentlemen, all except the one seated nearest the door, entered into the spirit of the lady's extraordinary discourse. Of all the talk, her emphatic use of the term "impossible" was the least comprehensible. I obtained a sense that something was very "impossible." She would not let me explain my state and position.

The chance for me to speak ten words was quite "impossible," so I settled back in the old cane-bottomed chair and resigned myself to her overpowering style and splendid oratory.

"You wrong me, Mr. Davis. Frail mortality trembles before a power so fearful. And Mr. Davis"——

One of the five gentlemen here interrupted with—"Will the young man give us *a show* of his power?"

I was about to reply, when the lady continued:

"Most certainly, Mr. Elbridge. The midnight deepens on all who do not——

"Let him do so now," gruffly interposed a short-bodied, black-haired, long-fingered gentleman—one of the *five*.

At this moment the gentleman who was nearest the door walked across the room and back to his chair. No one seemed to notice him. He was silent, thoughtful, and the handsomest of the party. I thought he wanted to get rid of his associates. Compared with him, they looked like ruffians and genteel gamblers, and I did not wonder at his uneasiness and their inattention.

"How much you could comfort me, Mr. Davis"—continued the lady—"if you *would*. I am a deeply wronged—a desolate"—

Tears filled her eyes. Her tones became plaintive, or sharp, and expressive of heartfelt suffering. The evidence of grief was overwhelming. She seemed to want to hide her tears. But her agony was overpowering.

"Damnation!" ejaculated another of the five. He glanced angrily at me, as though I had deeply injured the sobbing lady.

The outrageous plot was perfect. I had a faint glimmering of it, but was as yet unable to comprehend the object. I knew that the lady was *pretending*—acting—and that something was wanted of the clairvoyant faculty. For a moment I felt alone—among enemies—and doomed to some dark end. Unguarded, young, and unused to that order of society, it was natural to be apprehensive. In a moment of fear I started toward the door.

"Not so fast, young man," exclaimed one of the five, grasping my arm.

"O, Mr. Davis," said the pleading lady—"it is impossible."

"I *must* go home," said I. "The hour is already late, and my magnetizer will be anxious for my return."

"Cuss your magnetizer," growled one of the five. "Give us *a show* of your power."

"What do you wish?" I asked.

"Tell this party what tickets will draw prizes in the Delaware Lottery next day after to-morrow. If you don't, I'll"——

The threatening words of this man shocked me, and caused a sense of helplessness to overcome me for a moment, but the next instant a thrill of *strength* went all through my frame, and I replied——

"Gentlemen! this lady sent her carriage for me. I came in it to attend a party of persons who she said would be glad to see me socially. Her note of invitation is in my possession. But this meeting is all a wicked conspiracy to *compel* clairvoyance to serve your selfish purposes. You are mistaken, gentlemen, I"——

"See here, young man," interrupted one of the five, in a passion, "you can't leave this house till you look into that lottery business."

"Good evening," I replied, and stepped out toward the hall door. The silent gentleman who had stood nearest the door, instantly placed himself between me and the man who last spoke. They seemed to take no notice of his interposition. Yet to my eyes he was dressed not unlike his companions, and was, if anything, the tallest man in the room.

"Stay a bit, young man," said the lady, with an angry and scornful expression. "You shall not leave us unpaid

for all the expenses we have been to. A moment's use of your faculty will give us all we ask."

"I have no power to serve you," I replied. "Good night!"

The burly, short, black-haired ruffian attempted to catch my arm again. He was prevented by the silent tall gentleman, who for an instant stepped between us, and as quickly back to his place by the door.

The whole company now rose to their feet. They looked villainous and revengeful. But before one of them could speak, I opened the door and hastened down stairs to the street door. The lock bolt was in the staple, and the key was out of the lock. The light was so dim I could scarcely discern anything.

At this moment the tall gentleman unlocked the door, and stepped out with me upon the sidewalk. The locality was strange to me, but I knew that the North river was to my left as I faced the north, and thus determined my course homeward. Not stopping to thank the gentleman for unlocking the door, I started at a rapid pace for Hudson street which crosses Spring, wherein we were then residing. While hastening along, almost on a run, a voice behind me said—

"Why do you run, my son? Do you not *know* me?"

It was past the midnight hour. The city was still. And that voice sounded clear and distinct as it did years before in the road which led through the forest. I was not afraid. Slackening my pace, the gentleman glided up to my side, touched my left temple with the forefinger of his right hand, and said—

"Why do you go so rapidly, my son? and whither?"

"It is late," I replied. "The folks are expecting me, and I'm going home."

"Going home!" he exclaimed with deep tenderness—"I too, am going *home*."

Years had dropped away since first these similar words were spoken to my ear. I became greatly agitated. "Are you not the *same* personage who overtook me many years ago?" I asked with considerable apprehension.

"Do you not *know* me?" he tenderly inquired. Then hurriedly, and without pause, he added: "We may meet again."

I was overcome with surprise, not unmingled with reverence for my unknown friend.

Together we walked in silence up Hudson street to the corner of Spring, which was but a few steps from our office and residence. As we turned the corner, I ventured to look squarely at the face of the stranger. He certainly *was* the same tall, silent, graceful gentleman who had protected me in the gambler's parlor, and who let me out at the front door; and now, seeing his white hair and snow-like beard, I fully recognized him as the companion who overtook me in the dense old woods. Assured on these points, I was about to express my astonishment and my gratitude, when in an instant he *disappeared*. As before, I listened to catch the sound of his retreating steps. Only the watchman's feet on the opposite corner disturbed the stillness of the street. I stood transfixed, unable for the moment to move or speak. Perhaps the policeman mistook me for a night thief. He crossed over and said, "Which way? What are you stopping for?"

"I live close by," I returned—"at 252 Spring. A strange gentleman was walking with me," I added. "He left me very *suddenly* around the corner, and I'm stopping to find out which way he went."

An exclamation of doubt escaped the watchman. "Which way did you come?" he asked.

"Up Hudson street."

"What was the *appearance* of the man who was with you?"

"He was tall, with white hair and beard."

"Did he come with you to this corner?"

"Yes, sir. He overtook me at St. John's Park and accompanied me up to this corner."

"You're mistaken, young man," said the policeman in an irritated tone.

"No, sir, I'm not mistaken," I replied. "I am willing to be qualified by the most solemn oath that a tall gentleman, with white hair and beard, came by my side from the south end of St. John's Park to this corner."

The policeman seemed to believe me in *earnest*, but he certainly doubted my sanity. "Surely, young man—do you mean to say, really, that *anybody* walked up the street with you?"

"Yes, sir—I do declare that a tall gentleman accompanied me."

The officer started toward me as though he meant to arrest me, but immediately halted and said—"I've been on this beat for two hours; I saw you by the light of the street lamps when you were two blocks below this; and I'll swear that you was *alone*; not even the shadow of a man within three blocks of you."

"What is the meaning of all this?" said I in an under tone. "It is an awful experience; it must be a deception; or—what *was* it that accompanied me to this corner?"

"Come, come, sir," said the watchman. "Where do you live? what number?"

"This way," I replied. On reaching the door, the

watchman violently rung the bell, for he was in doubt as to my case, and wished to ascertain whether anybody in that house would recognize and admit me. Fortunately, one of the inmates came down stairs and joyfully accepted me in presence of the vigilant officer. What an escape from a night in a New York watch-house!

* * * * *

About two years afterwards, in the early spring time, I went with an acquaintance to the residence of Isaac T. Hopper, the well-known New York philanthropist. We were cordially admitted by the noble-hearted and venerable Quaker gentleman, who himself opened the door and led the way to the plainly furnished parlor on the second floor. There were present five persons besides ourselves—friend Hopper, two ladies, a beautiful little girl, and a gentleman.

Friend Hopper, in his usually straightforward manner, introduced the company to each other by a wholesale remark, without distinctly mentioning any one's name. Happily I was acquainted with one of the ladies, and through her was immediately introduced to the other lady, who was young and beautiful, and exceedingly fond of music.

The conversation was on the recent exhibitions of the celebrated Ole Bull. My friend and I listened to the beautiful sentiments uttered by the talented authoress (one of the ladies) concerning the matchless art and wonderful genius of the great performer.

The intelligent countenance of the gentleman, on whose knee sat the tender-eyed little girl, particularly attracted my attention. He seemed utterly absorbed in the eloquent conversation, but remained silent while the ladies dilated on the uses and delights of music. The happy and lovely little girl meanwhile not taking interest in either the ladies or their topic, occupied her moments in playing with the flowing beard of the gentleman.

Presently one of the ladies addressed herself to me and said : " Mr. Davis, may it not be true that poets, sages, and musicians, who have passed away, still take active interest in what they so loved on earth ? "

" I think they do," I replied. " Death does not destroy the poet's heart nor annihilate the sage's soul."

" How wonderful and beautiful ! " exclaimed the other lady with enthusiasm. " The dead are everywhere," she added, " and yet to think that the dead are *living* ! that to weep at the grave is to shed tears on error ! "

The beautiful little girl now listened, and the gentleman rose and walked to the window where something without seemed particularly to engage his attention.

" The tomb is not an empty affair," said the venerable Quaker. " The scriptures speak of graves and sepulchers in a serious way. The sister of Lazarus went to the grave to weep."

The gentleman began walking to and fro, his countenance wearing an uneasy expression, and his lips moving as though whispering something to himself.

The little girl, pale and agitated, drew near him. She threw back and forth her head, and put her hand on his palm, endeavoring to draw his eyes toward her.

" Faith destroys the sting of death," said the noble philanthropist. " Better depend on Faith to give you victory over the grave."

" I believe that the spirit is emancipated at the moment of death," said one of the ladies. " The tomb of yesterday is *nothing* to the spirit whose cast-off body was laid in it. Isn't that *true*, Mr. Davis ? Do tell me something about this subject."

The company seemed to take no interest in the gentleman, who was pacing the floor, at the end of the parlor,

nor did they notice the beautiful little girl that walked and played by his side. My conclusion was that they knew him very intimately and did not care to break in upon his mood. He was a stranger to *me*, however, and I experienced some regret that friend Hopper did not introduce him by name. I longed with much curiosity to know who he was.

"The grave is a gloomy place," was my response to the remarks of the lady. "But it is not gloomy to those who can see beyond the tomb. If the sister of Lazarus had had power given her to look over the burial ground to the fertile plains of the Spirit Land, her tears would have been tears of joy rather than those of sorrow and loneliness."

"That's my belief," responded the lady—"but I would give worlds of wealth, if I had them to give, to *know* it is all true."

The door-bell rang at this moment, and the noble philanthropist answered it instead of the servant. He left the parlor door open as he went out. The gentleman and the little girl passed out into the hall, and as I thought, from the sound of their footsteps, ascended the stairs. They seemed to be so entirely *at home*, and everything they did was seemingly so entirely congenial to friend Hopper and the ladies, that I hesitated no longer to inquire who they were.

"A gentleman and a little girl!" exclaimed the ladies, looking from one to the other with the greatest wonder and interest.

I smiled at their curious and excited expressions, and said: "Yes! I mean the gentleman and little girl who have just gone out of the room."

"I have no faith in anything of the kind," was friend Hopper's response.

My acquaintance looked at me with a comical expression of bewilderment. His eye had the gaze of one groping his way in the darkness. In fact he was as much surprised at my question as any other person present.

For a moment, as the company looked in silence at each other, I endeavored to collect myself to meet the excited condition of the party. Gathering my thoughts into a definite purpose, I asked—

"Do you, friend Hopper, mean to say that you did not know the gentleman and little girl who left the parlor when you answered the door-bell?"

The honest old man looked at me with a clear, stern, searching expression on his face, as much as to say—"Do you mean to trifle with me?" But his good-nature dominated all other feelings, and he replied, smiling, "I have no faith in anything of the kind."

Seeing that further remark would be regarded as impertinent, I kept silent while the honored philanthropist told one of his stories, with the greatest particularity of incident and detail of language used by himself and others years and years ago. The whole company was charmed with the "moral" of the story, and equally astonished at his perfect recollection of all persons and parts which originally entered into the composition of the story, which every one present instinctively accepted as unquestionably accurate.

On the way across the city to our residence, my companion kept up a running conversation regarding the gentleman and the beautiful little girl.

"You get things and shadows strangely mixed up," he remarked. "One knows not what to believe. Your

inquiries had a stunning effect upon the old Quaker and the ladies. Macbeth on seeing the ghost of Banquo could not have been half so cool and quiet as you. You had more than sybilline indifference. What an intensified interest you aroused in one of the ladies! And you, unmoved by the great mystery of your question, remained incredibly indifferent!

"Why should I have been agitated?" I responded. "Was there anything unusual in my simply asking who the gentleman and little girl were?"

"But, my dear sir—don't you understand that no one in that room saw any such persons present?"

"It is difficult for me to believe *that*," I replied.

At this moment the *same* gentleman, leading the beautiful little girl by the hand, came directly in front of us from a cross street! His beard and hair were silky and white as the driven snow! He smiled and gracefully bowed as he passed. The *same* tall, beautiful personage who had so suddenly *disappeared* months previous on the corner of Hudson and Spring streets.

Returning the stranger's salutation, as he passed us, I directed my companion's attention toward him. "There he goes!" said I hastily. "Do you not recognize him as the man we saw in friend Hopper's parlor?"

The streets were filled with pedestrians at that hour, and the stranger had time to disappear among the people before the eye could follow him. On further inquiry, however, I ascertained that my friend *had not even seen* the gentleman with the little girl, when they bowed and passed us at the crossing! While the whole operation seemed to me to be perfectly natural and common-place, yet those who heard me speak of it expressed themselves as incapable of believing that I had seen any such persons described.

* * * * *

There is one more incident to relate relative to the unexpected appearance and sudden departure of the tall, silent gentleman, whom no one but myself seems to see. It may be remarked in this place, lest the reader may not receive the whole force of these experiences, that, while the personage is perfectly distinct and as natural an object to my eyes as is the form, face, and personal appearance of any other human being, yet it is surprising that no one beside myself seems to take any cognizance of him, no more, in fact, than any one would notice a portion of empty space. Notwithstanding this, there is always something in my own history to prove that the gentleman is a *real* personage. His words are as vividly remembered as are the words of my most intimate acquaintances. His interpositions at particular crises in my individual life have been as positive and effectual as the influences of any private friend and benefactor. These things I mention to give the facts their full force upon the question, "Whether Spirits return in palpable form? and whether, while moving among mankind, they can influence human thoughts and conduct?"

The object of the appearance, in the parlor of the philanthropic Quaker, was never fully made known; but I now think it had some connection with the heavenward journey of friend Hopper's spirit, which was not long delayed after that memorable visitation.

The last incident of the kind occurred between my present residence and the city of Newark. Very early on Monday morning, when the village was all astir over some recent news from "the seat of war" (1861), I had a presentiment of some "news" which would come to me from a different quarter of the world. Soon after breakfast I went forth to enjoy the light of the rising sun, to examine

the beauty of the landscape, to hear the songs of the birds, and, more than all, to ascertain what was meant by the presentiment of "news" that I was to receive. Leisurely and thoughtlessly I walked onward.

My favorite resort is away among the hilly slopes and mountain-paths of Llewellyn Park, one mile west of home in the beautiful village. From the sheer force of attraction and habit, one would naturally think my steps would have involuntarily turned thither; but, unthinking and objectless still, and contrary to the routine of custom in rambling, I went through the village eastward, in the direction of Newark. At length I took the side path leading toward a grove of almost leafless trees. Observing a beautiful rock near the corner of an open field, I hastened to its side and rested tranquilly for many minutes. Those moments were filled to the brim with a peculiar happiness. Strains of distant bands of music seemed to touch the very fibers of my brain, thrilling each organ with thoughts and sensations of melody, more delicate and enchanting than any emotions ever awakened by the music of earth.

As the first freshness of the morning passed away, and the sun went round to the south, the music ceased, and I, not perfectly satisfied with what had happened, turned my steps once more toward the city of Newark, thinking that I would take a long walk before the dining hour. Observing, however, that the forenoon was already far spent, I reversed my direction and started leisurely for home. Finding myself on a portion of the road not visible to any one for some distance, and feeling a need of more vigorous exercise than walking, I set out on a full run; when, suddenly, hearing footsteps behind me, I turned and instantly recognized the beautiful face, the snowy beard, and the sil-

vered hair of the tall, silent, graceful gentleman! He came close to me as I stood to welcome him.

"Why do you run so fast, my son?" he asked with his customary sweetness and rich depth of tone.

"I'm going home," I replied. "Only running for exercise this morning."

"I, too, am going *home*," he responded with a tone of more than usual meaning. This particular expression he had used in my hearing already three times, several years intervening between each utterance, and methought it sounded like the lament of a wanderer. So at once I asked—

"Are you a resident of this world? Or, tell me, are you a *spirit*?"

"Why do you ask?" he affectionately inquired.

"I ask," said I, "because you resemble a mortal man as much as any one I meet in human society, and yet, on occasions when you have been perfectly visible to my eyes, others declare solemnly that they see *nothing*."

"Do you not know me, my son?" he responded tenderly.

"Yes, I *know* you are the personage who has been my friend and benefactor; but I do not know *where* you reside, *who* you are, nor *what* I can do to reciprocate your kindly offices."

"Feel my hand," he said, extending his left hand, while with his right forefinger he touched the *same spot* on my left temple.

(Since writing the first part of this narrative, I have examined the skin on my left temple, and strange to say, there is a light *red spot* seemingly on the surface, having no sensitiveness, in exactly the place where, in memory, I can recall and vividly realize the soft, electric, strengthening

touch of the tall, silent gentleman. This peculiar red spot on my temple did not appear until after my conversation with him in Hudson street, New York.)

I took the left hand which he extended toward me. It felt as warm, as tangible, and as *real* as any hand I ever grasped. "This hand *is* flesh and blood," said I, laughing at the foolishness of my skepticism.

"Is it wrong in me," I asked, "to take your hand as though I doubted your existence?"

"There is nothing evil in honest doubt," he promptly replied.

But the thought returned to me that he had several times appeared and disappeared in contradiction to the habits of mortals. So remembering, and thereby again doubting whether he was a real *human* being, I asked—
 'I now know that you *are not* a spirit, but a *real* gentleman still living in the mortal body, and yet I am at a loss to determine the *modus operandi* of your sudden disappearances."

"You do not yet know me," he returned in a somewhat sad tone, touched with a shade of disappointment.

"How should I know you," said I, "except as the same silent gentleman, who has on several occasions befriended me?"

"You ask me to explain the art of my *sudden* disappearances."

"That is what I am exceedingly anxious to comprehend."

"Would you believe me," he pleasantly asked, "if I should tell you that *I have never suddenly disappeared from your side?*" He rapidly added—"And could you believe that the change has, on every occasion, occurred in *you*, and not in me?"

"In me!" exclaimed I—"the change in *me*, and not in you!!"

"Yes, my son! The question is for you to answer. Can you believe that *you*, and not I, pass *in* and *out* of sight in the twinkling of an eye?"

"There is nothing in my experience to substantiate such a belief," said I.

"Oh! do you *so* misapprehend yourself?"

"How?" I inquisitively and quickly asked. "How do I misapprehend myself?"

"Changes of *state* in yourself you suppose and allege to be appearances and disappearances in me."

Glimmerings in the truth of psychology began to influence and pervade my understanding. Thinking the thought into words, I asked—"Do you mean to teach me that, if I remained in the same state of perception, that your presence would be visible and palpable to me at all times and in all places?"

"Not at all times, nor in all places," he responded. "But my departures from you would never be *sudden* if you did not so *suddenly* pass out of perception into your senses."

"But you *are* flesh and blood, are you not?" I asked, with as much eagerness to know as ever.

"Did you not just now touch and press my hand?" he smilingly inquired.

"Indeed I did," was my reply, "but I would like to *feel* it again—just once more—to make certain that you *are* a human being, and not a spirit."

"You do not know me yet!" There was an undertone of disappointment in his utterance. He smiled pleasantly, however, as though not painfully tried with my ignorance.

A feeling of impatience with my own lack of comprehension pervaded my mind for a moment. But rallying quickly, I inquired whether he could tell what caused a presentiment in my mind that I was to get some valuable "news."

Pointing toward the grove, which I had left an hour before, he said—"To-morrow, if your mind is as free of thought as it was this morning, you may behold a vision."

I looked over toward the grove, and then turned to say one word more, when lo! in the instant that my eyes were diverted, he had *disappeared*! There was no denying the startling fact—he was nowhere to be seen! A real man, with hands of flesh and blood, with white hair and a beard like snow, he was not within the reach of my physical eyes!

On the following morning, a fresh November day, I had the happiness to receive a most impressive and significant "Vision"—partly prophetic, and mostly to keep the world reminded that the inhabitants of other spheres do not neglect to take interest in the progress of mankind—the whole being applicable to America and the war with rebellion.* And it is worthy of remark that the Vision was rendered visible to me from beyond the grove which the Gentleman had pointed out.

In closing, allow me to say that this is the only celestial visitor who has manifested himself to me in a manner and appearance *so external* as to require on my part but a slight, even inappreciable departure from the ordinary state.

Therefore to this day, notwithstanding the frequency

* See a "Memorable Vision" published in the *HERALD OF PROGRESS*, Vol. 2, No. 91.

and positiveness of my experiences, and the beautiful lessons taught me by these celestial friends, it yet remains difficult at times for me to realize that the tall, silent, graceful Gentleman is not a resident of earth, but, on the contrary, *in reality a spirit, palpably manifested to the clairvoyant perceptions.*

It is important to keep in mind that *my* state, not his, was the cause of the mysteriousness and seeming supernaturalism of his disappearances.

A PSYCHOMETRICAL EXAMINATION OF ABRAHAM LINCOLN.

By particular request, a friend in Washington furnished the President's autograph and a scrap of his hand-writing. By this method a connection with the characteristics of Mr. Lincoln was perfected, and the results of the examination are herewith respectfully submitted. I have no personal knowledge of the mental peculiarities of the President. What is here given, therefore, must stand or fall, according to the facts in possession of those who know him best. I shall welcome the verdict of his most intimate friends; more especially do I wait for proofs to be furnished by him as President of the United States. (The following was written soon after Mr. Lincoln entered upon the duties of his office in 1861.)

IMPRESSIONS ON VIEWING HIM OBJECTIVELY.—His physical system is muscularly, but not vitally, powerful. It is unevenly developed in the joints and sockets. He is not nervous, elastic, or sensitive; and yet, with respect to bodily endurance, he is remarkably easy, steady, and unyielding. With care, he can resist the approach of disease in any form except in the loins and throat. His internal organs are not large, but their functions are steadily and fully performed. He is built to sustain a prodigious quantity of either manual or mental labor; but such labor, to be well done, must be very carefully graduated by an orderly division of days and hours. He must not be hurried and urged beyond his natural deliberateness. He is rapid only when under the action of his own temperaments. All outward stimuli, in the shape of air, and foods, and drinks, exert but little effect.

In conversation, or when addressing a multitude, the same self-steadiness is exhibited. There is no dissimulation in his manners; no attempt to stand straighter, to look handsomer, to speak more eloquently, or to act more gracefully, than when alone with a friend or in the retirement of his family. He is not impetuous in physical gesture, but emphatic and strong, with an irregularity which is almost eccentric and quite original.

He appears like a man not fond of parlor-life. Temporal comforts do not tempt him from the rugged paths of duty. His features are indicative of honor, sincerity, simplicity, generosity, and good nature, with much of the indomitable and unchangeable.

II. IMPRESSIONS ON VIEWING HIM SOCIALLY.—His domestic affections are temperate and unwavering, but not powerful; and yet, at home with his family, there is no man more happy and contented. Children are interesting to him when they are playful. But his tongue is the quickest to interest the young. He appreciates the young mind, is attracted by its simplicities, and is ever ready to hear or relate a story. But this man is not over-much wedded to locality. He is not a traveler by nature, and yet a change of place is rather a relief to, than a tax upon, his feelings.

His private life is remarkable for artlessness and uniform truthfulness. Warm and confiding to his friends, and never embittered toward his enemies, he smooths the path of many in his vicinity. He is fond of praise, but is likely to remain firm in friendship, under the lash of private disapprobation. He is not hasty to demolish his opponent, even when he has been sorely aggrieved by him, but rather inclines to give his enemy another opportunity for reflection.

III. IMPRESSIONS ON VIEWING HIM INTELLECTUALLY.—

There is a singular texture of brain for his mind to act through. It is elastic only after repeated exertions to bring it into action. Then his intellectual organs act separately, so to say, or one at a time—each, like an independent conscious entity, doing its duty singly, and without consulting the feelings or inclinations of its fellow-laborers. His understanding of a matter is at first unsatisfactory to himself. The facts, and fragments, and data of an event, or case, first occupy all the spare rooms in the department of his intelligence. Things, and persons, and places, and the acts of agents in relation to them, cluster in chaotic groups before his perceptions. He is, therefore, not certain, at first, whether he sees things in their proper places, and whether he appreciates the full import and force of a single fact; but, guided by a wholesome and powerful love of accuracy, he persists in observing, and arranging, and recombining *the items* of a matter, until, with an approbation wholly internal, he fixes his opinions and proceeds therefrom to act.

There is a critical and studied adhesion to established rules of thought and reasoning. He dreads an unauthorized digression from the recognized powers in either law, politics, or religion. And yet he pays deferential respect to the deductions of no one mind in any department of human interest. His perceptive powers are active, and readily discover the errors and tricks of men, and are equally quick to detect a *ridiculous flaw* in an argument, or the most assailable point in a general proposition. He will rely on his own judgment, and is unwavering in attachment to his own conclusions.

There is nothing impetuous in the deliberations of such a mind. The lightning flash of genius, though it might

reveal to his eyes the infinite unity of the universe, would not move him. The range of real principles he must infer from the position, magnitude, multiplicity, and force of *facts*. He cannot penetrate the surface by intuition, but must enter in at the open door of events and data. Shelley's poetry could interest his mind rarely, but he would glean much poetry from the sermons of Dr. Channing. History would give much rest to his intellect, but science, if it should smell of mountains, and forests, and grand objects in space, as geology and astronomy, would yield the largest gratification. And yet this man's mind is never satisfied unless its deductions are consistent with the major elements of human nature.

IV. IMPRESSIONS ON VIEWING HIM MORALLY.—By this I mean *spiritually*, or with reference to the most interior and religious attributes of his being. He is a man of talent and industry, but no genius, no man for the moment, no ability to *decide* in advance of reflection and analysis. The man of intuition is impolitic and revolutionary. Mr. Lincoln is no such man. He is willing to accept a great responsibility, to act well his whole duty, and to leave things as he found them. A new State and the foundations of new Laws are the electrical eliminations of genius. Strong minds are certain to elaborate and administer the inspirations of genius, but such minds cannot electrify a country with the enunciation of any very revolutionary law. No new truth ever bubbles over the bowl of their lives. Mental powers are unfertile, unless fed and fostered by the endless fires of truth and justice.

Morally speaking, Mr. Lincoln is what the religious world would call a "naturally good man." Whether sanctified by faith or not, his "works" are distinguished by an extremely sensitive regard to everybody's rights and

everybody's greatest welfare. Justice, when tempered with a gentle paternal mercy, is dear to him. He is, however, more benevolent than conservative, and more humanely sympathetic than conscientious, and is therefore liable to err and come short under the pressure of appeals from the unfortunate. In all matters intrusted to his care and control, he is self-sacrificing and faithful to the end, with very much beautiful self-forgetfulness and straightforward integrity.

But there is a remarkable trait in this man's spirit, not often found among professed politicians, and that is, a willingness to concede that he does not know what will occur to-morrow. For this reason he is teachable, and is most anxious to gain knowledge from almost every imaginable source. How earnestly and sincerely, how calmly and faithfully, does Mr. Lincoln give audience, even to the discourse of the least of his associates! The modesty of his manner is an earnest of his moral excellence. He cannot be certain that his knowledge is up to the measure of to-morrow's consequences; wherefore he, unlike the conceited pettifogger and political mountebank, is open to more light and instruction. I think he would be much rejoiced to learn of the departed concerning the eternal to-morrow.

But shall we not also mention that this man is a close-mouthed keeper of "his own counsels"? This trait is observable, even to his most intimate friends, with whom he is ever confiding. Whenever there is the least obscurity, he hesitates, checks his impulses, and looks steadily toward *consequences*. The doctrine of Retribution, so far as he is individually concerned, would seem to have no weight. He is above personal fear, and does not court public favor or position: but the question whether *the results*

of a given course will subserve the interests of mankind, is very deliberately revolved by his moral faculties. Cajoling demagogues cannot captivate this man's moral forces. He is silent, but firm, amid cotton-lords and slave-dealing monopolies. He is fond of progressive civilization, amid the strongholds of conservatism and aristocracy, and the God of his heart is for *lawful* freedom and unitary strength. He appreciates the loathsomeness of treason, sees its deadly blight as it steals over the minds of once faithful men, and yet entertains glorious hopes and undimmed faith in the direction of freedom and peace.

V. IMPRESSIONS ON VIEWING HIM INDIVIDUALLY.—Under this head I propose to give the sum of Mr. Lincoln's character in its relation to the world. He is cordial, loves to entertain friends, but is not fastidious in the matter of selection; and is a devoted friend and brother to all. But, intellectually and morally, he is too cautious and too fearful of doing wrong, to be party to any very original or revolutionary scheme. He will step *slowly*, and *firmly*, and *independently*; but, in the meantime, many things will come to light, and events will transpire which will compel a modification of procedure. Of enemies, Mr. Lincoln will have but few. Of friends, among all parties, as long as he lives, there will be a great multitude. He is a true American citizen, and believes not in leading public sentiment, but following it, guided only by the Constitution and the laws of Congress.

While he listens deferentially to those about him, including the constituents of his Cabinet, he is not the man to be carried beyond his own judgment. He will surely act according to the orders of his individual reason and will. It is folly to suppose that any diplomatist or influ-

ential legislator can succeed long in warping the judgment of this conscientious man.

Mr. Lincoln is a very prudential character, and would not transcend the letter of the law. Its letter and its *spirit* are inseparable in his eyes. He is pre-eminently a man of "peace," and would not object to a "compromise," if the people so declared their wishes; but from him the world may never expect such a proposition to emanate. There is, however, some danger to be apprehended from the exceedingly *sympathetic, cautious, legal, and economical* suggestions of his peculiar mental structure. The poet has very nearly defined his conception of what should constitute the foundations and glory of our Government:

"——Men, high-minded men,
With powers as far above the brutes endued,
In forest, brake, or den,
As beasts excel cold rocks and brambles rude—
Men who their duties know,
But know their *rights*, and knowing, dare maintain,
Prevent the long aimed blow,
And crush the tyrant while they rend the chain:
These constitute a State;
And sovereign Law, that State's collected will,
O'er thrones and globes elate
Sits empress, crowning good, repressing ill."

Let the country take counsel of its hopes, and despair not, for there is a divinity, behind the presidential mind, which will direct heaven's high purposes, and bring a better day out of this black and awful night. Mr. Lincoln will betray no trust, neither will he shrink from still more pressing responsibilities; and the people would do well to share the burthen of sympathy and care with which he is oppressed.

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