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# THE RELATION

OF THE

## Spiritual to the Material Universe;

### THE LAW OF CONTROL:

TWO PAPERS,

GIVEN IN THE INTEREST OF SPIRITUAL SCIENCE,

BY THE DICTATION OF THE LATE

PROFESSOR M. FARADAY,

OF ENGLAND.

*By Thomas C. Buntington*

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# INTRODUCTION.

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BY PROF. FARADAY.

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It may seem hardly necessary for me to explain this effort to dispel the darkness that enshrouds so many minds concerning human existence after its departure from the earth sphere. But a residence in the spirit world for several years has taught me that no one should consider his work ended who can contribute in any degree toward the welfare of the race.

Material Science has its victories and recognition at the hands of a partially enlightened world, but that world fails to perceive the outcome of its discoveries, though the efforts of the mind to grasp the unknown result in bringing its powers nearer the causative principle of all being. Many times, during my life on earth, I caught faint gleams of the light that radiates from the realms of spirit; but, mistaking the methods of demonstration, I entered this world ignorant of most of the forces that govern its inhabitants. My life, devoted to Material Science, is the basis of a life which is now devoted to Spiritual Science. In entering the field again as a student of both branches, I would not be misunderstood by my old friends and pupils. The life in spirit is but a continuation of the ruling passion of life in the earthly form. I find that the so-called spiritual communications, which perplex the wise of earth, are but the action of powers which bind the two worlds as by telegraphic wires, and that intimate relations existing between the two conditions of life are natural and enduring. The force transmitted through this channel is liable to interruption, and diversion into wrong directions; but it cannot be annihilated as long as life exists. This power, wrongly interpreted, is the basis of all forms of religious superstition, and sometimes, when exerted by wicked and ignorant spirits, fills the earth with misery. In the hands of wise and beneficent spirits, its exercise is followed by the enlightenment of its recipients, and should imbue them with great mental and spiritual power. The interest felt by the scientists and philosophers in this life for those dwelling on earth, is beyond expression. With patience we strive to perfect our knowledge of these forces, so that we can reach you without interruption, and transmit to you a knowledge of some of the principles which pertain to the material as well as to the spiritual state. To this end, I have been at work for several years training a brain in the earthly realm to respond to my will and reflect my ideas, if not the exact style of language.

It matters not so much to us whether we are welcomed or excluded, but it does affect those dwelling in the material world if they close the

door of knowledge by contemptuously ignoring the phenomenal evidence presented through this channel. Aside from mediumship, the world has never received, and cannot receive, evidence of immortal existence. When mediumship is exercised by truthful spirits, the evidence presented is convincing. When deceptive spirits exercise it, as they sometimes do, a knowledge of it becomes more important as a means of safety, for such spirits lose their power of injuring, when understood. Hoping to reach some minds that seek for truth, I give out these papers that good may result from their perusal.

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### MEDIUM'S STATEMENT.

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These papers are given by a peculiar psychological process, which precludes any knowledge upon my part as to their truthfulness, except by experiment. A spirit purporting to be Faraday came to me several years ago, and began writing through my hand statements relative to the scientific aspects of spiritual and material being.

August 26, 1879, at a materialization circle, a perfectly materialized form came from the cabinet, which I saw at once was the original of a picture of Faraday, which I then had in my possession, and it seems that this was given as valid proof of his work with me.

The statements, if true, place the question of life and immortality upon a basis that is capable of demonstration. In manuscript to be published there are several elaborations of the ideas given, which clearly reveal the truth of a continuous organic existence after the individual is once organized from the elements, and that there is no foundation for the belief that the soul of man ever existed as such previous to its formation through the vito-chemical processes of evolution. These statements were new to me, and, in publishing them, it is with a hope that they may contribute to the current of public interest upon the greatest of all questions pertaining to humanity.

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### DEFINITION

**OF THE TERMS ATOMS AND ELEMENTS, AS USED BY  
PROF. FARADAY IN THESE PAPERS.**

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“In using the terms element and atom, I would be understood correctly. An Element is that exhibition of matter that cannot be further analyzed; an Atom, the smallest absolute portion conceivable of an element.”

FARADAY.

## THE RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE.

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The connection of the invisible forces with visible material, brings the whole realm of organized existence into the domain of the scientist, and because he deals with matter in all its conditions, both in the invisible atom and in planets, he ought to be able to discover the true relationship of the spirit or invisible to the material or visible universe. Nor would his discoveries be less truthful if they seemed to conflict with the opinions of the age, for as yet no materialistic theories are proven to have a basis upon absolute knowledge of the great forces producing manifest organization. But true science never ignores cause while observing effect; and when her devotee perceives the apparently lifeless masses of material comprising this planet, instinct with motion, changing into a thousand different conditions, becoming subject to living organisms and entering into their structure, he is forced to acknowledge that behind this visible appearance there must be some power responsible for all these changes; and, although elusive, yet capable of analysis whenever the intellect rightly directed can turn its attention toward the solution. The field into which he now enters is one hitherto claimed to be exempt from his intrusion, and one held to be too sacred for investigation. If behind the vast material universe,

THERE IS ANOTHER UNIVERSE,

and these are acting and reacting upon each other, nothing can be of more importance to the scientist and of more value to the human race than absolute knowledge of the spiritual universe. To obtain this knowledge he must analyze matter, watch the power of chemical action upon the atoms of the compound, ascertain the exact force required to disorganize one combination and to form another, examine the principles by which results are attained, experimenting with the same accuracy

upon living organisms as he does upon metallic or mineral combinations. He will then be convinced that matter is connected with formative power beyond the merely visible manifestations. This is termed by some the unknown and by others the unknowable, but may be called the reflex action of the invisible or spirit universe upon the visible or material universe. Our first step in this field leads us directly into the domain of elemental chemistry, or the existence of matter in the atomic condition. Here we are at the limit of material scientific analysis,

FOR ATOMS ARE INVISIBLE AND INDIVISIBLE,

being in the condition of absolute existence, with no known form, whereby we can compare their nature or relations. We are forced, however, to conclude that matter does exist in this condition because no attempt at analysis upon the earthly side has ever been successful in annihilating one particle of any material substance. Chemical action only produces change in the visible relationship of the elements composing the body, but destroys not the particles. This property of matter lies at the basis of every manifestation of life and material existence. The true pathway of human research into both conditions of that existence lies in acquiring a knowledge of chemical laws with their application to all forms and conditions of material which enter into the structure of the visible and invisible universe. Nor is it beyond comprehension, for as we see how powerfully the elements combine to form visible matter, we also find that these combinations can be broken and the constituent elements returned to their primitive condition, in which they no longer manifest to the ordinary senses of man any evidence that they do exist; but to the mind properly instructed they are as evident as before the combination. Paper is composed of elements which, by a vito-chemical process, once had the form of vegetable life. By applying intense chemical action or atomic motion to the paper, as in burning, the invisible oxygen of the atmosphere, being in a state of vivid motion as to its atoms, rushes into this combination to produce equilibrium, and the paper disappears. The elements composing it are returned to their invisible states, save a residue which remains as ashes. Every chemical manifestation of matter is subject to this law of atomic equilibrium. The power to form a compound or to disintegrate the compound is that power which exists in the invisible realm of matter. For while the body may be dissolved,



NOT ONE PARTICLE OF MATTER OR IMPULSE OF POWER CAN BE LOST, the elements holding the power to combine, and to form the same result again, the moment surrounding conditions are favorable.

Spirit originally meant air. All things pertaining to that stage of existence were called spiritual or invisible, like the air. The ancient alchemists and Magians generally had better ideas concerning spiritualized material than modern thinkers, for they recognized the importance of the atmosphere, by considering it the abode of the beneficent deities who gave life and health to the race, thus placing at once the spirit element as the highest in their catalogue of the blessings of the gods. It is not merely the oxygen of the air inhaled which vitalizes the blood, as the physiologies teach, but also vital invisible material, the very essence of spirit power. Understanding, then, the meaning of the term spirit to be, as we have said, the technical term for invisible matter, we pass on to witness some of its effects upon the visible or material conditions of matter.

#### YOU PICK UP A PIECE OF GRANITE

and say that the matter in that stone has no life, neither is able to produce life or support life. But there was a time when the surface of your globe was nothing but granite or mineral substances. Yet there is much life on its surface to-day. In some manner that lifeless mass has become fruitful and capable of supporting immense numbers of living organisms. However, the surface of the earth where these organisms dwell, you say is not now of the same substance as the primitive granite. Granted; but what made it different? Fire and flood crumbled its surface into fragments; oceans swept it from pole to pole with deluges of water, grinding the coarse material to a fine silt. Ice fields, which would have chilled the life currents of organic existence, had there been any, covered it. But with all these agencies, which ground the primitive granite to the finest dust and changed the appearance of the surface, still the azoic age would have continued till now

#### HAD NOT ANOTHER FORCE BEEN LIBERATED

and begun its manipulations of the elements. In their nature, these elements could not remain quiescent while the great impulses of atomic motion caused them to vibrate with eternal activity. They must obey; and as external power subsided, by the law of equilibrium, the internal increased—not violently, but steadily, till the waters, holding

certain elements in solution, formed the proto-plasmic conditions which could produce organization, or a structure midway between the solid inert condition of matter and the invisible, intensely active condition. This susceptibility to intense molecular activity of matter in the spirit condition, occasions all the seeming paradoxes of chemical combinations in the visible universe. Whenever the elements combine sufficiently to produce exact equilibrium of the atoms at a low rate of vibration in the compound, a visible inorganic material structure results, and in this manner planetary systems are formed, which apparently spring into existence out of nothing.

This invisible condition of matter, which we have denominated spirit material, is exactly the same in the atomic condition as to its nature as in the visible matter which we can analyze. But it has a higher degree of motion among its elements. It is not, therefore, unscientific to maintain the

#### ABSOLUTE CERTAINTY OF A SPIRIT OR INVISIBLE WORLD, .

and also to demonstrate the intimate relationship that must exist between that world and the one in which you at present reside. Both are composed of matter; both partake of the same general characteristics as to the elementary powers of matter; and both must interweave their elements so as to blend with each other, if one is the complement of the other, as these deductions would affirm. We cannot annihilate matter, neither can we annihilate its properties.

If, therefore, we find a portion of matter organized into a living being, that being must exist in some condition after apparent dissolution, either as a continued organism in the spirit world or as it existed before organization. In the latter case, it would go back to the elementary condition; but the material body *alone* does in the material world. In the dissolution of all inorganic material, the forces which hold the atoms in combination still remain intact in the atoms ready to form again; but in the death of an organized body those forces, necessary to organization, are wanting in that form, or, as we say, have vanished. Are they lost? Science answers: it is impossible for any force to be lost. Where, then, are they? Evidently existing in the spirit condition, for certainly they have passed from the visible. Why do *we say that*? Because, as we have seen, force being a property of matter, must belong to matter in some condition, and there being the two conditions of the material elements, the vanished powers must

be in the condition invisible, or in the spirit world. Consequently, it appears that spirit organization continues after apparent dissolution. It may be best to briefly explain the principles which produce visible organization out of proto-plasmic conditions of matter. Force is the cause of change; applied to the elements, it changes the molecular combinations of the atoms to various forms. Among these changes are the construction of living organisms holding their equilibrium by virtue of continual accretions of matter from the proto-plasmic combinations. The continual introduction of the elements soon gives rise to visible motion of the mass, and in that motion is the evidence of living organic power. In the lower forms of life this motion is extremely feeble, but when once the combination has formed, its tendency is to remain until a greater force overthrows its atomic equilibrium. In the higher forms of life, force is greater and absorbs from the lower the elements necessary to construct a more powerful combination till, in the end, man is eliminated with an organization superior to all others, but subject to the same laws of the elements which rule in the lower forms. As we are more interested in the study of human life than merely animal life, we shall speak chiefly of the forces entering into this human structure, but never claiming for man a superior origin in his nature to the other manifestations of organic existence.

MAN STANDS SUPERIOR BY VIRTUE OF ORGANIZATION, AND BY  
THAT ONLY.

In that organization the elements construct a visible form emblematic of the forces underlying them. If the material is very sublimated and refined, an organism corresponding to it is constructed, and you see a very accurate type of the powers entering into the personality. If the powers are weak in the direction of physical development, a weak body testifies to this; and if strong, a vigorous muscular system witnesses to their presence. When the brain receives the strong forces and develops under the impulses of mental activity, an able mind results. Are we then to conclude that the invisible material, connected with the living organism, had any existence as an organism previous to conception? Certainly not; for while the elements in the spirit condition existed before, they existed relatively in the same condition as do the elements previous to combination in other forms. This places the principle of

LIFE AS SUPERIOR TO EITHER CRYSTALIZATION

in the inorganic forms of matter, or organization in the visible forms of living structures; but mark well this principle. Neither crystallization of the elements into a solid inert body, or organization of the same elements into a living visible being, destroys the power of the atoms in either form to change their positions. In one, the change is too slow to be perceived by the senses, unless it be accelerated by chemical forces; but in the other, the change is so rapid as to be in invisible motion.

ORGANIC LIFE RESULTS FROM THE ACTION OF GENERAL POWERS IN CERTAIN SPECIFIC FORMS.

The chemical union of certain elements gives the basis of these forms in the production of the proto-plasmic conditions of matter. Spiritual material is nothing more than earthly material raised to a higher degree of atomic activity than in the purely proto-plasmic state.

The condensation of this spiritual matter comes from the chemical forces of the elements in the ethereal and earthly conditions seeking to find equilibrium in the organism.

The organism cannot respond to all these conditions of the elements at once, and directs each element to the place most in need. Hence, the structure passes through all the varied changes of form from the gelatinous mass to the solidified body. There is no unchangeable chemical equilibrium in organic bodies. The powers of the elements upon each other prevent such a result, and the moment these powers fail to maintain a proper balance the physical organism begins to dissolve.

THE TENDENCY OF PHYSICAL ORGANISMS TO DECAY, OR TO WEAR OUT, is met by the tendency of the elements to combine anew, and thus it is sustained till the powers have been exerted to their ultimate possibility in this condition. In spirit material that is connected with earthly visible matter, the powers of chemical consolidation are active only so long as they are in the same relative rate of atomic vibration as is the visible material connected with them. Should this rate of atomic motion be raised to a higher degree, death results.

THE PHYSICAL BODY OF EACH LIVING STRUCTURE IS A COMPROMISE BETWEEN THE INTENSELY ACTIVE SPIRITUAL CONDITION OF MATTER AND THE LOWER OR INERT CONDITION OF MATTER.

It is not exactly a self-erected structure, but a reflection of the

powers of the elements combined in it with their specific rates of motion. Hence, it is a composite structure, uniting the elements in both, with all their relations to each other, visible and invisible. The purely physical condition of the elements is seen in the visible organism; the purely spiritual condition, in the mental powers. The individual, in both mental and physical, reflects the exact ratio of the combination.

IT IS UTTERLY IN VAIN TO EXPECT MENTALITY TO ORIGINATE OUTSIDE OF PHYSICAL ORGANIZATION.

It continues after physical dissolution, because spiritual material is a part of the organism, maintaining it after death in the form of its original structure. A spirit form is a material form, and receives and throws off matter as the physical body does in the visible world; but it acts more directly upon the elements than when in the earth form. It is much more active in rate of atomic motion, and its power of will, when supported by knowledge of the elements, is almost limitless. Hence, upon the spirit side it becomes comparatively easy to manipulate the elements at will, and to produce results which startle humanity by their mysterious origin.

We have said that whenever matter is raised to the condition of full atomic motion, it then is in the realm of spirit material, and, consequently, in every living structure there must be a living spirit form composed of essentially the same elements as exist in the spirit world, and the conduct of every human being upon this globe is the reflection of the action of the spirit power dwelling within that visible structure. This also is capable of proof; for the moment the living spirit is called into action in any particular direction, the organ under its control receives a new influx of blood containing proto-plasm, and upon that organ the elements needed are seen to arrange themselves upon the muscular or nervous tissue,

EXACTLY AS CRYSTALS FORM IN THE SUBSTANCES SUBJECT TO CRYSTALLINE LAWS.

What, then, are we to conclude as to the relationship existing between the spirit world and the material world? Briefly, that one is the essential counterpart of the other, and that, of the two, the spirit world deserves the title of the real. Upon this visible planet you live and move as material beings; in the invisible world you shall hold your lives for eternity; for you have already seen that the powers of organization

reside in the spirit condition of matter, and death cannot affect them save to disconnect them from the visible material; and all that you need for proof of their being identically the same would be their reappearance in some connection with visible matter, whereby they could act upon your nerves of sense. Can they do this? It would be very strange if they could not, since, in other conditions of matter, we find that the inherent powers are never lost. If metals or minerals are subject to attraction to the earth, or to matter in a similar condition to their own state, it need not be thought unscientific for spirit material to be attracted to its own material still held in human forms. When a person dies with all his sympathies tending to earth, it is natural to suppose he will yet cling to the objects of his desire.

Whenever there is a manifestation of human intelligence, there is evidence of a human being. If the intelligence comes from an invisible source, a human being must be behind that intelligence, and such a human being must be dwelling in the invisible realm. You know that such a human being, to be possessed of knowledge, must first have existed as a person in the visible world. It is not within the province of this paper to delineate the phenomena of modern spiritual manifestations, but rather to explain by what process it is in the power of the spirit world to act directly upon the material world; and this leads to the underlying principle of electrical action in the elementary conditions of matter. By the discovery of the powers of the electric battery, man can transfer the motion among the atoms in the mineral or metallic condition of matter; and by arranging an alphabet of dots and dashes or sounds, intelligence can be conveyed wherever a metallic condition of matter can be extended.

Electricity is the power of vibratory action of the atoms in the battery. But the mineral or metallic conditions of matter are not the only conditions of matter subject to this vibratory motion. The nervous system of organisms also is subject to the same vibratory principle; and the mental ability of the spirit in the body depends upon its susceptibility to receive impressions through vibrations of the nerves, whereby sensation is received at the brain and recognized by the spirit within. Now by this ability of the spirit to receive ideas and perform actions, it only needs to have an artificial connection with spirits dwelling in the spirit world for the same sensations to be conveyed to the brain as are conveyed from one electric battery to another through a connecting wire.

WHENEVER A BRAIN OR NERVE, CONSTRUCTED BY A SPIRIT DWELL-  
ING IN THE FORM,

is of such nature as to be easily affected by nervous influence, that brain or nerve is also susceptible to any spirit of like temperament, whether it be dwelling in the body or out, which has been abundantly demonstrated in the phenomena of mesmerism upon the earth side, and by the phenomena of spiritualism upon the spirit side. If the person so influenced is acted upon by a spirit in the form, he is said to be mesmerized; if by one dwelling in the spirit world, he is said to be influenced or controlled to the degree of his susceptibility to the power exerted. In both conditions, the brain and nerves must be in a state of passivity to have the vibrations respond to the operator, otherwise the spirit of the subject will intrude his own ideas and modify the expression of the thought of the operator. To produce this state of passivity, harmony of the nerves must first be induced.

But there is another form of spirit influence over matter. Whenever the grosser elements become filled with spirit emanations from persons dwelling in both conditions, the

VERY INERT WOOD OR METAL BECOMES SUBJECT TO THE WILL OF  
THE CONTROLLING SPIRIT,

and as the spirit forces are superior to the merely negative powers of passivity, gravity is overcome, and ponderable bodies are moved without visible contact, thereby giving to the scientist further evidence of the existence and power of the invisible over the material realm.

These phenomenal proofs of invisible intelligence are indices of the actual relationship existing between the two worlds. That they are what they purport to be, viz., the efforts of spirits, who have passed from the earthly to the spiritual condition, to reach back again by an artificial manipulation of natural laws, we know and demonstrate by continual exhibitions of phenomena. The methods and powers which are used by spirits to give these manifestations are difficult to explain, for it requires a skill in the manipulation of the elements that transcends present human knowledge; and, because of this, many living scientists affirm, in spite of repeated occurrence, that the phenomena are not within the jurisdiction of science. In solving problems of the human race, the scientist

HAS NO RIGHT TO IGNORE PHENOMENA,

nor to form conclusions respecting it which violate principles of nature. Dwelling in the realm of absolute powers, he must respect every manifestation of force at its true valuation in pursuit of knowledge. And among these is shown the close relationship of the invisible to the visible universe. When from the eternal world radiates the light of scientific proof of its existence and relationship to this world, there should be no barriers erected between those dwelling in the two conditions, but rather a more intimate fraternization; and whenever the earthly side seeks to establish spiritual knowledge upon absolute principles, the spiritual side will never fail to assist them. All conditions of physical and spiritual life are but distinctive relations of the same individuality; and, in passing from one to the other, no door is so effectually closed to those left behind as to prevent communication between those dwelling in the different spheres.

M. FARADAY.



## THE LAW OF CONTROL.

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By the action of the galvanic battery, power can be transferred to immense distances.

Every condition of matter is so governed by force that any change of some of its atoms produces corresponding changes in all the portions of matter connected with these atoms. This gives man partial control of matter in the conditions lower than those of organized bodies, so that its elements can be changed to a variety of forms or combinations at will. In this process of transition, elements pass into the invisible condition previous to their reappearance in the new form. But, as by chemical law nothing can be lost, it is proper to conclude that they can be changed back to visible perception upon the reverse action of the power that placed them beyond it.

THIS PRINCIPLE IN CHEMISTRY LIES AT THE BASIS OF EVERY MANIFESTATION OF INVISIBLE POWER UPON THE VISIBLE MATERIAL REALM. POWER IS THE RESULTANT OF CHEMICAL ACTION AMONG THE ELEMENTS ;

and intelligent power is the manifestation of chemical action when directed by intelligent personalities. Where there is any manifestation of intelligence, there can be but one deduction: the directing power is of the same specific type as all intelligent power, and highest intelligence is the distinctive characteristic of the human individual.

When matter is at rest, or nearly so as to atomic action, it is called dead, or insensible to life. When it is changed from that condition to intense activity by external forces, or internal latent powers, it is then called alive; but it is the condition of the matter rather than the elements themselves which merit these terms. Chemistry, therefore, teaches that

MATTER IS INFINITE IN ITS PROPERTIES OF EXTENSION,

and that the universe, both visible and invisible, must be composed of the elements which in a visible condition are capable of analysis. It also teaches that the principle of law is the same in both conditions, and that what we term visible conditions result from a different rate of motion among the specific atoms consolidated in the visible form.

WHEN A PERSON OR ORGANIC BODY DIES,

all the refined or invisible matter passes out into the invisible or spirit condition of matter with all the essential personal characteristics intact. The powers which previously had been able to gather around themselves the material from proto-plasmic forms of matter, continue to exert their action upon the invisible elements, and the organism still exists; but the rate of atomic motion in the spiritual organism is so much higher than that existing in the physical organism, as to prevent the person, save in a few instances, from perceiving the existence of it. For, the moment vibratory action of the nervous system changes from its accustomed rate of motion, perception ceases or becomes unreliable, and the spirit resident in the body cannot then perceive any sensation accurately. This law of physical perception brings us directly to the great question:

WHAT RELATIONSHIP CAN EXIST BETWEEN A SPIRIT DWELLING IN CONNECTION WITH VISIBLE MATERIAL AND A SPIRIT DWELLING IN THE REALM OF INVISIBLE MATTER?

Chemistry shows that when two elements having a different degree of atomic motion come together, there is an attempt at equilibrium, which, being exactly adjusted, produces a new form of matter; and in the spirit realm there is no change of law as to this principle.

The personality dwelling in the spirit universe must of necessity become, as to his power of perception, in accord with the perceptive power of him dwelling in the earthly form. Let it be understood that spirits are persons, and persons are spirits, whether dwelling in either state, and then the question becomes more easy of solution; for, the moment the perceptive powers of the two persons are in equilibrium, that moment ideas can be accurately transmitted. I have said that chemistry teaches the indestructibility of matter and force. The highest exhibition of powers are those organized in the human personality, which, once organized,

## CAN NEVER BE DESTROYED.

Now, with these statements as a basis, you can see to what extent they can be applied to the solution of the law of control. First, this different rate of atomic activity between the spirit form and the spirit held in chemical connection with visible matter (the medium) is to be harmonized. Unless this equilibrium can be secured, there cannot be perfect control, for the brain of the medium will not respond to the will of the controlling spirit. Before the spirit world could reach out its hands to you in the present era, a most careful search was instituted, and but few upon the earthly side found to possess temperaments that could blend with those upon the spirit side sufficiently to enable them to transmit thought correctly. The most careful training of the organism, therefore, became a necessity, so that injury should not come to the medium. For the natural transition from the earth form of life is through the process of death, and to bring the two conditions in harmony, necessitated the apparent return of the spirit to its former relationship to matter; and, in doing this, the spirit often reflects the external manifestations of dying, upon the medium. Usually the

## MEDIUM IN SUCH CASES APPEARS TO BE DYING,

and often the system really suffers much, as the nerves, temporarily vibrating under the power of the spirit seeking control, are changed from their normal rate; but as this condition is artificial and not the result of disease, usually no permanent injury is done. Whenever two spirits are able to unite their powers by similarity of temperament, then the one resident in the body reflects the will of the control in proportion as he is passive. Should there be any disturbance whereby the system is acted upon by the ordinary powers of sensation, then the spirit controlling is liable to be thwarted in its purposes.

This sensibility of the nervous system to respond to vibratory influence, while lying at the basis of genuine control, also occasions much of the irregular actions and seeming contradictions in genuine mediumship. The person naturally receives sensations through his external senses, and draws his conclusions from them alone in the formative stages of the physical life. But, as knowledge is gained, the field of observation extends into the realm of the invisible forces, and the person begins to receive impressions that do not come from the external senses. Any vibratory influence upon the brain, whether originating in the material or spiritual realm, produces ideas of some

character; and if the motion of the nerves be the result of a diseased condition of the system, then you have a corresponding type of mental phenomena, and pain and discord reigns.

In the application of this law of vibratory influence in mediumship, we enter a realm of artificial exercises of powers. Persons are born with the germs of mediumistic powers, but, living in the external realm of effect, know but little of causes. It, therefore, is premature to pass judgment upon the powers of any medium until fully developed. Failures always are incident to genuine work. Those dwelling upon the spirit side cannot yet hold such control over the relationship existing between the two conditions as to always ensure success.

Theoretically, spirit force is responsible for all the manifest conditions of life; but spirits out of the material realm are living in such different relations to those living in the physical body, that they cannot always make absolute connection between the two. The spirit resident in the body is constantly undergoing change; the spirit out of the physical body also undergoes progressive changes. The medium to-day may be in perfect harmony, while to-morrow his organism may be unable to produce the desired results. The vito-chemical forces sway backward and forward, sometimes nearly passing to the spirit side, and then again returning to the normal condition of active physical life.

THE FACT THAT MEDIUMSHIP INVOLVES THE EXERCISE OF ABNORMAL CONDITIONS OUGHT TO ENSURE AMPLE PROVISION FOR THE SUPPORT AND DEVELOPMENT OF THE MEDIUM;

whereas, too often the medium has to struggle for bread and contend with ignorance and malice. This brings into action positive faculties which interfere with the passivity required for good control. I can illustrate further the law of control, by saying it is analogous to the transmission of electric force between two stations through the conducting wire. Here the vibrations of force are perfectly transmitted and registered when the connection is perfect. When the connection is imperfect, the force is dissipated, or its transmission interrupted. Hence, in estimating the power necessary to produce perfect results, allowance must be made for every counteracting force, and without that can be annulled, we cannot be sure of success.

IN MEDIUMSHIP, THERE ARE TWO BATTERIES:  
first, the registering battery upon the earth side; the brain, or nervous

system, which has been the exclusive property of the resident spirit, must now be placed under the sway of the controlling spirit. This is a work of time, and is attended with difficulties, for the controlling spirit must raise the rate of vibration of that brain up to his own, or the ideas, if given, will be given in the medium's language. The next step is to find upon the spirit side the spirit, or band of spirits,

#### BEST ADAPTED TO THE TEMPERAMENT OF THE MEDIUM.

This is absolutely necessary, and no control can be reliable without this is secured. Bringing these personalities together, in perfect harmony, there will result correct spirit telegraphy. When in this condition, if the spirit side wish to learn of earthly matters, it perceives by the reflection of the medium's ideas. On the other hand, if you wish to gain knowledge of the spirit side, the medium must reflect the spirit's ideas. It is a mistake to suppose the spirit gains knowledge of earthly life in the same manner as previous to transition. The idea that spirits out of the form can see all that transpires on earth is

#### THE RESULT OF THE FALSE TEACHINGS OF THEOLOGY.

Spirits out of the body see only the spiritual part of the person resident in the body. Hence, all that pertains to physical life is known by the spirit side by transmission through the brain of the medium, or through the magnetic emanations of the spirit still resident in the body. Spirits learn to watch the subtle play of the magnetic aura of people, and form their opinions accordingly; but they cannot be absolutely sure unless they can perceive the working of the brain and its ideas through mediumistic control. This is the best explanation of the inaccuracy of knowledge often manifested by spirits concerning earthly conditions of life, and of their frequent inability to obtain such knowledge. If the medium be brought into direct contact with the elements of power desired, then knowledge is easily obtained by the spirit and transmitted.

#### YOU WONDER WHY YOUR FRIENDS

upon the other shore do not always tell you of events that are transpiring in your world. But the law of control gives them power to transmit to you but a small share of their knowledge. Physical control is the hardest to accomplish, as in transition the spirit returned to the material realm all that united itself to earthly forces. The temperament of the person best qualified for this labor is one in whom the

physical qualities are predominant—not necessarily one inclined to vice, but one who lives upon the physical plane. The results sought are obtained by vigorous impulses of the spirit over the muscular forces of the system. This form of control is very exhaustive, as the amount of force transmitted is great, and the reaction upon the medium so intense as to require periods of physical repose. Physical manifestations originate in the adaptation of the chemical constituents of the physical system of the medium to blend with the spirit organism.

WHENEVER BY DEATH A SPIRIT, IN FULL EXERCISE OF PHYSICAL vigor, is separated from the body, the spirit so wrenched from the physical plane is attracted by its nature back to its former condition, and if it is otherwise adapted to the temperament of the medium, a physical equilibrium of forces is temporarily established, which gives the spirit much of its former power. This opens the door

#### FOR PHYSICAL MANIFESTATIONS,

which are so highly valued by many as proofs of spirit life. By artificial combinations of these powers, supplemented by a knowledge of spiritual chemistry, you have materializations in all their phases. The manifestations of this order are moving of inanimate bodies, the production of sound by concussion, independent writing, spirit photography, and materializations of hands, faces and full forms.

The atmosphere, containing many of the elements necessary to the formation of tissue, furnishes an inexhaustible reservoir of material for the spirit to use, and the medium furnishes largely the power wanting to the spirit to bring itself to a condition of quiescence, so that the

#### ATOMS CAN POLARIZE, OR BECOME CHEMICALLY STATIONARY

on the spirit form. As soon as this is effected, the materialization is accomplished. The word is not correct, as the spirit form itself is material as much before the clothing with visible matter as after. A better term would be the visible manifestation of the spirit, or reconstruction of the physical form. The elements used are the same, and there is no difference in their arrangement when the form is perfect, although this seldom occurs, as often the individual spirit is unable to attract all the elements needed.

Whenever inanimate objects become subject to the manipulations of invisible forces, and these forces manifest the attributes of human personalities, the proper conclusion is that the causative powers are of

the same nature in both conditions of existence, because the effects are the same in external manifestations. Hence, the physical phenomena of mediumship give evidence of human origin, but the originators of the evidence are not dwelling upon the mortal side.

Passing on to the higher phases of control, we come to the positive principles underlying the mental phenomena. Equilibrium of the spiritual forces resident in each condition of being is not so difficult of attainment. Hence, when the powers are similar, the temperaments of individuals will be similar; and, as

DEATH HAS NOT CHANGED THE SPIRIT,

save in its chemical relations, it remains with all its power of thought, ready to transmit knowledge. But, the spirit has no such vocal organs as can reach you with sound vibrations which convey knowledge through language, and it must substitute some other method. The spirit, finding the right temperament in earth life, and throwing upon it the same mental forces which it would have used to convey ideas in physical life, finds the organism responsive to a certain degree, and thus can bring within the sphere of earthly life some knowledge of spiritual life. The mental faculties are those attributes of the spirit which

ARE NEVER ESSENTIALLY AFFECTED BY DEATH.

Mental mediumship reflects the ideas of the control through the brain most sensitive to the mental forces exerted by the control. But here the operator is still a human being, though dwelling in the spirit realm, and his ideas will be tinged with human characteristics. Upon the spirit side absolute knowledge of the universe is not yet obtained. Upon the earthly side superstition has nearly obliterated the capacity to perceive truth in anything but external relations. Consequently, the brain of the best medium in earth life cannot yet respond to spiritual ideas, except to a limited extent.

Facts pertaining to earthly life, or concerning identity, can be given, but truth concerning spirit life, if given, can be comprehended but faintly by most of the best educated people in earth life; much less by the ignorant and brutalized masses.

SPIRIT LIFE HAS ITS OWN DISTINCT EXPERIENCES, WHICH ARE DIMLY REFLECTED UPON THE EARTHLY SIDE.

Sometimes, when in the most harmonious condition to receive truth,

the sensitive brain of the medium responds to the ideas of the spirit correctly; but often the sensations of earthly conditions so impair the vibrations as to almost nullify the effects of spiritual control.

It is not wise, therefore, to depend upon the statements coming through mediumship of this character, unless they can be verified upon the earthly side. The medium ought not to be blamed, and should not be held accountable for results, when his development is in this line, as he cannot prevent error from being transmitted. Neither should the spirit be accounted false, because he does not always convey to you correct ideas, owing to the imperfection of the transmitting instrument. It is difficult for you to conceive of the delicacy and refinement of mental powers which characterize the pure and higher spirits, yet this refinement of spirit life often bars access to the depraved mental spheres of persons resident in earthly life.

REMEMBER THAT DEATH MAKES NO CHANGE IN THE MORAL OR  
MENTAL BIAS OF THE INDIVIDUAL.

If, therefore, one goes to the spirit world with fully developed mental and moral powers, that person will be repelled from the sphere of the medium who is subject to a low and vicious development; and as all genuine control is nothing but transmission of force, the higher spiritual nature will first seek the moral elevation of the subject, while the spirit of a degraded nature will naturally combat, even to violence, the influence of the higher. Here, literally, there is war in heaven, and, like all wars, it originates in the spheres of ignorance. The good spirits are more powerful than the evil, but they are not attracted toward the realm of discordant action, and only enter it when necessary to aid the ignorant victim.

If the person subject to spirit influences demands protection against the power of the evil, and earnestly desires the counsel and aid of the good, then to his aid, as guides and teachers, rally the pure spirits, and under their influence the individual can be

NEGATIVE TO THE GOOD AND POSITIVE TO THE EVIL,

holding his personal development of character as strongly as his powers of mediumship, and both in perfect accord with the higher intelligences aiding him. There is rarely a case of demoniacal control (obsession) without ignorance or vice upon the earthly side first opening the door for the entrance of the foul spirit.



This principle of spirit intercourse is but the exercise of the same policy as is adopted in educated and refined circles in earthly life. It distinguishes the gentleman and lady from the rake and courtesan, and, when violated in either world, is followed by the loss of respect. Compulsory obedience in the mental realm is death to mental progress. Better let the person remain in the sphere of evil, until he awakes to a desire for a better life, than to

ATTEMPT TO FORCE HIS INCLINATION IN THE LEAST.

And this fact explains the comparative silence of the better spirits during the prevalence of the false statements of vile spirits.

In reviewing the principles by which knowledge is received from the spirit world, you see no difference exists in the methods whereby error and truth can be transmitted. The hearer must judge for himself as to the value of the communication. The method of control by the sinner or saint is the same, but the mental force emanating from each will be characteristic of the spirit controlling. Lies as well as truth will come, accordingly as the spirit dwells in the sphere of deceit or truth. There will be no change of ideas until there arises a change of character, which occurs whenever the spirit is aroused to progress from his low condition. You should be cautious in accepting any statement coming through this channel, no matter where found, nor in what age it was given. This view places the so-called

SACRED WRITINGS IN THE CATEGORY OF DOUBTFUL RECORDS, or legendary traditions, which demand the keenest scrutiny of all claims concerning them. If they are the ideas of the spiritual inhabitants of that age, transcribed by the mediums of that age, they are not authority except as they state principles which are eternal. If, then, control is merely transmitted force, open alike to evil as well as good spirits, of what

PRACTICAL BENEFIT TO HUMANITY IS IT TO SEEK INFORMATION through this channel? First, it opens the door to a comprehension of the fact of immortality. Second, it demonstrates this truth: that individuality is not altered by transition. Third, it gives to the mind dwelling in the earth sphere the true secret of progress.

All the ideas pertaining to immortal being may be imaginary if no means exist to prove their reality. Christian and heathen alike have to enter this realm for evidence of the truthfulness of their dogmas,

and all the evidence that either possess can be traced back to the principles of mediumship. All the so-called sacred writings, records of miracles, and wonderful works of a spiritual nature, become evident to the student of spiritual chemistry, and spiritual transmission of power. They have a basis of truth, and are all more or less tinged with superstition and error, for their transcribers were not entirely free from the influence of both. Therefore, the sacredness of these writings vanishes when superstition and error are eliminated from the minds of their readers. The wisdom circles of the spirit world are making great efforts to impress you with some knowledge of spirit life, and of the true path of spiritual progress, while you are living in the earthly form. This task has been but dimly comprehended by the most advanced minds upon earth at the present date. Knowledge of spirit life is best acquired by training the intellectual faculties to a high degree of perception and reflection, and by a close observance of the laws of mental culture, while living in your earthly bodies. Spiritual laws forbid excess of the animal impulses, and strongly subordinate them to the mental impulses. Often the spiritual faculties are so cramped during earthly life that, in many persons, they never respond to the force of ideas of a spiritual nature, and myriads live and die with the mental bias of sensual ideas, and surpass but little the plane of brutes in spiritual power, although they have the capacity latent, which in ages to come in spirit life will bring them out of that condition. As a result of this principle,

MYRIADS IN THE SPIRIT WORLD ARE IN QUEST OF KNOWLEDGE,

and other myriads are yet bound by ignorance. They cannot emerge from the latter condition save by individual effort, which should have been exerted in earth life. They come back to the corresponding mental conditions of people in earthly life, and commence their studies for mental unfoldment by watching the unfoldment of these persons. This, while a basis of education for the spirit, places the earthly person in sympathy with the spirit; and, if ignorant, in danger of receiving such influence from the spirit as may be detrimental to his own welfare. The person in such a case should hold the spirit to a strict observance of principles. People living in the earth form, subject to these powers, should never sink personal responsibility, but treat the ideas of the control with exact reference to their relations to well known principles. No statement relative to science, morals or

mentality, should be accepted when it contradicts the principles of each. It sometimes happens that mediums become the subjects of evil spirits, who care not for their victim's sufferings, and who delight in reproducing again their former wickedness through the victim. This is the dark side of spiritualism, and cannot be ignored. It has its origin largely in the

DENIAL OF THE EXISTENCE OF SPIRIT CONTROL BY THE MAJORITY OF  
THOSE LIVING IN EARTH LIFE.

When mediumistic subjects become influenced by this class of spirits, the presence of a pure strong medium will quickly bring the disorderly spirits into subjection. Too often the mediums so obsessed are excluded from such as could help them, and placed in the hands of ignorant people, who assail the mediums till sometimes insanity results. Should the better class of spirits on the spirit side be able to come to the rescue, then the

INSANITY SUDDENLY VANISHES,

and intelligent control adds another to the number who can act as instruments for the transmission of ideas from the invisible world to this.

Without a study of these principles, the world can gain no knowledge of future existence. Age after age the planetary systems have been evolving the countless myriads who inhabit eternity. You, too, shall contribute to swell the number, but before you enter that condition of life it will not harm you to receive some knowledge of the realities pertaining to it. By this means of conveying intelligence, some are enlightened. In this way you may learn the true results of life. No system of rewards and punishments (like those taught in earthly creeds) governs the nations of infinity, but each individual in his own nature develops the legitimate fruits of the powers which are incorporated in his being, and to each alone is intrusted the work of personal redemption by obedience to law,—no arbitrary penalties for the external manifestations of internal depravity, but limitless opportunities for the growth of the good, and the abandonment of the evil. The spirit is immortal. It can have no other master than the superior development accorded to all who obey law, no other restraint than inability to comprehend what is superior to it in the realm of infinite knowledge. This alone makes a sufficient barrier between good and evil. A thorough understanding of this principle by the people of earth will be fraught with such beneficial results that humanity, obey-

ing it, will seek of itself the great end of existence: to develop the immortal faculties to their fullest extent during earthly life.

Let it never be said again, that the spirit world makes no distinction between obedience and violation of moral law in earthly life. The ground work of personal character is so founded upon

ETERNAL PRINCIPLES OF GOOD,

that any omission of one leads to endless consequences to the individual. To build the edifice upon a false foundation is to do the work in vain. Another generation will not pass before much of the remaining gloom of the dark ages shall be dissipated by the light of science, and in this work all who have been instrumental in promoting material knowledge, have their powers continued through this law of control.

M. FARADAY.

MARCH 1, 1881.

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SKETCH OF THE LIFE OF PROF. FARADAY.

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MICHAEL FARADAY, an English chemist, philosopher and electrician, was born in London, in 1794. In 1813, through the favor of Sir Humphrey Davy, he was appointed chemical assistant in the laboratory of the Royal Institution. He was most distinguished as an original investigator into the subject of electricity. So great were his discoveries in this obscure field of physical research that, at his death, in 1867, he was the leading electrician of his age. The most important of his researches relate to electro-chemical decomposition; the induction of electric currents from other currents and from magnets, leading to the discovery of magneto-electricity; the influence of the magnet on all bodies, leading to the discovery of magnetism and diamagnetism, and the optical changes induced by magnetism. He proved the identity in the nature of electricity, whether derived from the battery, the frictional machine, thermal or magnetic action, or animal bodies, and explained the wonderful differences in its manifestations, resulting from its development in intensity or in quantity. Few scientific men received so many distinctions from learned societies and institutions. In 1835, the queen granted him a pension of £300 a year, and, in 1858, allotted him a residence at Hampton Court.

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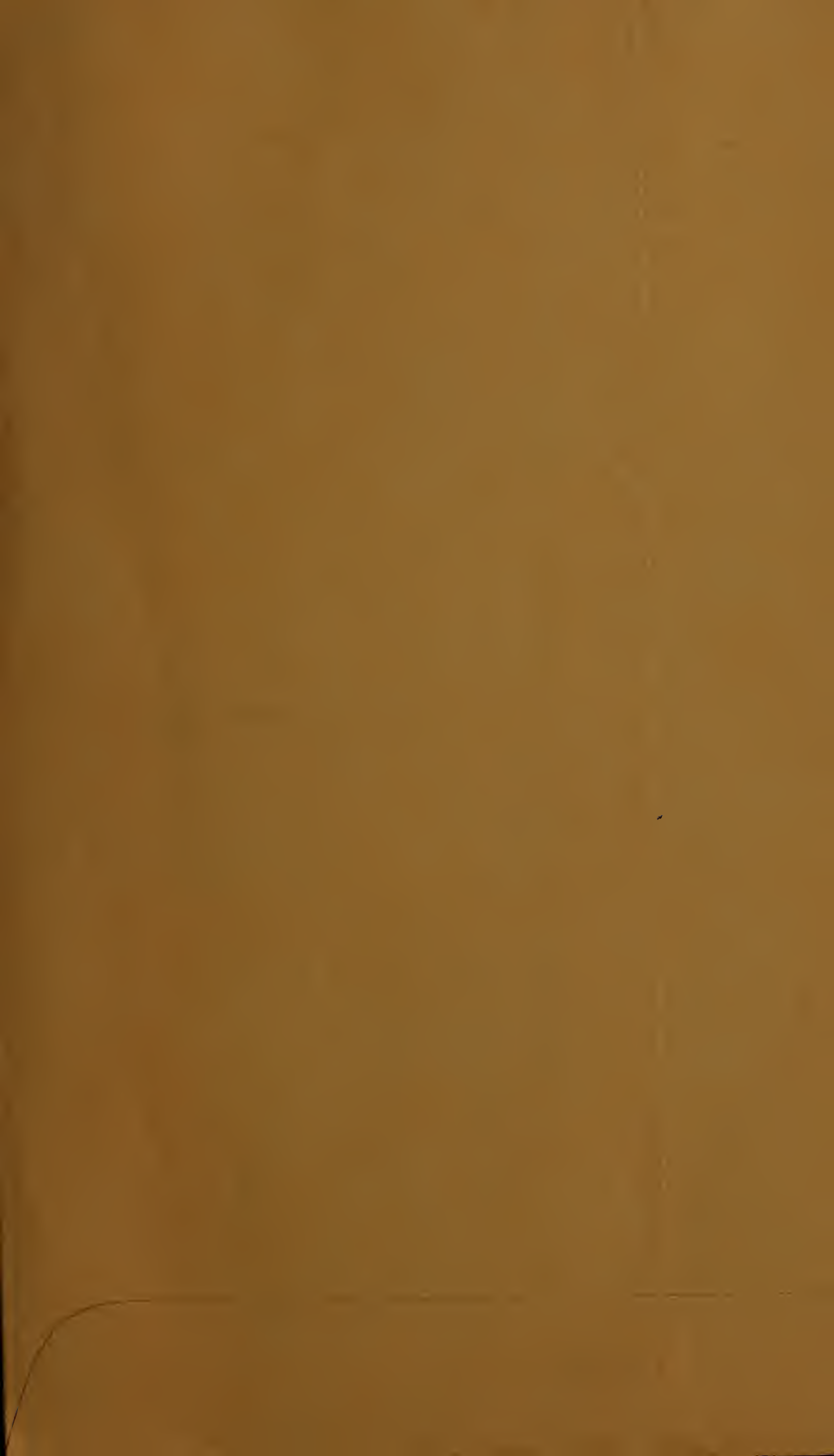
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