

THE DAWN OF ANOTHER LIFE

THIS BOOK IS WHOLLY WRITTEN
BY THE STAR CIRCLE

IN

FULL FORM MATERIALIZATIONS
THROUGH THE MEDIUMSHIP OF

WILLIAM W. ABER

THIS WORK IS INTENDED BY US TO BE THE
PROMULGATOR

OF

MEN'S BETTER INSTINCTS AND NOBLER DEEDS.

IN THIS,

OUR FOURTH BOOK, WE HAVE SET FORTH PRINCIPLES

THAT WILL

UNRAVEL MYSTERIES OF HUMAN EXISTENCE AS

A WHOLE.

IT IS THE SETTING UP OF A SCIENTIFIC EXPLANATION

OF WHAT LIFE REALLY MEANS

AND THE

ELEMENTS OF PROGRESS IN THE SPIRIT WORLD,

GIVING TO THE WORLD

A REALIZATION OF THE HIGHEST AND PUREST

PLANES OF LIFE ATTAINABLE

IN THE

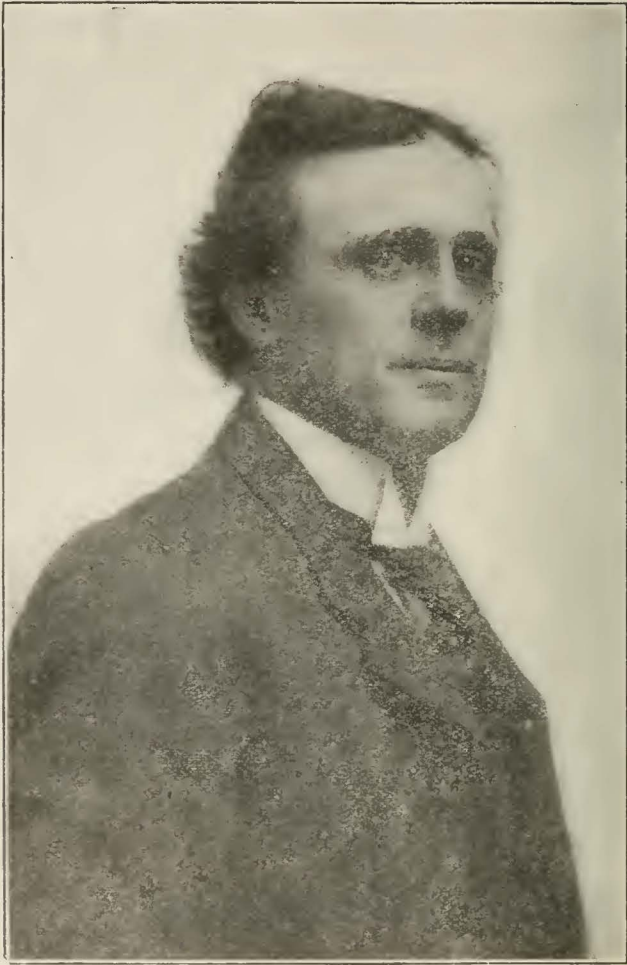
FUTURE EXISTENCE.

—WILLIAM DENTON

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EDWARD BUTLER
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WM. W. ABER,
The Best Known Psychic in the World.
By order of
PROF. DENTON AND DR. REED.

We thank you so kindly, Dear Brother Butler, who pays all expenses for the publication of this book, for your generous aid in this great work.

REED AND DENTON.

I.

DEDICATION.

To the medium for and of the Star Circle, W. W. Aber, I dedicate
this little poem.

Oft as I stand on this fair border land,
And gaze from this world to that earth of yours,
I wonder that men cannot understand,
Less of the dross of earth and of the spirit more!

And when mine eyes have looked on those vast throngs,
That only move but for earth's greed and gain,
Whose ears have never caught the seraph's song,
All at last find they have lived in vain,

Until when Heaven's veil is torn aside,
And they full well know sweet new life in death,
When all is gone that was their joy and pride;
And they are taught to draw immortal breath;

I wonder not their hearts do almost break,
When o'er the darkened past their sad eyes look,
And know that they have given all for vain greed's sake;
The paths of love and duty they forsook!

Oft when I meet the longings of some hungry heart,
Who has so sadly failed on earth to find the way,
And try with all my spirit light to impart,
So they may find at last, Eternal Day!

I know such hearts but weep sad bitter tears,
At thought of the dear chances they have lost;
To find the truth in those dead by-gone years,
And learn at last of ignorance the cost!

And so I plead with mortals of the earth,
To give heed to the instruments we send
Into your midst to give your souls new birth,
To be to you a blessed guidance, angel, friend!

Here we have given you a type of man,
Who carries depths that only we can know,
A mystic that men fail to understand,
But that if sought could rid your world of woe!

Be careful of the prize we have but lent,
For we shall claim him back again some time;
For sensitives of earth are Heaven-sent,
To let you know of this sweet love-fraught clime!

Children of earth seek more, and yet still more!
Through our dear psychics whom we freely give,
Gaze on the opening of the Heavenly Door,
Look past the eyes of Death and live!

MARY ANN EVANS.
per Jennie Wood.

II.

PREFACE

There is no system of religion or philosophy, no new theory or science that Spiritualism does not embrace.

It has obtained a foothold among men that no other religion or science has been able to reach in regard to a future life. Like other reformations we have and are building such powerful auxiliaries to the success and growth of Spiritualism that no force can disturb its progress. We hope to make this work plain and comprehensive to its readers. All of this and much more is now easily to be learned by any one who will investigate and study the constantly increasing literature of Spiritualism at the present day.

The short, terse paragraphs and independent sentences contained in the three books, *Rending the Vail*, *Beyond the Vail*, and the *Guiding Star*, have given food to the hungry soul.

This book will be entirely written by us, different than the other three books, being fully satisfied that the thoughts and expressions contained in this book will richly repay for the time consumed in their study, and that they will throw much needed light in what Spiritualism is, and what Spiritualists believe; this book is herewith presented to the public.

DR. REED.

III.

SPIRITUAL ADVANCEMENT ON THE EARTH
PLANE AND HOW IT MAY BE ATTAINED.

All have the germ of spirituality which is unfolded by compact with spirits. The better you make yourselves the more will you attract to yourselves better elements of the spirit realm. All have spiritual development but while some have fine spirituality, some have it very grossly developed so that it is very hard for them to develop their spiritual conditions. But whatever your spiritual unfoldment, there ever remains a latent spiritual force in order to draw out such forces to manifest itself. you throw or draw around you Spiritual influences which quicken the latent energies into activity; thus developing spirituality and as you invoke those who are on a higher plane by your own higher aspirations higher spirits come into your sphere and better conditions inducing you to become better men and women. This is what is meant by mortals unfolding spirituality and the process of such unfoldment. But some, by their conduct, exhibit low conditions and thus attract about them spirits of low conditions producing manifestations of crude spirituality. For thousands of years there have been mediums reflecting the various conditions of spirituality that they have attracted about themselves from both sides of life and some were unconscious of the causes of their varied conditions and did not know of them until death carried them into the spirit realm. When you try to live above the petty things which surround you in the physical

life, and ever aspire to overcome them all, you unfold as the spring time, as the beautiful flower in its season.

Pattern the sweet innocence of the prattling babe desiring to so live your allotted time on earth; then when your time comes, you lay aside the cares of that world, closing out that life as the tired babe sinks to rest in peaceful slumber you awaken to realize the beauty of this side of life.

So friends, I wish I could so express to you the depth of this theme, that you could realize the power of unfoldment; could you so comprehend as to utilize to your highest advantage this great law you would be able to pass to this side of life in glorious triumph over all low conditions. The character of a man's future, whether for good or ill, whether happy or otherwise, is in a great measure dependent upon himself—at least upon himself and his surroundings. Every man must work out his own salvation. He cannot cast upon others the responsibility which distinctively belongs to him of performing his every duty to the All-wise and Infinite Intelligence, to his neighbor and himself. The body is no more responsible for the evil it does than is the boat for the direction it takes through the water when steered by the helmsman, or driven by the wind.

We say: Let each man in society subordinate his selfhood to the general good; make sincerity the law of social life, eliminate from toil its vulgarity; from mercantile life its dishonor, from the bench its corruption, from politics its selfish ambition, from the church its bigotry, from capital its greed, and etc. All of these are contrary to our code of ethics. Rise up, ye multitudes of earth and cast away from your world its slimy garments of deceit and lying, begin at once to believe in each other; let eye meet eye in holy truth, and you will surely find the God within yourselves. Nature in all her grandeur proves to mortals of earth daily how they

should order their lives, in order to deserve even a few rays of her beautiful sunlight, or to pluck her laughing flowers. Oh, friends of earth, seek some high mountain top where above the clash and clamor of the greed of men you can teach your souls to speak with angels. and soon I know that you will discover you have been born again. And being born again, simply means the finding of God within you, through concentration of spiritual things, and through deep meditation of all that is beautiful and pure, a thorough comprehension of the great unwritten law. It means in a word, your own personal spiritual advancement.

Lay aside for a few hours the carking cares of homely toil that you may gain more food for your precious souls, if not so much for the flesh. For the flesh is perishable, and some day not long distant, it will effectually drop away, and leave that which is all of you, the spirit, to roam at will! And when that day comes, would you have your spirit-self go out into its new life struggling in the bonds of ignorance and the mire of darkness? Such were pitiful conditions indeed! Rather had you better teach your spirit eyes to see a little glimpse at least of the after glory, train the inner ear to catch a few strains of those rapturous rhapsodies, music of immortality, than to let it go all untutored into the mysteries of the everlasting. Ours is the power handed down to us, to perfectly bestow upon any and every waiting heart the gift of true spirituality, without money and without price, so that you may indeed, when the time of your passing comes, have lain up for yourselves treasures to the realms of spirit!

Out of the darkness of material greed shines forth the Light of The Celestial World when man daily fixes his inner thought on Spiritual things. A constant concentration on the higher Influences will at last send out into the atmosphere from you, wave motions or

atomic vibrations which will be caught up by the ever waiting bands of Spirit and given to forces which are of like nature with your own, and in this way a friction or thought vibration is set up between you and your Spirit Band. Then after more or less of your strength, both physical and mental, is absorbed by the Band, they utilize what they have gained from you in building a solid bridge of communication from our World to yours so that you may step thereon daily and receive gradually, the intelligence they are longing to offer you, and at last you will conceive of the firm establishment of your personal unfoldment and spiritual advancement. As the magnet draws the steel, so does like attract like, therefore if you wish to rest on the firm foundation builded of pure soul strength, strive each hour to fit yourselves for the personal audience of those in spirit who have already climbed the heights and are breathing the supreme atmosphere of perfect peace. No matter how much we desire such communication of intercourse of such quality, we shall never be able to receive it until we have brushed away all the debris and waste of our natures, leaving only that which is pure and inviolate for a dwelling place for those who have long passed the petty cares and jealousies of the lower conditions of existence and now dwell in constant hate of hate and love of love!

The first opening of the real Spiritual life of a person is like the tiny whispering of the birds in Spring-time, and the first promise of Spiritual growth is like the first bursting of the tiny, fragrant wild flowers on the gleaming prairies! To first hear with the ear of the Spirit is like the sweet far-off flute-like notes of the chiming of a silver bell! When a mortal has at last risen from the sluggard's couch of selfish aims and vain desires, and with a strong hand and noble purpose, shakes from himself forever the inclination to wound or tear the hearts of his fellow-men, then and only then is he

fit to receive the manifold blessings of the Spirit. When you have reached a certain gradation of Spiritual advancement, you will not be able to see any real sin existing in the Universe, but all waywardness and straying will reach in your judgment its true level and you will comprehend that the outgrowth of all things not Spiritual are simply errors and the results of misdirected and undeveloped forces. Man's first impulse should be to first find and unfold within himself the very highest type of Spirituality possible, then the garnered fruits of our precious vineyards shall be his to have and to hold forever!

There is a plane of spirituality which man can reach that daily and hourly gives him access to the communication with those in spirit who have been tried and found strong, who have been weighed in the balance and have not been found wanting. But for such intercourse a mortal must first make preparation by casting out all selfishness, all vain-glory, and the millions of other sentiments which go to make up a man's lower nature. You of earth, have it in your hands to set up such a communication with us or cast us away and out of your lives, where you can not realize our presence, but where we shall ever wait in that background of untiring patience to be ready to come to you again! Our mission is to assist in the grand consummation, take away the sins so-called, and hurts of your world, and heal all the bleeding hearts, feeding with our ever increasing knowledge the hungry and starving souls of your Universe. When you of the mortal so steady your concentrative elements as to be able to know that it is far more terrifying to do without spiritual food than it is to do without food for the flesh, then you will begin to rise as a strong man girded for the race, and with the first rays of light in that new morning, you will be able to discern that Light-house Beacon which has guided so

many thousands safely Home! In coming back to earth to manifest the very first thing that was necessary for the promulgation of our mighty cause was to make men know and feel our everlasting presence, and the full reality of our identities before we could set about the glorious task of man's spiritual advancement and unfoldment. Gradually year on year of earthly time, have we worked our way into the hearts of mortals, until at the Present, we have gained a foothold in your world that no united argument of man can crush, or that the heavy waterfall of the ages can wash away! As we have eternal life so do we possess that greatest element of success, Patience! Consider if you can, how long we have been trying to establish a settled communication from our world to yours, and then turn to your labors with a strong love and a renewed strength born of that spiritual energy of which men are only conscious when touched by that all-kindling fire of the living Spirit within! There is so much for you to do, oh, friends of earth, that there is not one moment of your time to be wasted, not one instant to be cast into that sorry catalogue of lost hours. The material for your earthly and also your Heavenly Homes, is here in our hands waiting to be purchased, without money, but certainly with the free expenditure of your soul's value. There is but one way for this purchase, and that way leads through the Garden of Truth, The Lane of Mercy, the City of Righteousness, and the Gates of Eternal love for your fellow brothers and sisters. Picture your image in the clear stream of God's water and strive to make your lives as transparent, and extend the cause of Spiritualism throughout your world. Many who have read the books, Rending the Vail and the Guiding Star think and expect to obtain the same results with any medium; they may meet and, of course, are doomed to disappointment. There are, however, many more in

your country who if they choose, corroborate these experiences if they would make them known. In public audiences there is almost always some antagonistic element to overcome, and the forces exerted for that purpose weakens the medium and lessens the effect given. If perfect harmony could be assured the results would be grandly convincing if the medium's condition was in accord. Mental troubles and anxieties often cause a nervous state of unquiet that militates against success, and this should be avoided if possible by a state of passivity not always at command. Well do we know with what incredulous shakes of the head this information will be received. But remember the spirit world has given promise of more wonderful things to be given for the closing years of this century and in the beginning of the next than have hitherto been shown to the children of earth, and many of the events already transpired, and are now in progress, and mechanical forces are the impressions received by sensitives who have given them for the benefit of the world, and more are to follow. The long attempted problem of successful aerial navigation, once known and afterward lost, when that people to whom it was familiar, went down in that convulsion of Nature, which changed the surface of the globe will be successful. We mean the continent of Atlantis, and in the shock which followed, so many of the arts were lost. This is now nearing practical application, and very recently it has been discovered that among a nation, or rather a fragment of a people considered as savage, the long lost art of hardening copper, making it as hard as steel, has been found, kept as a secret handed down from remote ancestors to verify our predictions. Our philosophy is progressing with the intelligences of the age. Orthodoxy is becoming alarmed at its progress, threatening the annihilation of creeds, and undermining what they call Christianity. We see terror pervading

the ranks of bigotry and superstition and note the desperate efforts making to check the cause of truth. The seceders from the old Church of Rome, which they hitherto denounced as a combination of bigotry, oppression and horror, are willing to embrace their hated foes and enlist under the banner which they have hitherto called the emblem of hell, to try to crush out this growing power which threatens their overthrow. Their capacity and intelligence are shown by the leaders they have chosen, and their education and knowledge of the ordinary courtesies of life are made manifest by their language. To quote from one of their chosen ones, foremost in the effort they are going to make to crush out "this delusion which is undermining Christianity," "All mediums are frauds and liars."

If you will do this you will find yourselves growing more and more contented with your earthly lives and hence, find your enjoyment in the spiritual. For no mortal is able to really find peace until he is absolute master of, and knoweth himself, for then and only then, does he know God; and even so as a man cannot know God without a perfect knowledge of himself, neither can he be thorough in the knowledge of himself unless he also wisteth the perfect knowing power of God! These which must be united as a whole, for God is in all things, with all things and of all things; so as if we know them we must know also the Infinite, for they are together as one law eternal and unerring! This state of knowledge will give mortals true happiness, for thereby they shall attain Spiritual advancement, not otherwise known. Do you understand what true happiness is? It consists of making others happy; and in such far-reachings of the soul, we find what Rapture means! Just in proportion as you expand and develop, your wisdom increases. We never think of ourselves. No, never. We labor for others!

Oh, if all of you people of earth could know what joy it is to live for the pleasure of others! But of course, we have the advantage. We do not have physical wants to look after. Society is such that it makes man selfish. Sometime the law of love will govern and completely envelop your world! It is the core of our mission to unfold the love principle in man! Every tiny rap is a wave of love from the sea of Eternal life, a throb of warmth from angel hearts! Many persons find their good intentions misapplied, and they regret it. Your reward is sure! The moving of tables and rapping on the floors and walls of dwellings are of greater importance than is realized or understood by mortals!

They are the musical beatings of the tide of an Infinite Sea. A sea bearing upon its bosom crafts laden with rich gems of Immortal life, Jewels from our beautiful land! The fabled "Valley of death" is becoming a bright principle of glory set in the sky, lighting up the dark pathways of man, and illuminating the lowlands of his mundane sphere! It is beautiful, it is lovely to climb the mountains and view our Summerland!

Some mortals may tell you we have no mountains, no grand rivers, no glorious nature with which to feast our spirit eyes, but they have no soil of love in their hearts with which to produce the beautiful tendrils of truth that grow at will in our Celestial Gardens, watered by the constant showers of self-sacrifice, and warmed by the steady odour of true devotion. Spirits see Nature, not through the sense, but through the spirit. We see the human mind and its spiritual aspirations before we see the human form. In this life, wherever our hearts are inclined, there is our home. We are not circumscribed in our Journeyings, we are free, free as the birds that float through the air, free as the thoughts that come and go! Every glance of the eye, every clasp of the

hand is understood. We have liberty, grand and glorious liberty! Make your lives pure and beautiful, gather the blossoms of sympathy and kindness, for sympathy for humanity is the fairest and sweetest blossom of the human soul!

DR. REED.

IV.

THE DESTINY OF MAN.

As the ages of time glide away, as a dream that is dreamed floats away forever into the irrevocable past, we stand in mighty hosts and watch mortals in their daily ways, how they control their actions and order their lives.

Mortal man in all the wanderings of his mind, is never satisfied with today, no matter how much he has accomplished or how great a good has come to him.

He is ever looking ahead and sighing for the rising of tomorrow's sun, so that he can witness what it brings forth to him.

So much he has laid out with mathematical precision, to perform and fully accomplish that he cannot see the future unfold with a pace too swift. And this insatiate desire to do more, be more, and thus better himself and his loved ones, is as inborn within him as is the breath he breathes. This rising force is simply the result of progression, upon which is builded every element which mortals possess. No man can stand still in the face of the moving power of the Universe. He either progresses or retrogrades. So that each act of a lifetime either points to one or another of these ways. And again, there are many of your world, and even of ours who have fallen into darkened conditions on account of their own choice and the backward slipping of their own footsteps, when such environments at last have tended to awaken the better part of their natures, and seeing

at last into what they had fallen, their condition served as a dear lesson to them, and they at once turned their faces toward the bright sun of knowledge, and the road of progression. When this is so, they are made the better and stronger men and women for it. The chain of man's destiny is wrought together link by link, by the strong hand of Providence, as the smith welds together bits of burning red-hot iron. And as the fragments of his life join each with each, to make at last the real acts of his existence so does his destiny begin to unfold itself, and lay out like a scroll to be read at will. The daily aspirations of the mortal mind that are the indwelling sentiments of the consciousness are the deeds in embryo that have birth, and at last form many links in Destiny's chain.

The inborn voice of the soul which speaks in various tongues and grows into principles which actuate the deeds of a man's life, whether good or bad, forms a part of his destiny, the tiny thoughts in embryo which take vital strength and grow into shape until they become things and take their places in the mortal existence as kindness and at last form the consummation of an earthly life. But does the output of man's inner consciousness from day to day find an end of occurrence with death? Ten thousand times no! Just as he lays aside his earthly apparel (the flesh) and sinks down to rest in the evening of Death, thinking his labors are finished, he scarcely loses consciousness in the last of mortal life, until his spirit eyes are looking on the light of the Immortal morning, and he realizes with the fullness of his newly awakened spirit senses that his destiny was not finished on earth, but just begun! When we are near mortals of earth we often hear one and another speaking of some person's destiny, and they usually interpret a destiny as meaning some one accomplishment or another, or refer to it as some business or vocation acquired by them in

earth life, saying, "Oh, it was his destiny," or "Well, she had to do her grand work, it is certainly her destiny." A man's destiny is his own precious gift from the Most High, and it accurately means the actual fulfillment of certain laws that abide for him and in his aura for the purpose of fixing his life on earth and in Spirit Spheres, just as it was originally intended to be. A great many of the first plans for mortal life and action that are laid with accurate precision are never reached by persons for whose lives they were intended for the simple reason that these persons are ever ready to neglect the impressions they daily receive and throw aside as imagination or chaff, the whispered words from Spirit lips, whose messages are as signal lights along the pathway of truth, and as the guiding rays of a candle under the sheltered roof to the weary, travel-stained wanderer in the Storm of Darkness and Ignorance.

Instead of seeking to understand the governing motives of their lives, they turn their faces into the shabby and threadbare path of ignorance and failure, and then when the Hand of Death beckons them across the River and opens the Gates of another existence, they wonder at their own seeming nothingness and failures, and are lost in amazement that they have not really tried to learn something of themselves long ago. How many, many of earth's people today that do not realize the building or the completion of their own Destinies!

As man's real destiny builded day by day, as the years of his life unfold, so should man strive to crowd out of his nature all the petty follies of his earthly years and grow more and more in the Image of God.

Fix your minds, Oh mortals of earth, on some of the high and mighty destinies of those who have left your earth in a blaze of glory as it were, and even as you have had the privilege to learn of them through contact with the love they have left behind, so should you order your

lives, that in the law of eternal Progress you could witness the upbuilding of a Destiny for yourselves of which you need never be ashamed. The reason for a great deal of the hubbub and confusion of your world is because the mortal only strives to realize what is of necessity for his present wants, and tries not to build for himself a future monument of Eternal Peace. In the Heavens the usual destiny that man sees is day after day of gaining the world's goods, so that when he grows old in the years of earth his Prosperity he will find him fattened in worldly gain, and Spiritual Ignorance.

The mortal who comes to realize that every happening which comes into his life is for the best, so long as he is living the principles which he feels to be right, is the man who is stepping on the high plane of Progress and attainment of success in his each and every undertaking.

Believe in yourselves or you will be the creatures of failure. If your friends believe in you, you will be a success, but the first element of your friends' trust imposed in you is your own self confidence. Your daily acts, your thoughts, your beliefs, your prejudice, your loves, and hope and fears, all join together in the eternal and form link by link, the wonderful chain of your Destiny. They are but the elements which help to make you what you finally are.

How many there are in your world who are all unconsciously laying the corner stones of their destinies today; putting in the foundation principles on which their whole lives are to rest. The multitude of men go on and on up the steep hill of Earthly Fortune and never stop to pick the thorns from their bleeding feet (that come as gentle reminders that their pace is too swift), but trudge up and up the steep Incline of Worldly Prowess, until some day the hour of the Eternal comes and they are called to the realms of Spirits, to houses not

made with hands, and find they then have nothing in keeping with this new life, only the change called Death, and at this occurrence in their existence, when the last scale has fallen, and they are permitted full sight, they see at once that what would have been the greatest possibilities in their mortal destinies were completely left out and moreover alas never known! A mortal can understand only so much as his experience up to the present time has taught him. It is impossible for him to thread his way into paths unknown, for he cannot comprehend that which has never been his pleasure to be conscious of. If it were otherwise, how different would thousands and thousands of Destinies be!

WESLEY ABER.

V.

EVOLUTIONARY UNFOLDMENT.

Out of the darkness of the real chaos and night, blazes forth the beacon light that illumines the boundaries of eternal space, and wheeling and circling through the trackless void for countless ages, the suns and systems proceed upon their course, obedient to the laws of balance that the tiny atoms of which they are composed, have imposed upon them. Go where they may, they never pass before the sphere of atomic forms, and do what they will, they are ever subject to that subtle but intangible power that directs and controls their movements with masterly vigor throughout the cycles of eternal being. whether in their evolutionary processes from the primitive fire mist, or during the periods when they bear the harvest of immortal satellites, they are within the province of the power which the atom has to enter or depart from a world or its inhabitants. The atom alone has the claim to enter at duration of form; it alone has the power to enter and dominate all other forms.

It exercises this power without any master except force, and to force alone is it innate, or subject. Whether force possessed it as is contemporaneous with it may not be certainly assured by the wisdom of man, but probably force which impels the atom upon its course with unerring precision, may precede it in the province of creative evolution. It is possible that beyond the atom is an intelligence that has imbued it with these properties and powers, but if it is so much beyond the province

of human mentality as to be outside the range of definite thought, it remains for human ignorance to be silent in its presence.

If the world is a resultant of this intelligent creative power, then it becomes amenable to analysis, and possibly comprehensible by intelligence of the evolutionary type, for that only needs increase of mentality to raise the intellectual powers of man above the plane of directed force, and in that progressive evolution of intellect whereby the human race has already gained supremacy over numberless varieties.

Can it therefore be inferred that the nature of the atom is capable of comprehension by the human intellect, and is there in any expression of its powers, a clue to lead one to an intelligible explanation of its nature? In answering, we would say that the atom centers in itself the properties of all forms and conditions of existence. It is the central point from which all creative energy proceeds; and it is the basis of all power that manifests form or force. It is indestructible in its nature or properties; and it holds in itself the key to unlock the portals of eternal existence—for it is eternal by nature. It goes and comes by definite and fixed laws, and all the forms into which it enters are held in existence as forms by the inherent energy of the atoms—composing them, being balanced upon a more or less equipoise of the different elements in their structure. The atom of each element in its ability to grade up a chemical equilibrium with other given forms, and the ability to move upon the time of different directions is given the necessary balance to create the diversified forms that belong to the department of universal or diversified Nature. The form of atom is of little consequence compared with its functions in the economy of world building, but it has to have form or it could not create form. It probably varies in structural appear-

ance in the different elements, but its great work is done in the line of its force which arrests the moving, atonic forms in space, through the same principle whereby two or more bodies meeting with form of different velocities respond in motion to the impelling force; giving a different result in either case, but always proportionate to the balance of the force in each. So in space the moving atoms meet each other and come into the relations that make planets and suns a possibility; and creative power and processes are eternally at work, upon one plane or another, the atom must be manifesting its eternal energy; and as a consequence, the realms of space respond with the wonders of visible and invisible existence.

There is extant in the field of theoretical speculation an idea that atomic relations are interchangeable to an illimitable degree, and that transmutation of elements is a possibility even as in the days of alchemistic superstitions, but the fact that change of form does not imply a change of composing the form, but an effectual veto upon practical attempts to change the element through atomic manipulation, and they still renounce as in the primitive age, before the province of the most skillful chemist to solve the secret of their existence. Some knowledge, however, of their power of transfer enables us to judge of their probable nature, which we now proceed to examine and record for future deduction. Atoms in all primitive forms of the planetary stages move in lines of different measurement. In the primitive atmosphere, and especially in the currents of a thunder storm, you see a good representation of the transfer of the primitive elements in the space from the atomic relations of the gaseous state to the fluid and solidifying conditions that precede planetary form. and the falling rain or the glistening hail is the register at this age of the planet of the process whereby the prim-

itive atoms which formed the solar systems of the universe and produced the blackness of darkness until the atoms in the mass came into that state whereby as a solidifying form, they became incandescent; but even then the clouds lying nearest the center are so dense that the light from the glowing planet could hardly penetrate the dense gloom that hangs above the incandescent surface.

Then you observe the forming nimbus clouds in the nebular or a gigantic thunder cloud in which the flashing of lightning only illuminates the dense darkness that envelopes the mass in the center. During this period there occurs a strange phenomenon to the external vision, for the intensity of the atomic motion of the mass gives to its external surface the appearance of white light, while the internal center is subject to the grade of atomic arrest that would give it the cloud-like nebular in which the moving molecules cross and recross each other's pathway; until they become adjusted to an approximate uniformity of motion in mass.

During this process the atoms in the radius of the forming bodies leave the position, and cross and recross the pathway of the molecules; forming upon a gaseous planet a pulsating mass of cloud like star dust or fire-mist they follow the law of acute angles that belong to prismatic crystallization. The tiny molecules that form these minuter crystals are themselves the result of the primitive atoms of the different elements moving in space adjusting their excess of motion to a uniform time which in turn, crossed by other atoms moving at a different rate or in different directions, propounded the theory of evolution as the probable source of organic life. There was the fixed type of animal and vegetable life that followed the law of permanence of form structure, and the scientists were positive that such fixedness of type could not have been secured save by the

fiat of eternal decree. But in avatism we have the corrective of this error, for there we find that the individual may, or may not resemble the ancestral type perfectly. Where permanence of species is assured, avatism should be as positive as any other expression of the element in the organism, but it is not, and diversity rather than uniformity, is the primitive law which throws the question of type back into the resultants of formative power, rather than a precedent of the same. In other words, different types of life are all deflections from the great parent trunk while none of them have permanence of expressing or an enduring type that have originated outside the laws of heredity. It may be well to consider some of the objections of the different schools of thinkers as to the nature of organic evolution of forms through heredity as there is a somewhat prevalent opinion that types induce the primitive special acts of creative power; but first I will explain why this idea has such a permanent hold upon the thoughts of the present students of science. In the primitive evolution of causality, the mind had only the physical senses developed so that judgment could be exercised only when the physical senses were active and gave them impressions to the imperfectly developed mind. Through these senses the intellect could only form an opinion as to causation by the effect witnessed, and consequently the conclusion was reached that as matter took form palpable to the senses, where form did not exist that could be discovered in perceptible relation, matter could not be in existence, and all the primitive races adopted the hypothesis of a creative power that was able to create form out of nothing.

It also may be affirmed that this same intellectual power is competent to solve all questions that shall rise in future ages, as well as those pertaining to the past, when its deductions are preserved and transmitted to coming

generations through the great law of heredity; thus raising the grade of mentality from the animal plane of physical senses to the level of an intellectual spirituality that discerns causation in all its relations to life and its outcome.

Like the polyp in the deep seas, these minds can feel the currents of a mighty force upon which their very life depends, but feeling is the only sense of a spiritual nature they have in the realm of mental knowledge beyond the range of the physical senses. All life beyond that in which their mentality is developed is a sealed book and like the polyp, they know nothing of any existence beyond their cognition; nor do they know that mentality follows the same law of evolutionary unfoldment that physical organization had to obey. These are the first grades of mental power that could be evolved from the primitive race. But today the world has the idea that mental evolution of a certain character has enabled the developed intellect to expand as the true method of creative energy in planetary form and its great outcome. It may be said truly that no law of Nature has been transcended in this explanation; and that due observation of all polygamy and the present system of a monogamous union of the sexes is the highest condition whereby the race could have a more perfect mental development. This system tends to change the status of the female to a position where she can be educated, and develop her powers of mind and body, upon the plane of civilization with her offspring probed in its formative stage for the interest and benefit of the male parent. This is the highest possible conception of nature's processes of mental and physical evolution.

Where it has a perfect expression, the results cannot but be the generation of great mental and physical power upon a perfect balance, but unfortunately,

so much of the old primitive savagery remains that many who are monogamists in theory are savage or barbarous in practice. The female is not permitted to gestate her offspring unmolested, and as a result, the offspring in too many instances reflects the mental characteristics of the savage and barbarian, and hostile array even with the theory of an evolutionary origin of the world was proposed in place of the hypothesis of special creation. For the benefit of disputants of either class, we would observe that atoms in their ability to shift from one form to another always follow the law of definite proportions and in obedience to that law are amenable to the will of the intelligent, whether, during generations there will continue to grow and develop the qualities of mental excellence, or freed from the bias of primitive limitations, under the stimulus of this new thought, or will retrograde, is the problem for the thinkers and teachers of coming generations to solve.

If they boldly accept and avail themselves of the new ideas, not many generations need pass, into civilized nations at least, ere individuals will be born right and develop a grand and mighty mental and spiritual race that shall be as much superior to the present races as they are in advance of their primitive ancestry that once reflected all there was of developed life upon the surface of the planet itself. These types were not fixed and incapable of change of form or mentality then, nor are the races of men fixed as to their capacity of improvement in the latter department now. While heredity has stamped the offspring of all types with certain prominent traits, it also has in its power the possibility of preserving acquired excellence of the individual parent and transmitting it from generation to generation. Following this process, the race and the individual can rise in the scale ignoring it; and the race will either retrograde and lose its position in the front of

the march of progressive unfoldment, or advance. These laws are positive and powerful, and obedience to them insures success; violation or disregard of them is always fraught with results that bear witness to the certainty of their relations to their primitive expression, and the unfortunate victim goes toward the brutal plane of mental development. Thus it seems potent that the human race, in its endeavors to advance and preserve the results of higher civilization, has no option in the matter of hereditary transmission. With all its endeavors to substitute other agencies, it finds itself confronted at every turn with the basic principles of life itself upon which it must build whatever type of mental as well as physical structure it is to give to the world as expressions of creative results in the realm of grand mental and spiritual unfoldment. It may try and often has tried, to ignore this law by teaching the idea of a second birth of the spiritual natures as all sufficient, and in some cases as superior to obedience to the primitive law; but the result is seen in inferior mental ability and the generation of numberless superstitions which prevent their disciples from grasping the significance of the idea of mental and spiritual power as it really exists in the world of visible or the unseen life.

Friends, in the human race, the female is the only channel whereby life can follow the Natural Law of evolution by environments if it be so called, then there can be but little progress; for the male can only commence from the grade of development that has been attained through the female. The latter can improve the power by the natural law of progressive evolution. The former can perceive what has been gained by the law of conservation of force, but cannot rise in the grade from any inherent energy of his own. Consequently if the race would rise, it must protect its female environment from adverse conditions, or the male will be retarded and hold

himself upon the animal or degraded human plane. Society has no choice in this matter; for humanity may strive and struggle to rise against Nature's laws, but it will struggle in vain. Every nation that has not recognized and in some way protected the female from degradation through blind impulses or in some other way, has lost its virility and fallen a prey to those nations that have; and are of the most striking examples of the effect upon the national character of those that disregard the law of heredity which is seen in many of your countries where the priesthood have subordinated woman to masculine lust to such a degree as to have nearly eliminated personal courage from the people and made a nation, that otherwise is the finest specimen of the enduring power of mind, subordinate to other powers, which except in the realm of brute force, were far inferior. It was allowed to perfect itself without interference from influences that would tend in any degree to prevent the mentality of the organism from a perfectly natural balance of force that germinates mentality upon whatever plane the organism can express that relation most perfectly; but in the human species you have this principle almost reversed among many savage tribes and so of all civilized nations. The male which embodies physical strength to a more positive degree than the female, has so far abused his superior physical development as to institute laws of a social order to subordinate the female to his sensual lusts and in the lower tribes the only safeguards that Nature has for the protection of the embryo, has been in the system of polygamy that has served as a safety-valve for the unrestrained passion of the savage and semi-civilized race. The practical effect of the system seems to hold the female upon the plane of inferior mental development, although it does enable her to give birth to fine specimens of physical organization; and in the nations that

have adopted the system you have had muscular vigor and intellectual deficiency working hand in hand as correlative factors of national and individual character. But the law of evolution forbade this system as the best one to raise the race in the scale of perfect mental development. This is so firmly implanted in the mind by hereditary transmission that the world has based its explanation of all cosmological phenomena upon it, and the great masses to this day are firmly persuaded that matter owes its origin to the fiat of this creation. From this implanted confidence in this idea arose the theory of the shaping of matter into form by the same process, with the additional power of transmission of form through generations along the line of the primitive type. Thus an idea that arose from a natural condition of an imperfectly developed mentality became dominant in the world of primitive philosophy, which the class of minds belonging to the incipient priesthood seized upon and taught to their followers as the process of world building and how its population came upon it. This placed the race at a decided disadvantage in ascertaining the real laws and processes that underlie form as well as the knowledge of the nature of matter, and it was only when the minds of a few experimented in the department of chemical relations ascertained the mathematical basis of the processes of life and form to be analyzed. Their discoveries were important and magnificent in their possibilities, but so potent was the influence of the new and growing science that it had to be veiled from the gaze of the superstitious multitude, that regarded the experimenters as foes of their gods, if they ascertained that any of their old ideas were not based upon positive truth. The first outcome of discoveries in the field of chemistry was of course, crude and defective in its results, but it opened the way for a marvelous revelation of the real principles that lie at

the basis of all departments of being. Probably no greater changes in the mental as well as the physical conditions of the race were wrought in so short a period of time than those wrought in the age of chemical discoveries. For in spite of ignorance which enveloped the world, the race was being revolutionized in thought and action as never known in the domain of historical knowledge. Not only were the fountains of material prosperity opened to the race, but a type that enabled its possessor to grapple with the mysteries of causation and trace them into the realm of force beyond the physical cognition, to explain these almost equally with the subtle processes of power and form—before they became palpable to the physical senses.

These discoveries placed the relations of force and matter upon an entirely new basis and so far from rendering the old theory of creating form and substance out of nothing, it shows that form is only a result of the activity of substance that itself is eternal, and that the same processes of growth go on, the same functions are discharged, the same biological laws prevail—only with a different quality.

This principle, however, does not apply to malformations which like the lower forms of animal life, perish at death; both are conditions of life. When the slow and prolonged process of evolutionary development of the highest kingdom in nature, from the primitive human cell, up to its divine inheritance—the perfected human—had ceased, and the human form became permanently established, there came a marvelous change in the rapidity with which the perfected human was produced.

The natural process of the growth and development of a child from conception, through gestation to birth, in which it presents in regular order, from the life germ, traces of the development forms through which

its human animal ancestors have passed, covers the same principle of evolutionary unfoldment, which has consumed millions of years, in establishing the permanence of the human form. If this statement, which is endorsed by physiological science, be true, and the human form-producing principle of development can, under natural law, be so abbreviated, is it unreasonable to assume that there may exist other more subtle laws by which a spirit form already established and existing in a condition so refined as to be beyond the perceptions of your physical senses, under favorable circumstances when the necessary conditions have been complied with, may gather about it atomic and molecular emanations from the atmosphere and human conditions, by which the spirit may take on a tangible, materialized human form, although only temporary in existence, lacking in many physiological functions, and produced within the time limitations of an investigating seance? That such marvelous phenomena are possible has been proven by the eminent English scientist, Sir William Crooks, and a thousand of other intelligent investigators.

Throughout all ages the spirit world has been sending out its messages of instruction, love and sympathy, for man naturally is a psychic.

But the spiritual in man has not always been attuned to the sensitive conditions necessary for their intelligent appreciation. Therefore he has many times failed to be responsive to his finer nature, has too often been hardened by the selfish ambitions of mortal life, and his struggle for wealth, position, power and transitory honors has made him selfish, harsh and cruel. Thus man in his greed, has smothered one of his divinest gifts from nature, and wandering in materialistic darkness, he has either denied all evidences of the continuity of life, or has thoughtlessly become an easy captive to the traditional superstitions of antiquity.

In the present wonderful age of research and discovery, man is becoming conscious of these spiritual influences and is only now awakening to a knowledge of the powerful forces possible in his own nature. Man is beginning to learn that these psychic forces have always been in existence, for they are eternal principles in Nature and fill an important mission in the accomplishment of the one divine purpose. The stumbling block to most minds is perhaps less the mere existence of the unseen than the want of definition the apparently hopeless vagueness by some who look upon this as the mark of quality in Spiritual things. It will be at least something to tell earnest seekers that the Spiritual world is not a castle in the air, of an architecture unknown to earth or heaven but familiar things, and ruled by well remembered Laws. It is scarcely necessary to emphasize under a second head the gain in clearness. The Spiritual world as it stands is full of perplexity. One can escape doubt only by escaping thought. With regard to many important articles of religion, perhaps the best and the worst course at present open to doubters is simply credulity.

The question often arises: Have we a spiritual organism, and is there a spiritual world adapted to it? To both we unhesitatingly answer yes. And through these seances we are preparing to demonstrate that this is a fact, and by closely studying the manifestations given here, you are bound to accept the theory that death only shifts the scenes of action without adding to, or taking from his moral or intellectual worth only that in the wholly spiritual sphere of existence and action, he no longer sees through a glass darkly, but is brought face to face with himself which gives him a higher, broader and more comprehensive view and understanding of the economy of existence—which is evolution—and which

law of progression is as unalterable and indestructible as the eternal mind itself.

We furthermore hold that the spiritual body is as much a substance as the natural body. Now mark: Can there be power without substance? Does not existence necessitate substance? The theory that spirits exist as spiritual beings but are unsubstantial, is illogical and far-fetched. They are spiritual substances of course, but just where to locate the line that separates the spiritual from the material, we do not know. The difference between steam and ice is very wide, as unlike indeed as two given things could be, yet they are precisely the same substances, only in widely different forms. The gases which compose water, taken separately, are as much substance as when united. Then why should it be impossible for Nature to so clothe you with mortal and immortal substance that when they are separated, both should continue to exist as absolutely as when joined together? You have the testimony of your own senses that every organic form in plant, animal and man is to be acted upon by some substance, and that organ and this substance are adjusted to one another with absolute precision to produce some benefit; for without such adjustment, there would be no design, or entire failure in result. The creation, instead of being a unit, would fill all space with its pulsating energy.

PROF. MICHAEL FARRADY.

VI.

THE MESSENGER.

And when mine earthly eyes did close in death
And my tired soul escaped its fleshly cell,
When last I drew my long deep mortal breath,
My spirit longed its message dear to tell!

But ere I scarcely knew immortal life,
My vision dimmed with dark clouds rolling high,
And my soul groaned with anguish in its strife,
Mine eyes saw but despair and inky skies!

I knew then that the acts of men are brought,
And placed by angel hands where they may read
The wayward wickedness that they have wrought,
And sob with bleeding hearts at every deed!

What I saw then I cannot tell thee now;
For it is veiled and dead in that dim past,
But my heart shook with grief at broken vows,
And in the midst of woe my soul was cast!

The elements were warring and I heard the roll
Of mighty thunders deafening the air,
There was no rest for my poor storm-tossed soul,
But only deep despair was present there!

And as those waves of anguish o'er me rolled,
The better in me sought the light of day!

But 'twas as if a death knell swiftly tolled!
And I knew all too sure it was God's way!

"Eternal lights of Heaven," my spirit groaned;
"Shed but a little radiance on my road,"
And all the spirit minds about me moaned—
My soul near sank beneath its heavy load!

"Oh, God," I cried, "my heart's desires are strong!
And I am waiting to receive mine own,
Must I then tarry longer, oh, how long?
In this drear vast of darkness, and alone?"

"Oh, Peaceful Heaven, where art thou?" as I spoke,
Shot through the glowering clouds a ray of light,
That in my soul's heart then such startling woke,
It was so gorgeous, gleaming, beauteous bright!

From out the light there rose a form so fair,
That for a moment mine own eyes were blind,
And then a subtle perfume filled the air,
And sight came back, tenderly, waxing kind!

And now the form came closer with that swaying grace,
Of those who step not but who move in flight,
Then I saw full the wondrous smiling face,
Of her who'd broken in on my dread night!

Of such surpassing beauty that I dare not say,
Was she my angel from some happier clime,
A form of lily whiteness through her shimmering ray,
Her voice like echoes from some love-sweet chime?

Her long hair streamed around her like light clouds of
mist,
She laid her love-light hands upon my head.

And as I gazed into her bright face heaven-kissed,
She smiled and said, "Mine own, thou art not
dead!"

"There is no death, but just a change of life,
Where all may enter in and find the truth!
And I have come to lift thee from this strife,
Where thou canst breathe the glory of thy youth!

"I am the other half of thy great soul,
Because thou could'st not find me, hence thy woes,
I will now reach for thee thy every goal,
And raise thee out of mortal misery's throes!"

The sweet voice sighed to silence and she took my hand,
My raptured soul was thrilling with a warm delight,
As we ascended to a fairer land,
And bade goodby, forever, to the night!

We sailed this world's ethereal and our flight
Was swift and easy like a bird on wing,
And everywhere the clear celestial light,
Shined forth the grandeur on each Heavenly thing!

At last we paused, my angel spoke again,
"This is our home, our dear abiding place!"
Her tones were like the fall of summer rain,
And, oh, so sadly sweet was her bright face!

Our home was like the palace of some Eastern King,
Save it was far more perfect in its beauty there!
Nor blemish, stain, or scar was on a thing!
And sweetest bird songs filled the fragrant air!

It was a rhapsody, my soul drank full
To overflowing of my wild, deep joy;

No cares, but peace—eternal love forever more!
Without vain man's mad striving and the earth's
alloy!

'Twas thus I found at last sweet Heaven's full light,
And breathed immortal life in spirit-spheres!
My soul in rapture took its flight from night!
And with my angel other half I give my blessing
here!

ROBERT BROWNING.

VII.

SPIRITUAL KNOWLEDGE.

Friends, your professors and so-called students of science with one predominating idea or theory, is often as great a bigot as the purely creed bound theologian. Hence your learned professors being of this class, rudely dispose of the Christian hope for a future life, as emotional cravings, transcendental faith and mere superstition, looked upon by masses as a priceless treasure. Your professors and so-called students are equally unsparing in their criticisms of Spiritualism, which they do not even claim to have investigated. They define it as hallucination, or clever deception and lament the millions of educated people who are still dominated by this dreary superstition. They admit, however, that such eminent scientists as Zollinger, Fichner, Weber, Wallace and Sir William Crooks, have after thorough investigation of spirit phenomena, announced their belief in the future existence of, and the possibility of communication with an unseen life, and intelligence which has survived the condition of death, but accounts for their being "led astray" by these phenomena "through excess of imagination and defect of critical faculty." Strange as it may seem, however, they quote these same able thinkers and investigators as authorities in scientific research along other lines which do not disturb their own monistic hypothesis. We reject the theory as refers to man as a descendent from the animal kingdom. We assert most positively that man is

not the highest type of beast, nor has he descended from beast ancestors. We emphatically declare against any author's summary dismissal of the evidence of the immortality. If the theory that death ends all is true, the valuable portion of our writings could not be written. The survival of the soul of man, after death, is a fact which is today being constantly and most positively proven through spiritualistic phenomena. Having said before that the human kingdom in Nature is today as it ever has been in the past, entirely separate and distinct from the animal kingdom; that man in his evolutionary unfoldment never has been a beast and that he is not a monistic but a dualistic being, let us proceed to discuss some of the processes in the development of life as expressed in material form upon your planet. For ages unnumbered, man made but little advancement. Yet steadily was the progress of unfoldment and, when the proper time came he arose to the dignity of his full station. From the first cellular protoplasm the so-called "physical basis of life," he has been endowed by Nature with grand possibilities, and with the stamp of the Infinite upon his brow, man has ever moved on through evolutionary development toward the higher and nobler principles of life and intelligence which is eternal and will ever be unlimited in unfoldment. It is an immutable law of nature, that the human life principle, when once started into activity in its association with matter, is eternal in existence and can be neither crushed nor obliterated. You may destroy the physical expression of life, but the life principle itself even in its first stage of activity, is beyond the destroying power of men or gods, and will complete its unfoldment into the perfected human spirit in the world of effects.

Notwithstanding all that can be given you from each and every grade of spirit-life and spirit-unfoldment, you must still, of necessity, be ignorant of the glory and

beauty of the land of souls; and like the blind man who listens to a glowing description of the sun, the stars, the mighty ocean, and the flower-gemmed earth, his imagination colors and arranges these things; but when the scales have fallen from his eyes, with what wondering surprise and admiration does he view these scenes! We can only impress upon you the reality of life—a continued life—and your spiritual condition.

Humanity when it is in its mortal infancy in the unfolding years of human life, and becomes spiritual, it will more fully pervade matter. It will then be able to express itself more satisfactorily. Humanity will then advance in intelligence and refining influence more in one day than it can now possibly do in a year. It will round out into the grand circle of harmony, purity, and love. It would be impossible to make you understand the benefits resulting from this circle in which you make and hold the conditions for your spirit-friends to commune with you. This is very pleasant for them and for you; but this is not all. Hundreds of stranger spirits are attracted here, and through the knowledge and power gained, they are able to commune with their own friends, or from circles elsewhere. Who is to answer for this state of things? It comes as a necessary tax for improvement on the age in which you live. The old ground of faith—Authority—is given up; the new Science has not yet taken its place. Men did not require to see truth before; they only needed to believe it. Truth, therefore had not been put by Theology in a seeing form—which, however, was its original form. But now they ask to see it. And when it is shown, they start back in despair. We shall not say what they see, but we shall say what they might see. If you understood the Natural laws that run through the Spiritual World, you might then see the truth as clearly and simply as the broad lines of science. As you gazed into the Spiritual

World you would say to yourselves: We have seen something like this before. It is not arbitrary. This Law here is the same Law that existed thousands of years ago, and this Phenomenon here, what can it be but that which stood in precisely the same relation to the Laws of ages and ages gone by? So the Spiritual World is natural; and the natural world becomes slowly Spiritual.

Nature is not a mere image or emblem of the Spiritual. It is a working model of the Spiritual. In the Spiritual World the same wheels revolve—but without the iron. The same figures flit across the stage, be dislocated—and a chaos of conflicting forces, instead of a cosmology of beauty and order. You are inevitably borne to the conclusion that the same fitness, law and order must prevail in the spiritual plane of creation. If man as a spiritual being, is endowed with a spiritual organism akin to his earthly organism, there must be an adaptability of these conditions suited to transformation. If he has eyes, there must be spiritual light, or eyes would be of no use. If he has ears, there must be spiritual atmosphere whose undulations flow into them and cause hearing and fill the soul with harmonies. If man as a spirit has feet, there must be spiritual earth to walk upon, or feet would be of no use to him than they would be to a fish. If he has hands there must be spiritual objects to handle, or they would be of no use to him. If he has lungs, there must be spiritual atmosphere to breathe. If he has a heart, there must be spiritual blood to impel through the spiritual arteries. In a word, a spiritual organism demands a corresponding spiritual world which is adapted to it in form, substance and force. If a man is not organized as to his spirit, then we can form no idea of him. You are therefore driven by necessity either to deny the existence of spiritual beings, or to accept the conclusion that there must be a spiritual

world, which bears the same relation to them as your world bears to its inhabitants.

The spirit is the real man, and the material body only serves as a medium of communication between man and the material world. When the body is no longer capable of serving the spirit, it is cast aside and it returns to dust. Sex, disposition, character and memory belong to the spirit, not to the body; and when man goes hence, he takes all these things with him and he is just as bad or just as good when he steps upon the eternal sphere as he was in his mortal body. In short, he is identically the same being. To be otherwise, he would need to have to be recreated, and if recreated, he would be a different mortal-man altogether from what he was; but the process would entirely destroy his individuality, and that would be equivalent to the complete annihilation of the man as he was in earth life, and with it would perish all recollection of friends and kindred. In a word, he would be as though he had never been. Can anything more horrible to contemplate than the destruction of your individuality, of your affections and ties that bind you to your loved ones be suggested? Each one retains his features, his characteristics and his affections with such distinctness that his earth friends, when the veil is held aside, even for a moment recognize him as readily as if he were standing by their side in a natural—material body—only he is relieved by death of all material hindrance and the obstruction of man, and space is removed.

He is separated from no one in the spirit land except by opposition of thought and incompatibility of affection, which is a wise and merciful provision in the economy of existence. In the spiritual world a spirit may in a moment become present to another, provided he comes into a similar affection of love and thence into thought. In contemplating the spiritual world, you must

not forget that the spirit is not limited by time or distance. This is abundantly proven in your every day life, for you all know that distance is no hindrance to thought. You can think of a friend in England or Egypt as easily as if he were leaning upon your shoulder or holding your hand. Nor is time any obstruction to thought. You can think of Moses, Confucius or Buddha as easily as you could if they were living now in your own city. When you come into the spiritual world, you can come into communication with persons whether you know them from personal acquaintance or from mutual friends, or the records of history, and when you meet these whom you have personally known you can recognize them, because they will appear according to the conception of them in your own minds. You carry the images of these who are dear to you indelibly wrought into the texture of your minds, and an idea can not be eradicated from them without changing the organization of the mind itself. You carry therefore, within your minds photographs of every human being, and of everything you have ever seen, and consequently you have, and always will have the means at hand to recognize your friends; and still further, the spirit world is the place, and the only place, where friends and acquaintances and all who are connected by natural ties can meet at will. There have always been theories and speculations about the possibility of meeting and recognizing friends in the spirit world, but they have never been entertained by spiritualists, for they know by knowledge, by sight, by touch and by word of mouth that all such doubts, theories and speculations have no foundation, other than wilful ignorance.

JOHN PIERPOINT.

VIII.

SURCEASE FROM SORROW.

I stand here on the mystic borderland,
 And gaze from our world unto that of earth,
And as mine eyes behold your beauteous strand—
 I'm struck with wonder at fair Nature's birth!

Your hills and rocks and mountains ages old,
 Who raise themselves like Eastern Kings austere,
Or like strong guardian angels hide the gold,
 In Nature's bosom without guilty fear!

The great deep oceans with their storm-tossed souls,
 Who still keep beating 'gainst the shores of time,
And like vain mortals fail to reach their goal,
 For which they've lost so much of the sublime!

The waves of green that in the Springtime grow,
 Until by light and air they gather grace,
To enter the dark leafless trees and show
 At last that they are leaves on Nature's face!

And thus the trees at length have their new birth,
 And speak in raptures to each other there,
And bend and laugh as if to kiss the earth,
 They find such sweetness in the perfumed air!

Your world within itself is like some garland fair
With its rich myriad colors flower-bestrewn,
And looks as if there might not be a snare,
Yet mortals find the pitfalls all too soon!

Could you of mortal life but comprehend
The glorious lessons flowers have to teach,
You might learn more the value of a true heart friend,
And the great heights of light you'd sooner reach!

Walk in the light of some bright summer's morn
And pluck before 'tis crushed a violet sweet,
Whose little dainty face will look the dawn
Of love from whence it came, and you with gladness
greet!

'Tis like the visit from an angel fair,
To see the love-light gleaming in a flower's face,
And as great bowers of them grow around you there,
Converse with them and grow in their pure grace!

Look deep into the lily's dove-like mien,
And solve then if you can from whence her gran-
deur starts,
She toils not for her beauty, nor for worldly gain,
And yet she is the admiration of all hearts!

Learn then thy costly lesson from the beauteous flowers,
They are the worthiest and the truest friends,
For by their love you yet may lose the pain-filled hours,
And find the consolation only true peace sends!

We are like flowers and waiting for you still!
That we may enter where we've knocked before,
We stand in throngs your longing hearts to fill,
With gems of beauty from our glory shore!

You do not see the glories of your world,
Because the shine of money dims your sight,
And yet you would not wish to enter here,
And bear the darkness of a long, long night!

Far better that you turn your vision then,
To flowers that bear our message of sweet love,
That we may to you precious presents send,
From our Celestial regions here above!

If mortals will but aid us, we can give
To them such precious portions that their cares will
cease,
They will be taught to look towards Heaven and live!
And from their bonds of darkness find release!

LORD BYRON.

IX.

THE DIVINE ORDER OF NATURE'S LAWS.

The world has always had its great leaders. In the realm of science, literature and philosophy they stand like heralds on mountain tops proclaiming the dawn of a new day of whose light they catch the first rays.

In the march of human progress there are patriots inspired by spiritual influences by a keen sense of justice and liberty who forge their way to the front and lead the people into higher forms of government.

There are those who delve into the secrets of the universe and find new forces of heat and light; there are those who peer into the skies and discover new planets. And what is true in regard to the realm of nature is true as to the realm of spiritual phenomena. The time ought to be past when one receives his teachings as a child; the time is at hand when you should use your own faculties and investigate for yourselves.

Men in authority as religious leaders, ought to be given to understand that what they give out to the people of the world must tally with facts. People who implicitly believe in religious leaders are robbed of many privileges; they are blinded by prejudices caused by ignorance or misrepresentation and deprive themselves of truth that would illumine their minds and give joy to their hearts, you say these things are known, we say that never in the history of the Christian Church has the people given forth such uncertain and conflicting sounds as exist at the present age. The only truly satisfying doctrine

that prevails today and has prevailed for ages and ages and that has given scientific and rational proof, is Spiritualism. As a result of our progress we have had intelligent advocates in the centers of civilization for centuries and centuries, and have searched nooks and corners of the world not dreamed of by mortal man.

But the question is sometime raised why such wonderful privileges are granted to us. The time was and is ripe and men were found to answer the purpose.

We have found men and women through whom could be made known the rational truths of Spiritual phenomena for the good of mankind.

What minds more fully trained in all the sciences devoutly disposed, earnestly and sincerely seeking to find souls in their homes that we could impress our presence upon them.

This truth is central to all other truths and without perceiving which the Scriptures cannot be rationally understood.

This is the light of everlasting oneness and we are able to see through the dark recesses of one's soul. These truths enable one to avoid the errors that are involved in the extremes: To Christianity these teachings show that however defective they may seem in the light of science or Christianity or in story, it is nevertheless a perfect vehicle of Truth, because the sense intended is Spiritual and written according to the law of correspondence between natural and spiritual realities.

It is shown, however, that there is no salvation by faith alone; it is grounded in charity and results in shunning all evils as sins and in the faithful performance of one's daily duties, making clear that it is impossible to separate the three constituents of the truly Christian life; Love, Faith and Good Work, without all of which there is no Salvation.

If it is indicated that Evolution is the Divine meth-

ods of creation, it is also shown that there is no Evolution without involution; that it always is and has been true that something cannot be created from nothing, that intelligence cannot be evolved out of matter—and that although the order has been to create successively, man has been immortal from the beginning, though the higher capacities were not enjoyed until he become regenerated. It is sufficient to fit man or woman for the higher gradation of Spirit, it is also shown that man or woman is not regenerated instantaneously, but that regeneration is a progressive work involving the constant co-operation of man and the constant operation of all Spiritual knowledge which is the law of all being.

If it is pointed out that man and woman are created, a form of the love of self and the world, it is shown that they are orderly loves from creation if subordinate loves; and it is also made clear that they are created with heavenly degrees of mind, which can be opened more and more interiorly, thus making it possible for you to be "born from above." If the teachings that the death of the material body is according to Divine order, as they would have it, it is also the teaching that if sin had not been introduced into your world, there would have been no disease and untimely deaths; man would have fallen asleep when the body no longer responded to the requests of the soul.

If in these teachings that there is no resurrection of the material body, the fact is made to stand out clearly and prominently that there is a resurrection of man in a Spiritual body, and in which body there is contained all the faculties of a human being the male remaining a male and the female a female.

If it is pointed out there is no Romish purgatory, it is made clear that there is an intermediate realm into which all persons go after the change called death and where the ignorant are instructed and where all are help-

ed that have any real desire to be helped. The intermediate world is not a place where character is formed, but where what has been involved is evolved, where the concealed is revealed. But if the work of real repentance has been begun in the material world, the work of regeneration and thus of preparation for the heaven they speak of, can be continued in the region where the Spirits will come to, all the comers from the earth and minister to such as really desire to overcome the love of self and the world and become heirs of salvation.

The fact is revealed, however, that there is no reincarnation, no coming back again into material life in another body of flesh; it is because you are shown that there is plentiful opportunity in spirit life for the unfoldment of man's and woman's nature.

It is taught that heaven is a state not a place; it is also made clear that those who become receptive of the life of the Kingdom of God have an environment which is a perfect expression of their state of life. It is an evident fact that the Devil is not one great monster; the Devil is within you, don't picture to yourselves that there is a great monster waiting to devour you.

The possibility of communicating with spirits is conceded; it is also declared from experiences what good is evolved by coming into conscious association with those who are in the spirit world. For the purpose of accomplishing certain ends, as in the experience of sure prophets, etc., it is useful, because effectual under the divine law and under the care of Natural Laws and trust according to Order of things, but in some cases it subjects man to great danger because he comes under the influence and control of deceiving spirits who know man's weak qualities and use their subject for selfish ends.

It is therefore a fact set forth that man is in constant association with Spirits as to his interior life it is

maintained that the orderly state in which one should live in unconsciousness of the fact, and that you should look to us (Spirits) alone for protection and strength and what is needful for man to know of a future life has been and is being revealed by the spirit world.

But says some one "Where are the credentials? Am I to believe without evidence such stupendous claims?" The credentials, friends of earth are, in these and the true phenomena woven around them.

The proofs of what we say are in the daily fulfillment of matters and things concerned in your daily lives of which things we have prophesied much if the truth will not convince a man nothing will, for miracles close the rational mind while truths open it. We are here giving you thoughts that none but the finest trained minds and the most pious hearts could write. Here are thousands of sentences like polished crystals and the most beautiful cut diamonds, and the light they reflect is the light from the spirit world for they reveal the Secrets of earthly conditions in your world.

These forces are like telescopes; they bring near the things that are far away in the dim distance of by gone ages and make them reveal their secrets. What is above all else noteworthy, you are brought face to face with us.

There can be no faith without freedom. It is not faith to attempt or pretend to believe the things which you are told you must believe. Even to seek to comply is to prove your fear rather than your faith, your apprehension of some dreaded consequence attendant on failure to conform.

To say, "I believe," lest a catastrophe attend the honest denial of such belief is to play the liar and the coward.

It is far better to have no faith at all than to weakly submit to a matter of opinion, and it is sufficient not

only to one but to many other people; and it is worth arguing with, on its scientific side. If you take a wide view of spirit phenomena, a view in which alone the true analogies of things are to be clearly perceived, you will find that whenever these phenomena have been rightly understood, there has been a continual progress and advance along the development of a higher spiritual life. Science can not, and does not deny the fact that progress and advancement are by far the most constantly represented forms and conditions in life. Were it otherwise, you would not find the universe so varied as it is. This being true of physical things, why not concede that it is true of spiritual things?

It is held by a few, and a few we are glad to say, that spirit manifestations beyond the point of obtaining satisfactory evidence that man is immortal, are hurtful and should not be encouraged, but we hold that it needs no spirit manifestation to demonstrate the fact that life is continuous, nor that the natural and spiritual worlds are separated only by a mere veil which may be drawn aside almost at will. The leaders and teachers of men in all ages of the world believed and taught that man should live after the death of the body; but aside from these teachings, the belief is imbred in every human being that man does not go into everlasting nothingness when his mortal body ceases to breathe, and he therefore, need no other evidence based upon faith alone than that given by his natural longing after immortality. But what of the knowledge and demonstrated theories which spirits possess? Are they not valuable to you, and should you refuse to be taught by the wise and the ripe in experience, who have gone to the other shore; and offer you the benefit of their experiences and observation? Most certainly not. At best you see through a glass. The doctrine that the universe is in the hands of a Creator so unjust, so cruel

as to decree your eternal damnation unless you subscribe to statements you cannot indorse, or blindly to insist on the historic accuracy of incidents which you would discredit in any other relation, is ineffectual and without foundation on truth. The real difficulty in religion for the average man, however, lies not in the credibility of the historic statements of the faith, not in the logic of their syllogism; he is even willing to take many such things for granted; that difficulty lies in seeing any particular value or use in such articles of creed and history he cannot see why their acceptance should be regarded as the most vital thing in life.

At heart every man who lives above the brute is religious—that is he desires to realize in some way those soul and character ideals that grow within him and shine before him.

Man will not be satisfied with a faith that fails or does less than this. He cannot see how the perfunctory acquiescence—on his part with the formal statements of the creeds would aid to his end. Suppose you throw aside other considerations and accept the Mosaic cosmogony—what light would that throw on the struggle in your soul and the divine? In what way will that help you to altruism? The truth, is that “the church faiths” are of yesterday, of which true faith is of today and forever. Faith is the hope in embryo of the future; it is the confidence born in the heart of man that life holds better things, and thereby aids in life onward pressing, the finding of much valuable knowledge. The faith that dwells within you mortals of earth, is that which fills you with calm assurance that there is a goal, that the universe does not mock you, that the hopes and aspirations that burn within are but pulsations of the mighty law of life in creation. The faith that there was one a perfect man is an empty thing unless it becomes the power that pushes you on to nobler per-

fections; unless the facts of the past become for you the prophecy of the future.

All the history of the soul's direction toward it is a promised country. You must believe the past whenever the past shows the race coming into the fuller present, rising from lower levels.

The statements which men call faiths are commonly but the dead shells that once contained glowing life; they are like photographs of a sunset, the form is there but the glow, the color, the life has gone from it, into the realm of spirit. Each age has its visions, facing the future, looking forward with high hopes and bright dreams it sees the spirit realm then comes the heartogrophers, who care nothing about the spirit realm so long as they make its maps. They draw lines and lay on colors; they describe, prescribe, bound and limit that which their fellows of larger heart and hope have seen as a living glowing spirit. Thus from the visionless minds you get your creeds, or descriptions of yesterday's faith.

We do not believe that this age is less spiritual or more sordid than its predecessors. We know indeed, precisely the reverse. But, however, this may be in the minds of some is it not plain that if Spiritualism is to be moved by the remote speculations of isolated thinkers it can only be on condition that their isolation is not complete? Some point of contact we must have with the world in which you live, and if our influence is to be based on widespread sympathy, the contact must be in a realm where there can be, if not full mutual comprehension, at least a large measure of practical agreement and willing co-operation. Philosophy has never touched the mass of men except through religion. And, though the parallel is not complete, it is safe to say that science will never touch them unaided by its practical applications. Its wonders may be catalogued for purposes of

education, they may be illustrated by interesting experiments, by numbers and magnitudes which startle or fatigue the imagination, but they will form no familiar portion of the intellectual furniture of ordinary men unless they be connected, however remotely, with the ordinary conduct of life. Critics have made merry over the spiritual philosophy which represented man as the center and final cause of the universe, and conceived the stupendous mechanism of nature as primarily designed to satisfy his wants and minister to his entertainment.

The material world, howsoever it may have gained in sublimity, has under the touch of science lost in domestic charm. Except where it affects the immediate needs of organic life, it may seem so remote from the concerns of man; that in the majority it will arouse no curiosity, while of these who are fascinated by its morals, not a few will be chilled by its impersonal and indifferent immensity. If in the last hundred years the whole material setting of civilized life has altered, you owe it neither to politicians nor to political institutions. You owe it to the combined efforts of those who have advanced spiritual light and those who have applied it. If our outlook upon the universe has suffered modifications in detail so great and so numerous that they amount collectively to a revolution, it is to men of science you owe it, not to theologians. But science is the great instrument of social change, all the greater because its object is not change but knowledge. And its silent appropriation of this dominant function amid the dim of political and religious strife is the most vital of all the revolutions which have marked the development of modern civilization.

But if it be remembered that this process brings vast sections of every industrial community into admiring relation with the highest intellectual achievement and the most ardent search for truth, that those who live

by ministering to the common wants of average humanity lean for support on those who search among the deepest mysteries of nature; that their dependence is rewarded by growing success; that success gives in its turn an incentive to individual effort is nowise to be measured by personal expectation of gain; that the energies thus aroused may affect the whole character of the community, spreading the beneficent contagion of hope and high endeavor through channels scarcely known to workers in the fields the most remote; if all this be borne in mind, it may perhaps seem not unworthy the place I have assigned to it. Its direct moral effects are less obvious; indeed, there are many most excellent people who would altogether deny their existence.

We have made a prophecy that science would yet become more religious than religion, and it is fulfilling itself. Realize but dimly the wonders of this stupendous cosmos, and the mind is overwhelmed and awed back into dullness in order that you may not yet burst the swaddling bands of your intellectual childhood, and may continue a while longer on your rudimental plane. But many of you are too dull to realize even dimly the miracles which surround you or those you carry about with you. Setting aside the miracle of the inflowing thought, think for a moment of the wonders of the physical organism you call "your body." Try to conceive the matter the material of which it is composed. Think of the speculations to which the atom gives rise. You were also told that the atom itself is undergoing a course of evolution, a cycle of change. Starting its career as gross matter it goes through a cycle of transmigration through the mineral vegetable, and animal kingdom. Animals preying upon animals keep matter grinding as it were in the organic mill, and the organisms get finer and finer in structure, as matter progresses, until they are fine enough to build up the physical struc-

ture of man. In man, you are told by the same great Master, it continues its evolution, and form visible, tangible matter certain finer particles are evolved that pass beyond the range of your fine senses, become invisible and intangible, and form the matter of the spiritual body within you, and also the spiritual universe it is to inhabit on leaving the earthly body at so-called death. This masterly conception completely reconciles the claims of Spiritualism. The materialist says there can be no after life, as mind and intelligence need a physical organism in which to function; and that as the body dies the mind dies with it. The conception of an etheric or spiritual body is as much finer than the physical body in structure, as its matter is finer, which leaves the earthly body at death, meets the materialists objection, as the mind is furnished with a more perfect body and more powerful faculties. From what has been said and written in our previous works it will be seen that even the matter, the material of your body, is a wonderful mind baffling entity besides which the old world miracles are simple affairs compared with those of today. When you think of all that is implied in the building up of this matter into your physical form you are equally overwhelmed. To do this work consciously, you should require more knowledge than has been acquired by ages of scientific discovery, and more skill than is possessed by all your artists, engineers, and artificers put together. But you are only on the threshold of our scientific research. The experiences of the Saints, Martyrs and Mystics of all ages are profoundly significant, hinting at close relations with the immanent spirit of Nature than is realized in ordinary consciousness. The belief in magic throughout all time must have rested on some foundation. Beliefs of this sort, however mistaken, may be the interpretation of facts of experiences and are of great significance when rightly read. The

belief in a great spiritual presence behind the appearance of things, of spirits endowed with more than human powers behind natural phenomena indicates in our opinion, unrealized and unused powers within yourselves. The experiences of the poets, and prophets are significant, and have been too little regarded as facts or experiences having scientific value.

The one conclusion to be drawn from all this is that you are greater than you realize; have stores of latent knowledge and powers that you are not directly conscious of. You are all heirs apparent to a vast kingdom of knowledge, of potentialities and powers by the right of Divine Order.

Long since you have outgrown the old theologian's god, the mighty man who made the earth with his fingers and guided the stars with his hands, who sitting aloft in the skies, dictated human affairs, awes one omnipotent sovereign, a king lifted to the highest degree. This picture once contented men. But you have outgrown your need of such being as will answer the problem of living in terms of your own lives. This is the search for God, reaching your hands into the dark night of the Infinite and Unknown hoping that you may find there the touch of a hand that can lead you through the shadows and feel the throb of a heart that will assure you of the unfailing goodness and rightness ruling through all. You seek not a King but a Life that answers in the measure of that living to your own.

You can never satisfy the heart of man with the most elaborate schemes of the blind force; the last word of science leaves much unspoken for the soul of man.

Only accept that which can be proven by physical demonstrations and do not let others do your thinking or investigating for you. What may be a proof to you may not be a proof to the other fellow; you are dependent upon the great controlling forces of the uni-

verse. Religious leaders have called for change of heart because it means something vastly deeper and more significant than any emotional wave; it means changing the whole primal spring of the life. They have been trying to redeem the race by forcing men into the ways of virtue, making them walk in the straight paths by the persuasion of high and unscalable fences. They have been trying to secure salvation by legislation and restriction, direction and other mechanical means. They need not get at the spring of action, to change life at its real sources. Friends, does a man having the evil; can you turn him into virtue's paths at the point of a bayonet? Just as soon as the man with a bayonet goes to sleep, the evil lover will flee to his old way. Friends, he needs that which will give him a love for the good as strong as his present love for the evil. Every man follows his own heart; it will be solved not by changes of administrations, not by fixing this law or that ordinance. Laws and ordinances are effective as they grow out of the wills and ideas of a people. No society can be made right mechanically; the right comes vitally by your hearts being set upon it; by its ideas becoming the passion of your whole being. For man to change his environments and begin life anew, he must be propelled by entirely different motives and seeking aims quite different than those once set before him. Men turn from self seeking to serve their fellows, and things incredible to those who have never experienced it, they find a deep satisfaction and keep joy in the one as in the other.

Spiritualism is recognized even in the various realms of natural science, and has given reverent tone to much of the scientific investigation of today.

The physicist is discovering that back of all phenomena, and back of all the laboratory processes—beyond the point of his most extended observation and

experimentation—there are mysteries at work, introducing him at once to a realm essentially spiritual. Science is becoming Spiritualized, and Spiritualism, in turn, tends toward the scientific method.

Friends, today, dogmas are losing their hold; ecclesiasticism is permeated more and more with healthy inquiry and liberty of thought; tradition and authority are yielding to the steady onslaught of scientific investigation; man's pessimism is giving way to hope, and optimistic views of a spiritual existence take the dawn of another life.

EMANUEL SWEDENBORG.

X.

IN THE DEVELOPMENT OF THE SPIRIT CHILD.

Under certain conditions, and in like manner, is the world of spirit dependent upon the world of matter.

As we have previously stated, that the child passing into the Spirit world in infancy continues to develop and mature in the spiritual realm.

But it is one of the conditions of the development that it must be often brought into the magnetic aura of the embodied parent, or another person of similar temperament, chemical and magnetic affinities, to assist in its more rapid growth and unfoldment.

The object is to draw magnetic and material strength, for the individual in the physical body, possesses certain elements which are not contained in the spirit form and the impression is received by the child, through contact with these elements, which, to it, are much as the mother's milk is to the child in mortal life. True, the disembodied child will slowly develop its spirit form without this contact with the mortal.

However, as the child is born in the material, it develops more rapidly in the spiritual condition by coming into contact with the material, individual parent, whose magnetism is of different character from that of the disembodied spiritual form inasmuch as it is more material.

This appears to be a universal law for seeds planted

in poor soil will develop the life principle and slowly grow, but by the liberal use of a proper fertilizer, supplying such elements as their nature demand and which are lacking in the barren soil, the plants will grow strong and robust and develop with greater rapidity.

By a similar operation of divine law, although through other processes, is the embodied spirit of man dependent upon direct communication through spiritual impression, inspiration, messages delivered by unconscious human organisms and other methods, with higher intelligences in the spirit world, for the awakening and quickening of his highest aspirations and the noblest conception of his most sublime ideas.

Therefore, this universal principle of inter-dependence and the consequent necessity for communication, as manifested in the several realms of nature, is in constant operation between the realm of the human and the realm of the spiritual.

WESLEY ABER.

XI.

IMMORTALITY.

The truth of immortality was planted in the First Cause in the Divine Essence or Soul of Creative Power. There it was given as an inheritance to all the souls of men, but through the ages of time it has become so dwarfed and thwarted in growth by the thousands and thousands of the lower and grosser earthly influences until it almost loses shape in the minds of many and in some totally so. The knowledge or the disbelief of Immortality has a decided effect on the destiny of man for the betterment, or for the worse in the finality of his earthly life. When we look upon the great tide of humanity sweeping past us we can see excuse for the position of the fatalist. The blustering poet who shouted that he was the master of his fate, the captain of his soul, was more fond of words than of thought. Mortals are all more or less influenced by environment, by association, by birth, by inherited habit. The crow cannot learn to sing, nor the glow-worm to fly. Lacking the musician's soul, a man cannot become a violinist. Mortals may not be permitted to see the whole of their destiny in the present, but by the labor of brain and soul, hand and heart, and the steadfast law of concentration applied, man may find out enough of himself to guide him safely over the stormy billows of his transient earthly span of years, and still be able to catch a glimpse of his Heavenly Destiny. You are all a part of a great plan and a mighty purpose, the essence of Divine law

given the form and shape of the flesh, which is the house of your immortal spirit until your soul has reached such expansion as to have outgrown that perishable body, or until the flesh becomes torn and racked with pain and suffering and the longing ego, the self flees out and finds its haven of rest in spirit spheres, and so it is that the children of men are given souls, spirits, brains, and physical bodies with which to carry out the first great plans of mortal and immortal destiny. Each day of a life can be filled with usefulness, little acts of industry and kindness, directed by the higher spiritual realm that will count for something in the Great Addition, at the end of the page of a Destiny. Make your deeds count every hour and day of your lives so that when the Angel of Death summons you from the old life into the new, you shall have no regrets but that the acts of your earthly life shall be left behind as a constant aid and guidance to the making of other destinies of which the world can be justly proud.

WESLEY ABER.

XII.

SPIRITUAL PHENOMENA EXPLAINED.

Dear friends, we wish to say something in regard to manifestations, the explanation of which may be of benefit to those who are led to investigate.

It has been given more than once from the spirit side of life in what manner the forms who materialize are built up. We use this phrase because it is a literal building up; and if the process could be witnessed it would cause quite as much astonishment as the appearance of the perfect form does when it comes forth in tangible shape. The necessity of having a cabinet has also been inquired into, and we wish, if possible, to make the answer clear and intelligible to all who desire to know, whether from curiosity or from a more glorious impulse. It is hard for the inquisitive man to comprehend action which is invisible to him. Firstly, the necessity of a cabinet being required in seances; Concentration of forces is of vital importance; the exclusion of light is somewhat secondary to this, but to have a perfect materialization it is best to exclude the light. The force exerted is more or less magnetic in its action, and is weakened if diffused. The action of light upon the invisible atoms prevents a cohesion. The philosophy of atoms has been explained by us before. The fountain of knowledge is within the reach of those who wish to avail themselves of its truths; let them seek it and they will be rewarded. As we have said the action of light upon the atoms draws from the

medium, and the audience causes an antagonistic action and prevents the cohesion necessary to build up the spirit form. The spirit chemist, as he is called, is the one who is in part the cabinet control of the medium. There is in most cases more than one who assists at materialization; the medium is passive and helpless in almost every case and is in a dead trance from the beginning to the close. It is a severe strain on his vitality, and a frequent repetition, without periods of sufficient rest, soon exhausts his physical strength and carries him to the spirit world; some of more than ordinary strength and vitality continue, but the generality, after a few years, if the phase does not leave them by the interposition of their controlling guides, they become weakened and their exhibitions lack the force and perfection of those given earlier. As we wish to explain, the spirit form is built up from the vital forces of the medium and those of the audience, where there may be sympathetic sensitives who possess these powers unknown to themselves, and are only made aware of it by the feeling of exhaustion they experience when in attending at the seance. Everything possessing life, with scarcely any exception, is developed in darkness; the animal and vegetable kingdom verify this. When the form is built up in the cabinet, with all the bodily organs complete, it is brought forth to the view of the audience, or to the one for whom it is specially designed to meet and hold communication with. Sometimes the figures are given imperfect; sometimes the head may not be complete in its structure, as has been attested more than once by disinterested witnesses. In most cases at a first appearance, the vocal organs are not perfect; and the spirit form lacks the power of audible speech. This is often remedied in subsequent appearances, and has been a matter of dissatisfaction to many, who not being conversant with difficulties attending a first appearance,

expect too much and go away with a feeling of doubt and distrust. Therefore, as before said, it requires careful consideration and a knowledge of proper conditions before attending a seance given in public. The vitality of the medium being so strongly drawn upon, is what is meant when it is said that the medium places his life in the hands of the circle during the seance. Any rude shock from any one in the audience seizing hold of a spirit form and attempting to detain it by force, is felt by the medium to a terrible extent, and when dematerialization occurs outside of the cabinet by the exhibition of a strong light, the atoms are dissipated and do not return because the channel of communication is severed. This has caused the death of more than one medium, and the utter physical prostration of others. No one in the audience should attempt to touch a spirit form unless consent is given by us: the mere touch reacts with more force than an electric shock on the sensitive medium in his helpless trance condition. In the many wonderful experiments given by hundreds of able men and attested by them, these manifestations are of an exceptional nature and have been given for several years and have been witnessed by a great number of friends, scientists and others, and have and is doing much to strengthen refinement and a determined effort to hold fast to that which is good and to flee from even the appearances of evil will never fail to overcome evil inclinations.

JAMES DEBUCHANANNE, *M. D. Ph. D. F. A.*

XIII.

THE LONELY HEART.

The heart bowed down with earthly woes and grief,
That seeks and struggles yet finds no relief—
That toils and toils each hour of earthly time,
And in its woe dreams of some happier clime!
This is the lonely heart!

That has no friend to tell its troubles to;
That tastes of joys but fleeting and but few,
Who sees not kindness nor yet understands,
Who knows not favors but by its own hand,
This is the lonely heart!

Who crawls up the steep hill of earthly toil
With the true bravery that none can foil,
With feet all bleeding and with hands all sore,
And aching limbs that scarcely can step more!
This is the lonely heart!

With tear-wet eyes that cannot see the way;
The path that leads to God's eternal day!
That always roams afar from Heaven's gate!
And when joy's present always comes too late!
This is the lonely heart!

Ah me! I sigh when I think on this heart,
That has no friend a blessing to impart!
No love-fraught voice to still its every woe!

No one to care or wonder where it goes!
This is the lonely heart!

Oh hosts of Heaven! bright ministering Angels fair!
Look down on earth's weak creatures struggling
there!

And gather some rough stones from out their path's
dark way!

Oh let them see at last the perfect day!
These woeful, bitter lonely hearts!

Oh wondrous light of Heaven, shed thy peace
On these poor souls their suffering to release!
Show them one starbeam that will lead them on,
To enter in Eternity's sweet dawn!
And save, oh save these lonely hearts!

ALFRED TENNYSON.

XIV.

THE NEED OF SPIRITUALISM.

Spiritualism, unlike all other Systems of religion, has a system more of mercy, of charity and light, and there is more in it than is calculated to elevate man and bring him closer to his Creator than is offered by any other philosophy or systems of religion. True, Spiritualism rejects the idea or theory of salvation as suggested by divine government because it finds the hypothesis upon which the belief is based to be diametrically opposed to, and therefore out of harmony with man's conception of what his relation to his maker really is; hence the Christ idea of a central person to bridge over, as it were, in some mysterious way a purely imaginary gulf of dark rolling waters, which separates God from man, is not accepted by Spiritualists as having any foundation in fact. The concept of Spiritualism, although unwritten, is stamped upon every created thing. It was formulated by the Divine Mind and its application made universal. It is interwoven with creation that its purpose cannot well be mistaken.

As a lamp it shines unto the feet of man, it shines continually and lights him in the way of moral and intellectual worth which is Nature's highway to everlasting felicity in the spirit world; but nowhere does it teach that sin can be redeemed by another. He must out-grow his sins, and redeem himself, or else go on forever a total failure with no one but himself to blame for he is the incarnation of boundless capabilities and infinite pro-

gress, which is Nature's given birthright of every human soul.

A man may be a firm believer in the philosophy of spiritualism and yet be a very bad man; but no man can be a consistent Spiritualist unless he be pure in mind and heart. Spiritualism points out how happiness here on earth and in the spirit world may be secured. But upon the road which we would have mankind to travel, nothing is found that is uncharitable, nothing that is selfish, nothing that is impure, nothing that defileth either the body or soul. It is walking with Nature all the way. In short, the underlying principle of the philosophy of Spiritualism is that spirits help you by example, and that is all we can do for you; you must look within yourselves, and not without for your redeemer. You yourselves must pay the penalty of violating the spiritual and physical laws; that neither can be avoided, and finally, that man's highest duty to himself is to be ever on his guard against the evil influences which continually surround his animal nature, and that his highest general duty is to love Nature's Laws with all his might, and his neighbor as himself.

Man is just what he is, no more, no less, and what he is in the material world he will be "in the spirit world," at least, until he grows into a better state. The characteristics the good, the evil, the quality of the man does not go down into the grave. He that is unjust in earth life will be unjust in the Spirit world; holy in the body will be holy here; he that is filthy in body, will be filthy over here, and he that is pure of heart in the body will be pure of heart over here.

The change called death recreates no man. It merely takes away the outward husk and leaves him standing a purely spiritual man without the slightest change in his moral character. He will continue in that condition until by his own efforts he is brought

out. He will come over here just as he left his material life. He may have sentimentalized a great deal over what he thought the mercy of God would or should do for him after death had robbed him of further opportunity to feed his unholy appetite, but in all that he simply admits his utter unworthiness to be other than he really is, and adds to his own degradation by hoping that by some strange chance or through the mercy or love of God, he may be enabled to escape the consequences of a deliberately misspent earthly life.

The body goes down to the grave blameless for everything it did while it was the tenement of the soul. It can never be a question of what the body does; for it is merely a machine, but what the soul causes the body to do is a question, and a question, too, that demands your careful attention every hour. The body cannot of itself steal or bear malice, nor yet can it do a good act, but a pure soul within it will make it do good continually, as will an evil soul move it to wicked deeds. The body may do a very bad thing at instigation of a pure soul, but it cannot be called evil, nor should it be punished; for wrong was not intended; and evil is not visited with condemnation when good was intended. It is that which actuated the soul that makes the act a crime or not; hence it is not always the act in, and of itself which reflects the character of the individual; but it is true that almost always the deeds of an evil disposed person are evil in their effects upon others. Vice is always aggressive and always imprudent; but no man has the right to say he cannot resist its attacks, for by assiduous watchfulness with an honest desire to do the right, vice is not difficult to overcome, but vulgarity, profanity and evil associations are by no means helpers in a struggle against it. By virtue, he will overcome vice. "Can it be true that our spirits live on after death and can re-

turn and tell of the country they inhabit?" is the question asked by countless numbers upon the earth plane. The spirit-world seems such a far distant and unknown country that those who return from there and tell of its beauties, do not receive any credence from the majority of people, than the teller of a clever fairy story would. Yet there are around these same people each day numerous things they cannot understand. When science tells them that there is no substance known that has its particles in a state of rest, but that all, even in the most solid substances, are continually vibrating below the range of human perception, they do not scoff or sneer. The base of the theory of the Marconi telegraph is that ether, the substance of all others furtherest removed from weight and the sensible qualities, with the exception of that substance known as psychic ether, has particles which are capable of moving on each other with either the least possible friction or with no friction at all; and also they are capable of interpenetrating all other substances whatever.

If these theories are capable of holding together, then what the spirits tell you of, slow and rapid vibration in different substances should be given a hearing. One reason why all people can not see spirits and the spirit-world at all times, is because the vibrations in the ethereal substances of which spirits and the spirit-world are composed are so rapid that it is impossible for those whose vibrations do not correspond, to see them with all its loud professions of respect for spirits. the world has really been given its utmost efforts to explaining them away; and that it has come forth with the edict that it is unable to learn anything about them is not a bad thing for the spirits, or the spirit-world. It simply relegates the whole thing to another field. The only results of the plainest and severest statement of condi-

tions in the spirit-world is to make them seem more remarkable and improbable to the man who sees only material things. You wonder why so little help comes to you from the spirit side of life, why so few are able to talk with spirits. The Bible must seem a long series of lies to those who deny the possibility of spirit touch and presence; and to those who accept it, it must be a problem to know why man has lost his sweet familiar way of conversing with the spirits. He has not ceased to talk with those from the beyond, for at no time in the history of your world has man been in more constant communication with the spirit-world, as our presence, tonight, attests. Those who live in the spirit are the ones who come in perfect touch with the spirit-world. There is in the makeup of every human soul the necessary elements to enable him to come in touch with his spirit friends, if he would only cultivate it. All poets have signalized the rare moments when they were superior to themselves—when a power comes to them from some source they know not. You see and think as children, when compared with these who have been studying the philosophy of life from a much higher point of view than you, for hundreds or thousands of years and if these wise seers and teachers of either ages condescend to teach you in things pertaining to life here and hereafter, shall you turn your backs upon us because we would impart knowledge to you by spirit manifestation? Friends, forbid that any avenue that leads man to a higher and clearer conception of his duty to himself and his neighbor should ever be obstructed, must be closed, much less closed by prejudice against the methods that spirit teachers choose and employ for the advancement of their earth friends. We hold that believers in Spiritualism and its phenomena should not only encourage spirit manifestations and communications, but tell it to the world and bear witness of the

blessedness and joy there is in this belief. The Methodist Church owes much of its marvelous growth to its practice of "giving experience one to another" which is generally given with a zeal and enthusiasm that is only edifying but encouraging to these who are less firm in their faith. So powerful, indeed, are their methods of acquainting one another with their experiences in upholding the banner of that denomination that other sects have adopted the plan, and the very best results have always followed, and what are they but manifestations of joy, or happiness for more spiritual light and spiritual knowledge? In truth they are for the upbuilding spiritually of every individual participant, and many is the honest resolve there made to be a better neighbor and a better citizen.

Now if this custom is so beneficial to them who walk by faith alone, why should not spiritualists who are continually full to overflowing with new evidences of the nearness of the "friends over here" and of the ability and willingness of those who have joined the everlasting throng, come to you and talk to you face to face, and tell you what the home of the spirit is like, and describe to you its beauties and delights, proclaim whereof we know from the house tops if need be? Now, let the table, the circle and the cabinet be so many altars in the house of every spiritualist, and upon them, in the presence of his spirit friends and kinsmen, let him sacrifice daily all uprising desires and inclinations that are not in harmony with the higher type of life, purity of thought and action; and let them sit at the feet of their spirit teachers and learn of them; but let them never obstruct or hinder us from ascending before you, for when we go away it is but for a little time; and when we return, we always come bearing precious gifts to the soul and encouragement and consolation to the material man. Why, spirit manifestations ought to be

dearer and sweeter to the spiritualist than all the jewels of earth.

The fear of things unknown has no doubt kept hundreds from investigating Spiritualism. If its phenomena should be unexpectedly brought to their notice, they say, "Oh, that was only a mere coincidence." But coincidences that continue to occur cease to be coincidences and become the manifestation of some law. The laws governing spirit phenomena are now what they have been and always will be. If an attempt may be made to define the limitations of spirit power it follows that this wonderful power must be considered from more than one point of view; after which it will be found that each of the views thus presented, presents a number of varying phrases. If he is candid with himself, a careful investigation will soon find himself forced to admit that spirit power is only limited in its manifestations by the conditions upon the earth plane. Science can be trusted to discover and abandon her own errors. She is now retracing her steps along the path which has led to many false conclusions in regard to Spiritualism. Science can be trusted to give a better explanation; and it behooves each and every one of you to investigate the matter for yourself in order that you may be prepared to combat the erroneous conclusions that rest upon nothing but arbitrary assumptions, growing out of the old ideas of spirit phenomena. In fact, those who know the least of what such phenomena really are, are the most assured of what their influence will be upon the world.

If these persons had that sense of responsibility which always distinguishes the true scientific thinker, they could not be persuaded to venture into groundless speculations, but would aspire to higher conditions.

XV.

THE LIFE EXPERIENCE IN PART OF OVERAH.

The doctor and professors of this band have asked me to give in writing this, a part of my life's experience, and so I shall be very glad to do so if you would like to listen. From the earliest hours of my childhood I can remember of being very happy because I naturally loved everything that I saw of human, animal or vegetable kingdom.

My father was a very prosperous planter in the earlier days of slavery in Georgia. I was my mother's seventh daughter and also the last. The plantation on which we then lived was situated a little way from what is now known as Atlanta. When I was yet very young I can remember wondering if every little girl in the world could look about her and see a yard full almost of little and big pickaninnies. They were my constant playmates, and I was taught to drive them like beasts, but when I grew a little older I saw the tearing of their hearts by the careless dropping of some unkind and cutting word, and many times my heart smote within me, and bowed me down. They were my faithful friends, my ready slaves to obey my every wish and I used to listen to the pouring out of their long pent-up woes, and grieve at the misery of the little world in which I lived. Often and often as I grew older by day and month I saw my mother watch me with eager tender eyes and oftentimes when all was still at night and she thought I slept she would tell my father that

I was a curious child and that they might not raise me.

I did not know it if I was in any way out of the ordinary for I thought all people must be alike, since the world was so beautiful, and I thought then that everybody, like myself, could hear the voices of the trees, the birds, the flowers, and understand them, for often in my play in the wide branches of some gnarled old tree I would suddenly hear a chorus of voices singing or talking in tender tones into my delighted ear. But I reckoned it all out! It was the trees themselves or the waters of the tiny lakes close by, for what else could it be, for these forms of life were all that were then visible to my natural eye. I was content. My childhood passed like one shining dream filled with the breath of the sweet magnolias.

And all the years of my childhood went blissfully by, warmed by the radiance of the Southern sun and watered by the tender fall of Georgia rain. At last I was seventeen and more frail, my mother said, every day. I could scarcely feel that I grew weaker, yet I knew that I did for now I could only walk a little way each day in the catalpa grove with Mammy Lucy, and then big old Joe would carry me back to the house. I was never quite sick, but weaker and weaker until a hacking cough confined me to my bed. One May day as I lay pondering on the wonders of Nature all about me, I suddenly dropped my half open testament to the floor, when a strange set of little noises came pattering on my pillow like the hopping of the tiny sparrows I saw nesting in the trees outside. Then a voice very gentle and very near to me, said: "Dear child, I guard and guide you ever, do not be afraid. I am your guardian spirit!" Guardian spirit! I raised myself quickly and looked behind me. All was as empty as air, and I sank down again with a violent fit of coughing. I did not know who had spoken to me, and almost too weak to

care I fell asleep. When I awakened my mother was bending over me and father was talking in low tones to Mammy Lucy, who was crying. "No, Marse Claire," she was sobbing, "dey neber does lib when dey is dat a-way, dey can't no wise." Ray Middleton was there, too, and he had brought a great fresh bouquet of jasmynes. I saw them and their odor so filled my senses that I wished I had not awakened. Those were strange, sad days of pensive apathy.

One still moonlight night I lay looking out at the full Southern moon, and a strange sadness rose within me. There was something I wanted to tell my mother and Mammy Lucy, but I couldn't make out what it was. I had suffered a great deal that day with ghastly hemorrhages, and was wishing, oh, so much for much needed rest. Without knowing it I had fallen asleep and was dreaming, dreaming that I was well again and oh, with that new feeling of strength I climbed out of bed strong limbed, and happy, and stepped lightly across the room in a shaft of moonlight that fell streaming across the floor from the low window. I was just beginning to enjoy my beautiful dream when I heard a low wail and turning quickly I saw my mother kneeling by my bedside, and my father's arms about her. Mammy Lucy was at the other side of my bed and what, oh, what did she have in her hand? My own hand, for there was my body lying on the bed. I shuddered and started, for now I knew that I was not dreaming but that I had died! I looked down at myself in puzzled wonderment and remembered somebody had said in my testament, "We know not yet what we shall be!" I walked close to my mother and knelt beside her. She was moaning and shaking with sorrow, and my father's voice was stifled and broken as he tried to comfort her. Mammy was rocking to and fro and groaning like a lost soul! Then my sisters came and they fell to weep-

ing until a great wave of sorrow passed over me and I wept as I had never done before! I called and begged my mother to hear me and that if she could control her grief I could stop crying, but her ears were deaf, and I crouched beside my poor dead flesh and cried as if my heart would break.

Presently I heard a voice, the same one I had heard once before: "Dear child, I, your guardian spirit, have come to bear you to my world." I looked up and beheld a form and face, of such ravishing beauty that my senses were dumbed and stilled. All about the glorious one I saw a light growing brighter and brighter and advancing she almost touched me, and would have only that I shrank away. She spoke again, saying, "Come, make ready, see you have already performed the duty of leaving that shell of flesh that was too small and shattered to bear you any longer. See, I have come to take you to the really true country, the home of the Soul, the Summerland of the Spirit. These are your earthly relations and ties I know, but you shall know them again from time to time, for even as we go, we shall come again." The voice of my guide was like the sounding of some strange sweet music, the music of lutes in the tamarac groves. As she ceased speaking, I commenced to look around me and to bid farewell to all the well loved spots of my childhood. I looked out of the low windows into the garden, and as I saw the great clusters of yellow climbing roses that Mammy Lucy and I planted a great swelling came into my heart, and I thought it would almost thump itself out of my bosom. For all my feelings prompted and actuated the same results as when I was still in the flesh. I looked about me at the fairy daintiness of my room and at the open testament on the table, a present from my mother, and I could see again her sweet glad face as she laid it on my pillow the morning of my fifteenth birthday.

A swift pain went quivering through me, but I turned and bidding them all goodby, put my hand into that of my spirit guide's and we turned toward our journey home. She told me her name was Iahara. We walked straight to the door and I started to open it but Iahara drew my hand back gently and we passed thro' the closed door as easily as we had walked in the room. I looked up into her face and smiled. Our gentle half walking, half floating motion eased and happified me. We paused a moment on the veranda.

Although this newly found guide of mine was so beautiful and so good, and I felt that she must have come from some more lovely land than mine, yet I did not wish to go with her, but with all my heart I wanted to turn back and go to my mother again, for I began to feel that her grief was terrible and that my father might not comfort her. But the spirit beside me said that I could do nothing at present for my mother and that I must obey the voice of the Death Angel, for in so doing I would find life for myself and teach life to the world. This I could not understand, but I let her take my hand as we started down the veranda steps. But to my surprise we did not step, but our bodies rather swung than walked until we rose higher and higher in the first rays of the morning light, 'till I could look down and see the earthly objects I had left, and they were growing smaller and dimmer until the world we had left resembled a tiny dark ball in space below us.

Everything around me now seemed to be great rolling clouds of blue and white vaporish smoke and always as I looked about me I saw points of light appear in these floating clouds like tiny rays of lightning and soon they were not light at all but faces growing brighter and closer and forms white and shining. These soon came in great throngs, mostly floating above us with that gliding easy movement of a bird in flight.

I asked my guiding spirit what and who they were and she answered: "They were once living on earth like you until at death they entered this new life which is the real life. They have performed all their duties so well that they have now become messengers to the world to carry the news from the spirit realms to the people of the earth you have just left, who are willing and ready to receive it." I was just thinking how very sweet this was when I began to see mountains and rivers, brooks and trees and flowers, such oceans of them. I was delighted beyond words!

Soon we entered a wonderful country where every one was clad in shining garments, and where laughing children played and cooed and sang! I was forgetting the sorrow I had left on earth, the joy of this new land completely shutting it out of my life. Soon my guide conducted me to a most joyful spot. Stretching up from a green sward was all manner of Southern shrubbery and a great profusion of bloom! In among the trees was a shimmering white house, small but exquisite in makeup. Before us and at the foot of the rolling green ran a clear dancing brook, and as I bent to look into it I clearly saw my face, and the shining pebbles in its bed. The sight of all this filled me with a new and glorious strength and I asked my guiding spirit to show me all the beauties of this new land, but she replied, "No, not yet, soon you will be weary and here you must rest, for this is your home, your very own, and as you fulfill the duties that are set apart for you so will you enlarge and expand it for the reception of your loved ones when they come from the earth. Rest here, and abide. I will go now but at the right time I will come again." So saying, she walked or rather floated away, and was out of sight before I could speak to her in answer.

I walked slowly up the tiny path and into the

cool shady porch, and the smell of lotus bloom was everywhere. The door stood open and as I entered a sweet young old face came meeting it. It was—yes, it surely was Aunt Agatha my mother's maiden aunt who had died when I was a baby, and now as I saw her in the gray silk frock and lavender at the throat I remembered how often my mother had spoken of her and cried. She smiled placidly and took me warmly into her arms. All silently she led me into a room almost precisely like my own bedroom I had left at home. There was everything apparently just as I had left it and on the table was the bouquet of jasmines I treasured so. My aunt kissed me, and some voice, I knew not whose, kept crooning until I fell asleep. When I regained consciousness there came a sense of some sweet music being played at a distance, but as I awakened more fully I knew that the melody was very near, even all around me. I raised myself and gazed around me, for now I was very strong. There were a great many people present and many of them bore familiar faces, faces that I had looked into when a child and loved. Many who were present played on musical instruments so much different and very much sweeter than those I had seen on earth. "Is this my new home?" I asked, "and is this the land of the dead?" "No." a soft voice whispered, it was Aunt Agatha's, "it is the land of the living, my child, the place of the heart's desire." "Then death really but makes a change in life after all." "Rather only a happy episode," my dear old aunt answered. I was charmed with my new life, and asked as I was led into a beautiful apartment where a long table was filled with a sumptuous feast, "What is this, where am I, and do spirits of the dead eat?" They answered me with smiles benign, and placed me in the most comfortable seat at the table that I ever sat in. I saw immediately that spirits did not eat in any way like mortals

for these were none of the coarser, meaner foods of earth before us, but just great quantities of fruit of every known kind and much of varying varieties that I had never yet seen. There were also many fragrant and delicious sweet wines and tiny white cakes that delighted me.

Each new thing came upon me with such astonishing surprise that I did scarcely think one wonder was natural until another presented itself! Such a smiling, such a happy, happy feast as we did have, and they told me it was all in honor of my coming to live in the spirit world! I felt so glad, so overwhelmed with joy that I could not voice my feelings, but when one by one the guests slipped away and left aunt and me alone, I kissed her softly and crept into the garden and sat under the magnolias and had dreams as I used to have when I was a little child in Georgia. I do not know how long I sat there drinking in the fullness of newly found joy, when suddenly I felt that some one was standing behind me, and looking up quickly I saw the old colored slave, Black Dan, who passed from earth when I could just toddle. His face broke into a broad smile and I greeted him gladly. He said he had come to tell me that my guiding spirit waited for me to go on a mission to earth, and that I must hasten!

A mission to earth! I asked him what the mission was, and he said it was time for me to pay a visit to my father and mother, for they were struggling hard in their affliction. The thought of my neglect shot through my breast like a knife and a great wave of the old sadness clutched my heart and held it. I had been so forgetful, so very neglectful of those who loved me most, my thoughts ever had been on other things. I had wandered far from home and had been happy in my selfishness! I would find my good guide and go immediately!

My guiding spirit was waiting at the gateway when I came seeking her and as she looked down into my face the radiance of her countenance almost startled me, for she was so ethereally beautiful, and her loveliness was brightened by that supreme lovelight which gleamed out of her eyes. I told her all that was in my heart as we rose gradually and then floated out and away and down slowly toward the earth plane. I asked her how it was that I was so full of selfishness that I had not taken thought, until reminded, of my loved ones still on earth? She said, "My child, there is yet so very much for you to learn before you can fathom any one of the Eternal's ways that you can not begin to find out too quickly. If the grief that penetrated the hearts of those of your loved ones left on earth had so affected you as they continually do, it would not have been possible for you to have entered Paradise when you did, but you would yet have been bound to earth by the chain of foolish sorrow, as many thousands of spirits are earth-bound for a time more or less. But in your case there came a happy difference. Your friends had gathered together in the spirit world and there in the restful peace of your Aunt Agatha's spirit home they planned the little reception which you have already enjoyed. I was sent by the Eternal Spirit to conduct you to our land on the instant of your body's death, so that you might have a little season of rest and pleasure in the Realm of Souls, and in the meantime be prepared to meet this mission which we are now starting upon. You are now in a position to do some little good to those most dear to you for you have been strengthened in your absence from earth and the spiritual strength you have gained will benefit you greatly when you come again in contact with your parents and sisters."

All this seemed very strange and wonderful, yet within me I felt the sweet truth of her words. I asked

my dear guide what had so perceptibly brightened her countenance since last I saw her, and she told me that because of the place she had just come from her whole soul was brightened and glorified so that she was of a mind to sing all the while, that she was so entranced with the surroundings of that happy spot that some of its glory had just slipped into her heart, and came up into her face she said she supposed! Instinctively I turned my eyes backward but we had gone too far to even see any object in the spirit world, save dense clouds of rolling ether which formed in great cloud groups along the course we took. "What then is this wonderful place called from which you come?" She answered, slowly and pensively, as if she longed to be there even now. "The realm of heart's desire." All the meaning that the name implied suddenly rushed over me and I was filled with a celestial joy! But now we were very near the earth and as we went swiftly forward I began to see its objects quite distinctly. It did not seem an instant more until we had actually drew near and were hovering over my father's plantation.

Oh, such a longing, dear and clinging, filled my soul to see them all once again! I did not have long to wait for my guide and I, hand in hand, were walking up the veranda steps with a great many people, old and young, who were going slowly into my father's house. When we entered I felt with a chill the awful stillness of the place! There were so many there and yet no one spoke save in subdued and slow whispering accents which sounded like hisses in the death-like quiet of those strangely silent rooms! My good guide told me to go where I would where I might wish most and I left her and sought my mother.

As I started on alone I suddenly saw my mother, in a solitary room, kneeling over a white casket pray-

ing and sobbing out her very life in terrible grief! As I hurried on to her, the picture suddenly closed and I was standing just outside the wall of the back parlor. I knew that my dead body was in the casket, and the terrible longing in me to see my mother again suddenly made me just step into the wall—and very easy it was to walk right in, where I did see my mother just as before! I walked quickly up on the other side of the casket facing her, and whether it was my steady gaze or something she might have heard, I do not know, but she looked right up full into my face steadily and calmly, while a great light fell over her countenance, and beamed out of her eyes! She sprang up, and murmuring softly, suddenly stretched out her arms to clasp me, but I was drawn away so quickly that she could see me no longer, and she left the room instantly, I following. She went on into the living room where my father met her and tenderly proffered her an easy chair. All the wildness of her grief had suddenly left her, and as my father bent over her she whispered softly, "Do not fear for me any longer, David, for I have seen my little lamb. Our child that has died is alive!" My father started and looked wonderingly at her. "What do you mean, my wife?" he asked strangely, pitying her. "I mean," my mother answered, "that our child whom we thought dead has come and stood before me even a few moments ago, but when I would have embraced her she vanished, and flew back into that new life which is hers. We have been grieving over the death of her body, David, for she lives indeed!" My father struggled hard over the problem of my mother's words, but finally I saw a faint satisfying light come into his face, and he patted my mother's shoulder lovingly as he said, almost too low for mortal ears to hear, "Well, well, Judith, if your heart has found rest I am well content!" And they looked into each other's faces, too full for speech! It

was, of course, the occasion of my funeral and my guide, my dear companion, remained with me throughout the long tedious service. Oh, how my soul longed to let all the old friends I saw there, just know that I lived and was happy, how it would have saved all the long useless funeral service and the terrible grief and wailing of all those saddened hearts, that vainly sought relief under such dreary and woeful condition! As we passed out I touched Mammy Lucy, who was so bowed with woe that she could not look up, and she felt the touch, for her sensitive soul started and she looked quickly behind her! It was a certain joy that dwelt in me when at last I left them, after my body had been left in the family vault, and I started homeward!

The evening shadows were just drawing over the earth when we left it, and as we sailed swiftly upward and onward away from it we began to see more and more the Eternal light of the Heavens. This light of day in the spirit-world never grows dimmer save in a momentary condition when a spirit is weary and wishes to rest. The burial of my body in the earth was such a shocking experience to me that only as we left farther and farther behind us the earth and its conditions, did I feel the pangs of this experience leave me, and the sweet restfulness of peace com into its place! Almost before I was aware of it I was at the very portals of my spirit home again, and dear old Aunt Agatha smilingly awaited me! My guide told me that at another time not long distant she would come and take me visiting into different and very interesting realms of Spirit. She had told me of some of the great Lecture Halls and Temples of Knowledge were spirits who wished to progress swiftly were going constantly and so preparing themselves for higher and nobler work as they toiled upward!

I was very much enthused about these places and

begged to visit them as soon as I might be permitted. After my good guide had departed I spoke to my aunt about this and asked her if she had been to any of these wonderful things, and she answered, "Yes, my child, I went twice to The Palace of Intellectual Light where some kind ministering ones led me and told me that I might gain strength and go onward very rapidly. Well, it was a grand place indeed, where there sat many ancients robed in yellow and purple and gold, but the light of the place so dazzled and confused me that it seemed I could scarcely comprehend what was said. A great many mighty men spoke, but for the life of me I could not remember enough that they had said to make me really wish to go again, and when I came home here again that one thought troubled me! That I did not want to go again!

"And one day as I was walking alone in the garden, plucking rosemary and thyme, I kept saying my thoughts out loud over and over in this wise: 'Why, oh, why should I not wish to be dutiful to God, the father, in doing all that I can to increase my knowledge and so perfect myself in His sight?' I was sore troubled and it was not long before I felt the touch of a hand on my shoulder and looking around I beheld a wonderful sight! A man a little above the average in height, and slender, and with the tenderness of a woman in his youthful face stood before me, clothed all in robes of dazzling white! He spoke and said, 'My child, the acquiring of much knowledge, where the flowers of real goodness do not grow will not be sufficient to move forward any soul! Rest in peace where thou art! Stay here among thy beautiful flowers and they will teach thee the greatest lesson of love!' I never knew, my child, who this man was but I do know that what he said helped me always and soon I will be ready to go upward and steadily onward!"

I thought much of Aunt Agatha's words and I believe they helped me, too!

Soon my gentle guide came and escorted me on a visit to some other spheres in the spirit world. "Where are we going first?" I asked her as we glided away from my spirit home. "We will first visit a little in the Land of Rest," she answered. This place called the "Land of Rest" she kindly explained to me as we entered it, was one where all manner of earth's hardest toilers (who had labored without reward and almost without sustenance, who had passed through the hardest ways of privation and had kept themselves honest) came just when they entered Spirit life.

Even as we came into this place I felt distinctly the sense of peace and all-prevading repose that encompassed the atmosphere! The air was soft and moist and fragrant with the rich perfumes of the profusion of simple old-fashioned flowers growing everywhere. I saw snowy white cots stretched under green waving trees and these with occupants whose souls had passed the troubles of the earthly life and now were securely resting, resting in the righteous peace of Heaven!

I saw a green sward off at the bend of a tiny stream where a great band of children were playing and singing, and in their midst was the shaggy presence of a huge kindly faced old Newfoundland dog! These were the slave children of "child-labor" in your great cities of earth! Now, at least, could they find a play-time of their own. When we departed I expressed my joy at being privileged to visit such a place. Then I returned home and remained with Aunt Agatha until such time as my dear guiding spirit would see fit to come and fetch me away to see and know more and more of the beauties of my sweet new life!

After these various and oft repeated visits I would always come home to Aunt Agatha again. One day

as I stood under the magnolia trees plaiting and tying sweet smelling grasses, suddenly a great desire to know what my future would be came into my mind and chained for an instant all my thought, so that I caught myself with eyes staring straight ahead, and looking at nothing but vacancy. As I gazed, there grew a luminous cloud before me, and to my astonishment it parted and a man, tall and strong, stood before me. His face was firm but gently sweet in its expression and he was older than I. He had the look of an Italian I had seen a picture of on earth! He had that fine high look about his features which only genius lends to her petted favorites. He was like poetry! He put out his hand and smiled wondrously but just as I put mine out and spoke to him he suddenly was visible no more and I could not see where he had gone! "Won't you come again?" I cried as I looked vacantly in the place where he stood.

I could not understand it, but his visit had given me so much pleasure that I resolved to come to that same spot and see if he would not be there also. I seemed to feel that this man was a great person.

Now I had come into the garden but three times more and each time I had seen the wonderful stranger, who had conversed with me and taught me such great and glorious things, that I almost felt sometimes I wanted to leave the little sheltered nook in which my aunt dwelt and seek a higher and a wider plane of life. These longings grew within me until a great desire came into my soul to seek a higher sphere of life. Was I then really to leave this beautiful spot and not stay to help enlarge and beautify it for the reception of my father and mother still on earth? This thought troubled me, and through it all my spirit was sore grieved. But as I absorbed the lessons I received from my frequent visitor, the handsome stranger (who now came so often

I had grown to feel that we always knew each other though I did not yet know his name) a great peace settled within me and about me, and I was ready for whatever life might bestow upon me. One early day, in the full sweet morning light, I sat listening to a nightingale and such sweet music I had never heard! It seemed to me as the bird-song came out upon the air it was very much like a human voice, that called loudly in sorrow, and moaned in tortured pain! My sympathies were aroused and I listened intently! The bird-notes grew fainter and sweeter, then changed and rose into a wonderful joy melody, and slowly sweetly died away!

This song of the nightingale somehow had told me of my discontent, my sadness at leaving, and of my sure change of abiding place! And when the wonderful music sighed itself into silence, I knew that I was going to leave Aunt Agatha and seek some other home, and I was at peace! Straightway I told her on entering the house of my revelation and she laughed and patted my head, saying, "You are the most imaginative child I ever saw, Overah. Now that I have just learned the joy of your presence, you think you are to leave me. No, child, I can't see you going yet, if ever!" Soon after that (I know not how many hours or days, for time is eternity with us), I met with my frequent visitor, the Italian gentleman, for so I had found that he was. He told me so much of the sunshine and the flowers and picturesque scenery of his mother country on earth, and at this time he was saying to me: "Beautiful spirit, do you not know that there are other climes here than this one in which you dwell?" I answered yes, and he continued: "About some of these spheres I can tell you much but you would be more benefited to see them." Whenever he spoke his voice was like a soft distant flute and his face was wreathed in smiles. "Yes, my friend," I said, "I want to see these wonder-

ful places, for I have been visiting but little and that was with my guiding spirit ——” and as I mentioned her name I saw a curious glad light of recognition leap into his eyes. “Do you know her?” I questioned. “Yes—and no,” he replied, trying, I thought, to avoid me, “I have heard much of her!” He was looking straight into my soul with his deep dark eyes and what he found there made me conscious of a like something that dwelt within the depths of his soul—and we two gazed—and gazed, the knowledge that we gained in that rapt gazing was too deep, too sweet for normal utterance! While our eyes still held each others he vanished as usual from my sight!

The knowledge of so mighty a sweetness filled me that I did not know my aunt was standing near until she touched me, smiling as I looked at her, a little sadly, I thought. “So, Overah child, is this the nightingale’s song?” “No, no auntie,” I faltered, “this—this is——” “Is why you are going to leave me,” she replied with quiet gravity! “Each soul must in earth or Heaven have a mate, and when that mate is centered and attracted no power can prevent it from finding its other half. There never was a soul that was complete in itself, my child, but finding its other self, it reaches at last, a whole within itself. Then the two selves, or twin souls, are ready to progress together!”

“But auntie,” I said, “where is the man-soul then that belongs to you?” I wanted that we talk of Aunt Agatha’s future than mine just then. “He is still on earth, child, and that is why I linger here, waiting always waiting for him!” My aunt was looking afar off when the last word fell from her lips, and her look caught and held my gaze. Somehow her face had grown all young and flushed and a great sweet flood of light overspread her countenance! “How long will you have to wait?” I asked hopefully. “Until his earth life

is ended?" She said, absently and simply, "Do you ever see him?" I asked again, fondly thinking of my visits to my loved ones still on earth. I suppose I had been in the spirit-world now some few months of earthly time, but which seemed of momentary passing in this fairy land of souls. My aunt looked full into my face and smiled a happy wistful smile. "We always see those we love best when we wish to, dear child!" she said quietly. Then she told me how when she and the man-soul her other part, were in the flush of their young girlhood and boyhood life, how very happy they had been and that the months and years almost numbered the day of matrimony for them, only a shadow passed between them and gradually grew and stretched into a gulf so wide and deep that neither of them in earth life could ever cross it, and so in dreary bitterness they had parted! She told me how he went away thousands of miles, and at last became a wanderer on the face of the earth! Slowly but how surely her grief had claimed her, until on hearing of his marriage, she died suddenly and awakened to sorrow in the first experience of her spirit life. She told me how she had toiled and wearily, sadly worked her way up to her present gradation in the spirit world! How that she could not be contented to try to live until she stole out into the world again and sought out the love of her youth, and in his presence learned her peace of heart! Then she had found her way into this spot and with the aid of others had builded her little cottage here in which we dwelt. "Sometime," she said, "he will come to me and then we will be happy together. He feels already that he will come to me but he knows not how or where. He is not happy in life, but very miserable and often he cries to his Maker to let him die, and be done with all! How little he knows of the life he will meet here, but my child I am prepared to aid him and lift him up into

the blessed Kingdom of Truth!" I thought much of this and felt deep compassion for them! For her waiting here, for the lingering mortal of earth, and for him in the darkness of that lower life! I was learning speedily what life really means! I heard them as we conversed together, a mighty chorus of distinct voices above us, and looking up saw indistinctly a throng of floating spirits singing joyously as they sped along! "Who are these, and where do they go?" I asked Aunt Agatha. "They are blessed messengers from the Band of Mercy on their way to the earth on missions," said my aunt, gently. "Do you know on what kind of missions they are going?" I asked my aunt, much interested. "Yes," she answered quickly, "the messengers for the Band of Mercy always go to those who are afflicted with bodily ills and help them so that they may gain health again; and if they cannot do that they escort them into this world, this land of Promise. There is a Band of Hope who go to those afflicted mentally and to those who are in any struggle, or terrible trouble and see them safely through!"

How steadfastly I was thinking of how I wished had I known all this before I came to live in the Spirit world—how much good it could have done! Even while I was in this silent and deep meditation, my aunt slipped away to attend the presence of one who had just called, and was waiting. She called me and said, "This spirit who has just arrived has come for you, Overah!" I went instantly to where they were standing, and as I drew near I perceived that our visitor was a woman, clad in shining white garments and glittering with precious gems! She spoke almost instantly, saying: "Overah, your dear guiding spirit has kindly sent me to you, to tell you that she awaits you not far distant, where you are to go with me and join her. Make ready, bid your aunt farewell, and come!" She spoke so gently,

sweetly, and yet fully imperative that I felt ready to comply with her wishes at once. As I kissed my aunt goodby, and took my leave with the messenger, I felt that I was going away not to return except that I might come back to visit Aunt Agatha sometime. I told her this on going, but she only smiled and waved her handkerchief, as we sped so hastily away. My escort conversed with me as we traveled along, and told me that she knew my guiding spirit well—and often times went on errand missions for her! I was rejoiced at this for I loved any one who would do a kindly favor for my gracious guide! Soon I saw her standing a little distance ahead smiling and beckoning us on! When we drew nearer she came running toward me, and patting my cheek said, “You are a dutiful child, Overah, to come so quickly when you are bidden; did you like to come?” “Yes,” I answered, simply. “Do you know where you are going?” she asked again. “No, I do not, neither do I care so long as you are leading me! I only know it is right for me to do as you bid me, and I am so happy in doing so that I cannot begin to express it!” She bent very close to me and touched my forehead with her lips, and such a wondrous soft light crept into her beautiful face, that I could have wept for sheer joy! This was indeed to me an example of the love of Duty!

She spoke again, “Did you feel no pangs at leaving your aunt, my child?” “No, dear one,” I replied, “yet I will never see her again only as I may go to visit her or until she comes where I am going to go now!” “My dear Overah,” she answered, “you are all that I would have you! But how did you know you were coming away to stay?” “The nightingale first told me in her happy, sad song!” I said quietly. This seemed to please her, for she said, “That is very good, child, but I have yet to tell you what the nightingale left out. You are now going with me to meet your other part, you

must now enter into a completeness of self that will prepare you and enable you to progress and unfold as you should do." "My other part, what is that?" I queried. "It is the mate of your soul, the man-soul that belongs to you. Your aunt has spoken to you of this before." I did not look up at her, for now I understood the full meaning of her words, and I did not wish her to know the conflicting emotions that filled my soul! I had been so full of love and duty an instant before and now just this condition had shaken my resolutions and my pleasure to atoms! I did not dare to speak to my guide of these wayward thoughts of mine, and as I only said, "If I am to meet the mate of my soul, where are we going for this meeting?" I raised my eyes to meet her full innocent gaze, as she replied, "To the Land of Heart's desire!" I knew that in the one deep look her mind had touched my very depths and had read there my secret! I knew now that I did not want to go to the Land of Heart's Desire, because I believed I was to meet a stranger that I would dislike! She saw in my heart another picture, of a handsome dark face, with the sunny eyes of Italy shining there! How I had tried to hide this face in the very depths of me, but the eyes of my guiding spirit were the seers of her soul, and could fathom the deep! She was prone to test me further, so she said, "Overah, do you still wish to go where I lead you? Are you content in your journey to the Land of Heart's Desire?" "No, dear guide," I faltered, "I do not wish to go there if I am to meet a stranger, one that I have never known, for I could not feel that he was my soul's mate, no never!" "Where, then, would you rather go?" she asked quickly. "To my mother!" I almost sobbed. "Surely not," she made answer, "for in the Land of Heart's Desire lies all your future blessedness!" I could not comprehend her speech, but I shut my eyes and prayed! I felt a strong and steadfast truth

taking hold of me, and I felt suddenly at peace! All calmly then I put my hand in her's and sending her young messenger ahead of us, we glided forward toward the Land of Heart's Desire! The sweetest perfumes burdened the air, and loaded it with billows of varied and rich fragrance! As we came into the borders of this ideal country, I was amazed at the marvelous beauty of everything! The loveliest flowers, the purest, clearest waters, the grandest mountains and trees, with the happiest of women and children, the kindest fathers, and the bravest men! We did not stop to make inquiry of any one as we passed, but floating over a tiny brook I caught a sight of my face, and I knew my looks did not belie my feelings; I was happy! Almost before I realized it, we stopped before a huge old pile of a mansion, whose towered splendor was like the tales of old, where sweet flowers bordered the rustic walks, and birds sang sweetly to each other in the tree-tops all day long! As we entered we perceived a pure crystal fountain, gushing up in the midst of crimson roses! My guiding spirit guided me safely up the massive steps to the mansion entrance, and there as we stood expectantly waiting the great doors opened of themselves, and she, my good guide, led me down the long corridors, through the beautiful rooms, until at last we stood in what she told me was my chamber, the chamber of Jasmines! Any place that I looked I saw Jasmines embedded within the walls and floor of this wonderful room! I started to pluck them but I found them to be made within the materials themselves! I felt someone drawing near me and as I turned I saw the beloved form of the handsome stranger who was so close to my very soul! I looked intently at him and he gently put out his arms and took my hands in his! "I am the terrible mate of your soul, my dearest Overah!" he said, smilingly, and I could not answer at once. I looked to speak to my guide, but she had

gone somewhere I knew not! At last I found my voice. "I was afraid it would not be you!" I said slowly, but he reassured me, "It could have been no one else, you were mine and I was yours from the beginning!" "I knew it!" I answered, happily. As we stood there, seemingly alone I saw again the radiant face of my guide. "God bless my children," she was saying! As we made our vows Burri Caspello and I, great and mighty strains of music filled the chambers of that old castle with holy sweetness? The Heavens and their mighty bands of spirits proclaimed us one, and so we have gone on in our labors side by side, reaching up into Progress as we go on and on! So it is that now I come to tell you, world of mortals, a little of my experience in the Land of Souls!

OVERAH.

XVI.

THE MATERIALIZATION OF NATURE.

It has been a question in every mind, skeptic and believer alike, just how, or through what process the phase of materialization was produced. We can the better make you comprehend this special manifestation by first conveying to your mind the one and only law governing it. You see each changing season of the year, the spring, the summer, the fall and the winter, each varying, and each so marvelously different, and still you do not count these occurrences anything past common. And it is not because you understand the inner laws and workings of nature better than you do spirit manifestation that you are not curious about them; but the reason is simply this: From the moment your baby eyes opened on the material world you saw these things, and through year on year of your lives in the earth sphere you have become so used to Nature's untiring labors in furnishing clothing and being to the world, that her great work is no longer a marvel to you, but the very commonest of happenings. You of the world, are ever ready to ask the following question with untiring zeal: Why does the materializing medium use a dark cabinet?

The question is but natural considering the common environments under which the mortals of today are existing. If you will tell us reader: just why a seed must first be enveloped in the darkness of the earth before any visible life can sprout from it, then we will in turn answer: "As all life must have a cause and like-

wise an origin, so the life of the vegetable kingdom must have a central activity from which to spring." This same central activity is the tiny seed that is placed so carefully in the breast of mother earth for her to hold and so magnetize and sensitize by her wonderfully refining powers, for the rain to fall upon and moisten, for the dews of Heaven to come and visit until the combination of such vivifying forces has so surrounded the tiny seed that it has gradually taken on so much from their vibrations that life really begins to stir in its heart and soon that life shows itself in a timid peeping above Mother Earth's bosom, and the warm air and sunshine gives to that new life such coloring as its forefathers were wont to bear. I have now to tell you that this process is distinctly the one through which materialization of spirit entities take place. Now that same cabinet that has caused so much cavil, holds within it deep darkness and vitalizing influences in great quantities, and stands in place of, and in the office of mother earth. The medium is the seed placed in the bosom of darkness as the central and principal cause of the new life that is to come. "Oh," but you say, "The medium is alive and stirring, while the seed of a plant is apparently dead as to action." "All very well," we answer, "but the medium must become as the seed before the forces can draw around him and do their necessary work. This seemingly inanimate condition into which the medium is thrown is so much below normal activity that it is called by those who know it for what it is, the dead trance. That is, that the sensibilities of this instrument become gradually so lulled that the physical action of the body is stilled and the body is in deep and insensible sleep, while the real ego, the self of that individual departs from the body; and almost always is itself asleep elsewhere. When the medium is so placed, then it is that he needs the forces of light and moisture, such as the seed in the ground must

have before it can send forth new life. But the circle mortals which form around his cabinet, must be to him what the light of Heaven, the precious dew and the fall of rain are to the waiting seed. The magnetic aura is drawn from the seated circle invisibly, quietly, and by the great law of attraction and repulsion, this same aura is taken from mortals in little wave motions and made to so intermingle with the medium and his band of invisible helpers as to cause at last, an upspringing of new life in the form of the materialization of spirits. You do not see the spirit itself, but only its outward expression. So it is that when a tree or flower has passed through this same process of formation, you do not see the life of the flower itself; but you do see its outward expression. So now you will understand that the materialization of spirits and the materialization of nature are of one and the same principle in effect; and it remains to be seen that all the difference between them is that one is material and the other is ethereal."

You say, "Yes, but a spirit form does not stay as a flower does." and we answer again "that they remain exactly alike, for neither leaves until its strength is so spent that the law of Nature comes back to her own and dematerializes both flower and spirit from our sight." There is no living thing in all your universe but what has first had its being through Nature's materialization, and don't forget this one important fact: Nothing has ever in all the history of time, come into the possession of life, but that a certain set of conditions was made before life was organized and born. Darkness must surround and enfold the life germ of anything before that germ can ever come into existence. The great rocks, the mighty mountains, the rivers, the cataracts and the finished wonders of Nature's materialization have taken centuries upon centuries to complete. The sun, the water, the air are the circle that Nature has selected to

furnish the forces for the vibration for her great and constant labors of materialization, and your world in all its magnificent perfection of beauty is her result. She gathers her mediums and selects them from all the myriads of seeds, that drop on her bosom, or are planted there by mortal hand.

So our Grand Mother Nature holds in her hand a gift of God; it is the years of building upon building, for the world of mortals to enjoy. It is the Divine Plan of the ages.

WILLIAM DENTON.

XVII.

THE SUBLIME TRUTH OF SPIRITUALISM.

Friends, how can anyone of reasoning faculties doubt the sublime truth of Spiritualism and its wonderful manifestations? Phenomena have existed through all ages to the present epoch of this century, and yet you of the present day do not begin to comprehend the unerring rules and laws that will guide you in seeking after light and truth, and to the development of the forces in Nature inherent in mankind, a knowledge of which is not gained in a day, week or month, but only after a strict observance of the laws and rules, and a careful study of them; also, earnestly and constantly following those sublime teachings. Through mediums you are enabled to understand the wonderful powers they possess. By continual study the dawn of light illuminates the darkness and you feel the presence of your spirit friends whose loving, watchful care admonishes you to follow the true path that leads to a higher sphere and a true knowledge of yourself, so that by continuing, you are enabled to see these refulgent rays of spiritual truth in all their purity. They draw around you a halo of light, love and happiness unknown to those who have not studied the simple rules which guide you through the doctrines of Spiritualism until you receive ocular demonstrations of the immortality of the soul and are at length enabled to fully comprehend Spirit Manifestations in all their wonderful truths and beauty.

But to acquire knowledge and obtain any branch

of learning, you must study earnestly and constantly in order to have a full realization of the truth of Spiritualism or any subject that lies beyond the realms of the physical senses, the mental action of the brain must be exalted to that grade of intensity which will correspond with the action of the elements in the organism:-

Hence the expression of advanced thought must require a brain of great degree of refinement and its action necessarily be intense while the thought is being projected upon it. This is why there is such a marked difference between the ideas of religious thinkers.

Spiritualism is a religion of its own far beyond the conception of creed-bound mortals, and radiates to the world of mortals the principles which underlie all forms and grades of creative power, but it presents these as ever living and everlasting factors. The mind must be fed on truth to be strong and symmetrical and the nearer it can approach the truth in its purity the more powerful these developments are in any line or department of Spiritualism or science.

There may be enthusiasm and devotion to error, and determination to uphold it as of equal importance with the truth, but the endeavor to preserve the error at all costs, only results in crippling the reasoning power and holding the mind upon a plane where mental activity is paralyzed. But it is encouraging that never has there been such a general demand for this truth and the systems in Nature, as at this period.

Love is the most potent factor in Spiritualism, being the active power in all life. Even the grass loves and draws to it the elements by which it grows, but that kind of love is selfish because it is limited to itself; such is the nature of love devoid of knowledge. The religious zeal of ages has been the cause of more crimes, bloodshed and misery than any other one feature of man's nature. So with the religious devotees, and in

their struggles they have looked for the cause of their difficulty in everything but in themselves; and they being out of the divine, see everything like themselves as evil, and are ever ready to destroy it.

This gives to man a base of everlastingness of the remedies and in the capacity of progress of which you are able to assign no limit. Remember, dear brothers and sisters, there is a grander world than yours, there is a diviner life, a more glorifying condition than that of the body.

It is an utter impossibility for the real seeker after truth or scientific knowledge, willingly to oppose the hypothesis of Spiritualism.

This leads all to desire a knowledge of that which lies beyond the reach of your present earthly faculties, and the more you investigate this sublime subject the more real is the scientific aspiration more refined and devoted is the investigation with the testimony of so many witnesses, and the assurance given to every true spiritualist in the land comes to your aid in sympathy, and this helps you to acquire a consummation so grand and glorious.

WESLEY ABER.

XVIII.

MY LIFE IN THE SPIRIT WORLD.

Dear ones, I was very young when first I entered this then strange country; I cannot now remember the early happenings of my life, but I know that I was growing steadily both in soul and body and that I was able as time went on, to observe the lessons that my great tutors were teaching me. I remember the home to which I came when I died and that a white robed messenger came with some of my relatives to fetch me there. The house was at the back of a green grassy plot and here and there at different distances apart were great fountains playing and throwing their crystal waters up into the gleaming sunlight! A broad white walk was at the front and on either side of this walk were deep beds of roses of all the varying shades of coloring that you can well imagine! The very air was full of their sweetness! When I grew a little away from wondering at the strange and entrancing beauty of the place, for even one who is very young will be amazed in entirely new surroundings; they took me for a fuller view of everything. On the right of the green velvet lawn lay a tiny pool with a crystal rock boundary and pebbled bottom, so that I could see very clearly the pebbles as I looked within. In the middle of this pool grew creamy white lilies and their leaves floated as the air rustled among them! Off to the left lay a bed of purple violets, and these almost seemed to smile as I looked at them. As I grew and unfolded I learned some new wonder and I was never

tired of asking how all these wonders came to be. I was always told that when I was old enough I should know all this.

I can remember that I was always inquisitive and anxious to know so much that I could scarcely wait until I was sent to school. The schools here are different from your schools of earth in that they are instituted for the purpose of really educating the young. Those who come to be instructed are detained and gradually examined by spirits capable of such examination and placed in the department of instruction that is most conducive to bring about the best and most rounded result to their particular organism. For instance, no one is subjected to any certain or unusual routine of education, but whatever is found to be best for him is given. Of course each pupil receives a good general education, and then it is noted very carefully in which direction his inclination runs; his every idea is analyzed and tenderly nurtured, each bent of his mind is perfectly studied and understood so that in the final consummation of his departure from that particular institution to the higher one to which he goes he can find no fault whatever with his development. To us here graduation from one school or grade to another means simply a graduation of development; one step higher and higher as we go along. So you see how easily each tiny thing blends so perfectly together to make a harmonious whole in this world; so that there is nothing to expect, but the ideal in the accomplishment of any result. This law of attaining ideals is with us unerring and changeless! I have had a good musical education so that I can perform on almost any musical instrument as soon as I touch it and many without coming into contact with them at all.

When I say this, I mean that I am able to play without actually touching the instrument on which I am

playing. Besides the other branches of education, I have taken up and probably the most important one is the study and practice of Concentration. By delving into this great subject I learned gradually how everything in the material and spiritual world exists. When mortals of earth wish to attain a certain result they first work out in concentrated thought the plan of action, and when the plans are fully made they go about materially to carry these same plans into execution.

I have found that when a result of like nature is desired in the spirit-world that the first law is also that of concentrated thought, and when these thought-forms are fully matured, they go out in tiny waves at the bidding of their author and when the vibration is complete, they at last take visible form in the character and shape of the object desired. So you will understand that to merely desire a thing is not to accomplish that end, but to put your desires into execution materially if you are a mortal of earth, and ethereally if you are an inhabitant of the spirit-world. I could tell you much about the twin forces, concentration and vibration, but I will leave those subjects for spirits who are more advanced and who can explain these important subjects much more lucidly than I. My father and mother are Edward and Lizzie Butler, of Memphis, Mo., and I not only write this for them, but for you all. My brother, Roy, and myself joined The Star Circle some years ago.

OTTO BUTLER.

XIX.

MY WORK IN THE SPIRIT WORLD.

We all of us have our work to do in the Spirit World and what is more, it must be done accurately and well. When my guides and tutors understood what I was best capable of, I was placed in my duties with thousands and millions of others. Mine is the study and practice of electricity. Electricity in your world is generated from the earth, and in ours it is caught up out of the atmosphere drawn from the first causes of life, and preserved from the millions and multi-millions of vital atomic substances that are adrift in our atmosphere over here and on which we are helped to manifest when we come to earth to communicate with mortals. No spirit ever does communicate with mortals unless he is first armed with vito-magnetic electrical forces. There are some, however, who try but do not succeed; and there is one cause for complaint by mortals not receiving messages from their friends and relatives. These friends of earth do not know that these forces must be caught up and brought with the spirit who wishes to communicate, and the spirit himself is just as ignorant. My work is at present almost entirely taken up in demonstrating to those who are ignorant, how to find the forces existing in them, and so project them as to draw around others of like nature and thus arm themselves for any result in manifestation that they wish to attain. Every living thing, human, animal and vegetable has a certain amount of electro-magnetic forces planted within

them, but where the difficulty arises with so many is that they do not know the nature of these forces or have no realization whatever of how to draw upon them in themselves.

One half the failures in your world in business and otherwise is due to non-comprehension of these same forces.

I have in my close study of these deep and underlying laws of life and might come into such close contact with them as to be able to define almost instantly on meeting a spirit or mortal, the nature of his forces, whether more magnetic or electric, or vice versa. I love to seek it out in growing things, budding vegetation and oftentimes when I make a visit to earth I impart secretly to some growing plant an extra supply of these forces and then we are amused to see the mortals gape in wonder at the so-called marvelous growth of that particular plant. I have performed the same act with flowers which were puny and trifling in growth, because their keeper did not know how to place them conveniently in order that they might reap the full benefit of these forces from the very life of nature herself; and coming upon them in this plight, I would instantly generate out of the laws and forces at my command what was needed for their precious health and lo, in but a few days of earthly time I would again visit my charges and see their keeper bending over them in raptures amazement! I have helped hundreds and hundreds of spirits to communicate by the practice of these same laws. I am very happy in my labors and am learning more and more as I travel on up through Eternity! I am a student of Professor Farrady. With loving remembrance, I dedicate this little writing to my father and mother, Edward and Lizzie Butler, of Memphis, Mo.

ROY BUTLER.

XX.

MENTAL MEDIUMSHIP—ITS USES AND ABUSES.

This is such a broad and a likewise delicate subject that I approach it most cautiously and earnestly. In the first place I will ask you a question and answer it, so that you will see what I mean as I write further. "What is first necessary, in any spiritual manifestation, to give proof of such, to an open, candid and unprejudiced mind?" I would say truthfully that the first requisite would be for the spirits manifesting, to give some certain clue if only small to his or her identity. There was never any person living but what possessed some one characteristic or another, that would identify him or her anywhere. Now there is no phase of mediumship whatever, but such as is left open to the spirit to give, thus something that will plainly show for itself, one identity or another. You say, "Well, sometimes a spirit entrances a medium and cannot in so doing, make itself strong enough, or material enough to give proof to the doubting mind.

"My friends, cease to blame the spirits so much for their want of strength and natural qualities, as you are preaching every day, that we take the same traits of character with us to the spirit world as we have in your earth plane. Then if a spirit thus has his being and intelligence, let me tell you plainly, that he still retains them when trying to manifest through a medium. Then the fault must rest largely with the medium, we mean

mediums so called or instrument, misdirected, or undeveloped." Friends of earth, a misguided mediumistic person, who does not know the first principle of intelligent spirit communication, does emphatically just as much harm in posing before a credulous public, as an arrant fraud.

Now, I will explain to you just what I wish to express. For instance, you, my reader, wished after hearing a great deal, to investigate Spiritualism and naturally you would enter into the first door that opened in that direction. Your mind is clear and honest, untouched by bigotry or prejudice, and you just simply want to know if there is another life after death. In order for you to know that to a surety, you would have to come into contact with some tangible proof in the way of identified evidence.

If you went to hear voices in the trumpet you would most naturally expect them to say something that you could understand and realize as a truth. If you go to a materialization you are most certainly desirous of seeing some face that you could recognize before you have had personal proof positive that such seance bears evidence of another life. And where is the person who will enter a materializing seance and depart satisfied, unless he has received evidence? There is no such person living. And many persons visiting physical manifestations, test each happening to the very utmost. Why? Because they can; the physical manifestations will bear the most crucial investigation. How have all the thinking people been convinced of the actual existence of another life? By coming in contact personally with some spirit from that beautiful country, through the materializing or trumpet seance, or by some tangible circumstance in the performance of the mental phases.

Now, my friends, we as teachers and leaders in the spirit world, are in favor of all the known phases of

mediumship, and the study and practice thereof, but the burden of our message to you is exactly this: We must have intelligent instruments and an intelligent output of our assiduous labors.

If we work and labor for hundreds and thousands of years to unfold before the world, all the known phases of mediumship through instruments who are of an organism capable and in every way apt to give out in an intellectual and perfectly proper manner the messages to your world that we give them, and that thereby the world of listeners are entranced and charmed with the glorious truth and beauty of this, the other life, then we have certainly done our labor of love well indeed; and have attained an end by so doing that will cause the deep thinkers of your earth to pause and find the doctrines of Spiritualism to be the eternal truth of the Heavens!

And with such influence of only the best instruments for us to do our work through, we could raise our blessed Spiritualism up to the pinnacle heights of righteousness and true purpose before the people of earth! Yes, and there it would rest secure through all the ages. But while we are striving for this very end, and are gaining notice as each day of earth time goes on, we come into contact with a very deplorable state of affairs on the other hand!

Would-be instruments of the spirit world, seeing the grand results of the true mediums, those of the chosen few, decide to gain fame and fortune for themselves by the practice of mediumship, so-called. These pitiable charlatans give out only results that are so thin in texture that the reasonable world can readily see the decoy; and with shame and chagrin, depart from the investigation of Spiritualism forever! Then there is a class of so-called mediums who think to gain favor in the world by the slaughter of grammar, by their very

illiteracy itself and have and do make a business of it, posing right in the face of intelligent people, to try and leave upon them the impression of their honesty; for they believe that the credulous will think them perfectly honest on account of their disgusting ignorance! And it is safe to say that in many instances they are right in this belief for we often hear people say of such impostors, "Oh, they could not be anything else but honest since they are too ignorant to know how to deceive." Some of the most wily criminals of all ages could neither read or write their own names. Because a medium is ignorant it does not hold that he is honest always, but his ignorance practically unfits him for the practice publicly of his gift. People who have been more fortunate and who have received what the environments of every culture and refinement could give them, are sick with disgust at the futile attempts of some of the so-called mediums of your world. "We know full well that because an ignorant person possesses mediumship it is no reason that he should divorce it, but let him have the common sense and good judgment to keep within the boundaries of his own environment, and never try to force his incoherent teachings on the public!

We also realize that when the heart is hungry for relief from woe, when the soul is starved to really know where the loved ones have gone, that if they happen to receive that knowledge from the lips of ignorance, it is just as dear, and likewise just as valuable as if it came from cultured mediums. But it is a little inconsistent to be holding communication with a spirit who upon earth made use of the best possible English and who bore the stamp of every culture, whom you suddenly find in speaking through some trance medium to be utterly devoid of his early phraseologies; and you are really astonished to find none of the earmarks that he formerly bore. It is a little shaking to the faith of the early in-

investigator to say the least. Then there are those in a like circumstance, that would explain away the incident in this manner: That possibly the spirit was weak and could not manifest without taking on a portion of the medium's personality. Now, it makes no difference how weak a spirit may be if he be able to speak at all, he must certainly and most truly do so in a characteristic manner, for being in a state of weakness would never occasion him to disguise his speech of such a manner.

On the other hand, if spirits coming through a presenting or trance medium must take on that medium's condition in order to manifest, then such an instrument must be declared unable for practice, since his unfoldment is in such a state of confusion that the sitter cannot divine whether he be talking with the medium or the spirit! We understand clearly, how those comprehending the laws underlying the practice of mediumship, would readily make allowance for such so-called minor occurrences; and all would pass smoothly and be right, but those who already know, do not have to be convinced, as they are firm in the conviction and need no further proof. But what my earthly friends, are we to do with the ones who do not know, the hearts that are hungry, and do not know the path wherein their food lies richest, wandering in darkness, and cannot find the way to their Father's house?

Do you think this practice of incoherence, this confusion between excuses for this, and for that, will really help them to set their feet within the righteous way? We know that there are those in your world who would never grasp a truth even if it were held out to their very hand and given freely for the asking, but to these we do not refer when we remind your thinkers of the thousands and thousands of open candid minds who are asking for the bread of spiritual truth each day, and when multiplied numbers of them have to turn away

each day with the same disappointing sentiment on their lips, "If that be Spiritualism let me have no more of it!" The reason we are laboring so assiduously to give this glorious truth to the world, is visibly clear, to add power and beauty to the eternal ranks of Heaven, so that many more each year may become enlightened before they cross the border land, and so raise and uplift our glorious cause on earth that men will pause and take notice of it, "If we could do this, we could make real Spiritualism the savior of the world; and you, the people of earth, can cause this wondrous reformation by making it only possible for mediums to practice who are tried and not found wanting!

If our glorious truth is only practical for those who already know its value and will not stand the investigation of fair and unbiased minds who do not know, but who are seeking to learn, then our years on hundreds of years of labor over here are almost an abject failure! Arise and reform this state of affairs, you who are in the position to do so! You can easily get rid of incompetent mediums by treating them with polite indifference. When people cease to know such mediums then will arise the great and much needed reform. We would like to see conditions made so that all the so-called sensitives that are constantly springing up in your glorious land might be placed under due proof of their claims, before they are allowed to give their work to the public. We do not mean by this that they should continually be tested, and by people who are incompetent judges, but that persons who were chosen by the people and who have made an assiduous study of all the laws governing spirit manifestation should be the judges of the competency of new mediums just entering the public as leaders and teachers of the world at large." This state of things we know would be hard to accomplish, but the old and true saying holds good here the same as in other things: "There

is no excellence without great labor." How did the world of thinkers countenance the now 'old mediums when first they embarked on the sea of public practice? Did they sit with folded hands and likewise placid thought, and take for granted all that these then new mediums told them, or did they question their manifestations at all? They did not know; and not knowing, they most certainly placed them under the most cruel and servile test conditions, and God pity those who were built of the true stuff and came out with spotless garments and clean hearts, and are living and practicing in your world today." We do not, for one moment, ask that the instruments of today be treated as these of old were treated; but we do plead with earnest thinkers to prove each and all mediums alike before advocating them. Why do you ask? Just this: Each medium before the public should stand on his own merits entirely, and not be allowed to rest on the results that others have labored for and won; not live easily on the reputation that others may have carved out by long years of suffering and privation but to make for themselves a character in their work.

This is a special character in their work; how it can be done, step by step, and inch by inch, until they can really say that they are entitled to a place in the mediumistic world! And you of the earth plane are largely to blame for this condition of error in first being convinced of some medium who has traveled through fire to gain the place that he holds, then thereby gaining the certain knowledge of spirit return, turn instantly to investigate some other one who has never known what a test condition was, and swallow all that he gives unquestioned and unmoved. We do not write this to cause a questioning doubt to arise in any mind, but we do mean that each medium should be shown like treatment; and then each medium's work would show for itself whether

it be worthy or unworthy. Each instrument should be weighed in the balance if one is weighed there. The world should show no partiality in this matter whatever. In so doing, you could easily rid the world of incompetent mediums. Incompetency in private use we speak not of, nor of mediums rather who confine their practice for the benefit of their own families; but when they introduce their work upon the public at large, it must necessarily be weighed before it is accepted as a settled science. There is nothing in your world today that has one-half the value of mediumship in it; there is nothing existing there that gives the comfort to an aching and troubled heart, as does the communication of spirits through the various phases of mediumship. But what we are striving to arrive at is the intelligent and just dispensation, when all instruments of spirits shall find their true level, and reach not one jot above or below that level.

This will then be the true visitation, and all shall come into righteous possession of their own. A true and worthy medium is as a precious gift God given to the world, and is even more in worth than all the bright gold and jewels thereof; and to us is an object of untold value and a joy forever! For within their powers lies the salvation of the world; and deep within the laws that in them dwell, lie locked all the soothing of the sorrowing hearts and rests secure the balm that will in time be poured by them over the troubled waters of all the griefs and losses of those of your earth!

Within them lies the solution of all wrongs and errors that now exist with you, dear earthly friends; but their mediumship must be right in every way before these precious results can be obtained in any way whatever. Why, dear ones, mediums of quality are like beacon lights that shed their welcome rays out over a stormy sea and guide the straying ships and the lost crew safe-

ly within the security of the harbor! For what is more stormy than the troubled sea of life, you now that have traveled o'er its billows and were oftentimes almost lashed to sure death under the angry waves, but that some welcome ray from the near lighthouse of the keeper of the signal light shot athwart the darkness and at last guided you safely home. You that have ridden over the same sea of trouble can readily read between the lines and see that medium that saved you through the help of the spirit friends and brought you within the light and comfort of your father's house! We say with loud acclaim, glory be given in the fullest to the mediums who have served us honestly and trustworthily and who have made sacrifice after sacrifice, for the development we offered them! Thank God, they have won!

JOHN C. BUNDY,

XXI.

LOVE.

Love is the factor which permeates and vibrates through each thing that has life, being the element in man, and likewise in every other being that refines and creates a taste for the better and the spiritual things. Love is the actual motive power of the universe, and this is why God is love. When we express this thought we do not mean, or wish to convey the idea that real love is simply an attachment that one being might feel for another, but that love is the real searchlight that seeks and understands all hearts, that bears and forbears: that is all suffering and ever kind, that is willing and that lays a gentle hand upon an enemy as well as a friend, that sees and knows and suffers all things!

Love is as unchangeable as God! The love element in man when it is strong and real, and clothed with righteousness, will surely shut out all of his grosser elements!

Nothing can live which is divested of this wonderful power. And wherever you see it, you see God. The orthodox ministry sometimes tell you that some one has gotten away from God, and that by preaching and appealing very much to God, that they may be able to bring him back. Dear ones of earth, this is an impossibility, as one who loses the god part of himself must lose his own soul, it must therefore, die and become as the withered leaf that whirls away to nothingness in the Autumn winds! Now you who have come into the blessed knowledge of Spirit Return, know that it is im-

possible for souls to be destroyed; and therefore, you will realize how very absurd it is to believe that any one ever got away from God, for as long as he has existence, this is impossible, and you are convinced that the soul lives forever! So you see how easily that we are one with God all of us, and we cannot get away from him if we try ever so hard. Then you have heard of people who said there was no God, or at least if there was, they did not know him! Why if they knew they were living, they knew God most assuredly! For God is life! These minds only reason of the Infinite from a purely literal standpoint! But when we soar the skies and view the starry dome of Heaven and breathe the divine air of Spirit, we know that we cannot carry literal reasoning everywhere with us, for the law of attraction binds it to material things! Gray bearded science has shaken its head at us before now, and we expect that it will again, even at the reading of this article; but all it had in the world claiming to be reality, would never make it unreal! We of this band, are wending our way very closely through eternity, and have at times come very near to the higher gradations in the topmost heights of the Seventh Heaven or sphere, and we have studied carefully all that has come under our observation in our journeyings and progression!

A mother that is all a mother, who sits at eventide, when the lights are low, and croons with tender voice the sleepy song to the slumbering infant in her arms, who holds it close in the sweet grasp of devotion and fondly dreams the future welfare of her child—this is love; and if you were very near, you could look with me and see God there! The mother who loves most the wayward boy, who grieves most for his welfare, who always has an excuse for his shortcomings, is a picture of self-sacrifice; is a model of the gentle but strong tenderness of a pure heart's love for its offspring!

Love is as innate in every thing that has life as the very life principle itself. We watch Nature in all its varying forms of beauty and see in all her wonders the love principle permeating and radiating in each tiny tree twig, in upspringing flowers, mountains, rivers and the mighty cataracts! Watch the great sun smiling on the rose garden, coming very near and kissing the crimson velvet of the petals jealous of the early dews, and making haste to cause them to disappear from off the tender bosom of the Queen of flowers! He is mightier and more stately than his rival of the night before; the pensive, sighing, morning dew! Being conscious of his mightiness, he darts athwart the sleepy morning sky, and speedily shoots his rays on the earth and her children; but loving most the fragrant rose garden! But she does not care for him as she does her other and her favorite lover, the Breeze! The rain loves her so well that he sheds his bounty of life upon her. The dew softens and nourishes her, the great Sun in all his Majesty stoops and warms her with vivifying rays, and caresses her into such blushing beauty that other flowers bow in homage to her! But the Breeze only comes and brings her dainty sweets of fragrance; only whispers dreamily of her honey heart and is continually flattering her beauty, yet she languishes when he is absent, and if he comes infrequently, her hot tears fall and wither her wonderful face! He is wanton and fickle but she does not know it, for when he breathes the very same little tenderesses in the ears of other flowers, she vainly turns her head and dreams of the romance of his presence and the sweetness of his love-warm breath.

It is as natural for the love aura to flow in the life of the animal and vegetable kingdoms as it is in the life of Humanity. All nature has a language specifically for it's particular kind or common understanding, and no day goes by but that the Animal and Vegetable king-

doms communicate just as we do, only we are not of their order and therefore cannot understand their tongue.

We have, since coming to this side of life, seen and heard mortals of earth express their pride in attaining for themselves an understanding of all languages of men; airing their selfish pride of having the noted distinction of being linguists; but all this amounted really to nothing better than dribble; for in entering the spirit world they will all find that we converse in precisely the same language, and any other language but English is obliterated over here, and so you see they have lost the best part after all in not learning or trying to learn the language of all nature, so that they might communicate with the flowers, birds and trees, and dwell in the heart of earth-pulsing life; and when the time comes for the great disrobing and donning the bright raiment of spirit life, they would have so gained by their understanding and life close to Nature that on entering the Spirit Realms, they would actually be at once caught up in the Realms of the Blest! Ah, that mortals could comprehend once and for all, that all life is dependent upon some other life and that this is the reason that love must exist in everything! Otherwise, what a different world you of the earth, would be living in today! We are laboring, and expect to continue to labor with the world until this ideal and sublime condition is reached.

The soul that forgets all wrong, that looks over all error and only realizes undeveloped good in the whole, is the soul in which love exist in large and overflowing measure. Such souls are the ones who become instruments in the hands of the spirits to enlighten and save the world. In the early springtime as we walk abroad in the fields, filled with delight at the peeping violets which are just beginning to show their faces, we know as we gaze at them that naught but love painted the tender pale

purple of their petals, and that this divine power of love gives them their precious life from day to day.

We witness the kingly majesty of the great seagull as he soars aloft seemingly into the very blue vaults of Heaven and speeds over all his vast domain like a prince of strength and power! Ah! with him also goes ever that ecstasy, that all-powerful fullness of life which is love, and which is like unto God! How can you doubt, oh mortals of earth, that love rules your universe, when you see each day of your life all around you the wonders of Nature's own making, that utter dependence of one life on another, and from such dependence springs the divine principle, Love! This same searching power shall at last, penetrate the darkest corners of your world, shall at last enter all hearts with it's sweet strength and set them every one aright! Even as the sun envelops and warms your earth, giving it light and heat always, so shall this love-power be known of men and respected of humanity! Think what this will mean; when money will not have to be under the lock, when mortals will cease to bear false witness against each other and joy shall reign King!

MARY ANN EVANS.

XXII.

THE DAY OF RECKONING

I stood and gazed at my corpse under its winding sheet as it lay there so cold, so stark and stiff! For I had died, but I could not get away from myself, from that part of me that was stretched so lifeless there! And so I gazed on in wonderment and mute appeal! Beside my bier sat the woman who for thirty years was my wife. For a long time she sat still with folded hands lying idle in her lap, almost as immovable and quiet as my cold corpse! Then she began to weep. At first softly, the tears rolling quietly down her cheeks and finally with great sobs that shook and racked her slender frame as a tree is writhed in a winter storm. After a while the door opened gently and my wife's sister came in. She paused just within the threshold, looking at my wife in wide-eyed astonishment, and then she said almost roughly to her: "Why do you grieve for him? No husband ever treated a wife worse. He was cruel and selfish, and ill-tempered, dissipated and unfaithful to you, and in all the years that you have been married he has brought you nothing but suffering and anxiety and shame and poverty. You should thank God for your deliverance and that you can at least pass the balance of your life in quietness and peace!"

"I know," answered my wife passionately, "and I do not weep for him. I weep for myself that is dead. I mourn for my lost youth, for my lost happiness, for all that life might have given to me and what he took from me.

"My dear! Oh, my dear! Oh, my very dear," murmured her sister, laying her hand compassionately on my wife's shoulder.

"Do you remember what a pretty girl I was?" she said, speaking in a dull level voice of hopelessness that was sadder than her tears. "Do you remember how pretty I was? I can speak of that girl now as if she were some other person, so remote she seems from me, so long it is since I have seen her picture smiling back at me when I looked into a mirror. But oh, how pretty she was; with that beauty that is like the beauty of the dawn, or of the Springtime: all tender pinks, and blues, and golds, and sunshine. She had cheeks that were like roses, and eyes the color of blue cornflowers, and hair that was like ripe wheat. Can you realize that that radiant creature could ever have been I? Yes, it was. After I married, people said how soon I faded, and they wondered at it. They could not know that it was the brine of bitter tears that washed the color from my eyes, nor the long nights, when I watched and waited for the drag of a drunken footstep coming up the street, that faded the roses from my cheeks as if an untimely frost had fallen on a June garden. In those first three years after I was married, I laid the costly offering of my beauty on the alter of an unhappy marriage. Day by day I saw myself grow old and ugly before my time, and when a woman does that, she has served her purgatory here on earth."

"Hush, hush," breathed the sister, her own eyes full of tears.

"I weep," went on my wife, drearily, "for the brave, high-spirited girl, as frank as the day, that I was that he slayed. I, who had never known what it was to be afraid, grew to be a trembling coward, living always in the shadow of a brutality with which I was too delicate of mind and body to cope. He called himself a gentle-

man and he never struck my body with his hand, but he beat my soul black and blue with jeers and jibes that cut me to the quick, and I came to always walk cringingly for fear of provoking him to some outburst of temper. For myself I could have stood his harsh words and bitter criticism. In time I came not to even especially mind them, for we can grow spiritually callous; but when he saw this and that he could no longer hurt me by his taunts, he learned a new trick, and tortured me through those I loved. My own misery I could endure without wincing, but when he made those who loved me suffer through their love for me, he brought me at last to his feet, ready to lie, to double deal, to do anything that would save them."

"I know, I know," murmured the sister, "a thousand times I have seen him vent his anger against the world on you."

"I weep," said my wife, and her eyes looked afar off as if they scanned the dreary vista of the long years, "for the loneliness that I have borne, the loneliness at first, of one who sits alone in an empty house and an empty room; afterward the spiritual loneliness of one who knows that one is tied to another who does not speak the same language, who does not comprehend, nor have one hope, nor thought, nor aspiration in common with one. I could almost laugh when I recall the dreams I had of a perfect comradeship with my husband. That was my ideal of married life. He and I were to work together, to climb together, to read and think together, to lead together the full life that no man or woman can live alone. Yet we had not been married six months before home palled upon him, and he wearied of me, and he went back to the old fast life that he had lived before he met me. In those first few months of desertion and loneliness, when I ate my heart out in silence I asked myself over and over again: Why did

he marry me? Why did he not leave me at home with those who loved me? It is so cruel and inhuman a thing to take a girl's joyous young life in your hands, just to make it the wanton plaything of an hour!"

"Many men are like that," said her sister. "They use a woman as if she were a rose, to be worn on their breast for an hour and then broken and thrown aside."

"I weep," went on my wife, "for my happiness of which he robbed me. With some women happiness does not matter much. They are only thin blooded, joyless, unemotional creatures who never get any thing more than a calm content at best, out of life. But I had it in me to be happy. I was born with the joy of living coursing like a mad torrent through my veins. I could have been wildly, deliriously, riotously happy! Little things gave me joy. A book, a picture, a new gown, a cheap jewel, a little journey, the glitter of a restaurant with its flowers and lights and music and beautifully dressed women; a fine play finely acted; the pulsing voice of a great singer gave me an ecstasy, so keen that it is almost pain. It would have taken so little to make me happy, and yet I have not had that little. He took it from me. Because he did not enjoy the things that I did, I was never permitted to have them. Because he made himself miserable, he pulled me down into the slough with him. I have had nothing in all these thirty years, but hard words, but hard work, but the ceaseless heart-breaking struggle to keep the mantle of wifely duty pinned around my skeleton so that the world might never see it nor hear its bones rattle, nor know it for what it was. I have been robbed, robbed, I tell you of my happiness. And happiness was my birthright. I weep for my love that he killed. Do you remember what a sentimental girl I was, and how much in love I was when I was married? Poor little fool that I was! I thought him the embodiment of every heroic and

knighly quality, and I loved him as Juliet loved Romeo, as Franscesca loved Palo. It has been dead now, oh for years, but it makes me, quiver still with pain to think of its death agonies, it died so hard, my beautiful strong love. It stood disenchantment and selfishness and cruelty—everything—until at last it starved to death. There was nothing for it to live on, you know, and so it just starved to death. I think I can forgive him everything else but that, but when you take a woman's love away from her there is nothing else left for her in life to hope for or to live for; nothing. That is the end and the end came for me so long ago." There was silence in the room broken only by the hard, dry sobs of the woman, that had been my wife for thirty years.

"Weep no more," said the sister soothingly, "weep no more, it is all over with now." "Yes," answered my poor wife drearily, "it is all over with now. What might have been mine can never come back to me now. It is dead." Ah! me, she did not know I was hearing all she said, she could not realize that now, as I heard her words my whole soul shivered as if it were wrapped in ice. I was bound it seemed right there in the old place, for some reason, and knowing that I had died I wondered vaguely why I did not begin to see some of the stretches of glorious Heaven's land that I had oftentimes heard about in that old, strange life I had just left. I knew that every word my wife had spoken was true, and dimly the truth struggled up and grasped my senses, and I felt the awful reason why I was held there to hear those words of doom spoken, for really to me they fell like the pall of doom! A weary sense of hopelessness came over me, and I wondered if I should be always chained there to listen to my poor wife's just reproaches! Ah, me, a vision of her sweet youth came before me and in looking upon it I wondered that I could have been heartless enough to destroy it! Then the old days of

mad dissipation came floating before me, like throngs of black spectres and shook their bony clattering fingers at me until I thought I should go mad with grief and despair! I could see everything in the room where she sat, could realize everything just as I could a few hours before—before—the end—before Death came. I had so longed to die for I had thought that I should find peace in Heaven through forgiveness of sins, or that I would find night's oblivion of darkness and deep unconscious slumber! But neither had been my heritage! I only stood face to face with woe, racked with despair! I tried to get out of the house but I could not touch the doors, I always stopped just before I came to them! My hands clutched wildly to unbar my cage, so that I might at least get away from her, go away where I could not hear her grieving for all that she had had in the world, and that I had filched from her and then brutally killed her!

At last almost crazed with fear and sorrow, I threw up my hands in silent appeal and fell down on my knees imploring for help! I had not prayed since the last time at my mother's knee, just before I ran away from home! But I prayed now, prayed long and hard, until I was weakened, and bowed and broke into a flood of tears like a woman! And lo! as I cried I saw a light wonderful to behold, and out of it rose my mother with my only child in her arms. "My son," she said, "you got away from your real self by drink and bad company, long years of this so coarsened and hardened you that you murdered the heart of a woman, but when she understands she will forgive you! So I come to you, I forgive you. You prayed to your Creator, and you see I have been sent to relieve you and carry you away where you may have time to find yourself again and learn to be mother's good boy!"

I tried to catch her outstretched hands in mine, but she drew them back smiling sadly, and beckoned me to follow her. I did so!

JAMES HOWARD McCONNELL.

XXIII.

THE OTHER CHURCHES.

Friends; you can very readily understand why professional evangelists should denounce Spiritualism.

It is because their system of religion is made up of fragments stolen from the Catholic church and joined together by a theory of life, death and immortality which appeals directly to the imagination of men and their condition which is ripe for a faith that will make them still more miserable. As a financial venture, their methods of calling sinners to repentance could not be changed without impairing the earning power of enterprise; for the credulity of their followers is the avenue to their pocketbooks, and the credulous ones always insure success in that line. This is why they do not like Spiritualists; for instead of the mourner's bench, the Spiritual Philosophy would recommend the thorough cleansing of both the inner and outer man, and would then suggest an uninterrupted continuation of that same condition of cleanliness.

Again; they hate Spiritualism, because spiritualists have contempt for a man who will reach down into the depths of any system of religion and snatch from thence all the clouds and leave the bright sunshine behind, as these fellows have done with the other churches. What amazes us most is that the Catholic clergy should berate and abuse spiritualists and charge if your philosophy is not a fraud, then you are in league with the Devil. Now this should not be. Brethren should dwell

together in peace and unity. We are more than willing to admit that the Catholic church is the oldest and altogether the best organization for the propagation of Spiritual Philosophy on earth, and point with pride to the grand old Catholic church the custodian of more written and traditional evidence of the doctrine or belief in spirit intercourse and spirit materialization, than all the other religious societies put together have given you. In fact, every page of this history fairly groans under its weight of records of spirits walking, talking and eating here upon your earth, exactly as they did when in the material body. To be sure they were called Saints; but when they first came back, they were simply priests and laymen; no better or no worse than the average priest and layman of today.

They were enrolled in the catalogue of saints long years after they had familiarized themselves with the highway that leads between the spiritual and material worlds; and therefore, the privilege of returning to visit our earth friends is not granted by reason of canonization. Should you not be amazed then that the defenders and protectors of the Christ principle through all the dark and gloomy ages of ignorance and superstition should stand in the broad, glaring light of the civilization of the nineteenth century and, holding her official robes between her records and the world, say as did Peter: "I know not, neither understand I what thou sayest?" They, the priests, have denied the Christ principle, therefore let the cock crow that they may be reminded of their faithlessness.

Now where shall you find the evidence that the Catholic Church was founded upon the belief in spirit intercourse and that she defended that philosophy through all the ages? The church's own history, as written by its own consecrated priesthood, is full to overflowing with officially attested evidence; and from that

we shall quote: "St. John Joseph (1734) immediately after death began to manifest himself, in his Spiritual body. At the very hour of his death he appeared to Diege Pignatell, duke of Monte Leone while he was walking about his private apartments. The duke had seen him at Naples, a day or two before sick almost to death, but he now appeared in perfect health and was encircled in light. Greatly astonished at the spectacle, the duke said: 'Father John Joseph, is that you? I am glad you have so quickly recovered.' The saint replied, 'I am both well and happy' and then vanished. The duke then sent to Naples to make inquiries and was informed that John Joseph departed the earth life at the very hour he manifested himself to his grace. John Joseph manifested himself in a manner still more remarkable to Innocent Valett. While Innocent was asleep he felt his arm pulled and heard himself called aloud by name.

He awoke in a fright and perceived a cloud of glory in the midst of which stood an 'irreligious specter' of the Order of St. Peter of Alconlara, considerably advanced in age.

Valetta could not recognize the face of the apparition in consequence of the numerous rays of light which dazzled his eyes.

The apparition asked Valetta if he recognized him, and Valetta answered 'No'; 'I,' said the apparition, 'am John Joseph of the Cross, just this moment delivered from the bondage of the flesh and am now on my way to paradise.'

'If you would like to see my mortal remains, you will find my body in the infirmary of St. Lucy of the mount.' So saying, he vanished. Valetta hastened to the infirmary where he found a crowd of people weeping over the body of the saint.

Subsequently, John Joseph repeatedly visited his

old earth friends. Christ, as they called him, accompanied by a large band of spirits, visited St. Vincent Firrer and talked with him by the hour."

"Philip of Neri saw a multitude of spirits in and about the altar, and once, when he was ill, the Virgin Mary came to cure him, that is, to give him magnetic treatment.

St. Barbara and a band of fellow spirits came to Stanisless Kestka and raised him up from a bed of sickness.

St. Benedict appeared to Bruno (Leo XIV) and cured him of a dangerous malady. After being stoned to death, St. Barbara's body was buried in an obscure place where it lay nearly 450 years. Then her spirit appeared to Anternius and pointed out the spot where her bones were lying."

But what is the use of quoting further from these characters? There are more than ten thousand times such instances of spirit communication in the history of the Catholic and other churches. In fact, take away the belief in the power of the spirits to aid those in the earth life who appear to them and there would not be any thing left of the churches; not even so much as a shell.

Of course the professional evangelists deny the truth of these things; but they ought not, in all reason, to deny that Christ, after his death, was seen of Cephas, then of the twelve after that, he was seen of five hundred brethren at once; then of James and then of all the Apostles, for that is Holy Writ. Ezekiel, Zachariah, John and other men of "Bible times" saw numerous spirits. They were not only visible, but tangible to them. They saw temples, palaces, rivers and mountains, fountains, plains and trees. They say they did, and if these things were, then they certainly were before and are now. John said he saw people clothed in white raiment

“over here and also saw clouds and rainbows, books, harps, thrones, horses and chariots.”

According to the Catholic belief, deceased “saints” may be invoked, and can accomplish, either directly or indirectly, what is required of them. The belief of Spiritualism is just the same, except that you do not call the spirit helpers “saints.” The highest degree of moral excellence is attained by the process of spiritualization, secured by the direct influence of good spirits, and the lowest depth of moral degradation is reached by the same process, with evil spirits as the guiding influence. Your spirit associates are those whom your present state of mind and heart attracts to your side. If you are angry, if you are thinking evil, if you are contemplating a wrong act against your neighbor or your selves, you may be assured that your spirit companions are such as would delight in participating with you in the evil deeds.

It is evident that the mind enters the spirit world in the same condition that it leaves the earth life; and hence all erroneous ideas of what constitutes spiritual happiness must first be eradicated before any progress can be made towards comprehending and enjoying the glories, and appreciating the blessedness of the true principles of spiritual life.

Friends, death strips you of your robes of hypocrisy and deceit, and forces you to stand forth in the spirit world as you really are; and it is very certain that you shall not delay hunting up homegeneous natures. Moreover, your associates will be those to whom you are spiritually related, without any reference whatever to your acquaintance with or knowledge of them in earth life, and it is well that it is so, or else you might be obliged to form associations that would be repulsive to all concerned. Some husbands and wives exist in continual dread of having their earth relationship continued

in the spirit world, while there are others who are afraid they will not be reunited.

You need not worry; only the spiritually allied remain together. Those who agree do not flee from each other; and there is no power in the spiritual world strong enough to detain them if they disagree. The Bible stories of spirit manifestations are deeply interesting to Spiritualists, but none more so than the story of the king of Syria and Elisha, the prophet. It will be remembered that this king—so the narrative runs—warred against Israel; but somehow, the leader of the Hebrew army managed to outgeneral his adversary on every occasion, and the Syrian king getting tired of being beaten at every point, concluded to ascertain, if possible, the secret of his enemy's success. In casting about for a solution of the matter, he was told that a man by the name of Elisha, a prophet of Israel, saw the man that pointed out the snares that had been laid for his people, and thus frustrated the Syrian's plans; so he concluded to send a strong force to Dathan, the place where Elisha was stopping, and capture the prophet, and away they went and surrounded the city. They got there in the night, it seems, for early one morning Elisha's servant discovered an immense army of Syrians encamped about the place. He was not long, we may believe, in acquainting his master with the situation, and in his fright he cried: "Alas, my master! What shall we do?" But Elisha was not moved by the sight of a hostile army, for he was one of the most highly developed mediums the world ever saw, and by his spiritual sight he saw not only one but many armies of spirits all ready in position to defend him; but being desirous that also his servant should see his heavenly surrounding that his fear might not get the better of him, he said: "Lord, O pray thee, open his eyes also that he may see." Elisha's prayer was immediately answered. And the Lord opened the eyes

of the young man, and he saw ; and beheld, the mountain was full of horses and chariots of fire round about Elisha. "They were to protect Elisha and his servant, and others too, no doubt ; and they did it most effectually. The Syrian army was routed, horse, foot and dragoons. Of course the Syrians saw too, else they would not have become panic stricken. Whole armies of materialized spirits filling the mountains with their numbers ! Now this is a plain, unvarnished story from the inspired Word of God ; and yet, you will venture to say, that there is not a Protestant or Catholic clergyman or layman in the city who will not try to twist the plain letter of the text into something altogether foreign to what the Bible plainly and distinctly says occurred ; but with spiritualists this narrative will stand forever as evidence from the hand of God that you are continually surrounded by bands of spirits.

REV. JAMES DE BUCHANANNE, M. D. PH.

XXIV.

SPIRITUALISM ANCIENT AND MODERN.

Out of the gloom and superstition of the past arises the new and strong truths of the present.

Hanging away under the old tattered and disheveled cloak of years was the old codes, the old primitive—Spiritualism, drifting out of Black art and unholy witchcraft and struggling forth into the light of the present day.

So dark were some of the practices of those who in the past claimed to have and most assuredly, did have familiar spirits, that the people of higher minds who walked in loftier planes scoffed to scorn all of the demonstrations emanating from these so-called low creatures! And that very atmosphere of scorn applied and practiced in ancient times, was the cause of the degradation and wickedness of some of these first workers in a cause, which shines today with the brightest of polished and faultless diamonds! And then too, the sensitives of the past, or witches as they were called, lived on an entirely different plane of environment than that upon which the mediums of today are living. Their elementary surroundings were of such a nature that they, most of them, really led low, groveling lives, and in turn attracted low and revengeful spirits around them! Such ones as would be glad to give information on a suspected criminal for instance, it was a very common thing then for spirits of murdered men and women to surround the

ancient sensitives and cause them to tell to the world the names of their betrayers.

This practice alone caused much more crime and bloodshed; and those in power began to fear the uncanny things the witches were telling, for they knew only too well that every testimony was solid truth! So they commenced to hang, burn and drive these poor, suffering creatures from the country, when they were not really conscious of being guilty of any harm.

It was not possible for them in the main, to hold communication with the exalted ones; for they could not live in anything like our exalted realm of thought or feeling! For those around them caused their very lives to be utterly cursed with woe and crushing wrong! And how many years has had to pass before the cause they commenced to labor for, came into a better understanding before the people! A great many mediums lived in olden times who gave forth their prophecies from dreams and so-called visions which were visited upon them. Great warriors led their vast armies entirely under spirit guidance through these wonderful mediums. There seemed to be in these past ages, no effort to spiritualize the people by the practice and application of guidance from the other world, but each demonstration was put to the test for material ends entirely. Each spirit voice that spoke must need be heard to better in some way the earth, earthly! This state of affairs grew apace until all the people who believed at all in the psychic, vibrated on this low plane! For instance if there was a maiden all suddenly lovelorn, she with one or two friends would seek out some witch's dwelling and, through the use of charms and incantations, her rival was supposedly thwarted, when in truth these very incantations produced the elements of concentration and vibration, for a band of revengeful spirits to manifest in, and they ascended to earth even, and in all the

strength they could command, cursed that unfortunate rival who had so heedlessly stolen the lover away.

Many of the Ancient Kings were dethroned through the advice of certain of those individuals who entertained familiar spirits. And divers underground principles were carried on from year to year, through the simple power of spirit control; and the advice gained therefore, was in most every case used to further the people's own selfish ends. This state of things became so tense that most of the sensitives were driven from the land in disgrace, and others were burned and hanged! After all of this, the dawn of a new era began to glimmer forth on the wondering eyes of the people; for prophets and seers of higher degree began to be born to earth and they told forth much that was of a sincerely helpful and heavenly nature! Some of them were so externally spiritual in their attitude towards the people, that they, the people, fell down and worshiped them; and many called them Gods! And in this epoch came forth our many Saviours about whom the world is still wrangling and jarring. Each saviour or medium who was born to earth, had a mission; and was to clear away the old clouds and filthy stigmas of the past, and preach and teach the new gospel which should have been the Gospel of Spiritual Truth, if the people had comprehended; but their mentality at this time was on a crude plane of unfoldment; and ignorance plentifully mixed with superstition, caused them to rise up and blaspheme once more in the shape of burning at the stake; cruel death-dealing wrong, and at last the crucifixion! Then as this epoch of time passed away, new and very different personalities began to be the law givers and enforcers; and Spiritualism struggled in the hearts and minds of the people, until it began to show its force frailly like a tender plant which has never felt the warming sun's rays, until at last, common intelligence began once for all, to realize

the great and overwhelming need of real spirit guidance in your dark world of people! In this era there arose on earth a great many Hindoo and ancient brotherhoods and lived for the love of one another and of right doing in general; and the people called them blessed! Many of them would fast for numerous days and nights, and when the fast was broken, it was with the eating of the roots of some sweet herbs or possibly a few dates or figs, or more likely, a simple cup of porridge! These good men walked on earth, but lived in the skies! Out of these Brotherhoods grew a race of East Indians, and Hindoo Fakers who caused trees to materialize in the desert, showing the actual spirit control of the higher Intelligences over the vegetable kingdom. These are not yet extinct, and many traveling through Hindostan have witnessed these so called wonders, in amazement! Others grew very envious and jealous of the powers of these sensitives; and wishing very much to do something as seemingly marvelous, began to produce wonders by fraudulent means, which so closely resembled the genuine that the people could not distinguish the difference, and so fell into a state of confusion, and law authority placed a ban on the necks of the people, that crushed them nigh unto death! Then again, came the purging and cleansing, and before the people realized it, modern Spiritualism was born; and out of it, came up through the mire, reeking with shame, but strong with perseverance, the beautiful, the true Spiritualism that you of the earth are now enjoying to the fullest today! And in the intensity of your feelings towards this great cause, remember always those mighty ones who have suffered and died for the sake of bearing the message of the spirit world to earth.

The different phases of mediumship existing today were not known in the past, relatively as to what they really are.

As era on era of time came and went, the many who bled and died in the advocacy of this great truth, caused the present phases of mediumship to exist as they do today. And for the wonderful privileges as you of earth are enjoying today, you should be devoutly thankful. Why, there is scarcely a house in all your land today but does not have a medium in it; and although the family may not know it, and would in all probability be frightened out of their wits if they did, that does not alter the truth of the matter in the least. And those who are the born instruments of the spirit world must and will find a way to give forth to the world the message of the spirit, or despair and sickness will follow them all their natural days.

Multitudes are now waiting to come into the truths of Spiritualism, and all they want is to know the way inside the doors! Too many there are who start in at the wrong gate, and before they have reached the portal, their feet have become unsteady and they have fallen just outside the grand entrance-way! The entrance-way into the truths that would have set them free from all sorrow and wrong, from all sickness of mind or body, and would have taught them how to live, breathe and enjoy heaven on earth.

Then there are some poor misguided souls who believe all persons of earth are crooked and double in their dealings, just because they have fallen into that practice, and do not stop to think that every one is not cast in the same environment and therefore, does not lead the same life. But with this wary thought in their minds, they go to various mediums who are as pure and honest in their dealings as truth itself; but each manifestation is doubted, until the strength is exhausted, and they have gained nothing for a result. And so they make the rounds of the mediums until all that are straightforward and true have been visited and their

zeal and curiosity combined have become so very strong that the investigator goes further and walks all unsuspectingly into the habitation of some arrant fraud. The investigator has had so much now that he is ready to believe and so he swallows the first trash that is passed to him, for his courage and belief have been fed and fostered by visiting the really true, for now he is ready to believe! Then he goes out into the world and proclaims that this false one is the only true medium in existence, and that he is convinced of spirit return through him when in very truth, the first ones whom he has martyred have given him the key to the life here and hereafter. So runs the perversity of human nature!

The bands of spirits are constantly forming methods over here for the purpose of further enlightenment of the people, and we are glad to note the grand results they are making in your beautiful world. We have untiring patience and indefatigable zeal, and mean to keep the lifeboat on the waters for the souls who are constantly stretching out their hands to us in mute appeal. Help us, oh, friends of earth, and in the great consummation, you shall feel the good of your arduous labors.

DRUMMOND.

XXV.

KINDNESS.

If there is anything in the world that is spiritual, if there is anything that exists which is Heaven-Born, it is most certainly kindness. In all the usages of mankind, in every path which mortals walk, this great element of love is so much, so deeply, so very sorely needed. We visit very frequently the schools and institutions of learning in your world and then we read the titles of their principles, and basic foundation very clearly indeed; and we discern that all their efforts in these directions are in the main entirely wrong! The whole system of education in your public schools of learning, is based upon error, so how can the coming generation be right when the first privileges they absorbed in school were almost all wrong? What a monstrous unkindness this is, and what a serious mistake, those who have the power to change it all have made! The law of love and all branches of natural study should be taught and applied in your schools right along with the common branches of general school routine! But instead of this, the child's brain is cramped at an early age with all means of stuff and pure rubbish which he never will be able to use in his short span of years on the material side, nor either in the Spirit Realms! And thus all the laws of love, charity and kindness are forgotten or crowded aside for there is no time for so much reality on the earth side. What the mortals seem to desire for their young is simply the show, and fine glitter of perishable

things and which are flaunted with great pride today, but tomorrow are cast aside for the great spiritual awakening, when God calls his own! Oh, how many souls go into darkness because those with whom they lived on earth could not be kind enough to show them e'er the hand of Death snatched them from earth, the Better and the True Way! Oh, the biting cold that will creep into a heart when the real milk of human kindness leaks out! We are making a great struggle and a real battle against the unkindness existing on your side of life!

Kindness is the living element in man which is the building power of all his better nature, and when refined and cultivated, is the perfect grace of the spirit! Be kind in little things! Attune your voices each day of your lives to speak in the soft cadence that only kindness knows. You will soon find that this practice will bring you many friends much happiness and love abounding! Be kind for the very love of it and not because you believe it to be a conventional fashion! Be merciful and kind to those who walk lowlier paths than yours, for really you never know when all that you possess financially may be swept away, and you might suddenly find yourselves where your brothers are! But if you possess the rich heritage which only the soul development can bestow, and if you fan that blessed flame of the life of the innerself, then have no fear, for no man can steal it, or take it away! Dear ones, the first lesson of soul unfolding is centered in the four tiny words and their execution, "Be kind to others!" How many beautiful things have come to mortals through their simply being kind! And you never know when you execute a kind act to a suffering sister or brother, what returns may come in after years! And if you surely do these things, with the faith born of love, and expect no recompense, then shall your cup of joy be full indeed! Oh, how many, many millions of earth's people have suffered for want of

this sweet thing, kindness, when there was no need of this suffering, and only the selfishness of the fellowmen, breathing and living the life of wrong and error! Kindness is long suffering and of patience! It is humble and eternally forgiving! It is the last link which must be found before earth's multitudes will join together in one everlasting brotherhood!

JOHN RUSKIN.

XXVI.

FRIENDSHIP.

The brightest jewel set in the crown of true man and womanhood is the bright and precious gem that causes its wearer to possess a heart of pure gold, feelings ever tender toward all the world, and a nature ever unswerving and faithful to a friend, a jewel that works wonders for its wearer and owner and its name is friendship! Of all the qualities possessed by mankind, friendship is one of the greatest! The strong iron band that being beaten and welded together, through the toils privations, joys and sorrows of years, and welding in its completion that magic seance, which stands always open between friend and friend is really one of the entrances—ways to Paradise! The bells of heaven ring in glad peals of pure joy when the angels witness the loyal truth of two souls vibrating in the chain of sweet friendship! The real and underlying meaning of all true and real friendship does not consist of the mere conventionalities of society, meeting and exchanging friendly and social greetings, and then in the greater matters and concerns of business, to be able to forget in an hour all of this so-called warmth and friendship and turn their nature into the hard and calculating channels of life! Real friendship does not exist in such natures as this for mortals of this class have all their conscious lives driven that all purifying element out of their souls, and have never left one jot of room for it to reenter! As for the matter of that, you of the earth who

may go out in search of true friendship and seek your wide world over, and come home laden with a sparse few of its gleaming gems! But when it is found there in its heart it is the elysium of the desert, the teeming pure waters of reality in love, and the oasis is in a great barren place of rocks and stones where no green thing abounds. Spirits weep as they stand on these glory shores and gaze down into the depths of these barren places of earth, but when one of these pure running streams is made visible to their view they take hope, and organizing new bands, send them to earth for the sole purpose of drawing mankind into a closer bond of friendship, into a deeper and nobler brotherhood with one another! How we have striven and are still striving to reach this accomplishment with earth's people, and thanks to the eternal principle, at last mankind in general will understand, and hand clasps will not be any longer careless, and hurried smiles will not spread over faces with the idea only of mere sociability, for this whole system is threadbare and reeking with slime and filth; but men will meet each other as only those possessed of real faith in each other can meet, with a smile beaming out of the eyes from the heart of the soul, and hand clasped in hand closely shall betoken the bond of the real, the only, the true friendship and hearts listening shall hear and understand! Oh, blessed time!

In the commonplace social phraseology the name of friend is often chorused from lip to lip, with meaningless sentiment, for more than two thirds of the people who use this phrase so glibly do not know the first principle of what it means. The name of friend should only be given to those who deserve it! To men and women who face strong dangers and self-sacrifices for the benefit of some fellow human to whom they are bound by the strong bond of friendly devotion! The man or the woman to whom those in dire distress may

call at the mid hour of night, and hurrying out of a warm and comfortable home will come and succor those who are helpless and cast upon the troubled waters. To these brave relievers of distress to these truly heroic souls should be wisely given the name of friend! To what seeming extremes the law of friendship has led thousands in the past! Some men would sacrifice anything, whatever; life for a friend, and like Pythias of old, would gladly stand in the place of Damon whilst he should go home and tell his wife and child goodby, for the very last time upon earth, and when Damon was delayed, and yet at last galloping in to meet his death, how Pythias stood clad in the strong armor of love and self control, sacrificing the cries and beseechings of his sweetheart, stood in the place of Damon even with his head on the block, waiting the headsman, when Damon came panting into sight, and with fast fading strength, and mighty love threw himself into the outstretched arms of Pythias, when they stood in that wondering throng and mingled their tears together! For this the magistrate pardoned Damon and the two men like two sweethearts went hand in hand out of that place of awful death and were once more strong in each other's affection! Thank God, there are yet some Damons, Pythias' left yet and more will be born into the world for friendship shall be held more sacred in the coming years than ever before!

GEORGE SAND.

XXVII.

THE SO-CALLED DEAD.

“The world in which you of the earth live, is the experiment station of the after years of your Spiritual abode. It is that plane of life in which you serve your apprenticeship, and thereby carve out for yourselves something of attainment finally. The earth is your abiding place for the present, and a little short while in the future and while you are living on earth, is the time to make good your covenant with the immortal life that is awaiting each and every one of you. What are you doing with your lives?

Walking through your material existence, meeting your troubles and sorrows, reckoning continually on how many more dollars you may be able to get in today, over yesterday; meeting the death of your loved ones with a few tears of selfish grief, and after their body has been encased in the earth, you go out into the world again and form new ties of affection, and all that remains of the old loves, is a vague bitterness at the mention of names or at the sight of their old photographs. They who pass out of your physical vision grow to be no more to you than an old and tender memory, for all that you can feel is the material life and all its environments.

This is the man who does not know of the other life and all its beautiful certainties. The man who cannot see or feel that his loved ones really are as natural and have their being in our world as life itself indeed is blind. And not having this knowledge, he who can only

see with the material vision, for their lives are made up of earthly aims and desires, for anything past the border is to them shadowy and quite unreal. But when some beloved one that has been as a very light unto their footsteps, that has so grown into their lives as to become a part of them and they cannot realize life without that blessed one's accompanying presence, and in the heyday of that blissful time, comes in that dismal visitor, death! All unwelcomed, all unsought, he comes, and when he departs, he bears with him the precious life and love of some fond but undisciplined heart! And then to the sufferer that is left behind in that home that both of them had once called heaven, alas! he has plenty of time now to ponder and wonder in his mad grief, if there be another life! So strange in all his life that the thought of dying had never troubled him before! This terrible thought to him now grew to vast proportions, and all the light of his paradise had suddenly been turned out and he was left in the blackness of an awful night! For he had not thought that she could die, she who was so rosy, so strong with love's sweet strength, so happy and so very young! Strong men have lost their reason in times like these! Oh, the pity of it! But why is all this? It is simple. Their spiritual eyes have never been opened. Once they were, and all the rest of peace would have followed! For when death comes and visits one of earth who realizes the other country, who knows with an everlasting knowledge that our world is as natural as yours; and that the varying difference is that our abiding places are not made with hands, and therefore cannot fade away; and that we lay up treasures where moths cannot creep in, or where the rust of years cannot demolish them! One who walks the earth and possesses this knowledge, is the richest man in the world!

Why, think how easy it is to sacrifice for the ones you love; how happy you have been to give them up when

they were starting on an earthly journey; where you knew they would find environments to their happy advantage. Why, you would give them up gladly, willingly; although your heart might be sore at the final parting, but then would come the sweet thought that they were not gone forever, but that in the morning of other years that they would come again and that then you should be all the happier for the glorious success they had wrought! No soul wishes to part with loved ones on earth, even just for a little while, unless he really knows where they are going, and when they pass to our side of life, and there is no preventing it; then, oh, then is the time of sorrow! But the Spiritualist knows that his so-called dead are not dead; but that they have just completed a journey to a happier clime where their mission in life will continue on through all Eternity!

Knows that although his loved ones are gone out of the physical body, that they are not lost to him, but have risen into the higher existence of the Soul! Ah, and you who know can see them over here in the Eternal Summerland walking in the sunshine of youth and life forever! Look into it and see what you are doing with your lives; see if you are finding out where you are going at the close and fall of the curtain of your mundane existence, and when you hold within your hand the real key to life (Spiritualism), unlock the great doors of Eternity with it, and make for yourself and those you love, an everlasting dwelling of peace in the Heavens!

MOSES HULL.

XXVIII.

RIGHT LIVING.

What a man eats makes up the greater part of his physical body, and as the body is the covering for the soul and is in its association so closely allied as to be for the time that it exists, almost the soul's other part; we should therefore, be very careful what we eat. The soul must have a physical part through which to express itself, and the body is that part; therefore, if the body is coarsened and made rude by feeding with barbarous diet, truly the soul must take on a part of that very coarseness in finding its expression through such an instrument! Another very important thought and a very practical one, is that whatever habits you form over on the earth side, you must keep up over here until time and progression have wrought a change. For friends, in truth you must and always do, take up the thread of life just where you left off when you laid aside the old dress for the new. There is no jumping straight up into glory as soon as you are done with material life; ah, no! Natural law says that all of us must and will follow along the course of progressive Nature, and that if you have a certain set of foods, for instance that have quenched your physical appetite, and of which your very soul has dwelt as a part of you, then when you find yourselves in a state of life where none of the old foods are to be had; where there is no taking of life, no killing or murdering to eat of flesh of animals, then, oh then, what will some of you do? You will want this old menu.

and for what reason? Because you have never known any other method of sustaining life and you have become so used to eating the flesh of animals that it has become a part of you, what will you do then when you find yourself very suddenly an inhabitant of a country where there is nothing to eat but fruits and nuts? Will you not suffer the pangs of hunger so deeply that you will at last go back to the earth-plane and absorb some of the essence of the old foods as the mortals take the substance? Think of the low, groveling condition of those bound to earth in such a manner. To be compelled to be present with those who are continually groaning with hunger for the flesh of animals! And even to partake of it yourself because you have lived on it all of your lives on earth! You will indeed cry out at the result of your own misery and of your ignorance and foolish error! How many men and women of your land ever give this subject a thought? Why, there are intelligent and finely educated brains on earth today who claim to be very spiritual, and still they are continually stuffing their bodies with flesh and grease of various animals! To believe that more nutriment is to be gotten out of meats and grease thereof, is a foolish error! They only sustain an appetite that is perverted, and a mind that is beset with unwise and terrible conclusions. You who eat cooked flesh, are but little better than the savages; for they eat the same as you, only they prefer it raw.

It is very true that many mortals who at present live upon the earth plane, do not know any better than to live their lives precisely as they are living them; but within a few years of ignorance will no longer constitute any excuse, as the law of progression is being handed down so universally into the material world that the friends of earth can no longer avoid the truth, and then if its precious demands are not obeyed, great will be the

waywardness thereof, and much and deep the suffering after entering the Spirit-world. As we look out over your great world, to you as yet only a suggestion to us; we often grieve at the waywardness of the earth children, that we are so constantly placing within their daily environment and within easy reach the true and only law of Life Itself; and yet we see them stray wildly out of tune with Nature, and thereby lose all the harmony and building melody of the Spiritual and Material Universe. The great pity of all of this! It will never be riches that will place you in a plane of existence where you will be able to live absolutely aright, ah! no! For money is the veriest dross, and only made to command the world's prowess; but if you have spiritual wealth, and keep storing away treasures in large quantities in real spirituality, you will be gaining surely and swiftly that place in the realms of pure delight, even while you are yet sojourning on earth; and will at last come to an almost perfect understanding of the true value of right living in all its glorious qualities!

Many believe that they are living rightly if they are constantly helping others, and so in the main they are. And those who help others thereby sacrificing their own interests, are to be much merited therefor; and this trait alone has helped many a poor mortal through Heaven's gates and shown him Eternal peace in the Great Summerland, although he might have been himself spiritually ignorant in general. But the brother who can in teaching and helping others, absorb the great lesson of the Spirit himself, and by this wonderful aid send out around him as he walks the earth, that mellow radiance which so many marvel at, and so few possess: he is indeed great! Most precious is the soul of man, indeed, so valuable that it has been given Eternal life from the Eternal Spirit of God, and kept secure always from the rust and weather of ages; kept sweet and fresh as the

Fountain of youth Herself, if you will only help the Eternal plan a little each day by making yourselves cleaner and braver men and women by the process of pure and right living! Not only by the thoughts you nourish in your souls, which are your offsprings, but by the very foods which you are putting into your stomachs from day to day! Some of the world's greatest philosophers so lived within the security of the laws of soul life, that they never turned their attention to foods for the body save to go into the forest each day and gather the roots of sweet herbs, and with a pot of gruel eat heartily thereof! Their souls were indeed large, growing continually, and so can you do if you but knew and really would! My blessing and the blessing of this Band go with you!

EMANUEL SWEDENBORG.

XXIX.

MY EXPERIENCE.

I have asked permission to come and give a part of my experience, and the professors and doctors of the Wonderful Star Circle have granted my wish for they tell me they believe this little reminiscence will be of benefit to those who read it. I had been a great sufferer both in mind and body for many years when gradually I felt my physical pain daily and weekly lessening until at last I grew almost to be without uneasiness at all. My husband who was a wealthy and prominent merchant of New York City, had been sending me to all parts of the earth to see if I could not regain my lost health. I felt all the while as if something very dreadful was going to happen to me, and this thought was so constantly with me that it grew into vastness and overwhelmed me, and I grew afraid of the faces of my mother, my husband, and my darling little girl baby of three and a half years. A long period of time elapsed I know for I was unconscious so very long that they told me afterward of incidents that had happened long since, but of which I knew nothing of. It was at this awakening that I found all the old terrible numbing pains gone, and in their stead a quiet, restful calm, but withal an overwhelming weakness. The awful mental strain had partially passed away, and I seemed to have no cares, no tribulation now, only to rest and think of the future which seemed to hold so much of promise! It seemed all the while as if I was detained in the place where I dwelt against my own

wishes, and once I asked another lady who came there to visit some one of her friends, what place it was that I lived in, and she quickly replied, "Why, my dear, this is a perfectly lovely place where those who are sick come to get well. Those whose minds are sick, and they are made whole again!" "Sick minds," I questioned, "what are sick minds?" She was very kind and answered, "Why, dear, minds that have too heavy a burden laid upon them suddenly become unbalanced. In other words minds who lose their sanity and become insane."

"Insane, I am not insane, so why am I here?" I asked, "See, I have just begun to know who I am, for I have just awakened! I, madam, am an East Indian Princess, and am held here in this vile place in captivity, through a wicked conspiracy; when I can have access to my people I will show the ones who are in power here, that I am far more powerful than they! I will have my liberty or—" but I did not finish speaking for she ran from me out into the hallway and down the long corridor out of sight.

I cannot recall much of that scene only that I fell to calling for my people, my train of servants to come to my aid and help to release me. But no one seemed to hear me for no one came to my rescue, and so I just shrieked myself almost hoarse. I must have fallen prostrate for I found as I awakened that two women were raising me. They appeared to be nurses for they wore white caps and aprons. I was in bed after that a long, long, weary while, and each day seemed to bring new and changeable delusions. But I was an East Indian princess, that I was sure of, for now my people had come to me in my magnificent sleeping apartment, for I could see my servants with their hands of white and yellow draped upon their heads as they went to and fro, doing my bidding. But there was something very strange, very mysterious about them. Whenever the white cap-

ped and aproned nurses of the House came to wait upon me I could see them through my own servants' bodies for my own train were as transparent as a thin piece of cloth. This I deeply pondered over until all of them frowned so at me I stopped and lost myself in the beauty of a lot of water lilies that suddenly sprung up in a large basin of water that was sitting on the table by my bed! They seemed to grow and unfold as I watched them and I was so enraptured at their beautiful faces that I fell asleep and dreamed I walked amid them in another country where all was sunny peace forever! I was suddenly awakened by a great din in the streets! I knew instantly that they were coming to destroy me; possibly they who had detained me in this terrible place. I began screaming and calling, trying in vain to make my servants come to my aid but when they heard me, they only laughed and I was helpless. All the passages were locked and bolted I found on trying them and so I just beat upon the walls and doors for release! But no release came and soon I was utterly exhausted and lay prone upon the floor moaning and crying! Suddenly I heard a strange but sweet voice calling me and opening my eyes I saw a beautiful woman in gleaming white robes, bending over me and pleading with me to come with her! She was not like anyone else that I had ever seen, she was so frail, so sweet, so strangely beautiful I raised myself and started to go with her, but almost before I knew it she had vanished before my eyes! This worried me so that I was never at rest about it! I saw her often in my dreams, but coming to the conclusion that it was one of those white-capped nurses disguised and trying to play a trick on me, I grew to hate her and she came no more! But in her stead came another, radiantly beautiful, but dark and strong looking and as she walked it was like the crawling of a snake so willowy and supple

was she. She had a head crowned with hair as black as midnight and it fell around her like some deep storm cloud! She told me so many nice things that I forgot all the noise that I had heard in the streets, and oftentimes when she laughed her black eyes would glitter like beads. But one day as we walked together through the grounds with one of the House nurses, my beautiful companion told me that she had not been telling me the truth and that she had thought I would surely see it after a while! I was amazed and questioning her I saw an awful evil light creep into her face, and she smiled as I looked at her, smiled her terrible smile right into my soul and maddened me! I kept gazing into her face, I could not turn away for her dark eyes full of their strange fire held me! But she sank from my sight just as the other one had done and when I next remembered I was in my own room in bed, and I was very ill! The nurse told me I had been unconscious, but not dangerous. I could not see anyone in the room but the House nurse and this worried me greatly! Had they forsaken me, my servants whom I had deemed so faithful? They had! A thousand commingled emotions wrought on my sensibilities, but the nurse told me I was better and hoped I might see my husband soon!

My husband, she spoke of my husband! As if I had a husband! All that I felt conscious of at this time was that I had been very ill, was very ill, and that because I had suddenly grown more restful and quiet, the nurse thought I was almost well! How little after all do those who are trained for a lifetime know of sickness and death! But I lay quite ill at ease, nothing seemed to be quite right, until after a few hours my faithful servants came back to me, and passed like pale specters between the nurse and myself! She did not know they were there even, they walked so gently and spoke in such low tones! If she had been conscious of their presence she

would have driven them away. But we fooled and deceived her nicely! Why not, was she not deceiving me? When I made demands she heeded them not, neither looked at nor answered me! Oh, the cruelty of it! I told her often enough indeed that I wished to go to my native home in India, and adjust matters there for there were most assuredly some commissions there that I had left unfulfilled, for I had been snatched most suddenly and cruelly away! I felt sure she thought my undone tasks amounted to naught whatever, for she was always silent when I spoke of them, except that sometime she would say, in a dreary monotone, "Rest now and sleep, and when you are stronger you shall go home and do what you will!" Rest until I grew stronger, the very idea! I got to thinking of her words until they began to burn me like fire, and just to show her, one day how strong I was, I flew from my bed and grasping her by the shoulders I threw her instantly backwards and down under my feet, all the while proclaiming my strength! Two other House nurses came running in, and some men in blue suits with burnished buttons took her away from me, and if you'll believe it, locked me again alone in my apartment! I was so helpless in the awful misery of my detainment that I sank down and prayed for help!

Soon I lapsed into a strange state of apathy, and then I felt perfectly at rest! I was not able to move any member of my body or even exercise my vocal organs to speak yet I felt now all suddenly different, and withal, very much better than I had for years! All things began to be clear to me now and it was now no trouble for me to recognize my own identity perfectly! And I remembered having felt that I was the Indian Princess, and that now that same strange feeling was only a vain delusion! I could see no more the pale and horrid spectres of the past! I had been insane! I knew now that I could look back on my pitiful condition!

Now, just now if I could but speak or move, if I could but prove the restoration of my normal senses, how much it would mean to me! But alas, I could not, it was the useless body now in place of the scattered brain! Oh, but I did make such a valiant effort to tell and prove what I now so suddenly had become, but it seemed of no use, as I could not even so much as flutter an eyelid!

As I lay all resigned to my position, waiting to be released with full strength, one of the Old House Nurses who had attended me so faithfully, came in at this hour to see how I did!

She did not stay long, however, but rushed back with a body of others and a young physician.

"You see for yourself, doctor," she said, sadly, "she is dead. I told you as much." A great dreadful chill of intense agony crept over me! I was no more dead than she, but merely hopelessly helpless! And there they tarried and at last decided that I was dead! Like one that is dead I lay, like a white corpse indeed awaiting burial! I saw and heard all the preparation for my burial, saw my dear husband, and baby girl come and stand by my cold winding sheet! So many thousands of miles he had traveled to be at my funeral! He almost grieved his heart away because I had died before I had regained my reason! Oh, Lord of Hosts, how fervently I did pray then to be given the strength and use of my body until I could tell them that I lived and that I was soundly restored to sanity! But I could not, oh, precious heaven, I could not! And so I lay in a very torpor of dread despair of terrible fear lest I should actually be buried alive!

Ah, my friends, you who have never experienced this cannot know just what it is, this fear of being buried alive! You may sympathize as you read but you cannot understand my most awful and intense suffering at this

time! At last they came and laid flowers on my breast, beautiful pink and white roses but their odor sickened me and I made one more great but vain effort to speak. It seemed utterly useless!

Then they laid me in a snowy hard white casket, and the crowd gathered around to listen to the gray haired man of God giving my funeral service.

Such writhing torments and horrors as I experienced through that sermon I cannot half explain to you, only that at the close as they passed around to view me for the last time I settled down into a state of desolate waiting for my fearful doom. At last my husband came and held up over my casket the tiny form of our beloved Grace Marie that she might see her mother, too, for the very last time!

"Oh, oh, oh, Mamma," she shrieked, wildly, "don't look all cold and dead that awful way, come, come and take me!" Like lightning swiftness a warm power went shooting through my veins, and like a thunder clap I raised and strained my child to my shrouded breast! In all the commingling emotions of that heart clasp, I knew that I had succeeded in letting them know that I lived as did they and I was in raptures of Thanksgiving! Then there came a blank like a dream that is past, and I stood there in the floor strong limbed and free, and was the very embodiment of Health and strength! Such a strange, glad feeling! I looked quickly in the direction of my casket, and wonder of wonders, there was my pale corpse clasping close my beautiful child! I saw them wrest my darling from the death grasp of those nerveless fingers, and settle the wasted body down close again in the casket's depths! A band of the departed soon came and explained that I was now a spirit as were they, I grew very contented and happy and went to dwell with them in peace! Long afterward they told me of the strange reason of my so-called insanity which

was nothing more nor less than the spirit of an East Indian Princess taking mortal possession of me to carry out revengeful ends in the closing scenes of her short earth life, and when this band succeeded in releasing me from her influence, was the very moment in which I became so physically transfixed. The shock of my baby's sorrow had awakened so intense and rather extreme circulation that the sudden reaction had snapped my vital part, that I passed into the reality of death instantly, only to have the pleasure of the eternal life forever and ever! I come to give you thanks for your forbearance, and depart with my blessing on your heads!

Yours for life in love!

FULVIA ANNE SILVERMERE.

XXX.

RELIGION OF THE FUTURE.

We venture to say that the new movement will spring from the Spiritualistic ranks which by and by, all of the orthodox will unhesitatingly recognize all of the spiritual teachings and reinterpret their doctrine in the spirit of the new.

We hope there will be a reinterpretation of the old, and it is to be hoped that all religions will convincingly tend toward the same goal.

Spiritualism will satisfy the essential needs of the human heart. You drift tempest-tossed, on the ocean of life, and you need guidance and comfort and encouragement. In the face of the unrest which surrounds you, you want to have the assurance of a ground where your anchor can catch. You want to know your goal and the direction in which you have to steer. All of this must be supplied by spiritual knowledge, and where your knowledge is insufficient, faith steps in.

Spirituality is inborn in every soul in the same way as gravity is inalienably part of all matter. Everything is a particle that exists interlinked with the whole of the cosmos. It is swayed by it; it is attached to it, its momentum is determined by it in the exact proportion of its weight, of its position, and generally of its relation to the universe. The innate energy of every particle, every atom presses forth in one direction or another beyond its own limits, as if it were yearning beyond itself. No piece of matter is existence in itself; its nature and

its movements are conditioned by the rest of the universe, and it can find the fulfillment of its belonging only outside its own energy.

In the same way every sentient soul yearns beyond itself and becomes easily conscious of the fact that it is only a part of an immeasurably great whole, that stretches forth into unknown infinitudes; and that the significance of its life lies outside the sphere of its ego.

Spiritualism is so strong that it may be counted as the deepest passion of which man is capable. It is possessed of a motive power which excels all other passions, and can if misdirected, lead to deeds, which otherwise would be impossible; such as sacrifice of one's self or of one's own deity who is believed to demand such offerings. Spiritualism enters into every fiber of man's spiritual existence, and throughout the development of human actions it remains the factor which adjusts the relation of the individual to the all-important factor. It grows and matures with the growth and maturity of man.

It weaves out of his experiences a world of conceptions in which it appoints him to his place, assigns his duties, and furnishes his direction for his conduct. The functions of Spiritualism, however, go deeper still. Your entire world is the actualization of eternal types which develop according to law, and brings into existence these possibilities which in philosophy are called Platonic ideas. Accordingly man is not a mere congeries of atoms; he is more than a corporal conglomeration of matter; he is the actualization of the type of his personality; his essential and characteristic being consists in the ideas he thinks, in the aims he pursues, and in the significance which he possesses for the great movement of human life. Life is eternal and has made its appearance in corporeal and visible shape, and no thinking man will ultimately deny the existence of another life. Spiritual-

ism reminds you of the eternal background against which the fleeting phenomena of the material world take shape. This eternal is the essential part of life, that transfigures the transient in which it is actualized. The higher man rises, the better he understands how to distinguish between faith and knowledge. In the dogmatic state, you are like children, being nursed with fairy tales and parables; but in the state of manhood you shall see face to face, and have a clear and unequivocal comprehension of the truth. When once one has caught some vision and hope of the fullness of life that Spiritualism reveals, when he has seen some glimpses of the ideal spiritual realm to which its aspirations point, he is then concerned only in making that ideal a reality. No man becomes a saint by dreaming of heaven. Faith can never satisfy the longing soul; it is ever looking forward; he sees the promise of spring in the storms of winter; he sees the handiwork of Nature and he finds the promise of full life everywhere. You are nearer to the psychical moment than you know. Revelations from the world of mind, the realm of the spiritual, are alike craved and claimed in all lines of life, religious, social and even political. You are not alone in this movement. No, far from it; you have on your earth level headed men who give themselves openly to the study or acceptance of the physical phenomena, and as well from king to baronet, show revived interest and faith in the spiritual phenomena; but some writers, professors and preachers take up what some one calls, "the psychical craze" and give their most matter of fact paragraphs and preachments to some phase of it. The mere possibility of such stories coming in these times from staid newspaper correspondents, and finding such accepting the daily statements of press, shows what a change has come upon the public mind since the days when ghost stories of this nature were whispered mainly in the fireside corners and con-

fidential gossip guarded by strict pledges against a scoffing world. Spiritual phenomena are subjects of special interest to the intellectual world at the present time, mainly as it relates to the spiritual laws for the formation of a correct, man and also, a correct government for all men.

Even the tremendous question of life hereafter is held in abeyance before the vital interest in grasping the relation of the spiritual laws and forces, to the earth life. Christian Science, Mental Science, New Thought, etc. are all relative to spiritual laws and controlled wholly by spiritual influences. The psychic teacher will serve to illustrate the question of the occasional opening of man's normal vision to the knowledge of the existence of spiritual beings. And further to show the purpose of such awakening, as well as to explain the nature of it, he says, "The human eye and ear are tuned to the perception of waves or vibrations of light and sound traveling at velocities that have been measured."

There are vibrations below those to which the eye and ear are attuned of which man is absolutely unconscious;—yet such vibrations do exist. It is true that the lower you go in the scale of vibration, the more nearly you approach the inorganic world; on the other hand the higher you go in the inorganic world, the higher you go in the scale of vibration and the closer you come to unknown forces and to the brink of a world that forces itself upon your consciousness. There is no obstacle to force vibrating at high velocities; as light penetrates glass it penetrates any organic matter. And the soul, the spirit, the ego, partakes of the qualities of these forces and to a much higher degree may be a legitimate deduction. Commonly, it is its disembodied state that is looked to as the one to put it into the active exercise of these forces; but that sometimes even while in the body pent, it breaks through the muddy vesture of decay and touches the unknown keys of harmony and omnipotence in the universe

of pure power, the history of genius itself testifies as well as the indisputable evidence of psychic power and phenomena which the scholars and scientists now recognize; and are, above all else concerned to investigate. All poets have signalized their consciousness of rare moments, when they were superior to themselves—when a light, a freedom, a power came to them which lifted them to performances they were wholly unable to reach at other times. Your inspiration comes from the higher forces and sometimes from the higher spheres of spiritual truth, and touches the plane where life means something powerful, and that can only be measured by eternity. These forces make you feel first of all the indifference of circumstances, that you have called in other than material forces to your aid, is the thing that makes you a strength and an inspiration to mankind, as all the psychic teachers of today are conspiring to set forth.

The swinging of time's pendulum in the direction of the psychical, is clearly indicated by introducing experiments in psychic phenomena into students' classrooms, and bespeaking truth for mediumistic demonstrations and by this trend of all thought and philosophy, to locate human power and achievement in the mental or spiritual forces. Science is merely "searching the sixth sense" in man, and the spiritual moment that may break in upon this great mystery is perchance, not so far distant. The spiritual view-point which has been dimly presented to man by teachers and mystics of long ages, may at length, declare itself in man's consciousness which is a point to revolutionize the whole life problem. How many writers whose prophetic souls disclose the might and meaning of this spiritual awakening! There are hundreds who are alive to the force of this distinction in the unveiling of spiritual truth to man and who follow the vision to its surest heights of blessedness and power in the uplifting of mankind. This unveils the

glad realms of life and power to man, and in all-embracing joy of it, no dismal goadings of conscience that marked the darkened hour, find any place. Once the veil is lifted between man and "the place where joy resides at the heart of creative-being all is well." It is ignorance that makes error and all its haunting monitors in man's pathway. It may be that in the time of ignorance, conscience is the little spark of "celestial fire" that struggles to light the way to the true haven of spiritual truth. But once the vision is made clear, the narrow mission of science is at an end. If you wish to reform a man, do not tell him that he is a sinner; show him who and what he is, and he will reform himself; aye, and if he holds the balance of power in his hands he will reform the world—which is directly in line with spiritual laws, and one who gives the true vision with his means to forward it—it would surely know how to meet all the difficulties the short sighted ones he could conjure up in his pathway. It is more than "a faith" which is original as the spiritualists acknowledge it, that illumines your presentation of the case; it is a truth that is mighty to save by anchoring itself in "leaders" on the heights of the struggle in the firing line of truth. This is a truth that has been given to the people from the creation of your world; and no great thing was ever accomplished in your world without inspiration; but lacking the means to make his inspiration available in the life of men, many a seer and medium have missed the end of his vision. When the light breaks at the top of the world, and the men who see the best things, have power to bring them to pass, the millennium should not be far distant by whatever name the brethren are pleased to call it.

Meantime, the undercurrent of interest in spiritual things pertaining to the higher forces perceptible everywhere, must naturally prepare the way for men and women of genius who can focus and interpret the psychic

or spiritual movement, and turn it to the highest service of mankind. That it shall bring a glimpse of the truth on earth for which weary, heavy laden men and women as well as the dwarfed and misdirected children of men, may well thank the spirits and their mediums.

The church is in the midst of one of the most appalling crises in its history. The reason is of its false teachings; as it claims of radical criticism, and in the name of scholarship; whereas, the enemies of the past have been the reporters chiefly of outsiders; the present enemies are inside leaders in a great scholastic apostasy intrenched in foremost positions in pulpits, in the press, in educational institutions and even in theological seminaries.

Once the great aim of religious endeavor was to bring all men to church adherence, to confession of one or the other of the faiths. They have been working at that for centuries, and there remains just about as much real sin in the world as ever; there remains as much unnecessary misery; as much injustice and wrong. The world is far from being saved. The founders of Christianity taught men to be patient, meek peacemakers; pure in heart, neighborly, sincere, just, loyal to their best "ideas." His followers could not content themselves with things as simple as these. They sought out subtleties; they taught men to dispute over historical and traditional data; they proclaimed that men would be saved by faith. There are many who call themselves preachers of the gospel, whose good news consists in this—that men have only to force themselves into mental activity to accept this or the other faith or tradition, and they will have accomplished the will on High, they will have saved their own souls. Do you mean to say that you have a moral universe, where the one great thing required is that men should believe some things they can know nothing about? To tell the thief, the swindler,

the liar, the bankrupt and the social outlaw that what the great Judge of all requires of them is nothing more than that they should believe some chapter in the bible (history), or some theory in some celestial place, may have indeed been the sound of good news to them. This seems a cheap and easy escape from the terrors of the law without the rigor of justice.

The religion that is to save the world is Spiritualism which underlies right action; that which burns itself into the depths of a man and forces him to follow the truth, to serve the right, to battle wrong, to succor need, to give all he has, even life itself, for noble ends. Do you believe in goodness, right, justice, love, truth, and to choose Spiritualism as your guide post?

Now do you admire these principles? If you do, follow them. This is the truth that will save the world and be the coming religion.

DENTON.

XXXI.

MAN'S POSSESSIONS.

The universe is boundless and unerring; its revelations are implicit in all the processes of Nature; and explicit too; so far as human vision, in mortals is concerned, men of science have not been as yet sufficiently cleared and strengthened to perceive all of the spiritual forces given to man, to consider what is involved in the idea of evolution and progress, as applied to the whole universe. The spiritual forces are facts; or, are they dreams? If they are facts, what illuminating facts they are! Your world is but a stage, and men and women play their parts. You see in the mighty process of evolution, an eternal struggle toward more and more self-perception, and fuller and more all-embracing existence, not only the part of what is customarily spoken of as creation, but in so far as Nature is an aspect of man's spiritual nature. So far as science is concerned, you must dare to extend the thought of growth, progress and development up to the highest of all that you can realize of the spiritual laws.

And your own struggles and efforts, and disappointments and aspirations, are evidence of the effort toward fuller, completer and more conscious existence. The Christian idea of God is not omnipresent, omniscient and omnipotent. If it were, Christians would not believe as they do, that God is self-determined and complete.

Our God is love, who yearns, who suffers, who enters into storm and conflict, and is subject to conditions.

as the soul of it, all conditional, not artificial and transitory, but inherent in the process of producing force and conscious beings, and essential to full, self-development.

Friends, did you ever stop to think of the adversities that uncover the riches of life? You might never know their real value but for the less worthy things you have valued too highly, you might never know how rich you really were, but for the harsh hands that despoil you of that which you once counted as riches. The piercing sorrows are the ones that break through the crust of life and open their worth under the surface. You do not find out what is in you until you lose a dear one that you dearly loved, you learn in time to bless the hand that seemed so cruel when it took her from some sheltered nook and compelled you to battle with naked fists, against the world.

Destitution of natural things is the fate that awaits you all; some may know it during life and in some measure, its losses must be in every life, while all must some day, lose the grip on earthly things, and must bid farewell to all its possessions, and carry out of your early stage of being, only your own selves. When the real man, the spirit is freed from all earthly burdens, it is surprising to see how much remains. The man is here with his will, memory, imagination; his power to create and to conquer, to make riches of the heart, to win friends, to enter into fellowship with the spirits of all ages, to appreciate and possess the universe of things that are eternal and imperishable. Life is just what you make it on the earth plane, or spiritual plane. Neither pain nor poverty nor even death can come to you, the secret of earth life is the discovery of spirit life which is eternal. Your abiding place here is unfading riches, the perennial blossoms, the streams that flow forever, and follow you all through the desert.

STEPHEN TERHUNE.

XXXII.

SCIENCE, SPIRITUALISM AND THEOLOGY.

Friends, you must bear in mind that there is the widest possible distinction between the facts witnessed by spiritual records or demonstrations which are plain statements, and the interpretation which we have been accustomed to place upon these facts that have been associated in our minds for ages, and the modes of expression with which we have been clothed, as set forth by us.

And the conclusions be proved to which spiritual science or its phenomena seem to point, then it is found at the most, to contradict some preconceived notions which you have been used to read, or traditional modes which you have accepted in interpreting it. We will say that even if the spiritualists were convinced of inaccuracies as to some matters of detail, that of itself would no more disprove the truth of essential matters revealed, than the inaccuracies being detected in any other channel. The conclusion to which the course of all scientific observation seems to tend, is that all the complex phenomena of your world are due to simple, original causes; which, however once set in motion, have been working through progressive and well marked evolutionary stages, from the first nebulous condition to which you may trace primary matter up to a point where all further evolution has been arrested. The nebulous matter out of which this visible order of the universe was formed, has been the debris of former organized worlds as astronomy now appears to indicate. The great facts which alone are material

to the purpose, are plainly and simply stated; that the elements of which your world and the people are composed, were once in a nebulous and disorganized condition; the controlling, intelligence called them into being first, then placed them under the active operation of forces which evolved by successive stages, the complex world—that you have around you. All that you can do, or that you ought legitimately to attempt, is to take the plain statements as facts established on evidence of spiritual intercourse, and then draw the conclusions which properly follow these statements with any other known facts which bear upon this subject of investigation. The only conclusion that you can rationally come to, is that Spiritualism is so essentially progressive that no student who recognizes these necessary conditions, could at once reject the whole group of facts and conclusions which form the province of any one study like theology because they may seem at variance with the conclusions of any other special study, or of scientific thought. The most you can fairly argue in such a case is to say: Here are facts which in different fields of thought seem to verify different conclusions; and laws which on their own ground seem sufficiently established; yet are difficult to reconcile with each other.

All that a fair mind can conclude is that the clue to a future life is found, and you must leave the solution to spiritual forces, knowing that the discovery of this fact may at any time supply this clue and guide you to this law which may be found to harmonize with all other laws. And if this be so with scientific progress, then to say that at the present stage of knowledge and research some facts recently brought to light in the material world appear to conflict with their conclusions, that have been hitherto accepted by the theologians, is unwarrantable and illogical. No one unless he be the veriest charlatan, will say that Spiritualism has exhausted

all the possible facts that may be discovered; or that the laws which spiritual science lays down, are so established that our research into Nature, is perfect, and theology or science can never modify them. But again, we are met with another current objection, and that is scientists in the ordinary acceptance of the term, think they are so progressive and adding fresh facts to its store of knowledge and enlarging the range of its investigation; while Christian theology is not progressive, but remains constant to the system it has taught for centuries. The facts which are its groundwork are those of a history of events, which happened at definite times long ago; or have been made known by particular exponents of a divine message to man. Unless fresh facts happen of the sort, or a future revelation is made bearing upon the subject, no progress can from the nature of the case be looked for in theology. And as to any fresh revelation, it would be going too far perhaps, to say that if truth has ever been revealed, no further light ever can or will be given to man.

When one truth has been definitely established on facts fully ascertained, no change is possible except in the direction of error. Reason and common sense are the faculties by which knowledge is apprehended by the human mind, whether in the material or spiritual world. Spiritualism is professedly communication from another world not cognizable by human senses; which nevertheless, when once communicated, are to be apprehended by the ordinary process of reasoning. If therefore spiritual science is rightly understood, there could hardly be a collision; for spiritual science begins where the other ends. Friends, Spiritualism is the science which reason deduces from facts; and in building it up, it is essential that the process of reasoning be followed. As in every other science, we find that the whole is professedly built upon a basis of facts, and consists of conclusions drawn

from them. The existence of Spiritualism itself is a great fact; its history is a course of events linked together by cause and effect. There is indeed a more noticeably characteristic system as compared with any other religion of faith; and its basis is professedly a collection of facts. Spiritualism is no theory of life and death, like Plato's and others; no system of the schools, no pious dream, but a knowledge of living based upon facts and a life and a literature grouped around them. You must take it as an admitted axiom, that any true science rests upon the basis of all known facts, and that her conclusions are drawn by generalization from all particulars that bear on any given point. Is it not perfectly clear that no observer, indeed no group of observers in any time or place, can claim to observe or ascertain all facts or phenomena which bear on this subject for himself or themselves, but is bound to take the evidence of other competent observers? To refuse to accord this belief to such evidence when it tells of matters that have not come within your own experience, argues no scientific spirit but the mere incredulity of ignorance. Spiritual phenomena are demonstrated facts; they rest upon such evidence as establish proof and must be admitted as sufficient evidence for all we claim. To reject these facts as being contrary to ordinary experience, is utterly unscientific. At any time, a scientific thinker, if satisfied of the competence and credibility of other observers who bring fresh facts to his knowledge, is bound to accept their testimony and marshal the added facts with those already ascertained, even though they may be wholly unknown to himself. So too, with regard to kindred objections that the spiritual evidence deals with, are matters not cognizable by human faculties; phenomena of the spirit world of which you know nothing because you have no means of observing its facts or laws, of which therefore the scientific mind can take no account.

That objection is precisely the same as if a physician refused to take into consideration any Spiritual phenomena on the ground that his science dealt with the body and could take no cognizance of things of the spiritual world. Every doctor knows or should know, that there are facts and laws of the spirit world which little as they may be understood, and inexplicable by any material science, are so real that he cannot disregard them. You must accept all that you can learn about them, and take them into account as far as you are able. All reason and experience and the universal observation of mankind—teach you that there is a series of phenomena observable in your world which are unexplainable by any other source than by a spirit, a departed human being who once lived and breathed, and had his being, and moving indeed, on a plane so different from things cognizable by natural sense, that your faculties hardly can grasp them. Now it is of the spheres in which these forces move, the material world in which we tell you. If you only dealt with matters which ordinary experience could observe, and the laws that human faculties could induce, it would be wholly unnecessary; indeed as a divine disclosure, it would be a contradiction in terms. The whole contention and claim of Spiritualism is that it reveals to you facts and laws of *another world* by which you are affected in the highest of all human concerns; but of which you have not yet sufficient experience to comprehend all of its wonderful yet strictly natural laws. This treats of the Spirit world which all human experience recognizes as lying about you; but no human senses or faculties can adequately grasp, that divine processes to tell you; and that in a properly scientific way, by the observation of competent witnesses, adding fresh facts to those which you can glean from your own experience—facts sufficient to establish a law about such phenomena which you could

not arrive at by the unaided process of the human mind, from the paucity of the data which comes within your observation in ordinary life. Therefore, it is wholly wrong and unjust to try and sweep away the whole of Spiritualism as fraud or delusion, and to say that because its conclusions contradict some theories of science, they must be either false or unknowable.

Spiritualism, as a divine order, professes to give the testimony of witnesses who have had the power of observing things not within ordinary ken. If the competence and credibility of witnesses be proved—which must be tested by the same methods as you apply to the evidence of any fact or facts, then you are bound by the principles and in the interests of all true science, to admit the facts, and the conclusions which right reason draws from them.

This is an instance to show that you cannot too strongly insist on pinning down science to be true to her own principles. We have spoken of the antagonism that seems to actuate science and theology in its attitude towards Spiritualism; you must not forget that there is often a hostility shown by theologians towards spiritualism quite unfounded and unreasonable. If you are careful to determine the relation of Spiritualism to the subject there are no other branches of scientific investigation which can supply the all vital question of life after death. Take as an instance the research of Prof. Faraday; probably nothing in modern times has been received with such a storm of disapproval by the religious world as the publication of his theories. The whole existing human race has sprung from one parent stem is a fact, of which for centuries provoked a smile of incredulity from the spirit world. This has been proven by spirit intercourse and research, and is as certain as any such position can be. Spiritualism therefore, is itself a science, and must be judged according to its own sub-

ject-matter and the evidence adduced on its own ground. The peculiarity in it is that the facts on which it rests come within the scope of ordinary observation, and are established for you by competent witnesses. So far it is drawn out by human reason from these facts, and is unquestionably an element of possible infallibility in its induction. And indeed, nothing is more noticeable than the objections which are brought against the truth of Spiritualism. All the old schools of philosophy were thus formed on the theories of some great thinker, whose dicta were conducive to his disciples, and the facts of the universe had to do fit themselves in with the theory, or left out in the cold. Have we not the task before us in these times, as heirs of all that human reason and knowledge have gone through in the same task in matters revealed which your generation of science has had in matters observed—to make use of the world of fresh facts bearing upon material and spiritual life which the progress of modern investigation has ascertained, and the improved methods of reasoning which better acquaintance with Natural laws and thought has perfected, to go carefully over the field of divine intelligence? This is a process covering a wide range of thought, and requiring infinite care and pains, trained abilities and very patient and minute investigations. Truth stands immovable like a vast pyramid, a weighty structure based on the whole wide field of facts that form its ground work, built up with care and pains in layers on layers of solid reasoning that narrows up to the point where its conclusion may be grasped by the finite intellect unalterable in its massive solidity by lapse of time or any shock or rude assault. It is but error that is like the pyramid upside down—a spreading superstructure reared on the narrow point of a single accepted theory, or the insufficient base of an isolated group of facts, that cover but some few points of the ground on which the structure professes to

be built; the very emblem of instability which the first rude breath of hostile criticism must upset, even as the pyramid of truth on its proper basis, is the very emblem of stability as solid as the everlasting hills. It is a fact that this has been one generating influence upon mankind with which nothing in all history can be compared. And to be told that you must hand over Spiritualism as a worn out superstition, only because the higher culture of the present day will not take the pains to inquire into the basis on which it rests, is rather preposterous! At least we feel inclined to say to this higher culture—"Prove your own ground, my friends; prove that the culture of to-morrow will not demolish you as it has done with your brother of yesterday." If the higher culture can prove its grounds, it will be found a real young giant that can drive all creeds and churches out of its way, or if you dissect it, may you not find that it is but a thin mask after all, behind which a little shivering masquerades, and has played many characters, and has been hissed off the stage in all? Indeed, the advocates of religion assume too much. They take it for granted that the ground of their opponent's arguments have already been disposed of, and they offer absolutely nothing solid in the shape of counter proof. They call mankind from the green pastures and living streams where they have fed in peace and say: "Come, my children, here you have no abiding place; all is unsatisfying and vain; a doom is over it which will make this fair and pleasant view vanish from before your eyes, and the food you eat turns to ashes between your teeth." They say: "Come and see the fairer vision of better pastures and clearer streams that they have to offer you." But when you walk up to them, they are but a mirage; and you find yourselves standing on the arid sands of a desert, with the sky dark above your head, and hungry and thirsty, your soul faints within you. The most preposterous of

all is the way in which writers of different schools will take the phrases of Spiritual teaching, and assume that all vital meaning has been extracted from them; play with them as with counters, and then assure you they are empty shells, and there never was a kernel in them at all. Let us then turn to this special point: what is the antagonism between Spiritualism and religion, and how far can the former assume to supersede or set aside the latter? And at the outset we ask, what is religion? No definition has yet been offered by its votaries, and perhaps you shall find that if it were clearly drawn, any possible ground of conflict between it and Spiritualism will be so materially narrowed, that sensible men will pay little regard to it.

And what do they mean by religion? It is not worth while to ask this, because this is one of those terms which are on everybody's lips, and as no one ever thinks what it really means, and its sense becomes most vague and indeterminate. In such a case the only hope of arriving at a definite understanding, is to trace the history of its gradual use from that first usage in which you find it current. Friends, be true to your own principles; and do not give us mere fine spun theories as to what the cultus might do for humanity. Our facts are strewn thickly over the whole world. Show us a single race of people who, to any real extent, or over any fair period of trial, have been raised in the moral scale and quickened to any true sense of a higher life by any religious influence, save that of Spiritualism. But we do say without fear of contradiction, that the only evidence, on any large scale, that has exercised any really regenerating influence upon mankind, is to be found in Spiritualism.

What has ever ennobled the world of men, and emancipated it from the thralldom of superstition and vice, like Spiritualism! Further, the new life of which

this is the informing principle, is not to be reached by any religion; for it is professedly based upon natural communication and influence. Spiritualism is unquestionably the key that unlocks the door to another life. You claim that man can only know what is cognizable by his senses or deducible by fair reasoning from what his senses perceive. This does not in any way prove that there may not be a whole world of which human senses are not cognizant, and laws equally uniform in that world of which therefore, human faculties can know nothing unless it be revealed by some communication from the spirit world, and of this, competent evidence has been given.

If science can recognize matter and force, then it must recognize spiritual phenomena because these are alone what your senses can perceive. And if you have competent evidence from credible witnesses that such have been observed, then it is utterly unscientific to reject their existence as impossible.

We therefore assert, there is a world around you not cognizable by the senses, because not material, or at least, is of matter of imperceptible tenuity and organized intelligence, peopling that world; there is nothing improbable in the action of these intelligences called into the play of forces of which you are not cognizant, to counteract those which form part of the observed order of things. This is said to be impossible because contrary to the experience of mankind. It may be contrary to the observed powers of men, for there is nothing more clear than that if a law of Nature is known, you can predict with absolute certainty what will be the result from given conditions, according to that law. One of the recognized modes of verifying a Natural law is to supply the conditions and predict the consequences, which may often be done with great minuteness through whole chains of cause and effect. The gift of prophecy is through a

Natural law and has the power to predict a certain result, or a chain of consequences resulting from the operation of higher spiritual forces than any observed by human faculties; and is therefore, Spiritual. But if these higher laws or forces were to be brought within the range of your observation, as they are now known to you only through the evidence of witnesses, they would be recognized as spiritual powers. Spiritualism is unquestionably based upon facts by communication or some ocular demonstration which is expressly stated to be the germ of a new life which is set before you as its object. This is therefore, something essentially different from, and above anything that religion can supply. We claim that there is nothing impossible or even improbable in the world of spirit; and that communication itself or the evidence; we cannot see from the communications, and the established evidence; or the evidence by which it is established that should necessarily differ with anything that science can legitimately claim as her province. It is surely worth while in a matter of such importance, to see what is the value of the evidence to which Divine Law itself appeals; and to inquire if there is not abundant testimony to the truth of Spiritual phenomena on their own ground, within the experience of the world, in comparison with which any apparent discrepancies or contradictions that may be gathered against it from other grounds, are absolutely unimportant. We challenge any man to see in its true light what Spiritualism really claims to be; to weigh carefully what it professes to reveal; and verify the grounds on which it claims our assent. In the great failure of humanity which all experience confesses it the fact apparent or not, that just so far as men do live in accordance with the laws that govern and control and realize the highest, the best life and purest happiness that humanity is capable of; and according as they fall away from, or violate the laws, so they are

the prey of vile affections and hateful lusts, and the corruption that is in the world through lust that makes the life of men a chaos and a wreck? And amid that general chaos and wreck of human life, is it a fact or not, that the highest and best life ever known has been the Spiritualist ideal; so that if that ideal could be made wholly true for all humanity, the world would regenerate to new life, and the sin of the world would be taken away? Is it not a fact that the only power which has ever been able to do anything towards regenerating human nature and saving the world from its inherent corruption, is Spiritualism? Is it not true that Spiritualism has sown the seed of divine teaching, and the message of revealed truth that stands above all other, and has developed into a power which nothing else can compare? Is it not a fact that Spiritualism is rapidly becoming the dominant power on your earth and among the people?

The radical difference between Spiritualism and other religions is that the aim which it sets before it is not the stimulating a sense of fear and scruple of conscience, or the mere sentiment of worship alone; but a new life, revealed as the only perfect life of earth, in communion with the unseen forces of the spirit world by actual communication. You have been told that there is a future life which is revealed, and you can, and have had the absolute proof to offer; for the only proof is demonstrative facts through the death of the body. You know that you shall not "die." You know you have that within you that of which the death of the body is not the end. You see a gradual development from lower to higher forms of life—one eternal process moving on, by which higher and higher faculties are developed in successive organisms, and a gradual evolution of higher powers in the highest organisms to the very hour of death. Are you then to believe in the sudden and

absolute reversal of all laws of evolution, and the abrogation of any design in existence—that these highest faculties are capable of no further development, and the whole course of nature falls shattered in blank annihilation? And the analogy is proof almost irresistible, that the material and the spiritual world are all the work of one Creative Mind which was taught mankind centuries ago; and this law shall not be broken. “We have revealed the creation of the race, with special faculties to fulfill a declared purpose, as intelligent agents of Nature’s laws, a law of the moral world declared, and a spiritual force revealed. In no case is any truth contradicted, but the observed facts of human existence are shown to be explained by a higher law and force than any you have faculties to ascertain, and which are therefore to us natural.

But these forces are ruled by exactly the same laws to which observed uniformity of natural causes and effects are observed. Spiritualism asserts the existence of a future world, of which it states the conditions and laws. The absolute proof is only to be reached by living facts. We also assert a spiritual life and the conditions and laws to be the same, only in a different stage of development; man makes or mars the happiness and goodness of his fellowmen, and as you look around the world you see in that all the foundations of the world are out of course; sin and self interest marring all the order and progress of mankind. You see a great striving and yearning in the heart of man for some perfect social order, that grows stronger as knowledge increasing, enabling men to see more and more clearly what might be and in what a contrast it stands to what is a great upheaving and mighty surging; each knot of men fancying that they have some panacea for the ills of mankind, and forcing it on their fellows. Where can such dreams be realized save in the community of interests by which all

who are Spiritualists are bound to prefer each the other's good in one universal brotherhood of mutual helpfulness? Each one filling up that which is behind of the suffering and "self sacrifice." And if Spiritualism thus proved to be the only true philosophy of life, so far as you can verify it, the one science that is found to harmonize all phenomena of man's higher nature which come within your observation and experience, are you not bound to accept it when it teaches of other phases and developments of man's life which are as yet beyond your observation, and of which therefore, your faculties can ascertain nothing, save so far as may be revealed by the witness of those who have been admitted "behind the veil?" The phenomena of life present the most subtle mysteries that can engage the thoughts of men; yet of the most real, deep interest.

It is a force acting on matter that you see and feel, of which you are made, you can know nothing so ethereal and impalpable as it, though so terribly real. These are subtle forces, which you can perceive only through its action upon matter, but most real. Do not all observed phenomena point to the conclusion that it is independent of the material world, and must therefore be presumed in its higher developments to have a separate existence of its own, in another world of which your faculties as yet have no cognizances? But as the laws of that higher life have been revealed on credible evidence, and shown to be such as harmonize with all experience so far as you can trace and test its working, are you not bound as reasonable men to accept the evidence as to these further phases of life, which are distrusted, to be possible for the future without dependence upon matter, such as your bodies are made of? The higher life is declared to be subject to strict and uniform laws revealed by messages from the unseen world that made the force and ordained its laws, which have been verified with absolute fidelity

by all subsequent experience and observation of mankind. Now, friends, we hope we have made Spiritual philosophy plain to all and we ask, can you find, or can you cite us to any science or religion that can offer the proofs and demonstrated facts other than Spiritualism? In a few years the world will know that Spiritualism is the only religion that is able to show absolute proof for its claims!

DENTON.

XXXIII.

MOTHERHOOD.

The soul of motherhood fostered and unfolded is the grandest and noblest work of God. For in this great human attribute dwells all the highest and the purest sympathies that exist. The mothers of your world are the saviors of your world! Look on a fair, innocent woman with her young babe pressed close to her throbbing breast, singing a low lullaby as she gently rocks the infant to slumberland! The firelight is flashing with glowing caresses over her love-lit face, with its fond picture of anxious and tender care! Look how she smooths over and over again the rosy baby hands or see the little fingers clasped around her own, and she fears to take her hand away lest she should disturb the sleep of the Lord of the House! Ah, me! how she croons and cuddles her young, the true mother; then how, even early in their lives she teaches them self dependence, and while they come face to face with many a bitter lesson, she stands aside in anguish. She could shield them and make them weaklings, but no! She is stronger than that, she would rather sacrifice and suffer so that she may find them growing into strong men and women! For she loves her children with that unalterable affection which time and Eternity mark unchanged! For she is indeed the true mother! But these sort of mothers are not so often to be found. All mothers believe they

love their children but they do not! The majority of mothers give their offspring every whim and privilege that money and labor can buy, and when these children grow up they are bigots, and imbeciles! Their mothers did not love them ever, but their affection stuck through the outer senses and through vanity! This is one serious reason for so many wrongs that your world is suffering for today!

If the mothers of our nation are the makers and saviors of our nation, then let them of earth demand more perfect and better mothers! It is a fearful thing to stand by and see the mothers of young boys sacrifice them to the bloodshed, and death of the battlefield! Oh, the fond, pure hearts that have beat the death limit in the breasts of those true mothers when they knew their brave boys were falling fatally in fields of blood and crime! Think of a true mother rearing a boy with all the tenderness of which she, and she alone is capable: dwell for one moment upon all the great principles that she daily instills within him as his years lengthen and then at last when he has reached the age of twenty-one or two or most probably younger, he answers the nation's call to go out and murder his brothers by the wholesale! If the deeper sense of this thought could be digested by the majority of minds on your earth, then wars would cease to be and love would reign supreme even in this early day! But the mothers of the world are bringing this happy condition about just as fast as it is possible for them to do so! They are largely love themselves, and when they walk this wondrous vibration so permeates the elements, that the world in general will not be long in knowing it for its real value and proclaiming it throughout the universe as the saving power of the nation. The love of true and pure mothers! God bless them! I have seen a tiny brother and sister getting into a fierce quarrel; each with its burst of stormy

fire and anger, each with its rights to preserve until at last the terrible battle was on! The mother coming suddenly upon the scene was struck with woe and consternation, for she could not believe before that her darlings would be guilty of such willful spite! In such cases then this mother (if she be the real mother) does not become angry, and take part in the fray, but with sorrow in her heart and tears in her voice she entreats her angry children to refrain from further battling, until gradually the light of her love breaks like a thousand surgings into their little wayward hearts and puts to rout all hatred there and before they know it they are in her arms with their tiny hands clasped close together, while she sweetly, gently, in baby tongue fashion croons the sleepy lullaby.

Oh, the fervent crying appeals that come drifting up to us from these fond mothers' hearts, praying and supplicating that their children may be led always in the path of virtue and righteousness! And these tender prayers are always heard by the Most High and recorded in the Great Psychic Book of Ether by the keepers thereof! And these appeals are answered, too; with what a warm vibrating power that answer fills the mother's waiting, anxious soul! A mother's love penetrates through the thickest iron walls of darkness and despair, and is able, under any circumstance to find and claim its very own offspring!

A true mother's love protects against all the evils and storms of life, and if a woman possess all the refinement and culture of the Universe with gold and jewels galore, if she possess not mother love, she is like unto a rare painted china vase, which is bottomless!

This great treasure in a woman is priceless and is her saving grace! The mother love is able to find good in a heart which the world condemns as absolutely depraved! Thousands upon thousands of men have loiter-

ed in the darkness of wrongdoing for years, when at last mother love has found a way into their calloused souls. and like a beam from the sunlight so filled and softened with its radiant light, that the sin-cursed heart once again remembered mother and home, and turned right about and became altogether a different individual!

The mothers most to be admired are those who came up to womanhood under the difficulties of poverty, who did not receive and really knew not anything of life but lowly toil, yet who suffered and who waited with soul overflowing with tenderness, and fingers never resting until they stood the proud possessors of a large and well raised family! Grant, Lincoln, Garfield and other as wonderful characters claimed such mothers as those for their own! God bless, keep and protect the mothers.

ALFRED TENNYSON.

XXXIV.

AMBITION.

Ambition is one of the greatest forces that stirs the breast of man today, and tricked out in fair disguise she can bode him terrible ill if she choose! But if she stir him for the execution of more ennobling, freer and braver acts, then she is indeed his stronghold, his sister and his truest friend! When ambition fills the children of men with an all powerful fire and urges them on to do the tasks their brothers have left undone; to free the more timid and uncertain brothers from the yoke of slavery and set them into a bright sphere of right and liberty, then ambition should be fostered and nurtured into a beautiful and everlasting life to live forever in the breast of him who cherisheth! But alas! for those who are held within the awful clutch of the lower promptings of ambition's voice! Alas! these demon whispers! They are indeed mighty in their hold upon men! And those within the thrall of this terrible influence are ever at the beck and call of the baser and more material elements existing in man! For instance, a man accumulates money and he is insatiate in his desires for more and more money, and he will probably tell you that it is perfectly natural for him to make and possess money, that he could not do otherwise if he would and that he knows not how to do anything else! Mortals of earth, if it is natural for that brother to make money, that quality within him is much to be admired, but that he must keep accumulating from year to year and heaping

up his gains more than he will ever know what to do with, is monstrous and abnormal! For what did God qualify this man? To heap up money gains, until he could not begin to estimate how rich he was, and feed a selfish ambition to fill fatness?

No, brother or sister of mortal ken, he produced this element in man, so that he might be of some physical account in the world, and help drag his brothers and sisters out of the slime and dirt of the common streets! He gave him the great and good power of money getting, and the ambition and love of his toil, that he might grow better himself, by stooping and helping others up to higher planes of life! And sometimes how much more good could be executed in the world if there was money to carry out the deeds!

Man is only ambitious to do the things which seemeth to him best to do, neither will he perform acts which in the main appear to him wrong, but that his conceptions are most often in great error is but the common result! How many men have fought, bled and died, and in the great consummation, but find that they were all wrong, and that their own aspirations, stirred by false conceptions had caused them to execute the deeds of their past lives! We believe on this side that all mankind would act wisely if they thought wisely, and that their very thoughts would be wisdom herself if they but knew how to get hold of these thoughts! The great error lies in the fact that man's environment has been such that he has not been able in a great measure to come into this rich heritage of almost perfect thinking. However there will be a time when mankind will have this spacious method of thought to have and to hold as theirs forever, and then but only then will the world witness a change in the acts of men, will see a decided change in all public institutions of correction and detention, for these abodes then will be used for the sole

purpose of detaining the erring ones, and improving their minds, making them better by throwing tender love all around them, and last, but not by any means least, giving them a chance! Men would have more holy ambitions if they had a chance to have, would think more true and more tender thoughts, would breathe the innocent breath of a freer life, a grander being, and leaving the straight and narrow way to take care of itself, would step out into the broad beaten way, where the sunlight of God's truth shines up into the perfect day and understand!

CORELLI.

XXXV.

THE UNFOLDMENT OF LIFE.

Ever since the creation of the world, man, animal, bird and vegetable kingdom existed. They have all been developed to a higher plane of sensibility; man's finer faculties of intellect are also responsible in a great measure, for the alertness and intelligence of animals: for in his progression he causes all forms of life to do likewise. You see in the spring time the unfoldment of the grass, the leaf and the wild flowers that nature has planted with her own will! Can you conceive of anything more pure and innocent than the flower? Many writers tell you that man evolved from the lower form or type of the animal kingdom; such is not the case; for man has always existed as man, but through the spiritual unfoldment alone he has become civilized; in a great measure, men have been brought to realize that through their own efforts, they are powerful to free themselves from their barbarous and uncivilized condition. Nature did not intend man to war against his brother, for all life evolved from the one great Source of all Intelligence; and that is Love! The same elements that are required to make one piece of machinery, must be also used to make others; and so with the human being; the only difference is that the elements in the machinery are of grosser matter than the millions of atoms in the human being. Did you ever stop to think what a wonderful piece of mechanism is man! First, the atomic stage, the embryonic condition, and then the earthly life of man. All

life is unfolded in darkness because darkness is negative, and light is positive. These two forces are essential in all forms of life; therefore, it requires the same element to produce any spiritual manifestation. Man came upon your earth plane without his volition, and will go away the same route, and passing out of the material form is inevitable, and although a natural law, there are thousands of men and women who never think of passing out; they think only of material things, not knowing how soon they may cross to the Great Beyond; where life is everlasting, and eternal. You are the children of the same mother, and the same journey awaits you all! Another life is sure, and you will know and love again the ones who loved you here. The All-wise and Infinite Intelligence has placed upon you, your earth-nature in all her perfection for you to improve and utilize; and caused the great wheel of progress to revolve. Without this intelligence, what could man hope to accomplish? Many developments of the past ages go to show that a very thin veil separates the known from the unknown. And what are called occult or spirit powers, are nothing but natural powers not yet revealed by the efforts of science, or are manifested so definitely that they can be apprehended as natural facts. Wireless telegraphy is an accepted scientific fact, because its power of manifestation has been shown to be within the sphere of Nature's laws. And your scientific men are working to dispel the cloud of ignorance which prevents you from understanding. Every fact which can be brought within the cognizance of the senses, is a natural fact. There is no such thing as supernatural; in fact there is nothing supernatural. All things are natural; even your organs of apprehension are not yet attuned to it and they may never be. It would almost seem as if science herself were about to demonstrate the existence of a higher sphere of vibration by strictly inductive methods. These re-

fined states of matter bring you consciously nearer the limits of what you may conceive of the spiritual. Science will yet prove the fact of a future life for man. Man is conceded to be the highest and most intelligent of organized beings, and if he were asked the extent of the universe, he would reply that it was bounded by the visible horizon. The vast sweep of land and sea encircling your stupendous globe, the innumerable host of suns and planets, comets and nebulae are to him unknown. To him they do not exist, and any attempt to prove their existence would be futile, because he can not conceive of them since they are entirely beyond the grasp of his senses. So with the materialist. A spiritual universe does not exist for him, simply because he cannot examine it with any of his five senses. The vast majority of persons are not critical readers, and it is for that reason they will be pleased with this book. Man in his primitive state was held so close under the thrall of superstition that he attributed the moving of the leaves, the flowing of streams, the falling of rain, and other phenomena of Nature to invisible spirits, and whatever might be the harm or benefit therefrom, he would distinguish likewise to be visited upon him with good or evil! Scientific Spiritualism has shown the super-physical cause of many, or all of these phenomena while science seeks for the physical cause of things rather than be content with the primitive assumption or superphysical.

But the human mind has a tendency to ascribe almost anything to the superphysical, that it cannot understand. It is well known that science has not yet discovered the nature of life nor its origin. For this reason there always have been and still are many persons who hold that in addition to the chemical components of all living beings, there is a mysterious force. They object that natural forces are just as capable as any other mechanical principle to explain life. To this the opponents

answer: "It does not follow that you never will find a satisfactory physical explanation of life." It is and has been a query as to a future existence ever since the creation of the world. All of the great religions have taught it, but have never been able to prove it. The most savage races of people are visited by spirits. Is it not strange that those noble souls, so full of hope and interest in earth life and in human affairs, should pass away and never be heard of again; and those hearts, bound to you by an affection so strong, should love you and never come to you any more? This is not the case, my friends, they do come to you whether you are aware of it or not; there has always been a vague belief in spirits, apparitions of the dead, and Spiritual manifestations. Another great difficulty as to your continued existence, is the dissolution of the body.

All that you know of human life is in connection with the body. You believe that man existed; then why not believe that spirits existed? Without man's physical existence, there would be no spiritual existence. Bear that in mind, my friends. Can you make something out of nothing? We do not refuse to the animal all hope of continued existence. The living principle in the animal is capable of development into a higher mode of existence after the death of the body. All life has a counterpart (spirit) for all creation of life is from one great Source of Intelligence. Man's soul is developed by knowledge; as his body grows old and decays, his mind continues to advance. So careful is Nature that she never uses one atom of matter, one molecule of organized matter or one unit of power without its effect and results. If you would ask the skeptic what do you know about another life, he must reply that he knew very little about it. And if he did, it might take his thoughts too far away from his earthly duties. He thinks if he was able to look into the Great Beyond, he might regret being obliged to

remain in this life so long. So he makes it his duty to think, not of the hereafter, but of the world that is now. The Allwise and Infinite power sends death to every one of his creatures to whom he has given life; since death is as universal as life, death must be a blessing as well as life. It is a part of the great change; it is a step forward only to another phase of living. There are a great many advantages connected with the event which you call death. Consider what the great Infinite Intelligence has done for you in your earthly abode, and then what it will do for you in spirit life. There is infinite variety in the spirit world; there are flowers and trees, lakes and rivers; there is a greater variety over here; for surely the wise Intelligence has not exhausted itself in making your world. There is beyond, for the eye and ear, problems for the intellect to investigate; work to do, usefulness in social intercourse and affection; the power of progression, the signs of goodness and greatness and the hope to aspire. Here you will enter more into the interior life of nature, and can come nearer to the work of the creative power.

Nature not only wisely and kindly provides the supply to satisfy all proper desires, but it has created within you a longing, an instinct that is well nigh infallible, in leading you to the source of this supply. We might illustrate this by the migratory instincts of birds; they instinctively yearn for the South, and implicitly following that instinct, it directs them to the South.

It is also noticeable again, that in the instinct of direction, with which animals are endowed, and following the impulse of that instinct, it leads them to the desired point, in their journeying. When animals are sick they have an instinct that there is a remedy, and following that instinct, they find the desired remedy. So in the physical department of your being, you hunger for food, and following that longing of hunger, you are

speedily directed to a supply of that which you most need.

In the mental department of your being, you may have constant cravings for knowledge, and the longing of the mind carries it to the fountain of learning. If you reason by analogy, would it not seem exceedingly reasonable, that desire would be as reliable in the higher realms of your being as in those lower departments?

If you are safely guided by desire in the physical, the social, and the intellectual departments of your being, you would be fully as safely guided by the higher desires of the soul. All of life's earthly avenues have been trodden in vain, and man has returned to the point of beginning, as thoroughly unsatisfied as when he entered them. When I speak of being abundantly satisfied, when your spiritual desires lead you to the great Infinite Spirit, I do not mean to imply that this satisfaction, or sensuous fervor is delicious ecstasy, or soft, dreamy rapture. Being satisfied with spiritual truth, you do not retire from domestic life, nor from congenial society, nor from business activities, nor from educational enterprises, nor from philanthropic efforts, nor from reform movements.

You take spiritual knowledge into your heart, and being satisfied in it and with it, you are better fitted to enter all of these spheres just mentioned; and all the other avenues of life that are honorable and pure, than you were before; and all the callings of secular life, are hallowed and made sacred by taking Spiritual knowledge into your soul. But having found complete satisfaction in Spiritual knowledge, you have been saved from that sickly, morbid craving, for sinful pleasures and worldly amusements, that had so constantly controlled you hitherto. What the soul has been seeking hither and thither, has found, at last, in Spiritual truth, and seeks no farther in other directions.

It is true that not all professed Spiritualists possess this sense of satisfaction that the spirits promise and that the Spiritualists may enjoy; and that some Spiritualists frequently, indeed almost constantly, may be found on the level of the world, seeking pleasure where worldlings seek it.

Your world has been abused by the intense cultivation of a narrow and ignorant religious spirit concerning a future life.

* Nothing should be more glorifying to the average race than the hope of another life. As the Spirit world overarches the earth, so the great life of the hereafter overhangs and perfects the feeling of evanishing existence. To allwise and intelligent minds, force meant something when it created your world, and established its manifold economies. It was not made on a chance. The experiences of your world are all valuable and necessary.

Your environment on earth is absolutely necessary to your education and culture. Our chief business just now is with the material world. We know it, laws and their influence over you and human civilization. The world you live in was evidently framed to bring to you happiness. Beautiful light for the eyes, sweet sounds for the ear, pure air for the lungs, scenes of glorious beauty for the soul, facts for the perceptive faculty, truth for the conscience, law for the reason.

You abuse your world when you deny the right to be happy in it. Your world is the stepping stone to the next. It suggests and necessitates a higher and better world. There is no love on your earth in child, or maiden or mother, or martyr, that does not point to the immortal love that shall outweary mortal sin. All things in nature are real, and human life confirms the testimony that you complete beyond, what you begin on earth. Your world is a school-house, and men and

women are the pupils. For what purpose do you learn your lessons and slowly acquire your culture, if there be no other, no progressive life? There is such a life. It is yours if you but strive for it. You win it by faithful, honest loving action in the life that now is. While the world lasts, Spiritualism must be preached and will succeed only as the same rules are steadily followed. We want earnest living men and women, who will stoop down to suffering humanity, and manifest the spirit of the Good Samaritan; stop with a word of comfort, a look of love, a helping hand. Note the vastness of the sea, the grandeur of a towering mountain, the measureless concave of the midnight sky blazing with constellations, each of these soothes and settles the agitated mind, and fills the soul with sublime musings of him who notes the fall of a sparrow, as well as superintends the destiny of worlds. It is and has been a familiar utterance, that your world is full of sin. My friends, you should not forget that sin is not so much in the world as it is in the people. The more you study the work of Nature, the more intense and intelligent will be your love for it. Do not the spirits direct the attention of its hearers to the world of Nature around you? It must be seen however, to the most casual observer, that the wisdom of Nature is displayed in the adaptation of means to ends. In all animal, vegetable and plant life, from the simplest to the most complex, there is a plan for each, a condition and a means. Human life is not plundering the world, but for improving it.

PROF. FARADAY.

XXXVI.

THE PHILOSOPHY OF SOUL MATING.

There never was nor yetever will be a complete feminine soul without the masculine counterpart. Nor *vice versa*. The feminine represents tenderness, pity, shyness, truth and love; while the masculine is truly composed of boldness, undaunted courage, strength, firmness and stubbornness of purpose, and the very fact of all these very fine elements so mingling and inter-blending as to make a complete whole, introduces to you the philosophy of soul-mating!

Therefore no soul stands alone as a whole, for somewhere in the finitude is the other half, the twin soul, the counterpart of each other, and these two in one must each be so constituted as to possess qualifications that exactly fit each other, and when that great immutable law can do its work without a single line of cross-vibration, then these two half souls find each other, and form a whole soul! It is so preposterous for a man or a woman to boast of his or her particular achievements, saying: "I am perfectly independent of the other sex, for my accomplishments in life, I only depend upon myself for my wonderful results!" So the results of labor may be truly good, for where there is great labor there is also excellence, but again we must tell you that a thing however complete it may in the mortal conception, if it be performed wholly by a male or female then it is to our understanding only half of what it would have

been if a whole soul had worked it out into completion. You will naturally ask: "If there is such a law as the law of soul mating, why does Nature allow so many to unite upon earth who are not truly mated, and hence, all the trouble and sorrow that now exists be left to continuously happen at will?" We answer, "In the great laboratory of Nature are especial workmen, who only perform her wonders and mysteries upon certain existing laws that she possesses. But before any law of Nature can be enacted upon, there must certain conditions arising that are perfectly and properly conducive to the consummation of such ends and until these conditions are ripened and ready there can be no complete action of these truly wonderful laws! There is no undertaking of spirit or mortal, but what rests on a certain vibration of conditions to perform its accomplishment. Now within the laws of attraction and repulsion there are live and existing certain forces that attract, and certain ones that repel. A wave vibration coming between these two forces would partake of each one only to the extent of conditions at the time. If the law of repulsion caught up the tiny wave, then the object of the humanity to which this tiny wave must eventually travel, would be repulsed entirely from the object of his soul, or the mate of his soul, while if the wave was caught effectually by the law of attraction and traveled to both souls of like nature then the consummation could only result in a meeting of these soul mates!

The law of repulsion oftentimes works so strongly in the elementary conditions of mortals that much of their success in life is denied them until they ascend to advancing years. The action of this same law is responsible for holding apart soul mates upon the earth plane. While the law of repulsion is sometimes a great trouble to us in taking away from us what we most desire, yet without it

the great law of attraction would be almost powerless, for the objects which are repulsed very often, and at last come into a vibration with the law of attraction, this law becomes, under such circumstances, very much stimulated, and taking up these adverse vibrations feeds upon them, and becomes mighty, and traveling with the velocity of lightning brings together the objects desired.

The law of attraction is forever active, always feeding upon all other elementary laws, while the law of repulsion is oftentimes inactive, and very, very active when truly cross vibrations reach its center. In every atmospheric breeze that blows, there exists and travels the laws of repulsion and attraction, and in these laws exist vibration, and around and in vibration exists and moves wave motion.

These vibratory wave motions only become individualized when taken up either by the law of attraction and repulsion, then they have a definite meaning, and they are success or failure to any or each individual they come in contact with after that. If there be for instance a man who lives in the farthest country of your globe, away from a woman who dwells equally as far away from him, and these two be the other half of each other, or in them dwells only the whole unit, then the law of attraction is never at rest until it vibrates each wave and finally joins their hands. There may be any amount of adverse conditions coming to them in their material environments, and so the wave motions may settle for a time with the law of repulsion, and so for a space upset all their plans, but if attraction can gain enough stimulus, then while these two mortals still live on the mortal plane, they will most assuredly meet and almost instantly unite, but if not completed on earth, attraction will eventually bring them together in Spirit Spheres.

When soul mates meet and unite the lost aspirations,

aims and desires which each have given up as dead are again enlivened and awakened to full life, and they in each other become perfected in ideals, which could never have been dreamed of on any other condition or plane of existence.

There are a great many people in your world who are seeking blindly for something that they scarcely hope to reach, and groping day by day in the darkness of lost hope, they merely make out to exist, and where to live. they do not even realize what the term means. Some great and beautiful, and as equally true an ideal has sometime in life faced them, and because they could not reach it they gave it up entirely! One great reason for this and probably the principal reason in most cases is because the other half of that soul is not to be found for so many years, and therefore it remains impossible for the one half to reach the full realization of his or her hopes, for where one is endowed with one or two essential qualities, the qualities existing in the other half of that soul is necessary in order to bring about the consummation of the whole soul's desire. For the qualities in the man and woman soul separately existing, when coming in contact with one another, would blend so perfectly that there would not be one chord out of vibrative harmony, not one element out of tune so that this whole soul joined forever, could not possibly be unsuccessful in anything that it desired for there would positively be no arbitrary forces there, and nothing but the fullness of overwhelming love and righteousness permeating all, filling the very essence of the air they breathe whether in the physical or spiritual world.

The law of soul mating is a permanent living law—always has been, is, and always will be, and because great numbers of earth and heaven yet are unaware of its existence is never any proof that such a law is not.

We of the higher spheres have attended many profound lectures on the subject of "The Philosophy of Soul Mating," and we are making a valiant effort to give our knowledge to the world of mortals as soon as they are able to receive it.

COUNTESS LOLITA.

XXXVII.

MAN'S FEAR OF DEATH.

Christianity professes to deliver you from the fear of death, and yet its teachers have steadily used this fear as a motive, and today large numbers remain in bondage to that dread. It is difficult to find one who does not fear and not regard death as the last great enemy, the darkest of all disasters, who does not speak of that which is common to you all as the inevitable calamity, but the Spiritualist.

Such dread is, perhaps, largely natural from early training. One hardly can be expected to contemplate without apprehension an event which puts such a period to your present experiences and which has issued concerning self and his surroundings.

The trouble or rather one trouble with your orthodox brethren is, they know nothing about spiritual resurrection. You believe that what they are preaching is the resurrection of the body.

Man preserves his identity and lives on in the Spiritual World building up the foundation he had laid in his early stage of being. It is evident that there is an awakening all over the land on the subject of spiritual truth as taught by the philosophy of Spiritualism.

He who says that Spiritualism accepts, endorses, recognizes or tolerates the doctrine of free love, is mistaken.

The worst man that ever lived does not deserve

unending, hopeless suffering. Give everybody a chance either here or in the spirit world.

Man is actuated by his ruling love, and his associates on earth are probably in sympathy with that love.

Be guided in every action more by the inward voice than by any external direction, inasmuch as the internal is, and the external is not the true reality. A man may assume a virtue and thus deceive his friends, but on the Spirit Side "nothing is covered that shall not be revealed nor hid that shall not be known!"

The fifteenth, sixteenth and seventeenth centuries were remarkable for visions, and the third, fourth and fifth for miracles.

The visions were substantially the same as your mediums have, and the miracles correspond to the cures by magnetic healers in your day.

The little I have seen of your world and know of the history of mankind teaches me to look upon their errors in sorrow, not in anger. When I look at one poor heart that has sinned and suffered, and represents to myself the struggles it passed through, the brief pulsations of joy, the tears of regret, the feebleness of purpose, the scorn of the world that has little charity, the desolation of the soul's sanctuary and threatening voices within, health gone, happiness gone—I would fain leave the erring soul of my fellow man with Him from whose hand it came.

Friends, let the standard of thought and action which mortals have erected be made subservient to the divine and immutable standard which is presented in Nature and developed in soul.

Spiritualists can understand if their Christian brethren cannot, how Paul was caught up into the third heaven or sphere, and there beheld things unspeakable, without leaving the body. The character of a man's

future for good or ill whether happy or otherwise, is in a great measure dependent upon himself—at least upon him, as well as the material growth of a tree.

A true, faithful Spiritualist labors with disinterested feelings and motives for the good and happiness of others.

It is an evidence of mental weakness to doubt the existence of the soul because your fingers cannot grasp it.

We want salvation in the world. In the spirit world we will have it, because you take it with you.

Once upon a time a fond^d mother took her little five year old daughter into the "spare room" and spent three whole hours in describing to her young mind the beauties of the orthodox Heaven; how they all would stand before a great white throne and wave palms and shout hymns to the Lord forever. Then turning to the sweet, innocent baby, she said: "You must always be good, then the Lord will let you stand before him and sing and wave palms, too." "I will, mamma," she said, "and if I am real good and wave lots of palms, don't you think the Lord will let me take my dolly some afternoon and go down to hell and play with the Devil's little girls?" The child had a clearer and better conception of what constituted "dwelling with God," than her mother had.

He who gives intellectual assent merely to the reality of spiritual intercourse and spirit manifestation has but a very slight conception of the universality of the law of spirit influence and control.

An intellectual assent is but little more than a preliminary or introductory step towards an understanding of the true relations which a universal law has established between the Spiritual and material worlds. These relations are most intimate and the object and aim of

their establishment were to allow the people of the two worlds to become co-operative, and this co-operation is beneficial to you in proportion to your worthiness to secure the benefit of intelligence higher than you are in moral and spiritual growth.

It seems, however, that if one steps outside of the customary forms and practices he is denounced as a crank, an eccentric, an unsafe guide. Originality is always at a discount. Every invention is first pronounced a failure. Every new thought has to force its way to recognition. Any change which affects the general trend of the people, either in thought or action, is met with stern resistance. Some ministers preach what they personally believe and others preach what their audience believes. One leads his people, the other follows them. Some labor for hire, others to gratify ambition; still others are impelled onward in his work by neither of these considerations, but by an invisible impulse that they can neither stay nor understand. The merchant, the time-server, counts money, time, calculates chances, takes note of expenses in all the affairs of life, while the philanthropist, the philosopher, the scientist, the artist and the genius make no account of these questions, but simply work for the accomplishment of their purpose without regard to personal ends. You should regard your talents as a gift all divine intelligence and hold them as a sacred trust; he should not only glorify his calling but be glorified and ennobled by it. The higher the ideals the better the work.

All of the great poets, philosophers and geniuses have seen visions or had some influences more or less, from the spirit realms and felt their guidance.

Some of the brightest and greatest men the world has produced, have been called cranks. You must try to develop your individuality then you will have more

power to exert. Friends, did you ever stop to think that a great per cent. of talk of your world is valueless; it brings no revenue, it imparts no information.

The closer you keep to Nature the nearer you are to spiritual understanding for spiritualism is divine and a product of Nature's laws.

DR. REED.

XXXVIII.

SPIRITUAL SPHERES AND CONDITIONS.

Friends, there are many Spiritualists, yet not one in fifty among intelligent Spiritualists of the present day, who knows what these doctrines are. The majority of people have heard something about them, and naturally suppose that what they heard is correct; but they will generally find, on careful inquiry that what they have heard is very far from the truth.

Many persons ridicule this doctrine, who know little or nothing of it beyond what they have learned from persons no better informed than themselves. The doctrine of Spiritual spheres is unknown to many of the Spiritualists. But many of them recognize its truth as soon as it is clearly stated; yet not until it is thoughtfully pondered, can you expect one to see how important it is in a practical point of view. You believe that there are particles too small for the eye to discern even by the aid of the most powerful microscope, constantly emanating from all material objects, and form around each a kind of atmosphere which in their essential nature, are similar to the object itself.

This atmosphere is too refined and subtle to be detected by the senses; yet its existence round about thousands of objects, often manifests itself to the sense of smell; and in a dog, this sense is so acute that he can scent his master's sphere in the print of his shoes, and distinguish his tracks from all others. The perfume of the lily or the rose is but the extension of the flower's

own substance—the radiation or emanation of its own essence in the most subtle form. It is so of all other objects that diffuse an odor grateful or otherwise. From the analogies of nature, therefore, it is reasonable to conclude that souls also have their encompassing spheres; and that these must be spiritual, and of the same quality in every case as the souls from whence they emanate. Do you know that every mind has an encompassing atmosphere similar in its essential nature to the mind itself; that thought, true or false—good or evil—would have extension, and exert an unconscious influence upon other minds, healthful or baneful, according to its own nature? Do you know that every heart is constantly carrying with it its own sphere—a sphere more penetrating and powerful, especially in its effect on the young, and persons oftenest within its reach, than any oral or written instruction?

There are spheres of selfishness, hatred, conceit, pride, jealousy, avarice, contempt and revenge; spheres of love, joy, peace, humility, reverence, confidence and trust; and that particular character or quality of spiritual sphere emanating from, and encompassing each individual, would be in all cases according to the character of the individual, not according to his or her words or outward actions, unless these were in agreement with his or her internal feelings and purposes. Any one of much spiritual discernment, or who is at all susceptible to the influence of mental spheres, if he or she has ever been long in the immediate presence of very saintly or vile persons, knows from personal experience that what we have here spoken of, as altogether reasonable, is actually true. Go with us into the humble cabin or poorly furnished chamber of some good soul, how you will feel a sweet and heavenly peace, as perceptibly as you ever smelled the perfume of clover blossoms or new made hay, and experience is inexplicable upon any other

theory than that of the existence of spiritual spheres. Do you know that a certain spiritual sphere encompasses you according to the life of your affection which sphere is more perceptible to the spirits than a sphere of odor is to the most exquisite sense in the world?

The spheres which are perceived in the spirit life, all arise from the loves and consequent affections in which the spirits had been principled, consequently from the life; for loves and consequent affections made the doctrine concerning spiritual spheres cordially accepted; and, it is plain that its practical tendency and effect upon the receiver must be most salutary.

This shows the present guardian and teacher and all who have the shaping of other minds, that it is not so much what they seem or say or do, as what they are—not what they are outwardly but what they are inwardly—not so much their oral instructions, wise or otherwise, as the vital currents of thought and feeling perpetually flowing forth from their innermost and ruling love that mould the character of those under their charge. It is this spiritual atmosphere, extensive in itself and far reaching enough to encompass a multitude of minds, that the souls are inhaling continually day by day, and hour by hour. How important it is then that this atmosphere be pure and sweet as the flower of heaven! We want to tell you, kind friends, that there is a Spiritual World inhabited by spirits far more populous than the world in which you are now living, and as much more substantial, too, as the soul is more substantial than the body. All the inhabitants of the spirit world were once dwellers on your or some other earth—having commenced their existence on the lower plane of human life. It is easy to believe this, if you reflect upon what is happening every day in your world. Nor is there any space existing in the spirit world; yet things appear to be in space here, and spirits appear to go from place to

place by the exercise of their powers of locomotion, the same as on earth. There are societies in the spirit spheres, some of them consisting of many hundreds of thousands of spirits, and as all in any society are not equally wise, you must expect to find some kind of government over here and you should expect also that the wisest and best of the spirits would be appointed to take charge of the government—those who are least in the love or thought of themselves, and most in the thought and love of serving ;and who best know how to serve. We wish to state that every one for the particular governmental position he or she is called to fill and is perceived and acknowledged by all, and that all administrative powers are so kindly and wisely exercised that no friction is felt in the work ; but all move on as smoothly and harmoniously as a loving family or healthy human body.

We say that there are governments and societies in the spirit spheres; and that there are various different conditions in the higher spheres from what they are in the lower spheres, and differing also according to the ministries performed by each society. But they all agree in this: That they regard the general good as their end; and in that good, every individual is a participant. This results from the facts that all in the spirit spheres are under the auspices of the all-wise teacher and leader who love all, and from divine love, ordains that the common good shall be the source of good to every individual. Some live in magnificent palaces and in more elevated situation than others. There are also temples for worship in the spirit spheres, "for the spirits are being continually perfected in wisdom and love," and social conditions, here as well as on your earth there, are all means of growth. All who die in infancy and childhood go directly to the spirit spheres; that is, they pass immediately into a sphere of societies, and are instructed and governed by

the higher spirits; some becomé higher by intelligence. It does not depend on the character of their parents, as to whether they are religious or wicked. They have the same spiritual organism, and the same infantile forms and infantile minds that they had while in the world. They do not forever remain infants. They advance here to the full stature of men and woman. They grow by the assimilation of spiritual substance, as children in your world grow by assimilation of material substance; for the bodies of both spirit and man are formed of the substances belonging to their respective worlds.

Children in spirit spheres do not grow old as they do in your world. They never advance over here beyond a period of early manhood or womanhood, but retain forever the freshness and bloom belonging to that age.

But they must attain to the highest perfection of the spirit form in order that they may reach spirit life in its fullest sense, and have their faculties unfolded, strengthened and perfected in the highest degree. This doctrine is not, as some suppose, a petty conceit or mere human invention, but has its foundation in the constitution of things; and is as true and exact as the science of mathematics. The life of the spirit in the spheres is as one of gladness resulting from bliss, and consists in performing deeds of goodness which are works of charity. Those who have led a life withdrawn from worldly affairs, are possessed with the idea of their own merits, and are thence continually desirous of being admitted into the spirit spheres, and think of that joy as a reward; being totally ignorant of what that joy is. And when you are admitted among the spirits, and to a perception of their joy which is without the thought of merit, and consists in active duties and services openly performed, and in the blessedness arising from the good which they thereby promote, they are astonished like

persons who witness things altogether foreign to their expectation.

These things reveal to you the law as of the soul's higher life, and to develop within you a pure and holy character, a pure and unselfish love; and the higher and purer the truth you accept, the higher and more blessed the state of life to which you may reach.

SWEDENBORG.

XXXIX.

ORDER OF NATURAL CAUSES.

Friends, when mankind have turned their backs on the right and plunged themselves into thick darkness; when habits of sin have blighted the conscience, and taunted and defiled every faculty of the soul; when the laws of Nature have been broken, and denounce a curse against those who have trampled them under their feet; and when the pall of death broods over the whole race, and with no return from the grave has almost blotted out all faith in the soul's immortality, when life is short and death is near at hand and conscience accuses, and the laws of fear and remorse separated the souls of men from their great teacher, it needs a clearer and stronger voice than that so far heard, to restore peace to the troubled heart, to subdue the inveterate force of sin and open the pathway of a new life to the blighted soul. Spiritualism is complete and effective and meets every want of the human soul.

As the phenomena and philosophy of spiritualism are true, no one to whom it is fully made known can reject them unless from the strong bias of an evil heart of unbelief; and no one truly receives it until the proper time and by the power of affection. You must yield to an influence still more powerful than sensual appetite or pride of false reason to the mighty attraction of the laws governing spiritual intercourse and the constraining power of evil.

We bring the key which will unlock by degrees,

a thousand mysteries, and solve a thousand enigmas in your world. Even those who bring the key with them must often be content to wait; and the solution of each particular doubt or difficulty may depend on the previous solution of those in earth life. The credibility of events and demonstration, and the value of testimony are determined by the fixed laws of nature. It seems that the more remarkable any occurrence is, the more unprepared you are to view it calmly. Disbelief of an event or a phenomenon by no means implies a denial of the honesty or veracity of the impression on the mind of its doubter. It means merely that the probability of some mistake, somewhere, is greater than that of the event happening in the way, or from the causes assigned. Then again if any strange, unaccountable fact were observed at the present day, an unbiased, educated person would not doubt for a moment, if a physical student, that it was due to some natural cause. These results have arisen from the growing study of the phenomena of natural law. This philosophy is based on one grand truth: the universal order and constancy of natural causes. Your own experience reveals the constant action of the human will upon the human body, and upon all portions of matter that lie within the range of the muscular strength and physical powers of man. True, these are small indeed, compared with the forces ever at work in the great cosmical system; but still their action, through successive ages, has wrought sensible effects even on the physical condition of spiritual things on earth. Then let us conceive of spiritual beings who have power over matter and seeming immutability of physical law, even in the case of planetary movements. But you say you have no proof from reason alone that such creatures exist in the universe. But you have proof, however, on grounds of pure reason, and demonstration, that the constancy for thousands of years of the planetary courses,

undisturbed by spiritual agencies immensely more potent than the human will, is a counterpart on a large scale to the quiet and silent growth of all life. If a message from a spirit in the higher or lower realm which affirms its own origin, and was accompanied by no credential worthy of its author, it would be open, without defense, to the charge of being a mere dream of imagination; and might be transferred at once from the region of facts and real history to the imagination.

There are facts fixed, unalterable, internal and incapable of being varied by the will of man, or a personal God. The truth will never be revealed to you so long as you shrink from the duty which seems to be in the highest plane, however difficult to fulfil, and to know what the basis is on which the whole of your Spiritual Consciousness stands. There must be facts which hold up all the spiritual edifices of thought and life. You will never be at peace so long as you doubt one another. Why are you afraid, as you seem to be, in dealing with the greatest truth? Is it because you are narrow in the limits of human understanding, and relegate it to the depths of mystery? Is not the prevailing tendency of the mind the confession of its own importance? And yet it does not at all follow, because you fail to grasp great truths with the hand of conceptive power, which is understanding, and which is trained to lay hold of spiritual things and such. Truths must be ignored and put back into an abyss of the unknown and unknowable. You may not be able to formulate any definition in spiritual things which are accepted by all Spiritualists but you may nevertheless be able to open to the clear view of the soul what these primary truths are which come forth to the people, and in the spirit world. So it is in your study of Nature, scientific systems and schemes of inductive reasoning, on facts, and conclusions and anticipations drawn from facts, and the work of human

thought and observation; but it remains the greatest fact of all, the universally known and acknowledged of all truths, such as the continuity of life and all forces and existences, and the steadfastness of a natural law. And yet the unbelieving man of science is content to use familiar abstract terms to describe these facts.

There are more things in the spirit realms and on earth than are dreamed of in all your philosophies. Spirits have been speaking to men in every age and in every place.

DR. REED.

XL.

GEMS OF THOUGHT.

Annihilation would be a blessing in comparison to the orthodox idea of immortality.

All truths, both spiritual and natural, harmonize. One truth cannot be opposed to another truth.

A deep, impenetrable gloom is always hanging between the evil-minded and the celestial world.

All creation is a matter of growth, the moral creation of the soul being that of which you have no certainty.

Yet there are those in other faiths who do face death without a fear or tremor to whom it means but an incident in the whole story of life. Don't think that the shadow of death is so black because you have put about it your superstitious customs, you have allowed it to become in your thinking the triumph of an arch enemy; you have accentuated the dark aspects with your accidental customs of mourning, and you seem to have lost faith in the persistence of life; you hold a creed of immortality with your lips and deny it with your acts. You think the sorrow of parting is bitter enough without your deliberate end of life to add to the gall in the cup. If you believe the words you say, why should you fear to die, and why should you weep as if those who have gone from you had passed forever from a world of sunshine into some dark and cheerless land? What sort of heaven can there be, my friends of earth, if you thus mourn when your loved ones pass over there?

What right have you to talk of death as if it were the inevitable proof of the undoing of some Infinite Power of darkness? If you believe that the Lord of all life rules the universe here; and that love is stronger than even the grave, might you not turn to see in this but an end of one chapter, a beginning of the page for the next, a step in the journey into new and better scenes?

You usually hold a creed involving belief in immortality but because you have made that future so strangely conditioned, so dubious, because you have allowed yourselves to be whipped like dull slaves by the mortal terrors of the grave into superstitious subjection, you have lost the real value of immortality; you live in dread of dying. How can you lose the fear of death? Not by any drafts on imagination as to the felicities that await a few beyond the grave but by coming in contact with the spiritual forces and by emphasis on the value of life itself by so filling the present with this power and value that it becomes victorious over any fear for the future. The better you make the life that now is, the more you may be assured of its duration through all vicissitudes. There are values and realities in earth life that death cannot touch. What poor bundles of clay you are if you may be destroyed, utterly blotted out by slight chemical changes! What a narrow view of life is yours if the grave may touch its really vital being. Every true man knows he is immortal; you can laugh and bid defiance to all that destroys the flesh, for you are more than clay.

Spiritualism overcomes the fear of death. You see life as that which goes on from stage to stage and moves on into better beings and steps ever forward into the light of eternal peace.

This is the message of spiritual light and truth; it points beyond the crumbling clay to the laws which show all life everlasting and finds its indorsement in the un-

dying hope cherished through all generations in the breasts of men that beyond the door of death you enter into the larger room. Then fear turns to hope and the dread of death to the glad expectation of a freer and better life.

It is said that no man can tell by what power he or she is controlled. You often act from impulse, impression, without thought or reason. Moments of inspiration are not under the control of the mind or the will. They travel in no well-defined orbit, their appearance cannot be foretold. The most beautiful thoughts and its expression are fleeting; they have to be caught on the instant or they are forever gone. Art sometimes is an improvement on Nature, but it more often deforms. Men and women display physically and outwardly what they are, mentally and spiritually. When the heart speaks one language and the lips in other words, they lose their meaning. Every person is controlled—none are free. You are all subject to Natural laws as well as human laws.

DR. REED.

XLI.

A HOSPITAL NURSE'S EXPERIENCE.

For fifteen years I was a hospital nurse and attended more largely on the poor ward patients. It would be difficult for you to imagine one half the misery and pain that was pressed into my existence all through that most exceedingly unhappy time! Yet I was never happy unless I was doing something for some sufferer and so you see I could no more change my life or my vocation than I could create myself over again!

It naturally had fallen to my lot all the years almost of my life, to hear the woeful tales of sorrow from almost every mortal I came in contact with, and was almost driven to nursing from sheer sympathy. I soon found that my strong feelings of tenderness for those afflicted made me over-weak and unfit for duty! And so the years brought me discipline, courage and success, and lost me love, truth and purity! For as I witnessed such a multitude of suffering I began to grow more and more calloused to its call until I went at the call of duty only as a machine goes which is set in motion mechanically and at the will of its operator! Something was dying in me, not my good physical health, for I was most unusually robust! But something which used to speak to my inner consciousness, from my own inner self, that still small voice which men and women call the conscience for want of a better term, that thing was dying, even had died! When I found my faith in human kind departing I was appalled, I grew awhile in terror of myself,

until at last I settled down into the natural course of things, got down into a healthy material groove, reasoned from a materialistic standpoint, lived an infidel and was of the earth earthy! My associates did the same if they were successful, and if not they retired back into the places from where they came! Poor dear girls! The men I knew were a hard lot of unprincipled physicians who wielded power in finances and politics, and we nurses were trained in their school! I grew to be a good servant of Mammon, worshipping at the shrine of a God of frivolous pleasures, working and toiling only for material recompense in dollars and cents and not because there might be a higher and holier aspiration in my daily labor than this! At last I came only to judge my friends' value for what prowess and power they held in the circles of the world's people! Just for actually what money they possessed! And I grew to live so continually on this plane of life that my sympathies were rarely if ever awakened for the better influences in life! One cheerless dreary damp day in December there came a tiny half shrunk little waif of a girl child into one of the beds of my south ward. The eyes were closed as they laid her on the bed, as if in death, and the tiny over-old, pinched features of her face told of a certain suffering that seemed to pierce into my breast and cut like a knife, and from the first moment I saw her, I felt a strange intangible desire gripping me to stay close by her side and never leave her! And how coldly I laughed and scorned my own thoughts and feelings and drove these vague impulses from me like some troubled dream! But I had just as soon tried to stay myself from her bedside as a piece of steel from a magnet, for she drew me, and I at last scarcely left her, only to go at a sterner command of duty calling, ever calling! At last this little starveling spoke and ate nourishing food, and was propped up on the pillows and told me that she was begging

for food, when the great wheeled van struck her, and broke both her legs and she was brought to St. Mary's. She told me that she had had nothing to eat for almost three days when she was hurt! At her words, a great swelling something rose up in me, and I feared for myself, for I was angry at the cruelty of starvation, and I then wanted to go out and feed all the hungry—but with a mighty effort I again laughed at my insane weakness and settled down into a hospital nurse again, stayed myself down into that same wordless, stony hearted, miserable creature that the people of the world call kind and noble but alas, they do not know!

Once I asked this little creature her name and age and she said, "Age is nuthin' to me, I don't know what age is, an' my name is Happy, just plain Happy, least that's what they call me ever'where." At last I knew that she had come out of the filth of the dirty streets where naught lives but treachery and wickedness and wrong! I was indeed a foolish woman to listen for a moment to any such a story! Once when I had gone out and left her sleeping, I heard a feeble cry and returning quickly I saw her with outstretched arms and half raised body muttering something, with her gaunt roaming eyes fixed, in rapt awe on the ceiling! Not understanding I asked her what she was doing. "Beggin'," she answered, "When I'se hungry I does that to Him, an' then I goes out an' begs of them as I see in the streets, but now I ain't hungry, but I's beggin' to be took away so's I won't be hungry no more!" And this was prayer—ah, so long, so long, *my heart had forgotten!*

I cannot tell you with what a new and rapt inspiration I began life after this little foundling had taught me once more just how to pray. When she was dying I stood close over her with all the old sophistries and cynicism gone forever, for now that I had entered a new existence I was rising constantly above the mean con-

ventionalities of the mundane sphere and living in close communication with other forces that I, as yet, realized little of! When, as I tell you, the experience of this little waif dying in my care as she raised those great sad, roaming eyes upward, searching the walls and ceiling for some familiar thing I watched her intently and asked her what it was she wished. She told me that she saw there the dazzling whiteness of many forms and faces of smiling peace and happiness and that they were calling her incessantly to come to them! Gazing, I wondered and looking into the perfect quietude of the concentration of death, I heard strange sweet whispers float over my waiting and astonished ear! They spoke of peace and eternal blessing, and like a flash of inner hearing I knew that I would live after death, for these were only disembodied spirits that spoke to me, and that were showing themselves so radiantly happy to little Happy of the streets!

A great joy swelled within my soul and as my little world sick soul on the bed, left the body and soared away, I looked long and intently, and to my absolute astonishment I saw her, her real self arisen and moving upward in the arms of some mighty one and carried out of my astounded sight! It is needless to say that I sent up a strong prayer of supplication, of pleading that I might be forgiven and deserve the happiness that possessed me!

Daily I grew, but with another growth, a soul awakening, whereas I had been passing through a spiritual death! But little Happy, that strange, pathetic little bundle of rags, had given me a new birth and I began to feel the breathing of the soul growing into new thoughts, pure and wholesome and which drove away all the old materialistic and sordid desires. I soon began to see people's souls as well as their outer covering and I was astonished at my power of second sight as I called it!

And now all the ties and obligations of the old life seemed mean and ignoble and when I saw once and for all that the greater portion of the so-called physicians were not attending on an high and holy mission of actual relief to the sick but that their daily lives and acts of medical practice were actuated almost alone on the principles of charlatanism, lying and trickery, I was really appalled!

You see I had begun to see with the eyes of the soul, to feel within the inner depths, and now I could no longer blindly go headlong into the future and aid in carrying out the plans of these most wily, unprincipled men, for indeed they were most falsely preying upon an innocent public, and have always; and are doing so today! God pity them when they enter the boundaries of this beautiful world, for those of whom they have shed innocent blood, through needless and misapplied surgery, will rise up before them in mighty armies and mock them unceasingly! Those of whom it has been said in your world, "Oh yes, the operation was very successful, but—well the patient was too weak to rally!" So it would seem that the life of the patient was held in but small esteem, but the operation was the most important thing to be considered, and if that was successfully accomplished, then the patient might die or live, a matter of little consequence in either case! So when I received my new sight, I went to the superintendent and told him my intention of giving up my position of nursing the sick and suffering at large, on my own account, and in the run of our conversation I told him why! Told him that I could no longer aid the nefarious work of the cruel men of that institution, and he informed me that I might go in two weeks hence! Alas! could I have seen! I went to my room shortly after and retired for the night, but was awakened from my first sleep by two masculine voices, holding low converse close to the foot of my bed! Then I

heard footsteps, and an unspeakable horror seized me! Before I could struggle or call out, strong arms lifted me and pinioned me tight, while deft fingers threw a white cloth saturated with some sickening, deadly drug over my face, and I could not choose but breathe the deathly poison into my lungs. And this was the last I remembered of mortal life, and I awoke at last as if from a deep sleep, and stood alive and with a new sense of life, gazing on the pale coldness of my corpse on the bed, in the light of the grey winter morning. And lo, as I stood there these two, my murderers, came creeping in, and taking a bottle of poison, stealthily placed it into the stiffening and nerveless fingers of my lifeless body. I recognized them immediately, one as the assistant hospital physician and the other as the head of the institution. "The dead do not tell tales," they whispered as they stole out, "only that little vial in her hand will be accountable for the loss of Mrs. Strong." With the awful sorrow of one looking on a doomed soul did my spirit eyes follow those men as they left my room and went their way, nor did the walls between us hide them, for spirits can read the acts of men through the darkness and solidity of walls or other material obstructions! They turned my body and I witnessed the dreary service to the end, and then appeared in the papers the account of another unhappy woman, a hospital nurse, who committed suicide by swallowing poison. For a long, long period of time, possibly years of earthly reckoning I was bound to earth by the terrible cause of my passing! But gradually I tore myself away from those low vibrations and rose into realms ethereal with those of the happier and the eternally blessed! And now I come and give my blessing unto this circle forever.

PAULINE FREDERICKA STRONG.

XLII.

CONFIDENCE AND FAITH IN HUMANITY.

Of all the influences that contribute to the progress of mankind, faith and confidence in humanity are the greatest. But the fine economy of the spirit nature that you need to believe in, is necessary to know man, in order to bring out all the elements in his soul. The crimes of all great criminals or impostors are in consequence of the violence done to man's faith in man.

They reach beyond the confines of the human problem of faith; and like the problem of love, they are open to question. If man does not believe in his brother whom he has seen, how can he believe in a God whom he never seen? It is certain, however, that the great souls who show men the potentialities of greatness within them, are not confined to any conventional type, order or rank in whose society and religion one may seek to locate them.

So often, in fact, does this spring from such adverse and unlooked for quarters, that a broad faith in humanity and a readiness to greet Nature anywhere, and look for it everywhere, is the proper attitude for men in relation to each other.

The image of man may be buried; but the soul, the ego, is never buried. In things material, in things intellectual, in things spiritual, faith is the power that buoys men up and makes them float on life's ocean. It requires no body of divinity, nor wisdom nor foolishness of preaching to convince man of the truth of this principle in human life. It is not only that "the lives of great men"

remind you that you may "make your life sublime," but the lives of the happy reveal to you often secrets of peace and blessedness lying close to all hearts. Happiness in any human form should appeal to you, as still within your own power. The pleasure in another's success, besides the noble and unselfish character commonly attributed to it, carries ever some hidden thought that what one man can do, another can. The attainment of the highest means for the possibility of it is for all. All the world loves a lover, because the possibility of purest joy to all creatures stands revealed in him.

Even lovers have scarcely a right to hide their joy when so many aching hearts are wondering if earth can ever offer it. Perhaps Nature were wise to make some blind, that others may see their bliss in spite of them. It is those who betray love and trust that should hunt the shadows, rather than leave seeking soul faith in human nature. And what does it signify for a medium or a psychic whose mission should be to lift men out of their sins, not chain them to earth? It is not the mediums or psychics who leave their followers in dungeons of despair or caves of darkness by pursuing human selfishness and cowardice through all its designs without a single regard for the law of justice, which requires a recognition of virtue, as well as of faults, in the purest subject. When man takes it upon himself to reveal the faults of others, he is in honor bound to place in truthful record the good that that man has done. This true service which is performed not for one, but for all men; would shower a blessing upon those who could follow in his path. And as for blaming Nature for not making more of these encouraging examples, it is as little and as guileless as childhood that handles the problem. When the child replied to her mother's demand that she asked God to make her a good girl: "Oh mother, don't let us bother God about that; that's your lookout." If man can not discern and help

preserve in his brother, the goodness that Nature has put into him, it is of no use to bother Nature about it; for it is fair and pious to assume that the All-wise Intelligence has done the best possible with the material at hand, without any dictation or solicitation from man.

The noble souls that once lived and believed in it have never failed to find the nobleness that lies in others. The spirit world in which your early writers and sages are walking and wrought their immortal works, was due to their sublime faith in each other. Spiritualism is the philosophy of life upon which you proceed. The trouble is that you all seek to be professional philosophers, and you refuse to take a step in any way of living until you have even analyzed and co-ordinated all the dust and pebbles on your way.

Friends, what you need is a religion to live by rather than one to write books about. Is it not possible that you might see Spiritualism as a philosophy complete in all its parts, yet giving a sufficient motive and program for the present? May you believe in goodness, truth and love, and strive after the unselfish life, and seek to do good even though you do not feel fully qualified to frame the final word? If you could only turn for a few hours from your childish attempts to describe down to the last iota how the finest of atom star dust operates in the universe, if you could let your theologies rest in the hands of the professional investigators and take a few of the simple, elemental facts of life and work them out for yourselves, then you would have a new plan of living for all. Your world would be a cold, desolate world if you never needed one another; if there were no drafts on sympathy, pity, tenderness and help, your fair blossoms would soon perish; the godlike in you could never be but for your human needs, your weakness and your cares. Like dull slaves you would be inert under your own burdens, but for the call of another's need bidding you arise

and walk. Did you ever look into the faces of those you met on the streets? In some you would find depths of joy, light and cheer; but never for those who only care for their own needs. You can learn the secret of living which is to share life, and the secret of lightening your loads which is to bear the burden of others. Never say to yourself, I have no strength to spare. Live for the life of all, and you shall find life worth living.

According to these teachings, there are degrees of a certain advanced spiritual state, a more or less perfect and healthy condition of the human soul. A man can advance in the degree that his natural, hereditary and selfish proclivities are brought into subjection and due subordination to the higher and truly human faculties, and the Divine Will and Love are so enthroned within him that he finds his delight in learning and doing good to others. So my friends, the higher his wisdom and the purer his love, the more closely he is conjoined to Nature's laws, so much the more orderly and healthy is his soul, and so much more blissful his state, and in so much higher degree. This state is not one to be instantaneously or suddenly attained. It is reached only through long and brave conflict with the selfish propensities of the soul. It is a state that one grows into gradually, as you grow from infancy to manhood, from a state of ignorance to one of intelligence. The means by which this state is reached, or achieved, are the natural and spiritual truths that you learn, your trials and disappointments, your joys and sorrows, successes and defeats, your relations and intercourse with others and all the varied discipline of life.

So live that you shall receive into your hearts the good of that unselfish love which is the substance and body of these truths.

DR. REED.

XLIII.

MY SPIRIT HOME.

I have sojourned in this beautiful world of light for a great number of earthly years, yet to me this space of time seems only as the passing of a moment. We keep no account of time here, and our lives are controlled by our desires and earnest wishes. Each and everything that we have here is made from the fixing or concentration of our own thoughts, and these thoughts are the blossoms and fruitage of our souls.

I helped to build my spirit home in this same manner, and so it is that spirits have nothing here only what they themselves build, or help to build by the power of concentrated thought. I write this more for the benefit of those who do not know how to lay up treasures in Heaven. When I first commenced to help build my spirit home, and it started to grow before my eyes, the rooms and furnishings were not as I had expected them to be; and as I was very much disappointed, I asked other spirit builders what the trouble was and they answered: "You have directed your thoughts awry, in wishing for the perfection of your spiritual abode. You have become positive in your desires, and this very over-positive element breaks the wave-vibration before it is potent to do its work. An even, steady and roundly earnest adaptation of desire brings about a better result."

This I soon learned, and almost before I could fully realize the result, it was accomplished before me. My

Home is very beautiful; being made of brown marble flecked with white, and fashioned and set together so as to relieve and please the eye. Inside my dwelling the floors are covered with patterns and petals, and the walls and ceilings are profuse with blossoms of every description, as my sister on earth knows I was very fond of flowers while I lived in the mortal. The rooms have no partitions, but just veil-like hangings and soft hued draperies, distinguishing one room from another. I am very happy and awaiting the meeting of my loved ones still on earth. With loving remembrance I dedicate this to my sister and brother, Lizzie Butler and Edward Butler of Memphis, Mo.

YOUR SISTER BARBARA.

XLIV.

LABOR AND DESIRES IN SPIRIT LIFE.

There are lovely views to be had in the spirit world. We have the beautiful and the sublime, the romantic and the picturesque. We have grand forests, moss covered rocks, towering mountains, lovely hills and valleys, dashing cascades and beautiful, meandering streams. Here we have all of the beauties of Nature and art combined. There is the palatial mansion, with its corresponding surroundings, its grassy lawns, its beautiful and fragrant flowers, its terraced slopes, its sparkling fountains, its ornamental statuary, its gaily plumaged birds—in short, everything to please the eye. But all of this is only a faint emblem of the spirit world. There is the city whose walls are of jasper and gold, her buildings clear as crystal, her fountains, all manner of precious stones; and the gates of pearl. The inhabitants are clothed in white robes. We walk by thought. Night never shuts out our sight, for there is no night. But our sight is perfect, and our views wide, extensive, illimitable. Our employments here are not laborious. Our employment in the spirit world consists in doing good and the study of character and conversation with those in the higher and lower spheres of spirit life, and in offices of mutual kindness and love.

But those in dark conditions will be left behind for a time, and when reached again will be spiritualized and made like those in the higher spheres of spiritual existence. There is no scarcity here. It is a land of abund-

ance. No famine can ever reach us. Here poverty is unknown. Here none has ever felt, or ever will feel the pangs of hunger or the pains of thirst. Here, every want is supplied, every desire gratified. There is nothing certain in your uncertain world. The brightest flowers fade, the dearest friends part. Wealth makes to itself wings and flies away. Here there is a feeling of perfect security and consequently a perfect satisfaction and peace. It is no wonder, therefore, that some who are wise and good spiritualists desire this country, and that sometimes they even "languish and sigh to be here." It would be absurd to desire something that is unattainable, and that has no existence. We do not wish to raise your hopes, or excite desires, which we do not intend to gratify.

The Spiritualists know there is a better world than the one you dwell in; they have it by the testimony of those who have crossed the Great Divide. If a man truly and earnestly desires to go to some country in your world, which he considered better than his native land he would take steps to gratify this desire; in other words he will make arrangements to go, and will start on his journey. To the unbeliever, let me say: Live no longer in the indulgence of worldly things, pursue no longer the blind faith of ignorance, but seek the joys that never fade. You are going to your long home, some day. You are traveling to the grave. Will you not turn your feet to us and journey to the better land?

MISS JENNETT ABER.

XLV.

THE AWAKENING AFTER DEATH.

To live and experience the mortal is one experience; but to live and awaken to immortality, is quite another and a more beautiful life than I can tell you. There are not words within the mortal ken that could describe to you one-half the glories of spirit life. When I lived in the mortal, I was a minister of the creeds, I taught in the creeds, I believed in the creeds, and yet I can now in retrospect look back over all that time, and see that spirits inspired me to speak; and that at times, I got so far away from my creedish doctrines in sermonizing, that my congregation wondered, but believed because it came from the lips of their preacher. But some among them realized the inspiration I possessed. Since I have entered spirit life and come into the great halls of learning and inspiration, I have found out how to teach in the true spirit, and how to live in the constant vibration of right principle. The awakening after death is a glorious unfoldment of the spirit, a gradual development of the soul, and a full realization of the greatest and most expansive happiness that your brightest hopes can imagine. I go now on my various missions to higher and lower realms accompanied by my sweet wife and soulmate Mary F. Terhune. This little message I dedicate to my earthly children, and leave my wish that men would learn to trust and love each other more.

Yours in the interests of the Star Circle,

STEPHEN TERHUNE.

XLVI.

SINCERITY.

In all things I have learned the value of being sincere. The spirits who by many valuable lessons have reached the heights in this wonderful world have had as a first lesson, sincerity.

We are taught here to be sincere in all things. I will tell you why: An insincere thought sends out a cross vibration, and no one can progress sustained on these cross vibrations. For the spiritual environments are builded entirely on the vibration of concentrated thought; and if this thought emanates from an untrue or impure source, then the finished result is a picture, an object of chaos. I left the earth life when I was yet early in years; and my dear husband mourned my departure, but I am happy here, my daughter and I, awaiting my husband's and her father's coming. I have erected a beautiful home here in the sincerity of my thought, and in it we dwell in peace and happiness, awaiting the meeting of our loved ones here in this world of light.

The breeze of Heaven is the breath of sincerity. The light of the Eternal City is the essence of truth, and the glory of our life and dwelling, is the handiwork of the Eternal Spirit which holdeth and giveth all things. With my earnest love I dedicate this to my dear husband, Edwin J. Schellhaus.

CATHERINE SCHELLHOU.

XLVII.

TRANSITION.

When I went to sleep in the physical world, it was after a long and hard struggle for mortal breath and life, and a terrible time of untold suffering for me. I tried so hard to live for my husband's and my family's sake. to live in their world, to help care for, and love them all together. But I failed and failing, I was very sad in leaving earth, though no one knew.

I passed out with the one thought that I was leaving behind all that was dear to me; as one goes on a long and unknown strange, journey and knows not if he shall ever see the faces of his loved again. This will seem so strange to those who know that I was raised in the environment of a strong Christian faith and that I also believed with all my soul in another life; yet when you go to enter that life with only this belief, then and only then, will you understand. When at last, I had parted from earth and stood like a timid frightened child on the strange but beauteous shores of the Eternal and saw many loved ones gone before, come with out-stretched arms to meet me, my fear died and gladness over-powered me with such joy as mortals reckon not of. When my joys became so manifest in my newly found home, they told me that I might return to earth and see once more my sorrowing husband, and I came to him and tried to comfort a grief that was so deep and lasting that it will never cease entirely until we are together over here. For he was grieving for the other half of his own soul

although neither of us at this time were aware of this great truth. But gradually I came closer and closer to him until I impressed him to come to this medium through whose powers I am at present manifesting, and when he did come and stand before the cabinet, I came and placed my hand upon his shoulder as of old; and as we stood face to face, I told him that I was not dead but had gone away for a little while to prepare a home for him in Heaven, and that truth saved him and saved me! I have come many times since and will continue to come until he comes to me over here and then he will know how little a thing transition really is, but how much, how very much is the Immortal Awakening. Then we two shall travel the spheres hand in hand like two happy children, and live for ever in the abiding place I have prepared for him. With grateful wishes to all my earthly and spirit friends, with love to my every relative and to my doubly dear children still on earth, I will consign this to my dearest husband, with my unchanging devotion.

LIZZIE GRAFF.

XLVIII.

THE BOND OF FAMILY LOVE.

When mortal families are united in the strongest of all bonds on earth—that of a pure family devotion, it is then that when one link drops from this eternal chain, that there is grief in the mortal dwelling at this time of so-called death. But what is death to mortal reckoning is but life to spiritual understanding. For behold all things shall be made new, there shall be a new heaven and a new earth, and all that in them is. And this shall be done by the unchangeable law of concentration. Then if there be a new heaven and a new earth as it were, then why should not families be reunited in this new heaven? And why should not they not only enjoy the old intelligence simply unfolded and dilated? Why indeed? They do; dear friends, only it is past the conception of mortals to understand how very happy and complete these family reunions are. When every link in the thread of the once lost chain has been found and welded together in the old place again, with the spirit-soul awake and fully comprehensive, and the eyes and ears of the immortal existence hearing and seeing all of the blessedness of such a reunion, and the wonderful sensibilities of the soul absorbing all of this greatest of privileges, the union is complete. We are so happy here in the peace of family reunions, and in the watching and waiting of those still left to come, and of helping them in their walks of life, that we cannot half express it! For we never tire, we are inspired by the bond of family and of eternal love. With tender blessings I give this little remembrance to my dear son, William Wallace Aber.

LYDIA ANN ABER.

XLIX.

OCCUPATIONS IN SPIRIT LIFE.

There exist many exalted and infallible proofs of authority and unadulterated truths of Spirit manifestations. And even if these proofs of its origin were taken away, yet there remain all the marks of genuineness of truth that can be brought in support of any other record, or that may be required to authenticate the circumstances of its generation for hundreds, yes, thousands of years hence. Then, whoever can reject these writings as spurious, may with less presumption and more reason, reject any other moral truth. A careful investigation of these manifestations will readily convince you that all of its claims are founded in justice and sustained by the highest reasons. Friends, throw away your preconceived notions. Forget the creed of your fathers.

This life, then so high in its aims, so rich in its revenues of happiness and honor, is only preparatory to the higher bliss and glory beyond the grave. It is but the infancy of existence—the bud of being. The flower is to bloom and the fruit to ripen in the purest world above. There will be no weariness of the body, no flagging of the soul's energies. Your powers will be forever fresh and strong for whatever service you may be permitted to perform. And the years will not be whiled away in idleness. The same law governs here; and there will be a work assigned you. Now my brothers, there is set before you an object worthy of the aim and efforts of immortal minds. There is nothing to which you can

compare these spiritual things. Comparisons are made, but they all fail to reach the reality. The sun breaking through the clouds and flooding the earth with light, the day chasing away the darkness of the night; waking from a long and exhausting sleep; rising from the grave and bounding into a vigorous life.

Spirits are all missionary beings, whatever may be the position they occupy in regard to the extension in your world, they are "all ministering spirits." sent forth to minister to those on earth.

MRS. JENETTA BARRY ABER.

L.

SPIRITUAL JOURNEYS.

You, dear friends have no idea yet of the great speed we use in traveling in our world. After I came to our dear friends over here, they took me on various journeys. One I remember was to the Temple of the Eastern adepts. Here we learned a great many things which never come to earth as the principles of these great teachings are far above the boundaries of earth. We saw demonstrated the oft repeated story of the materialization of trees, verdure and luscious fruits such as we had often heard was occurring in the far East of earth's realms. I very much enjoyed these things but above all, the calm peaceful association of the wonderful adepts most appealed to me. On earth my friends will remember of me, that I was always of a purely investigating turn of mind in the interests of science and truth, and so all the spiritual knowledge which I have gained over here has been of untold value to me. I soon learned how to meet and throw off and on the different auras that I would meet in making the many journeys that I was constantly learning was such a benefit to me. Within the twinkling of an eye a spirit who knows how, can make a journey of several millions of earthly miles. I have also been present at many of the meetings of the different delegations of the Star Circle and I would that I could unfold before you each of their sacred laws, for if I could you would forever understand more of the reality of love, of truth and of light than ever before. But that is

at present impossible, as my space and time are limited. But I am told that this new book will do a world of good, and we would that others might be written after this; for the knowledge of spirit is sometimes almost limitless. With this little message, I wish to express my sincere friendship for Edward Butler, for E. J. Schellhous, for all the earth circle, the heavenly Star Circle, and to their medium, William Wallace Aber. My love to my wife, Josephine.

J. H. PRATT.

LI.

PRE-NATAL INFLUENCES.

Friends, genius is such a rarity that ordinary mortals have come to think it is a direct gift from God, bestowed on some favored child without merit or regard for any law. One child in a family is mild, sweet tempered and lovable; the other children, disagreeable, hateful and quarrelsome. Instead of seeking for the cause of these differences, people put the matter into the "unknowable" and go on, seemingly without thinking that it is just as easy to raise a Lincoln as a Booth, when the laws of Nature are understood and observed. If both or either of the parents are in bondage to a habit they do not wish transmitted to the child, such habits must be given up, and especially the love of them.

Do you wish a child that will love Nature as it is, and live a pure life, with every energy of the soul, mind and body, you must love and obey Nature's Laws, and by this grace live strictly continent lives, in thought as well as in deed. During the full period of gestative influence, there should be no sexual congress between husband and wife. This is Nature's Law, and outside of this law it is violated. Animals will not permit it, savages do not practice it. Friends, if you wish to know why your children are disobedient and impure, we answer, you disobeyed Nature's Laws during the period of transmitted influence; it need not have been done in deeds of impurity—impure thoughts and desires are sufficient for the evil. Those who desire obedient children, whether they profess Spiritualism or not, should obey

Nature's Laws; and spiritual laws being obedient, bring children of the utmost merit. If they live in such obedience, they will be worthy to command their children, and will secure their love and respect. No matter what state of grace the parents have attained; if they give way to improper feelings, or cherish base desires, rather than the higher nature to govern during the period under consideration, such transgressions will as surely mar the child's character.

The tobacco habit is often transmitted by tobacco using parents, and the children will take to its use naturally. It is the same with the appetite for whisky. Friends, the mother must be careful during the important period, for a simple craving for stimulants may cause the development of an imbecile, or an improper appetite in the innocent child. A craving for certain articles of food or drink is common to the prospective mother; and when such things are not justly considered evil they should be gratified. But when impracticable, impossible or evil, greater good, both to mother and child, will result in overcoming them. This can be done by appealing to your spirit friends to aid you by placing your mind upon them and other ideas. If the parents are given to prevarication and exaggeration, they must stop, and cultivate habits of sincerity and truthfulness; otherwise the child may be born a liar.

To avoid each and all of these being confined in the child, cultivate harmony, love and Spirituality. The less important part of pre-natal conditions which may be properly called the Law of Nature, the Law of Genius, is that by which an adaptedness for a certain profession or trade is transmitted to the child. These laws and the development of natural faculties are as easily known and should be observed as those governing the moral faculties.

DR. REED.

LII.

FRIENDLY GREETINGS FROM THE WORLD
BEAUTIFUL.

This will be, I hope, happily received by all my old Elmwood, Kan., friends and neighbors. Mr. McCracken comes with me tonight to bless this dear circle. We also visited the Star circle when the Medium, Wm. A. Aber, was located in Spring Hill, Kan.

I have found Spirit life much more lovely than I ever supposed it could be; and I have also learned the cause of its great and never changing beauty. It is the vibration from the uniform thoughts of millions of spirits both in and out of the flesh who are constantly sacrificing for others, and I have learned that the only true and lasting happiness is gained only in doing good to others and striving to make others happier.

Thus the great beauty of the spirit world is gained. I suffered a great deal before I left my body on earth and that suffering for a time rather bound me to my body, and I remained with it until they buried it and then I was released and came on to this beautiful world. I meet and greet many old and true friends over here; and as we clasp each other's hands in friendly tenderness, we recite over again the recollections and happenings of old. Oh, it is a glorious thing to return after death. The whole world will know after a while, and then greater happiness will reign on the face of the

earth. I have attended many wise and greatly good lectures since coming to this new life, and they fill me with a truer, a better and a nobler understanding of Spiritualism.

My greetings to all my old friends who are yet sojourning in the troubled way.

DR. BARR.

LIII.

MY EMPLOYMENT IN SPIRIT LIFE.

I am most graciously permitted by the Star circle to give my message for this, the fourth book. I am now a member of the Band of Hope in the spirit world, and it is our mission to go into the realms of darkness and try to lift those who are in the shadows, up into the greater light of the spheres. Many are almost hopeless, but we are never tiring in our varied efforts to raise them and secure for them the blessed life of a higher and a brighter existence. And also various and numerous are the troublesome dark waves that surround these poor creatures when they first enter spirit life in this state. So we are never idle, but always working for the cause of love and truth. We have raised many thousands of poor fallen spirits up into the light and life of fair hope. And when once they are encompassed by the beams of Hope's bright rays, there is no longer any danger of their going backward; but they are instead, ever pushing forward with the zeal born of Heavenly truth. When I was on earth, I always tried with all my might to do my duty for the grand cause for which I was laboring and wherein I fell short, I am trying to make up fully and completely over here. I thought the spiritual was beautiful then, but now I am able to expand and bask as it were, in the never changing radiance of the true light of Spiritualism, with a fuller understanding, a more profound zeal, a better, and a more unselfish heart! Ah, that is what I am working

so hard to gain, the really unselfish Heart! May all the world's people so prepare themselves for the spiritual life, that they may understand almost at once the greater portion of its glory.

My love and dearest regards go with the Star Circle.

JENNIE B. HAGEN JACKSON.

LIV.

A GREETING TO FRIENDS—A MESSAGE OF TRUTH.

I am very glad to be able to come before the circle this evening to give my message of truth. My dear friends, it is not long since I passed to this glorious spirit world and therefore, I cannot tell you as much of its beauties as when I have sojourned in this wonderful place a while longer. I was very thankful to be released from my bondage of earth, in so much as I longed to go to this beautiful world, knowing as I did of its manifold blessings.

But friends, you of earth may prepare your minds in anticipation for years of the spiritual life, and still you cannot conceive its beauties. Even my brother and sister spiritualists, who all must confess have an advantage, the blessing of knowing, where those of the creeds simply believe, even these dear children of earth only know such a very smattering of the great realities of spiritual life, such a very little of the myriad beauties of this existence, that they are as babes and sucklings. I oftentimes come back to earth and walk by the side of my old friends. Col. Van Horn and E. J. Schellhaus, and try to tell them some of the glory of this after life, but I think they do not hear me! Some day they will understand! I have met many of my old and very dear friends over here. With my dearest regards, I give this little message for the Star Circle.

GEORGE OMSTEAD.

LV.

A GREETING TO MY WIFE.

To my dear wife, Susie Graff, I dedicate this little message for the fourth book of the series by the Star Circle. I come back across the mystic threshold and stand once more among you a spirit in your midst, once living in the earthly body, but now in the glorious existence of spirit! I often go to my earthly home and walk in upon my wife and children as they pass their days in the peace and joy of home, and try to impress them with my presence. If they are happy I am happy; but if they are sad, I am sad. Oftentimes I bring with me hosts of spirits, so that if there be any sickness or ailing in the earthly home, we linger until health has fully returned. I will be waiting to welcome all my loved ones when they come to me over here, waiting to welcome them with never ending joy and happiness.

God bless this Star Circle.

HENRY GRAFF.

LVI.

KNOWLEDGE OF NATURE.

At no period in the history of your world has man been entirely destitute of at least, a limited knowledge of Spiritual truths. A knowledge of his existence, nature attributes and character must be derived from the book of Nature. The philosophy enters the sublime field of Nature.

Here he contemplates the fragrant flower, purling streams, crystal fountains, blazing lightning and roaring thunder. Then he turns his eyes of amazement and wonder to the tribes of living creatures. From the smallest insect, perceivable only by the microscope, to the largest animal that lives in the forest.

From the smallest fish, found in the mountain rivulets, to the great leviathan which baffles with the wild waves of the ocean storm. From the smallest bird to the eagle that wings its flights through the elastic winds and supports itself with its broad pinions on the lofty clouds. And yet all of these wonderful works of Nature fail to give man a correct idea of Nature's laws. Friends, Nature may seem remorseless and exacting, but she is just and stable.

He who violates her laws is pursued and punished; but he who obeys, finds them mighty for his protection and comfort. The very stability of Nature's laws assures you, cheers you, inspires you. You see in them protection and helpfulness because you work along the line of their

unerring operation, instead of working contrary to them Man's efforts are not paralyzed by fear, but quickened by a hope that amounts to assurance, and claims an interest in all that exists. For you the flowers open their eyes, and the birds swell their morning and evening chorus. You know not how much you owe to these influences, of whose constant presence and ministry you scarcely think.

To the prisoner in his solitary cell, and to the imprisoned invalid and his pale watcher, this statement has a meaning and emphasis which the free and strong can only know by the experience of isolation. Yet you have hours of loneliness, or despondency or anger. Have you not sometimes fled from human society to commune with the fields and flowers, the trees and the birds, the brooks and the mountains, the stars and the sea?

How this allayed your anger and selfishness; accompanied your lonely soul, bore away your despondency and inspired you with a hopefulness which gave significance and value to your life and work! The solitary flower that grows in the desert, beyond the sight of other vegetation, may seem lost and undesigned. The skeptic may rail at our Spiritualism, and sneeringly ask what purpose it can serve. But a wrong, famishing and disheartened traveler, who has given himself up to die, sees the flower and says: "If the spirits can care for this, they can care for me." Thus do natural objects—both animate and inanimate, speak to us. Many of you feel what you are not gifted to express—your inmost thoughts. This truth suggests certain practical thoughts, which press forward for expression. Some boast of their powers to abstain from ardent spirits, but do you do it? You ask to be honored because you say you can lead a virtuous life, but do you do so? You have the power to govern yourself tonight, but do you keep it from slander and

gossip and lying? Do you wish the world to praise you? If you do, leave off telling what you can do, and actually *do something* which the world needs to have done. Open your purse, your hand, your eye, your ear, your lips, your heart. Let this be the full measure of this power to act in every open field.

Attraction is the great law of the universe. It is subject to no change, knows no variation, admits of no exception. Its subtle power fathoms all distances and is felt across all space. It controls all objects, whether atoms or worlds and with equal ease; it binds a monad, swings a planet or chains a system. Its laws are simple and invariable. Let science contend as to the mode; the facts are plain. Whether it be a power inhering in all matter, or an external power working through matter, the result is the same. There is that in every power that attracts: a power ceaseless, changeless, eternal. This power is impalpable to the touch, invisible to the eye, incognizable by any of the senses; and yet a power that works with tireless energy through all time, bringing order out of confusion, harmony out of discord, and beauty and perfection from the conflicting congeries of the primordial elements.

In the realm of the intellect, and of the soul (spirit) this law has its analogies. Here is a universe of intellect, of feeling and of affection. A realm where thoughts, affections, purposes, yearnings, aspirations, will, are the atoms and molecules. With matter the power of attraction is fixed and definite. No atom can change its potency. With spirit, the law is equally inflexible; but spirit has in itself, possibilities with which the atom is not acquainted. The spirits advance from feebleness to power. So far as we can see, everything earthly and spiritual is subject to laws. These laws may be unknown, perchance they are, and by you incomprehensible; with

them are the mightiest achievements produced. Love is the soul's inspiration, the power that uplifts, ennobles, and saves; that power subtle as thought, is as changeless as truth, lasting as eternity and resistless as Nature. Love is the universal, the all potent power. Such is the principle of Spiritualism.

FARADAY.

LVII.

MYSTERIES AND UNSEEN FORCES FROM THE
OTHER WORLD.

Friends, do you know that you are all in the presence of some mysterious force (Spirit) which sweeps nations and men to their destiny? It is true, however, that man's attitude toward these mysteries of forces is no longer the same; and in this change of attitude this is one of the most significant points in human history.

Every advance step that science makes therefore, in explaining the mysteries of Nature and the universe, aids man in discovering the mysteries of the mind, and the laws that in their eternal harmony govern all.

These connections are not along the orthodox lines; they are between the spirit and the mortal. This scheme is based upon the attuning of receiver to sender. These principles are not along any old line of prayer and fasting as prayers usually go, that these psychic messages, that the scientific world begins to take note of, flash into human souls. The crowning wonder of them is that they commonly appear where least expected; in some ignorant peasant woman, or shepherd girl, perchance, or where some mother is too busy perhaps, for much praying. Some attuning of the receiver that the theologians have not yet mastered, seems essential to the spirit laws. Some better understanding of how to use this agency seems a growing necessity in the case. On one point in the case, there is no longer any question, and that is, that fearless faith in the petitioner is the law of acceptance

and potency in any worthy desire of the soul; and it is no illogical position of the teacher who makes these forces in the spiritual world akin to the forces of electricity in the natural world. Look fearlessly upon life and trust the Infinite Power to come forth, and do what the honest heart may desire, is the way to open all the currents of communication "and find peace and joy written in every heart." Your soul is the desire of all the psychic teachers from the spirit world.

DENTON.

LVIII.

LIFE WORTH LIVING.

Friends, your world will never become religious as it has been taught for ages and ages. Men never will take up religious ways that have been handed down from generation to generation, under compulsion, either physical, social, moral or intellectual.

It is strange that Spiritualism, so long thought of as an unnatural thing, as something which one had considered supernatural instead of regarding it as natural, is the most beautiful and natural way of thinking and living. We have tried earnestly to make Spiritualism mean everything, the very light and joy of life. The world needs something that will teach it to lift up its eyes and look forward, to let the dead past bury its dead and to press with joy into the future. The world needs such a view of the Eternal and Infinite as will bring its own spirit into harmony, peace, and the harmonious gladness of free life in conscious unity with all life.

The world needs a religion that will make men enter on their path, take up their burden, live their lives with gladness and confidence and that will make life's meaning clear and so high that you shall rejoice to live.

True Spiritualism does not take the dull ways of life; it shows you its glory, takes the humble ways and shows you how high it really is; it takes your lives that seem to wander, often in desert places and shows you the upspringing ways of refreshment and the still waters that rise in the hills of eternal bliss. Spiritualism ought

to bring into the life that now is yours, the essence of harmony and joy which you fondly picture as constituting another world. If it does not give you a heaven within, one that flows out, refreshing from you, it then is false. Friends, how guilty are you if you lead others to think of religion as that which is only dreary, a matter of simple forms, or tedious disputes about words and phrases, devoid of all richness, sweetness, light and power for them; or, as a matter of dull, blind compulsion, of fear and trembling, and if you have robbed them of that which might have made life mean altogether other than it has, you have given them gloom instead of gladness. If you really love your fellows, it is your business to help them to see life in the largest and richest terms possible, to lead them to value their own selves and to select from the vast range of life's opportunities and possibilities the largest value, to show them the way of joy and gladness.

Spiritualism is the religion to bring men back to a knowledge of life, as worth living.

JOHN WESLEY.

LIX.

A MESSAGE FROM A SPIRIT WIFE TO HER
HUSBAND ON EARTH.

My dear husband is still on earth and so I am glad of the permission of coming to write this for him to be placed in the fourth book of the Star Circle. I am most gloriously happy on this side of life, as I am preparing a home for my loved ones still on earth, that when they come to live in this eternally beautiful world, that we may all be very joyous together.

I go often to visit my dear daughter, Josephine, who lives in New York City, and also her lovely little daughter.

I am caring for her spirit-child, Gloria, who came over here when she was so very young. I have oftentimes materialized to my husband who comes to this medium's seances, and I am always rejoiced at any opportunity which affords our meeting and greeting each other. I oftentimes come to him at home, bringing little Gloria with me, but he cannot see us; though sometimes he is conscious of my presence there. Little Winnie Weston comes now and says, tell my husband Mr. Seymore, that she is very happy here in this lovely world. My sincere love and regard for all my friends on earth. I am very truly,

MRS. MATTIE SEYMORE.

LX.

LOVE—THE BEING OF ALL LIFE.

Love is the wondrous power that is the being of all life, the center of all activity. Although the world does not know love, it is yet ruling her forces day by day. As you of the earth look out on the broad expanse of earth's treasures, do you behold what is there? An illimitable blessedness of possessions all for man's great use, and planted there by the hand of God for man's use and his manifold benefits. What caused and what causes God to bestow upon his people such abundance? The one answer is His marvelous and unchangeable love. So when the refreshing shower of spring falls on the fevered earth, and all the limp and famishing flowers hold up their heads once more, just remember that love was nestling close in the raindrops and cooling and kissing the flowers out again. When once you know that love exists everywhere in the universe, in earth and in Heaven, then will you come to understand how wonderful is God, for God is love! And love is not a selfish attachment one for another; but it is a strength, a power that is ever present, ever powerful to suffer long and be kind! To sacrifice and be constant, to forbear and wait, to smile and hide the sorrow, to forgive, to shelter and to give life! Love is the powerful and mighty force controlling the elements. Watch the wonder-working storm, the brilliant lightning as she darts her fiery arms across the blackbreasted Heavens! How she curves and circles her love-light body and winding her diamond glinted arms about the

waiting skies as she fondles and adores the wonderful Heavens.

Humanity cannot get away from love if it will. For love is the inborn, inbred principle of life on which all creatures subsist! God, the unchangeable whole, instills divinity into a mother's heart, when she refuses to part with her tender offspring. And in the heart of all lovers doth he fix his mighty presence when that mysterious whispering of strange and musical voices begins to tell of a devotion that sits high above the greedy world and reigns on a throne all emerald and gold! God's presence is wholesome and mighty in such places. I have seen two lovers strolling out in the green and leafy presence of the breathless summer's evening, out in the mystical sighing stillness of the glory and rapture and fullness of love. Love's clothing shimmered all about them, clung around them in the purple glory of the fading day and the rapture of their faces was lost in the growing shadows of the sultry night. God was with them beaming in their love, in their hearts laughing.

I see them wander on in the drooping curtains of the dusky night and all the lusciousness of the aura of their presence is hidden in the mask of day, the welcome night.

Within their hearts is burning all the purity and sacrifice of life and all for each other. Within their souls is born the noblest principles of which man ever dreamed or that Angel lived. For it is the all powerful influence that changes these two creatures into beings of delightful rapture, into all the graces at once, the influence of the world's or Heaven's greatest thing, Love. It is a power of such potency that men will conquer a nation in battle under the protection of its mighty arm.

All the great and heroic acts of old, were based upon the promptings of Love. The Eternal plan is impregnated with it, and underlying every action of man, love lies;

though it may be oftentimes asleep. But once aroused awakened and set into being, it is able to move the world. No man or woman, it makes no difference how far either of them may have fallen in the moral scale, is or can be devoid of love. There is a vibratory chord somewhere in his or her being that when touched will be found to connect with a world of stifled tenderness, and the will once probed, will pour out its richness in abundance if you but afford the opportunity. Love, live and laugh; without these the soul must die. But with them ever present, the soul will delve daily into an unceasing supply of the richest spiritual and material blessings.

LORD NOEL GORDON BYRON.

LXI.

A MESSAGE FROM A WIFE TO HER HUSBAND.

About two weeks ago I promised my husband I would dictate something for the book, and now as the doctor has so kindly permitted me, I will gladly do so. When I first came to the spirit-world they took me to a large, beautiful place of rest, which you on earth would call a hospital; for I had suffered much before, and at the time of passing, and it was very necessary that I should go into a place of retirement and stay a short space of time before entering upon any active duties in spirit life. I found the life much different from what I had pictured it; as I found that each and every one had a special work to do, and were not always and forever singing and playing upon golden harps. Each one follows here the pursuit to which his or her soul inclines; and so every soul thus finds its happiness. I first could find contentment only in coming back to get a glimpse of my dear husband whom I had left on earth; for he grieved a very great deal after I went away. I did not think so much about this of course, until after I was healed, rested and refreshed, and then I came to earth quite frequently.

I sometimes come now to his room at home and he knows I am there. There is something that he carries in the back of his watch every day that keeps me very close to him indeed. He knows what this is. I shall never forget the dear days of our life on earth together.

and he will be surprised, knowing even as he does of this world when he comes here and witnesses the beautiful home which I have helped to build for him. With my regards to this good circle.

I am most truly,

ROSA MILLER.

LXII.

A MESSAGE FROM HARVEY MOTT.

The dear spirit Prof. William Denton has very kindly invited me to write a little message for this book. I come with reverence and love into this cabinet, knowing the condition in which Mr. Aber sits and his sufferings and trial; for I was a materializing medium on earth, and remember well the ups and downs of such an existence.

A medium's work and his life in itself are consecrated; and given from the first to the realm of the higher forces, and more mortals of earth who come to learn the truth of these wonderful instruments, should have a care and a sure tenderness for the entranced medium is always at their mercy. Remember, there is no other place in all the Universe to which you can go and learn of a future life for the soul. There are always instruments enough who can tell you of such a life; but the materializing medium is the only one who is the instrument through whom you can see the spirits face to face. The spirit-world has only given the world a few of these sensitives; and now that I am on this side of life, I am doing what I can to help protect them. I say God bless all the pure mediums, whoever they are, and you as Spiritualists, try to remember that the way to keep your mediums pure is not to demand too much of them. We will do all we can for you all on this side.

With my regards and tender thoughts for my old friend and benefactor, Edward Butler, I am sincerely,

HARVEY MOTT.

LXIII.

OPPORTUNITY.

Friends, do you know that your world is full of misplaced men? The pulpit has some that belongs by nature to the blacksmith shop. The plow has lost an excellent hand, and the bar has gained a dupe. Some physicians who are very successful in repairing health, would have been also successful in repairing houses. This is one reason why so many men fail of success. They are in the wrong place. You ask, how are you to know for what men are best fitted, and to what vocation they are adapted? Only through Spiritual influences can you hope to determine for what avocation you are best fitted.

If any deviation from a sense of honor or duty may be evidence that it is not the place for you, that evidence must be sought. No difference how attractive the position, how profitable the business, if conscience is involved, it is not the place for you. It is often said that Opportunity knocks at your door but once; this is true, my friends of earth, so opportunity must decide, in a degree, a man's occupation—these opportunities come to you through the unseen forces. Opportunity is a convenient time or favorable occasion, and when once past, may never come again. Success is the parent of success; and you go on to victory. But if you let the opportunity pass, you fail. Failure gives birth to failure, and your chance is lost. Some people imagine that opportunity is a golden chariot drawn by seeds of good luck; and

some day they will pause for them as they tarry in the shade on life's roadside, and the spirit of fortune will pick them up and put them on cushioned seats and lay them on "flower beds of ease," and push them on to success. Opportunity is no such thing; but simply an open door, with an invitation to come in. Friends, try to refrain from Selfishness, for it is a sin in the eyes of the spirits. A man must learn before he can teach. You must have, before you can give. A true Spiritualist is in harmony with himself.

If you can better your condition and be of equal service to society and the world, you may do it. It is your duty to do it. If it is no violation of conscience, and you can get a larger salary, it is your duty to accept. After having found your life work, settle down to steady toil, drawing your inspiration from Nature's Divine Laws and your work will be eternal.

Some men lose their consciences in stock companies, or corporations. They do wrong in the aggregate and wash their hands in the waters of innocence. Friends, the man who does next to nothing takes credit to himself for what others have done. He sometimes gives a penny in a collection, and then with an air of charming hypocrisy says, "See what we raised, five hundred dollars!" You do too much by committees, and not enough alone. No one's conscience, duty, development and reward, are blended with the great mass. You cannot enter the spirit world by committees; you cannot believe by proxy; you cannot escape responsibility by going to church. You will not die in companies. You will pass over the river one by one. You will wear your own crowns and not appear in borrowed array. A selfish man does not preserve his individuality, for his life is sure to grow less. He loses his friends; the world drops him, humanity shuns his society, and gives him the cold shoulder, he lives alone, dies alone. Let a young man start in life

with the conviction that he is working for self, and the eyes of the spirits are upon him, and his every act will be significant of what he is. We ask where is the miscreant that dares lift pen or voice against these spiritual truths, or attempt to rob it of its God given laws? Our mission is the bettering of human condition in every direction. It comes to feed the hungry, to clothe the naked, visit the sick and set you free. We challenge any man to prove to the contrary. The man has not lived, and does not live, who after carefully studying and investigating, honestly, candidly and sincerely, can rise up and declare our mission to be the aggravation of man's troubles, the increasing of his burdens, the intensifying of his suffering, the dwarfing of his intellect, and enslavement of his conscience, and the pollution of his affections.

DENTON.

LXIV.

DEATH—THERE IS NO DEATH.

Friends, there is no minister of Christ who stands by the altar with the everlasting proof of another life where the weary may find rest, and the heavy laden be released of their burdens and the agitated mind and troubled heart be calmed by the peace of spirit that passeth understanding. No; all is dark and dreary. To the poor struggling soul, the preacher would tell you: "Come to us all ye that are weary and heavy laden, and we will give you rest and peace;" and then send you into the world. To ascertain the all wise purposes of life, should be your first lesson. This is a question of vital importance, a point on which character and destiny are made to turn. This may throw some light on the question—may help you to a solution of the problem of life. We hope these words may embrace not only the fact that you are placed on earth, but for a mission.

DR. REED.

LXV.

VIBRATION.

The great law of vibration is inherent in, and stirs all life. In fact there is no form of life but what is moved and when giving expression to its inner being, this wonderful law takes its place in the first stirrings of being and expressive elements. Without vibration you would not be conscious of any stirring in the air, or of any visible sounds of nature in the atmosphere. For as sound travels so very swiftly, it must necessarily have some basic and underlying principle to manifest upon, and this same principle is vibration. The throbbing of your heart in your bosom is due to the vibratory currents passing and repassing through the elements of life itself, and fanning continually the functions of the human body into lively action. Place your finger tips, for example, on the crown of a hard hat in a room where there is any music being made, and your feeling, and the sense thereof will record instantly the rhythmic measures of the melody, the wave motions in the atmosphere collect very rapidly and when their union is perfect or nearly so, they vibrate the sound tones freely into the air, and if you place your fingers on a hollow, hard substance you will instantly feel the record of the music making itself beneath your touch. So you will readily understand by this little illustration that vibration lives in everything that has life and finds expression of that life.

In the verbal, spoken word of a mortal or spirit,

there is a vibratory current that takes up the word's significance and carries it always to a place of recordance, be it in your world or ours; and this is the reason that at some future day in the eternal, you will find all your words and deeds in the aggregate recorded in the great Psychic Book of Ether, and be they good or bad, remember that they are precisely as you have expressed them at the time you gave them being. This will show conclusively that you will never find the law of Vibration false, never erring, always the unchangeable significance of truth, comely or otherwise. This is the reason that Spiritualism teaches to its followers the very importance of Vibration and its laws; so that we may all tend to make our lives better and truer each day that we live, so that when you of earth come to meet the life Eternal, you will not falter and be afraid of the past earth life deeds, words and thoughts; but will be ready to read this mighty record with clear and unflinching hearts, and with the light of hope and purity shining out of your eyes, you mount the step-ladder of Progression with the new strength of the everlasting.

There are some mediumistic instruments in the world who are so finely and delicately attuned to every wave motion, that they can almost instantly on meeting a stranger, strike the rate of his or her vibration in such a manner as to be able to tell his or her good and bad qualities without coming into physical contact with either at all. Each human vibrates a little differently, for in some, the rate of vibratory motion is very swift, while in others it is immoderately slow. In some, vibration strikes a happy medium being neither too fast or too slow.

In mediums the rate of vibration usually runs faster than in those undeveloped for such powers. For one reason they must necessarily be very sensitive in order to record spirit communication of any order, and persons

of extreme sensitiveness usually vibrate with great power and rapidity. In the animal and vegetable kingdoms, vibration is much the same as it is in the human. As this great law stirs all life, we can not fail to see it manifesting wherever we may be. When there is a communication desired by wire on earth between two parties when all conditions are propitious, then there must first be an even rate of vibration established in each receiving station before the communicating parties can achieve any result. Some spirits when in the materialized form, receive a much more rapid vibration than they possessed in the material body, due from the current flowing from the circle. Then if there chances to be a very quiet and constrained circle of sitters the forms may simply be animated with a very slow and plodding vibration indeed. As an ocean current sways the glassy face of the deep and causes the water to raise itself into waves that grow and enlarge with redoubled energy each passing moment, so does the law of vibration stir into action all life and being. The whole throbbing pulse of every phase of life is brought into expression by this wonderful and unfailing law, Vibration. As the tiniest leaf in the early spring peeps out to tremble in the soothing vibratory waves of the air, so does the mighty ocean thunder and sob, its great voice, shaking as it vibrates itself upon the human ear.

ANDREW JACKSON DAVIS.

LXVI.

A SKETCH DEDICATED TO DAISY DIXIE
ROGERS, BY DR. CULVER.

As I come tonight to give my blessing to this circle, I feel an overpowering sympathy for the people yet of earth who are having to go through with the wrongs and errors of your world. I was also of course a mortal in the material world once, and I knew the struggles of coming up through the world's strife, and growing year by year into what your people call a self-made man. My father and mother went to the spirit-world when I was very young and I was left an orphan child to care for, and bring up my two small sisters, and one brother. But thank God, I never shirked my duty in the least so far as I was conscious, and in looking over the past I am thankful indeed that the loving bands of angels in the hand of God kept me in the true way. I commenced the study of medicine when I was very young, and in years worked my way up to fame in the material sphere. But all this did not please me, and when I found that there was but little if any science in medicine, I was disgusted with what I termed my wasted life; but after I came to the spirit-world, I soon saw the good of the knowledge I had gained; for in my earthly study of the higher branches of chemistry, I had learned to divine the higher color and magnetic vibration of the spiritual spheres, and so what I had gained had now become valuable indeed. The Star Circle have very kindly permitted me to give his sketch of my experience. With my unchanging devotion, I dedicate this to one now on earth; Daisy Dixie Rogers. I am most earnestly,

DR. JOHN C. CULVER.

LXVII.

PEACE ON EARTH.

Friends, war has been one of the greatest curses of your world; nations have met on the field, while thousands have rolled their garments in blood, and gone down to soldiers' graves, often to simply gratify the proud ambition of designing men.

There will come a time when nations shall learn to war no more. You have large military academies established with large proportions, where the science and art of war are taught and men are educated to wield the sword; but, "nations shall learn war no more," other and more satisfactory methods will be adopted to settle national difficulties. "Then peace on earth will hold her sway, and man forget his brother man, to slay." Men will be so influenced by the spirit world, that the great law of love will prevail and cement all hearts with the golden chain of friendship which shall bind the world together. We know that the world will be renovated and purified by the spiritual forces. Considering the foregoing facts and many others that might be noticed, which will characterize that period, what a grand spectacle your world would present! Almost like the Haven of rest, and peace would dwell and all would wonder with delight. This will be a season of great peace and prosperity to Spiritualism. True, much is yet to be done, but when you survey the past you will be astonished at the rapid march it has made in the past three score

years, you may well concede that the coming century will far exceed anything the world has ever witnessed. We see how intelligence is communicated from one part of your continent and of the world, to the other, as on the wings of lightning; but nothing has been more rapid in its brilliant career than the glorious truth of Spiritualism.

LORENZO ABER.

LXVIII.

RELIGION.

In all ages religion has been the main motive power in the lives of men, as well as the historic movements of the world; and even those who are not religious, are moved in other directions, and are quite different from what religious people call religion.

There is in every person some supreme idea or principle or tendency which pervades his soul and his sentiments, and dominates his entire conduct.

This attitude is a product of Spiritual growth. It develops from facts that no being is an isolated creature, but part of a greater whole. In your physical world it finds expression in gravitation. Spiritualism has a tendency to develop in thinking beings, into a world conception which is characterized by more or less definite views as to the nature and purpose of existence, and thereby dominates the conduct of man.

Truth is not made by man; but truth existed before it was found. Spiritualism finds expression in the doctrine of all religions which is common to all in a certain phase of their development. The higher a religion ranges, the more it agrees with demonstrable truth, and the nobler will be its ethics. Truth is the best, the basic part of religion. And agreeing with truth, it leads to the right kind of action called morality. Superstition disagrees with truth, and leads to the wrong action. Spiritualism is akin to science in so far as both are devoted to truth. Science is accepted in confidence of its being the truth,

and Spiritualism means search for the truth; the methods of the search, and the results of it are the assured knowledge at a given time. Both Spiritualism and science are devoted to truth. Spiritual science is becoming popular and is closely associated with the latest results of inquiry.

Many are averse to Spiritualism, and resent the critical spirit; and are not apt to forget that their religion is based upon the theories of the past ages. The more education spreads, the better you learn to appreciate the relation of Spiritualism to the needs of life: and when the masses know that Spiritualism is religion in the making all antagonism between Spiritualism and present religion, that antagonism will disappear.

JOHN WESLEY.

LXIX.

THE WAY OF PEACE.

Dear Friends of earth, you must lay aside your cumbrous body. Then you are free. Then you will mount the chariot of eternal truth. A spirit leads the way. You go on up the pathway of light on and on, up to the eternal realm of peace and happiness. The beautiful gate stands open. You enter the city of rest. Behold its streets of shining light! Its walls of Jasper! Its sunny domes and starry pinnacles! The Crystal River! See these crowns! Glorious crowns! More brilliant than the sun.

Those palms, whose greenness never fades. There are your fathers and mothers—your children. They come to you clothed with eternal youth and unchanging beauty. And music from the spirit realm grand orchestra, rolls and reverberates and charms and melts away in the distance. Here is life! No funeral procession ever passed these streets. No orphan cry is ever heard in that happy spirit land!

No widow ever weeps. There is your child, my brother and sister of earth! You thought it was lost forever; but here he is; long parted friends meet to embrace and love forever. No death here, your lamp is lighted and never goes out. You still live and love. There lies your boy; he is dying. Stoop and listen! He has a message for you. What is it? "Tell mother I will meet her in the spirit world." Oh, what is Spiritualism worth to the dying boy? Worth everything to that mother, whose heart went to the grave with her boy.

DINAH MARIA MULOCK GRAIK.

LXX.

CRIME AND BLOODSHED.

My friends, look abroad upon your world and what is the history of Christianity but degradation and crime? Look at the ignorance, the profanity, the licentiousness, the dishonesty and the intemperance that prevails, even in your own highly favored country. See the cruelty of the savages who roam over your Western wilds.

Contemplate, friends, the senseless mummeries and superstitious traditions of property.

See the heathen mothers offer their own babes in sacrifice by throwing them into the River of the Ganges to appease the wrath of an angry God, rather than support their parents in old age. Witness the beastly licentiousness of idol worship, where crime, and lust of the most debasing character are the highest adoration, paid to heathen gods. In the general prevalence of ignorance, of infidelity, of fraud, of violence, of imposture, of licentiousness, you have too strong evidence of the truthfulness of these facts, and your first plea is for missionaries. Spirits are missionaries; no matter what position they occupy.

THOMAS PAINE.

LXXI.

ASHAMED OF HIS RELIGION.

It seems strange that some should be ashamed to be called a Spiritualist. Spiritualism is a national religion in your country and it is incorporated in the Constitution, and it is incorporated in the hearts of people who embrace it. There are a few Jews who embrace Spiritualism, many infidels, and in the West a few Mormons, but the overwhelming majority do not regard Spiritualism as a revelation from the spirit world. There are many indeed, who do not profess to be its disciples; and who manifestly are not imbued with its spirit, but even these acquiesce locally or otherwise, in the general sentiment of their fellow men. So universal is this sentiment that anyone who opposes it, even if very quietly, makes himself conspicuous by these facts, and unless he is a church member of some sort, he loses the confidence of his neighbors; and if his opposition on the other hand is public and blatant, he acquiesces at once a good thought, but not an enviable reputation. Everybody knows this; and it is possible that there are some persons who are convinced of Spiritualism, who conceal their belief from motive or policy. At any rate, so it is, that the whole air of your vast empire is laden with sentiments favorable to Spiritualism, and in this sense, this religion may be said to be national. Nobody loses caste by identifying himself or herself with it; on the contrary, a man gains by this an advantage for himself, and for others.

Yet for all of this, there are men and women who are not its disciples who would experience a sense of something of mortification (shall we call it shame?) if it were suspected that they felt any personal interest in Spiritualism. These men are not fools; they are very sensible men; they are not bad men, they are for the most part, moral men; they are good citizens, and kind neighbors, and amiable in the ordinary relations of life. They have been brought up under the influence of Christianity, and generally declare that they have great respect for it, and that they admire it, and that they believe that your world would be greatly benefited if everybody were the subject of its power. Yet let it be hinted that they feel any personal concern for Spiritualism and they shrink away. They will speak of Spiritualism in the most complimentary way so long as it is at a distance and in private and with some one whom they think will never lisp it to any one; but let it be brought near to them, and especially if it be thought that they have a spiritual interest in it, and they blush.

They are ashamed of it. They will attend its public meetings and seances, but take pains to explain by saying, "Oh, well, I go on my wife's account," they will even aid in paying its expenses, but will say, "Well, my wife wants me to do this and I never deny her anything, when I can help it." Now, why is all this? Why is it that a man is not ashamed for his wife to be a believer of Spiritualism while he is ashamed to be one himself? Is it because he thinks there is something effeminate about it, a weakness that might be pardoned in a woman but that would be unbecoming in a man? He will admit, however, that man rises in the scale of honor and dignity the moment he becomes a Spiritualist; yet he shrinks from being regarded as one himself. What can be the reason of this? Friends, we leave the question with you. A Jew who is half a Christian already.

is never ashamed of his religion. If he was suspected of being a Mahometan he would say, "No; I am a Jew." A Mahometan is never ashamed of the prophets, and looks with disdain on those who are not his followers. The Hindoos, who are the most intellectually gifted people on your earth are not ashamed of their faith. Why should you be ashamed of Spiritualism when it lifts the veil and brings you face to face with those you once loved on earth? No other religion can satisfy that longing heart for another life.

REV. JAMES DE BUCHANANNE, M.D., PH.D., F. A.S.

LXXII.

MEDIUMSHIP, ITS LAWS, CONDITIONS AND RESULTS.

I am delighted to visit here tonight with the dear personages who form this delegation of the Star Circle. I have been invited to give something of my observations on mediumship by your good teacher and leader, Professor William Denton.

While on earth I knew practically nothing of Psychology, but being a subject I was always very deeply interested in it, I have taen the opportunity which has so constantly and so graciously offered itself since my coming to this side of life. While I lived in the realm of earth, I often thought and pondered on the other life, and wondered greatly as to the attainment of souls after death, for I always believed in another life than that of earth, although I did not know it positively until I came over and became an inhabitant of the world that you call dreams. I often meditated, too, if the dead did return to the living and have converse with them; how and by what means was it accomplished? I knew that if it was possible for a return and converse, there was a way and means of truth and science. Gradually after the spiritual awakening after death, I began to be acquainted with many wonderfully intellectual spirits who seemed to come and go at will, to visit the different spheres, to even go to earth and returning, tell of their missions of mercy to those still lingering in the troubled way. At last, I asked them by what means they found

their way back to earth, and the knowledge I gained by my simple question was that same knowledge which is today lifting thousands up out of the mire of destruction, want and deprivation! I have learned that as the earth is governed and controlled by certain laws of Nature, so is the comings and goings of mortals and spirits in the earth and spiritual spheres. That each manifestation of spirit depends as much upon the potency of the medium or instrument, as the telegraphic message depends upon the tiny electric clicker which records so swiftly each intelligible message that is vibrated on its keys. Then if the wires between stations are crossed or down from a storm in the elements, there can be no message received. Just so with the delicate sensitive who sits for you in any phase of mediumship whatsoever, and let him be ever so highly and finely attuned for the very recording of each spirit voice or vibration, and let him place himself in the best of conditions personally, he can receive no message whatever, though there were an hundred pouring in, if it so chance that the circle is crossed with inharmonious thoughts, or that there is a sudden break in that circle. For the circle surrounding him is the only wire he needs with which to vibrate, concentrate and fully grasp the waiting message. So you see if this great current is broken by thought, action or spoken word, the little instrument will be inanimate as to giving off the messages you so anxiously wait to hear. In the more difficult phases of mediumship, known as physical phenomena, and more especially materialization, the spirit forms under these adverse conditions would not only fail to appear, but there is a possibility of injuring the medium, sometimes permanently. Many have really lost their earthly lives by some serious break of this nature, for when their inner sensitiveness is keyed up to its highest and most delicate pitch to receive

the spiritual, there is danger of snapping their vitality in an instant unless perfect harmony is observed.

Mediums and more especially physical ones are when in trance or spiritually negative conditions, very susceptible to all varying conditions of the elements. For instance, when there is an electric storm it has a direct effect on the materializing medium if he is in a trance at the time and many have received such swift and terrible shocks from lightning that it has proven their undoing. There are some mental mediums of such rare and sensitive development that they are able to forecast and prophesy the wars of the elements by the vibratory power which a storm carries before it. For whole days together, some of these sensitives will feel the great and wearying depression of a storm. Many of your greatest earthquakes, and disasters of every description have been forecasted by these valuable prophets.

Many men of state have kept a sensitive close at hand and through the advice of such has the important affairs of many a nation hung. There is a certain phase of mediumship possessed by but very few in which the possessor is able at will, to grasp in his naked hands a bar of red-hot iron, without hurt or harm in any way. This explanation will take away some of the mystery of it. When a medium for this phase of manifestation wishes to perform his almost mystical wonders, he instantly fixes his thought on a strong band of spirits which are invoked by him and in the harmony of their thought and common natures, they are able to form a strong spiritual battery to you something similar to a wall, and then they place between their medium's hands and the red hot iron a veil of radiant matter which not only protects his hands from all harm but strengthens him and quickens all his faculties, and many repetitions of this feat only makes him much more physically and mentally powerful. But strange as it may seem, more

especially mediums of this phase are naturally mentally weak and physically strong and rugged. They usually have no refined tastes whatever, are not attracted by the beautiful, are satisfied with a very little in life, and are somewhat lazy. In short they are dolts. On the other hand, there is a class of mediums who live and move entirely in the ethereal the beautiful, the mystical, the purely ideal. These are the people of earth who move among their kind with majestic tread, daily sacrifice and kindness, and with the saintly countenances of the saints of old.

Their material as well as their spiritual lives are blessed with almost constant revelations of spirit.

They are ever fair and charitable to all humanity. Self sacrifice is their first virtue among many. There are some physical mediums who are in trance condition so much of their lives that when they are normal, their manners are very eccentric and they give up their individuality so much that at last they lose the charm of it entirely. But each has a specific work to perform, a mission to accomplish, and they alone are able to do these labors.

As much as they are criticised by the cold and cruel hearts of the worldly minded, yet if they were entirely swept away what would the heart of sorrowing humanity do without them? They are God's messengers to a sorrowful world to bring light where there is darkness, joy in place of sadness, happiness to fill full the heart which was void!

JOHN J. INGALLS.

LXXIII.

SPIRITUAL NATURE.

Friends, do not go through your world scattering groans and sighs and whines, and bewailings on every side. Carry with you Joy and Smiles and Sunline. Do not let raspings and irritations of your world rob you of the bright and cheerful side of your life. You may use sorrow when it inspires you with a tender and all-embracing sympathy with your fellow sufferers.

Suffering borne and uncomplainingly endured so purifies, and enriches the spiritual nature as to render you true interpreters of the profound mystery of the Incarnation of the soul. You may think you are profoundly versed in all philosophy; and yet when Spiritualism is mentioned, it staggers you.

Few people have learned to use their own thinking faculties, but allowed others to think for them in a matter of religion. When you deny the right that has been given you by your All Wise Teacher and Leader, you abuse yourself by allowing others to think for you. If you use your own reasoning faculties in other lines, why not use them in spiritual matters as well? We don't ask you to accept Spiritualism unless it appeals to your inner consciousness. If mathematics is true, then spiritual manifestations are true, because the proof that it claims can be demonstrated; then to assert that mathematics is not true, and is not a fact, because you are not versed in that branch, is preposterous. Now, friends, study and investigate this matter as you would steam. Some one

might ask you the question. Is genuine steam visible or not visible? What would you answer? You, not having investigated it or studied on that line, would say in my inexperience, or lack of investigation, that steam was visible. No; my friends, genuine steam is not visible, for you cannot see it, it is in darkness and invisible to your material condition, but you see condensed steam; that is, not genuine steam; you see the wonderful manifestation of genuine steam as it propels the massive iron horse over your country.

ROBERT FULTON.

LXXIV.

TRUTH.

Dear friends of earth, Spiritualism is a religion for the fair minded. It unfolds the truth in full; it is larger than any of your means of measurement, greater than all your definitions; it gives you an assurance and hope that life has an everlasting and endless existence as you face forward into truth.

It gives you the right and the best that is coming to you. This means to make the best out of earth life and rational development, to accept the universe as part of life and growth, to believe that the highest hopes that have thrilled the breasts of men—hopes for freedom, justice, love and right; hopes for a better and nobler world and a diviner purpose that run through all time. The truth for the fair-minded and honest ones holds that it is better to spend your days seeking out and enlarging your conception of it, and clearing away the ignorance and superstitions that seem far off, faint and dim, than to wear your life and energy away in following the footsteps of your ancestors of long ago, if you will find the Divine Light of all light, it will be in the living present and the Divine Future, rather than in the dead past. As truth plants its feet on ascertained facts, it can conceive of no conflict between truth in one form, and truth in another. But faith would rather be lost in reverencing the fact, than saved by some contact of credence in a pious fiction. There is no short and narrow road to truth. A religion that is afraid of facts results in a character without stability because based on untruth, on conjecture, or on deceit; but a religion that will point out

the way of truth, and light, and make you better men and women, don't you think my friends, that it is good enough to live by and die by? This is the truth of Spiritualism, pure and simple. To the traveler on his way, comes, to a sense of fellowship with all who have lived this truth, a consciousness of the homeward march into a right living, into a richer world, a nobler heaven than earth; the way has more light before than behind, and the best is yet to come.

Here is a truth worth while to know that is moving you all, working through you all, the great spirit of life and truth that which leads you all into clearer views of truth, better knowledge of the ways of life, clearer visions of faces of one another, deeper love for one another and nobler living until you shall cross into the valley of the shadow of death where you are born to a new life. We wish you to know that there is a world of orderly progress, that here all things work together for the good of all; not for petty prizes of the present alone, to be confident that your living is a highway and not a fool's dream.

T. J. HAUGHEY.

LXXV.

THE GOD OF NATURE.

Friends, you can safely assume that the God of Nature who gave you existence, who gave you such exalted rank in the scale of intelligent beings and bestowed upon you such wonderful powers, designed you for a noble destiny; and a mission for you to fulfill, corresponding to the powers bestowed upon you; a work for you to do that is commensurate with your capacities, opportunities and facilities. To mortal beings constituted as you are, what can be more afflicting than to witness the expiring struggles of those you love? To see the eye become dim and glassy, and the face ghastly and pale in death, is under any circumstances, the greatest calamity that can afflict the human race. When death invades your family circle you have the consolation of knowing that they don't die; but still live on and on for ages, where is there another doctrine that can bring consolation to the sorrowing heart? When the parents who watched over you in the helpless hours of infancy, passed down into the valley of the shadow of death; when the wife of your bosom faded away under power of disease, until cold in death you laid her away beneath the clods of earth; when the husband of your choice was stricken down in the bloom of life, and left you alone to toil in all the woes of widowhood; when that little prattler upon whose fair brow you so often imprinted the kiss of paternal affections, wilted like a rosebud, plucked from its parent stem, and the gloomy grave closed its mouth on all that seemed worth living for, you have the conso-

lation that there is no death. The God of Nature never intended for its children of earth to remain in ignorance and superstition as to a future life. As you stand by the grave of loved ones now sleeping in death, you turn and ask with aching heart, "do they live and shall I see them again? Is it well with the lost but loved ones of my heart?" But no kind response from the minister only "It is well," was heard in reply. Her lips were sealed in silence as mournfully she turned away and left you alone in your sorrow. You then turned to infidelity, and at the boasted shrine of reason asked the startling question, "If a man die, shall he live again?" But you found in infidelity, the answer, "No; death is an eternal sleep." Overwhelmed with grief, and sorrow you were about sinking in despair, when a being came to you, and while supporting you with one hand, and wiping away your tears with the other, she whispered in your ear in sweet tones: "Your loved ones still live, and the hour is coming, when you shall hear the voice of those you once loved, and tell you of their beautiful home." Do you think that the God of Nature who has planned man's existence on earth so perfectly and obediently to the law of Nature will deprive his children of earth of ever meeting those who have crossed to the great beyond? No, my friends, Nature has made no such mistake. If it is possible for you to exist in a material form which you know it is, then it must be possible for you to exist in a spiritual form; for one is no more difficult than the other to accomplish; so my friends, how are you going to deny this fact? To deny it would be to deny your own existence, and that you can not do, unless you are bereft of all sense.

DR. REED.

LXXVI.

DORMANT FACULTIES.

You say that you must make the most of life, to seize opportunities when they come, that all your faculties should be trained. Every human being is born into your world, with many parts to be utilized along certain lines; but the trouble with most people is that they allow many of these God-given gifts to lie dormant, and only think of cultivating those which they imagine absolutely necessary to gain a mere livelihood. A man may be an adept in farming, yet have hidden and untrained faculties, which might enable him to grace the chair of a university, or soar to the highest pinnacles of statesmanship. Most of the great men of your world and those over here were poor boys, and had they neglected the God-given gifts that were given them from this side of life and were theirs, would have remained poor and unknown all through life, became great by the due development and culture of their faculties. Thousands of cases might be cited of men who commenced life in one direction and apparently with only one asset in the way of talent, but who discovered the richness of their birthright in time and realized it in their progress.

Some possess talent for mediumship but never unfold it; and they go through life like a mariner cast adrift on the ocean with but one oar to propel and guide his boat. If he loses the oar he is tossed about the prey of the winds and waves. With two oars he could have reached land safely. The man who is a millionaire of today, will not be the millionaire in the

spirit world, but will be a pauper. Bankers have had to leave their counting houses, merchants their desks, artists their easels and preachers their pulpits. Those who had trained all of their faculties were at no loss for a living; but the ones who had not cultivated their faculties were washed on the shores of oblivion. Faculties when not brought into play are as the undeveloped dwarf form and practically of no service. Experience and use strengthen, develop and confer stamina and resisting powers. Results can only be accomplished through experience and use. The best unfolded and developed medium is able to read at a glance much that the ordinary individual would take years to grasp; yet many of some commonplace persons may possess the same discerning faculties, only that they are dormant. The painter distinguishes shades and colors which appear but a blurred mass to the ordinary observer, the poet can scan lines of beauty where all is dull and prosaic to him whose perceptive reasoning has not been refined or developed to distinguish the gold from the dross. A child may be born with natural gifts but they will never blossom and ripen into a full fruition unless they are tended and cared for. Experience is the sunshine that develops them and causes them to come to a full realization. Experience, as its name signifies, is a bringing forth of all that is within you to serve the purpose of it is aimed for. Experience is manifold; a complete educator, and deals with body and spirit, and brings forth the best attributes in life. The schools of the college do not bring out man's dormant faculties. The field of experience is as boundless as the universe, and only through the spiritual laws can you hope to reach this aim. Gather into your storehouse what will prove useful and lasting—what will sustain you in the combat of life and make you a brave and worthy man.

PROF. DENTON.

LXXVII.

SUB-CONSCIOUS MIND.

You will all realize that much of your valuable information and experience comes when the active mind is passive or asleep, or as it were, when your waking faculties are closed in with the walls of slumber. Some authorities will tell you that dreams are all nothing but astral visions or visitations, but it has been my experience to learn that only a part of them are such.

Many things, persons and places will be visited by you in your sleeping hours, and these happenings are real, just as the occurrences of your waking state; only it is your astral body that carries you to these places in sleep, as your material body in the moments of wakefulness. Oftentimes the mind in sleep will experience, and the eye will see a panorama of visions, will visit certain friends; and this is invariably the action of the sub-conscious mind when these appearances are very swift and not very clearly defined. When there is a crowd of pictures going continually before you, and you go very swiftly and without reason to places of great distance, it is usually the action again of the sub-conscious mind. There are times when the sub-conscious mind acts on various thoughts of yours even in the waking state. There are also numbers of persons who even use the sub-conscious mind more than the commonly conscious.

The souls of these individuals are more or less inspired, as they are more often artists of some distinction.

They are always called the dreamers of the world by their fellows. The look of the distant soul-fire is shining gloriously in their eyes.

All their ideas are born through the ideal, while the prosaic mind only forms its ideas through clear-eyed reason.

The sub-conscious mind dreams dreams which are never realized. Hypnotic demonstration must always act upon the sub-conscious mind and most of the so-called wonders of hypnosis are simply the actions of the sub-conscious mind moved by the operator.

Persons who are much given to somnambulism, develop a certain lively action of the sub-conscious mind and often their movements are foolish and aimless, but at times they display a great amount of speed and intelligence.

Somnambulism is a phase of the sub-conscious mind's action that has been studied by many of the best scientific men in your world for many years.

But aside from the mental demonstration of the sub-conscious mind, we can find no physical demonstration whatever.

Much of the phenomena of Spiritualism is said to be due to the sub-conscious mind; but if this is true, then all the phenomena of Nature are caused by mind action simply.

This, my friends, you will have to deny, and as the materialization of Nature's garden is acted upon by the same laws as form or spirit materialization, then you will have to acknowledge that the sub-conscious mind has nothing whatever to do with the phenomena of Spiritualism. Any result given by action of this mind force must first be conceived in the mentality and then generated into action when the subject is somewhat in an unconscious condition. The phenomena of Spiritualism come from the elements acted upon by the intelligence

of departed human beings, there is nothing more impossible than to suppose the action of mind alone is responsible.

To suppose for one instant that the sub-conscious mind is in any way responsible for any class of physical or spiritual manifestation, is to suppose an impossibility. And those authors who have written and likewise spoken so much on the subject, claiming the sub-conscious mind as the true hypothesis for such manifestation, are only making excuses to clear away the right definition of a subject upon which they are woefully ignorant.

You can gaze around you every day and witness the various materializations of nature; the flowers, the trees, the oceans thundering forth their mighty voices, the mountains arising in all their varied majesty, and the tiny rivulet that winds its peaceful way through pleasant valleys of gentleness and plenty. Watch the expression of all the glorious flowers and see if you can notice any workings there of the sub-conscious mind of man that are responsible for all of this life and beauty.

Remember and always keep in mind that all materialization can but occur on the same law precisely; and so the same Father-Mother which is building the materialization of Nature for you of earth to enjoy, so does the Father-Mother build the materialization of spirits and other manifestation, to enlighten you of the darkness of earth.

We have oftentimes heard many persons on attending seances of any kind say: "Oh, well, it might have been the sub-conscious mind which caused those forms to float before us as our power of thought might have caused that moving panorama of faces and forms to pass before us, that was all I think; yet it is the most wonderful thing I ever saw."

Oh, the mind of man in all its vanity and folly, that it is at once more satisfied with a meaningless, soulless

form thrown on the wall as the reflection of a moving picture than with the truth and blessed knowledge that these wonderful visitors are really in evidence to prove to us the existence of another life! They would much prefer any excuse that they might flee the further from the truth. Then there are some, indeed, who wish to sound very learned in the ears of their hearers when they prate impossibilities of the much worn sub-conscious mind. They probably believe that only a few people have ever heard of the sub-conscious mind, and they will straightway enlighten them!

Then, too, they sometimes think they will astound their hearers with their superior wisdom and explanations, and are vainglorious enough to feel proud of mystifying a few, if convincing none. My friends, in all earnestness and sincerity, you should all learn early in life to be justly proud only of a real truth, however simple it may be; for it is only the truth and simplicity of a thing which makes that thing cognizable. To know the real power of the so-called sub-conscious mind is valuable; but to over-estimate it is folly, nothing short of childishness.

We have now, however, some young authors who are coming up swiftly in the world who will set the people right on a great many things; for your present age on earth is one of righteousness and reason, veracity and truth, and the time is present when the people will no longer take the hollow, empty but high sounding excuse for a thing, but will clamor until they get that thing in all its truth.

MICHAEL FARRADY.

LXXVIII.

RELIGION OF TODAY AND THE PAST.

Do you know that half of your population is not religiously inclined? They do not go to church; they have nothing to do with preachers except for weddings, funerals, etc., etc., and they carry on no religious conversation, but indulge in witticism, about religion, churches, the bible and preachers. It seems that the whole spirit of the age is turned away from their early teachings and turned to the earthly things as never before in the history of your world. The world is indeed worldly. This apparently religious lag may be explained by what we might call tired. There seems to have been an idea among the people that religion can be bought. In some places religion has become a school affair. A boy at the age of fifteen or sixteen, has settled all of the high, deep and difficult problems, and is either done with them, or bored with them. Religion has been made too much a doctrine. You hold it true, and you have religion; or you hold Spiritualism to be true, then you cast religion aside. Religion has been a thing of compulsion to so many men! They tell you you must have religion and of a certain brand, otherwise you are a bad man and will be lost forever.

As a matter, religion is looked upon by multitudes as a faith and superstition. And therefore, men are glad that they need no longer be troubled with religion. The kind of religion men need is one that will brighten their souls and make them better men in your world and in

the spirit world. Do you know, friends, that physical life is short at best, and in that short space of time you know not where you are drifting. Some have a hope that there is a future; but they are not sure as to what the future is. Your preacher tells you there is a God, and that there is a heaven and a hell, how does he know? He has never been there and returned to tell worshipers of its condition over there.

It is only a speculation with him, not knowledge, as it is with the Spiritualists; the Spiritualists don't ask you to believe what they say, but ask you to investigate and know for yourselves, this is the kind of religion the world needs.

DE WITT TALMAGE.

LXXIX.

EGOTISM.

Egotism is a quality that has so largely enveloped the world of humanity that its grasp at the light of truth in any form has been overshadowed in their eyes. Have you of this circle ever witnessed individuals who were so constantly thrusting their ideas and opinions on others, trying to show the world the only way to do things? Many of the great reformers lost the heart of their God-given mission by being overtaken by egotism, that fire of selfishness which consumes and scorches to death all whom it touches. Some of the brightest brains on your earth have been so dwarfed and cramped by this monster that their owners but appeared as insipid and non-progressive barnacles that are always found clinging so closely around the same old log, that people lose sight of them altogether after a while.

These people sometimes get great conceptions and many true conceptions; but valuing these conceptions so highly, they after a while get to believing that they are the sole possessors of them, and so they go out to teach the ignorant in a majesty of spiteful impatience at those who do not listen, and think them so very dull of comprehension that they are unable to see the wonderful points of scientific truths that they are trying so hard to put before them, when the real reason is that many times their listeners have not been overtaken with the disease of egotism, and have progressed so much farther along the same lines than their wouldbe instructor, that the

lessons so long ago learned become irksome to listen to, over so many times again.

You must all learn that each individual in life is but a student, and must learn the best lessons of life through his own personal experience, who is his wisest tutor at all times and in all places, and that as each personal being has different qualities and methods of understanding, that it becomes highly necessary for each one to learn the lesson, the same identical lesson in his own particular way. This you cannot change, and you can no more alter any of these laws than you can alter the great dome of Heaven. And the liberal minded will agree that as all personal beings being organized just a little differently, will naturally see scientific problems or any other matters both great and small, through glasses of a little different shade. But what matters it if we all love and reverence the same God if we chance to see Him differently and call him by different names?

Our methods of understanding literally amount to nothing so long as we are hand in hand with the truth of God.

But the unwearied attempts of so many so-called great thinkers who are only endeavoring to make the people see a truth through their eyes and positively no others, are the egotists who will always have the same complaint, that the people are turning from their teaching instead of drawing near to it.

If there is one thing more than another, that will keep the ignorant in darkness, it is the persistent preaching of the wordy egotist! In all things, and to all people, teach your hearts to be merciful, kind and true!

There is always a great deal more accomplished by the gentle and patient teaching of the real reformers who are willing to set a personal example of near perfection in place of so much wordy and worthless preaching. Whenever an individual thinks to turn all the peo-

ple's minds in the channel of his own way of thinking simply by telling them repeatedly that they must believe as he does or they will believe wrong, he is not only disgusting them and hurting the much needed progression, but he is so dwarfing his own powers of intelligence and attraction that after a little while the people get to know him and shun him as a real bore. God has given these bright minds inspiration and steady brilliance and also guards them daily with glorious bands of spirit messengers, to help them carry on a much needed reform and teaching, and not indeed to waste their precious gifts in the ingression of vulgar self hood. In all things be generous; it will not cost you any more, but will eternally build for you in the heavens. The man who is selfish never enjoys his gains although he may make money in a material way, for he is never satiated, and gaining becomes as a fever, a mania, and he loses all that he really has. He has never gained enough but will keep right on gaining until he falls to his death, a worthless egotist who has just by a hair, missed passing through that awful of all deaths, the soul's death. The soul can never die, but it can suffer such shocks and tortures that it were worse than death, for it is still barely alive and can feel even though its feeling is that of a sickly invalid. All egotists have the same disease, no matter in what lines or what phases of life their egotism may plant them. We want you to so forget self in the making of others' happiness that you will, so truly find your own as to be forever contented, and live daily with the dove of peace on your faces, the milk of human kindness in your smile and the God-given generosity in your purses and ready for those in need.

In this line of development you will possess a certain unfoldment that will give you the dignity of bearing, the righteous appreciation of self and the true justice of thought towards your fellow men. Ah, there are flowers

blooming all along the way of this road of perfect peace where no malice is, neither is there hate. Where the interests are not contained in the mere satisfaction of personal self-hood, but where the hearts of humanity beat as one mighty vibration, all in all, and together.

This situation will come to your world, but you yourselves will have to be the instruments through which it will be positively manifested. In all things be generous and know once and for all that your brother and sister mortals possess some little intellectuality as well as you.

PROF. HUXLEY.

APPENDIX.

A STATEMENT OF THE MANNER IN WHICH
THE DAWN OF ANOTHER LIFE WAS
PRODUCED.

This is to explain how it was done. The medium, W. W. Aber, being in an unconscious trance, Spirits in material form came out of the cabinet in clear sight and hearing, wrote their subjects with a pencil on tablet paper, but mostly dictated by spirits within the cabinet and written by a spirit typist in full view of all in the room.

There are several features in the production of this book worthy of careful consideration which will aid the investigator very much in his research. First in *the manner of its production*; that is, *without mortal agency*. Second. It affords *a demonstration of spirit return and communion with those in earth life*. Third. The subject matter given is *admirably adapted to the needs of the times* and well calculated to interest and encourage the investigator.

These features will be of immense value to the Cause of Spiritualism. To this statement is added the sworn testimony of the circle and the name and address of all the visitors who attended these Seances.

E. J. SCHELLHOUS, M.D.,
*Reviser, Compiler and Editor. By Order of Dr. Reed
and Prof. Denton in the Spirit World.*

AFFIDAVITS.

We, the undersigned, were the members of the Circle who witnessed every seance in which were produced the manuscripts now printed in this book; and here state most positively, that they were given by spirits in materialized form as is above stated.

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State of Missouri, County of Jackson, ss.

Subscribed and sworn to before me this, the 22nd day of April, 1910.

(Seal)

JENNIE G. SAIN,

*Notary Public, Within and for Jackson County,
State of Missouri.*

My commission expires May 27th, 1911.

LIST OF VISITORS.

- Mr. Edward Butler, Memphis, Mo.
Mrs. Lizzie Butler, Memphis, Mo.
Miss Mera Young, Memphis, Mo.
Mrs. Mary Boden, Webber, Kan.
Mrs. R. P. Finch, San Francisco, Cal.
Mr. James F. Farrell, Chicago, Ill.
Mr. Louie Graff, Beatrice, Neb.
Mr. Joe Graff, Beatrice, Neb.
Mr. Carl Graff, Beatrice, Neb.
Mrs. Susie Graff, Beatrice, Neb.
Mr. Gus Graff, Denver, Colo.
Mrs. Agnes Gilson, K. C., Kan.
Mr. C. V. N. House, Lawrence, Kan.
Mr. Jesse L. Hunt, Los Angeles, Cal.
Miss A. Hazard, K. C., Kansas.
Mr. J. O. Overly, Mellett, S. Dakota.
Mr. T. A. Overly, Mellett, S. Dakota.
Mrs. Mattie Camp, K. C., Kansas.
Miss Muriel Camp, K. C., Kansas.
Mr. Geo. Crawford and Wife, Larned, Kansas.
Dr. F. M. Campbell and Wife, Claflin, Kansas.
Mrs. O. L. Colly, Claflin, Kansas.
Mrs. Lena Lindgrove, K. C., Mo.
Mr. J. H. Nixon, Spring Hill, Kansas.
Dr. J. M. Peebles, Battle Creek, Mich.

Mr. Sudall, Soloist with Dr. Peebles, Battle
Creek, Mich.

Mrs. M. Pym, Raton, New Mexico.

Mr. L. D. Reynolds, Montrose, Kansas.

Mr. George Schultz, K. C., Mo.

Mrs. Pearl Skyles, Trinidad, Colo.

Mr. James Wood and Wife, Kansas City, Mo.

Mr. Walter Wood, Kansas City, Mo.

Mr. S. W. Williams, Kansas City, Mo.

Mrs. Sarah Peters, Kansas City, Mo.

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