

AN ANTHOLOGY OF THE SPIRIT WORLD



Compiled by Kagiso

Edited by Michael

Arranged by Author

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William W. Aber

THE DAWN OF ANOTHER LIFE

THE DESTINY OF MAN WESLEY ABER

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 built 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 built 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 up building 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 tip and tip 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.

William W. Aber

THE DAWN OF ANOTHER LIFE

MY LIFE IN THE SPIRIT WORLD — OTTO BUTLER

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 saw 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.

William W. Aber

THE DAWN OF ANOTHER LIFE

MY WORK IN THE SPIRIT WORLD — ROY BUTLER

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 Faraday. With loving remembrance. I dedicate this little writing to my father and mother, Edward and Lizzie Butler, of Memphis, Mo.

William W. Aber

THE DAWN OF ANOTHER LIFE

LOVE — MARY ANN EVANS

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 impossible 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 tendernesses 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 kingdoms 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.

William W. Aber

THE DAWN OF ANOTHER LIFE

THE DAY OF RECKONING — JAMES HOWARD MCCONNELL

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 gentleman 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 knightly 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 specters 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!

William W. Aber

THE DAWN OF ANOTHER LIFE

RELIGION OF THE FUTURE – WILLIAM DENTON

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. Spiritualism 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 tunes 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 confidential 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 entrenched 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.

William W. Aber

THE DAWN OF ANOTHER LIFE

MAN'S POSSESSIONS — STEPHEN TERHUNE

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 tip too 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 men, 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 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.

William W. Aber

THE DAWN OF ANOTHER LIFE

THE PHILOSOPHY OF SOUL MATING — COUNTESS LOLITA.

There never was nor yet ever 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.

William W. Aber

THE DAWN OF ANOTHER LIFE

SPIRITUAL SPHERES AND CONDITIONS — SWEDENBORG.

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 voting, 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 become 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.

William W. Aber

THE DAWN OF ANOTHER LIFE

LABOR AND DESIRES IN SPIRIT LIFE — MISS JENNETT ABER

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 abundance. 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 clearest 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?

William W. Aber

THE DAWN OF ANOTHER LIFE

THE AWAKENING AFTER DEATH — STEPHEN TERHUNE

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 soul-mate 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

William W. Aber

THE DAWN OF ANOTHER LIFE

THE BOND OF FAMILY LOVE — LYDIA ANN ABER

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

William W. Aber

THE DAWN OF ANOTHER LIFE

PRE-NATAL INFLUENCES — DR. REED

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.

William W. Aber

THE DAWN OF ANOTHER LIFE

FRIENDLY GREETINGS FROM THE WORLD BEAUTIFUL - DR. BARR

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.

William W. Aber

THE DAWN OF ANOTHER LIFE

MY EMPLOYMENT IN SPIRIT LIFE — JENNIE B. HAGEN JACKSON

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! All, 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.

William W. Aber

THE DAWN OF ANOTHER LIFE

KNOWLEDGE OF NATURE — FARADAY

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 clone. 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.

William W. Aber

THE DAWN OF ANOTHER LIFE

VIBRATION — ANDREW JACKSON DAVIS

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.

William W. Aber

BEYOND THE VAIL

I

Suicide and its Results The awful lesson of a clandestine marriage and a wonderful romance, though the picture of a real life as related in her own handwriting by a spirit using the nom de blame of Grace, and this is the writing, to-wit: I have been requested by Dr. Reed to relate my experience in earth life and in spirit life, in order for you to draw comparison between the two.

I wish to keep my full name a secret, as my mother is still living, and the recital to her of my sufferings would grieve her sorely. Therefore I shall give my Christian name, Grace.” Here this spirit, talking in a whisper, said: ‘When you are done with the earth life, you will find me and who I am, for I shall meet you as you come over here, reveal to you, and then you will know.’ Then the writing continued of her childhood and youth to the age of twenty years: I was born and reared in a New England village. My father married quite late in life a woman many years younger than himself, and I was the only child of the union. Early in life he had secured a finished education, and when his once ample fortune had disappeared, he turned his education to account by teaching, and for some years was the village school-master.

I was always very studious and he encouraged me in every way in my studies, so that at the age of eighteen I had acquired an excellent education.

My greatest fault was the love of fine dress, and, although father had a very limited income, he managed to indulge me in many ways.

Every summer our little village was crowded with city people of moderate incomes, as a usual thing, who could not afford to spend their summers at a fashionable resort. But occasionally we would have wealthy people, tired of the crowded resorts and in search of novelty or attracted by the wonderful curative power of our pure mountain air.

I had a good musical education, and always took part in the village concerts and sang in the church choir. I possessed the peculiar combination of light hair and dark eyes, in fact my mirror reflected a very pleasing image, and instead of my

parents trying to control my vanity, they encouraged it. Time went on until I was in my twentieth year.

That summer brought to our village a handsome young man in the person of a young lawyer in search of a quiet place to spend the season. After a successful winter at the bar, he found he had overworked himself, and his physicians prescribed rest in some quiet, out-of-the-way place. R. was very sociable and, being fond of music and a fine singer, we soon drifted together. At first we only exchanged a few words in regard to music and the cultivation of the voice. These little formalities grew into longer conversations. At last he asked permission to call on me at home. I granted his request with pleasure, and many happy hours we spent together in the old home.

The Mother's Warning Unheeded R. was a polished flatterer and I was eager for praise, and my mother noticed my infatuation for him before I realized it myself. She remonstrated with me and tried to show the utter folly of my love for one in his station. Dear mother, with a foresight that is given to few, seemed to see that my love for him only meant sorrow for me. But, foolish, rebellious girl that I was, I would not listen to her warning and rushed headlong to my doom! In order to appear fair in the eyes of R., I forced my father to go far beyond his means to furnish me with the finery I would have.

Treachery Unobserved by the Confiding Victim R. asked me to be his wife, and I was very happy although he told me we would have to be married secretly on account of his father. He said his father was in ill health and could not stand the shock of his marrying below his station. In a few years, he said, we could tell his father, and all would be well; and, poor fool that I was, I consented to the bane of civilization, a clandestine marriage! But then how beautiful the future seemed to me! In that glorious future I would have every wish granted. I would live in a beautiful home and have servants to do my bidding.

The Last Night at Home In my selfishness I had no thought for the dear ones at home who had toiled and sacrificed for years in order that I might be happy; but during all eternity I shall not be able to efface from my memory my last night at home. It was late in the autumn, and the leaves were beginning to fall, covering the ground with as many colors as Jacob's coat. Everything around me seemed sad but myself. As usual, after our simple tea was over, my father opened his worn Bible to

read a chapter and offered a prayer before bedtime. For some (to me then) unaccountable reason, he asked heaven's blessing on my future welfare. Oh, how I longed to throw myself in his arms and tell him all, for I dearly loved my father! But the impulse was banished as quickly as it came, and I whispered to my conscience that I would care for my parents well when I became rich. And, bidding them good-night, I retired to my room to wait with patience until all should grow quiet, and I could slip away unnoticed.

Leaving the Dear Old Home Forever At last all was still, and, throwing a loose cloak over my dress, I slipped out at the back door. Though the 'still, small voice' whispered to me to return. I would not heed it, but finding R. waiting for me at the corner of the street with a light buggy, we drove to a nearby town, where I wanted that we be married, but he persuaded me to wait until we had reached the city, for, he said, we were 'already married in the eyes of God.' So we took the train for New York.

When we reached the city I insisted on a marriage ceremony, and we were married, as I supposed, in a dingy little office that bore a justice of the peace sign on the door. But long afterward I learned that the quondam justice was the lowest kind of scoundrel and a friend to R. R. was very kind to me at first, and I was very happy. But after awhile he began staying away from home, and when I questioned him about his absence, his ready excuse was his 'business.' And I knew that a lawyer's time is not his own, therefore I accepted his excuse without question.

One morning he told me that he was going away on a business trip and might be away several weeks, and I entreated him to allow me to accompany him, as it would be so lonesome to me there, with only the company of the servants. But he refused to take me.

"R. had been gone for perhaps an hour when a messenger boy came with a letter for me. I recognized R.'s handwriting on the envelope, and tore it open with trembling finger and the words in that letter seared my soul as with a red-hot iron. I had never known real misery until that moment. His letter told me that he was going away to return no more, that I should never look upon his face again. He said that our marriage was a sham one and, more bitter than all, he advised me to return to my father. Traitor that he was, to advise me to return to a home that I had left for him.

I resolved, then and there, that I would never return to my home until I had hunted him the ends of the earth, if need be, and made him acknowledge me as his wife. And, after a short time growing calmer, I changed my morning dress for one more suitable for street wear, and left the house in the search, and first sought the office of the man who performed the marriage ceremony, but could get no trace of him or R., though searching for days, but all without avail. My stock of money was small and after I had paid and dismissed the servants, it soon dwindled away.

I then saw that I must seek work and a cheaper boarding-place and went to the minister of the church that I was in the habit of attending, and laid my case before him, and asked his assistance, but he told me that he could do nothing for me unless I had good reference, and that was impossible for me to give. And, although I advertised in one of the leading dailies and tried the intelligence office for work, it was all unsuccessful because I could give no reference. And, worse still, I was frequently insulted on account of my pretty face. And I prayed to God to open the way for me for honest work, but my Prayers were unanswered. And I parted with all my jewels to satisfy the greed of my landlady. And when all had been sacrificed but my wedding-ring, and my landlady was threatening me with expulsion, I resolved to make one more effort for work, and, that failing, to then take my life. Friends, I could not lead a life of shame, and that was the only means of escape open to me. I walked all day seeking work, but could not find any. It was growing dark when I returned to my lodging-house.

Oh, what an alternative! I went to my room and meditated for a long time. Finally I decided to sell my ring for enough money to purchase some drug to end my life. And I went and did sell my ring for enough chloroform to end my miserable existence. Friends, I trust you will never know what it is to be in a strange city without friends. But with the chloroform clutched tight in my hand I crept back to my room. I did not take it at once. I could not. Oh, how I longed to see the dear ones at home! But I felt that I had caused them sorrow enough and I dared not let them know I had ended my own life, so I destroyed everything that I had left that would serve to identify my body, and inhaled the drug that would bring me the forgetfulness I so longed for. No matter what may happen to you, friends, do not be guilty of self-murder. I know that the sufferings of one who has murdered another are fearful when they awake to the full knowledge of their deed, but I do not think their anguish

can exceed that of suicides when the awakening comes to them. However, my death was very peaceful. I felt a sinking sensation, and then everything was a blank. How long this condition lasted I do not know.

(Reader, contemplate the scene at the beginning of this chapter as you peruse the following) When my spirit awoke, I was standing in the room. On the bed lay an emaciated form of myself. Oh the lines of suffering on that cold face. For a time I stood looking at my body. How free from care I felt! Then came a revulsion of feeling. I thought of what might have been, and wept bitter tears. Friends, doesn't it seem singular that a spirit should weep over its earthly life. Yet many of us do.

With proper training I would have been a useful member of society. Now I was helpless, as I thought the rain was, as it come down in torrents and beat the easement with a weird sound. Yet nothing could have been more weird than the scene within, a spirit weeping over its dead body! I wept until I felt relieved and gradually the room faded from my view and I seemed in a dim light, my conscience kept saying: 'Oh, why did you take your own life?' until I was almost mad. My thoughts continually traveled back to my past life. How many things I found to condemn and so few to praise! Oh, where was I? I had so often longed for solitude in some peaceful place when I was experiencing so much trouble. Now my solitude was complete. Yet it was distasteful to me. I could see now that it would have been best for me to have humbled my pride and returned home. Friends, I shall not try to tell you of my sufferings (mental) during the first year of my life in the spirit world. You can have no conception of their depths.

A Lady Spirit, Not the Son of God, Leads to Redemption At last a spirit from a higher sphere came to me and offered me assistance. Oh, how gladly I accepted it! She taught me to help myself by helping others. And my self-imposed duty is to impress homeless, friendless creatures as I once was. That self-murder is not the end of their sufferings, but the real beginning. Don't think that my progress has been rapid, for it has not. I have had many things to learn and many more to unlearn, since I began to progress.

But What Became of R.? I had been in spirit life only a short time when I began seeking for R. At last I reached him, and found him but a wreck of his former self. He was so changed by disease and suffering that I scarcely knew him and I rejoiced to

think that he was indeed suffering. For weeks and months I dogged his footsteps and tormented him all I could. I was not able to show myself to him, but I could impress him very strongly, and I did. His life was going out with consumption, and, after I grew to realize my position and his, I pitied him; but it was a long time before I could forgive him.

Friends, your likes and dislikes do not leave you the instant you enter the spirit spheres, and it requires continued effort to banish a hatred you have nourished for months. And I felt that he had deprived me of all that was beautiful in life, and had even caused my death.

Of Her Father, Her Home Now, Her Work, and Advice of Warning My father came to spirit life a short time after I did, and he has helped me in many ways. We often go to meet mother, although she does not realize that we are with her.

My home in spirit life is very beautiful. I have been able to keep more than one young girl from leaving her home to go among strangers without the consent of father or mother, and I have kept many more from suicide.

It is best, friends, to live out the allotted years of earth life. It would have been best for me, and I think it would be best for everyone.

I have gradually outgrown the dark conditions that surrounded me at first, but the struggle has been long and bitter. Thanking you for your patience, I bid you good-night.

(Signed) "Grace" And the white-robed spirit vanished from our sight.

William W Aber

RENDING THE VAIL

I

Suicide Spirit Reed stood forth with trumpet in hand, and, speaking through it, said:

1617. “Friends, have you noticed the awful record of suicide as chronicled by your daily press? And how that it seems to be greatly on the increase? “I believe that, with your permission, I will try to write as touching that subject.” The circle answer: “We certainly would be pleased to have you do so.” Spirit: “I will try.” He then set down the trumpet, and, taking a tablet, began to write, talking all the while, saying orally:

1618. “I am writing of the consequences as well as causes of suicide. I hope the whole world may read what I here write. I believe it would save many a one from an awful doom. No one comes to this side of life with greater and more bitter disappointment than the one who takes his own physical life.

1619. “In committing this rash act he generally does so hoping to be relieved from some great mental, physical, or other trouble, real or imaginary; but awakens here to find that, by his own hand, he is plunged into greater darkness, having committed the greatest crime to Nature and himself possible for him to have committed: for, of all crimes against Nature, self-murder is the greatest and most difficult of atonement.

“Could the laws of the relations of the earth life to the spirit world be inculcated into the minds of earth’s children, the awful record of crime would, most certainly, very rapidly grow less and less until at last reduced to a very small minimum.” (250 words) During this speech, not through the trumpet, but in low, oral, audible speech, at the rate of time for common conversation, this spirit simultaneously produced this writing, and all the while standing in the plain sight of all the members of the circle:

1620. “Year by year the list of suicides grows larger on your earth, and many frequently ask: ‘Why is this?’” And, friends, tonight I will tell you what I know in

regard to this subject; and it may help you to answer the oft-repeated question.

1621. “In the first place, man cannot commit a greater crime than the one of taking his own life. In doing this he overthrows one of the laws of Nature, and his suffering, when he fully realizes his awful mistake, is necessarily very great. He has not escaped any pain or disgrace; but has added thereto many fold.

1622. “You may kill the body, but the real man — the mind, or real self — is not dead, and is the only part of man that can suffer, and when you cut short your earthly career, you add to the list of your wrong-doings — murder!

1623. “The planets exert a great influence over the lives of men, which many times brings to their minds thoughts of self-murder. But these can be overcome by will-power and banishing such thoughts from the mind.

1624. “Again these thoughts are brought by someone who has passed out in that manner. They come, not maliciously, to cause the subject to commit the act, but they are trying to tell or impress the subject as to the fact that they have passed to spirit life. And often their impressions are so discolored that you reach the idea of self-destruction as applied to the subject.

1625. “When mortals begin to know that by death they cannot escape from any of the trials of earth, and have more difficulty in correcting their mistakes, they will then begin to see that it is better for each and all to live out the time allotted to them by wise old Mother Nature.

1626. “Friends, there may be times in your life that you feel that all is a blank before you, and you long for the courage to end it all. Do not say, ‘Long for this courage,’ but the opposite: for you should not become cowardly enough to take away that which you had no part in fashioning.

1627. “You may think ‘cowardice’ is too rough a term to use here, but, friends, it is not: for many have not the courage to face the awful trials that lay before them, never seeming to know that there is a bright as well as dark side to everything: for anything that has the power to cast a dark shadow has the opposite power also.

1628. “No matter what may come into your lives. I say to you tonight, my friends, have the courage to bear your burdens, and when the time comes for the spirit to separate from your body, you can feel that you have indeed fitted yourselves

for a higher, purer life. But if you have been guilty of suicide, you may have to spend years in atonement: for, as you sow, so shall you reap. If you sow tares, you will surely reap them.

1629. “Scatter the broad fields of your earth life with clean seed and reap a pure harvest.

(Signed) “Reed”

William W Aber

RENDING THE VAIL

II

2211. Question: “Swedenborg says that ‘none exist without a guardian spirit.’ Is he correct?”

(a) Spirit: “Man cannot, or, rather, does not exist without a guide. Every idea you have is given you from this side of life. A great many speakers and writers claim their ideas as original, but they are mistaken.

(b) “Their ideas are nearly all second-hand. Very few people are cognizant of the presence of their guides. Your guide is sent to you by a committee. If such is found incompetent, he is removed and another put in his place, until the proper guide for your case is obtained.” Oration No. 34 (800)

Alcoholism — Bicarbonate of Gold — Obsessing Influences and the Remedy
Spirit:

“Have you any subject for this evening?”

2212. Miss Moore: “Is the bicarbonate of gold preparation for the cure of drunkenness permanent in its effects?” (c) Spirit: “No, it is not. The only remedy for drunkenness is the stoppage of the sale, the abolition of the traffic, of the business.”

2213. Question: “Is drunkenness a disease?” (a) Spirit: “Not in the ordinary sense. Drunkenness is caused from spirits on this side of life. (b) The habit formed while in the physical forms an abnormal appetite for strong drink, which adheres to the spirit on this side, giving him a thirst for it. (c) Persons who drink attract such spirits about them, who influence them on to a habit. (d) And the person who keeps the company of persons addicted to strong drink falls under the control of such guardian spirits, and so is led on by unseen and unrecognized influences.

2214. “There is one way to reform: by will-power. A firm determination to break away from the habit, and abandonment of the old associates and choosing of other and different influences attracts other and different spirits with a will-power to overcome the obsessing spirits. (a) Then these spirits seek other channels for the

satisfaction of their perverted appetites, and leave their old captive free. (b) Then, as long as by your willpower you keep the company of temperate spirits, you are safe. (c) But spirits of strong will-power overcome the weak, and while the victim is drunk he is all the more easily obsessed. (d) Suppose you turn to be a thief, a murderer; you attract around you spirits of like passions, and you are driven on in your mad career.

2215. “That gentleman over there would associate with you until he would see whither you are leading. If he be a moral man, he will break away, because his own guides will assist him so to do; but if he should have a constitution susceptible of low influences, he is apt to fall under the control of your spirits of passion and be led on with you.

2216. “You reach the spirit world with the passions you had on earth, and you attract and are attracted to like spirits, and you seek to satisfy those passions in the magnetisms of persons yet in the physical. And whenever you suffer the physical to submit to such controls, you are on the road to destruction.

2217. “All of these debasing influences are of spirits not progressed and that do not now desire to be elevated or to reach higher. But by and by he fails to find gratification; then considers, slowly turns about, and ultimately is schooled above this low condition.

2218. “Could your world understand these laws, you would soon be a race of better men and women.”

William W Aber

RENDING THE VAIL

HYPNOTICS — IMMENSITY OF THE STELLAR UNIVERSE CREATIVE ENERGY THEREIN

1475. “Friends, there is a principle or power that pervades all animated nature: by some termed life; by others, spirit.

“This power is the same in all beings, but more expressive in man; though in some it is weak, in others it is very strong. Some men, who possess this power in an extraordinary degree, are capable of acting upon their weaker fellows, producing good or evil effects as their various dispositions direct them to act, and the nature of the subject will permit. But, when this power is examined with benevolent design, much good can be produced to your fellow-man.

1476. “We have worlds innumerable. Our worlds are similar to yours; but so numerous that it would be as easy for man to count the particles in the atmosphere as to number the worlds that exist throughout this vast extent of universal space.

“To your eye these starry luminaries are invisible, and yet the smallest of them is nearly as large as the earth you inhabit; while the greater portion are hundreds and even thousands of times greater in bulk.

“Of such vast extent is the distance of the nearest star that a bird of swiftest wing could not fly the same extent of space in many thousands of years.

1477. “Within these central spots exist that Great Power, the Great Soul and Mind which is the source of all life that exists throughout the boundless expanse of matter and of space, the great universe of life, of light and love and motion, whom all mankind feel and acknowledge.

1478. “The vast material elements wrestled and struggled with the infused life of Divine Love and burst throughout the vast extent of space, forming themselves into worlds and satellites, whose motions gradually submitted to law, and at length assumed the magnificent display of starry constellations you now behold, comprising your vast expanse of universe.

1479. “This ascending and progressive work of organization is by successive spheres of development, and all bound together by the mutual bonds of interest and dependence; the higher being developed from the energy of all of the lower, until the powers of each sphere are developed to its ultimate design.

(Signed) “Reed”

William W Aber

RENDING THE VAIL

GUIDANCE FOR ALL WHO LISTEN FOR THE WORD

1658. “There is guidance for each one of you, and by lonely listening you shall hear the right word.

1659. “Why do you choose, so painfully, your place and occupation and associates and modes of action and of entertainment?

1660. “Place yourself in the middle of this stream of power and wisdom which flows into your life, place yourself in the full center of the flood of light; then you are, without effort, impelled to the truth; then you put all gainsayers in the wrong. Each man has his own vocation. There is one direction in which all space is open to you. You have faculties inviting you thither to endless exertion.

1661. “The spirit world is large and affords space for all modus of love and fortitude. You live in the midst of blessings, but you are utterly insensible to the greatness of the source from whence they come.

1662. “You speak of your civilization, your arts, your freedom, your laws; you forget entirely how large a share is due to Spiritualism, which, out of the page of man’s history, and what would these laws have been? 1663. “Elevate the despairing people and make them free and happy; but teach them to be majestic in their force, generous in their clemency, noble in their triumphs. It is a holy mission, holy must be your motives and your acts. Act as if your souls’ salvation hung on each deed, and it will: For you stand, already, in the shadow of eternity.

William W Aber

RENDING THE VAIL

THE BOUQUET OF FLOWERS — S.D.S (SOUL DOCTORS) WORK FOR MONEY THE SAME AS M.D.S

2490. “Good-evening, friends. It has been some time since I was here. You must know that when I am not here, there is some reason for it. I may be near you, in your very midst, and yet not known to you.

(a) “Conditions are not always such as make it expedient for me to appear to you. They are not such at this time as I would have, but we cannot always have things our way.

(b) “Friends, we must have more telegraphy and more illustrations for our book. We have much more to give you yet. You must be here and attend to it — do your part, or we cannot give you what we want and you need for the book.

(c) “I would be glad if you give me a subject — something that we have not already descanted upon.” (d) Mrs. House: “There is a large bouquet on the desk by your side.” Spirit: “Thank you, good lady.

2491. “Flowers are beautiful things — so sensitive, so tender, so sweet.

(a) “When I was on earth, I had them in my studio, winter and summer. They were so enchanting to me then. They are much more so now. Flowers have an ethereal aroma in which pure spirits delight to bask. You cannot, in your coarse nature, understand flowers.

(b) “When you get to the standard of flowers, you will be nearly or quite a spirit. Then, and not sooner, will you be able to understand and comprehend flowers.

(c) “Flowers mean a great deal.

(d) “Flowers are emblems of purity.

(e) “Flowers speak of the innocent time of life’s fair morning.

(f) “Flowers tell of the sweet influence of a pure and noble life.

(g) “Nature has put those little things upon the earth for companions of the

good soul that sheds forth its benevolence and charity as they.

(h) “Flowers are for you to admire — for you to study.

(i) “You can learn to admire and adore their unfolding as emblems of the evolution of your own being; and, in your admiration of the glorious flowers, you can become pure like unto them. When you become a Spiritualist, you must be pure. None but a pure Spiritualist can understand the grandeur of flowers to spirits.

(j) “When you speak of flowers — how they spring up, how beautifully they grow — watch their tender and gentle unfolding.

(k) “Flowers always did exist. More certain prophets are they, and ever have been, than all the sweet singers of Israel.

(l) “Flowers have such wonderful love. Oh, that I could make you understand their value!

(m) “The flower dies, withers away, gives its life to bloom again. One flower goes, another takes its place.

(n) “You die, and another takes your place — but none can ever exactly fill your place.

(o) “This is a prophecy that you eternally fill your own place.

William W Aber

RENDING THE VAIL

INDIVIDUALITY — THE BOOK OF SPIRIT ETHER — THE GREAT JUDGMENT

2539. “We challenge the world — we challenge the clergy, to come here and produce one single thing that we do. They do not, they dare not accept the challenge. They are afraid this is true. ‘They don’t want to see the truth. They never did want to see the truth. They have ever been ready to persecute, to anathematize, to hang all such as do want and dare to look for the truth.

(a) “And when this same rabble - it has always been the rabble, and it is the rabble today, voicing the sentiment behind the throne — would persecute you, you need not listen to them; nor, indeed, is it worth while to talk to them about this great work. You may as well talk to a stick of wood: for a stick of wood has as much brain-power to comprehend this grand philosophy as has this rabble. Nor can you any more put brains of understanding into them than you can into a stick of wood. The time you spend attempting to enlighten them is time wasted. If any of them wish to know of this truth, let them come to the front like men. But those who are only images of men, as though shaped out of putty, you can do no good with. Why should you be anxious about them? Don’t get discouraged because they will not or can not see the light that you see. You would not wish all to be possessed of faculties alike. It would not be proper for all to be alike. No two are alike.

2540. “In Nature no two forms are alike. All differ. Individuality is stamped on everything. It only does me good to speak to people who can appreciate what I may say. I may not talk as sublimely as some would like, but I can now tell a truth that, when they get here, they will find to be so full of eloquence as to be made manifest to every person that ever lived or ever will live on the earth and pass to spirit life.

2541. “Everything that any person ever does records itself in a book of spirit ether. That book is open to the inspection of the whole spirit world when you come over here with it.

2542. “That book of spirit ether is your aura.

2543. “You never can get away from that book.

2544. “Every bad act you ever do, as well as all the good, is indelibly recorded in that book.

2545. “You may call that book a book of psychic ether if you like.

2546. “In your psychic ether, when you get over here, you will find a record of every transaction of your whole lives, in characters as plain as daylight, which you and all the spirit world may read at pleasure.

2547. “This record is the judgment.

2545. “By this we see how much you are in the bonds of ignorance.

2549. “What is necessary to lead you out of that darkness?

2550. “You have heard that, in the olden time, He went and preached to spirits in prison:

2551. “It is the duty of every enlightened spirit today to hunt the records for spirits in prison and go and preach to them.

2552. “While you cannot blot out the dark pages in the book of life, you may overbalance the dark with bright and better pages.

25521. “For this cause come we ‘down the shining highway.’ Our very endeavors to lift the veil of theological darkness, superstition, and ignorance by which so many millions of earth’s children are held in prison, and so in prison come to this side of life, adds to the better or credit column of our own book of life.

2553. “While we are teaching you, you, also, are teaching us.

2554. “Every good act as much or more benefits the doer of the act as the recipient. And you want to remember one other thing — that:

2555. “Everything you do that injures your fellow-man is double ledged in the debtor column of your own account with yourself.

2556. “This may not seem eloquent to you now, my good friends, but when those who bear these words of eternal law and heed them not shall wake up to the great reality, they will then say: ‘Oh, that we had more thoroughly considered the wonderful words of the spirit of Thomas Paine!’”

William Aber

A GUIDING STAR

EXPERIENCE OF TIMOTHY COREY - A MANUSCRIPT

103. Years have passed so rapidly since I entered spirit life that I have been here over a century. My visits to earth have been very few. I left only one friend behind me and knew nothing of any relatives.

(a) My first recollections are of a large log-house in the country. I was a bound boy and my master's heart was not made better by the beauties around him.

(b) The only kind words I can remember were given me by a poor, lonely old woman, who made a living by weaving cloth.

(c) She was not in favor with her neighbors, because she had one brown eye and one blue. They argued that this was a certain sign that she was evil, and because she talked aloud they thought she held conversations with the evil one himself. She was a superior weaver — an artist in her line.

For this reason she had plenty of work. My master sent me to have her weave a web of cloth. I shall never forget the terrible sensation of fear that I experienced upon my first visit, but she treated me so kindly — and my heart was aching for sympathy — that I became her friend at once. She was well educated and gave me my first lessons. Our textbook was the Bible. How many times I have taken a severe beating for slipping away and spending hours in the fascinating task of learning to read and listening to her stories of the French revolution! Hours, I should have spent in sleep, I spent in learning to write.

(d) I passed to spirit life in the early part of Winter. I was injured in the clearing by a tree we were felling. That, with the exposure in a severe storm soon after, was the immediate cause of my death.

(e) My old friend offered to nurse me, but my master would not consent. Alone and neglected, I passed from an unfriendly world into one of indescribable beauty.

104. My ideas of Heaven were, of course, orthodox and catholic, to a certain extent. I had not been confirmed, but my old friend's earnestness had imbued me

with the feeling that her way must be the right one. I felt that I must be one of the friendless ones that Jesus came to save; therefore, I was much surprised to find grass and flowers instead of gold and precious stones in the streets of Heaven. What a sense of relief after years of hearing a master's harsh voice calling me to be up and doing before four in the morning! I can't remember the first time I heard this call to me.

(a) How different to be awakened by faint yet clear music that seemed to be everywhere, but always in harmony!

(b) The song birds that I so loved, were here; and I could listen to their music undisturbed.

(c) And far greater than all this, I found that there were books in Heaven. Just think — not one book, but innumerable books and they were as free to the bound boy, after this, as to the rich man's son. I was bound to man no longer. I was free, — free to drink in all the wonderful knowledge those books held, as the deer to drink the waters of the mountain brook.

105. One day, while I was reading, I thought: How delighted my old friend would be if she could have access to these books! and while this and similar thoughts sped through my mind, I found Heaven slipping from me, and I stood once more before her cabin door. It was night, and the pine knot, stuck on the side of the fireplace, was doing its best to light up the room. My dear old friend sat before her spinning-wheel: — "Monsieur Timothy! Hast thou arisen from the dead?"

(a) I replied that I was not dead, but living in a beautiful country, and that I had returned to tell her about it; but my story fell on deaf ears. The dear old woman had fainted. She did not live long after this; and when she entered spirit life, she was as much surprised as I to see what a wonderful country we were in.

(b) I have continued my studies, seldom visiting the earth; but my friend, now, no longer old, keeps up her interest in the people of earth, and is no longer misunderstood. She is brave, while I am still bashful.

(c) I spend my time instructing new comers to the spirit world. Through my instructions others have been of great assistance to those in lower spheres.

(Signed) "Timothy Corey"

William Aber

A GUIDING STAR

I

130. I asked a spirit, who is among the noblest workers in the higher spheres, to tell me of her experience in the spirit world. She said: I was among the thoughtless ones of earth. I had no sorrows, and the sorrows of others were not interesting to me. As for religion, I never troubled my head about the future, the present was all that interested me.

(a) But the reaper, death, gathers in the weeds with the grain; and only too soon, I stood alone in a place I knew nothing of. I cannot say that the spirit world seemed beautiful to me. On the contrary, it seemed quite commonplace. I was met by spirits who told me that they had come to welcome me to life everlasting. I replied that the reception was not largely attended.

(b) The more discontented I became, the duller everything grew. They tried to explain to me that the condition I was in was the result of my earth life, and that thoughts of discontent would not make things brighter for me. I was rebellious, and cared not to listen to their words of advice.

(c) I was soon alone, and oh, so lonely! I could not see why I should be placed in such uncongenial surroundings. I cannot tell you what I suffered before my rebellious spirit was broken. Spirits would say to me: "Do something for others. Get your mind off of yourself. Try to help those you might have aided upon earth." (d) Finally, one spirit said: "Let us visit your old home and see if you cannot find something there of interest to you." I scornfully rejected their kind offers of aid. I felt that some one ought to be helping me. I could not see how my aid to others could be of use to me.

(e) After a long time I realized the truth of their sayings and began to work for others. Step by step, I rose higher. I have worked on the earth plane more than I have in spirit sphere as I have always felt that I must do what I neglected to do while in the material body. I try to impress parents with the necessity of rearing their boys and girls to feel that they are their brother's keeper.

(f) The conditions upon earth have changed wonderfully since I have entered upon this mission. Wonderful inventions have aided men and women to take more ease and cultivate their minds. I do not think crime increases, only in ratio to the population and wealth. Things that would be so long in telling that they would be forgotten, two-hundred years ago, are brought to your notice the same day they occur; thus causing you to think crime on the increase. I think people of earth have a better opportunity to advance mentally and spiritually, than they had two hundred years ago. Superstition has not the sway it had then. Men are more logical, and women are beginning to realize that they are free.” (Signed) “Butterworth”

William Aber

A GUIDING STAR

II

208. A woman spirit slowly emerged from the cabinet, being rather tall, clothed in white, with dark girdle around the waist, — took position between secretary and cabinet and began to whisper, — secretary using the trumpet as a sound condenser, small end of trumpet to secretary's ear, and spirit whispered into large end; saying:

(a) My name is Clomelia. I can't say how long, but it has been many, many years since I passed to spirit life. I find now that a great many new things have been developed on earth, since I left it for the spirit world — a great many labor saving improvements have appeared; which, if they had been utilized, as designed, would have been of great advantage to the common people of your world.

(b) These improvements have been wrought out in the higher and intermediate spheres and transmitted to man through the appropriate sensitives for the benefit of man; but so soon as made practical, they are found in the hands of manipulators of the various industries to which the several improvements are adapted: and instead of dividing the time saved, among their employees, the employers discharge workmen in numbers equivalent to the manual labor saved, or reduce the price per laborer accordingly, and thus the improvements are made beneficial to employers and a corresponding detriment to the laborer in general.

(c) We are now trying to arrange matters and governments so that these great gifts of the spirit world shall be a blessing to all people of your whole earth and not as now, used to enslave most of the race of man. We desire to so arrange that all may labor and enjoy the full fruits of their labor, and each share his portion of the benefits of the labor saved by improvements originating in those realms where the brotherhood of man is recognized. Oh! it is enough to move to pity the whole spirit world, to discern so many thousands of poor, innocent children, crying for bread, in a world like yours, where there is abundance for all. Your world, with the fullness thereof, is for all of its inhabitants, and not for individuals, to the enslavement of the

race.

(d) Our world is improving in sympathy with unfortunate conditions of earth, and we hope to have this dispensation of near approach of the spirit world to earth's inhabitants come nearer accomplishing its purpose, than ever before, in so educating the people of earth that their relations to themselves and obligations to one another, shall, before many generations more go by, be so generally understood, that conditions which now produce wars, sorrows, sighing and slaughtered innocents, shall be so modified, that all may enjoy some heaven on earth.

(e) You want to learn that it is wrong to kill one another — not only that, but wrong to kill animals, and it is wrong to eat flesh: For that tends toward making people more savage.

William Aber

A GUIDING STAR

III

211. Prof. Denton reappears before the circle, takes and distributes the flowers to the different persons of the circle, walking about in the room and engaging in general social colloquy with the circle during the distribution. Then steps back to a point just in front of the parting of the cabinet curtains, and in very strong voice and elocutionary manner speaks as follows, to-wit: (a) Friends, the circle is not quite full this evening, but the fact that several of you are here, notwithstanding the inclement weather, shows to us that, we yet have a few faithful co-workers on your earth, and this will be to your benefit. For you have but a few more years, at most, to remain in the physical condition, and the more knowledge you obtain of these things the better you will be prepared to progress when you reach the spirit side. Try to think of such things only as will elevate you. Try to have your souls filled with something good for yourself and for the world to know. Then try to be heard in someway. For you will have something good and useful to communicate to people who may be induced to listen.

212. The Little Ones! Think of them. Think how that, hour by hour, coming up from nature's depths, in one unceasing procession, the little ones arrive on the surface of your earth to load up their barques for eternity. Try to think what kind of material should go into those little barques to be borne out on the great ocean of endless life. Oh, if the people would try, would endeavor to enfold themselves in truth and thereby have the souls of those millions of little ones filled with truth, instead of error, what hallelujahs would resound among the spectators of the higher spheres.

(a) But stop and try to think how much of error and how little of truth is fostered among these little ones on earth today, as they struggle on for their rightful inheritance. What are the lessons upon the subject of war? (There may have been "war in heaven" — if so it was not a very high heaven — indeed, it must have been a very low heaven) The very first sounds the child hears in public are military notes, in honor of some war, some warrior, some one who has slain his thousands, and the

child gets into your schools and military history is put into its hands. Your school histories, ancient and modern, and your Sunday School history — the Bible — much of it is also chronicles of wars, military exploits — all, both ancient and modern history, set up the great military heroes as the most worthy examples for the child to try to emulate, and all this creates the feeling of war and this feeling directs the will. As long as you educate for war and therefore have the feeling of war, your will under control of this feeling, is for war, and thus long will you have war.

(b) Not until all this crowding the children's minds with the spirit of war is changed by instilling them with lessons of the practical life in the higher spheres, will there be a high grade of spirituality developed, generally, among the inhabitants of your world.

(c) Experience of all spheres teaches to be good — to be charitable; but most of those stuffed with your modern schooling know nothing of these things. I want to say to the people of earth that too much of their schooling is along mercenary lines, to prepare them for immediate felicity on entrance to spirit life or even for a high grade of earth life.

(d) Why, even the whole school — book business is the same way — for the money there is in it. The more books the schools take, the more profit for book stores, book makers, paper makers; hence, Legislatures are lobbied, school superintendents, school boards are lobbied and salted, if need be, to induce the adoption of books and frequent changes of text-books, and money and some sort of mercenary motive is found all along the line. But the needed experience to prepare the pupil for either your own world or the higher life, is not found a great deal in those books.

(e) Remember, friends, that it is the schooling of experience that finally makes the great souls of time and eternity, and that not much of the essential lessons of experience may be found in your school text-books of today.

William Aber

A GUIDING STAR

IV

321. I think I shall tell you tonight, of a band of spirits called Sweet Hope. This band takes its name from its leader and has for its emblem, a blue anchor. I explained the nature of our work to the leader and asked if she would not tell me the mission of her band. She said: While it will be the opening of wounds that have caused me years of suffering, I will tell you as much of our objects as I think necessary to give you a full insight into our work; but first, I shall have to tell you a little of myself though very little. (For picture, see Fig. 6.)

322. I lived in an age upon earth that was given almost entirely to sensuous enjoyments. We were divided into two classes: Masters and slaves. I happened to be one of the former. How often have I seen poor, virtuous slave girls sold to the most immoral masters, and to my shame I looked on and acquiesced. We thought not of another life, and days and nights were spent in feasting. Human life is held lightly by people who live as I lived. I was strangled in a perfumed bath by one who should have been my rescuer. Plunged from sensuous pleasure into the spirit world! — is it any wonder I stood aghast at the spectacle I beheld? “How can I escape from this endless torment?” I cried. Conscience no longer slumbering, but awake and powerful, sent back the answer, clear and strong: “expiate the wrongs of your earth life!” I felt that, if I must wait for happiness until this was accomplished I was, indeed, doomed to suffer eternally! — Oh, if those who dwell upon the earth plane could only realize what a blessed age they are now living in! Just think of the time gone by, when I stood an outcast in the spirit world among the lowest of spirits there. Many had been my earthly associates, but they had become so repulsive to me that I had much rather have been alone. Think how blessed it is to know that spirits can communicate with those upon earth without jeopardizing the lives of the instruments they make use of. I was compelled to wait until those I had deeply wronged entered spirit life; and then spent weary years of waiting until they had progressed far enough to give me the pardon I sued for. I found that if we are only patient, happiness will come in the end. I have not been able to forget the many, many years of misery I spent in the lower

spheres; therefore, after years of service ministering to others and realizing the value of united efforts, I organized the “Band of Hope.”

323. Our object is to rescue men and women from themselves. We realize that it is the environments that shape the lives of those on earth, unless acted upon by some force outside of themselves. And we are striving to become helpers to those in low conditions. And we do not find the cases most needing assistance to be altogether among the poor of earth. In fact when you take into consideration the temptations thrown around the poor, you will find that more, in proportion, fall among the rich.

324. We have a very pitiable case on hand now. One of the band called Sympathy, has charge of it. She is a beautiful society woman, and oh! if we could only induce her to attend séances such as you are interested in, how many years of suffering it would save her! She would then realize the evil of her way and pause on the very threshold of despair. She married for love; and early in her married life, she began to hold lonely vigils, waiting for him to come home. Her ears were strained to catch every sound. The rumbling of each passing carriage caused her heart to beat wildly. So long weary hours dragged themselves away; and when he did come, she felt sure it would have been better if he had not come at all. Her face grew white and careworn, and the beauty she prized faded away. Finally, her love died out, as a fire without fuel, and she was left stranded. From taking a glass of wine, to steady her shaking nerves, she is fast becoming a drunkard. Just when we feel that she is on safe ground, she slips from our grasp, and our work must begin anew. I would that the schools of the world would teach morality, which can be taught, in such a way, as not to interfere with any religious sect. The basis of all religions is the same. All are striving to better their conditions. They fall far short, in many cases, but will only learn through experience. It is sad, indeed, that few will profit by none other than personal experience. How many lives would be brighter and happier if they had applied the experiences of others to their individual case.

325. Our desire is to extend the Band of Hope so that all seeing our emblem will understand its meaning: “True aspiration.” And we trust that, our little “blue anchor” will prove strong enough to anchor the largest boat on the sea of life. So saying, she left me feeling that I had been much benefited by our little talk. I hope

that those who read this will ponder it well and gladly welcome the Messengers of Sweet Hope.

(Signed) "Dr. Reed"

William Aber

A GUIDING STAR

THE MARRIAGE RELATION IN SPIRIT LIFE

595. Wesley, immediately at close of his speech, made a manuscript in the words following, to wit: Forgetting that the majority of the affections of earth life are only transitory; and in many instances, only appreciated as so much praise one from the other, people ask if the companions of their earth lives will be their companions in the spirit world? If a man and woman have that true affection for each other that goes beyond fading physical beauty and embraces the beauty of the soul, they will not only dwell in harmony upon the earth plane, but in the spirit spheres as well. It is harmony of soul, as well as harmony of purpose, that draws spirits together in the spirit world.

596. This harmony of soul exists between members of the same sex. And if a man and woman who are congenial to each other desire to work together, or with a band of spirits, they do so without a thought of the difference of sex. In fact the distinction of sex belongs entirely to the earth plane and the lower spheres, and has no place in the higher spheres. Contrary to the established belief, the positive and negative forces are about equally distributed between the sexes, and therefore an equilibrium can easily be established.

597. Upon the earth plane you often see instances where one truly loves another, but is not loved in return; when these people enter spirit life, they will soon understand the reason for this, and **WILL SEEK COMPANIONS WHO ARE IN HARMONY WITH THEMSELVES, WHETHER MALE OR FEMALE.**

598. And again, there are instances where a harmonious couple have been parted by death; and if the one who has passed on to higher spheres first so desires it, they can establish a home in the spirit world where both may spend a part of their time going to their various duties, in the same manner as many set forth from an earth home, of a morning, and go to their different places of employment, returning with the evening shadows. However, the light does not fade in the spirit world, but they are irresistibly drawn together by that feeling of oneness that is one of Nature's

sweetest gifts to man.

599. The depraved desires of the human race must not be misconstrued for the pure refined love we have spoken of, as it bears about the same resemblance to it as the body of flesh does to the spirit. You no doubt, have observed instances where parents and children and friends are truly devoted to each other, remaining so through the trials of earth life. They have that oneness of spirit that will draw them together in the spirit world.

600. "Charity covereth a multitude of sins," and Love, likewise, sees no blemishes. This is the spark of God within each soul that has by careful nurture reached a point above the desires of the flesh. Death releases the spirit from its burdensome clay, and if it has received the proper education while it was thus encumbered, it will ascend to higher spheres; if not, it will tarry around the earth plane perhaps for years.

601. Now is the all-important time to live right. Don't look away in the distance and cheat yourself with some glittering mirage, but use every minute of passing time preparing yourself to enjoy the blessings of the future. So many put off a good act until some future day, forgetting that the earlier it is set out upon its journey the sooner it will return. Your kind words and helpful ways are needed so much upon the earth plane that I trust you will not withhold them.

602. How pleasant it will be for you to look back upon the good actions of your earth life, that make a silver track behind you, much as the wake a ship leaves behind upon a moonlit night, each wave dancing and scintillating in the silver beams. I have often thought that the only discord in Nature was made by man. And the only reason for this is selfishness-the bane of humanity: for, it is the basis of all things evil. If love instead of selfishness ruled the land there would be no homeless, hungry earth wanderers.

603. Nature has been more than free in her gifts; yet a few have clutched that which was intended for all. My friends, don't place a dollar so close to your eyes that it will shut off all view of the other life. Use money for the good of humanity, and realize that within itself there is no value. Its value lies in the happiness it will bring to yourself and others.

(Signed) "Wesley"

William Aber

A GUIDING STAR

THEOS - WHY NO MORE REPORT OF HIGHER SPHERES? A TYPEWRITING DICTATED.

651. How often we hear mortals ask, why don't the spirits tell us more about the higher spheres; describe the beautiful homes they talk so much about? What is the use of pictures to a person who cannot see, or of descriptions to those who cannot understand? No spirit can reveal anything to those who have not the spiritual power to at least apprehend, and in a measure to comprehend a dwelling-place of unselfish love. The description of the higher spiritual spheres, though it were given by one of the highest spirits, would be unintelligible to the carnal mind.

652. The things we can tell you are these: Whatever of the spirit spheres you are prepared for when you leave the earth plane, that spiritual sphere you shall have. Your homes will be such as you have made yourself. If your highest joy is counting hoards of money or bedecking yourself with precious jewels, none but yourself can make you more spiritual. You shall each find yourself in your own home, stamped with your own individuality and living your own life. Kindred souls mingle together here as they did upon earth, sympathizing with and enjoying the society of others. The homes here are as varied as upon earth, but each one is his or her own architect.

653. There are many spheres of duty, and all fulfill their duty as they see it. To some the highest spiritual life is full of activity. No such heaven will appeal to the tired earth soul. He will long for some friendly haven of rest, and he shall find it. To those in bondage, heaven is freedom. To the sick, it is health. To the cripple, it is strength and unlimited space in which to wander. To the tired laborer, it is eternity; — a place without time, where bells do not ring, or whistles blow, and where there is no late, no early — no thought or care of time. He will find that there is no more wear and tear or fatigue for him. No matter how many journeys he may make, he will not feel tired and worn as upon earth.

654. Duties there must be where more than one are gathered together, but they will be such duties that it will be your greatest happiness to perform.

655. The more noble the soul the more encumbered it is with the earthly body; it is an uneven partnership — that of an immortal spirit and an earthly body. How often the willing spirit is unable to keep the tired body at its many tasks, and what a release when dissolution takes place and the spirit is able to ascend higher.

656. What you have gained and need will be yours in the spirit spheres. There is the closest love and quickest sympathy between the earth plane and the spirit world, but we cannot make you understand what our lives really are, unless you should be exact counterparts of each other, which is not the case. You will each find a different home, suited to you and your work. Your work now lies upon the earth plane, and it is for you to perform the duties allotted to you. You may not be able to give the ignorant, learning, or the hungry, food, but you can inspire their spirits to nobler, better deeds, while some one else, who is able, provides food and learning. Let them feel that they have your love and sympathy, and let them see that, even if the clouds of adversity hang low over your head, that your soul is able to ascend to higher, better spheres. It is sweet to know that you do not travel the stony path of life alone; to feel that, no matter how rough or dark the way may grow, you can, if you will, stretch forth your hand and feel an answering clasp — a clasp that makes your heart grow braver. The Creator seems so far away to most that, unless they can have the love and help of each other, they feel deserted. It will ever be impossible for the finite to grasp the infinite. There are thousands who walk secure in the consciousness of “leaning on the strong arm of the Lord,” when, in reality, they are cheered and guided by some unseen friend. It is this spirit that gives to them the feeling of sympathy and strength that so ably assists them through life.

657. The inhabitants of the spirit world are not bound by dogmas or creeds; — that is, those who have been here long enough to get rid of their earth ideas; and they go forth to do good wherever they may find an opportunity, whether it be in the name of Christ or humanity. The main thing is to do good to yourself and others. Your ideas of good today may not be the same tomorrow. Therefore, do not attempt to lay down a rule for your friends to follow. Let each be a law unto himself: for each must suffer for his own actions and not for the actions of others.

(Signed) “Theos”

William Aber

A GUIDING STAR

CAROLINE EXPERIENCES AMONG CHILDREN PREMATURELY BORN INTO SPIRIT LIFE.

708. However, one lady claiming to be a messenger from higher spiritual conditions, came forth, arrayed in the brilliantly white attire of such spirits, and gave a message in whisper, saying: I am known as Caroline.

I am a messenger, belonging, however, to what you perhaps would consider, higher spheres. And I am here, bringing a message descriptive of our work, for the purpose of enabling you to comprehend and appreciate the pure, beautiful, innocent and happy conditions of our glorious realms.

709. The department in which I am now engaged is in that realm where is the spirit home of the many myriads of little children, prematurely taken out of the earth life and transferred to the motherly guardianship of pure messengers, as gentle and innocent as themselves; and in my especial division, are many, many hundreds of these blessed little innocents; and it is my delightful and happy privilege, to aid in educating them and in supplying them with the experiences of earth life, of which they were deprived by early transition and which are necessary, in order to a full rounded out spirituality.

(a). These little children are as diversified here, as on earth, in their ability to advance. Indeed, some are very hard to learn, as you would say, and require a wonderful amount of guardian patience and watchfulness to unfold into a personal realization of all that the exalted beauties of their innocent realms may signify. But, oh! what joy unutterable, after long and patient waiting and watching, to see one of these young immortals, gradually unfolded to a realization of its exalted privileges as it beholds ineffable delights perpetually to open upon its inner, conscious, spirit vision.

(b). And as these innocents come up to us out of the earth life, we have many touching scenes presented us. As an instance: One came to me many years ago, as you would reckon duration. She was a beautiful child-spirit. She remembered how

sick she had been — how she had suddenly been relieved of all pain, and she had witnessed the beautiful floral tokens, by hands of loved ones of earth, placed upon her little coffin, and her guides had taken the spirit of those flowers and woven and given to her a spiritual wreath in counterpart of the one on her coffin and thus enticed her away; and she came to me, as though in delight to her own mother, with that beautiful spirit wreath. What joy to me, and the many hundreds of my school, to welcome that sweet innocence forever free from the contaminating corruptions of an earth life into one of eternal glory! and now, though long since grown, she finds her joy still lingering here, and yet retains the beautiful wreath in our school. I can hold this frail form no longer — must go now — Good-night.

William Aber

A GUIDING STAR

PERSEVERANCE

965. Introduction: A spirit came to our séance the other night, robed in pure white, and carried a water-lily that gave forth a soft, mellow light. As I had so often seen spirits with the water-lily lights before, and knew them to be members of the “Purity Band” I asked this spirit to tell me of her work. She replied that one of our band had requested that one of the “Purity Band” come to the séances here and tell of the work that band is doing, and that she had been sent as a delegate to do so. So I shall let PERSEVERANCE tell you her story

966. “Friends, the pain caused by my recital tonight is similar to the agony of seeing again, after many years, the burial of one who has been the dearest on earth to you. Tonight I must resurrect my earth-life that you and I may review it together, and it costs me much pain; but my torn, bleeding heart will be fully repaid if this recital shall be the means of making others stop and consider well before taking any step that may affect their future happiness.

967. I cannot tell whether I was depraved from childhood or not, but I can scarcely remember when I was not depraved in many ways. I would do anything to secure a new gown. Dress was my god-honor, love and friends were all sacrificed upon the altar of this ever-clamoring deity. There is only one thing I can look forward to without feelings of revulsion; and that is, among my other vices, I did not count drink. I did not drink from selfish motives. I always feared that, if I became addicted to drink, I would be at the mercy of others. I felt that I needed all the strength available in my fight for a luxurious living. I was the plaything of rich and titled men, but I did not feel the least particle of affection for any of my associates. I not only sinned myself, but taught others to sin by the example I placed before them. I was always discontented; there was always something just beyond my reach that kept me ever trying to grasp it.

968. In earth life I gave all for wearing apparel; and when I reached the spirit world, I did not have rags enough to cover me and the beauty of my form had

vanished. I was misshapen and distorted. At first I could not understand that it was my spiritual body that was so deformed, for I had not given the spiritual part of me a thought while upon earth. In fact, the earth was all in all to me, and I did not trouble myself to think of another life, deeming the time better spent in enjoying the things that I knew I possessed.

969. A spirit came to me and offered to clothe me, but no sooner did the garments touch than they were discolored. My progress was very slow, but after many years of suffering and faithful work, I became a member of the "Purity Band."

970. I will make an attempt to tell you of the first visit I made to the earth after joining this band; as this visit made a lasting impression on me, an account of it may prove of interest to you: It was midnight before I succeeded in finding an individual whose aura would furnish me the means for both sight and hearing. This person was old, and the sorrows of many winters had bowed his back. His brow was calm; and it seemed that his own sorrows lessened as he viewed the sorrows of others. The spirit that was with him told me that in middle life his only daughter stepped aside from virtue's path; and that night after night, her father stood on this corner where so many passed by to their ruin, speaking words of warning that few would heed. As I stood within his aura I could read many of his heart's secrets, and how I pitied him! If my father had been as he was I would have been very different.

971. The first persons to pass, after I began to see well, were two boys; they were humming a catchy air, and as they drew near, my old friend accosted them. One seemed inclined to stop and listen, but the other pulled him along, saying: "If you stop and listen to such old croakers you will never know what a good time is."

972. The next was a woman, or rather what remained of a woman. She was intoxicated, but stopped to say a few words to my old friend. "Say, old man," she said, "don't trouble yourself to tell me that the devil has me, for I already know that he has, and often, these nights, through the bitter cold, I feel the hot breath of hell."

973. Three men came up just then and jeered at her and said: "Yes, old gal, hell ain't far from you now." The old man turned and said: "You are making just such specimens of womanhood by your actions tonight — do go home and begin over again."

974. The sight of this poor soul is a more effective sermon than I can preach. She could not lead any one in her foot steps — it is the influence of those who still retain their beauty and grace that is leading so many to ruin.

975. I noticed a lovely spirit woman by the side of one of these men. She seemed to be pleading with him. He stood silent for a few moments, then turned and walked rapidly down the street. His companions called to him, but he walked on, seemingly deaf to their cries. One of the men remarked that “the old man ought to be locked up,” and the other replied that “if he could keep people from going to the devil by talking to them, he could not see whose business it was to interfere.” I looked at the speaker, and saw one of our band; he (the spirit) was passing his hand slowly over the man’s head, and this man turned and followed the first man; the third man passed on up the street to the haunts of sin, although two spirits, one a member of the “Purity Band” did all they could to get him to return.

976. My old friend then walked up the street and I followed. We stood in front of a well-lighted house for some time, but no one passed. A vehicle came driving up the street and stopped in front of the house, and a man and a young girl alighted. My old friend stepped to the girl’s side and said “Don’t go in there, my child, for that house is one of the gateways to hell.” The girl turned and saw him and cried, “Grandfather!” Her escort shook her and said: “Come, don’t be a fool, you know that is not your grandfather.” The girl looked dazed, and said: “I think the wine must have gone to my head.” And in spite of the remonstrances of my old friend and several other spirits, the two passed on into the house. I began to wonder why some of the people my friend accosted did not strike him, and I learned that he was protected by many spirits, and that he was, also, well known to many of the people he remonstrated with. I saw many things that night that made me regret the life I had lived upon earth. Young boys and girls sinking lower and lower into the sea of depravity, causing not only their earth friends much sorrow, but causing untold sorrow to their spirit friends, and placing themselves in conditions that will take many years of hard labor in the spirit world to overcome.

977. If the women who sell their honor are necessary for the protection of other women, as is often claimed by earth writers, why is it that they are social outcasts? Why do not the people who advocate that the lives they are living are necessary for

the protection of their wives, mothers and daughters, take these women into their homes and treat them as the saviors of other people should be treated? My friends, if the world would abhor a man, as it abhors a woman, who has stepped aside, you would soon have a different world. In a few generations you would have a spiritual, instead of an animal world of people. Man boasts that he is superior to the brute kingdom, and he is in many things, but I do not think the brutes are far behind him in morality. The earth life is so short that it does not pay to live a life of depravity.

978. It would be much better for plan to live in direst poverty than to live a life of luxury, and be in environments that will cause him to degrade his spiritual nature to such an extent that, when he passes to the spirit world, it will take him many years to outgrow the mistakes of his earth life.

Anonymous

ETHERIC VISION AND WHAT IT REVEALS

I

The cosmic magnetic rain is colorless, like water; and as rain consists of separate droplets of water, so too this magnetic rain consists of separate units of force. Moreover, it has an affinity for water, and Mesmer discovered that the oceans are charged with what he termed solar magnetism, and so are lakes, rivers, and streams. And of course the highly magnetic human body reveals its origin in primordial seas in the fact that it is more than 80% water. Mesmer also said that the Sun was a great magnet which modern astronomy now verifies.

Plants are rich in the Life Ether, and so are certain animal products such as fresh cow's milk, still warm from the milking. Most of the human needs are met through the ingestion of plant foods, to which is added the magnetism pouring in through the spleen. Some day man will not need to sustain himself on plant food, but will draw his sustenance directly from the cosmic energy field itself.

The universal magnetism rushes through the spleen to the seed atom of the vital body located in the solar plexus; thence it fans out through the body, radiating through the nerves. Without these magnetic currents the body could not function, but would be inert and motionless, like an electric machine with the current turned off. The activity of the vital as it separates the solar fluid is audible to etheric hearing as a steady drone, or hum, and the vortices of force are clearly felt. The keynote of this activity is set by the "Sounding Flame" which burns in the medulla oblongata, which in turn sounds the keynote of the archetype. When the Ego wills action it causes the brain to specialize great quantities of this energy, which pours out to the muscles and compels action.

Anonymous

THE FAITHIST JOURNAL, 1988

INFANTRY.

Editors' note: The originator of this article wishes to remain anonymous, but desires that the basic message be promulgated.

One day as my body lay resting quietly on its bed, I decided to plunge into hada, the lower atmospherean heavens of the Earth. I closed my eyes, visualized the soles of my feet until they started to tingle; then I felt the tingling creep up my ankles, lower legs, thighs and torso. The tingling picked up on my fingertips and crept up my forearms to the elbow, then to the shoulders and finally to the top of my head. Meditating on this a while, I heard (or felt) a loud buzzing sensation in my head and suddenly I was outside, looking back at my reclining, corporeal form.

I floated through the bedroom walls to the outside and soon found myself wandering amongst the teeming billions of departed earthlings who inhabit that region closest to the Earth and to all they have loved. I talked with many of them as I wandered, and found that their aims, aspirations and beliefs were little different than those of the people one might meet at the county fair. Many expressed disappointment in not having been taken to "The Saviour" and all were preoccupied with finding a more or less permanent place to reside. (The crowding of this region is somewhat like Manhattan Island multiplied by many thousands of times).

As I elbowed my way through the dense crowds, I came eventually to a large open valley. The ground of this valley was covered with boxes, baskets piles of straw and similar things, each of which contained the astral form of a tiny infant. Each infant was wrapped in a blanket. The scene extended for as far as the eye could see, clear to the horizon of this region over the North American continent.

There were millions of tiny infants, placed in little groups of about a dozen, with walkways cleared between the groups. Up and down along these walkways strolled a few dozen sad, tired, middle-aged looking ladies, each wearing a grey tabard with a rope belt, and each busily trying to take care of the immediate needs of several hundred of the infants.

Needless to say, I was quite curious about this scene, and could not resist inquiring what it was all about.

“Where did all these children come from?” I inquired of the nearest lady.

“One of these babies is mine”, she responded, “but I don’t know which one, because I never saw it; I don’t even know, whether it is a boy or a girl. I do know that if it has blue, grey or green eyes, it very probably isn’t my own, because I and my lover both had brown eyes. And the new ones arriving, of course, are not mine, either, but they all need to be taken care of; they all need a mother but they only have us few.”

“How did it happen”, I asked, “that you never saw your own child?”

“It was an abortion”, she sadly replied, “I was ashamed to let my folks find out that I was pregnant so I went to this so-called ‘doctor’ who ripped it out and left me unconscious from shock and, incidentally, with all sorts of germs in the torn spots and I came over here shortly afterward as the result of a serious infection. All of these kids were aborted, and every day we get several thousand more, so we press into service every woman who comes here looking for her child. Still, as you can see, there are not nearly enough ladies to take care of all of them properly.”

She continued, “They all need to be bathed more often than they are. There are so many of them and we have such meager facilities for it, and so few people to help with it; that’s why the stench is so bad. I don’t really mind it myself but it is so offensive to ‘the others’ that they always bring them here and just drop them.” She added, “Most of their mothers wouldn’t care enough about them to help, even if they were over here on this side; they were just glad to be rid of them. As for their fathers, I seriously doubt that many of them even believe that they have children here.”

I looked out across the tremendous field with miles and miles of little bundles, all dirty, hungry, crying and squirming with loneliness and discontent.

I thought to myself, “If only every young girl who plans to get rid of her kid could come over here and see this!”

I wanted to help, but knew that I lacked the skill and experience to even get started; also, I knew that I had to return to my body, so what little I was able to do was just a token, like dipping out the ocean with a teaspoon. I wondered quietly

whether the lower heavens over the other continents of the Earth had tremendous founding fields like this one.

I knew that heredity is the main factor in whether one continues after death of the body, so to a certain extent, survival of bodily death comes to most as a corollary to the gift of life itself. It's a little like beauty; one gets it chiefly by choosing the right parents. If survival of bodily death was due to faith or to good works or piety, none of these little ones would be here. If it was a universal gift to every animal thing, the lower heavens would be a raging, howling zoo filled with creatures of every description still trying to do the things they did in corporeal life. As such it would hardly be called 'heaven.'

I wondered at the poor physical condition of many of the babies. There were cripples of every kind, deformed bodies, missing members, Siamese twins, dwarfs, blind, deaf and partly paralyzed children. There were representatives of every, race and ethnic group on the North American continent, but the ratios didn't seem the same as in the corporeal real world. I suppose that some ethnic groups place a higher value on life and on children than they do on daughter's "reputation." Certainly, the child's religion could hardly have any effect upon its survival, particularly at the ripe old age of minus four or five months.

As I strolled through these thousands of acres of outdoor nursery, looking at the millions upon millions of abandoned children who had been prematurely cast into heaven, I marveled at the size of the task before any woman who had the courage to volunteer to help. I also wondered at the folly of our people in letting this thing happen to us. I realized that the Puritan Ethics, the antiquated concept of "marriage" and the consequent quaint ideas about "honor" and "disgrace" related to the reproductive process must carry much of the blame for this wholesale slaughter of innocents. I remembered hearing that in the United States of America, it is estimated that over two million such deaths at the hands of 'dear mother' occur every year. The U.S.A. only lost somewhat over fifty thousand young men each year during the ten years of the Vietnam fiasco.

Eventually, I tired of this nightmare and was overwhelmed by a feeling of helplessness and sadness.

As I so mused, one of the ladies came up and placed her hand on my shoulder

in sympathy.

“It’s a hell of a job; ain’t it?”

“I guess that about sizes it up”, I responded;

“What did you do when you were on the other side?”

“Army!” she replied.

“Whatcha do in the army?” I inquired.

“Don’t laugh!” she chuckled.

“O.K.”

“I was attached to the infantry!”

William Walker Atkinson

CLAIRVOYANCE AND OCCULT POWERS

I

Again, in Europe and America, particularly in the latter country, we find many persons who have picked up a smattering of occult knowledge by means of some of the many healing cults and organizations which teach the power of thought over physical diseases. In the instruction along the lines of distant mental healing, the student is taught to visualize the patient as strongly and clearly as possible, and to then proceed to make statements of health and strength. The mind of the patient, and that of the healer, cooperate and in many cases work wonderful cures. As you will see in the last lesson of this course, there is great power in the mind to induce healthful vibrations in the mind of others, and the work is a good and worthy one. But, alas! as is so often the case, the good teaching is sometimes perverted, and applied for unworthy and selfish ends. Some of the persons who have picked up the principles of mental healing have discovered that the same power may be used in a bad as well as in a good direction. They accordingly, proceed to “treat” other persons with the object of persuading them to do things calculated to benefit the person using the psychic power. They seek to get these other persons under their psychic influence, and to then take advantage of them in some way or other.

I hope that it is practically unnecessary for me to warn my students against evil practices of this kind — I trust that I have not drawn any students of this class to me. In case, however, that some of you may have been, or may be in the future, tempted to use your psychic powers improperly, in this way, I wish to caution and warn you positively against so doing. Outside of the ordinary morality which should prevent you from taking advantage of another person in this way, I wish to say to you that anyone so misusing psychic or astral powers will inevitably bring down upon his head, sooner or later, certain occult astral forces which will prove disastrous to him. He will become involved in the web of his own making, and will suffer greatly. Never by any means allow yourself to be tempted into indulging in any of the practices of Black Magic, under any form of disguise. You will live to regret it if you do. Employ your powers, when you develop them, for the good of others; or at least,

for purely scientific investigation and knowledge.

William Walker Atkinson

CLAIRVOYANCE AND OCCULT POWERS

II

A great religious cult has sprung into existence which makes a leading doctrine of this ability to materialize the things which one desires, and to deny out of existence undesirable things. Many persons who have witnessed the wonderful success of some of the followers of this cult or organization, have been puzzled to account for the same on scientific and rational grounds. A little understanding of fundamental occult and psychic principles, as given in these lessons, will show the “why and wherefore” of these strange and wonderful manifestations. In this connection you must remember that the combined thought of the thousands of persons composing this cult or organization undoubtedly gives additional psychic force to the mental affirmations and denials of the individual member thereof.

In past and present, and probably in future time, there have been many instances of magical procedures tending to bring about the results that we have herein seen to come about by reason of psychic influence, in some of its many phases. These magic procedures have usually been accompanied by incantations, ceremonies, strange rites, evocations, etc., which were supposed to have great virtue in bringing about desired results. But the true occultists now know that these ceremonies and rites were merely hopes to the imagination and aids to faith, and thus tended to bring about the psychic phenomena. There was no virtue in these ceremonies themselves, and the same results may be secured by simply following the procedure outlined in this book. The wonders of ancient magic have been reproduced by the modern occultists, without all the mumbo-jumbo of the past rites and ceremonies.

A gifted English writer upon the subject of the relation of mysticism and magic, sums up the gist of the principles of Magic as follows:.

“The central doctrine of Magic may now be summed up thus:.

“(1) That a supersensible and real cosmic medium exists, which interpenetrates, influences, and supports the tangible and apparent world, and is

amenable to the categories both of meta-physics and of physics.” [This of course is the astral plane, which is the container of the subtle form or framework of all that exists on the physical plane.]

“(2) That there is an established analogy and equilibrium between the real (and unseen) world, and the illusory manifestation that we call the world of sense.” [By this of course is meant the correspondence and balance between the subtle form of things and the material manifestation thereof.

Things created in the astral, tend to materialize on the physical plane.

All creation proceeds from the astral to the physical.]

“(3) That this analogy may be discerned, and this equilibrium controlled, by the disciplined will of man, which thus becomes master of itself and of fate.” [The essence of Will consists of strong desire accompanied by a clear mental picture of the thing desired, and held steady and firm by concentration.]

William Walker Atkinson

THE ASTRAL WORLD

I

Looking around you, in the dim, ghastly light of this region, you perceive countless human forms, of the most repulsive appearance. Some of them are so low in the scale as to seem almost beast-like, rather than human. There are still lower forms on the subdivisions just below this one, but I shall spare you the disgusting sight. These creatures are disembodied souls, in the astral body, living on the low plane to which they descended when awakening from their very brief astral sleep.

If you will peer through the enveloping fog, you will become conscious of the presence of the material world as a sort of background. To you it appears detached, and removed in space, but to these creatures — these low souls — the two planes seem to be blended. To them, they appear actually to be abiding in the scenes and among the persons of the lowest phases of earth life. Even you find that you can see only the very low earth-scenes in the background — the higher scenes appear blotted out with great smears, like a censored newspaper page in war times. To these poor souls there is no earth world except these scenes which accord with their old desires.

But while apparently living amid these old familiar and congenial low earth-scenes, these souls are really suffering the fate of Tantalus. For while they plainly see these scenes, and all that is going on in them, they cannot otherwise participate in the revels and debaucheries which they perceive plainly — they can SEE only — as for the rest they participate only vicariously. This renders the place a veritable hell for them, for they are constantly tantalized and tormented by sights of scenes in which they cannot participate. They can exercise simply “the lust of the eye,” which is but as a thorn in the flesh to them. On all sides, on earth-life, they see their kind (in the flesh) eating, drinking, gambling, engaging in all forms of debauchery and brutality — and while they eagerly cluster around, they cannot make their presence felt (under ordinary circumstances) nor can they participate in the scenes which they witness.

The lack of the physical body is indeed a very hell to them, under such

circumstances.

The astral atmosphere of low dram-shops, pool rooms, gambling halls, race tracks, “free-and-easies,” brothels, “red-light” districts — and their more fashionable counterparts — are filled with these low astral forms of souls across the astral border. Occasionally, they are able to influence some earth companion, who is so saturated with liquor, or overcome by drugs, that he is physically open to such influences. When they so influence him, they strive to lead him into further degradation and debauchery, for, in so doing, they obtain a reflex gratification, as it were. But I shall not dwell upon this subject — it is too loathsome.

In some instances, the sojourn on this low astral sub-plane sets up such a strong desire for rebirth in the flesh, among similar scenes, that the poor soul eagerly presses forward toward reincarnation on a similar low plane. In other cases, I am glad to say, the experience so sickens and disgusts the poor soul that it experiences a revulsion and disgust for such things, in which case the current of its desires naturally carries it in the opposite direction, and it is given the opportunity to rise in the scale of the Astral, where its better tendencies are encouraged, and a better rebirth finally results.

At the end, however, in nearly all cases “living-out” results in “out-living,” and even the lowest rises in time. Some few souls, however, sink so low as to be incapable of rising, and they meet the final fate (not of damnation) of annihilation. Even in these hells of the astral, however, the degraded souls are “punished not for their sins, but by them” as an old writer once forcibly stated it.

But this particular scene is not the only one on this sub-plane of the Astral — it has many counterparts. I cannot take time to show them all to you, or to describe the scene in detail. I can illustrate the idea, however, by stating that close to the scene you have just witnessed, is another in which the actors are those miserly, money-loving souls, who have sold all their better nature for the mess of pottage of worldly gain. The punishment, by the sin rather than for it, is similar to that of the low souls in the preceding scene. They are tormented by the sight, but are tantalized by not being able to participate. The result is practically similar to that mentioned in the last case — some find desire increased, and others find disgust and nausea and thus seek the way to higher things.

There are hundreds of similar regions on the lower Astral, some of which are much higher, however, than those we have just considered. All of them serve as a Purgatory, or place of the burning-out of desires of a low kind — not the burning of material flames, but by the fire of the desire itself, as we have seen. This idea of burning away, or purging, of the low desires, is found to permeate nearly all religions, and has its basis in the facts of the Astral.

William Walker Atkinson

THE ASTRAL WORLD

II

Raising our vibrations rapidly, and passing over many degrees of scenes of this kind, we find ourselves on a considerably higher plane. Here we see men engaged in what would be called “useful work” in earth life. But they are performing it not as labor, but rather as a joyous recreation.

Observing closely, you will see that the work is all of an inventive and constructive nature. The men and women are perfecting that in which their interest was engaged while on earth life. They are improving on their work, and are filled with the joy of creation. They remind one forcibly of Kipling’s mention of the future state when: “..no one shall work for money, and no one shall work for fame; but each for the joy of the working.” On some of these sub-divisions we see the artist busily at work, turning out wonderful masterpieces; also musicians creating great compositions, of which they had vainly dreamt while in earth- life. The architect builds great structures — the inventor discovers great things.

And all are filled with the joy of work, and the ecstasy of creative imagination.

But, make not the mistake, student, of regarding this as merely play, or as possibly a form of reward for well-done world work, though, of course, both of these elements play their part in the general working of the Law. The main thing to remember is that in this work on the Astral, there is an actual mental advance and progress.

Moreover, in many cases, here on these very planes of the Astral there is being built the mould from which will actually pour great inventive and creative achievements, on the material plane, in the future incarnations of these souls now doing work on this plane. The Astral is the great pattern shop of the world. Its patterns are reproduced in matter when the soul revisits the earth scenes. Many a work of art, musical composition, great piece of literature, or great invention, has been but a reproduction of an Astral pattern. This will help to explain the feeling common to all great performers of creative, imaginative or intellectual work — the

strange feeling that their work is but a completion of something at which they had previously wrought — a re-discovery, as it were.

Again, in this work-play of the Astral, the soul is always at work using up old ideas, aspirations, etc., and discarding them finally. In this way real progress is made, for after all even earth-life is seen to be largely a matter of “living-out and out-living” — of mounting higher on the steps of each mistake and each failure. In the work of the Astral many old ideas are worked out and discarded: many old longings exhausted and discarded; many old ambitions manifested and then left behind on the trail. There is a certain “burning up, and burning out” of old mental material, and a place made for new and better material in the new earth life. Often, in this way, on the Astral there is accomplished as much in the direction of improvement and progress, as would be possible only in quite a number of earth-lives. Life on the Astral is very earnest and intense — the vibrations are much higher than on the material plane.

Bearing this principle in mind, these Astral scenes which you are now witnessing take on a great and new meaning. You recognize them as very important schoolrooms in the great school of life. Work is being done here that can not be accomplished elsewhere. Everything has its meaning.

There is no waste effort, or useless activity in the universe, no matter what the careless observer may say to the contrary. The Astral is no joke of the universe — it is one of its great, real workshops and laboratories of the soul. It has its distinct place in the work of spiritual unfoldment and evolution.

William Walker Atkinson

THE ASTRAL WORLD

In passing rapidly through these regions, you will find that each has its own particular environment in exact accordance with the beliefs of the persons inhabiting it. Some have the appearance of a plain, old-fashioned meeting house, on an immense scale; while others resemble a gigantic cathedral, filled with gorgeous decorations and paraphernalia, and echoing with the sound of glorious litanies and other ritualistic forms of worship. Each has its officiating priests or preachers, according to its regulations. You see at a glance that the environment, scenery, buildings, decorations, etc., are built up from the astral substance by the imaginative power of the minds of those congregating at each point. All the stage-setting and properties are found fully in evidence (I say this in all seriousness, and with no attempt to be frivolous or flippant) — you may even see the golden crowns, harps, and stiff haloes, in some cases, and hear the sound of “the eternal chant of praise.”

I regret to be compelled to call your attention to the regions of some lower forms of religion, in which there is a background picture of a burning hell, at which the devotees gaze with satisfaction, feeling the joy of heaven intensified by the sight of the suffering souls in hell. It is a satisfaction to tell you that the suffering souls, and their hell, are but fictitious things created by the imagination from the astral substance — a mere stage setting as it were. Dante’s *Inferno* has its adequate counterparts on the Astral Plane.

I ask you, particularly to gaze upon this most horrible scene before us. A large severely furnished edifice is shown, with seated congregation wearing stern, hard, cruel faces. They gaze toward the top of a smoking bottomless pit, from which rises a sort of great, endless chain, each link having a huge sharp hook upon which is impaled a doomed soul. This soul is supposed to rise to the top of the pit once in a thousand years, and as each appears it is heard to cry in mournful accents: “How long — how long?” To this agonized question, a deep stern voice is heard replying: “Forever! Forever!” I am glad to tell you that this congregation is dwindling, many evolving to higher conceptions, and practically no new recruits arriving from the earth-plane to fill the depleting ranks. In time, this congregation will disappear

entirely, and the ghastly stage scenery and properties will gradually dissolve into astral dust and fade from sight forever.

All forms of religion, high and low, oriental and occidental, ancient and modern, are represented on this plane. Each has its own particular abode. It would delight the heart of a student of comparative religion to visit these scenes. There are some beautiful and inspiring scenes and regions on this plane, filled with advanced souls and beautiful characters. But, alas, there are some repulsive ones also. It is marvelous, in viewing these scenes, to realize how many forms human religion and theology has taken in its evolution. Every form of deity has its region, with its worshippers. It is interesting to visit the scenes once filled with the worshippers of the most ancient religions. Many have only a handful of worshippers remaining on this plane; while in some cases, the worshippers have entirely disappeared, and the astral scenery of the region, its temples and shrines, are crumbling away and disappearing just as have the old temples disappeared on the material plane.

III

William Walker Atkinson

THE HUMAN AURA

AURIC MAGNETISM.

The phenomenon of human magnetism is too well recognized by the general public, to require argument at this time. Let the scientists dispute about it as much as they please, down in the heart of nearly all of the plain people of the race is the conviction that there is such a thing. The occultists, of course, are quite familiar with the wonderful manifestations of this great natural force, and with its effect upon the minds and bodies of members of the race, and can afford to smile at the attempts of some of the narrow minds in the colleges to pooh-pooh the matter.

But the average person is not familiar with the relation of this human magnetism to the human aura. I think that the student should familiarize himself with this fundamental relation, in order to reason correctly on the subject of human magnetism. Here is the fundamental fact in a nutshell: The human aura is the great storehouse, or reservoir, of human magnetism, and is the source of all human magnetism that is projected by the individual toward other individuals. Just how human magnetism is generated, is, of course, a far deeper matter, but it is enough for our purpose at this time to explain the fact of its storage and transmission.

In cases of magnetic healing, etc., the matter is comparatively simple. In such instances the healer by an effort of the will (sometimes unconsciously applied) projects a supply of his pranic aura vibrations into the body of his patient, by way of the nervous system of the patient, and also by means of what may be called the induction of the aura itself.

The mere presence of a person strongly charged with prana, is often enough to cause an overflow into the aura of other persons, with a resulting feeling of new strength and energy. By the use of the hands of the healer, a heightened effect is produced, by reason of certain properties inherent in the nervous system of both healer and patient.

There is even a flow of etheric substance from the aura of the healer to that of the patient, in cases where the vitality of the latter is very low. Many a healer has

actually, and literally, pumped his life force and etheric substance into the body of his patient, when the latter was sinking into the weakness which precedes death, and has by so doing been able to bring him back to life and strength. This is practically akin to the transfusion of blood — except that it is on the psychic plane instead of the physical.

But the work of the magnetic healer does not stop here, if he be well informed regarding his science. The educated healer realizing the potent effect of mental states upon physical conditions — of mental vibrations upon the physical nerve centers and organs of the body — endeavors to arouse the proper mental vibrations in the mind of his patient. Ordinarily, he does this merely by holding in his mind the corresponding desired mental state, and thus arousing similar vibrations in the mind of the patient. This of itself is a powerful weapon of healing, and constitutes the essence of mental healing as usually practiced. But there is a possible improvement even upon this, as we shall see in a moment.

The advanced occultist, realizing the law of action and reaction in the matter of the auric colors, turns the same to account in healing work, as follows: He not only holds in his mind the strong feeling and thought which he wishes to transmit to the patient, but (fix this in your mind) he also pictures in his imagination the particular kind of color which corresponds with the feeling or thought in question.

A moment's thought will show you that by this course he practically multiplies the effect. Not only do his own thought vibrations (1) set up corresponding vibrations in the mind of the patient, by the laws of thought transference, but (2) his thought of the certain colors will set up corresponding vibrations not only (a) in his own aura, and thence (b) to that of the patient, but will also (3) act directly upon the aura of the patient and reproduce the colors there, which (4) in turn will arouse corresponding vibrations in the mind of the patient, by the law of reaction.

William Walker Atkinson

THE HUMAN AURA

DEVELOPING THE AURA.

When it is remembered that the aura of the individual affects and influences other persons with whom he comes in contact — and is, in fact, an important part of his personality — it will be seen that it is important that the individual take pains to develop his aura in the direction of desirable qualities, and to neutralize and weed out undesirable ones. This becomes doubly true, when it is also remembered that, according to the law of action and reaction, the auric vibrations react upon the mind of the individual, thus intensifying and adding fuel to the original mental states which called them forth. From any point of view, it is seen to be an important part of self development and character building, to develop the aura according to scientific occult principles.

In this work of aura development, there is found to be two correlated phases, namely: (1) the direct work of flooding the aura with the best vibrations, by means of holding in the mind clear, distinct and repeated mental pictures of desirable ideas and feelings; and (2) the added effect of mental images of the colors corresponding to the ideas and feelings which are deemed desirable and worthy of development.

The first of the above mentioned phases is probably far more familiar to the average student, than is the second. This from the fact that the average student is apt to be more or less familiar with the teachings of the numerous schools or cults which agree in the axiom that “holding the thought” tends to develop the mind of the individual along the particular lines of such thought.

This is a correct psychological principle, for that matter, even when those practicing it do not fully understand the underlying facts. Mental faculties, like physical muscles, tend to develop by exercise and use, and any faculty may be developed and cultivated in this way.

Another teaching of these same schools is that the character of the thoughts so “held” by the individual, effects other persons with whom he comes in contact, and, in a way attracts to him objective things, persons, and circumstances in harmony

with such thoughts. This also is in accordance with the best occult teaching — from which, of course, it was originally derived.

I heartily endorse the facts of these teachings, and pronounce them fundamentally correct. And, in this connection, I may say that every healer may apply his own methods PLUS this teaching regarding the aura, and thus obtain greatly increased results.

By the faithful, persevering, holding in mind of certain ideas and feelings, the individual may flood his aura with the vibrations and colors of such ideas and feelings, and thus charge it with auric energy and power. By so doing, he gains the benefit of the reaction upon his own mind, and also secures the advantage of the effect thereof upon other persons with whom he comes in contact. In this way he not only builds up his individual character along desirable lines, but at the same time develops a strong, positive, attractive “personality” which affects others with whom he comes in contact.

Edwin Babbitt

PRINCIPLES OF LIGHT AND COLOR

I

3. Mental Action. How does mind control matter? Let us again come right to nature's simple method of operating. We have seen that no mental action can take place until the convolutions of the brain have been awakened into life by the sweep of fine ethers as well as blood through them just as in a landscape a tempest brings all surrounding objects into action. But volition and mental action of various kinds can send the ethers and with them the blood to various parts of the body; can make the maiden's cheek blush; can send these life currents to the heart and cause paleness under an impulse of fear; can send electric currents to contract muscles, and thermal currents to expand them, and bring about a hundred other kinds of effect.

Many persons, including the author, have learned to will the vital electricities to the hands or other parts of, the body with a power that causes them to thrill and burn. A magnetic physician once informed me that he had treated a tumor on one of his limbs for months without any special effect, until finally he concluded to fasten his will upon it while treating it, when to his surprise it immediately commenced going down and soon became entirely well.

How does spirit accomplish such a movement among physical conditions? Exactly on the same principle that the body can do the same. If a human hand can dash water into eddies or currents in any direction it pleases, so can the human spirit dash those spiritual and psychic ethers with more than lightning speed in whatever direction it pleases, and through them waken the animal ethers and nerves and blood and muscles and the marvelous forces of the brain itself. If a physical hand is moved, this motion requires the play of certain chemical and galvanic action.

Does not the spirit also have its marvelously fine play of chemical forces? Have we not seen from the color radiations of the brain and body, that all mental as well as physiological action involves exquisite grades of chemical affinity and chemical repulsion? Seeing, then, that these fine forces, guided by this simple generalization, can thus open up the pathway of divine wisdom and reveal so many

“Secret hiding places of power, why shall men stupidly shut their eyes and ears to them, and groveling among the grosser conditions of matter, declare that nothing can be known of the basic principles of molecular, or chemical, or physiological, or psychological action?”

Edwin Babbitt

PRINCIPLES OF LIGHT AND COLOR

SUMMATION OF POINTS IN CHROMO-MENTALISM.

1. Intellect is the culmination of power, and may be affected indirectly by ordinary light, still more by odic light, and most of all by the psychic light which is the direct messenger and servant of the spirit in its relationship to the outward world.

2. The psychic lights and colors are inexpressibly beautiful and manifest the infinite activities of nature unseen by ordinary eyes.

3. This higher vision exalts the conception and shows that there is a grander universe within the visible which is the real cosmos.

4. Thousands of persons are able to see these psychic colors.

5. They reveal the primary laws of force. When scientists dwell only among the coarser grades of matter, they deal with the outer shell of things and fail to find the richer kernel within.

6. This light renders opaque substances transparent from its power to penetrate them, and hence those who can get in rapport with it become what is called clairvoyant. The Committee of the French Royal Academy recognized this fact, and Major Buckley developed 148 persons so that they could read sentences shut up in boxes or nuts.

7. Ordinary sleep is caused by drawing the vital ethers, and with them the blood away from the front brain into the cerebellum and body, thus leaving the mental powers so inactive as to be unconscious, while somniscience, or the lucid magnetic sleep, not only calls these coarser vital ethers away, but brings into action the finer interior forces which being more swift and penetrating cause greater keenness of mental power, and, when sufficiently developed, clairvoyance itself.

8. This lucid condition is often induced by fastening the mind on some near or distant object to draw the finer ethers outward, and is sometimes assisted by downward passes to draw the coarser ethers away from the brain.

9. These psychic forces can bless mankind by opening up a sublimer vision of

the possibilities of the universe and of human life, by controlling physical, mental, and moral diseases in a very remarkable way, and by circumventing fraud.

10. Self-Psychology, or Statuvolence, is a condition which is brought about by getting in rapport with these psychic forces, when by the power of the will, the subject can cause all sensation to cease in a part or the whole of his body, or cure disease, or permanently correct many of his mental and moral deficiencies.

11. Every part of the intellectual, moral, or passional nature can be aroused into greater action; or subdued into a feebler action by charging different portions of the brain and body with these psychic forces with the hand, or otherwise, or by drawing them off. When the subject is in a somnambule or otherwise sensitive condition, each part of the brain so touched will arouse a special and intense kind of thoughts and feelings entirely different from every other part, thus showing that the brain has its special organs, or regions of special mental characteristics. The psychic colors which vary in different parts of the brain in harmony with these organs, also confirm the same idea.

12. The fine forces of the brain radiate colors on much the same principal as the odic forces in nature.

13. The left hemisphere of the brain receives the blue and electrical forces and radiates the warm red forces more strongly than the right, while the right brain radiates the blue forces and receives the red more strongly than the left. The left brain is stronger in the domain of intellect, the right, in that of organic life.

14. The highest faculties radiate their forces most strongly upward; the lowest, most strongly downward. The Intellectual faculties radiate their forces both upward and downward in front, the Propelling faculties, both upward and downward behind, and the color radiations are beautiful and pure about every person in proportion as his mental and moral character becomes refined and ennobled.

Edwin Babbitt

PRINCIPLES OF LIGHT AND COLOR

IX. THE PSYCHIC FORCE: A GREAT POWER TO BLESS MANKIND.

1. Because it brings into action this sublimer vision which reveals the wonders of both the interior and exterior universe in a way that entirely transcends the power of the telescope in the distance of its scope, the microscope in the minuteness of its power, and throws both into shadow by its ability to reveal the realm of intellect and that finer radiance which can never be seen in the external world. When its powers have become more developed, mistakes of vision will be more rare, and discoveries of vast importance in psychological and physiological phenomena will be made.

2. Because through the Mental Forces, it is able to build up and heal the physical system in a way sometimes which would seem almost too marvelous for belief. Dr. Gregory says “an immense number of magnetic cures have been recorded;” Dr. Elliotson commends it highly and enumerates cases of Epilepsy, Insanity, Hysteria, Paralysis, Chorea, Hypochondriasis, Sick Head-ache, Convulsions, Nervousness, etc., and a severe case of Cancer, as having been cured by the human magnetic (or psychic) forces. The Zouave Jacob of France who was wonderfully charged with these forces, cured multitudes by a mere touch of the hand, and many times without touching his subjects at all. This was done when they were in their normal condition, by a powerful effort of his will. Sometimes a score of policemen were required to regulate the crowds who pressed forward to be healed by him. Downward passes over the body soothe and quiet excited nerves, and upward passes arouse dormant and cold portions of the body.

3. Because it has a remarkable and unequalled power in improving imperfect mental and moral conditions. I have charged and regulated the psychic forces of different parts of the brain and their negative poles in the body in a way to quell the appetite for liquor in several persons, to abate their animal passions, and to stimulate to much greater activity the mental and moral forces. The achievements accomplished under the form of Psychic influence, called statuvolence, will be described shortly (X). I will quote a passage from an eccentric writer, named P. B.

Randolph, which will apply here: — “We have known a sweet Miss only six years old, to thoroughly mesmerize her great burly uncle, a man capable of knocking a bull down with one stroke of his ponderous fist, and who was one of the roughest sea tyrants that ever trod a quarter-deck, and yet the little lady rendered him not only helpless, but clairvoyant by repeatedly manipulating his head, while he held her in his lap in his daily calls. She had witnessed a few experiments, believed she could do the same, tried it four times and accomplished it in great glee on the fifth attempt. But the greatest miracle of all was, that the captain’s nature became entirely changed, and to-day a better or a gentler man does not sail out of New York harbor!” (New Mota.) In the case of this captain, the finer forces of the man, combined with a gentle pure element from his little magnetiser, were doubtless made to permeate and refine the region of his external brain. “In the highest stages of the magnetic sleep,” says Dr. Gregory, “the countenance becomes irradiated and heavenly beyond the power of art to picture, and the language becomes exalted.” I have several cases in view in which persons have dated the commencement of a nobler and truer life from the development of these higher elements. That some fortune tellers may really have the ability at times to use them and convert them to a low end, does not argue against the holier purposes to which they ever may and should be consecrated.

4. Because it begets a keenness of vision and mental perception, which when it becomes widely developed will so penetrate through all fraud and hypocrisy as to greatly destroy their practice. A lady of New York traced out a thief and recovered diamonds of the value of \$10,000 for one party, and has found a large number of stolen watches and other articles by this superior vision.

L Kelway Bamber

CLAUDE'S BOOK

ASTRALS AND THOUGHT-FORMS.

YOU want to know the difference between "Astrals" and "Thought-Forms?" They are quite different and by no means interchangeable terms, though people often speak as if they were, for the latter is only a "picture" and not a "spirit" at all.

There are two kinds of "Astrals" (so called because they are functioning on the "Astral" plane). First, there are the spirits existing there in their Astral bodies, which are made out of actual atoms. The Astral, though fine in comparison with the physical body, is still coarse (for it is only undeveloped people who are not spiritually evolved who live on that sphere). There is a great difference between it and the bodies of those on the third sphere.

There is no "death" after you leave earth, but this further difference in degree makes people think sometimes one has to undergo that ordeal again on going higher through the different planes. This is not so, though a great change certainly does take place in the "astral body;" the chemical condition alters, it becomes refined, but it is no greater than that which takes place in your earth-body continually, all the cells of which change and renew several times in the course of your life there, though you are not conscious of it in either case.

When a man in the Astral changes mentally, his body changes too in sympathy with his development, and in corresponding degree, but more quickly than with you.

If a man longs to progress very fast, and makes up his mind and concentrates on it, he can change in a very short time; but if he makes no special effort, and progresses slowly mentally, his body changes slowly too. This gradual refinement continues through the spheres; the change comes from within.

The second kind of Astral is a spirit connected with a physical body, and functioning temporarily only on the Astral plane, while its earth-body sleeps or is unconscious. It looks much the same as the other, but its body is actually different, for it has an astral "husk" only, much on the same principle as the temporary body made for a materializing spirit at a séance, and like that composed of astral atoms

consolidated.

These astral atoms collect round the aura of a developed man, and on his soul emerging (as I have already described to you) from the centre of his body, these atoms close round his spirit and form a “husk” or covering to protect it in its travels.

He could not function in his real “astral” body, for that is not complete; it is not complete for a curious reason. It is this: that a certain amount of the material that makes his astral body is not available while he is connected with his physical body, for it goes to make the vital cord or connection between his travelling spirit and his stationary body, which is only severed at death (for the severing means death).

After this has occurred, of course, no cord being then required, this material is available for his astral body, and so he no longer requires to borrow astral atoms to protect himself; his spirit is sufficiently clothed, being complete.

As I am not in the Astral I find it difficult to tell if a person is in their permanent astral body or not.

This accounts too for the difficulty a clairvoyant sometimes has in being able to say if a person is in or out of their physical body permanently. They too are, it must be remembered, seeing in other conditions than their normal. Sight varies enough even on the earth-plane; no two men there see exactly alike.

If you took a collection of people to a hilltop and asked them to describe the view without artificial aid, they would all see in different degrees: some only things near, others only things distant, some as it were through a haze, and others clearly. This is why normal clairvoyance is often incorrect — things are difficult to see in the right perspective; and it varies too according to the bias of the medium’s brain on which it is registered by the sight.

A “Thought-Form” is a picture, a thought-photograph, projected through the atmosphere by some one, but the recipient would have to mentally “develop” it, as it were, in order to see it; by that I mean they would have to be thinking of the sender at the right moment, and in the right way. Space is nothing, for it takes no longer to think four or five hundred miles than into the next room. So if you are in the right mental condition you can see a thought-form; it’s only a picture in the atmosphere.

This explains certain things; for instance, visions of Christ to the dying.

Hundreds on the battlefields may see Him individually and spontaneously. If He is projecting His thought to all who are lying there, all who are attuned in mind can and may be able to see Him.

Just as when a ship at sea sends out a wireless message or a call for help, it is not confined to one receiver, but is open to all ships and receiving stations which are suitably attuned. So all who are suitably attuned and harmonized can receive thought pictures, impressions, and inspiration. This explains also how various people in widely separated places may simultaneously be “inspired” by one individual. “Inspired” I said, not “controlled” remember, Mum; that is a very different matter (people should always use common sense in judging what they are told). Personally, I don’t believe spirits from the higher spheres ever “control” people on earth. It is hard enough for us who are only on the third sphere to get back into the old conditions, for those it would be exceedingly difficult and a deliberate waste; it would be like engaging a tutor of the highest scholastic attainments to teach an infant its A B C!

Now as regards a so-called “ghost” haunting a particular spot. If it is a persistent haunt that has continued for many years, even for centuries, it is almost certainly a thought-form and not a spirit; for it is very unlikely that any spirit would be so unfriended as to be permitted to go on in this aimless and unhappy manner indefinitely, for as soon as any one desires help here it is forthcoming.

What happens is this. Certain events (probably tragic), which are felt very intensely by the participators at the time, leave a very clear cut and well-defined picture in the atmosphere, and at first for a short time the actors in the scene may return in spirit to the spot, and by thinking over what happened revivify and intensify that thought picture.

Ordinary people then come to that place knowing its history, and some may see the “ghost,” and they see it because they are psychic and unconsciously psychometrize the atmosphere, and so mentally develop the picture that is there, and so constantly renew the image, which thus becomes almost permanent. Yes, I know it does seem difficult to realize, but it also applies to “feeling” as well as “seeing” past conditions; thus a medium feels pain and discomfort when describing the illness of any one. The medium is psychometrizing the condition connected with the spirit

while it was a body, and not the spirit itself.

I say this because I have been told and have noticed myself that spirits are surprised on returning to earth to hear themselves described with symptoms of disease they have almost forgotten they ever suffered. For instance, your father, who “died” over thirty-five years ago, here is in perfect health, yet whenever he returns to earth the mediums describe him as having a cough, and discomfort in his chest; that was true when he passed over (he died of pneumonia), but of course is totally unlike his present condition.

Another man I know, who had some very painful disease which affected one leg, tells me he gets quite angry when he hears it described now, as he no longer feels it at all even when he returns to earth-conditions, and yet the mediums describe it most accurately, and one might imagine he was still in suffering instead of in perfect health!

L Kelway Bamber

CLAUDE'S BOOK

MAN'S CONNECTION WITH GOD

THE peace of your heart, in spite of great anxiety, comes from the innate knowledge that, however bad things may seem sometimes.

“God’s in His heaven: all’s right with the world.”

The mind of God is operating through the various spheres on to the earth-plane. It is almost as if a picture were thrown from a lantern first on to the seventh sphere; God projects his thoughts on to it, and those there get every thought, wish, desire, of God. It is as clear to them as if it were photographed on the atmosphere round them, so wherever they turn they know what God wants them to do. These “pictures” or thoughts of God seem to be composed of millions of “rays” (even in your atmosphere there are “rays” of which you are not cognizant on earth).

On the sixth sphere the picture is like a copy of the seventh, not quite so sharp in outline or detail, and so on, slightly decreasing in clarity and sharpness from sphere to sphere, till it gets to the first sphere, where it is much fainter, because so close to the earth-plane. On the earth-plane it is faint indeed; but there, man, who has great power if he chooses to use it, could reproduce that picture if he put himself in the right mental and spiritual condition to do so. It has to be redeveloped by man’s attitude towards it. That’s what I mean by saying we can interpret God if we choose. Man is given the power to see God’s ways and wishes if he will put aside his lower self for a little while.

The guide who is teaching me said it is important for people to develop psychically as a step to the higher or spiritual side. Before people can become “psychic” properly they must develop physically and mentally too.

You say, “Mediums are often uneducated.” Yes; they do not satisfy in consequence, but by their mediumship they are a bit better than they would have been without it. Still, I am not saying what is possible, but what is best.

People must learn to control the physical, the lower, or what is called “animal”

part of them, and not give way to temper, greed, sensuality, jealousy, and so forth; they must cultivate the spirit, the higher or God part, the “higher self.”

Sometimes the spirit wants to operate through the body (this is psychic or spiritual development), and is prevented by people giving way to any of the passions we have mentioned. It shows they must work harder to get control of the physical.

I have told you before, your spirit even now knows and can see everything; it is seeing me at present. Your spirit-mind is the subconscious mind; your spirit-mind can't put itself in touch with the physical mind, it cannot link up with your brain. It is unable to, because you can't concentrate on me; your brain is concentrating on what you are doing, not on seeing me.

Your conscious mind is operating through your brain. To be “developed” means you have gained such control over your body and brain that you are able to detach yourself from undesirable things and thoughts. It is this power a person sits to try and develop by quiet, concentration, and prayer. You see how necessary it is to get complete control, so as to command the nature of the thoughts, to be able to lift the “lower self” to meet the higher.

You could not do it always, of course, for you have to use the physical brain for material things, and to protect the physical body from enemies. For instance, if you saw a man coming for you to hit you with a brick, it would be no use to stop to think beautiful thoughts; you would have to do something, and pretty quickly!

By a few moments' conscious practice every day, people can raise themselves so as to learn to “link on” or connect their minds and spirits, the lower and higher selves. The more and the oftener they do it the easier it becomes, so that in a little time there is a kind of semi-consciousness of that beautiful state helping them always.

The power you get by this “linking on” to the higher self has a great effect, not only on your own physical or lower self but on other people's too; that shows that if the majority could believe and practice this, there would be no such thing as war or enmity on the earth-plane. It creates almost a tangible state or feeling. It is the power given by the continual drawing down into the physical organism of the bit of the Infinite that is in themselves, and because it is Infinite it has infinite power, much

greater than physical power; it is personality or temperament.

God is an impersonal personality. He is a personality of good, the personification of it, but impersonally good. “Why call Him personal at all?” I call God that because He sends out certain forces or power, but He expects them to return (as, for instance, all He sends to inhabit physical bodies). Suppose we think of people as little ships sent out on the sea of life by God from His Harbor. His thought goes to each one, “May you return to Me,” and the little ship goes out. When it has been out for some years it may make for other ports, evil ports, and stay away till it becomes battered and its white sails get grimy; and then perhaps it says, “I won’t go any more to any chance harbor, but will try and steer for my home port.” Every ship launched from His Harbor God hopes will return. There is a sort of feeble interpretation of God’s thought in the saying, “We shall go hence in God’s good time.”

If the ships stayed in sight of it, they could easily return, but they get independent and think they will do better for themselves by going afar off; and the farther they go the more thoroughly they forget the Harbor from which they started.

Again, to speak of the God-force and try to explain more about it. It’s a mind that permeates everything. Next to being a mind it’s an organism of forces — all the forces or energy or power ever known or to be known. God’s mind controls everything — all the forces in the Universe.

L Kelway Bamber

CLAUDE'S BOOK

MAN'S WAY OF PROGRESS

SOME people have the spiritual in them so strongly developed they feel and know instinctively the truth of survival, and do not need to be convinced through physical or mental phenomena. It is well even for these to understand the subject in a practical manner, for it is useful in convincing others who are less evolved and more skeptical. For all the means, whatever they be, are intended to lead to one end, the proof that man is a spirit and therefore survives death. Man's evolution proceeds in a cycle, for he comes from the spiritual (indeed from God) and, however long it takes, works his way, creating his personality in his development through the physical and mental, back to the spiritual again.

Until he attains absolute self-control and becomes really spiritual — that means till he acts even unconsciously under the direction of his spiritual nature — he is liable to slip back at times to the last stage through which he has passed. This accounts for a highly mentally developed man, or a genius, acting at times in an immoral or even criminal manner. When a man is really spiritual he must have controlled and conquered these phases; there is no question therefore of their recurring.

When he attains the spiritual, it means he has linked on again to the Divine source and can draw all he needs from it. Though these stages are required for man's development it is not necessary to spend many years in each stage. The quickest way is to learn to put self aside. If he is selfish in the first stage, he will only think of doing what is best for his physical self but not for his soul, and may in consequence carelessly, even if not deliberately, injure others. When he begins to consider if his actions will hurt others, he is progressing, and will find happiness in the sense of having done well. Man may go through a whole life in the physical stage only, but in the records of the ages there are few people who have learnt nothing of good, even under these circumstances; a man may appear a thoroughly bad man and may have specialized in one form of vice, and the sense of the onlooker's perspective being blurred by its predominance he may not realize that, in spite of this, the sinner has

learnt something — he may be kind to the poor, or tender to children and animals, for instance. A man like this on passing out of his body goes to the lowest Astral, where he comes in time to a sense of his wrongdoing, for his mind carries the knowledge of all he has done; he is among people like himself, and sees his own vices reflected in all around him, each one an object-lesson. By consistently trying to live up to his higher self a man solves the riddle of how to attain happiness, for he lays up for himself no regrets and gathers to himself respect, and love, and sympathy, and a deep and lasting content.

L Kelway Bamber

CLAUDE'S 2ND BOOK

I

How many, many there are who earnestly and sincerely believe they have entered the Path, yet who after years of earth-life, years of striving and study and meditation, find themselves apparently no further advanced than when they set out. Hence, many become discouraged and turn back, saying it is a hopeless task, or that only after many lives-some say at least seven more-they may begin to attain. But the truth is that unless you begin to attain today, this present moment, you have not entered the Path; for this Path is made up of regular steps, each one a definite attainment. These attainments are not mystical dreams of a far-away perfection to be attained in the dim future, but something that belongs to your every-day life.

The first step in Mastery must be taken now, in a definite practical way; for until this is done the greater steps will forever remain untaken.

The Path is the Path of Renunciation, yet it is also a Path of glorious achievement. Upon it you will find many things to comfort you during the long nights of darkness and the days of combat, many resting-places, many joys. The renunciation does not mean the renunciation of all human sympathy, all natural human traits; for you must be "all things unto all men," and this you cannot be if you become what the world calls a "crank." The renunciation must be the renunciation of the dominion of the lower self and the disciplining and training of its desires and appetites; the self you have built up out of false conceptions of the events through which you have gained the experience which entitles you to enter upon this definite step. Those who have chosen this step are like soldiers who have donned their armor and are waiting to go forth to victory. The goal is reached through definite attainments, spoken of as Gates opening into new stages of the journey. These Gates are definite attainments here and now in this present life. Each step means a struggle, a literal shaping of every act and thought toward a definite end which is fully outlined in the mind and made the objective point of the life. The first Gate to be passed is the attainment of Charity, and Tolerance for all, a realization of Divine Love and an earnest desire to become one with The Christ-force which is

manifesting in your fellow man.

This is the first Gate to be entered because intolerance is a bar to further progress. Hence while there is the least intolerance in your heart this barred Gate will shut off even a vista of the Path. To conquer intolerance realize Divine Love as a white light which can only manifest on earth through its many prismatic colors, and that each color, if true and undefiled, has its place in the heart of the pure white light, for the white light could not be complete if one color ray was missing. The color rays symbolize the seven great types or classes of humanity with their various idiosyncrasies.

To attain true tolerance realize that your brothers and sisters, with all their differences of opinion and various ways of looking at divine Truth, are nevertheless necessary parts of the Grand Plan, and that without them you would lack. Only a realization of the oneness of all and their necessity for the completion of the whole can bring true tolerance. You may talk of loving your brother as yourself, but not until you have at least a mental grasp of the truth that your brother is necessary to your own growth, can you really manifest it. As long as you look upon yourself as separate and aloof from your brother this great bar of intolerance will remain across the entrance to the Path.

In the above we have emphasized the constructive idea of tolerance. For many think tolerance means so vague and indefinite an idea of what you yourself believe that you are willing to follow the teaching of every phase of Truth anyone may expound to you. But such a course is merely confusing, for you cannot be truly tolerant until you are quite sure which avenue of teaching best suits your Soul needs. Seek earnestly for the particular line of teaching which most appeals to you and which proves most helpful to your spiritual growth, then, while recognizing the good in all others and being tolerant of all divergent views, ~ well grounded in your chosen teaching, so that you cannot be misled or carried away by sophistry but will remain unmoved as long as the teaching feeds your spiritual hunger. Only thus can you take your place as a shining beam in your own color ray or avenue of teaching. It is like a military evolution; the figure is perfect only when each individual is in his own place in his own company and is paying no attention to the others except to recognize their part in the evolution and work harmoniously with them.

Charity is that all-embracing Love which seeks for the good in all. It does not mean that you are to condone evil, for to do so is to spread it. It means that while you are never to condemn a personality for his or her failings, you are to stand firm for the principles of right, truth, justice and purity whenever you are tempted or see them violated, so that there can be no misunderstanding as to the principles you uphold.

Elsa Barker

LETTERS FROM A LIVING DEAD MAN

THE WAND OF WILL .

NOT yet do you grasp the full mystery of will. It can make of you anything you choose, within the limit of your unit energy, for everything is either active or potential in the unit of force which is man. The difference between a painter and a musician, or between a poet and a novelist, is not a difference of qualities in the entity itself; for each unit contains everything except quantity, and thus has the possibilities of development along any line chosen n by its will. The choice may have been made ages ago. It takes a long time, often many lives, to evolve an art or a faculty for one particular kind of work in preference to all others. Concentration is the secret of power, here as elsewhere. As to the use of will-power in your present everyday problems, there are two ways of using the will. One may concentrate upon a definite plan, and bring it into effect or not according to the amount of force at one's disposal; or one may will that the best and highest and wisest plan possible shall be demonstrated by the subconscious forces in the self and in other selves. The latter is a commanding of all environment for a special purpose, instead of commanding, or attempting to command, a fragment of it.

Elsa Barker

LETTERS FROM A LIVING DEAD MAN

THE BEAUTIFUL BEING

Yes, I have seen angels, if by angels you mean spiritual beings who have never dwelt as men upon the earth.

As a man is to a rock, so is an angel to a man in vividness of life. If we ever experienced that state of etheric joy, we have lost it through long association with matter. Can we ever regain it? Perhaps. The event is in our hand.

Shall I tell you of one whom I call the Beautiful Being? If it has a name in heaven, I have not heard it. Is the Beautiful Being man or woman? Sometimes it seems to be one, sometimes the other. There is a mystery here which I cannot fathom. One night I seemed to be reclining upon a moonbeam, which means that the poet which dwells in all men was awake in me. I seemed to be reclining upon a moonbeam, and ecstasy filled my heart. For the moment I had escaped the clutches of Time, and was living in that etheric quietude which is merely the activity of rapture raised to the last degree. I must have been enjoying a foretaste of that paradoxical state which the wise ones of the East call Nirvana.

I was vividly conscious of the moonbeam and of myself, and in myself seemed to be everything else in the universe. It was the nearest I ever came to a realization of that supreme declaration, "I am."

The past and the future seemed equally present in the moment. Had a voice whispered that it was yesterday, I should have acquiesced in the assertion; had I been told that it was a million years hence, I should have been also assentive. But whether it was really yesterday or a million years hence mattered not in the least. Perhaps the Beautiful Being only comes to those for whom the moment and eternity are one. I heard a voice say:

"Brother, it is I."

There was no question in my mind as to who had spoken. "It is I" can only be uttered in such a voice by one whose individuality is so vast as to be almost universal,

one who has dipped in the ocean of the All, yet who knows the minute by reason of its own inclusiveness.

Standing before me was the Beautiful Being, radiant in its own light. Had it been less lovely I might have gasped with wonder; but the very perfection of its form and presence diffused an atmosphere of calm. I marveled not, because the state of my consciousness was marvel. I was lifted so far above the commonplace that I had no standard by which to measure the experience of that moment.

Imagine youth immortalised, the fleeting made eternal. Imagine the bloom of a child's face and the eyes of the ages of knowledge. Imagine the brilliancy of a thousand lives concentrated in those eyes, and the smile upon the lips of a love so pure that it asks no answering love from those it smiles upon.

But the language of earth cannot describe the unearthly, nor could the understanding of a man grasp in a moment those joys which the Beautiful Being revealed to me in that hour of supreme life. For the possibilities of existence have been widened for me, the meanings of the soul have deepened. Those who behold the Beautiful Being are never the same again as they were before. They may forget for a time, and lose in the business of living the magic of that presence; but whenever they do remember, they are caught up again on the wings of the former rapture. It may happen to one who is living upon the earth; it may happen to one in the spaces between the stars; but the experience must be the same when it comes to all; for only to one in the state in which it dwells could the Beautiful Being reveal itself at all.

Elsa Barker

LETTERS FROM A LIVING DEAD MAN

A SONG OF THE BEAUTIFUL BEING

When you hear a rustling in the air, listen again: there may be something there.

When you feel a warmth mysterious and lovely in the heart, there may be something there, something sent to you from a warm and lovely source.

When a joy unknown fills your being, and your soul goes out, out ... toward some loved mystery, you know not where, know that the mystery itself is reaching toward you with warm and loving, though invisible, arms.

We who live in the invisible are not invisible to each other.

There are tender colors here and exquisite forms, and the eye gloats on beauty never seen upon the earth.

Oh, the joy of simple life to be, and to sing in your soul all day as the bird sings to its mate! For you are singing to your mate whenever your soul sings.

Did you fancy it was only the spring-time that thrilled you and moved you to listen to the rustling of wings? The spring-time of the heart is all time, and the autumn may never come.

Listen! When the lark sings, he sings to you. When the waters sing, they sing to you.

And as your heart rejoices, there is always another heart somewhere that responds; and the soul of the listening heavens grows glad with the mother joy.

I am glad to be here, I am glad to be there. There is beauty wherever I go.

Can you guess the reason, children of earth? Come out and play with me in the daisy fields of space. I will wait for you at the corner where the four winds meet.

You will not lose your way, if you follow the gleam at the end of the garden of hope.

There is music also beyond the roar of the earth as it swishes through space:

There is music in keys unknown to the duller ears of the earth, and harmonics whose chords are souls attuned to each other.

Listen.... Do you hear them? Oh, the ears are made for hearing, and the eyes are made for seeing, and the heart is made for loving! The hours go by and leave no mark, and the years are as sylphs that dance on the air and leave no footprints, and the centuries march solemn and slow.

But we smile, for joy is also in the solemn tread of the centuries.

Joy, joy everywhere. It is for you and for me, and for you as much as for me.

Will you meet me out where the four winds meet?

Elsa Barker

LETTERS FROM A LIVING DEAD MAN

THE HOLLOW SPHERE

Some time ago I started to write to you about certain visits which I had made to the infernal regions; but I was called away, and the letter was not finished. To-night I will take up the story again.

You must know that there are many hells, and they are mostly of our own making. That is one of those platitudes which are based upon fact.

Desiring one day to see the particular kind of hell to which a drunkard would be likely to go, I sought that part of the hollow sphere around the world which corresponds to one of those countries where drunkenness is most common. Souls, when they come out, usually remain in the neighborhood where they have lived, unless there is some strong reason to the contrary. I had no difficulty in finding a hell full of drunkards. What do you fancy they were doing? Repenting their sins? Not at all. They were hovering around those places on earth where the fumes of alcohol, and the heavier fumes of those who over-indulge in alcohol, made sickening the atmosphere. It is no wonder that sensitive people dislike the neighborhood of drinking saloons.

You would draw back with disgust and refuse to write for me should I tell you all that I saw. One or two instances will suffice.

I placed myself in a sympathetic and neutral state, so that I could see into both worlds.

A young man with restless eyes and a troubled face entered one of those “gin palaces” in which gilding and highly polished imitation mahogany tend to impress the miserable wayfarer with the idea that he is enjoying the luxury of the “kingdoms of this world.” The young man’s clothes were threadbare, and his shoes had seen much wear. A stubble of beard was on his chin, for the price of a shave is the price of a drink, and a man takes that which he desires most — when he can get it. He was leaning on the bar, drinking a glass of some soul-destroying compound. And close to him, taller than he and bending over him, with its repulsive, bloated, ghastly face

pressed close to his, as if to smell his whiskey-tainted breath, was one of the most horrible astral beings which I have seen in this world since I came out. The hands of the creature (and I use that word to suggest its vitality) — the hands of the creature were clutching the young man's form, one long and naked arm was around his shoulders, the other around his hips. It was literally sucking the liquor-soaked life of its victim, absorbing him, using him, in the successful attempt to enjoy vicariously the passion which death had intensified.

But was that a creature in hell? you ask. Yes, for I could look into its mind and see its sufferings. For ever (the words "forever" may be used of that which seems endless) this entity was doomed to crave and crave and never to be satisfied.

There was in it just enough left of the mind which had made it man — just enough to catch a fitful glimpse now and then of the horror of its own state. It had no desire to escape, but the very consciousness of the impossibility of escape was an added torment. And dread was in the eyes of the thing — dread of the future into which it could not look, but which it felt waiting to drag it into that state of even greater suffering than its present, when the astral particles of its form, unable longer to hold together because of the absence of the unifying soul, would begin to rend and tear what was left of the mind and astral nerves — rending and tearing asunder, in terror and pain, that shape whose end was at hand.

For only the soul endures, and that which the soul deserts must perish and disintegrate

And the young man who leaned on the bar in that gilded palace of gin was filled with a nameless horror and sought to leave the place; but the arms of the thing that was now his master clutched him tighter and tighter, the sodden, vaporous cheek was pressed closer to his, the desire of the vampire creature aroused an answering desire in its victim, and the young man demanded another glass.

Verily, earth and hell are neighbouring states, and the frontier has never been charted.

I have seen hells of lust and hells of hatred; hells of untruthfulness, where every object which the wretched dweller tried to grasp turned into something else which was a denial of the thing desired, where truth was mocked eternally and

nothing was real, but everything — changing and uncertain as untruthfulness — became its own antithesis. I have seen the anguished faces of those not yet resigned to lies, have seen their frantic efforts to clutch reality, which melted in their grasp. For the habit of untruthfulness, when carried into this world of shifting shapes, surrounds the untruthful person with ever-changing images which mock him and elude.

Would he see the faces of his loved ones? The promise is given, and as the faces appear they turn into grinning furies. Would he grasp in memory the prizes of ambition? They are shown to be but disgrace in another form, and pride becomes weak shame. Would he clasp the hand of friendship? The hand is extended — but in its clutch is a knife which pierces the vitals of the liar without destroying him, and the futile attempt begins again, over and over, until the uneasy conscience is exhausted.

Beware of deathbed repentance and its after-harvest of morbid memories. It is better to go into eternity with one's karmic burdens bravely carried upon the back, rather than to slink through the back door of hell in the stockinged-feet of a sorry cowardice.

If you have sinned, accept the fact with courage and resolve to sin no more; but he who dwells upon his sins in his last hour will live them over and over again in the state beyond the tomb. Every act is followed by its inevitable reaction; every cause is accompanied by its own effect, which nothing — save the powerful dynamics of Will itself — can modify; and when Will modifies the effect of an antecedent cause, it is always by setting up a counteracting and more powerful cause than the first — a cause so strong that the other is irresistibly carried along with it, as a great flood can sweep a trickling stream of water from an open hose-pipe, carrying the hose-pipe cause and its trickling effect along with the rushing torrent of its own flood.

If you recognise the fact that you have sinned, set up good actions more powerful than your sins, and reap the reward for those.

There is much more to be said about hells, but this is enough for to-night. At another time I may return to the subject.

Elsa Barker

LETTERS FROM A LIVING DEAD MAN

I

Yes, there are many heavens. Last night I felt the yearning for beauty which sometimes came to me on earth. One of the strangest phenomena of this ethereal world is the tremendous attraction by sympathy — the attraction of events, I mean. Desire a thing intensely enough, and you are on the way to it. A body of a feather's weight moves swiftly when propelled by a free will.

I felt a yearning for beauty, which is a synonym for heaven. Did I really move from my place, or did heaven come to me? I cannot say, space means so little here. For every vale without there is a vale within. We desire a place, and we are there. Perhaps the Teacher could give you a scientific explanation of this, but I cannot at the moment. And then, I want to tell you about the heaven where I was last night. It was so beautiful that the charm of it is over me still.

I saw a double row of dark-topped trees, like cypresses, and at the end of this long avenue down which I passed was a softly diffused light. Somewhere I have read of a heaven lighted by a thousand suns, but my heaven was not like that. The light as I approached it was softer than moonlight, though clearer. Perhaps the light of the sun would shine as softly if seen through many veils of alabaster. Yet this light seemed to come from nowhere. It simply was.

As I approached I saw two beings walking towards me, hand in hand. There was such a look of happiness on their faces as one never sees on the faces of earth. Only a spirit unconscious of time could look like that.

I should say that these two were man and woman, save that they seemed so different from what you understand by man and woman. They did not even look at each other as they walked; the touch of the hand seemed to make them so much one, that the realization of the eye could have added nothing to their content. Like the light which came from nowhere, they simply were.

A little farther on I saw a group of bright-robed children dancing among flowers. Hand in hand in a ring they danced, and their garments, which were like the

petals of flowers, moved with the rhythm of their dancing limbs. A great joy filled my heart. They, too, were unconscious of time, and might have been dancing there from eternity, for all I knew. But whether their gladness was of the moment or of the ages had no significance for me or for them. Like the light, and like the lovers who had passed me hand in hand, they were, and that was enough.

I had left the avenue of cypresses and stood in a wide plain, encircled by a forest of blossoming trees. The odors of spring were on the air, and birds sang. In the centre of the plain a great circular fountain played with the waters, tossing them in the air, whence they descended in feathery spray. An atmosphere of inexpressible charm was over everything. Here and there in this circular flower-scented heaven walked angelic beings, many or most of whom must some time have been human. Two by two they walked, or in groups, smiling to themselves or at one another.

On earth you often use the word “peace”; but compared with the peace of that place the greatest peace of earth is only turmoil. I realized that I was in one of the fairest heavens, but that I was alone there.

No sooner had this thought of solitude found lodgment in my heart than I saw standing before me the Beautiful Being about whom I wrote you a little time ago. It smiled, and said to me:

“He who is sadly conscious of his solitude is no longer in heaven. So I have come to hold you here yet a little while.”

“Is this the particular heaven where you dwell?” I asked.

“Oh, I dwell nowhere and everywhere,” the Beautiful Being answered. “I am one of the voluntary wanderers, who find the charm of home in every heavenly or earthly place.”

“So you sometimes visit earth?”

“Yes, even the remotest hells I go to, but I never stay there long. My purpose is to know all things, and yet to remain unattached.”

“And do you love the earth?”

“The earth is one of my playgrounds. I sing to the children of earth sometimes; and when I sing to the poets, they believe that their muse is with them.

Elsa Barker

WAR LETTERS FROM A LIVING DEAD MAN

THE NEW BROTHERHOOD.

I want to speak of the new race, the coming race. The world is big with child, and the present generation will look with wonder into the clear eyes of the infant that shall redeem its parent. Pin your faith to the standard of the new race, work for it, make the garments that it shall wear, and be ready for its coming. Already you are in touch with those who will help in its training, who will be its teachers and guides. Give yourself also to the Great Work that is planned for America in the coming days. No, you need not spend all your time there; but do not remain away too long. Come and go, that going away you may receive new impressions, and that coming back you may bring the romance of older lands to entertain and inspire the new land. But be ever loyal to the new.

In the untrodden wilderness of America there is strength that shall renew you from time to time. The cities of America will be redeemed by the wilderness. The cities are too worldly. They have forgotten God. In the open air, under the open sky, the message may be received by the awakened soul.

Send the children out to the wilderness to drink from the uncontaminated springs. The water that flows through lead pipes may refresh the body; but the water of mountain springs refreshes the soul. Behind the veil of Nature is the face of the Great Mother, and though she does not always smile, yet her eyes are full of dreams and mysteries. Nature is not the devil. The devil is ever at war with Nature. Nature is Isis, the Mother.

Do not listen to the blasphemers. They have confused the offices of Isis and of Typhon. It is Isis, Nature, which shall bring forth Horus. Go back to Nature and ask her for her message. She waits in the silence of the woods, and the voice of the brook is her whisper; when the wind stirs in the trees it is the rustling of her garments. The Mother is coming, O children of the new race! In her arms you shall know refreshing rest, and in her eyes you shall read the love that knows no selfishness, the bliss of self-giving. Too long have you dwelt in cities, forgetting the Mother who bore you.

Too long have you lived without the magnetism of the kind earth in contact with your naked feet. Too long have you trodden the dead, stony and unmagnetic streets, that take from you but give nothing. Go back to the woods and the streams. Read your destiny in the eyes of the stars themselves, not merely on a printed chart. Jupiter has a message for you which he will give only face to face, and so has the gentle Venus and the eager Mars. Go to them for your lessons, in the quiet of the hill-top alone with the Mother.

Do not set up your temple in the marketplace. Let your cathedral be the aisles of the forest.

Go to the city when you must, for it is always well to know the opposite. The cathedral is stiller after the voice of the mart.

Elsa Barker

WAR LETTERS FROM A LIVING DEAD MAN

THE RETURN OF X.

In a far away star I heard the command: Go back to the earth, and learn the mysteries of love and hate.

I did not know to what I was going, but went as commanded.

As I neared the earth an army of angry beings sought to bar my way.

“What are you doing here?” they cried. This is our field, and we brook no interference.

I called to the Teacher, and he stood beside me. Even he was grave at the power of the forces before us.

It has come, the Teacher said; .it has come suddenly, after a long preparation.

Wrath is a cosmic force, and hate is a cosmic force, and love is a cosmic force, and fear is a cosmic force. Did you think that love was a pretty sentiment?

Did you think that hate was a mere annoyance? I have seen the sources of wrath and hate and love and fear, and that my experience may be of use in helping men to understand the forces working in and behind the race, I have made the effort to write for the world again.

This war is more than a war of men; it is more than a war of angels. Its roots are in Necessity itself.

A new race has to be born, and races like men are born in the pain and the blood of their predecessors. But as the curse of Eve came through her listening to the envious serpent of evil, so this curse has come upon the world through mankind’s listening to the suggestions of envy and hate from the forces of evil within and around the world.

I have seen those forces in forms, I have faced them and wrestled with them. I am strong because I have struggled.

I came back to the world nearly five weeks before war was declared on earth,

but war was already declared in the spaces above the earth. As the nations had long been getting ready their forces, so the entities outside were ready and in arms. The demons who met me for they were demons had triumph in their eyes.

A beginning had been made, a seed of anger sown in the heart of Austria. And the seed was watered in the ground by those who felt that their harvest was approaching.

You must understand that evil is co-existent with good so long as the egos of men evolve. The forces of good and the forces of evil are complimentary. They are in actual forms, they have acquired egos; their concentration on their work would shame the greatest geniuses among men.

But they too are consciously or unconsciously servants of that Cosmic Will whose designs we call the will of God.

I have learned much since the days when I entertained you with stories of the newly-dead who had died serenely in their beds and had gone out into the astral world as into an adjoining room. A million souls have gone out recently, shocked, torn, mangled, buffeted by their own hate and the hate of those who sought to destroy them.

Pity those who have died even tranquilly during the last eight months.

They have passed through a region of torment those who have passed through.

Many have remained below, spun round and round in the whirlpool with those who died by war.

Had I not a great purpose, and the conviction of a great mission, in thus revealing the secrets of the other world at this time, I should not harrow your feelings by a recital of what I have seen and sometimes taken part in since my return from that journey among the stars.

Comfort yourself, if you need comfort, by my assurance that the race is passing through a rite of initiation. Those who have died in the service of an unselfish enthusiasm will in time re-body themselves and reap on the earth the fruits of their service. But not all who have died have been filled with this enthusiasm. Many have hated for hates own sake. They are the ones who have failed.

Pity them if you must, but it is better not to think about them. They are the willing victims of the demons who sought to bar my way, when I was commanded to return to the world and learn the mysteries of love and hate.

Love! Yes, there has been more love born of this war than the earth has known in all the two thousand years of Christianity. For the human race is awake at last, and that it may not go to sleep again is my purpose in once more breaking through the wall that separates me from you. March 5, 1915.

Gambier Bolton

GHOSTS IN SOLID FORM

SPHERES

Q. We often hear you use the word “Spheres.” Can you give us any information concerning them: their number, for instance, where they are situated, and if you can pass from one to the other at will?

A. Their exact number I cannot tell you, but I will endeavor to answer the other portions of your question to the best of my ability. We find it extremely difficult to explain matters of this kind to you, on account of the limitations of your languages on earth; and are therefore forced to use terms and illustrations which will make our explanation simple, although perhaps not giving to you quite so full or so accurate a description as we should wish. Now, to deal with your question. It is sufficient for you as mortals to know of “the seven spheres of active life” which succeed your earth-life. The earth as you now know is round and you can therefore picture to yourselves these seven spheres as grouped round it in ever-widening circles. Do not smile at my reminding you that your earth is round, for you cannot have forgotten that in consequence of the absurd teaching in your sacred writings every Christian and Jew, including all the men of science, until about five hundred years ago, was firmly convinced that the earth was flat, and all who taught that it was round were punished with “death.” The sphere or plane of dynamic energy nearest to earth, you can call the first sphere, and this is the one to which the majority of mortals are attracted when they pass out of their earth-bodies, and commence their life of progress — or the reverse — in “the spheres of active life.” But those amongst you who have for ever cast off the shackles of all the false creeds and dogmas of earth; you who are making good progress along the free and open road of spiritual knowledge — “the enlightened ones,” as we call you — should make it your endeavor to so live your lives here and now, that when you leave your earth-body for the last time you should at once pass through this First Sphere without pause; should open your eyes in the Second Sphere, having left all undesirable earth-conditions behind you for ever as you passed from earth. Let this, then, be your aim during the few years of life on this planet which still remain to you.

Gambier Bolton

GHOSTS IN SOLID FORM

LOOSENING THE TIES

Q. Will you explain more clearly what you mean by urging upon us to leave all undesirable earth-conditions behind us, when we pass out of our physical-bodies at the change which we term “death”?

A. Friend, could you but witness the pitiful sights which we see around us, as we carry on our mission work amongst the inhabitants of the First Sphere, you would realize the vast importance of our frequent injunction to you all to loosen your earth-ties before passing out of your bodies, so that such ties shall not tend to draw you back to earth in order that you may obtain a sense of gratification from them. Had you developed your gift of clairvoyance (or clear seeing) there would be no need for you to ask such a question as this of us, as you would be able to see for yourself, with your spiritual sight, at any time if you chose to do so, the miseries endured by the unhappy beings from the First Sphere; the earthbound Spirits of men and women of all classes, from the very highest socially down to the very poorest and most degraded — earth-bound Spirits who crowd your cities, towns, and villages, day and night, seeking to gratify, yes, and actually gratifying, their animal natures (the ones which they have brought over to that sphere from your earth) through the instrumentality of the unhappy beings, the carnal-minded men and women of earth of all classes, who these First Sphere entities are able to control and use for this special purpose; so true it is, in both your world and ours, that “like attracts like.” Gambling, the love of dress, the love of your cruel blood sports, and the love of gold, hold legions of well-educated, as well as ignorant, men and women, who have passed out of their bodies for the last time, closely to earth.

1 “He who loves, and succors and saves even the least of God’s creatures, ministers to God Himself.”

Gluttony, the inordinate desire for food, and even worse, insobriety, the craving for intoxicating drink; and yet one state even lower still, animalism, the craving for sensuality — these hold countless legions of all classes to earth as

earth-bound Spirits, who seek to gratify, and do actually gratify, those desires, through the carnal-minded people who exist in such vast numbers on your earth today. Round your banqueting halls, your restaurants and eating-houses, swarm legions of those from the First Sphere who still crave for the food of earth — the carnivorous man or woman, the gourmand, the glutton — endeavoring to gratify themselves, as Spirits, through the excesses of the human epicures they overshadow as they feast. Round the drinking saloons of your hotels, round the bars of your inns and public-houses, swarm legions of those from the First Sphere, craving for alcoholic drink; and not only satisfying this craving as the wretched mortal imbibes his (or her) wine, beer, or alcohol, but actually urging that mortal to buy, or even to steal, more and more, until at length he (or she) falls to the ground helpless, as miserable drunkard; the controlling, overshadowing being from the First Sphere reveling in their drunkenness, as it satisfies their craving for alcohol for a time. And this is true also of animalism, sensuality: your public parks and open spaces, your brothels and “dens of infamy,” as you term them, are surrounded day and night by countless legions of those from the First Sphere, who seek to gratify, and do actually gratify, their animal desires, through the actions of the men and women of earth, the carnal-minded ones, who are imbued with similar desires and are able to carry them into effect; the controlling, overshadowing beings from the First Sphere urging them on to greater and still greater excesses, until at length the unhappy mortal drifts into the hospitals specially prepared to receive such cases, into the prisons, the asylums, or even terminates his (or her) earth-life as a suicide, through his animalism.

Can you wonder, then, that knowing as we do of the horrors awaiting those who pass out of their earth-bodies with their animal passions still enthralling them in their deadly embrace, can you wonder that we urge upon you to “loosen the ties” of earth; to so master yourselves here and now that you shall leave behind you for ever all undesirable conditions on earth, when you pass out of your physical bodies for the last time and enter upon “the spheres of active life”?

Gambier Bolton

GHOSTS IN SOLID FORM

SPIRIT, SOUL, AND BODY

Q. In the fifteenth chapter of the first letter to the Corinthians in the Christian Bible, we read of “a spiritual body” Can you explain this to us?

A. “Man — Woman — know Thyself.” Man IS a spirit now and throughout the ages: and HAS a soul (or Spiritual-body) now and for a portion of his life beyond the grave: and HAS a material, physical, or earth-body during his life on earth, which he leaves behind him there for ever, at the change which you term “death.” In the letter to which you refer, the writer is dealing with this, the greatest of all the trinities in your sphere, Psyche, pneuma, soma (Spirit, soul, and body), “the three in one” which form Life in the earth-sphere: for, wherever there is life, there also is Spirit: where there is Spirit, there also is soul (or spiritual-body) so long as the earth-life lasts, and for a certain period in the spheres as well: where there is Spirit on the earth-sphere there also is a material body, which is left behind for ever at the “death” of that body. You will remember that in the thirty-fifth verse in that chapter the writer refers to the question so often asked, “How are the dead raised up, and with what body do they come?” He replies, “Thou foolish one, the seed which thou sowest (in the ground) is not quickened (endued with life) except it (first) die: and that which thou sowest, thou sowest not that body that shall be, but bare grain — it may happen to be wheat or some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body.” The insignificant looking grain of wheat is put into the ground, leaves its body there for ever, but the Spirit, the Life, contained within that little seed, rises from the ground a tall and graceful stalk, bearing well-filled ears of corn. “So also,” he continues, “is the resurrection of the dead.” The earth or natural-body is sown in corruption: the spiritual-body (soul) is raised in incorruption. The natural-body is sown in dishonor: the spiritual-body (soul) is raised in glory. The natural-body is sown in weakness: the spiritual-body (soul) is raised in power. Mark this carefully: “It is sown a natural-body; it is raised a spiritual-body. There IS a natural-body, and there IS a spiritual-body.”

And yet, in the face of such teaching as this, Christianity dares to proclaim the

resurrection of the earth or physical body! By another entity. You and we are now and always immortal Spirits, and you are visiting the earth, as a part of your spiritual evolution, for a period of training and discipline, and you are Spirits clothed, during this period, with an earth or physical-body and a spiritual-body (soul), and each one of you is therefore a complete “trinity in unity,” as has been said, in him or herself, formed as you are at this moment of Spirit, spiritual-body, and earth or physical-body. And, just as at the change which you term “birth,” at the commencement of your earth-life, the Spirit became clothed upon with its spiritual-body and developed its earth-body — so, at the change which you term “death,” at the termination of your earth-life, the Spirit, still clad in its spiritual-body, will pass out of your earth-body, which it then leaves for ever; and passing upwards during the ages from one sphere to another, it will gradually part with more and more of its spiritual-body at each step upwards, until at length, and as pure Spirit only, it will return to God, who IS Spirit.

In proportion as the Spirit progresses in the spheres, the essence of its spiritual-body, which consists of the finer nervous fluids, becomes more and more etherealized; whence it follows that the influence of matter diminishes in exact proportion to the advancement of the Spirit, i.e., the spiritual-body becomes less and less gross, and consequently more and more spiritual, as the Spirit within it progresses. By another entity. The real YOU, altogether invisible to normal human sight, rests at this moment within two separate and quite distinct envelopes or bodies: the one visible to normal sight, the material or earth-body, controlled by its brain; the other invisible to normal sight, although plainly visible to clairvoyant sight’, the spiritual body, controlled by its spiritual replica of the brain, the mind.

As was well said in one of your psychic journals recently — although I shall venture to make a few slight additions — “The spiritual-body consists of finer ether, and has a mind (consciousness), as distinct a thing from the brain as this spiritual-body is from the earth-body, but they are inhabitants of another sphere. And you can slip this finer body, with its mind, out of your physical body; and after death it is just the same in appearance as during life.”

This spiritual-body started its career at the moment you started being made by your microscopic father (spermatozoon) and mother (ovum). It is their offspring, as

essentially as you are. It did not exist before you: it has no chance to be self-existent or immortal, like your Spirit. It had a natural beginning, as you had, and therefore from a normal point of view must have an end (and eventually does), but its dissolution does not occur at the time of the death of your earth-body, for it survives this,” and gradually becomes less and less as you, as Spirit, progress upwards through the spheres.

Many mortals seem to think that at birth you came to earth straight from your Deity — or, as you Christians say, from “heaven” to earth — and that at death you will return straight to your Deity — or, as you Christians say, to “heaven” or “hell,” according to the lives you have lived whilst on earth. Now “heaven” and “hell,” I would remind you, are not places above, below, or around you; but are states or conditions in your earth-life, and also in your life and ours in the spheres; and you and we make our own “heaven” or our own “hell,” according to the lives you and we lead in our respective spheres. You will find that the human Spirit, far from coming straight to earth from “heaven,” has lived on many planets or worlds before it reached this one; just as it will live in many spheres after its period of training on earth is ended. Myriads of worlds swarm in space, and in a certain number of these worlds each Spirit in rudimental conditions performs a portion of its pilgrimage ere it reaches this little planet called “earth”; and it is the function of this world to confer upon the Spirit the consciousness of itself, and knowledge of good and evil.

Only whilst on earth is the Spirit man or woman; prior to this, in every other stage of its vast journey, it has been but an embryonic being, a fleeting temporary form of matter, gaining here a little and there a little; a creature in which is a portion of the high imprisoned Spirit-seed which shines forth in a rudimental shape with rudimental functions, as a butterfly springing up from the chrysalis; ever going onward into new life, new death, living and dying, stretching and reaching upward, striving onward along the pathways of life in the planets. At last comes the day when it awakens to find itself a thing encased in a material body for the first time, to find itself a creature of flesh and blood for a short period termed “the earth-life” — a man or a woman.

After this birth of the Spirit — (encased in its soul or spiritual-body) — in a material or earth — body, it acquires the knowledge of its own individuality, its

passions, its loves, and a knowledge of good and evil: it gains self-consciousness, and in doing these things, is closing for ever its career of material pilgrimage and transformation. With the death of the earth-body, the Spirit (still clad in its spiritual-body) at once gravitates to a fresh series of pilgrimages and existences in our spheres, the realms of Spirit: and here begin the further purification and growth of the Spirit, now filled — by its experience gained during the earth-life — with either the sublime attributes of Love and Wisdom gained by self-knowledge, or with the lower attributes of the animal by which it permitted itself to be conquered or overcome during its earth-life. Hence the vital importance of the warning which we so often give to you men and women of earth to loosen the ties, especially the animal ties, which would tend to hold you to earth after you have passed out of your physical bodies for the last time.

H Dennis Bradley

THE WISDOM OF THE GODS

I

None of us dare to assume to explain the existing mysteries and miracles of the Universe before our eyes.

All that we can do is to make the endeavor to comprehend. Who can explain creation? A speck of protoplasm may either dissolve and disappear, or, with conception, may fructify and become a great poet or painter.

We are learning that the physical and the mental, and the material and the spiritual, are not so indivisible as we had imagined. To arrive at knowledge, we must exercise our mental capacity to its fullest extent.

Man must discover for himself. That is the divine law. It is the law of the Universe, and it is the law to which even spirits must adhere. It is a wise and equitable law, for if all knowledge were given to us without individual effort, interest and emotion would cease, and we should be the poorer and not the richer for our experience. We should remain undeveloped entities.

The actual mentality and personality we possess survive when we enter the next sphere of existence. It is for us to strive to develop our minds and our spirits to the fullest extent during our earthly life. And by the strength of his endeavor man may evolve from his abysmal crudity, and the earth may hail the coming of the super-man.

To arrive at wisdom the heights and the depths of experience must be explored; and Truth must be established, not upon myth, nor upon belief, but upon the solid foundation of knowledge.

As man evolves of his own effort and initiative, so will he arrive at greater comprehension, and, shedding his insularity, so may he approach towards the wisdom of the gods. Then before him will open a limitless future of philosophy, of art, and of culture, and from the spirit we shall discover the sources of knowledge, of genius, of inspiration.

Samuel Byron Brittan

THE FIRST PUBLIC LECTURE ON SPIRITUALISM

I

“To the great centre of intelligence; to the positive sphere of thought; to that Focus of life, light, and being, from which proceeds, and to which returns, all knowledge and power; to the spiritual Sun of the Universe I go to receive my instructions.” Andrew Jackson Davis All I can myself say, in summing up, is that we are in a position to affirm that the immortality of the soul is proved; that direct, nay, open, communion between the mortal and immortal worlds is now established; that revelations of the most convincing character may take the place of doubts, fears, hopes, and theological beliefs concerning the life hereafter; and that a vast and ever-expanding future seems to be opening up before the gaze of humanity, the goal of which no mortal can discern.

What we do know, is that we are in the morning of a new day such as the world has never seen the like of; that we are entering upon a new dispensation, the revealments of which must revolutionise the status of science, reform, and, above all, theological opinions. We may object to accept of all these new ideas, but they move on to their resistless triumphs, and never heed us. We may cling desperately to the planks of human opinion that we have set up, but we see them struck out of the path by viewless hands, the owners of which never wait to ask our leave, or seek room for their work. We may piteously cry, “Whither are we drifting?” but our only answer is now, as in the days of Martin Luther — “God lives and reigns;” and in his strength, assured love, wisdom, and power we can afford to trust. Even now through the voices of his ministering angels we hear the words of Divine assurance, “Be still and know that I am God,” and in the certainty that “God is a spirit” we may assure ourselves that this outpouring of spiritual power is but the commencement and the up building of “a new earth and a new heaven.” 1887.

Emma Britten

GHOST LAND

PURE SPIRIT

In the first or inner recesses of nature is the realm of force, comprising light, heat, magnetism, life, nerve, aura, essence, and all the imponderables that make up motion, for motion is force, composed of many sub-divisible parts. Here inhere those worlds of half-formed, embryonic existences with which our tormentors hold intercourse. They are the spiritual parts of matter, and supply to matter the qualities of force; but they are all embryonic, all transitory, and only partially intelligent existences. Nothing which is imperfect is permanent, hence these imperfect elementary spirits have no real or permanent existence; they are fragments of being — organs, but not organisms — and until they are combined into the organism of manhood, they can outwork no real individuality, hence they perish — die, that we may gather up their progressed atoms, and incarnate their separate organs as the complete organism of man.” “Man as a perfected organism cannot die. The mould in which he is formed must perish, in order that the soul may go free. The envelope, or magnetic body that binds body and soul together, is formed of force and elementary spirit; hence this stays for a time with the soul after death, and enables it to return to, or linger around the earth for providential purposes until it has become purified from sin; but even this at length drops off, and then the soul lives as pure spirit, in spirit realms, gloriously bright, radiantly happy, strong, powerful, eternal, infinite. That is heaven; that it is to dwell with God; such souls are his angels.”

Mr. & Mrs. Uriah and Eliza Clark

The Spiritualist Register, 1857.,

What is Spiritualism? Those who would know what Spiritualism teaches, must learn of those who are acknowledged to be its believers and representatives. Yet every believer may have some phrase of opinion peculiarly his own, corresponding with his own individuality: Hence, an individual opinion, or a number of opinions by different individual opinion, or a number of opinions by different individuals on a given point, may not fairly and fully represent Spiritualism as a whole, as received

by the mass of the most advanced Spiritualists. All who are called Spiritualists agree in recognizing the fact of Spiritual intercourse between the earth-sphere and the world invisible to external senses; and this constitutes them Spiritualists — at least, in theory, without any regard to opinions on other points, and without regard to creed, character, or standing.

1. Spiritualism, as generally understood, teaches the existence of a supreme Spiritual Intelligence, unfolding, pervading and animating the Universe; a God of infinite attributes and perfections, and the Father of all Spirits, whether in or out of the mortal form.

2. It teaches that man is the Spiritual offspring of God — “made in his image and likeness” — with God-like attributes, individualized and immortal.

3. Man having a Spiritual nature, God-derived and God-sustained — a compound of all the essences of subordinate objects in creation — in that nature is eternal and progressive.

4. As a personal, essential, intelligent being, man is a Spirit; in this earth-life as an individual, clothed with a material form or body, and made to pass through a state of discipline initiatory to other spheres of existence.

5. When the Spirit has fulfilled its mission in this earth-life, and the body has done its office work, the material form is thrown off in the process of death, and man enters the spheres of Spiritual being.

6. In proportion to his unfoldment in Truth, Wisdom, and Love, man on entering the Spirit-world, may so control certain imponderable elements and influences, under certain conditions, as to come back to earth — in various ways communicate with those who are still in the body, and produce manifestations to demonstrate to the internal and external senses of mortals, the presence, the identity, the power, the intelligence of Spirits; ministering faith to the unbelieving, light to the darkened, joy to the sorrowing, strength to the weak and weary, comfort to the mournful, love to the lonely and neglected, hope to the despairing, and eternal life to the dying.

7. While still in the body, man, according to his spiritual culture and unfolding, may hold direct communication with the Spirit-world, may realize the influences of

the Holy Host of heaven, may commune with the ever revealing, ever-inspiring Father-Spirit of the universe, may read the souls of his fellow men, with an interior eye, may sometimes penetrate time and space with a prophetic glance, may have such command over the invisible elements, in co-operation with unseen intelligences, as to control disease, heal the sick, bless the unfortunate, and dismantle death of its dreads.

8. On entering the Spirit-world, man takes the plane or state corresponding the nearest to the plane, the interior condition, the predominant character of his earth-life; though opposed by nothing in the Divine Economy to prevent the overcoming of all evil, the eternal progress of the Spirit, and the ultimate reign of harmony throughout the empire of Him who shall become all in all.

9. The bond of all true Unity, is, Love, the essence of God, the element of the angel-world, the life current of all spiritual communion, the test of Jesus, the touchstone of all noble souls whose deeds have blessed humanity, the criterion of all faith, all fraternity, all forms, all mediums, and all fellowship with earth and heaven.

10. Spiritualism is in harmony with all sound Revelation, Reason, Philosophy, and Religion; and without seeking any direct antagonism with seemingly opposite systems, seeks rather to recognise the good and the true in every thing, and to harmonize all things according to the laws of eternal progress as under the guidance of him who governs supreme, through men and angels, over all worlds and intelligences.

11. It recognizes the Sacred Histories and Scriptures of all ages and nations; accepts Christianity in Spirit — not as embodied in creeds, but as taught and exemplified by Christ and his apostles; each believer claiming the Protestant right of private judgment to read and interpret for himself, accountable for his opinions to none except God at the bar of his own conscience.

12. It claims that modern spiritual manifestations, in their multiplied forms and phases, are in entire harmony with so-called miracles, revelations, inspirations, angel-visitations, and demonstrations of invisible power and intelligence recorded in the Bible; that both are accounted for by the same laws; that the same laws are eternal and unchangeable in their operations; that in each grand epoch in the history of the world, manifestations have been and will continue to be adapted to the needs of man

as a being of unending progress; that the Past, Present and Future are indissolubly linked as one; and that no contempt is thrown upon the Past, with all its noble heroes, martyrs, seers, sages, saints, mediums and Messiah, in accepting the manifestations of the Present, and in contending that the same Heavens whose light shone on the brow of Olivet, are still open to-day for man to commune with God and angels, and receive foretastes of the Divine life.

13. To thousands who have no faith in the Past, who are without hope, without God, Spiritualism gives demonstrations of immortality, and they go on their way rejoicing.

14. To thousands who have only a faint and feeble faith, it gives like demonstrations.

15. To those who mourn in Zion over the coldness of religion, it gives new life, and inspires them with a glowing consciousness that God and the Holy Host have not withdrawn from the world.

16. It demonstrates anew, and re-affirms with life-quickening power, all the divine precepts of Christ, and those who have gone before, making them the living truths of to-day, and enforcing them home on the heart and life, with all the pathos, the unction, inevitable in realizing the presence of loving spirit-friends and of angel beings pleading in the name of the Father and the holy dead.

17. Spiritualism recognizes the foreshadowing of some truth in all the false mythologies, superstitions, forms, creeds and religions of the Past and Present, and instead of first making aggressive war on these, proposes to lift man up and out of them, and build up in him the true church, and a temple fit for the indwelling of the Divine Spirit and of angel guests.

18. It maintains that spirits produce audible concussions or raps, accompanied by tests convince of spiritual agency; move material objects not in contact with any human organism; present spirit forms and spirit scenes; hold intercourse with mortals; communicate messages manifesting super-human intelligence; make impressions on the minds of mediums; read, write, speak, think, act and personify through persons, who are suitably susceptible; identify themselves to their earth-friends; read and transmit to a distance, thoughts and messages; describe

distant objects, scenes and persons; sometimes make accurate predictions, and give reliable counsel; speak in tongues, and interpret languages unknown to the mediums; examine, describe and cure diseases; raise persons and ponderable bodies without regard to the law of gravitation; exhibit spirit lights; touch persons and cause them to feel their influence; execute music audible to the sense of hearing; and in the hour of closing nature, reveal themselves to mortals and welcome them home to the spheres.

19. It teaches that all mortals have within themselves the elements of mediumship to commune with the spirit-world; are more or less in communication with spirits in and out of the form and measurably influenced by them, either for good or ill, whether they are conscious of it or not; and the influences, manifestations, impressions and communications they receive, will in a measure if not entirely correspond with the moral plane mortals occupy, the affections that predominate, and the life they lead: and, hence, the need of a true life in order to attain a true, harmonic Spiritualism.

20. While it prescribes no ceremonies or creeds to coerce or cramp the conscience, it recognizes the doctrine of individual liberty and responsibility; the duty of individual regeneration, in conformity to physical and spiritual laws; the self retributive elements of wrong; the self recompense of the right; the necessity of practicing Love, Purity, Justice and Humanity in the attainment of Harmony, Happiness or Heaven either in the Present or Future life; and the right and duty of every man to seek all the light he needs as his guide, and settle for himself all matters between his own conscience and God.

Eugene Crowel

THE SPIRIT WORLD

I

THERE is in all the universe no force but that of love. All hatred, all evil and all ugliness, are merely the absence of the position pole, which is Love. Many of the evils, so called, are not even the result of the absence of this force but are the result of its operation on a plane beyond your limited comprehension.”

“So be always sure when you complain of trouble that it is not a blessing in another guise. When you are distraught with the world’s complexities, pause a moment in memory of us and of what we have told you, and we will speak to you in the reality of Silence. When you feel there is someone who guides you, always know that it means we are with you. Trust us, no matter how steep the path up which we lead you. There is nothing to be learned in the pleasant pads of dalliance that lead smoothly through the valleys. The higher the hilltop, the broader the view, whether to eyes of body or of spirit.”

“Sometimes your feet may falter, but remember then that only those who go on in spite of the faltering win through to the goal. Most of the world’s present generation is incapable of this high enterprise. That only makes the obligation the more vital for those who are ready for it...”

“SINCE there is only Love in the universe, there is health and joy in the perception and appreciation of the fact. There can be no situation so grave or no situation so trivial that this law is not operative. Business is not business unless it be also Love. We are not working for the material benefit of those who serve us except as that material benefit will free them for wider and finer service. When you have served your apprenticeship in tribulation, either in this life or in an earlier one, you are ready for the freedom, which comes close on the heels of financial independence.

Harriette Augusta and F. Homer Curtiss

VOICE OF ISIS

I

Difficulties and troubles there will be in every life, and sometimes disaster and heartbreak, when the very earth slides from under the feet, yet, by calling upon the Power within, it is possible to rise from the ruins of cherished hopes stronger and 'greater' through experience. Happiness and true success depend upon how the troubles and difficulties of life are met. Adversity comes to all, but if it is met in the right manner even failure can be made the stepping-stone to success. Trouble comes to all, but, while it makes some people stronger and better in every way, it submerges others so that they never rise again. The trouble is the same, it is how it is met that makes the difference. Those who meet difficulty and adversity in the feeble strength of their finite minds and false personality are speedily overwhelmed and broken by the storms of life. But those who rely upon, and have faith in, the Power within them, can never be overwhelmed, neither can they ever be defeated. The Power, being infinite, is always sufficient, no matter how great the need may be.

Elisabeth d'Esperance

SHADOW LAND

I

I felt a curiously faint sinking sensation, and the printed pages I had been trying to study became strangely indistinct. Was I going to faint? Everything became dark and I felt sure I was going to be ill again. I would call someone, but I remembered there was no one on that side of the house.

The faintness passed away almost immediately, and I was glad I had not disturbed anyone. I glanced at my book; strange, how far away and dim it seemed. I had moved away from the sofa, but somebody else was there and held the book! Who could it be? How wonderfully light and strong I felt. The faintness had gone and in its place had come a marvelous sense of health, strength, and power which I had never before known.

Life was waking up within me, springing, bubbling, coursing through my veins like-electric streams. Every part of my body was glowing with new vigor, and a sense of absolute untrammelled freedom. For the first time I knew what it was to live.

How strange! The room looked so small, so cramped, so dark and that dim figure on the sofa? Who was she? I seemed to recognize something in the quiet form, some faint recollection of having known her, but this irresistible sense of freedom must he indulged: I could not stay in this place, but where should I go? I moved towards the window. Strange how curiously dim my surroundings seemed. The walls appeared to approach me, to disappear: but whither I could not tell.

This phenomenon did not greatly surprise me, though I wondered somewhat, for then away a little distance off, I saw a friend whom I recognized not as one usually recognizes friends through familiarity with face or figure. Even at this moment I could not explain, nor say if he had a single familiar feature. All I knew, was, he was my friend and had been my friend through ages — a friend, better, wiser, stronger than myself. I needed a friend and the friend had come. He spoke, or perhaps he did not use language though I understood better than any tongue could explain.

“Did I see where I was?” Yes, I could see, though curiously enough the sunshine had faded and we were in a narrow road, not a pleasant one either, and as I looked around me I held my friend by the hand and felt assured of safety. It was a strange place, yet there was a curious familiarity about it. Dark gloomy overhanging rocks were on each side, obstructed here and there by projections which seemed to block up the passage. The ground was strewn with rough stones and tangled brushwood, with here and there deep holes into which unwary travelers must stumble. My eyes searched as it were gropingly along the road, inch by inch, foot by foot, an apparently insurmountable obstacle was reached, and as I came near it I was conscious of a feeling of exultation for the difficulties shrank as I stepped forward and passed them with ease.

A pitfall yawned open-mouthed, in my pathway, and dismayed, I saw no hope of avoiding a disastrous fall into the miry depths, I looked boldly forward and as I advanced a narrow track was visible. If I did not turn dizzy, and could step firmly and carefully the gulf might be safely passed.

It was a long weary way and though I was with a friend now it was only for a short time, but I was not afraid, for though it was dark and cheerless, surrounded by cold mist that chilled the blood, and clamped the courage, yet here and there gleamed out a warm clear light which filled the heart with joy and thankfulness.

Looking backwards along the road, I felt a curious sense of proprietorship. The light which had come in transient gleams seemed to have diffused itself over the whole, and I could see my footprints over its length where I had diverged from the road, wherever I had endeavoured to go around obstacles, and where I had been driven back and compelled to surmount them.

I saw the pitfalls into which I had fallen and from which I had had to drag myself painfully out again, only to find that I might have avoided the dangers had I seen the light which now lay over it all.

Looking eagerly forward again I saw the light gleaming out in the distance, while the shadows lay at our feet, and I felt a burning desire to press forward towards it, even as I felt this, a beam of light crept towards me and guided my steps.

“Can you travel the road alone?” asked my friend. “Is your courage equal to

the task?" "Yes I can if it be necessary. It is not as difficult as it looks. But I must have light, without it I should not be safe. But why should I? Are there no better roads?" "Look farther" I looked farther, as my eyes searched, the darkness lifted itself little by little, and at the end of the road afar off a brilliant gleam of light burst out, flooding the road with glory inconceivable. I could not bear it. I was ashamed and hid my face for the light penetrated me through and through and I saw myself as I really was and not as I had in my arrogance thought myself. Could it be that others could see me as I now saw myself.

I clung to my friend and asked, "What is it? Tell me what it means." "It is truth. It is what you have resolved to find." "And this road, must I travel to reach it." "It is the road you have made; you have no other." "Then if I travel it, I shall find the truth cannot fail. I feel I cannot fail." "You have found it already. You have only to grasp it and hold it close." "Help me, let me see more, teach me to understand. How shall I reach it, how shall I hold it fast." "You have reached it; you have seen it, before, but you did not recognize it. It has lighted your pathway but you would not acknowledge it." "It has been so faint, so dim, I did not know," I said humbly.

You have felt it, but you put aside and raised barriers between it and you, and hid it from your sight." "I did not know, I did not know." "You closed your eyes and walked blindly into snares and pitfalls; you preferred to trust to your fancied wisdom rather than to the light; you turned aside for new paths which led away from it." "I did not know, I did not know." "You had the light within your grasp. You saw it gleaming, but it offended you because it discovered things which were offensive to you. You preferred to let darkness cover them out of sight and tried to believe they did not exist. You cast the light behind you and walked on into darkness and despair." "I did not know, I did not know." You thought in your heart: 'I am sufficient unto myself. I will do this thing, I will do that thing,' and so you stumbled, fell into the mire, and when you were baffled at every turn, you turned back, thwarted in your plans, deceived by your own desire; then and only then you asked for truth." "I did not know; help me to understand truth, to hold fast to it; help me to approach this wonderful light; let me understand the meaning of life. I will not let you go. Oh help me, help me!" I clung to my friend. We turned aside from the contemplation of the road. A sense of motion, bewilderment, increasing light, intense living radiance, and then — -who can describe the indescribable? Time had

disappeared, space was no longer existing. I was overpowered by my own insignificance. How mean, how small an atom I was of this unutterable greatness; yet one with it, born of it, belonging to it. I realized this, even with my sense of smallness, and knew that, mean and poor as I was, I was yet a part of this undying, infinite, indestructible whole; that without me it would not be complete.

The light of this great life penetrated me, and I understood, — understood that thoughts were the only real tangible substances and why, between my friend and me, utterance was not needed. The secrets of life and death were unveiled and the meaning became plain. The reason of sin and suffering, the everlasting struggle towards perfection were evident; how each atom of life had its appointed place into which it fitted as no other atom could; how each change and evolution brought it nearer to its goal. As desire arose within me I found the means of grasping it. Knowledge was mine. I had only to desire and it was in my grasp.

And I had dared to doubt, dared to question the power of God, — nay, his very existence! I had presumed to question the fact of spiritual life. I had blindly called the dark shadowy confines of earthly existence the real life.

I stood with my friend, overcome with this new sense of reality, this wonderful truth. I saw other beings, living radiant creatures, and felt humbled and ashamed of my own inferiority; yet my soul went out to them in love, friendship, and adoration. I longed for their friendship and their love.

What was this? My longing went out from me as a stream of silvery light. It reached them; a line, a cord of communication, born of my very desire. I could go to them, they could come to me; they were conscious of the aspiration, smiled on me; and I felt that I had been blessed beyond my deserts.

There were others for whom I felt an intense compassion and an irresistible desire to draw them nearer to me. They might come if they would, they might approach me did they desire it. They could come to me, even as I could come nearer those bright creatures of love and truth. If they would only let me, I could do so much to dispel the shadows in which they were surrounded.

They had helped me, made themselves one with me. We had worked together. We had at times succeeded, at times failed; we had been baffled by difficulties, had

fallen headlong into snares; in all we had been together. We had worked without light, but they bore their share as I did; we were equally weak, equally blind, equally guilty.

What was the difference now? Why did I pity them. Why wish to draw them nearer to me? I was no better than they, no higher. No! there was no better, no worse, no higher, no lower. We were all the same; all members of the great family, all atoms of one great creative soul; but I, the atom less wise, less clever, than those whom I, pitied, had found the light which they were yet seeking.

The light had entered my soul and I was filled with joy ineffable. It was mine, this new born fire. It could not escape through all eternity. It was within their hands too, but they had not laid hold of it. It was round about them, within them; but they were not conscious of it. They were in the same position as I when on the road. I would teach them. I would help them.

I would show them how to grasp the truth and hug it to them, help them as my friend had helped me into the light. They would understand, even as I did, what this great light and love meant. If they would only send out one little desire to me for my help.

I stretched out my arms, cried to them.

I felt my whole being filled with an aching yearning to lift them to me. How easily I could do it. How easily they could partake of this glorious new life if they would.

How could I attract their attention? How show them the way? Oh! for some of the radiant beauty of those glorious beings whose smile had blessed me. Oh! for a little of the light and influence they shed on my way. I would seek them, for they would help me. I would drink in this living glorious truth, it should fill my whole being, that I in turn might reflect its glory on those I loved and for whom I had such great compassion. My whole consciousness resolved itself into the prayer: "Help me that I may help others."

Andrew Jackson Davis

MORNING LECTURES

TESTIMONY IN FAVOR OF FREEDOM.

In November, 1852, Judge Edmonds reported the following from the Summer-Land: “This is the day when Freedom shall be known among the sons of humanity. This is the day when the chains shall fall from the oppressed spirit. This is the day when the pulse of humanity shall quicken with an inward life. And now shall the arm of man be made strong. Now shall the stream of truth brighten and deepen in its flow. Now shall the light of heaven grow clearer and brighter amid this glorious dawning. Prepare ye for the resurrection of humanity. Stand ye up in the strength and majesty of spiritual manhood. Let the scenes of earth no longer enthrall your senses and deaden the soul. A voice calls you to a higher destiny. It is the voice of Freedom breaking from the skies. Listen! not with your ears only, but with your souls. Listen! And in the deep silence of your inner being may ye find its earnest whisperings to lead you up beyond the vale of darkness, beyond the tumults of this lower sphere — to lead you up – up far up in the pathway of unfolded angels, and give you strength to mount on high, as the eagle soars, to breathe the air of Freedom forever and ever.”

Andrew Jackson Davis

MORNING LECTURES

THE AMERICAN REBELLION FORETOLD IN A VISION BY JUDGE EDMONDS.

In the New York Harmonial Advocate, published ten years ago, vol. 1., we find the following: "A vast plain is spread out before me, and far in the distance a crowd of human beings. Above them is a vast banner, outspread all over them. Its groundwork is black, and its letters still blacker, the extract of blackness itself. The words inscribed upon it are: 'Superstition, Slavery, Crime,' forming, as it were, a half circle. Many of those beings have smaller banners of the same material and device, which they hug closely to their bosoms, as if part of their very life. All have dark shades over their eyes. It is a sad picture-dark and melancholy! "A broad battle-field is being spread. And dark beings, with their black banners, are coming out, arrayed for battle with brighter ones. The contest will be fearful. Those dark ones are confident in their numbers; for they are as a thousand to one." "But see! there comes from that bright mountain a herald of light, and he cries aloud through all the nations, 'Which shall conquer-Truth, Liberty, and Progression, or Superstition, Slavery, and Crime?' His words are heralded in the air. How beautiful are his looks! He is a spirit of light. His thrilling tones infuse new light into the brighter ones, and they rise with renewed energy, determined at last to conquer. It is a mighty contest, and is to determine the fate of nations. All the base passions that have degraded humanity are awakening in their might, and rush on in their fury, battling for their very existence. A more brilliant beam of light shines from the faces of the progressed ones, showing the light and the life that are within them, and that are cheering them to the contest. Now, lo! the view opens beyond the dark mountains, and behold there a glorious scene, where Love, Truth, and Wisdom are enthroned. I see the beautiful landscapes, dewy lawns, winding rivers, and rich pastures, and an atmosphere so sweet and balmy, that the spirit might dissolve itself in its loveliness. A race of spiritual beings inhabit there. An unearthly radiance flows from the brain of each, and is wafted up by unseen zephyrs to make the glorious light which shines from behind the dark mountains. It is the home of Liberty, Truth, and Progression,

and has sent forth its spirits, holding up that glorious banner. It is upheld by their unseen hands, and it is their brilliancy which casts the radiance on the inhabitants below. From that beautiful place they send forth spirits that whisper, in voiceless tones, encouragement and hope to those who battle in that strife.”

Andrew Jackson Davis

MORNING LECTURES

I

The third language used in the higher world is what we here call, “the language of the Heart.” It is, more properly speaking, the language of emanation. Every private affection throws out an atmosphere. Whatever your predominating love may be, it emits an atmosphere which winds itself about your person. And when the temperament is fine, sensitive, and susceptible, the odor and influence will correspond. If the individual is the victim of an inverted love, a love turned out of its pure, native channel, he throws out upon you a coarse, vicious atmosphere, which in these days is called a “magnetic influence.” Mediums, sensitives, and clairvoyants see it, and many persons not so gifted, feel it, and they know not whence or why. “That person gives off a peculiar influence,” you say; “I feel it.” It depresses you; or, it makes you angry. Another person makes you feel “cheerful” and “happy” and “joyous;” and you are physically quieted or spiritually aroused by mere contact with these more exalted characters. In the Summer-Land this “language of the heart” is carried to an inconceivable degree of perfection. For instance, suppose you and your brother, or you and your sister, should meet you who have not met for long, lonely years. If you have outgrown the necessity of external speech, and if you have been taught through the mysterious suggestiveness of pure Music, you then deepen into the language of impersonal and perfect LOVE!

In the higher Spheres such language is alone the medium of communication. It is the language of absolute contact of personal love, atmospheres; by which is meant that two persons, meeting face to face, meet also heart to heart, and are forever friends. On earth it is but the hands, or eyes, or lips, that touch and speak. There, it is the indescribably sweet and perfect meeting of soul with soul. They thus inhale and thoroughly understand each other. For the first time there sweeps through the gladdened heart the eminent satisfaction of receiving perfect appreciation through the deathless wisdom of a brother, a sister, or a companion. Your most secret history is wordlessly told and forever known; the details of your earth-life appreciated, and with all their innumerable bearings upon the shape of your character; and so, too, are

comprehended all the steps that have brought you to that position in the upper existence; so that the “communion” which takes place at that time extends through all the years, days, hours, events, and moments of your terrestrial pilgrimage.

The delightfulness of this conjunction constitutes the beautiful, glorious happiness which diversifies, gladdens, and exalts the inhabitants of the Spheres. This interior, unspeakable language, is sometimes called “the language of Communion” the unutterable speech of the immortals which poets try in vain to reach and express; which Music; with its unsearchable attributes and great powers, very nearly approaches. When your love is warmest and deepest, when you meet it in another, or when it meets you, then you catch the rudiments of this infinitely finer, this inexpressibly beautiful, this trans-mundane, this celestial, this heart emanational conversation, which is so divinely-blissful, so spiritually-refreshing, and so exalting to all who dwell under its blessings in the Summer-Land. Let it be once more affirmed that words are not the most eloquent expressions of the Soul. There is no joy so intense as that which sparkles in the eye and crimson the cheek, yet refuses the aid of the voice; there is also “no grief like that which does not speak.” Where the heart has a tale to tell, how poor are the utterances of the lips! Need we these ever to tell us that we are loved? Is there not something in arbitrary signs that breaks the spell of our sweetest feelings? There is a mental electricity more mysterious far than the subtle fluid that thrills through material substances. Its conductors are the soft light of the human eye, the smile of the human lip, the tone of a subdued and earnest voice. Pleasant, indeed, is the solitude that is broken only by this silent speech.

Andrew Jackson Davis

MORNING LECTURES

II

When liberated at death, we do not move on toward the sun, nor drop downwards into some dreary depth of darkness; we embark on a sidewise voyage, directly above the southern extremity of our planet, and thence onward until we reach the Summer-Land! What shore do we gain? We gain the shore of a land just like this earth, if this earth were a stratified belt composed of the finest possible particles that you can imagine thrown from all the orbs composing the Milky Way. Pulverize and attenuate the finest particles of matter on this earth; then bring them together in chemical relations; make them coalesce and form into an immeasurable golden belt with all the visible suns and stars, and you have the Second Sphere in its substance, position, and formation.

Do you not comprehend that that Land is as substantial to those who live there as this earth is to its inhabitants? The proportions and the adaptations are the same. The Summer-Land, so far as the surrounding immensity is concerned, is bounded on all sides by aerial seas. Suppose you should go down to any of those high points of land along the coast, and look off on the watery expanse of the Atlantic Ocean. What would you see? No islands are visible; only an atmosphere overhead; clouds are floating in the blue sky, and all the rest is water. Now suppose you had never seen, or read, or heard of such a spectacle. What would be your first impression? Your first sensuous impression would be that all the immensity beyond was water, as all above is sky, and that, if you should sail off on that dreary waste, you would be lost utterly to land and to human society. Such, I say, would be your impression or apprehension on the supposition that you had no previous knowledge of any such spectacle in Nature.

Now imagine yourself standing on one of those shining shores on the margin of the Summer-Land. Looking toward the Earth, and Sun, and Mercury, and Venus, what would you see? If you were not a farseeing clairvoyant, but was contemplating with the first opening of your spiritual eyes, you would see an illimitable ocean of twinkling stars overhead and zones of golden suns shining, and you would realize a

holy, celestial atmosphere, bounding your existence on all sides, and from your feet the departure of an ocean without shore or island, without form, and void of all relations. If, however, your clairvoyant sight was opened — if your spiritual eyes had the light of far penetrating clairvoyance in them — you would instantly perceive that the aerial ocean, which flows out into infinity from your feet, ripples off and divides into beautiful ethereal rivers, and that those rapidly flowing rivers lead away to the planets, even to this Earth, whence you departed, while another river flows onward to Mars, another to Jupiter, another to Saturn, and other celestial streams to other more distant planets belonging to other systems of suns; and so on, and on, throughout the star-paved regions of the firmament, you would behold, in every imaginable direction, streams running musically down these gentle atmospheric declivities, just as tangibly as the rivers that run down the mountains and flow through the spaces in the rough landscapes of this more material world. I wish! oh how I wish! that I could picture to you the reality of these musical rivers of the heavenly spaces. They are musical to the ear that can hear them flowing between the constellations. Pythagoras and his school believed in the deathless “music of the spheres.”

Did not the students of Pythagoras listen to catch that compound symphony? And was it not this very star melody which caused them to be such enthusiasts in Music? Did not some of them in the far-off olden time have clairaudience enough to hear through the physical, and also clairvoyance sufficient to see that “in the Father’s house there are many mansions” many, happy and beautiful places — many apartments or spheres of human life — and that these different apartments in the celestial temple were so many local scenes and landscapes, belonging to the Summer-Land, which breathe eternal harmony throughout infinitude “the music of the spheres”? Now suppose you were this moment standing on the shining shore of the Summer-Land and looking this way, the out-flowing sea would appear about the same to your sight, without the light of clairvoyance, as would the Atlantic Ocean to the natural eye from the promontories of Nahant. It would, perhaps, at first, be no more of a startling spectacle of incomprehensible sublimity.

Andrew Jackson Davis

MORNING LECTURES

III

The soul, which is not as high as spirit in refinement and function, is in contact with this world. It is the source and the play-ground of passions and appetites. It is the fulcrum on which all passion and force-levers are placed; the bridge over which all animal emotions, impulses and energies travel between the body (outmost) and the spirit (inmost). Only now and then do we perceive glimmerings of pure spirit in man. Men and women sing about being angels in this world. It is difficult to become angels in the cellar kitchen of life; but it is possible. You can live a sweetly ordered life, and can use your will-power to regulate your thoughts and keep discord away. Genuine angels know nothing about being “tempted” to do anything that is wrong. If you can be tempted, you are not yet above the conditions from which temptation emanates. Pure spirit is above the reach of temptation. Moral strength to overcome or to resist evil, is the promise of the future angel. It is, in fact, the basis on which the angel-character is finally erected; yet if you are tempted at all, you have not ascended above the soul-plane. You do not yet live in the Spirit. You will, therefore, be tempted to do various things — little things, great things, bad things, indifferent things sometimes, perhaps, good things may be done unwisely, or overdone, or done to excess.

Andrew Jackson Davis

MORNING LECTURES

IV

Each person can in this world select his associations after death. It is, therefore, important to get a passport to harmonious central societies in the Summer-Land. You should feel no enmity toward any human being, however much you have been injured. The lion and the lamb lie down together only within the purified human spirit. The hidden, cave-like cerebellum, the back-brain, is a den full of untamed animals. Spiritual TRUTH is the only conqueror that can enter and still the passions, tame them to peace, and hold them in abeyance until the outward disturbance is gone. Motives, when high, lift up the soul, which is thus prepared to be a better neighbor and more successful in all the genuine enterprises of present life. All true progress brings an immediate and glorious satisfaction. We discourse upon "life and immortality," not because it is a spiritual fact, but because it is the foundation and inspiration of immediate personal improvements. It stimulates us to beautiful effort and causes us to teach practical reforms. We can bring innumerable tests and mathematical evidences that these things, which we relate with respect to the other sphere, are true; but time will supply you with all necessary testimonies; many of them you have already heard, many of them you know by heart, and ask for nothing more. Now, therefore, the time has come for each to step upon the solid rock of Truth of eternal principles which will surely stand, while the spirit makes substantial progress toward higher and more beautiful societies which blossom beyond the stars.

Andrew Jackson Davis

MORNING LECTURES

V

In conclusion, I have but to remind you that the era of Spiritual harmony is approaching; it is coming to be part of the common inheritance. Not by any miracle, not by any supernatural arrangement, not by the death of Christ or any other reformer; but the New Age is coming by the principles of an eternal Divinity, which are imperishably implanted in human nature. When the new truth comes, it is natural for persecution to come also. The opposition is necessary to bring out a grander and more perfect development; so that, while we deplore and denounce this sectarian opposition, we see that it is natural and proper in the course of human progress. I would not have any man or woman believe these principles any sooner than Nature and Reason will aid them to believe. Be just and natural in your spiritual growth; then you will be as firm as the everlasting hills. God is the central magnet of the universe; the spiritual world is the continuation of the natural world; and man's spirit comes out of his brain at death just as the flower coils out of the bud in the garden; it is all beautifully natural, and there is no miracle; and, therefore, when you ascend to the higher life, it will not even surprise you; but will seem like a welcoming stream of water to the thirsty, and like a feast of wholesome food to the hungry. This spiritual truth gives help to all and extracts help from all. Instead of finding an antagonist in popular science or philosophy, or an enemy in any of the reforms, Spiritualism finds in each and all of them true friends, dear relatives, and old acquaintances.

Therefore, when a man is a Spiritualist, he will very likely be something else beside a Woman's Rights man, an Anti-Slavery man, a Temperance man; and he believes in the development of higher governmental organizations. He is loyal to the government while it must exist, but is ever working and longing for something better. He is in favor of punishment, if it be reformatory and not vindictive. He is therefore in favor of Justice, and is the opponent of all forms and degrees of oppression. A Spiritualist is very likely to be cosmopolitan. He will have a tender and saving regard for his fallen brother everywhere, and feels solicitude for the man who occupies a

place higher than himself. He extends the fraternal grasp to those who are above and those who stand beneath. The modern Spiritualist stands erect between these positions — between social and religious extremes — and becomes a central influence, a medium for the expression of the principles of progress, and a friend to all who would grow in wisdom and harmony.

Andrew Jackson Davis

THE PHYSICIAN

I

Thus situated and conditioned, I proceeded to observe and investigate the mysterious processes of dying, and to learn what it is for an individual human spirit to undergo the changes consequent upon physical death or external dissolution. They were these: I saw that the physical organization could no longer subserve the diversified purposes or requirements of the Spiritual Principle. But the various internal organs of the body appeared to resist the withdrawal of the animating soul. The muscular system struggled to retain the element of Motion; the vascular system strove to retain the element of Life; the nervous system put forth all its powers to retain the element of Sensation; and the cerebral system labored to retain the principle of Intelligence. The body and the soul, like two friends, strongly resisted the various circumstances which rendered their eternal separation imperative and absolute. These internal conflicts gave rise to manifestations of what seemed to be, to the material senses, the most thrilling and painful sensations; but I was unspeakably thankful and delighted when I perceived and realized the fact that those physical manifestations were indications, not of pain or unhappiness, but simply that the Spirit was eternally dissolving its co-partnership with the material organism. Now the head of the body became suddenly enveloped in a fine -soft-mellow — luminous atmosphere; and, as instantly, I saw the cerebrum and the cerebellum expand their most interior portions; I saw them discontinue their appropriate galvanic functions; and then I saw that they became highly charged with the vital electricity and vital magnetism which permeate subordinate systems and structures. That is to say, the Brain, as a whole, suddenly declared itself to be tenfold more positive, over the lesser portions of the body, than it ever was during the period of health. This phenomenon invariably precedes physical dissolution. Now the process of dying, or of the spirit's departure from the body, was fully commenced. The brain began to attract the elements of electricity, of magnetism, of motion, of life, and of sensation, into its various and numerous departments. The head became intensely brilliant; and I particularly remarked that just in the same proportion as the extremities of the

organism grew dark, and cold, the brain appeared light and glowing. Now I saw, in the mellow, spiritual atmosphere, which emanated from, and encircled, her head, the indistinct outlines of the formation of another head! The reader should remember that these super-sensuous processes are not visible to any one except the spiritual perceptions be unfolded; for material eyes can only behold material things, and spiritual eyes can only behold spiritual things. — This is a Law of Nature. This new head unfolded more and more distinctly; and so indescribably compact and intensely brilliant did it become, that I could neither see through it, nor gaze upon it as steadily as I desired. While this spiritual head was being eliminated and organized from out of, and above, the material head, I saw that the surrounding aroal atmosphere which had emanated from the material head was in great commotion; but, as the, new head became more distinct and perfect, this brilliant atmosphere gradually disappeared. This taught me that those aroal elements, which. were, in the beginning of the metamorphosis, attracted from the system into the brain, and thence eliminated in the form of an atmosphere, were indissolubly united in accordance with the divine principle of affinity in the universe, which pervades and destines every particle of matter, and developed the spiritual head which I beheld. With inexpressible wonder, and with a heavenly and utterable reverence, I gazed upon the holy and harmonious processes that were going on before me. In the identical manner in which the spiritual head was eliminated and unchangeably organized, I saw, unfolding in their natural, progressive order, the harmonious development of the neck, the shoulders, the breast, and the entire spiritual organization. It appeared from this, even to an unequivocal demonstration, that the innumerable particles of what might be termed unparticled matter, which constitute the man's Spiritual principle, are constitutionally endowed with certain elective affinities, analogous to an immortal friendship. The innate tendencies, which the elements and essences of her soul manifested by uniting and organizing themselves, were the efficient and imminent causes which unfolded and perfected her spiritual organization. The defects and deformities of her physical body, were, in the spiritual body which I saw thus developed, almost completely removed. In other words, it seemed that those hereditary obstructions and influences were now removed, which originally arrested the full and proper development of her physical constitution; and therefore, that her spiritual constitution, being elevated above those obstructions, was enabled to unfold

and perfect itself, in accordance with the universal tendencies of all created things. While this spiritual formation was going on, which was perfectly visible to my spiritual perceptions, the material body manifested, to the outer vision of observing individuals in the room, many symptoms of uneasiness and pain; but these indications were totally deceptive; they were wholly caused by the departure of the vital or spiritual forces from the extremities and viscera into the brain, and thence into the ascending organism.

Andrew Jackson Davis

GREAT HARMONIA. VOL. I. THE PHYSICIAN

I

SPIRITUAL IMPRESSIONS are apprehended by the majority of those who have heard concerning them as something analogous to midnight dreams, or as being closely allied to intellectual hallucination; but, instead of spiritual perceptions or impressions being anything analogous to the dreams or imaginings of diseased or insane intellects, they are the natural and spontaneous effects of mental and moral development. I refer to other portions of this volume for a particular explanation of the causes and principles, which produce and govern these spiritual phenomena. My object of alluding to this subject in this place is, to present a single illustration of the modus operandi by which I obtain knowledge of things, localities, and distant circumstances, without any external suggestions concerning them. And here it is proper to remark, that I obtain knowledge of Facts and Things by spiritual perception; and of Truths and Principles by spiritual impression; the two modes of receiving information are as distinct as are things and principles — the difference between them is perfectly represented by the human soul and human body. Things correspond to the physical body, which perishes; but Principles correspond to the soul, which lives and improves for ever. But to the illustration: On Saturday night, October 16th, 1848, I awoke from a sweet and natural sleep with the impression, deep and strong upon my mind, that I must write an article concerning pestilential or Asiatic cholera. The impression was truthful and authentic — and I internally resolved to investigate the whole subject on the subsequent morning. Immediately after breakfast I proceeded to the investigation. I desired to ascertain the origin and history of cholera; and its causes, character, symptoms, and cure. In order to obtain this highly important information, I retired from surrounding objects and influences, and magnetically elevated my mind to a higher and more perfect state; and while thus situated, I scanned the whole ground occupied by the disease heretofore and at present. This interior mode of obtaining knowledge, independent of books and popular education, is but little understood, even by those who have most reflected upon and read concerning its novel and multifarious manifestations. The power to

investigate the pathological condition of one or every individual under treatment at the Hotel Dieu in Paris, or to grasp, within the brief period of ten minutes, all the information necessary concerning the number of cases of cholera in the hospital at St. Petersburg or at Berlin, or in all of Russia, is certainly a new and astounding phenomenon. But the mode by which this knowledge is obtained, and by which the phenomena are developed, require an illustration according to the actual occurrences. I will explain. Previous to commencing the investigation on Sunday morning, I committed to my stomach a less than usual quantity of nourishment; abstemiousness always being necessary to an easy, passage into the superior condition. About twenty minutes after breakfast, I seated myself at my writing table, and became wholly absorbed in the desire to acquire the information. Desire constitutes prayer. Soon my mind became intensely positive over every other portion of my being; it absorbed its rudimental essence, or the sensation, pervading the organism into itself, and my body was quite insensible to external objects, and influences, and disturbances-all of which I avoid, so far as possible, previous to inducing that spiritual composure which necessarily precedes the superior condition. Divested thus of that sensation which intimately connects mind with the physical organism, and that with surrounding substances, I was living no longer in the body but in the spirit. Now a soft, clear, mellow, penetrating light, emanated from my head in every direction, and almost immediately concentrated at about six feet before me-on a plane horizontal with that region designated by phrenological writers as being the location of the faculties or organs of perception. And here I will state that vital magnetism and atmospherical electricity constitute a medium of sight to the spiritual eyes, on the same principle and by the same laws, as is atmospherical light a medium of sight to the natural eyes. The silvery light which proceeded from my mind, pleasingly blended with the atmospherical magnetism which pervades immensity; and this passed to and through each and all objects and substances occupying the space between my house in Williamsburgh, where I then resided, and the hospital in St. Petersburg, in Russia. I have elsewhere said, that the lower in everything contains the higher, undeveloped; and that the higher comprehends and pervades the lower; so with electricity. It is generated by chemical action and decomposition in the most interior departments of the earth, and, when developed, it permeates and penetrates, unobstructed, the most compact material substance or organization in being. Therefore, no mountain, nor

other obstacle, could prevent the passage of the electric medium which was the vehicle of my spiritual perception; nor could anything resist its instantaneous penetration and permeation, or retard its rapid progress toward the scene of my desired investigations; which, be it remembered, was located where existed the causes and developments of epidemic cholera. Though wonderful, it was nevertheless true, that the electric fluid shot in a straight line through the great mass of matter which lies between the eastern and western hemispheres of our earth, owing to its spherical form or rotundity. And within the brief period of twenty seconds, from the moment my intellectual perceptions were opened and enlarged, I was in close sympathy, (even to the disappearance of distance itself,) with those localities where exist partial or complete symptoms of the disease under consideration. I saw the various modifications of the original type of Asiatic or epidemic cholera represented in nineteen undoubted cases in all of Russia, eleven of which were in the hospital at St. Petersburg. Seven of the number at the hospital were convalescent, or nearly so, and the remaining four were either dead or dying. I saw that the pestilential character and tendency of the disorder had abated in violence in almost all parts of Russia, and that, (excepting in Berlin,) there were no substantial indications of the advancement of the disease any farther west on the continent of Europe. I saw that in the whole of Russia, since the latter part of the month of October, 1846, there had occurred, including all the forms and phases in which the disease is capable of developing and manifesting itself, two hundred and ninety thousand and twenty-seven cases, and one hundred and sixty-six thousand, six hundred and seventy deaths -showing a defective and inadequate mode of medical treatment. After making all necessary observations concerning the history of the disease, and satisfying myself as to the means prescribed by nature for its prevention or effectual cure, the electric light, or rather my spiritual perceptions, returned to, and retired within me. And as the mellow light re-entered my mind, and through it settled down into my organization, the latter was restored to its ordinary condition of life and sensation. I arose from my chair, twenty minutes after passing into the superior condition, with the whole scene daguerretyped upon my memory. I continued thoughtful and abstracted until about four o'clock in the afternoon of the same day, when my brain was relieved of its congested and over-burdened state, by a copious bleeding at the nose. This is very unusual. Thus I obtained all the information

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Andrew Jackson Davis

GREAT HARMONIA. VOL. I. THE PHYSICIAN

II

SPIRITUAL IMPRESSIONS are apprehended by the majority of those who have heard concerning them as something analogous to midnight dreams, or as being closely allied to intellectual hallucination; but, instead of spiritual perceptions or impressions being anything analogous to the dreams or imaginings of diseased or insane intellects, they are the natural and spontaneous effects of mental and moral development. I refer to other portions of this volume for a particular explanation of the causes and principles, which produce and govern these spiritual phenomena. My object of alluding to this subject in this place is, to present a single illustration of the modus operandi by which I obtain knowledge of things, localities, and distant circumstances, without any external suggestions concerning them. And here it is proper to remark, that I obtain knowledge of Facts and Things by spiritual perception; and of Truths and Principles by spiritual impression; the two modes of receiving information are as distinct as are things and principles — the difference between them is perfectly represented by the human soul and human body. Things correspond to the physical body, which perishes; but Principles correspond to the soul, which lives and improves for ever. But to the illustration: On Saturday night, October 16th, 1848, I awoke from a sweet and natural sleep with the impression, deep and strong upon my mind, that I must write an article concerning pestilential or Asiatic cholera. The impression was truthful and authentic — and I internally resolved to investigate the whole subject on the subsequent morning. Immediately after breakfast I proceeded to the investigation. I desired to ascertain the origin and history of cholera; and its causes, character, symptoms, and cure. In order to obtain this highly important information, I retired from surrounding objects and influences, and magnetically elevated my mind to a higher and more perfect state; and while thus situated, I scanned the whole ground occupied by the disease heretofore and at present. This interior mode of obtaining knowledge, independent of books and popular education, is but little understood, even by those who have most reflected upon and read concerning its novel and multifarious manifestations. The power to

investigate the pathological condition of one or every individual under treatment at the Hotel Dieu in Paris, or to grasp, within the brief period of ten minutes, all the information necessary concerning the number of cases of cholera in the hospital at St. Petersburg or at Berlin, or in all of Russia, is certainly a new and astounding phenomenon. But the mode by which this knowledge is obtained, and by which the phenomena are developed, require an illustration according to the actual occurrences. I will explain. Previous to commencing the investigation on Sunday morning, I committed to my stomach a less than usual quantity of nourishment; abstemiousness always being necessary to an easy, passage into the superior condition. About twenty minutes after breakfast, I seated myself at my writing table, and became wholly absorbed in the desire to acquire the information. Desire constitutes prayer. Soon my mind became intensely positive over every other portion of my being; it absorbed its rudimental essence, or the sensation, pervading the organism into itself, and my body was quite insensible to external objects, and influences, and disturbances-all of which I avoid, so far as possible, previous to inducing that spiritual composure which necessarily precedes the superior condition. Divested thus of that sensation which intimately connects mind with the physical organism, and that with surrounding substances, I was living no longer in the body but in the spirit. Now a soft, clear, mellow, penetrating light, emanated from my head in every direction, and almost immediately concentrated at about six feet before me-on a plane horizontal with that region designated by phrenological writers as being the location of the faculties or organs of perception. And here I will state that vital magnetism and atmospherical electricity constitute a medium of sight to the spiritual eyes, on the same principle and by the same laws, as is atmospherical light a medium of sight to the natural eyes. The silvery light which proceeded from my mind, pleasingly blended with the atmospherical magnetism which pervades immensity; and this passed to and through each and all objects and substances occupying the space between my house in Williamsburgh, where I then resided, and the hospital in St. Petersburg, in Russia. I have elsewhere said, that the lower in everything contains the higher, undeveloped; and that the higher comprehends and pervades the lower; so with electricity. It is generated by chemical action and decomposition in the most interior departments of the earth, and, when developed, it permeates and penetrates, unobstructed, the most compact material substance or organization in being. Therefore, no mountain, nor

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Andrew Jackson Davis

GREAT HARMONIA. VOL. I. THE PHYSICIAN

III

The spirit arose at right angles over the head or brain of the deserted body. But immediately previous to the final dissolution of the relationship which had for so many years subsisted between the two spiritual and material bodies, I saw playing energetically between the feet of the elevated spiritual body and the head of the prostrate physical body a bright stream or current of vital electricity. This taught me, that what is customarily termed Death is but a Birth, of the spirit from a lower into a higher state; that an inferior body and mode of existence are exchanged for a superior body and corresponding endowments and capabilities of happiness. I learned that the correspondence between the birth of a child into this world, and the birth of the spirit from the material body into a higher world, is absolute and complete — even to the umbilical cord, which was represented by the thread of vital electricity, which, for a few minutes, subsisted between, and connected the two organisms together.

And here I perceived, what I had never before obtained a knowledge of, that a small portion of this vital electrical element returned to the deserted body, immediately subsequent to the separation of the umbilical thread; and that that portion of this element which passed back into the earthly organism, instantly diffused itself through the entire structure, and thus prevented immediate decomposition. It is not proper that a body should be deposited in the earth, until after decomposition has positively commenced; for, should there be no positive evidences of such structural change, even though life seems surely to have departed, it is not right to consign the body to the grave. The umbilical life-cord, of which I speak, is sometimes not severed, but is drawn out into the finest possible medium of sympathetic connection between the body and the spirit.

This is invariably the case when individuals apparently die, and, after being absent for a few days or hours, return, as from a peaceful journey, to relate their spiritual experiences. Such phenomena are modernly termed, Trances, Catalepsy, Somnambulism, and spiritual Extasis. There are many different stages, or divisions, and subdivisions, of these states. But when the spirit is arrested in its flight from the

body, and when it is held in a transitional or mediatorial state, for only a few hours or minutes, then the mind seldom retains a recollection of its experience — this state of forgetfulness, seems, to a superficial observer, like annihilation; and this occasional suspension of consciousness (or memory) is frequently made the foundation of many an argument against the soul's immortal existence. It is when the spirit entirely leaves the body — only retaining proprietorship over it, through the medium of the unsevered umbilical thread or electric wire, as it might be called — that the soul is enabled to abandon its earthly tenement and interests, for many hours or days, and afterward, to return to the earth-ladened with bright and happy memories.

As soon as the spirit, whose departing hour I thus watched, was wholly disengaged from the tenacious physical body, I directed my attention to the movements and emotions of the former; and I saw her begin to breathe the most interior or spiritual portions of the surrounding terrestrial atmosphere. (The reader will find an explanation of what is meant by the “interior portions of the terrestrial atmosphere,” by referring to the consideration of “air as a medium,” to be found in the pathological department of this volume.) At first it seemed with difficulty that she could breathe the new medium; but, in a few seconds, she inhaled and exhaled the spiritual elements of nature, with the greatest possible ease and delight. And now I saw that she was in the possession of exterior and physical proportions, which were identical, in every possible particular — improved and beautified — with those proportions which characterized her earthly organization. That is to say, she possessed a heart, a stomach, a liver, lungs, &c., &c., just as her natural body did previous to (not her, but) its death. This is a wonderful and' consoling truth!

But I saw that the improvements which were wrought upon, and in, her spiritual organization, were not so particular and thorough as to destroy or transcend her personality; nor did they materially alter her natural appearance or earthly characteristics. So much like her former self was she, that, had her friends beheld her (as I did), they certainly would have exclaimed — as we often do upon the sudden return of a long absent friend, who leaves us in illness and returns in health — “Why, how well you look! how improved you are!” such were the nature — most beautifying in their extent — of the improvements that were wrought upon her. I saw her continue to conform, and accustom herself, to the new elements and elevating sensations which belong to the inner life. I did not particularly notice the workings

and emotions of her newly awakening and fast unfolding spirit; except, that I was careful to remark, her philosophic tranquility throughout the entire process, and her non-participation, with the different members of her family, in their unrestrained bewailing of her departure from the earth, to unfold in Love and Wisdom throughout eternal spheres. She understood, at a glance, that they could only gaze upon the cold and lifeless form which she had but just deserted; and she readily comprehended the fact, that it was owing to a want of true knowledge upon their parts, that they thus vehemently regretted her merely physical death. The excessive weeping and lamentation of friends and relatives, over the external form of one departed, are mainly caused by the sensuous and superficial mode by which the majority of mankind view the phenomenon of death.

Andrew Jackson Davis

GREAT HARMONIA. VOL. I. THE PHYSICIAN

IV

I would have clergymen proclaim this truth from their hearts; Men will be better when better loved, taught, and directed; to improve the world, love it, not condemn nor despise any person or thing. God made it — made everything — and gave every little atom, as well as every diamond-like orb that sparkles on the bosom of the firmament, a holy message to deliver, which it is good to receive, to learn, and to proclaim to all men.

Let us strive to entertain more expansive views of God, of Man, of ourselves, and we will march forth from the wilderness of doctrine, and the concealments of iniquity, as Men, full-grown men, prepared for sublimer ends and destinies. The destiny of all men is Immortality, Happiness, and Progression. Their mission will be shown them as they are prepared to receive and comprehend it. It is our duty to search it out, and change every circumstance that tends to prevent its prompt fulfillment.

Surely, each bird has its song to sing; each flower its gentle mission; each poet his lesson of the good and beautiful; each philosopher his contribution of discoveries, and every true preacher his sublime instructions. Each is the Messiah of some great Thought, and will breathe it forth ere he leaves the form. Let us, O let us, unfold the beauties of the spirit, study its immense possessions, and improve ourselves; and then we will know, and feel, and form just conceptions of our mission and our destiny. Both are decreed by God, and are the glorious end for which we were made. The human mind must familiarize itself with the immutable principles of justice and order, which pervade the harmonious and interminable Universe. It must unfold its internal capabilities — its spiritual perceptions and intuitions; and thus, feeling impressed and empowered to interrogate and investigate the boundless empire of mind and matter, it will explore the innumerable relations which subsist between man and man — between the natural world and the Spiritual world-between the wide-spread universe and the Super-Celestial PRINCIPLE that enlivens and sanctifies the incomprehensible WHOLE. Each human soul must attain to a full

comprehension of-the many and beautiful affinities which inter-link its destiny and experiences with the destiny and experiences of universal humanity. It is good to know that there is an omnipotent, purifying, and fraternizing Principle permeating and pervading the Natural, Spiritual, and Celestial departments of God's Universal Temple — a Principle, which Unites atoms and planets into one stupendous System; which unfolds Spirits and Angels as immortal flowers; which Endows the Divine Mind with eternal Power and Loveliness; and which is the divinely-inherited Treasure of the human Soul — and this Principle is called The Great Harmonia!

Andrew Jackson Davis

GREAT HARMONIA. VOL. I. THE PHYSICIAN

V

SPIRITUAL IMPRESSIONS are apprehended by the majority of those who have heard concerning them as something analogous to midnight dreams, or as being closely allied to intellectual hallucination; but, instead of spiritual perceptions or impressions being anything analogous to the dreams or imaginings of diseased or insane intellects, they are the natural and spontaneous effects of mental and moral development. I refer to other portions of this volume for a particular explanation of the causes and principles, which produce and govern these spiritual phenomena. My object of alluding to this subject in this place is, to present a single illustration of the modus operandi by which I obtain knowledge of things, localities, and distant circumstances, without any external suggestions concerning them. And here it is proper to remark, that I obtain knowledge of Facts and Things by spiritual perception; and of Truths and Principles by spiritual impression; the two modes of receiving information are as distinct as are things and principles — the difference between them is perfectly represented by the human soul and human body. Things correspond to the physical body, which perishes; but Principles correspond to the soul, which lives and improves for ever. But to the illustration: On Saturday night, October 16th, 1848, I awoke from a sweet and natural sleep with the impression, deep and strong upon my mind, that I must write an article concerning pestilential or Asiatic cholera. The impression was truthful and authentic — and I internally resolved to investigate the whole subject on the subsequent morning. Immediately after breakfast I proceeded to the investigation. I desired to ascertain the origin and history of cholera; and its causes, character, symptoms, and cure. In order to obtain this highly important information, I retired from surrounding objects and influences, and magnetically elevated my mind to a higher and more perfect state; and while thus situated, I scanned the whole ground occupied by the disease heretofore and at present. This interior mode of obtaining knowledge, independent of books and popular education, is but little understood, even by those who have most reflected upon and read concerning its novel and multifarious manifestations. The power to

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Andrew Jackson Davis

THE THINKER

I

As we stand, of a cloudless night, reverently contemplating the holy stars, we discern an immense special tract or belt termed the Galaxy or Milky Way. Astronomers at one time pronounced parts of this belt to be nebula, as yet unwrought into suns or planets. Telescopes of greater power, however, enabled investigators to discover that what they supposed were mere star-clouds-are, in fact, mighty clusters of blazing suns, and perhaps populated planets. To that immense circle of suns our solar system belongs. We are residing near the inside edge of the stellar sphere, and behold, therefore, its under-side and margins in every direction. The human eye is compelled to run along under its curving periphery. Astronomers are enabled to contemplate but one circle of suns and their planets, even with the best telescopic appliances. The Spirit-Land, together with all the natural worlds which night or science reveals to our knowledge, belong to this one immeasurable system.

Within the vast cloud of material globes is the “silver lining” — the aurelian circle- which is the soul’s immortal Home. It is revolving within this visible circle of resplendent suns and planets; just as the spiritual body is a silver lining within a cloud-environment- the outer visible form. The spirit-world can be discerned by the super-telescopic power of clairvoyance or other faculties of spiritual penetration. But as it is not discovered by telescopes, it will remain all unknown to the natural sciences for a long period. This interior circle or spiritual world is what we term “the Second Sphere.” Within that is the third; next, the fourth; then the fifth; lastly, the sixth; the seventh is the Deific vortex, a great Positive Power, perfect and divine. But between each two of these spiritual Spheres, there is a system of suns and planets corresponding to the Milky Way so visible in the sublimities of our heavens. The higher and more harmonious the mind the nearer does it approach to the Divine Centre — the inexhaustible Fountain of Love, Power, and Wisdom. Matter is repelled by the central Sun, but spirit is attracted incessantly toward it. But, as I have shown, individualized spirit is never absorbed — can never lose its identity.

Andrew Jackson Davis

THE THINKER

II

In the human body there is a vitalic circulation; so is there a circulation of vital forces between the spiritual world and the several planets. The south pole of the earth sends forth a magnetic stream, and the currental tide passes through the orbits of Venus and Mercury, very near the throbbing surface of the sun, and surges silently but swiftly on till it reaches the Spirit-Land. Then from another section of the same spirit-land there starts out a lighter fluid, a currental river, toward the north pole of the earth, which is unchangeably electrical. One is positive, and the other is negative. The former flows from the earth to the spiritual world, and the latter from the spiritual world to the earth.

Many times I have observed that the spirits of our own human friends, when at death they pass oft of the corporeal body, ascend as by attraction to the height of some seven miles, when they meet and harmonize with the currental river which perpetually glides swiftly on like a gulf-stream, yet consumes nearly seven and a half hours in transporting its precious burdens to the spirit-Home. I do not say that all classes and grades of spirits and angels are confined to this involuntary method of travelling. And in this connection I must parenthetically further remark that, within the nature of the most truly exalted and harmonious minds in the universe, there is properly speaking, no unconsciousness; that is, no compulsory or involuntary powers and operations. This unrealized conception is prophetic of man's future ability, when by the strength of his wish (above volition) he can direct the involuntary life-currents, and throw them upon, or extract them from, any organ of his visceral constitution, and thus increase or diminish its allotted functions. May he not also greatly overcome the centripetal tendency of his body one of these days? But to return: The flow of this celestial river is like that of a column of blood which is thrown from the heart to the head, down the spine to the feet, and then is called back to the point of departure.

The spiritual world, like a great, positive, throbbing heart, repels one current, which goes to the earth, and attracts another current, which returns with its freight.

These heavenly rivers roll on like the life of God. Upon their ample, mighty bosoms may safely repose the spirits of the Father. As there are rivers of communication between our earth and the Spirit-Home, so are there “living streams” between that far-off; glorious land, and Mars, Jupiter, Saturn, and every other globe belonging to our densely-populated planetary system. Thus our earth is not only blest, but also all the other planets of the sidereal universe. In the human body, the generous heart does not distribute its lifeblood to one organ exclusively, but freely it gives to the whole temple. So the impartial Heart — the Father and Mother Spirit — which inhabiteth “the evergreen mountains of Life,” distributes vital currents to planets which roll in the remote distance, no less generously than to the beautiful blooming earth which is this day our abiding-place. And the most pleasurable method which embodied spirits adopt in order to accomplish their speedy journeys through space, is to harmonize perpetually with the flowings of these celestial currents. In this manner these journeys can be made by attraction, without a voluntary effort. Travelling thus in the open ethereal sea of space is like moving with the great tide of God’s life, musically and happily upon its loving bosom; and yet it is full of harmony only to him who is prepared to enjoy the Truth.’ When there are evil and discord within the traveler, no matter how much of heaven flows over or beneath him, the evil and discord are his companions.

On the other hand, be but in harmony with the philosophical principles of truth, then like the enchantment and divinity of musical anthems are the tidal flowings of these celestial rivers among our lovely stars.. Our spirit-friends — embodied — intelligently harmonize with these heavenly currents, and thus sail through the star-paved distance till they get within a few miles of the earth; then they send breathingly down their shining shafts of loving power, wherewith to move the table, to vibrate the brain, or, which is far better, to purify the human heart Sometimes, indeed, they personally enter into human society, and visit us in our rooms; but this they do under peculiar circumstances, and for very particular purposes. They more frequently send down their beautiful shadows or mirror-like reflections upon susceptible eyes, the evidence of their artistic powers, their sweet influences, their magnetic love, their exalted and exalting thoughts. Seldom do they, in propria persona, mix with earthly groups, or visit the habitations of the unascended. Yet millions of spirits are daily helping humanity. The terrible storms which

meteorological investigators tell us occur within a few miles of the earth, are uniformly beneath the aerial stratum to which our embodied spirit-friends descend. Thus, Nature is everywhere harmonious with herself; and, when understood, she brings our inductive minds into friendship with a tangible, substantial, spiritual World. Just as one flower succeeds another in the order of seasons, just as one crop succeeds another in the order of years, just as summer and winter, seed-time and harvest, come by progressive rotations, so do these eternal systems of natural and spiritual worlds succeed each other and harmonize in the depths of the stellar infinitude. How joyous and tranquil must be that mind which possesses philosophical confidence in the indestructible order of the Universe Religious conservatives may put forth their incongruous objections to the whole harmonial system, yet the slightest breath of disapprobation or discouragement may not enter the Thinker's mind. Once get systematically before your intellectual perception the philosophical possibilities of this boundless universe, and mankind may combine their skill and talent, their aconian logic and and argumentation, in opposition to your truth, and your unperturbed and wiser spirit will be as happy and powerful as the archangels of God. "The Truth shall make you free!" Wisdom is greater than knowledge.

Andrew Jackson Davis

THE THINKER

III

Mercury, Venus, the Earth, Mars, Jupiter, Saturn, and all the other planets, both visible and invisible, eliminate their finest aura and atoms, which ascend in the shape of atmospheres and imponderable elements, and halt suspended at a point in space, where the inward principle of affinity becomes supreme. The consequence is, that these accumulated emanations very soon associate, and become compact, firm, strong, and inter-coherent; and this progressive development goes forward until there is formed a vast semi-solid aurelian zone, around a great starry system in the universe.

Yea, learn well the lesson that the spiritual spheres are unfolded by, and out of, the natural worlds, as flowers unfold from, and by means of, the earth; that the spirit-land rolls out of the essential emanations of the earth-land, the same as the spiritual body comes out of the refinements and rarefactions of the natural body. It would be like treading enchanted ground to trace the growth of the elementary universe into planetary systems, commencing with a great sun-filling immensity; the inmost centre of which is the Divine Source of love, life, wisdom, justice, and power. But my impression is not to explain here the interior order of the universe, but merely to exhibit the naturalness of the spiritual world.

Andrew Jackson Davis

THE THINKER

THE FLOW AND ORDER OF OUR WORLDS

The spiritual world is in one sense a material world, I repeat; but it is higher, both in its constituents and in the order of its formation. Elementally, it does not essentially differ from those primates which compose the rock, the tree, the animal, or a human body. The difference is similar to that between a rose and its liquidated fragrance. The best imponderable emanations of this world gravitate to what we call the spiritual sphere, and help to form its substance. Let us examine this progressive series of emanations.

First, we have undeveloped earth, in the form of solid stone; second, the embedded gases are liberated, and condensed in the form of water; third, out of water thus derived comes the ocean of atmosphere; fourth, out of atmosphere is eliminated what is termed electricity; fifth, from the abundant opulence of electricity there issues a finer element, imagnetism; and, lastly, out of all these ponderable bodies and imponderable elements, there flows forth a mighty sea of imperceptible emanations into universal space.

The question might possibly be by science put: “Whither goeth those emanations?” Nature is everywhere harmonious. When you have seen one department, you have a key to unlock the great truths which stand temple-like, throughout the countless systems of infinitude. As the finest particles of all organizations below man ascend, or are attracted, into his constitution, so these finest particles or emanations from the natural worlds in space ascend, or are attracted, into the constitution of the spiritual world.

Andrew Jackson Davis

THE HARMONIAL BROTHERHOOD

I

We believe that the destiny of all men is Immortality, endless Happiness, and eternal Progression! We believe — in accordance with the interior and material constitution of the human species — that there is a general mission for each individual to accomplish. 1st. To properly beget and perpetuate his kind. 2d. To justly respect and honor, and wisely direct and cultivate the heavenly germ — the spiritual principle — which is deposited in the soul. 3d. To live here with special reference to individual and social happiness, and with an ultimate reference to another and a higher life!

We believe (with the glorified Solon) that it is only the good who die happily; for the troublesome or troubled spirit is sometimes not quiet until after it has been, for a considerable length of time, removed from the earth; and until it has experienced the subduing, the chastening, and disciplining influences, which universally pervade the spiritual habitations of all spirits, angels and seraphs. We, therefore, declare it to be “our highest duty” to become enlightened concerning ourselves; and concerning the powers and spheres of the human mind; to the end that we may grow in personal harmony — give to human society a healthy constitution — and thus gratify our homo-central desire — “our continual prayer” for social Peace and universal Unity! And it is our happiness to believe (with James Victor Wilson,) that the chief employment of our departed friends, the dwellers of the Spirit-land, is the transmission of thoughts, truths, and pure affections, from circle to circle, and from sphere to sphere; and that true happiness and true progression consist, both here and hereafter, in receiving and imparting; in unfolding the elements of our being and assisting others to unfold; in seeking the Great Divinity and imparting to the world the results of our investigations. And we, moreover, freely declare it to be our sacred conviction, which we base upon the past historical experience of humanity and upon our highest intuitions and reason, that all true religion and all true inspiration are natural to the human soul. We believe that heaven is harmony, and that no man can secure his condition merely by doing penance at the

virgin's shrine; nor by being prayed for or prayer; nor by building Churches and hiring Gospel preached; nor by believing, or trying to believe any system of religion.

On the contrary, we do declare it to be our deepest conviction that Heaven is attainable only through self-development and self-harmonization. And we believe, that popular Theology, and popular Education, and popular Society, are insufficient to supply the human spirit with its proper nourishments and encouragements to an easy, natural progression toward truth and perfection! We believe that Theology is inadequate to the reconstruction of Society; and that modern systems of Education (which are saturated with this Theology) are inadequate to a proper education and cultivation of the spirit. We declare ourselves free and independent of these systems, we repeat, because they restrain us in our investigations, and set up many and various barriers to our development; and we declare ourselves free of them, also, because they do not cover our wants, nor respond to the imperative necessities of our outer and inner being! We feel that we have mentally and morally out-grown them — out-grown their virtue, their principles, and their means and methods of individual and social reformation. And we furthermore declare ourselves independent of these systems of superstition and error, because they circumscribe the sphere of our researches; and because they create a false issue, and perpetuate a conflict, between physical philosophies, and sciences, and what they term religion; while we believe all truth, whether scientific or religious, to be equally divine, harmonious, and eternal!

Andrew Jackson Davis

THE PENETRALIA

I

Is any man able perfectly to keep the commandments of God?

No man alone and unbefriended, unsupported by the counsel and magnetism of personages superior, can keep all these commandments; but a firm desire, a sincere aspiration, to do so, will bring to his aid the friendship of angels, and help to centerize his personal capabilities.

Is angelic aid the principal and most needful thing?

No; the principal condition, favorable to individual progress, is external harmony; not only in bodily health, but in the several relations demanded by the several loves. A married woman, to be happy, aside from her own natural peacefulness, requireth a good and intelligent companion. No parlor is harmonious with discord in the kitchen. Spiritual righteousness and happiness are impossible while the outward conditions of man's social life antagonize. Oh, that churchmen could see more of Time in their benevolent enterprises! The affairs of eternal worlds can be more easily comprehended and controlled by their inhabitants. Man's works of salvation and redemption should be adapted to this world.

What explanation can you give for the absence of social harmony among Christians?

It is of the utmost importance that we "understand" the true theory of reform; at the same time, also, the reason why the Church system does not succeed. The Church professes to be adequately armed to battle with sin and provided with all the true instruments of social Reform. It professes to have the stupendous "Word" on its side not only so, but the Almighty with it. In fact, all the persons of the God-head are claimed as both prime movers and co-laborers in the vast field of human redemption.

What result does this church association bring forward?

The whole supernatural system has been well nigh two thousand years converting fifty millions of Protestants into religious Sectarians. But these fifty

millions are, after all, far from being reformed and harmonized. Many of them still own slaves, sustain the Fugitive Slave Law, and go strong against the dethronement of King Superstition. These church members and church supporters make no better merchants; as tradesmen they are not a particle more honest than an honest Doubter; they make no kinder or wiser “Bosses” to journey-men and apprentices; they are no better than, and oft times not so good as, the so-called skeptical and unregenerated .

How do you explain this fact?

It is because the whole church theory of Reform is unnatural; it is logical from a mythological foundation; and overlooks time in its aims for eternity. All Christians candidly confess that it is very unnatural to man’s natural heart to be a bible Christian. Hence a foreign or supernatural aid is invoked. At length they suppose they obtain such aid, then they become “Christians” that is to say, they become unnatural but, perhaps, not a particle more pure, more honest, more humane. It would be a curious circumstance, should the affidavits of one hundred apprentices be taken, fifty with church members as bosses, and fifty whose masters make no profession of faith in any form of sectarian religion. The question is: “Which class is the most cheerful, kind, honest, humane?” I am fully satisfied that we should get the most favorable report from the so-called unregenerated. It is, alas! too well known, by many a poor boy and orphan-girl, how insupportably severe is the domestic discipline of church Deacons and praying Laymen. They make the most tyrannical masters; the most invincible slaveholders; the most cruel parents; the most ignorant foes to science; the stoutest friends of bigotry; and the abettors of narrow-mindedness.

Why does the Christian church fail?

The church fails, because it looks to a wrong Source for its aid. It expects to reform the world by preaching the Love and the Hate of an omnipotent Jehovah; with the necessity of faith in the virtue of that blood tragedy called “Jesus Christ and him crucified.” The world can be restrained thus, but not reformed. The sectarian harness may be worn by thousands; they may work in the traces of duty, as kindly and docile as horses used to the gearing; but at the end of life, what are they? Are they unfolded in Love and “Wisdom? Are they attractive representatives of the divine Life? Nay: they terminate their earthly voyage oft times as much in bondage as little developed

as when they began. The greatest temporal achievement of a protestant Christian is, to triumph over the fear of dying an accomplishment which the warrior, the Hindoo, the Turk, the Roman Catholic, possesses to an eminent degree, reposing upon his bed of death with a serene resignation.

Is love the best cause of reform?

Human love, by itself, is no source of Harmony; yet, in Love do we find that which is good and perfect. Your warm heart may be overflowing with Love, but are you, therefore, a harmonial man? No: the most loving and enthusiastic person, not regulated by intelligence, is perhaps the most impulsive and discordant. Wisdom must throw his temporizing influence o'er Love before the soul can become self-poised and upright in character.

Andrew Jackson Davis

THE PENETRALIA

A SUNSET IN THE SPIRIT HOME.

THERE are times, my beloved, when I long to speak of my new home.

On the bosom of affection's memory, I voyage back to the happy days when we together trod the earth.

Once, I feared for us both now, for both I love and fear not.

Day before yesterday, our family journeyed along the banks of the "Mornia" a lake flowing westward.

Accompanied by the dearest ones we know, we ascended the great Mount south of the lake called "Starnos," being somewhat fashioned after a solar body.

And I yearned for thee, beloved yet, my spirit was full of love breathed from those around me.

I find in the air of my new home the house of the spirits of men a something blander, and more pleasant, than in any other atmosphere I ever breathed. There is a joy in it to me. But there are many here who seem not to remark this. And then, our sunsets here!

Oh! I would gaze with you, dear brother, on such a sky as glorified this rose-covered spot day before yesterday!

"We visited the summit of Starnos to witness this exhibition... It is likely to occur here once in every eight of your weeks. I mean the setting of the sun on this side of the Spirit Home.

I would bring thee a full description. But I have no words, beloved!

I have looked to see if that was the evening you wrote respecting your visit at High-Rock Tower it was!

Should an artist paint the scene that sunlight gave us, it would be said that he had exaggerated the picture. But there is no pencil for such delineation. Art has no hues for such coloring. Language no powers to reveal or, if there be words, I feel too

much to think them out.

We had been walking around the Lake. The valley was half-viewless and misty with the plenitude of countless odors. And the sea of hills, surrounding Starnos, was half hid by the rainbow-streams of Beauty that were showered down from the sky!

At length, we attained the top of this glorious eminence. “We gazed, with unutterable joy, upon the ever-brightening and kindling firmament.

“With us, in company, were many you never knew, some well know and love you, others you have seen in the earthly home.

My brothers were with us and One, whom I will now call my “guardian angel” and William’s Cornelia also their recently married daughter and James, too, with a group of his recently-formed acquaintances and the blessed four you witnessed at High-Rock Tower.

I sought your hand. I found the memory of your spirit near.

I breathed and, the breath I drew was of Life eternal.

And there was no void of existence. Although you did not hold my hand nor administer unto me, yet the fullness of my happiness was all permanent all heavenly.

And that sky above us It was even more beautiful in the east than in the west. . Such a mass of burnished gold. . Yet, not all gold for here and there a silver edge unrolled disclosing the azure sky.

I would that you had seen it, my brother... I can not tell thee of the scene... I can now close my eyes and, looking in memory, can see it all again.

There was a glorious cloud all clouds are glorious, my brother which reflected a far-spreading light upon the sea of hills and the lake below. And Mornia, in consequence, looked like a miniature ocean of liquid gold. The cloud assumed a ruby hue. And, then, the fair flowing Mornia looked like a sea of blood. The light thrown upon the opposite shore, was like a sunny gauze cast over the landscape’s emerald green. And the remote habitations of the “Brotherhood of Morlassia” the groves of meditation appeared as a great City illuminated. And the environing fields, receiving the crimsoned light, looked like a World on Fire!

We gazed . and gazed . and, the sun went down. . The lights opposite were put

out. And the fair flowing Mornia darkened. And the cloud was first a silver gray then dark. 'Twas night in the Spirit Home!

This is the first time my eyes divested of all mortal corruption ever gazed upon the sunset.

And I feel that I can no more forget it than I could the event of my new birth here.

Of this, beloved brother, I will hereafter speak.

Our party now descended the rose-covered Mount wending our way amid green-hilled groves serenaded by the birds of the twilight hour. And, as we stepped from spot to spot, I thought of the glories you had taught me to see with my understanding. Seeing the FATHER as I now do, I must.

“Worship Him in Love... In spirit and in truth I must worship Him!

Beloved brother, HOW MAGNIFICENT IS THE TEMPLE IN WHICH WE DWELL AND WORSHIP!

William Denton

IS SPIRITUALISM TRUE?

I

Man is not merely an animated clod, to lie down with his fellow-clods, and know no more than they. We do not see all there is of him: he has a wondrous body, but a vastly more wondrous spirit, to which no night is dark, no body opaque; no distance can baffle its gaze, no bodily sense limit its knowledge. It is the true man, and the body but its encasement, — the shell, only useful till the spirit is plumed for its flight. Then the materialist and the adventist are alike wrong. The materialist sees but the surface of things, knows nothing of the all-controlling spirit within, yet makes his knowledge the boundary of the universe. The adventist calls in miracle where it is altogether unnecessary. Man is a spirit: he is not to become one. Nature knows no favored saints, who are to be spiritually created for the barbarous heaven of a half-Jewish, half-Christian mythology, while the rest are left to sink into nonentity; but she has given to all freely as life, light, and air, that spirit can smile at death, and soar triumphant when the lifeless body sinks to the dust.

Shaw Desmond

YOU CAN SPEAK WITH YOUR DEAD

THE “DIRECT VOICE”

What would you and I regard as definite proof that a man or woman has survived death? I think by him or her appearing and speaking to us.

That is the most direct proof. A hundred others are known to psychical investigators — that is to scientists who devote their lives to investigation of the afterlife. Many such exist today.

Before I come to a consideration of the body, soul and spirit of which each one of us is composed and of the facts behind them, I will give a series of personal communications with those who have “died” into the Afterlife.

Perhaps because it lies closest to my heart as father, I will begin with the first talk I ever had with my little dead son Jan, who had passed out in his eleventh year. There was something strangely luminous about this child, with a smile of understanding which made many love him, a quality which showed itself in our talks after his death.

On 10th March, 1933, Jan’s voice was heard by me and others at the house of a friend. The first words were: “I want my father.” He then made a statement of a most intimate, personal kind. I, intensely skeptical of many sides of “communication” with the dead, was convinced by this statement that it was, indeed, my boy speaking and that there was no impersonation. Nobody else in that room, so far as I am aware, could possibly have known of the personal trouble and of its rectification which he then conveyed.

The voice was what is known as the “direct voice.” That is to say, not the voice of a medium, but the boy’s own voice coming out of the air.

On the 5th of May of the same year, he sent messages to his mother and sister. There stands a note in my records, made, as always, immediately after the experience : “I have never used his name or given any evidence at these séances.” None of those present knew anything about Jan — not even his name or that of his

sister, which is a rare and difficult Gaelic name which Jan himself gave me correctly on 10th October of the same year.

On this occasion, when Lady Segrave and others were present, he gave me once more peculiarly convincing, evidence, impossible to anyone there, of certain physical and mental changes he had undergone.

In the following December, I had extraordinary proof of the reality of “Jan” as my own boy. Speaking with absolute clearness, he placed a speaking trumpet on my knee, so that the others might not hear our conversation, which was very private. Bending down, I whispered into it, his voice also coming to me from it in a whisper.

In this talk, he covered difficult psychological details of his own life as of the lives of his mother and sister. His mother was at the time undergoing a special cure, and this he discussed with close knowledge. Also her differences of mental attitude to certain questions.

A point of evidence, remarkable, was my misunderstanding him when he spoke of what I thought was his ability with the speaking trumpet. He at once corrected me and told me he was actually speaking of something which had happened to his voice since he had passed over — something, again, of which nobody present could have known. Also he poked gentle fun at one of my weaknesses.

It was at this meeting that I used his name for the first time. Yet he had given me his name correctly long before.

My last meeting with him was on 24th September, 1940, but we have met from time to time through the years. Nor do I think of him as “dead,” but as living and ever present.

Now what were the conditions under which I heard my boy’s voice? Were they “test” conditions? I here make the definite statement after many years of psychic research, that in its very nature no conditions can ever be absolutely watertight. The real “test” is that you know the bona fides of those present, that they have invariably proved trustworthy, and that the physical conditions, generally, are fraud-proof.

I have met and sometimes spoken with my boy under many varieties of conditions, with different mediums and in different places.

The supreme test of all “communication” with the so-called dead is that the evidence is self-veridical; that, in fact, what comes through is unknown to any present, and that it persistently tallies.

These conditions were complied with in my communications with Jan. Sir Oliver Lodge found the same in his talks with his son Raymond.

Of all proofs of survival, what is called the “Direct Voice” is the most compelling.

This is the actual voice of the “dead” man or woman coming out of the air and not speaking through a medium, although the presence of a medium is usually necessary. Its existence is now admitted by such notable men of science as Sir Oliver Lodge, past President of the British Association; by Professors Ernest Bozzano and Gildo Passini, and by Dr. Robin J. Tillyard and many other professors of different countries. Literally scores of distinguished laymen vouch for it.

Many American scientists, including Dr. Tillyard, have heard the direct voice in the “Margery and Walter” experiments, and some of them, including Dr. Tillyard, declare it to be genuine. Hundreds of men and women, distinguished and other, have heard the famous guide, Red Cloud, speak in this voice under the mediumship of Mrs. Estelle Roberts, a lady of probity.

I have heard it on scores of occasions, and in many languages, sometimes in good light, and even with several voices speaking at the same time. Messages have been delivered by the spirits of the so-called dead to large audiences in London by this voice, and soon we are to have public lectures delivered, literally, “out of the air.” To deny the existence of this voice would be the same as denying the existence of the voice of any human being who may speak to you tomorrow. One ventures to think that only ignorance or contumacy, and the sometimes intense “reluctance to life” of certain types of scientist, can account for such denial.

I have in my records of the “Voice” the names of men and women widely known who have spoken to me before witnesses, from the Other Side of Death. Amongst these are Sir Henry Segrave, once leading authority on internal combustion engines and world champion in motor-boat speed records; Sir Arthur Conan Doyle, the thinker and novelist; William T. Stead, doyen of journalists; Dennis

Neilson-Terry, the actor, and Rudolf Valentino, the film star. I have also spoken, about their writings, to names internationally famous. These last were intensely veridical, as it would have been quite impossible for the mediums present, without pretence to literary knowledge, to have discussed such recondite subjects.

From a mass of Direct Voice notes recorded at the time, and covering the seven years from early in 1933, I select one or two.

Many of us have heard Sir Henry Segrave speak with his wife upon intimate subjects known only to both. As his spirit-form left the room he would come up to me and speak to me in his friendly but reserved way, one of and talks taking place on 2nd June, 1933.

One of the most popular playwrights of our time, who wrote a fine reincarnation play which has been seen by thousands, and whose wife wishes his name suppressed, spoke to me upon many occasions.

The first time was on 5th May, 1933, soon after his death, before some twenty people, including Lady Segrave.

The strikingly evidential part of this talk was his referring to himself by the special name by which I knew him. I also spoke with a friend of his on the Other Side, he using the direct voice, upon 6th and 20th October of the same year about this playwright's plays and his changed views of my own books. Nobody present could possibly have taken part in this discussion.

Perhaps one of the best bits of evidence in the Direct Voice was when the spirit of Sir Arthur Conan Doyle came through before twenty-three people to ask to speak with me. I, always skeptical and careful, asked the spirit to prove that he really was Conan Doyle by telling me where he and I had last met. This was correctly given. We had met by accident in a doorway in Victoria Street, Westminster, where we had separately run for shelter from a shower. He then sent messages to his wife and his son Denis.

Sir Henry Segrave also spoke with me on this occasion.

It gives us all to think when we find men of the scientific standing of Dr. William Brown, M.A., M.D., D.Sc., F.R.C.P., one of the most advanced psychologists of our day, declaring in a London lecture : "Nevertheless, I think I

range myself with our President in claiming for the evidence that has been brought forward by the Society for Psychical Research during the last fifty years that it is sufficient to make survival of bodily death, scientifically speaking, extremely probable.” But one has only to watch the evolution of great scientists like Professors Jeans and Eddington, the astronomers, or of Dr. Alexis Carrel, author of *Man the Unknown* and winner of the Nobel Prize, to see the inexorable trend to a spiritual view of matter. Or, if we observe the later developments of the mathematicians and the physicists, from Einstein to that most remarkable of scientists, J. W. Dunne, with his *An Experiment with Time*, which has been described as “one of the most important books of this age,” we find how implacably, in the world of science, matter is becoming dematerialised, and how spiritual interpretation is taking the place of the now old-fashioned materialist science. Dunne, indeed, claims to have found irrefutable proof of human immortality.

Professor Charles Richet, the psycho-physiologist, after a lifetime of experiment, had to Professor Ernesto Bozzano to confess himself driven against his will to belief in the world of survived spirits as explanation of the phenomena he had encountered in his laboratory.

Speaking personally, I would go so far as to say that the reading of such purely scientific treatises as Sir William Bragg’s *The Universe of Light* will convince that under natural law, at least, there is nothing inherently scientifically impossible in man surviving death in ghostly form.

For many years I have set out the case for survival both in book and on platform. I can truthfully say that never once have statements of the above kind been effectively challenged. The fact being that the case for our passing into another world which is as real as this, is a case now resting upon evidence as clear and persistent as that of any other fact of science.

We speak with our dead. We see our dead.

The greatest scientists of all time insist upon this. Look at some of the names : Lodge and Crookes and Lombroso, Alfred Russel Wallace and Camille Flammarion. Professors Bozzano, Morselli and Passini of Italy. Professors William James, Larkin and Hyslop of America. Many of these believers in survival base their belief partly upon the direct voice which they have heard.

And I, writing these words to you, the reader, also insist with them that you can be as absolutely assured that you survive the death of the physical body as that you now, for the time, live in that body today.

In that belief you will have behind you every great religious teacher from the Gautama Buddha to Jesus. You will have nearly all the greater philosophers from Plato downwards. Almost every poet will be with you. Death is the universal superstition.

There is no death.

Walter Devoe

THOUGHT

I

Thought may be one of the most significant, yet least understood factors in human spiritual growth. The process of thought is generally believed to be a purely private matter having a momentary bearing on themselves alone. Actually, because high spirits work to raise those under them on every level, thoughts come from without.

The great majority of people have formed the habit of listless thinking, which makes them incapable of holding onto any subject until it is thoroughly mastered. Although thoughts which flit through the mind may be good, bad, or indifferent, mostly the latter, the mind does not usually hold on to any one of them sufficiently long to learn its nature. Thought control is often very difficult to attain. Once attained, however, the possessor holds within his hand the success in whatever line he may be engaged.

Thought force is the most powerful means of obtaining knowledge. If it is concentrated upon a subject, it will burn its way through any obstacle and solve the problem. If the requisite amount of thought force is brought to bear there is nothing that is beyond the power of human comprehension. So long as we scatter it, thought force is of little use to us but as soon as we are prepared to take the trouble necessary to harness it, all knowledge is ours.

Many people contend that we have a right to think what we will, and that wicked thoughts, if not translated into wicked deeds, are not harmful. This is far from true, and the power of wicked thoughts, just as the power of good and beneficent thoughts, is great indeed. Through the course of centuries, for instance man's evil thoughts of fear and hatred crystallize into what we know as bacilli. The bacilli of infectious disease are particularly the embodiments of fear and hate, and therefore, they are also vanquished by the opposite force, courage. If we enter the presence of a person infected with contagious disease in fear and trembling, we must assuredly draw to ourselves the poisonous microbes.

If on the other hand, we approach that person in a perfectly fearless attitude, we shall escape the infection, particularly if we are prompted by love.

If a tuning fork is struck and another tuning fork of the same pitch is in the vicinity, the second one will ring in concert with the first. Likewise, when we think a thought and another person in our environment has been thinking along the same line, our thoughts coalesce with his and strengthen him for good or evil, according to the nature of the thought.

When we go into a jury box and see the criminal, we behold only the act; we have no cognizance of the thought which prompted it. If we have been in the habit of thinking evil, malicious thoughts against someone, these thoughts may have been attractive to that criminal.

On the principle that a saturated solution of salt will require only a single crystal to make it solidify, so also, if a man has saturated his brains with thoughts of murder, the thought of murder that another person sends out may prove to be the last straw and destroy that last barrier which would have kept the murderer from committing his evil act.

Therefore our thoughts are of vastly more importance than our acts. If we always think right, we shall always act right. No man can think love to his fellow men or can scheme about how to hold them spiritually, mentally or physically without also acting out these thoughts. If we cultivate such thoughts, we shall soon find sunshine spreading around us; we shall find that people will meet us in the same spirit we send out.

If then we see meanness and smallness in the people whom we meet, it would be well to ascertain if we ourselves are not causing such qualities to emanate from us. The man who is mean and small himself radiates these qualities and whomever he meets will appear mean to him because his thoughts will have caused something of identical pitch in the other person to vibrate.

If on the other hand, if we cultivate a serene attitude and thoughts that are free from covetousness and are frankly honest and helpful, we shall call out the best in other people. Therefore let us realize that it is not until we have cultivated the better qualities in ourselves that we can expect to find them in others. We are thus most

certainly responsible for our thoughts. We are indeed our brothers' keepers, for as we think when we meet them, so do we appear to them and they reflect our attitude.

If we want to obtain help to cultivate better qualities then let us seek the company of people who are already good, for their attitude of mind will be of immense help to us in calling forth our own finer qualities.

It does not always appear easy to rid ourselves of evil thoughts, and most of us cannot help but encounter people or situations which call forth negative thinking, try as we will to fight it.

But there is a simple way of dismissing such unwanted thoughts which does not involve fighting them at all.

Both like and dislike tend to attract a thought or an idea to us, and the added thought force which we send out to fight evil thoughts will keep them alive and bring them to our mind oftener, in the same way that quarreling may cause a person we dislike to waylay us for spite. Instead of fighting, therefore, let us adopt the tactics of indifference. If we turn our heads the other way when we meet a person we dislike, he will soon grow tired of following us. On the same principle if we but turn away with indifference when thoughts of evil come into our minds, and apply our minds to something that is good and ideal, we shall find in a short time that we are rid of the evil thoughts and have only the good thoughts we desire to entertain.

Only when mankind comes to an understanding of the true nature and proper use of this divine force can humanity free itself from the fetters of materiality and continue the upward path towards becoming a self-conscious Creative Being.

Walter Devoe

PRINCIPLES OF LIGHT AND COLOR.

IX. THE PSYCHIC FORCE: A GREAT POWER TO BLESS MANKIND.

1. Because it brings into action this sublimer vision which reveals the wonders of both the interior and exterior universe in a way that entirely transcends the power of the telescope in the distance of its scope, the microscope in the minuteness of its power, and throws both into shadow by its ability to reveal the realm of intellect and that finer radiance which can never be seen in the external world. When its powers have become more developed, mistakes of vision will be more rare, and discoveries of vast importance in psychological and physiological phenomena will be made.

2. Because through the Mental Forces, it is able to build up and heal the physical system in a way sometimes which would seem almost too marvelous for belief. Dr. Gregory says “an immense number of magnetic cures have been recorded;” Dr. Elliotson commends it highly and enumerates cases of Epilepsy, Insanity, Hysteria, Paralysis, Chorea, Hypochondriasis, Sick Head-ache, Convulsions, Nervousness, etc., and a severe case of Cancer, as having been cured by the human magnetic (or psychic) forces. The Zouave Jacob of France who was wonderfully charged with these forces, cured multitudes by a mere touch of the hand, and many times without touching his subjects at all. This was done when they were in their normal condition, by a powerful effort of his will. Sometimes a score of policemen were required to regulate the crowds who pressed forward to be healed by him. Downward passes over the body soothe and quiet excited nerves, and upward passes arouse dormant and cold portions of the body.

Walter Devoe

RADIANCE

THE SPIRIT WORLD

The story of the Wanderer in the Spirit Lands reveals the suffering of a selfish and materialistic person. It shocks our sensibilities because we believed that death liberates the spirit from suffering. This narrative shows just how every human spirit creates their own spiritual destiny.

Try to understand that the law of cause and effect rules in the spiritual world in the same way that it rules in the physical world. This is not a law of punishment but of consequence. The Creator does not punish any mortal or angel. The Ever-Present is love, and gives Omnipresent love to everyone. When people express that unselfish love, they create beautiful spiritual characters and a heavenly destiny. When they turn that love into hate and think only of self, they create a discordant spirit and a dark environment. You suffer with a burned finger as a consequence of putting your finger in the fire, not because the Creator punishes you for putting your finger in the fire. Those who suffer in this world and in the next world do so as a consequence of their wrong thinking, not because Jehovah is chastising them. Put out of your mind all those primitive beliefs of the Creator as a punishing power, and think of Jehovah as the Ever-Present Power within all that lives, suffering or enjoying within each form of Infinite Life.

A question often asked is, “If the Creator loves us, why does Jehovah permit such spiritual conditions?” The Ever-Present has given each immortal soul the gift of growth and permits humanity to learn by experience. Jehovah has made each of us co-creators and has given us freedom to create discordant or concordant conditions with an eternity of time in which to learn the effects of our own creative powers. By our mistakes and sufferings due to misuse of our creative powers, we learn how to use our powers with wisdom.

Another mistaken sentiment is, “If I were omnipotent love, I would not permit my children to suffer.” We see how unwise this idea of love is when people devote their lives to amassing wealth for their children to give them ease without effort, and

as a consequence their children become weaklings and degenerates because they have no incentive to work or to develop their talents

Personal Responsibility

The Creator is as powerful in this world as in the spiritual world, and yet Jehovah permits humanity to create and live in slums. The low planes of the spiritual world are similar to the slums of earth life. The slums of the spirit world are created by beings in this world, and those who were in any way instrumental in creating them on earth live in them in spirit until they combine their intelligent efforts to create better conditions for their fellow spirits. The person who reaps most from the labors of others in this world reaps most of the effects of their poverty-producing policies in the next world. Everyone suffers the consequences of spiritual causes they set in motion. In like manner everyone can enjoy the consequences of all the good they create for others. How greatly does humanity need to understand that “Whatsoever we sow, that shall we also reap.”

Fulfilling the law of consequences, those who have given their lives in the service of others create a place like their own dwelling in the spiritual world for those who, like them, had sacrificed everything in life to reveal spiritual truths to humanity. They can reap together in a land of love, of the love they had sown together. They could not promise to exalt selfish and unloving spirits into a heaven of love, simply because they had faith in them. The kingdom of love is not given as a reward for blind faith; it is won by works of love that transform the character into a form of heaven, that is, into an angelic character.

Character Is Destiny

There are many who imagine that they have only to think of perfection, and a perfect world, in order to create a perfect spirit and spiritual world for themselves. The story of the Wanderer will come as a shock to these because it shows that it is the quality of one's spiritual life that creates, and not merely faith or visualization of perfection. A person may visualize a perfect spiritual condition and continue to be selfish in thoughts and desires. This selfish quality of spirit will create a very dark and discordant spiritual condition no matter how much this person may imagine perfection. Self-seeking creates spiritual limitations. Unselfish love in service for others gradually liberates the spirit from the thralldom of selfishness. It is one's

actions, not vague imaginings, that determine destiny.

Heaven Is Not In Space

One can go to spirit realms but one does not go to heaven. Heaven is within. It is a state of mind. It is the conscious experience of love, grown so great in loving others that it thrills the spirit with everlasting joy. You cannot go into the understanding of mathematics; you have to grow the capacity to understand mathematics. You cannot go into the kingdom of love. You have to grow to feel love. You cannot go into the understanding of a musical mind or into the sphere where all immortal musical minds blend in unity, you can only grow into the musical state of consciousness by developing your capacity to understand and feel music. You cannot go into the Infinite Mind or blend with the consciousness of bliss which the immortal associates of the Creator experience every moment. You can only grow that consciousness of love, as you grow that of music or mathematics, by the hourly exercise of love through months and years of intense effort to serve and bless your fellow human beings. You are in this world to learn and to apply this great lesson of unselfish love, and if you fail to make the most of your opportunity, you will have to learn and apply it in the next world. In this way only, can you progress toward perfection of spirit and spiritual environment.

The Creator of the universe knows the needs of all souls and seeks to create a Way through mortals and spirits for the education and upliftment of everyone. Our Creator is equally present in the souls of undeveloped spirits on earth and in the lower spiritual worlds, as in the highest Immortals. Most mortals and undeveloped spirits are working for selfish ends. Angel Hosts are working for the greatest good of all humanity. Without the organized aid of the Angel Hosts, human beings cannot overcome the organized forces of selfishness which exist in the lower spiritual and physical worlds. The Immortals cannot overcome these forces of selfishness without the organized aid of unselfish human beings on earth. Only through groups of human beings working together with Hosts of Angels to educate humanity in the knowledge of spiritual truths can the Angel Hosts work with power and overcome the spiritual causes of physical suffering.

Servants of the Almighty

Out of the depths of the heart of creation, from the innermost realm of glory,

have come the Hosts of Angels to usher in the new era of spiritual enlightenment and liberation. Countless millions of luminous souls, forming a mighty phalanx of light, have penetrated the realms of spiritual darkness. The immortal spirits of just human souls grown more perfect and powerful in the exercise of love now stand here with us pouring their love into the soul of humanity. It is a glorious sight! We see them now, surrounding you with their glowing presence and radiating their blessings to everyone who is in accord with the motive of their Angelic Realms.

Serving with the Angel Hosts

Let us now direct the power of the Hosts of Angels to resurrect a spirit who has just passed from its physical temple. Let us unite in concentration to bless that person. Our faith and love will give the Hosts of Angels the needed spiritual force to enable it to lift it out of its present mental state of disease and discord into one more peaceful, and save it from experiencing any state of spiritual life like that described by the Wanderer.

“Ever-Present Great Spirit! Creator of earthly and spiritual habitations for Thy Immortal children! Thou hast, through Thy Angels, shown us how to create the spiritual atmosphere in our souls and in this Place of Radiance, through which Thy immortal helpers can work through us for the benefit of all. We praise Thee that we have become Thy servants to help make known to humanity the first gleams of that truth, which is destined to fill the world. We praise Thee that Thou hast given Thy Angels charge over us to inspire and protect us in all our ways. Thou hast done this because our lives are consecrated to carrying out the Creator’s purpose through the Hosts of Angels. Conscious of Thy love and goodwill glowing in our hearts and glowing through the presence of these resplendent beings, we unite with them to bless and exalt this child that its spirit may be lifted free from the sorrows of earth to the peaceful heights of that land which is so radiant with the joys of Immortals.

We bless you, immortal soul, with our love. The Angel Hosts draw you from your chaotic state into an atmosphere of peace and power. These Angels clothe themselves with our spiritual strength, and thus are able to touch your spirit and draw it irresistibly by the power of their love.”

How the Angels Work

While we are unitedly thinking of that soul, the Angel Hosts are concentrating a ray of their love-power into that home. Through this ray of power a group of beautiful beings penetrate the mental atmosphere of that place and find that spirit held to earth by the sorrowful thoughts of the grieving relatives. The spirit is dazed but partially conscious. The Angels tenderly enfold that soul in their love, and bring it with the swiftness of thought into the Place of Radiance.

Now this newborn spirit is resting here in the spiritual atmosphere of the Place of Radiance on what appears to be a couch of luminous substance, blissfully sleeping. It is being bathed by the converging rays of love radiated from the Immortals. In comparison with this beautiful light, its spirit seems clothed in darkness, which is the aura created by the thoughts and feelings of mortality. Its spirit appears very material because it is clothed with the astral body, formed of its mortal thoughts and desires. This envelope of the spirit would hold it for a while in the twilight land of the spiritual world. The rays of love converging on its spirit are dissolving the crystallized desires and feelings which form its astral body. Now its spirit is revived. It emerges from the midst of dark vibrations and is carried by a group of Angels to a distant place of peace where it will be nursed under their tender ministrations until it is fully awakened to that new state of mind.

When it awakens it will find itself surrounded by this group of beautiful spirits. Its astral body and surroundings will be as natural and substantial as though that soul had awakened in its own room on earth. But it will see and sense a radiance which is unearthly from the personalities surrounding it. The flowers by its bedside and the soft luminosity pervading the room will soon convince it that it has awakened to a state far above anything earthly. It will feel its body permeated by an immortal elixir which has restored to it the vitality and zest of youth. All the sensations of depression, disease, and suffering in its astral body will have disappeared with that body. It will feel only the more exalted feelings and aspirations which it has cultivated through years of spiritual endeavor. The harsh and disagreeable experiences of earth will be like the memories of a half-forgotten dream. The mothering Angels will feed and nourish its newly-awakened spiritual faculties with their wisdom and love.

Protected by the Angel Hosts

As soon as that spirit is strong enough, it will be permitted to return to its loved

ones on earth, but it will not be permitted to go into the darkness of the mortal world alone, because it would again become bound by the affections of those it loves. It would not be strong enough to keep itself free from their thoughts and feelings. Therefore, the Angel Hosts appointed to minister to it will go with it and sustain it whenever it returns into the thought atmosphere of its friends on earth. They will pour their blessings through it, but will not allow that soul to remain long enough for its old desires and affections to revive. After these visits they will carry it back to their realm of love and freedom. It will soon become a strong, radiant spirit of love, working under the inspiration of the Angels of Love to sustain and heal and educate other spirits in the same way it has been helped.

While it will outgrow the attractions that would pull it back to earth, still the current of affection which links it with those it loves on earth will not be broken. Through this link of spiritual sympathy, they will be mightily blessed, and connected by cords of affection with that soul's state of immortal life.

Through its emancipation from their mental conditions it will make greater progress than if it had remained with them and endeavored to cater to their desires and prayers.

The Hosts of Angels work through cooperative groups of mortals to bless all souls while they labor to overcome limitations. When they pass from their earthly labors, these mighty Hosts of Love resurrect them quickly from the paths of darkness into the ways of peace and light.

The Eloists, 1925

Walter Devoe

RADIANCE

OF BIRTH AND DEATH — FROM WHENCE TO WHERE

Let us begin your journey through eternity from the only logical starting point, conception. We could begin with the infinite vastness of the All Person because the essence of your being, your soul, is and always has been the very Person of your Creator, and for that reason the essence of your being has always existed through the infinite eons of the past. In that sense your soul being has always had an existence, but in the same sense even the physical body you possess has always existed, for the atoms of hydrogen, oxygen, carbon and so forth of which it is composed have been part of your planet, your sun, your galaxy, your nebula and thence from previous stars and nebulae that have been dissipated and gone from an unfathomable and incomprehensible time long passed. Could the atoms of your physical body speak with a conscious awareness, they could tell you awesome stories of stars and planets, peoples and civilizations in the farthest reaches of space, that were born, struggled with the limitations of corpor for a time and then passed on.

Their histories long forgotten except in the minds of great gods and goddesses high now in etherea who either lived on those birth places of immortal souls or in some way had assisted with their resurrection and growth.

Yes, even if the spiritual “atoms”, if we may use the poetic license to call them such, of your soul being could speak, they could tell you tales of life through the numbing distant unlimited past, of a place infinitely far away or so very close, of a time incomprehensibly ancient and yet as recent as the very now, of experience and wisdom whose comprehension and magnitude would leave even the highest raised angel speechless with awe.

But wait, all of this is our fanciful imagination at play, for none of it can be. Your earthly shell cannot speak, nor can the component parts of your astral shell or soul, though that is where the Great Intelligence that created you resides; and neither can you speak of those times, for the you that you are, the self-conscious, self-knowing aware being that you are came into being at the moment of conception.

The essence of Jehovah's Person that is all knowing and resident in the sperm, and the spark of the Divine Being that is all knowing and resident in the egg came together in a magical transformation within a star-flash of that union and at that moment a new soul was born. At that moment you were a dual being in soul: the very I AM of the All Person and a "blank slate" that was destined to be the sentient, self-aware, reasoning being that you are. Due to the maturity of our age, the you that you are became an immortal soul when those two components cleaved together in the physically primitive embryonic cell. Understand that whether your physical embryo ever reached further stages of development or not, the spiritual being that you are was already assured immortality as a soul and was destined to grow into more expansive realms forever onward. If it had not been allowed to proceed with its growth on the physical plane in the womb, then it would have continued the growth the I AM ordained it to experience but on the spiritual plane instead by special dispensation. The means by which this is accomplished will be discussed in a later chapter. This then was the birth from whence you came, and this is sufficient understanding to allow us to turn our attention to the places you will be exploring in the days ahead.

Each person born as to life on earth is bestowed with three component attributes, namely a soul or spiritual nature, a corporeal or physical being and the qualities of action, movement, self-expression, metabolism and similar manifestations of energy in motion which we call life. This is why it is said that we are born in the Creator's image, because the Great Spirit also has the same three components which are the Ever-Present All-Spirit, the infinite corporeal creation (composing our universe) and the All-motion or the manifestation of sentient Energy, the All-Life.

Since we are bestowed with those same attributes in a limited form, and since our destiny is an ever expanding comprehension and usefulness as our Creator's "hands" in action, it is logical to begin by experiencing one aspect of creation at a time and thus allowing our infant souls a chance to grow at a tolerable rate, and at the same time provide an anchor through which our immature spirit may be nurtured until it reaches a state where it can comfortably subsist on its own.

The main purpose of corporeal existence therefore is to acquire a basic

appreciation of the physical aspects of creation, to provide an elementary education for our newly formed souls, which are like blank slates waiting for the experiences of life to be written upon them, and finally to provide a fetal stage for the embryonic development of our soul-selves, the spiritual being that our earthly shell merely reflects.

While it is important to put our brief sojourn on this earthly plane to the greatest possible use, and to grow in maturity and wisdom to the best of our ability before our time comes to move on, yet, in the great scheme of things, our time here is of minor importance in comparison to the eternity ahead, just as our nine months in the womb is of minor importance when compared to the perhaps 90 or even 100 years of corporeal existence. Life in the womb would probably be of great importance, indeed, to the fetus were it able to comprehend, but that nine months pales in comparison to the life time ahead. It is the same when comparing the earth life to the infinity that lies before us in the world of spirit. Were life in corpor of more importance, would not the Creator have provided greater safeguards to make our physical bodies less vulnerable to premature death as to this life? The simplest and most unexpected mishaps can snuff our corporeal lives out, for the mortal body is so delicate and vulnerable. But the truth is that our corporeal existence is only like a heartbeat when compared to the infinite life ahead, and our corporeal life while important is not paramount and is not crucial to our eventual development.

And so it is, be it soon or late, the time comes for each of us. The delicate bond between spirit and corpor snaps to allow our true selves, the spiritual beings that we are, to emerge like a butterfly from a cocoon and take its rightful place in the greater part of creation. For the world of spirit is not a vague and ephemeral place. It is only the imperfect perception of your mortal senses which gives you these false impressions.

Your whole world consists of the surface of a little ball of corpor, while our spiritual world penetrates all levels of the rest of creation. We here in spirit can see, hear and feel on levels that you can only dream of, for your earthly shell handicaps the natural spiritual senses that you possess in a blunted form. We are free from your earthly drudgery. We are freer on every level beyond your wildest dreams, for we are the real inhabitants of a real world, a world that you are destined to inhabit as your

true and rightful place in an infinite creation.

No two souls describe the act of passage in the same way, for no two individuals perceive through the windows of their separate souls in quite the same way, and the circumstances of each transition differ in detail. Suffice it to say that everyone admits that the actual process that liberates the spirit from corpor is easier and smoother than anyone expected. Some “arrive” with such swiftness that they at first don’t realize that the change has taken place at all, while others make the change so gradually that they can describe every detail as a remarkable experience of joy and wonder. Realize that when we say “arrive”, that no actual travel necessarily occurs, for when we speak of you being “there”, while we are “here” describes not so much the difference of location as it does describe the difference of dimension, which is something that interpenetrates the same place at the same time at a differing level of vibration. This difference in state prevents you from not only perceiving us, but also prevents the interference of one level of experience with that of the other unless extraordinary conditions come into play.

Yet, in spite of the illusion of a great chasm separating us, everyone, soon or late, will make the transition called death, for all your earthly existence is merely preparation for that great event. All you experience, both good and bad, has been an exercise for your soul to build in strength and perfection so that it may be ready to stand on its own in the more refined states of thought, where your self-control and will must be at a greater stage of maturity than had been required when your being was localized in its corporeal shell. For while the personality that you are is housed in its earthly shell, the dulling influence of the lower vibrations of corpor allows the “thought being” that you are to subsist with greater safety and efficiency. Realize that your lack of maturity as a young and immortal soul allows your concentration to wander, and your self control or will is seldom a dominant force in your existence. You are easily distracted by things in your environment and you are often led in your weakness to do things which are not in your best interest or in the best interests of others. You can see, however, when comparing an infant to a mature adult, that some degree of progress has been made in this regard, through one’s life time. There is more self control. There is a greater understanding of how your mental powers can be applied to create and accomplish. There is a greater exercise of will to do what is right and necessary even when your lower propensities would have you act

differently. Of course, there are great differences in the degree of development even in mature adults, but in most cases it is of a great enough degree to allow that individual after death to subsist in the freer and more refined state of spirit with a great enough degree of competence to keep from being a burden on the rest of the newborn in spirit who are residing on the same plane of existence. Should this newborn be too imperfect, then special provisions must be made, depending on the degree of imperfection and the reason for its occurrence. The innocent soul thrust prematurely into spirit life by being killed through abortion, for example, must be dealt with in a very different manner than a person who has passed over as a result of the fruits of a life of crime. But in all cases, whether it is through natural development in a normal corporeal existence or through special corrective measures applied afterwards, every soul must reach a state of mental development that allows him or her to exist competently in a state of refined vibrations of thought, for the world of spirit requires much greater strength of personality and control of will than is required in the grossness of corporeality. Always remember our basic truth that you are in essence a being of thought. The greater totality that you are is not your corporeal shell but rather your mind, which is thought, and in thought, as a distinct portion of the All-Thought, will you live, move, and have your being for all time to come.

Lord Dowding

MANY MANSIONS

I

“Look forward to Death as Something to be Infinitely Welcomed When Your Life’s Work is Done.

Do not Mourn or Pity those who have gone before you but Think of them as Fortunate. If you Loved them here Continue to Love Them in your Heart until you Meet Them Again.”

Charlotte Dresser

LIFE HERE AND HEREAFTER

I

We know your great desire to learn the truth, and we are allowed to answer that desire, for we are the truth, the truth of life eternal. We are the proof of the farther life to which all must come, and we are here to give unmistakable evidence of the life eternal. We too were mortals, we too suffered the earth life with all its mistaken beliefs, its poverty of thought and ideals. But even so, we are here to bear testimony to the final uplift of the soul, and its indescribable power of growth and progress. Believe in us. Believe in a just and true God who adds to our poor earthborn lives, with their darkened beliefs and groping knowledge, the pure heavenly existence with its first real liberty of choice and progress.

Charlotte Dresser

SPIRIT WORLD AND SPIRIT LIFE

I

“Give the truth to the world, let it be received where it will.

Many will read the messages. Some will accept the truth, others will read through curiosity, a few will ridicule. Yet to all is the truth given, and to all remains the power of choice. “The hope of the world in this time of trouble is in spiritualizing all forms of activity. Love and service; service and love. These must be the watchwords if the world is to come into lasting peace. We are trying to influence a world that is going astray and might cause undreamed-of suffering. We are trying to overcome the thought of materialists and to bring a spiritual outlook into the earthly life. We need the help of all on earth who can think in spiritual terms. The great battle to be fought now is between the spiritual and the material, between idealism and carnalism. I have received instructions from the higher powers to call all who will to help. You can help by giving the world our thought, and I am asking that you help because the battle will be long and the victory far away.”

Charlotte Dresser

SPIRIT WORLD AND SPIRIT LIFE

II

“The gardens devoted to children are far more beautiful than any known to you. The flowers are of exquisite beauty, many-hued, and with forms unknown on earth. There are lakes with water crystal-clear; fountains softly splashing; tree-shaded nooks and corners; and wide, open places for games or play. Can you imagine children playing in lake or fountain without spoiling their beautiful garments, or catching cold? Can you imagine a sunshine that does not burn, or winds that bring no dust, or play and exercise followed by no fatigue?”

Charlotte Dresser

SPIRIT WORLD AND SPIRIT LIFE

III

“What is life? We do not know! It is! It is like the answer have to give in regard to the Supreme Deity: It is! That is all know. God is life, and life is the gift of God. What this most subtle, most unseeable, most elusive — No, we cannot discover it. simply is! That is all. Some philosophers and scientists may think they know, but they do not. It is the riddle of the universe, and only the Creator of the universe holds the secret in his soul.”

Charlotte Dresser

SPIRIT WORLD AND SPIRIT LIFE

IV

“You ask what we do here. First of all, we learn the use of spirit power, after which each chooses his own work, the work for which he is best fitted. Mine is the endeavor to impress ideals upon the thought of mortals. Many spirits here are sending waves of high impulse earthward; and sometimes you see the outward manifestation of impulse in the wisdom of employer; the loyalty of employed; in the ‘intellectuals’ who are writing of this life; scientists experimenting along new lines; preachers, even, who are phrasing their sermons with new meaning. “These and a thousand other beginnings are suggested from here; for the influence of this life does not move earthward in one channel only. Science, religion, art, and literature, all are impressed. A new day is coming when heaven shall draw near to earth, and the soul of man shall be baptized with spiritual gifts; and finally, finally, war and hatred shall cease on earth, and peace and kindness shall be the law of life.” ‘The world is surely very far from such a millennial state at present.’

“That is true; for the great masses are still immersed in selfish plans and ambitions. Yet some are pure in heart and have the vision of a purified world where brotherly love shall reign. These are the hope of the world;

The Eloists

RADIANCE

DEATH IS A BRIDGE TO LIFE

Death is a bridge across which all must pass to enter life. Death is a cloak that is tossed aside to reveal the raiment of the new. Death is a gateway to the stars, and suns, and to the hosts whose praises rise in triumph and humility to the Most High, who has given light and darkness, both of which are beautiful.

Death is a torch illuminating the night. Death is a glory as truly as life for all who recognize that it is a beginning to which there is no end.

You cannot judge death by what it leaves behind, for it transcends itself. Death is a bridge, a gate, a cloak, a shell, a husk, a way through which the fearless find new hope that nothing can dispel.

Do not try to unsnarl the riddle of my words, nor seek answers beyond the depth of their meaning.

Simply accept this step, which leads to a new unfoldment for you all. Each shall be guided. Each shall find the way out of the night into eternal day.

You who are here shall build more quickly now, aware of forces that you cannot touch, aware of beauty that you cannot see, aware of music that evades the ear, aware of wonder that delights the soul.

Death is a word; life is a love.

Death is a bridge; life is a journey.

Death is a dream; life is an awakening.

Death is a dusk; life is a dawn.

The cocoon is gone, but the butterfly shall emerge as lovely as your love, as vivid as your light, as gentle as your thoughts, as kindly as your words, and as graceful and enduring as your indomitable strength.

The Eloists

RADIANCE

HEAVEN IS NOT IN SPACE.

One can go to spirit realms but one does not go to heaven. Heaven is within. It is a state of mind. It is the conscious experience of love, grown so great in loving others that it thrills the spirit with everlasting joy. You cannot go into the understanding of mathematics; you have to grow the capacity to understand mathematics. You cannot go into the kingdom of love. You have to grow to feel love. You cannot go into the understanding of a musical mind or into the sphere where all immortal musical minds blend in unity, you can only grow into the musical state of consciousness by developing your capacity to understand and feel music. You cannot go into the Infinite Mind or blend with the consciousness of bliss which the immortal associates of the Creator experience every moment. You can only grow that consciousness of love, as you grow that of music or mathematics, by the hourly exercise of love through months and years of intense effort to serve and bless your fellow human beings. You are in this world to learn and to apply this great lesson of unselfish love, and if you fail to make the most of your opportunity, you will have to learn and apply it in the next world. In this way only, can you progress toward perfection of spirit and spiritual environment.

The Creator of the universe knows the needs of all souls and seeks to create a Way through mortals and spirits for the education and upliftment of everyone. Our Creator is equally present in the souls of undeveloped spirits on earth and in the lower spiritual worlds, as in the highest Immortals. Most mortals and undeveloped spirits are working for selfish ends. Angel Hosts are working for the greatest good of all humanity. Without the organized aid of the Angel Hosts, human beings cannot overcome the organized forces of selfishness which exist in the lower spiritual and physical worlds. The Immortals cannot overcome these forces of selfishness without the organized aid of unselfish human beings on earth. Only through groups of human beings working together with Hosts of Angels to educate humanity in the knowledge of spiritual truths can the Angel Hosts work with power and overcome the spiritual causes of physical suffering.

The Eloists

RADIANCE

WHAT ABOUT PROPHECIES?

“The power to predict the future is not so valuable or so truly prophetic as the power to see what the future ought to be and to help create it.” Prophecies of the destruction of New York City and San Francisco within a few years, are again being circulated.

According to one prophet, the ice age is going to come back upon us. The ice will spread down from the north and drive hordes of people from the north into the temperate zones. Interpreters of the bible prophecies are picturing most terrible things. Their followers, hundreds of thousands of them, are looking forward with intense faith to the destruction of all the organized evils of the world.

These prophecies are given to psychics, clairvoyants, or inspirational mediums from spirits of the first resurrection. That they are not from any high source of wisdom is apparent in every line. Some of these psychics are impressed by these spirits as they read the bible, while others are consciously clairvoyant and see the visions and hear the words of the spirits who impress them. In like manner the great war was prophesied, and some of the most egotistical of the prophets said, “See I prophesied the war; I told them so; if they had paid attention to me, they need not have had a war.” But the spiritual causes of the war had been developing for centuries. The hatreds and greed of millions of persons conspired to bring about war. No amount of prophesy would change those causes or bring a different effect. The evils that are coming upon the nations now and in the future, are the result of the everyday hatreds and greed of human beings.

There are people who have the intelligence to ignore the sensational headlines of the daily paper and who boast of the fact that they do not fill their minds with the horrors depicted in the newspapers, yet they will read anything of a sensational nature that is purported to be from the bible or the world of spirits. They fail to see that there are more ignorant and deceptive spirits in close touch with humanity than there are wise and enlightened spirits.

These prophecies are foolish and misleading because: They predict destruction and do not point the way for humanity to use its talents constructively.

They proclaim the destruction of the wicked, but do not show humanity the causes of wickedness or how those can be overcome.

They cause thousands of persons to waste their time expecting evil who might be taught to use that time constructively in doing good.

They waste time, money, and good paper in the effort to scare people into being good instead of teaching the science and the method whereby human minds can cooperate to organize good on earth as the Angels have organized it in heaven.

These prophets do not seem to understand that all people are spiritual magnets attracting good or evil to themselves according to the qualities that they have organized into their mental magnet. Everything that happens to a person comes to him or her because of something in their character or the focus of their thoughts. A seer may see spiritually that someone is going to have an accident and may warn the person to be careful at a certain time, but the warning will often fail to save the person from the accident. Why? Because the accident is the effect of all the spiritual forces inwrought into that human magnet. The only way to save the person is to show that person how to think and feel so as to change their mental state and transform their spiritual magnet to attract good instead of evil. This is a process that requires more than a few hours in a day.

Prophecy will not change human nature. As by lack of human development came sin, so by human action must come salvation. As human beings create hells and conditions of suffering for themselves, so must they learn by the right use of their god-given creative powers of mind to create a world of peaceful, prosperous homes, and social or industrial well-being. When they learn to think and live for the welfare of all, they will vibrate in harmony with their Creator and keep attuned to the wisdom of the Angel Hosts. Then they will be protected by the Angels day and night with potency and power, and no evil will come nigh their dwelling places.

If in the course of nature's great changes there are upheavals such as have occurred in past ages, when cities and continents sink beneath the waves, those who are living in accord with the wisdom of the Creator will be inspired to move from

those places of destruction and to make their abode in places where nature will be more peaceful.

As soon as people gain spiritual understanding or vision, they will no longer find large cities attractive. They will unite their energies with others cooperatively as the builders of a more compassionate society. But it will not be the fear of losing their physical bodies in a great cataclysm that will cause them to move into a more constructive environment. It will be the realization that it is utterly impossible to rear children into moral health in the debasing spiritual atmosphere of a large city.

Every evil trait of mind is stronger in a large city because there are more people to give strength to that trait and to cater to its satisfaction.

The spiritual atmosphere of large cities is created not only by the number of selfish, sensual, gluttonous and criminal minds in the flesh but by the multitudes of similar spirits who are attracted and held in bondage to earthly conditions. For every sensual person there are a thousand sensual spirits. They create the spiritual atmosphere of the places they prefer to inhabit. When children enter these places, they enter into the spiritual and magnetic aura of this class of spirits and these spirits then abide with them all through their lives, unless their attitudes and mundane desires are refined to a higher level.

Where gluttons and drinkers and gamblers congregate, there congregate millions of like spirits, depressing their minds and perpetuating their greed and lusts. Even the churches are not immune from the contagion of the overflowing myriads of deceptive and debasing spirits.

Ministers of the gospel may have an inspiring message for a time, but by catering to the mass of minds who want even God to gratify their selfish desires and ambitions, they become overwhelmed by the mass-mind's darkness and selfishness. How many of them suffer from depression and lose their inspiration, and at last spend their time catering to the selfish intellectuality of those who pay them well to make the masses comfortable in their conceits.

Good, noble, and exalted spirits cannot abide in these mental states of selfishness and spiritual darkness. They are compelled to leave mortals to their fate, but bless them from a higher realm of light and peace. They have been praying for

ages for an avenue to open, through which they could reveal these spiritual facts and gain the human cooperation necessary to overcome the evils of the world.

To the vision of the Creator, the potential destruction of all large cities is the lesser evil. The greater evil is that people live in them and become spiritually bound and debased in the lower spiritual worlds for centuries. But the Creator is merciful and wise and knows that humanity cannot be changed by chastisement or punishment, but can only grow according to its maturity in the Light.

The Creator would have attuned teachers on earth who would reveal the spiritual principles of life. Jehovah inspires a few here and there to leave the spiritual contamination of the large cities and together create cooperative homes and associations in which harmonized lives would open the way for heavenly inspiration. The Creator would blend the organizations of Angels with the organizations of men and women on earth, and show by example as well as by revealing principles by which people can learn how to live by their Higher Light. Those who make their lives magnets for spiritual good, will not only escape the evils of the cities that are in declension, but they will become examples to others and show those who seek the true way of life how to outgrow evil and realize good.

The Eloists

RADIANCE

REUNION IN THE HEAVENS

“May I write a few words, my dear? How glad I am to be able to use your hand. I shall write today of my first meeting with my child after passing over. (This person lost her only child when it was but 3 years of age.) .

“My first days in spirit life were unhappy ones because I knew not whither to go, and although I had longed for death, yet when death came, it was not as I had expected it to be.

“At first I wandered aimlessly, not knowing whither to turn. My guides seemed to have deserted me, but in reality they were leaving me to work out my own salvation without their intermediation.

“They knew I would find my way, little by little. And so it was.

“Many familiar faces crossed by path as I searched, many who had been my friends in life and had gone on before greeted me smilingly and seemed to wish to help me. One face I longed for but did not see, the face of my beloved mother. Now I know that she was near me, but because I had not yet attained spiritual light, I was unable to see her. My whole state of mind was too troubled, too impatient, too impetuous, to make quick progress. I had first to acquire that serenity of soul which enables one to rise higher and to progress. One day, I speak of days, although our earthly time-limits are not those of the Spirit World, I wandered to the side of a precipice. You see, my dear, when we are unhappy and alone, the surroundings in which we find ourselves, shape themselves according to our state of mind. If we are sorrowful or angry against our fate, we will create jagged lonely rocks, deep chasms, black waters and naked, jagged precipices to match our moods.

“At my feet yawned the chasm which expressed my mental loneliness and desolation, while behind me stretched an endless waste of desert through which I seemed to have been wandering for aeons.

“On the other side of this chasm I beheld, to my infinite joy and hope, a fertile

country with fields teeming with verdure and flowers. Yet my feet seemed to be chained or laden with great fetters, for I could not float across the hiatus, but wandered unhappily along the brink.

“Then suddenly there was wafted to my ears across the abyss from afar the sweet sound of youthful voices. So lovely were the tones which reached my longing senses that tears of happiness welled into my eyes, for they seemed to tell of peace and joy, and to foretell

happiness for me, poor wanderer that I was. As I listened, I seemed to understand the message of the far-away voices.

“They seemed to be singing:

‘Lay aside the earthly woe, oh wanderer. Forget thy earthly sufferings. Remember only that thou hast reached the sweet land where dwell in peaceful commune all those who put their trust in divine justice. Hard was thy lot upon earth. Thy present tribulation was to make it clear to thee that the lot of a lonely spirit who finds not its own and who searches fruitlessly for companionship is infinitely more pitiable than mere earthly woes. Thou hast endeavored to do thy duty upon earth, and thou hadst but one lesson to learn upon arriving in the spirit world, that he who remembers the sunny spots of earthly existence, more easily finds his way to the sunny fields of welcome, for he creates through the magic of his own thoughts a broad beam of radiant light, which leads him and shows him the road to eternal peace.’

“Then I knelt down and prayed to my Maker, saying:

‘Oh, Heavenly Father, I see now my error. I see that I surrounded myself with pessimistic waves of thought. I dwelt too deeply upon the earthly pains. I suffered, instead of appreciating to the full extent the many opportunities I had on earth to do good. I placed my own sorrows in too strong a light, instead of trying to veil them with a roseate mantle. Now I feel the first breezes of the spring gently fanning my cheek, the perfumes of earthly spring flowers are wafted to my nostrils. Glory be to Thee, oh, divine Father, who hath shown me the way.’

“Then suddenly I was lifted and floated gently over the yawning hiatus, my arms stretched out in thanksgiving. A voice beside me spoke, saying:

‘Thus, noble soul, dost thou pass forever the chasm of discontent and despair. Behold! The fields of Welcome.’

“Then I saw a band of beautiful spirits crowned with garlands of flowers coming towards me. In front of them walked a tall girl carrying a lily. And she spoke, smiling sweetly, ‘Welcome, beloved mother. I greet thee.’

“Then I threw my arms around my child, wept tears of joy and thanksgiving, knowing that there would be no parting evermore, but only love, music and divine peace.”

The Eloists

RADIANCE

I

YOUR FRIENDS IN SPIRIT We always talk to our mentors. Yes, we have guides too, or how else would we know about the higher realms? Messengers, teachers, builders and friends, all helping us to understand what lies ahead. This is a steady interaction, not erratic or undependable, but full of hope and respect. We think you could be cultivating this connection too, and thus learn of wonders never dreamed of.

You would gain so much by learning more about your spiritual friends. Together, you could conceptualize the completion of projects that require thousands of workers. You could see the interaction of angel guardians themselves and, again, how teamwork is important. But most of all, you would gain comrades who support you through thick and thin, who always have your best interests in mind, and who have a deep well of love to share.

The Eloists

RADIANCE

II

A NURSE FROM THE PLATEAU Let us ponder for a moment on the awesome burden placed on our spiritual realms by the untimely death of so many innocent babes through the thoughtless act of abortion. The number of undeveloped souls thrust into the care of our doctors and nurses who labor on the plateaus close to the earth is far greater than your darkest imaginings. The fact that these babes are thrown upon us in greater and greater numbers each year makes the scene that much more pathetic. Could we only make these selfish women realize that each soul is complete and immortal at conception, perhaps they would more carefully ponder their decision.

Their basic misconception that their body is theirs to do with as they please is their first error. They had as little to do with the growth and development of their own bodies as that of the infant they carry. Both belong to the Creator that made them and He is the one to whom they must ultimately answer. If they could only realize that the soul of that poor infant is brought back to them in many cases and fetaled upon them until full term (and therefore only the earthly body may be aborted while the spirit remains), perhaps they would think again before making the fateful decision. If they could only realize that the day will come when they will pass over into our realms of spirit and there meet their rejected child face to face, though then fully grown, and be forced to justify their decisions and rectify their actions once and for all. Perhaps this is the image they need placed before them. Perhaps if they could see their child's pained expression as he or she asks, "Why did you do this to me, mother? Why did you deprive me of my life and your love? What did I do to you to be treated so?"

"Why?" is our question as well. We, here on the Plateau in the hospitals and nurseries labor hard and long to maintain and revive these innocent souls, fetaling them sometimes to the natural mother and sometimes to a more appropriate soul, until they are strong enough to be transferred to the nurseries where primary education can begin. This is, of course, more difficult without the corporeal body and

corporeal experiences to guide them. But we will work harder and longer still, until those on earth awaken to the Light of the Creator within their souls and awaken to the love that dwells within their hearts.

Until then we remain, Your loving friends.

The Eloists

RADIANCE

THE SPIRITUAL POTENCY OF TONES

There is a magic power in music, and musicians should recognize the healing and soul-awakening powers in all musical tones whether produced by voice or instrument. The Intelligence of the Omnipresent One can express healing power through musical tones, and a recognition of this truth will enable this potency of tones to spring forth to meet the need.

Few there be who have not had their emotions played upon by the spirit of music and felt its uplifting power, as in praise and devotional singing; its inspiration to action, as in the march and dance; or its quieting, soothing influence when embodying the deeper emotions of the soul.

Music is the most living and potent of the arts. It is alive with the Breath of Divine inspiration and awaits the recognition of man to reveal to him the magic mystery of tone.

Every created thing has a key-note or basic tone, which, when sounded, will move its every atom into vibrant accord. The church windows rattle to their tone when it is sounded on the organ, and the strings of a piano vibrate in sympathy with the voice of a singer. Everything sympathizes with and responds to its own key-note, and if one would unlock the dormant power in anything, one must sound the key-note.

Every human being is keyed to a certain physical tone which is the basis of all the cell vibrations.

Every faculty of the mind sounds a mental tone, and the basic desire of all the faculties is the mind's key-note. The spiritual nature is also a combination of substantial vibrations, whose key-note is Love, and he who realizes Divine Love will move and awaken all souls, whether the mind and body are affected or not.

Spiritual, mental and physical healing may be accomplished by the occult power of tones, but in order to heal, one must understand the potencies of tones on all

three planes of being.

Souls are out of harmony with the Creator through the darkness of ignorance that clouds the world. Minds are out of harmony with the soul's desires or motives.

The physical body reflects the interior discord, with the result that disease and pain exist instead of harmony and health. To attune souls to Divine Love, to fill minds with the wisdom of love and to restore bodies to a realization of joyous vitality, is the work of the true healer; and to accomplish this divine mission he or she must recognize the value and power of the mind and soul, and understand the potency of words and of mental, soul, and audible tones which bring about these results.

As you learn that the tones of your voice or instrument are living, vibrant forms, endowed with the intelligence of your thought force, your recognition of this truth will strengthen their spiritual nature, adding to their quality, intensity and power as they go forth into space.

When you produce an audible tone, it has a body of sound vibrations, and also a spiritual form of living light, colored according to its quality, and after the physical waves have become inaudible, the finer vibrations still live in spiritual space and travel forth until, by the law of attraction, they find lodgment in the spiritual nature of some one of God's children as a quickening seed of new life.

These emanations of musical tones are often seen by clairvoyants whose spiritual eyes are open, and they can follow them through the bright or gloomy spaces of spirit life. They are seen to proceed out from the immediate sphere of production in the form of rays or flowers of every form and color, separating as their various qualities are attracted to souls in need of that quality. They carry uplifting light and healing love to the sick and sorrowing souls of mortals.

You, who are a student of music, should realize the good that is being effected by the tones you produce.

Recognize the Divine Intelligence in every tone and you will realize a new inspiration in your studies.

Even the scales and exercises will become alive and interesting to you. You will enjoy the expression of every detail of musical thought, and you will throw your whole soul into your art as a means of praise to the Great Emotion of Divine Love,

which seeks to reveal its joyous life in all beings.

Remember, as you play or sing, that you are sending out your joyous feelings and brightening thoughts to an invisible multitude of weary, darkened, sin-sick souls, some of whom will feel the interior quickening of your tones. Some of the sorrow will be lifted so that the Angel of Hope can enter their lives and lead them into the understanding whence your illumined tone proceeded.

You know that the Creator reigns in all the universe, and all cause for evil is disappearing as the truth becomes known and manifest. You know the truth. Sing it, speak it, and play it in musical tones until you become radiant with the joy-giving knowledge, until your thoughts and feelings are attuned to the living truth. The Ever-Present is at the center of all life, reaching out through rays of love to uplift and comfort. His Presence is here, dissolving all fear, condemnation, sin, disease and poverty, as His children become conscious, by faith, of His power.

Intone the “glad tidings of great joy” until, in the fervor of your devotion, you feel that the Spirit of the Ever-Present is upon you, and you have become a joyous tone of everlasting life and light to all your world, visible and invisible.

The Eloists

RADIANCE

IV

The heavenly realms about your planet are as varied and sundry as are the countries and cultures that have resided under its canopy, only multiplied many times over to allow for the many levels and tiers of existence, which cover ever broader spheres than that of the corporeal earth, and include many races and cultures that had long since quit the earth plane before your recorded histories began.

Life on the lower atmospherean plane is as varied in experience as are the number of individuals inhabiting it. All have their own peculiar experiences and stories to tell. Suffice it to say that on arrival here the individual's initial change is far less substantial than you, dear mortal, would think. The transformation called death does involve the transition from one dimension of existence to another, but the process involves more of a shedding of a dull and coarse exterior than it involves any change in wisdom, virtue, or understanding.

All of us find ourselves on arrival here relatively unchanged, at least from our point of view. For though you cannot see us, to ourselves we feel every bit as real and solid as ever we felt in the past; and though some never lose their consciousness for a moment in the passing while others may sleep for weeks or years in their transition before regaining consciousness, yet on their awakening they feel every bit as whole and human as they did in the past.

To many the transition is a painful experience emotionally, for once they realize they are dead as to mortal existence and yet as alive and alert as ever, the sudden comprehension of that truth and all the unspoken implications that this fact entails, often causes pains of remorse for all that was left undone due to one's shortsighted misconception of the true meaning of life.

Once the person realizes the great truth of immortality — not because anyone has told them so, but because they know it from personal experience — a flash of enlightenment steals over their being (if they are at all in touch with their “conscience”) and that sudden awareness can be quite a shock to one's sensibility.

One suddenly begins to look to the past with a completely new perspective and to the future with a far broader understanding. Those who have given of themselves unselfishly and generously, those who have not been pretentious, calloused or egotistical, meet with this realization with little remorse, but others we fear often become quite dejected and require a great deal of counseling and assistance. Loving mentors who specialize in this service take personal care of their charge and with great understanding and sensitivity guide them to find peace in their hearts and help them find the means to mend whatever wounds may pique their souls.

The Eloists

THE REALMS OF EARTH AND EARLY LIFE IN SPIRIT

I

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Some souls, it is true, are either too coarse to care about the errors of the past or the lack of promise in their future. Others still are not aware that they have passed the portal of death at all and cannot be made to understand. Many of these must be left to go their way until they are ready for assistance. Beings always stand ready at the watch to give assistance when it is requested, but till then the laws of spirit require us to let them go their way unmolested unless they drop so far into the depths of darkness that they become a risk to other spirits or mortals. At that point, we must intervene for the safety and well-being of all. The fact remains, however, that growth must first be desired for one to grow, and assistance cannot be appreciated or well appropriated to know that help is required for the impediment under which they suffer.

The environment into which one enters on arrival is dependent on two factors. One is the grade of development at the time of passing, for that will determine whether that individual's constitution is adaptable to a given atmospherean grade or plateau. Those who are of a lower grade of development naturally gravitate to the plateau which is relatively more dense in atmosphere and therefore at an elevation that is closer to the earth where the lumens of spiritual light are more subdued (by the greater proximity to an earthly plane). Those who have, through assimilation to the I AM within their being, nurtured greater love, kindness, compassion and good works throughout their lives will find themselves naturally assimilated to a higher plateau where the atmosphere is lighter, brighter, more rarefied (as are their very beings) and as a consequence more radiant with higher lumens of spiritual light that emanates from within them, and around them, yet from no apparent central source.

The second factor, though somewhat dependent upon the first factor, is the

individual's sum total state of mind, for the quality of one's thoughts tend to create an environment or landscape that is somewhat symbolic or representative of that individual's quality of thought. Those who enter the lowest planes of existence, for example, having lived a life filled with crime, hatred and deceit, will find the world about them to be dark and decayed, distorted and desolate.

Those who have been selfish and self-serving will find themselves very much alone with themselves in a stark and barren plane. Those who were progressive, loving and kind may find their abode on first arrival to be composed of grassy hills and gardens filled with trees, flowers and birds. The possibilities are almost endless, but these examples propose to illustrate the truth that our thoughts do play a greater role in our lives when we are in spirit, for we are more ruled by our thoughts and feelings than you are in mortality. At least on your plane of existence the effects and power of thought are not so blatantly apparent as here in spirit. The fact remains that all souls who are not bound in darkness, who are in ascension regardless of grade, are met and nurtured on first arrival here by helpers or guides who may or may not be known to the new arrival. Such helpers are at that person's disposal to give assurances, guidance, to answer any questions and guide them on their way. But at all times one is given complete freedom to accept assistance or reject it as one wishes, and, seen or unseen, there is always someone nearby to give aid as soon as the desire for it is thought or vocalized.

When help is desired, there occurs a fundamental change in thought, and just as suddenly there will appear those who are ready to help. This is not necessarily because assistance was far away but because the unprogressive mind of the troubled soul was prevented from seeing those who were nearby all the time. Many who are particularly troubled in spirit believe when they have wakened from death that they are alone in a darkened cave or closet, when all the while the darkness and solitude existed only in their state of mind and their own limited vision. Those who have passed over in a bitter or angry state of mind may find the world they have created within their immediate environment is all rocks and cliffs and chasms, and little do they realize that the barrier between them and a happier environment is more a product of their state of mind than it is one of physical transportation.

The lower atmospherean planes are more sensitive by nature to illusions of

mind and mood, and this is why those angels who are of a more exalted state of mind and authority are easily able to create subjective heavens on the lower planes to please and stimulate earthbound planes into a more progressive attitude, even though these heavens are an illusion and a façade. Such were the happy hunting grounds that have been popularly described in the Native American culture. Once one has been elevated to a higher state of awareness within the more organic second resurrection plateau, such playground deceptions are no longer needed to prod newborn spirits into the pathway of growth and so they are no longer employed at those levels. However, the angelic beings who reside on these planes do actively participate together to create, through their combined thoughts and will, an environment of landscapes and buildings that best suit their purpose.

Arthur Finlay

WHERE TWO WORLDS MEET

I

From our birth until our death we live in what is called a physical world, which is composed of substance vibrating within certain fixed limits, to which we give the name "matter." From the time we are born into it we accept it as if it comprised everything. Yet how different things are from what they seem to be. Matter which looks so solid is in reality not solid at all. What we see when we look at a table or a chair, for instance, are the vibrations of a certain number of electrons, which are revolving at immense speed around a centre known as the nucleus. Matter is made up of atoms, and these atoms are in turn composed of electrons and protons.

According to the number of electrons in an atom so is the substance, but the weight is conditioned by the number of protons. This then is physical matter, which is in reality an open network of electrons and protons, and the distance between the electrons and the protons in an individual atom, in relation to its size, is immense. If we consider the nucleus as commanding the same position in an atom as the sun does in our solar system, then the relative distance the electrons are apart from one another and from the protons might be taken as equivalent to the distance the planets are from each other and from the sun. If we consider an atom as something the size of a large cinema, a pinhead would represent the relative size of one of the electrons of which it is composed.

These protons and electrons in the atom are thus far asunder, moving at enormous speed, and they are linked together by the invisible ether which occupies much the greater space within the atom. Matter is made up of minute electric charges, both positive and negative, not moving haphazardly, but freely and orderly, and connected together by the invisible ether, which may be the basic substance of the Universe.

This invisible substance is the medium between things material and our senses, but physical matter is now considered to be this same ether in certain fixed states of vibration. The electrons in the atom are particles of negative electricity and the

protons are certainly electric in their nature. Both are etheric, and matter is only ether in a certain condition. All ether is potentially matter and all matter potentially ether. Physical matter, which appeals to our senses, is only that section of the ether which happens to be vibrating within certain fixed limits.

So it seems as if the ether of space can now be taken as the one great unifying link between the world of matter and that which we term etheric, as it is the substance common to both worlds. Both are contained within this substance, both are part of it, and both are formed out of it. This world and Etheria are part of the same Universe, and life in both is conditioned by it. Here, in this world of matter on which we function, we are only conscious of a lower scale of vibrations, whereas in the etheric world, where life also functions, consciousness exists on a higher scale of vibrations.

The ether is as much to other life in the Universe as it is to us. Their surroundings are just as substantial and real to them as ours are to us. Life functions in etheric substance, and it is just as much able to do so when free of physical matter as it is when clothed in matter; in fact, a fuller, larger life can be imagined when the physical body is discarded. Only the ignorant affirm that just what we sense is real, and that beyond this range of sense nothing exists. Our range of sense, our sight, our touch, our smell and hearing are limited to the last degree. We know that the spectrum of the Spectroscope proves the very limited range of our ordinary vision, and that further ranges of vibrations of what would be colour, could we see them, extend on either side. It has been said that the perceived vibrations, as compared with the unperceived, are much less than is an inch to a mile.

It is evident that there lies an enormous region for other life to inhabit around and within this world of ours, a region quite beyond our normal sense perceptions. Until we clearly understand that our senses here respond only to a very limited range of vibrations, namely those we term physical matter, that outside these there is a Universe full of life, which responds to a higher range of vibrations, unreal to us, but more real to it than physical matter, we cannot grasp or understand in all its fullness the phenomena which develop through mediumship.

Arthur Finlay

WHERE TWO WORLDS MEET

SCIENTIFIC INDIFFERENCE

We have now reached about half-way through this book, and I now wish to discuss a subject which some day will puzzle our descendants, namely the apathy of official science to all matters concerning psychic phenomena. Since the discovery in the 17th century that the Universe is governed by natural law, and not by the gods, science has become ever more materialistic in its outlook, to reach its climax in our own time when the British Broadcasting Corporation broadcast in 1950 a series of scientific talks which made man out to be a highly specialized robot, his thoughts and memory being no more than electrical impulses. This pitiful attempt to turn man into a machine, to which no Spiritualist was allowed to reply, and to which the Church was silent because of ignorance, had doubtless a depressing effect on the majority of listeners, who knew as little about man's psychic makeup as did the professors of anthropology and biology who gave these talks.

This state of ignorance comes from science ignoring the basis on which it rests, namely observation and experience of all things in nature, and being turned aside from the search for truth by prejudice. Unfortunately the discovery of natural law, and the dethronement of the rule of the gods, ushered in the Materialistic Age, and the Universe has come to be looked upon as only a machine, and life as like a flame which is extinguished at death. Materialism has an answer for everything. Nothing exists apart from physical matter which is all and in all, omnipresent, omnipotent and omniscient. Physical matter is the Universe, and nothing exists beyond what our senses can perceive. Ernest Haeckel, in the 19th century, pursued the task begun by Darwin, and propounded his conclusion that the whole cosmos could be expressed in one word: "Monism", and that man himself is no more than a material unit.

Consequently it is a delusion to believe that the soul in man is a separate entity which dwells for a time in the mortal frame, leaving it, and living on after death. With this background we may not be astonished that the professors of Glasgow University, made famous throughout Europe in the 18th century by the brilliance of Professor Adam Smith, forgot the basis of observation and experience on which

science rests, and maintained, without examination, their attitude that everything to do with psychic phenomena is unworthy of investigation. For fifty years they ignored the phenomena of the Sloan Circle which took place within a mile of their imposing edifice. Consequently, only one professor was interested enough to attend a lecture I gave in the lecture-room of the Glasgow Philosophical Society in 1923, my subject being the phenomena that occurred at Sloan's séances. Only one became a member of the Glasgow Society for Psychical Research when I founded the society in 1923. Moreover, when Sir William Barrett, F.R.S., a founder of the London Society for Psychical Research, came to Glasgow that year, at the request of the Glasgow Society for Psychical Research, to address a large audience in the St. Andrew's Hall, at which I presided, the University life of Glasgow was conspicuous by its absence, though all its leaders were invited. The faculties of our other Universities have been likewise blameworthy, and my book, *On the Edge of the Etheric*, which has circulated amongst them, has been ignored. No chair of Psychic Science has come into being in any British University, and the British scientific journals, devoted to the different branches of science, seldom, if ever, mention the subject, it being taboo and not a matter for scientific discussion. Thousands of books, some by well known men, have been published on the subject over the past hundred years, millions of different séances have been held throughout the world, at which supernormal phenomena have occurred, and yet official science still maintains its indifference to a subject which upsets its materialistic conception of the Universe.

That once-enlightened body of opinion, the Society for Psychical Research, when founded in 1882, had an enthusiastic leadership, and its official publication contained a great quantity of first-class matter, the result of careful research. Unfortunately, its founders were not followed by men of the same caliber, and, when I became a member, some time about 1920, its Council had become static, the consequence being that the Society lost one of its greatest opportunities to further enlighten its members. Mr. Sloan, early in 1925, came to London on a visit, and Sir William Barrett and I arranged a number of séances at which our friends attended. Sir William was highly pleased with what took place, and I made the proposal to him, to put before the Society for Psychical Research, that I would pay all Sloan's expenses in London if he would stay on and give the Society a series of sittings. Sloan agreed to do so, and Sir William went to the next Council meeting and put

forward my offer. Much to his disappointment the Council turned it down with neither an explanation nor an expression of thanks, and, when he told me of its decision not to investigate Sloan's mediumship, he was not only disappointed but angry. That ended the matter and nothing was ever done. My reaction was to resign my membership of the Society, and, since then, I have looked on, during these intervening years, with regret that its leaders have shown such a lack of enterprise, confining themselves too much to only one narrow branch of research, and are so far removed from the true scientific outlook which animated its founders.

What Spiritualism stands for will not come to the people by the enterprise of our Universities. Spiritualism some day will become generally accepted as true, not because of what official science discovers, but because the people, by their séances, and by their reading, are educating themselves in one of the world's greatest discoveries, namely, that we have found our dead, have talked to them and found them to be very much alive and like ourselves. Mediumship, and those who write books about it, are educating a wondering incredulous public, and Spiritualists are carrying their discovery throughout the world, far and wide, amongst their fellow men and women. They only have adopted the true scientific attitude, to observe, to inquire and to investigate, without preconceived notions as to what should or should not be. They have laid down a firm foundation of scientific facts, but future historians, if they keep to what is true, will give no credit to official science. Instead, its obstructionist negative attitude towards this all embracing subject will be universally condemned. The scientists' excuse is that Spiritualists are dealing with phenomena which cannot be repeated at will, that what they — the scientists — are interested in is something which they can prove does happen at any time of the day or night. That attitude is stupid as, to be truly scientific, we must take things as Nature gives them to us and adapt our experiments accordingly.

What happened at the Sloan Circle, and has happened elsewhere on many occasions, can, however, be repeated. For fifty years Glasgow University could have had one or more representatives taking a verbatim record of what occurred at the Sloan Circle and making a careful check on everything said or done. They could have filled a hundred volumes as large as this book with their reports, and given to the world much scientific knowledge which the etheric scientists, including the doctors, would have been only too glad to give them. That is what I advised our

scientists to do thirty years ago, particularly the psychologists, the biologists and the anthropologists of Glasgow University, because they had one of the world's greatest Direct Voice mediums on their doorstep. It could all have been done free and for nothing, because Sloan never wished to earn money from his wonderful gift. They would have discovered ectoplasm, something that really exists but is unknown to official science which is as ignorant about this amazing stuff as a new-born baby. They could have taken hundreds of photographs of ectoplasm by infra-red light, and seen it billowing out of Sloan's mouth, and from his other orifices, like a squirming snake. They could have analyzed it, besides doing many other things which would occur to intelligent people, but they did nothing and remained encamped on Gilmorehill, willfully ignorant of the wonderful events which were taking place in a certain house in the valley below them.

Arthur Finlay

ON THE EDGE OF THE ETHERIC

I

The human being is composed of body, soul and spirit. The body is what we see, the soul is our mind, and the spirit is our etheric body which is an exact duplicate of our physical body. The etheric body holds our physical body together, and death is only the parting of the etheric body from the material body. This etheric body carries the mind or soul with it, and then we do not look on the universe from the material standpoint but from the etheric standpoint. The material world becomes of no account, and the etheric world, what we call space, is the only one that counts. From what we know of its constitution it is permanent, while the material universe is constantly changing and decaying. No trace of decay can be found in this etheric universe; everything is constant and regular.

The mind of man is something super-etheric, a plastic substance which no one in the physical body is able to explain, but it must be super-etheric because it functions, guides and controls the etheric body after death. If it were not super-etheric it could be damaged or destroyed by those evilly disposed in the Etheric World. They can see the images it forms in our forehead; but they cannot touch it nor harm it. Except that they can see it working it is completely beyond their reach.

The etheric body is the body which holds together the material body on earth, and there is probably an etheric body for every living thing. The mind does not change by death, but only functions in different surroundings. The result is that it is only character and memory which really count, and the reason for continuing to develop our character must receive an impetus when it is known that as we develop here so shall we be hereafter.

Arthur Finlay

ON THE EDGE OF THE ETHERIC

II

Question: Here on earth we can only appreciate the physical, namely, the earth, the sun and stars. What is contained in what we call space?

Answer: I can only answer you so far as my knowledge permits me. Interpenetrating your world is another world of substance in a higher state of vibration to the one you sense. The universe is one stupendous whole, but you only appreciate what you see and hear and feel. Believe me, there are other worlds of substance, finer than physical matter, in which life exists and of which you on earth can form no conception. Connected with your earth is this world to which I came after what you call death. Encircling your world are planes of different density, and these move in rotation with the rotation of the earth.

Question: Is your world, then, a real and tangible world?

Answer: Yes, it is very real to us, but the conditions in which we find ourselves depend on the condition of our mind. If we wish it we can be surrounded by beautiful country. Our mind plays a large part in our life here. Just as we live in surroundings suitable to our mental development, so we also attract to ourselves minds of the same type as our own. Like attracts like in this world. So also like attracts like so far as your world and our world are concerned. The evil minded here are attracted by the evil minded in your world, and the good here by the good with you. We can, at will, take on earth conditions by lowering our vibrations. Our bodies become heavier and more perceptible to the human eye, which accounts for our being seen at times by those who have the faculty on earth of sensing our vibrations.

Question: Do all the inhabitants of your world get into contact with the earth from time to time?

Answer: The higher and more developed we become the less are we in touch with your world. The more development proceeds the less do we think of the earth. It is all a question of desire. We can come into contact with earth conditions at will; if the will for doing so is absent then we do not return to you.

Question: Do we always retain our individuality?

Answer: Think of a country-side with glens and hills. The rain falls, and gradually trickles down into small streams, which streams gather volume until they enter a brook, which brook in turn enters a river, which in turn enters a larger river and sweeps onward to the sea. Each individual can be compared to an atom in the raindrop. The atom retains form and individuality throughout the whole course, from the hill to the sea, and even in the sea it does not lose its individuality. So with us, we move onwards and onwards, always retaining our individuality until we merge into the sea of full understanding, when we become part of the Divinity.

Question: That is certainly a very clear illustration, but to go back for a moment to the reply you gave me in answer to my question about your world being tangible and real. You stated that your surroundings depended on the condition of your minds. Now is your life purely a mental one, or can you touch and feel your surroundings just as we do here? In other words, is your world a material world like ours?

Answer: Our world is not material, but it is real for all that, it is tangible, composed of substance in a much higher state of vibration than the matter which makes up your world. Our minds can, therefore, play upon it in a different way than yours can on the material of your world. As our mind is, so is our state. To the good their surroundings are beautiful, to the bad the reverse.

Question: Do you mean that you live in a dream world where everything appears real but is not?

Answer: No, we do not live in a dream world. As I have said, we live in a real tangible world, though the atoms composing it differ from the atoms which made up your world. Our minds can act on this tangible substance in a way yours cannot do on your world. You live in a world of slower vibrations.

Question: Does each of you, therefore, live in a world of your own?

Answer: Everyone does, you do and so do I, but if you mean can each of us see and feel the same things, I answer, Yes. All in the same plane can sense the same things. We have the same world as you have, but in a finer state.

Arthur Finlay

THE WAY OF LIFE

I

“You are just as much an etheric being now as you will ever be. You are just as much in the etheric world now as you will ever be, only you do not appreciate the fact in consequence of your having a physical body attuned to physical surroundings. The etheric world is about and around you, and, at death, when you discard your physical body, you are in the etheric world without having to travel any distance to get there. “You became immortal at your birth, and you are just as immortal now as you will ever be. Your physical body covers your etheric body, and you cannot appreciate your etheric body because it is made up of substance at a higher rate of vibration than your physical eye can see. When you die you will appreciate the etheric body, and cease to appreciate your physical body. “Your new body grows more and more refined as time passes, and you will rise to higher and higher planes of consciousness. You will see more, and you will see further. You will hear more, and you will hear more clearly. Any deformities you have will be corrected here. If you have lost a leg or arm you will have it here, as it was only the physical arm or leg you lost.”

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deformities you have will be corrected here. If you have lost a leg or arm you will have it here, as it was only the physical arm or leg you lost.” A momentary pause and then the speaker continued his fluent remarks.

“Your understanding will be enlarged, and you will be more conscious of the beauties of your surroundings than you are in the physical body. Your scope of usefulness will be extended beyond the limit of your present imagination. You will not have to trouble about money, about earning a livelihood, about eating or about clothes, or about a house to live in, as your mind will be in so much greater control of your surroundings that it will be able to mould those surroundings to meet your desires. “There will be no more pain or sorrow or regret, no more grieving over separation after your loved ones from the earth have joined you. You will cease to regret the errors of the past through rectifying past mistakes. You will then enter on a life of eternal progress and everlasting blessedness.”

Arthur Finlay

THE WAY OF LIFE

II

“I am now trying to do God’s Will as far as I can. I do not know exactly what the Will of God is. We never fathom that even on our side, but we reach forward, stage by stage, doing the Father’s Will as far as we can grasp it, doing our best to follow the pathway which is directed to us by the Shining Ones above us, knowing that the only road to progress is by doing the will of the Great Ones. “Have you ever taken into consideration, my friends; of course I cannot go into details about it, but you speak about the Word of God. When you say that, are you speaking about the Bible? If not, I am afraid I have misconstrued your meaning. The Word of God was far before Bible times. You must not have your own understanding of God’s Will. I am not speaking about what you believe, it is what you are. (Emphatically said.) May I say this, it is not what the world thinks you are, not what your friends around you think you are, it is what you are within yourself. “Immediately on passing to this side, and friends have got you really wakened up, you land in a condition suited to your spiritual development, at the stage which you left on the Earth Plane. It is up to your own self and those who are working with you, how you progress thereafter. For every one who passes over there are some dear ones waiting to receive them, but they cannot take them to the condition which they have not reached. They can only meet them at the ‘Gateway’, and then they have got to say good-bye until those who have just passed reach that condition which they have attained. It is service that is the lever which lifts us all up through the spirit planes.”

Arthur Finlay

THE WAY OF LIFE

III

“May the peace of the Great Loving Father come nigh to you, to each one of you individually, and give to each one individually the desire of fulfillment of the wish that is closest to the heart, if it be in accordance with Thy Will, O Holy One, and, if it be Thy Will, give them the courage, the strength, and the ability to spread this Truth amongst men, to help them on their journey towards this side of life. Do all in love, if I may put it that way, and commit thy ways unto the Will of the Great Father, and what is for your benefit, and for the benefit of all in earth life, will be granted unto you in accordance with His Will. God bless you all. We are all happy here. Just working, and doing our best to make those we have left behind know that we do not feel the parting so much because we can be in touch with them although they do not always know it.”

Franchezzo

WANDERER IN THE SPIRIT LANDS

I

A message would be sent to the Brotherhood that help was required to assist some struggling mortal or unhappy spirit, and such one of the brothers as was thought to be most fit would be sent to help. Such a one of us would be sent as had in his own earth life yielded to a similar temptation, and had suffered all the bitter consequences and remorse for his sin. Often the man or woman to be helped had unconsciously sent out an aspiration for help and strength to resist temptation, and that of itself was a prayer, which would be heard in the spirit world as a cry from earth's children that appealed to all in the spirit world who had been themselves earth's sons and daughters; or it might be that some spirit to whom the struggling one was very dear would seek for help on their behalf and would thus appeal to us to come to their aid. Our task would be to follow and control the mortal we desired to help till the temptation had been overcome. We would identify ourselves so closely with the mortal that for a time we actually shared his life, his thoughts, everything, and during this dual state of existence we ourselves often suffered most keenly, both from our anxiety for the man whose thoughts became almost as our own, and from the fact that his anxieties were as ours, while in thus going over again a chapter in our past lives we endured all sorrow, remorse and bitterness of the past time. He on his side felt, though not in so keen a degree, the sorrowful state of our mind, and where the control was very complete and the mortal highly sensitive, he would often fancy that things which we had done must have been done by himself, either in some former forgotten stage of existence, or else seen in some vivid dream they could scarcely recall. (Wanderer in the Spirit Lands)

Franchezzo

WANDERER IN THE SPIRIT LANDS

II

All are free in the spirit world. All must follow only where their own wishes and desires lead them. If you study to cultivate the higher desires, means will be given you to attain them, and you will be strengthened with such help and strength as you may need. Learn the power of prayer, now, for all things come by earnest prayer, whether you are conscious that you pray or not. For good or for evil, your desires are as prayers and call around you good or evil powers to answer them for you. Knowledge, guidance and help will always be given, but only in such a manner as will not interfere with man's free will, and only such knowledge as he himself desires; nothing will ever be forced upon him by the spirit world. Life is in all things, and God is the central Life of All.

Franchezzo

WANDERER IN THE SPIRIT LANDS

III

Spirit guides constitute one of the grandest orders in the whole organization and administration of the spirit world. They inhabit a realm of their own, and they have all lived for many centuries in the spirit world. They are drawn from every nationality that exists upon the earth-plane, and they function regardless of nationality. A great many of them are drawn from eastern countries, and from North American Indians, too, because it has always been the case that dwellers in those regions of the earth world were, and are, already possessed of psychic gifts themselves, and were therefore aware of the inter-relationship of our two worlds. The principal guide is chosen for each individual on the earth-plane in conformity with a fixed plan. Most guides are temperamentally similar to their charges in the latter's finer natures, but what is most important is that the guides understand and are in sympathy with their charges' failings. Many of them, indeed, had the same failings when they were incarnate, and among other useful services they try to help their charges overcome those failings and weaknesses. A great number of those who practice communication with the spirit world have already met their spirit guides and are in close touch with them. And fortunate, indeed, they are. The guides, too, are never happier than when they have established a direct link with those whose lives they are helping to direct. It would be safe to say that by far the greater number of spirit guides carry on their work all but unknown to those whom they serve, and their task is so much the heavier and more difficult. But there are still others whose lives upon earth render it practically impossible for their guides to approach within any reasonable distance of them. It naturally saddens them to see the mistakes and follies into which their charges are plunging themselves, and to be obliged to stand aloof because of the thick wall of material impenetrability which they have built up round themselves. Such souls, when they at last arrive in the spirit world, awake to a full realization of what they have thus missed during their earth lives. In such cases the guides' work will not be entirely in vain, for even in the worst souls there comes an occasion, however transient, when the conscience speaks, and it is usually the spirit

guide who has implanted the better thought within the brain.

Few people yet in their earthly envelopes understand that spirits can, and very often do, take such complete possession of the bodies of mortal men and women that, for the time, it is as though that earth body belonged to the disembodied and not the embodied spirit. Many cases of so-called temporary madness are due to the controlling power of very low spirits of evil desires or frivolous minds, who are, through the weakness of will or other causes, put into complete rapport with the embodied spirit whose body they seek to use. Amongst many ancient races this fact was acknowledged and studied as well as many branches of occult sciences which we of the nineteenth century have grown too wise, forsooth, to look into, even to discover, if we can, those germs of truth with which all ages have been blessed and which are worth disinterring from the mass of rubbish in which succeeding generations of men have buried them.

Franchezzo

WANDERER IN THE SPIRIT LANDS

IV

Ah! How many, many poor spirits would in crowds to those meetings (séances), hoping for the chance that they, too, might be able to show themselves and win some recognition — see again someone who was glad to know that they still lived and could return; and how many were always certain to go away sad and disappointed because there were so many and only a certain amount of power, and those who were nearest and dearest were naturally granted a preference. The spirit world is full of lonely souls, all eager to return and show that they still live, still think of those whom they have left, still feel an interest in their struggles, and are as ready and often more able to advise and help than when they were on earth, were they not shut out by the barriers of the flesh. I have seen so many, so very many spirits hanging about the earth plane when they might have gone to some bright sphere, but would not, because of their affection for some beloved ones left to struggle with the trials of earth, and grieving hang about them, hoping for some chance which would make the mortal conscious of their presence and their constant love. Could these but communicate as do friends on earth when one has to go to a distant country and leave the other behind, there would not be such hopelessness of sorrow as I have often seen; and although years and the ministrations of the comforting angels will soften the grief of most mortals, yet would it not be a happier state for both mortals and spirits could they but still hold sweet communion together as of yore?

Franchezzo

WANDERER IN THE SPIRIT LANDS

V

My vision of the earth and its surroundings faded away, and in its stead I beheld one lone star shining above me with a pure silver light. And its ray fell like a thin thread of silver upon the earth and upon the spot where my beloved dwelt. Ahrinziman said to me: Behold the star of her earthly destiny, how clear and pure it shines and know, oh! beloved pupil, that for each soul born upon earth there shines in the spiritual heavens such a star whose path is marked out when the soul is born; a path it must follow to the end, unless by an act of suicide it sever the thread of the earthly life and by thus transgressing a law of nature, plunge itself into great sorrow and suffering. “Do you mean that the fate of every soul is fixed, and that we are but straws floating on the stream of our destiny?” “Not quite. The great events of the earth life are fixed; they will inevitably be encountered at certain periods of the earthly existence, and they are such events as those wise guardians of the angelic spheres deem to be calculated to develop and educate that soul — whether they shall be the turning point for good or ill, for happiness or for sorrow — rests with the soul itself, and this is the prerogative of our free will, without which we would be but puppets, irresponsible for our acts and worthy of neither reward nor punishment for them. But to return to that star — note that while the mortal follows the destined path with earnest endeavor to do right in all things, while the soul is pure and the thoughts unselfish, then does that star shine with clear unsullied ray, and light that pathway of the soul. The light of this star comes from the soul and is the reflection of its purity. If, then, the soul cease to be pure, if it develop its lower instead of its higher attributes, the star of that soul’s destiny will grow pale and faint, the light flickering like some will-o’-the-wisp hovering over a dark morass; no longer will it shine as a clear beacon of the soul; and at last, if the soul become very evil, the light of the star will die out and expire, to shine no more upon its earthly path.”

Franchezzo

WANDERER IN THE SPIRIT LANDS

IV

On my way back from the Frozen Land to the Land of Twilight, I passed a number of vast caverns called the “Caverns of Slumber,” wherein lay a great multitude of spirits in a state of complete stupor, unconscious of all around them. These, I learned, were the spirits of mortals who had killed themselves with opium eating and smoking, and whose spirits had thus been deprived of all chance of development, and so had retrograded instead of advancing and growing — just as a limb tied up and deprived of motion withers away — and now they were feebler than an unborn infant, and as little able to possess conscious life.

In many cases their sleep would last for centuries; in others, where the indulgence in the drug had been less, it might only last for twenty, fifty, or a hundred years. These spirits lived, and that was all, their senses being little more developed than those of some fungus growth which exists without one spark of intelligence; yet in them the soul germ had lingered, imprisoned like a tiny seed in the wrapping of some Egyptian mummy, which, long as it may lie thus, is yet alive, and will in a kindly soil sprout forth at last. These caverns, in which kind spirit hands had laid them, were full of life-giving magnetism, and a number of attendant spirits who had themselves passed through a similar state from opium poisoning in their own earth lives, were engaged in giving what life they could pour into those comatose spirit bodies which lay like rows of dead people all over the floor.

By slow degrees, according as the spirit had been more or less injured by the drug taken in the earthly life, these wretched beings would awake to consciousness and all the sufferings experienced by the opium eater when deprived of his deadly drug. By long and slow degrees the poor spirits would awaken, sense by sense, till at last like feeble suffering children they would become fit for instruction, when they would be sent to institutions like your idiot asylums, where the dawning intellect would be trained and helped to develop, and those faculties recovered which had been all but destroyed in the earth life. These poor souls would only learn very slowly, because they had to try to learn now, without the aids of the earthly life, those

lessons which it had been designed to teach. Like drunkards (only more completely) they had paralyzed brain and senses and had avoided, not learned, the lessons of the earthly life and its development of the spirit.

To me these Caves of Slumber were inexpressibly sad to behold — not less so that those wretched slumberers were unconscious for so long of the valuable time they lost in their dreamless, hopeless sleep of stagnation. Like the hare in the fable, while they slept others less swift won the race, and these poor souls might try in vain through countless ages to recover the time which they had lost.

When these slumberers shall at last awake, to what a fate do they not waken, through what an awful path must they not climb to reach again that point in the earth life from which they have fallen! Does it not fill our souls with horror to think that there are those on earth who live, and pile up wealth through the profits made from that dreadful trade in opium, which not alone destroys the body, but would seem to destroy even more fatally the soul, till one would despondently ask if there be indeed hope for these its victims?

These awful caves — these terrible stupified spirits — can any words point a fate more fearful than theirs? To awaken at last with the intellects of idiots, to grow, through hundreds of years, back at last to the possession of the mental powers of children — not of grown men and women. Slow, slow, must be their development even then, for unlike ordinary children they have almost lost the power to grow, and take many generations of time to learn what one generation on earth could have taught them. I have heard it said that many of the unhappy beings when they have attained at last to the development of infants, are sent back to earth to be reincarnated in an earthly body, that they may enjoy again the advantages they have misused before. But of this I only know by hearsay, and cannot give any opinion of my own upon its truth.

Harriet Green

THINK OF THESE THINGS

I

I was called one day to take the following message from a meditation in which I was comparing the activities of human life to a performance by a vast orchestra. Let me show you the wonderful thing I see in the midst of these thoughts of yours, Harrie.

I see a palace; white, gleaming, curiously carved; all surrounded by color flashing in great circling waves. All the center of the picture is blinding light and all around is color, and you see what I do!

Yes! There are Beings who weave that color into such beautiful harmonies. Music, you say! You saw those who compose the thoughts and those who carry the thoughts into expression. Harrie, so do I. But these are all emanations from the one great light! Yes, they come from that great palace so white! so blinding light! No, I can't tell it. You don't see this part as I do, for to me all is the One who is the Center. He is color, not alone light. All is Himself. How can there be anything that is not Himself?

The Composer is not, as you think, one who creates a harmony. He simply carries out the will of the One who is All.

(But there is disharmony in life.) .

Harrie, the elements that make the harmony are always there, it is only the men or the individuals who destroy the harmony because they will not listen or will not see the purpose that is eternal and is in all creatures if they will only listen or look to the center of their own being. All that you think is bad is just the elements that have not been drawn into the harmony. . Harmony is the law of being. There is no such thing as energy without some purpose and that purpose is pure harmony or perfection or whatever better word for it you can find, for you do see what I mean!

Henry Thomas Hamblin

WITHIN YOU IS THE POWER

I

Can we reflect and acquire new ideas while our physical bodies remain motionless?

You can. Thought and reflection are the exercise of spiritual bodies. They may be either separated or in connection with the physical organization. The nervous system is the machine on which the spirit works to govern and control the whole body.

What are spiritual bodies?

They are a subtle, ethereal substance, somewhat resembling electricity and magnetism, but having the capacity of individuality.

Whence their origin?

Originally from God, the source of life and thought. But they are generated into new individualities by the union of physical bodies, male and female.

How are these new individual spirits germinated?

Such is a law of God, that the seed of physical bodies coming together, under certain conditions, causes a new life to spring into being. You have seen that an acid and alkaline solution put together in one vessel causes a violent exercise and neutralization of the two chemicals. This is decomposition, or death. The opposite of this, or life, is the germination of spirit in the union of the sexes. In the egg, these two properties may remain dormant for a considerable period of time, but by the application of heat they change into a quickened spirit with a new physical body. The body is borrowed from other substances, but the spirit is a new individuality. In many mammals, the germination of spirit is direct, and begins with the beginning of the physical body.

Where is the abode of spirits?

Any place. They inhabit gross matter at first; but they also float in the air, and

even into the highest ethereal space.

Are spirits perfect when first germinated?

They are not. Nothing is perfect save the Creator, who is the center and circumference of all things. Spirits grow with the gross bodies where they are germinated; but afterwards, when the gross material loses its powers of absorption, which is physical death, the spirit leaves it.

Is it then perfect?

No, but if it has profited in knowledge and purity, it will have some strength to ascend into a larger and more exalted field of action.

How is it possible for a spiritual body to exist after the destruction of the material or gross body where it germinated, and out of which it had its origin?

Even as the friction of two bodies will produce electricity, or as magnetism can be impregnated with steel without the destruction of the original body, so is the spirit produced. The spirit has not its origin at the expense of the physical body, but is the result of the union of principles. Life and death are opposites. An acid and alkali will combine to die; but the seed of living bodies combines to live. A combination of dead substances produces death, a combination from the living produces life. The nearer perfect the physical bodies are, so much greater is the strength of the spiritual body produced. Nevertheless, the spirit once germinated has an independent existence, and is nurtured on the electrical or spirit principle in nature, even as the physical body is nurtured on earthly bodies. Therefore the destruction of the physical body does not destroy the spirit.

Does the spirit require spiritual food, even as the gross body requires gross food?

It does. While the spirit inhabits the gross body, it can absorb from the same food that which it requires; but when it has left the body, it absorbs spiritual food from other things. By spiritual food, it must not be understood that which dies, but that which lives. Not that the spirit is a cannibal, and feeds on other spirits, for that would be death, and contrary to its capacity, but it absorbs from elementary substances that which is electrical or living principle, which is its substance. The physical body can live only on the bodies of things dead, but which once did live, and

hence it too must die- But the spiritual body derives its sustenance from the opposite of these things, so becomes life eternal.

What proof have we that there is a spiritual or electrical body within us?

Life, thought, and locomotion. That which is dead, moves not, nor has it any self-controlling power.

That is proof of some quickening principle within us, but how shall we know that it is a veritable body?

Not a pin's point can penetrate your flesh without the spirit's knowledge thereof. Hence the spirit extends to every part of the physical body and has its form and configuration. When the pin's point has given you pain, which is the interruption of your electrical or spiritual action in the physical body, your whole consciousness is aroused; but when your spiritual or electrical power has ceased, which is physical death, no consciousness exists in the body.

Also, amongst you there are some who have lost an arm or a leg, and are yet conscious of the spiritual presence of the member lost. It matters not, so it be understood by you what the spirit is, whether you do interpret it to your own liking to be a veritable body or a veritable principle.

Max Heindel

THE PASSING — AND LIFE AFTERWARD

I

The First Heaven is a place of joy without a single drop of bitterness.

The Spirit is beyond the influence of the material, earthly conditions, and assimilates all the good contained in the past life as it lives it over again.

Here all ennobling pursuits to which the man aspired are realized in fullest measure. It is a place of rest, and the harder has been the life, the more keenly will the rest be enjoyed. Sickness, sorrow, and pain are unknown quantities. This is the Summerland of the Spiritualists. There the thoughts of the devout Christian have built the New Jerusalem. Beautiful houses, flowers, etc., are the portion of those who aspired to them; they build them themselves by thought from the subtle desire-stuff.

Nevertheless, these things are just as real and tangible to them as our material homes are to us. All gain here the satisfaction which Earth life lacked for them.

This heaven is also a place of progression for all who have been studious, artistic, or altruistic. The student and the philosopher have instant access to all the libraries of the world. The painter has endless delight in the ever-changing color combinations. He soon learns that his thought blends and shapes these colors at will. His creations glow and scintillate with the dull pigments of Earth. He is, as it were, painting with living, flowing materials and able to execute his designs with a facility which fills his soul with delight

The poet finds a wonderful inspiration in the pictures and colors which are the chief characteristics of the Desire World. Thence he will draw the materials for use in his next incarnation. In like manner does the author accumulate material and faculty. The philanthropist works out his altruistic plans for the upliftment of man. If he failed in one life, he will see the reason for it in the First Heaven and will there learn how to overcome the obstacles and avoid the errors that made his plan impracticable

Our life in the First Heaven is always blessed and filled by the presence of

those we love, whether relatives or friends. Those who love each other and are, therefore, in a sense, necessary to each other's happiness, are united in a bond of closest friendship during the stay in the First Heaven if they pass out at or near the same time. If one remains in the body for a number of years after the other has passed over, the one who is in the heaven world will, with his or her loving thought, create an image of the other and endow it with life; for we must remember that the Desire World is so constituted that we are able to give bodily shape to whatever we think of. Thus, although this image will only be ensouled by his thought and the thoughts of the other person still living in the physical region, it embodies all the conditions that are necessary to fill the cup of happiness of this inhabitant of the heaven world

Similarly, when the second person passes on, if the first person is no longer in the First heaven but has progressed on into the Second, the disintegrating desire body in which he or she lived will remain in the First Heaven and seem perfectly real to the second person until his or her life in this realm is ended. It must not be thought that this image is pure illusion, for it is ensouled by the love and friendship sent out by the absent one toward the person of whose heaven they are a part

Then, when they both pass into the Second and Third Heavens, forgetfulness of the past comes over them, and they may part for one or more lives without loss. But some time, somewhere, they will meet again, and the dynamic force which they have generated in the past by their yearnings for each other will unvaryingly draw them together so that their love may reach its legitimate consummation.

Max Heindel

THE PASSING — AND LIFE AFTERWARD

II

There is an inestimable benefit in knowing about the method and object of this purgation, because we are thus enabled to forestall it by living our Purgatory here and now day by day, thus advancing much faster than would otherwise be possible.

The exercise of Retrospection is given in the latter part of “The Rosicrucian Cosmo-Conception”, the object of which is purification as an aid to the development of spiritual sight. It consists of thinking over the happening of the day after retiring at night. We review each incident of the day, in reverse order, taking particular note of the day, in reverse order, taking particular note of the moral aspect, considering whether we acted rightly or wrongly in each particular case regarding actions, mental attitude, and habits. By thus judging ourselves day by day, endeavoring to correct mistakes and wrong actions, we shall materially shorten or perhaps even eliminate the necessity for Purgatory and be able to pass to the First Heaven directly after death.

If in this manner we consciously overcome our weaknesses, we also make a very material advance in the school of evolution. Even if we fail to correct our actions, we derive an immense benefit from judging ourselves, thereby generating aspirations toward good, which in time will surely bear fruit in right action.

In reviewing the day’s happenings and blaming ourselves for wrong, we should not forget to approve IMPERSONALLY of the good we have done and determine to do still better. In this way we enhance the good by approval as much as we abjure the evil by blame.

Repentance is also a powerful factor in shortening the purgatorial existence, for Nature never wastes effort in useless processes. When we realize the wrong of certain habits or acts in our past life, and determine to eradicate the habit and to redress the wrong committed, we are expunging the pictures of them from the sub-conscious memory and they will not be there to judge us after death. Even though we are not able to make restitution for a wrong, the sincerity of our regret will

suffice. Nature does not aim to “get even,” or to take revenge. Recompense to our victim may be given in other ways.

Much progress ordinarily reserved for future lives will be made by the man who thus takes time by the forelock, judging himself and eradicating vice by reforming his character. This practice is earnestly recommended.

Egos dwelling in the Desire World find it possible to mold desire- stuff by thought, in any manner desired. For instance, they can form whatever articles of clothing they might wish. They usually think of themselves as being dressed in the conventional garb of the country in which they lived prior to their passing into the Desire World, and therefore they appear so clothed without any particular effort of thought. But when they desire to obtain something new or an unusual article of clothing, naturally they have to use their will power to bring that thing into existence; and such an article of clothing will last as long as the person thinks of himself as being clad in that apparel.

This amenability of desire-stuff to the molding power of thought is also used in other directions. Generally speaking, when a person leaves the present world in consequence of an accident, he thinks of himself as being disfigured by that accident in a certain manner, perhaps minus a leg or arm or with a hole in the head. This does not inconvenience him at all; he can move about there just as easily without arms or legs as with them, but it shows the tendency of thought to shape the desire body. At the beginning of World War I, when great numbers of soldiers passed over into the Desire World with lesions of the most horrible nature, the Elder Brothers of the Rosicrucian Order and their pupils taught these men that by merely holding the thought that they were sound of limb and body, they would at once be healed of their disfiguring wounds. This they immediately did. Now all newcomers, when they are able to understand matters over there, are at once healed of their wounds and amputations in this manner, so that to look at them nobody would think they has passed over in consequence of an accident in the Physical World.

Another evidence of the readiness with which desire-stuff is molded by thought is where many people on Earth think along similar lines. In such cases their thoughts mass themselves and form one grand whole.

Thus, in the lower regions of the Desire World, the thoughts of people who

believe in a fiery, furnace-like Hell make of the desire-stuff there such a place of torture. There we may see devils with horns, hoofs, and tails, prodding the unhappy sinners with pitchforks, and often when people pass out at death, after having lived in that belief, they are in a sad state of fear on beholding this place which they have helped to create.

There is also in the higher regions of the Desire World a New Jerusalem with pearly gates, with a sea of glass and its great white throne upon which is seated a thought-form of God, created by these people and appearing like an old man. This is a permanent feature of the Desire World, and will remain so as long as people continue to think of the New Jerusalem in that way. These forms have no life apart from the sustained thoughts of mankind, and in time when humanity has outgrown that faith, the city created by their thoughts will cease to exist.

THE BORDERLAND: Purgatory occupies the three lower Regions of the Desire World. The First Heaven is in the three upper Regions. The central Region is a sort of borderland — neither heaven nor hell. In this Region we find people who are honest and upright; who wronged no one, but were deeply immersed in business and thought nothing of the higher life. For them the Desire World is a state of indescribable monotony. There is no “business” in that world, not is there, for a man of that kind, anything that will take its place. He has a very hard time until he learns to think of higher things than ledgers and drafts. The men who thought of the problem of life and came to the conclusion that “death ends it all,” who denied the existence of things outside the material sense world — these men also feel this dreadful monotony. They had expected annihilation of consciousness, but instead of that they find themselves with an augmented perception of persons and things about them. They had been accustomed to denying these things so vehemently that they often fancy the Desire World an hallucination, and may frequently be heard exclaiming in the deepest despair, “When will it end? When will it end?”

Such people are really in a pitiable state. They are generally beyond the reach of any help whatever and suffer much longer than almost anyone else. Besides, they have scarcely any life in the heaven world, where the building of bodies for future use is taught, so they put all their crystallizing thoughts into whatsoever body they build for a future life. Thus a body is built that has the hardening tendencies we see,

for instance, in consumption. Sometimes the suffering incident to such decrepit bodies will turn the thoughts of the entities ensouling them to God, and their evolution can proceed; but in the materialistic mind lies the greatest danger of losing touch with the Spirit and becoming an outcast.

THE FIRST HEAVEN: When the purgatorial existence is over, the purified Spirit rises into the First Heaven, which is located in the three highest Regions of the Desire World, where the results of its sufferings are incorporated in the seed-atom of the desire body, thus imparting to it the quality of right feeling, which acts as an impulse to good and a deterrent from evil in the future. Here the panorama of the past unrolls itself backward, but this time it is the good acts of life that are the basis of feeling. When we come to scenes where we helped others, we realize anew all the joy of helping which was ours at the time, and in addition we feel all the gratitude poured out to us by the recipient of our help. When we come to scenes where we were helped by others, we again feel all the gratitude that we then felt toward our benefactor. Thus we see the importance of appreciating the favors shown us by others, because gratitude makes for soul growth. Our happiness in heaven depends upon the joy we gave others, and the valuation we placed upon what others did for us.

It should be ever borne in mind that the power of giving is not vested chiefly in the monied man. Indiscriminate giving of money may even be an evil. It is well to give money for a purpose we are convinced is good, but service is a thousand fold better. A kind look, expressions of confidence, a sympathetic and loving helpfulness — these can be given by all regardless of wealth. Moreover, we should particularly endeavor to help the needy one to help himself, whether physically, financially, morally, or mentally, and not cause him to become dependent upon us or others.

Max Heindel

THE PASSING — AND LIFE AFTERWARD

THE DESIRE WORLD:

PURGATORY: If the dying man could leave all his desires behind, the desire body would very quickly fall away from him, leaving him free to proceed into the heaven world, but that is not generally the case. Most people, especially if they die in the prime of life, have many ties and much interest in life on Earth. They have not altered their desires because they have lost their physical bodies. In fact, often their desires are augmented by a very intense longing to return. This acts in such a manner as to bind them to the Desire World in a very unpleasant way, although unfortunately, they do not realize it. On the other hand, old and decrepit persons and those who are weakened by long illness and are tired of life, pass on very quickly.

The matter may be illustrated by the ease with which the seed falls out of the ripe fruit, no particle of the flesh clinging to it, while in the unripe fruit the seed clings to the flesh with the greatest tenacity. Thus it is especially hard for people to die who are taken out of their bodies by “accident” while at the height of their physical health and strength, engaged in numerous ways in the activities of physical life; held by the ties of wife, family, relatives, friends, pursuits of business and pleasure.

As long as the man entertains the desires connected with Earth life he must stay in his desire body, and as the progress of the individual requires that he pass on to higher regions, the existence in the Desire World must necessarily become purgative, tending to purify him from his binding desires. How this is done is best seen by taking some radical instances.

The miser who loved his gold in Earth life loves it just as dearly after death; but in the first place he cannot acquire any more, because he has no longer a dense body wherewith to grasp it and worst of all, he cannot even keep what he hoarded during life. He will, perhaps, go and sit by his safe and watch the cherished gold or bonds; but the heirs appear and with, it may be, a stinging jeer as the “stingy old fool” (whom they do not see, but who both sees and hears them), will open his safe, and though he

may throw himself over his gold to protect it, they will put their hands through him, neither knowing nor caring that he is there, and will then proceed to spend his hoard, while he suffers in sorrow and impotent rage.

He will suffer keenly, his sufferings all the more terrible on account of being entirely mental, because the dense body dulls even suffering to some extent. In the Desire World, however, these sufferings have full sway and the man suffers until he learns that gold may be a curse. Thus he gradually becomes contented with his lot and at last is freed from his desire body and is ready to go on.

It possible, of course, to avoid this problem in the after-life by disposing of material possessions while yet incarnate on Earth. If we use judgment, when we see that we have lived our lives to the end of usefulness, we may say: Here are things that I have no more use for, and I know I am getting towards the end; where can I do the most good with them, who will enjoy them most, or whom can I help to establish in business so he can do something for himself?

The same thing is true with regard to the affections; we should hold ourselves in check so that we do not love anybody with an inordinate love — such love as that which makes idols of others and puts them before everything else. If we thus get ourselves free from all earthly ties so we are ready to go, then we cannot be kept earthbound.

The drunkard is another case in point. He is just as fond of intoxicants after death as before. It is not the dense body that craves drink. The dense body is made sick by alcohol and would rather be without it. It vainly protests in different ways, but the desire body of the drunkard craves the drink and forces the dense body to take it, that the desire body may have the sensation of pleasure resulting from the increased vibration. That desire remains after the death of the dense body, but the drunkard has in his desire body neither mouth to drink nor stomach to contain physical liquor. He may and does get into saloons, where he interpolates his body into the bodies of the drinkers to get a little of their vibrations by induction, but that is too weak to give him much satisfaction. He may and also does sometimes get inside a whiskey cask, but that is of no avail either, for there are in the cask no such fumes as are generated in the digestive organs of a tippler. It has no effect upon him and he is like a man in an open boat on the ocean, “Water, water everywhere, but not a drop

to drink;” consequently, he suffers intensely. In time, however, he learns the uselessness of longing for drink, which he cannot obtain. As with so many of our desires in the Earth life, all desires in the Desire World die for want of opportunity to gratify them. When the drunkard has been purged, he is ready, so far as this habit is concerned, to leave this state of “Purgatory” and ascend into the heaven world.

Thus we see that it is not an avenging Deity that makes Purgatory of Hell for us, but our own individual evil habits and acts. According to the intensity of our desires will be the time and suffering entailed in their expurgation. In the cases mentioned it would have been no suffering to the drunkard to lose his worldly possessions. If he had any, he did not cling to them. Neither would it have caused the miser any pain to have been deprived of intoxicants. It is safe to say that he would not have cared if there were not a drop of liquor in the world. But he did care about his gold, and the drunkard cared about his drink, so the unerring law gave to each that which was needed to purge him of his unhallowed desires and evil habits.

This is the law that is symbolized in the scythe of the reaper, Death; the law that says “whatsoever a man soweth, that shall he also reap.” It is the Law of Cause and Effect, which rules all things in the three worlds, in every realm of Nature — physical, moral, and mental. Everywhere it works inexorably, adjusting all things, restoring the equilibrium wherever even the slightest action has brought about a disturbance, as all action must. The result may be manifest immediately or it may be delayed for years or for lives, but sometime, somewhere, just and equal retribution will be made. The student should particularly note that its work is absolutely impersonal. There is in the universe neither reward nor punishment. All is the result of invariable law. This is the Law of Consequence.

In the Desire World it operates in purging man of the baser desires and the correction of the weakness and vices which hinder his progress, by making him suffer in the manner best adapted to that purpose. If he has made others suffer, or has dealt unjustly with them, he will be made to suffer in that identical way. Be it noted, however, that if a person has been subject to vices, or repented and, as far as possible, made right the wrong done, such repentance, reform, and restitution, have purged him of those special vices and evil acts. The equilibrium has been restored and the lesson learned during that embodiment, and therefore will not be a cause of suffering

after death.

A word must be said here about the suicide, who tries to get away from life only to find that he is as much alive as ever. His is the most pitiable plight. He is able to watch those whom he has, perhaps, disgraced by his act, and worst of all, he has an unspeakable feeling of being “hollowed out.” The part in the ovoid aura where the dense body used to be is empty, and although the desire body has taken the form of the discarded dense body, it feels like an empty shell, because the creative archetype of the body in the Region of Concrete Thought persists as an empty mold, so to speak, as long as the dense body should properly have lived. The archetype — the “model” of each Ego’s dense body, around which the body takes shape — is made of mind-stuff and set to vibrating for a previously determined period of time. When a person meets a natural death, even in the prime of life, the activity of the archetype ceases, and the desire body adjusts itself so as to occupy the whole of the form. In the case of the suicide, however, that awful feeling of “emptiness” remains until the time comes when, in the natural course of events, his death would have occurred. The impression of this particularly unpleasant experience remains with the Ego, and is instrumental in preventing him from falling prey to the temptation of suicide in future lives.

In the Desire World life is lived about three times as rapidly as in the Physical World. A man who has lived to be fifty years of age in the Physical World would live through the same life events in the Desire World in about sixteen years. This is, of course, only a general gauge. There are persons who remain in the Desire World much longer than their term of physical life. Others again, who have led lives with few gross desires, pass through in a much shorter period, but the measure given above is very nearly correct for the average man of the present day.

It will be remembered that as the man leaves the dense body at death, his past life passes before him in pictures; but at that time he has no feeling concerning them.

During his life in the Desire World also these life pictures roll backward, as before; but now the man has all the feeling it is possible for him to have as, one by one, the scenes pass before him. Every incident in his past life is now lived over again. When he comes to a point where he has injured someone, he himself feels the pain as the injured person felt it. He lives through all the sorrow and suffering he has

caused to others and learns just how painful is the hurt and how hard to bear is the sorrow he has caused. In addition there is the fact already mentioned before that the suffering is much keener because he has no dense body to dull the pain. Perhaps that is why the speed of life there is tripled — that the suffering may lose in duration what it gains in sharpness. Nature's measures are wonderfully just and true.

Nature, which is God in manifestation, always aims at the conservation of energy, attaining the greatest results with the least expenditure of force and the least waste of energy. If we study the effect of change in the Physical World, we shall learn something of its consequence in the realm above us. A person who is here suffering acutely for a short time usually feels pain very intensely; whereas those who suffer for years in succession, though the pain which is inflicted upon them may be as severe, do not seem to feel the suffering in the same measure. They have, as it were, grown used thereto, and their frame has in a certain sense become emaciated and adjusted to pain; hence suffering is not felt as keenly as by the person in the first case.

It is similar in the purgatorial existence. When a person has been very hard and harsh in life, when he has thought nothing of the feelings of others, when he has inflicted severe pain here, there, and everywhere on whatever occasion offered, we shall find that his suffering in Purgatory will be very severe, intensified of course by the fact that the purgatorial experience is shorter than the life lived upon Earth; but the pain is intensified in proportion. Now, therefore, it is evident that if his experience were continuous, if the pain engendered by one act were followed immediately by the next, much of the effect of the suffering would be lost upon the Spirit because it would not feel its full intensity. Therefore, the experiences, as it were, come to him in waves so that there is a period of respite after each period of suffering in order that the full intensity of the next may be felt.

The motive in this is for a greater good, for Nature, or God, never seeks to revenge or avenge any wrong, but only to teach those who permit themselves to do wrong not to repeat the act by giving the wrong doer exactly pain for pain. The tendency in a future life is to cause him to respect the feelings of others and so be merciful to all the world. Thus the very highest intensity in pain is necessary for the conservation of energy, and to make him good and pure sooner than would be the

case if the pain were continuous and the suffering correspondingly lessened.

Anna-Maria Hemingway

PRACTICING CONSCIOUS LIVING AND DYING: STORIES OF THE ETERNAL CONTINUUM OF CONSCIOUSNESS

I

Tree of Life When my mother became terminally ill a few years ago, I was devastated. Even though I had worked in hospice and knew that rather than being a morbid place full of fear, it was in fact the most beautiful peaceful environment, in which the sanctity of transition from this world was a very profound experience – this knowledge didn't seem to help much in facing my mother's death. The truth was that I was terrified of losing her and not having that loving connection in my life. The death of a parent is so painful, because we lose our core sense of family and this often makes us feel as though we are orphaned.

I wanted to prepare myself to be with my mother in a fully conscious way and engage with her fully in the process of her transition. This was a deep, sacred and profound experience, with times of joy, deep sadness, incredible insights and interactions with altered states of consciousness. It proved to be a journey of discovery and growth, full of many precious moments.

As my mother's condition deteriorated, one of the things she could no longer do was to take walks with me. All through the years that my children were growing up, this one of the things we most enjoyed doing together. So, one day, I said to her, "I know you can't physically come with me, but I'm going to take you psychically with me every morning, when I take the dog out. All you have to do is to try and connect with me." Her face lit up at the idea, so every day that's what I did. I would describe where we were and what we had seen, what the weather was like, and all the things of interest that we encountered along the way. In this way, my mother was able to use her imagination to transcend the fact that she could no longer walk or see well. I know this precious time brought us both comfort and moments of happiness every day, as I could feel the strong sense of connection that I know she shared.

I also knew how important it was to be fully present with my mother and to listen to everything she experienced. A dying person is in an altered state of consciousness, as they start to detach and separate from this world. If we are willing

to let go of our fear and accompany them on their sacred journey, we can become privy to glimpsing a possible realm of existence that exists way beyond our perceived concepts of time, space and logic. As my mother became weaker, visitors from other realms started to make their presence felt around her in the six weeks prior to her death. One morning, she woke up very excited and animated and wanted to tell me about the people who had come to her the night before; she recognized them as being departed family members, although some of them she didn't know. She said, "They were all urging me to leave with them, because they are going to take me to a wonderful place that has the most beautiful garden." These entities continued to appear during the nights that followed, and my mother remained happily contented to recount their visits. One morning, I said to her, "You are free to go with them at any time." She replied, "No, I'm not quite ready yet." My family tended to believe that my mother was just suffering from delusions or dementia, and brushed off these interactions. However, I knew of many cases of end-of-life or deathbed visions that have been well documented and seem to occur when a person is approaching death and a psychic sensitivity is activated that enables such a state of non-ordinary consciousness to manifest. Deceased family members or religious figures often appear at this time, in order to accompany the dying person in their transition. So, rather than patronize her, I would validate and encourage my mother to describe these comforting experiences.

In the final hours before my mother's death, I gathered all the things that meant the most to her, such as photos of the family, candles, a rosary and a bunch of pink roses from her beloved garden and placed them around her bedside. She was deeply unconscious and many people believe that in this state the brain does not register any form of consciousness, but this may only be our limited perception and it is very important to communicate with the person just as if they can hear everything you say.

My family gathered around my mother and as the evening wore on and it became dark, a peaceful presence entered the room. We sat together stroking her arms and holding her hands, and we talked to her and about her. We reminisced about the past, and all the things we remembered and had shared together. We were in a deep sacred space where time and the outside world no meaning. Later on, my brother had to leave for a while, and my son needed a breath of fresh air. I was alone

with my mother and I told her once more how much we all loved her, and that she had been a wonderful wife, mother, and grandmother, and that it was now alright for her to leave, even though we would miss her dreadfully. Two minutes later, she took her final breath and passed peacefully away.

That night, I lay fitfully dozing in my parent's house and I awoke fully around 4:00 a.m. In the room that I was sleeping in, my mother had placed a head-and-shoulders porcelain image of the Virgin Mary, holding the baby Jesus in her arms, with her face turned towards the side. This icon had always been there, as long as I remember. As I looked over to the wall, a glowing light filled the area where the image was hanging. Slowly, the light expanded to fill up most of the room, as the features of Mary slowly turned into the features of my mother's face. I stared at it for quite a while, and then the light began to fade and the image reverted back to normal. I knew this was a sign of my mother's presence and that she was still with us, because she had always felt close to Mary, and being a loving mother and grandmother had been the most important thing in her life.

A short time later, I had the most vivid dream of Vanna. It was the sort of dream that many people experience after the death of a loved one, in the form of an after-death communication. In the dream, I got out of bed and in front of me stood my mother. She was so close that I could almost feel the woolen hairs on the jacket she had on. It was a jacket that she had worn a lot in the last few months of her life. Instinctively, I knew that if I took my eyes off her that she would vanish, but, at the same time, I wanted to call to my son who was in the next room and tell him to come quickly.

Feverishly, I fixed my concentration on my mother and simultaneously, I called my son's name. I followed her towards a door, and then she turned and held up her hand, saying that I could come no further. She was crying and I wanted to reach out and touch her. I was upset because she still looked as frail as she had before she died but, she pointed to another room that had an open door and, as I looked inside the room, I saw her lying on a bed. She was young and beautiful, smiling and wearing a pretty summer dress, with a look of deep contentment on her face. Suddenly, I understood her message. It had all been so painful at the end, and the images I retained were of someone struggling and suffering. I knew that in that

moment, she wanted me to see her transformation and not remember her as she was in her final days, but as she is now.

My mother's dying process was such a profound experience that it changed my life forever. I consulted a psychic shortly after her death, who told me I was going to write a book of modern-day parables that would help people comes to terms with death and appreciate the preciousness of life.

John S. King

DAWN OF THE AWAKENED MIND

I

Questions and answers from Dr. King's spirit guide, Hypatia of Alexandria, (370 — 415 AD), the Neoplatonic philosopher and mathematician deemed to be the wisest of all women of her day who was brutally murdered by a fanatical sect of Christian monk supporters of Cyril because she taught science and learning which were considered pagan.



THE present chapter will be wholly devoted to Hypatia's views regarding mind, thought and soul or spirit,

and their relation to Deity, together with an outline of her philosophy, and tenets of her creed. She briefly gives her autobiography, and simply refers to her martyrdom at Alexandria.

My questions were prepared at my home in Toronto, and placed in my pocket; and no human eye saw them save my own, nor did a single mortal, other than myself, know their contents and yet she gave her answers, and expositions in response to my desires, as contained in them, for further knowledge, as one who proved herself to have been unexcelled as a teacher, in the age in which she lived. This sitting with the psychic at Lily Dale, New York State, was indeed an important and memorable one, inasmuch as it was the occasion of a most exacting test of the genuineness of both the intelligence communicating, and the instrument or medium.

I may premise for the reader's information, that to Hypatia, more than to all else, am I indebted for the aid I have received in the compilation of this book, entitled Dawn of the Awakened Mind, which name, I now realize more than ever, best designates the true condition of the present day mind development, and presents to view a new established truth; and while I recognize her partnership of effort, her wisdom as my guide and teacher, her power and influence as a leader in both spirit life and here, I wish to have her place on record what must stand as evidence plain and clear, of her ability to uphold my claim, that life is a continuity; that spirits do come back again to men; and beyond each and every doubt, they do commune with them; and lastly, that the work in which I have engaged, is endorsed by the angel world, and thus is affirmed to humanity as truth.

As the time for our sitting had arrived, and Hypatia's presence was made known, I thus addressed her: Hypatia, you have well established your identity in very many ways, such as by letter, or message writing; speaking with vocal organs of a medium in a trance; as well as talking through trumpets; and less frequently, your voice has been heard in song; while many scores of sitters, at materializing séances, have seen you time and again in more than one place, and heard your conversations when meeting me there; and most especially, when a large circle of interested researchers saw you bring for the first time my spirit wife and daughter to me, in a Jonson séance in November. 1911.

No pedantic critic need attempt to credit me with seeing a creature of

imagination, nor a fraudulent presentation, for you have too often established your identity to me, beyond all question, as well as to others who saw you more than once, and who with me, could frequently have the opportunity to view and recognize your features and your form, your tangibility and motion, your mannerisms and your speech, and in many other ways; as any man could recognize his mother or his wife, and could swear that she was such, without a single doubt or question.

Now that Miss Gates, the instrument, is ready and waiting, will you please utilize her services and answer these several questions for me, so that I may have them recorded, and take them home with me. Almost instantly the psychic's hand began to write, and Hypatia was the single word she wrote, as an indication that she at least was ready.

To lead the way I first asked for direction.

JSK. Shall I read all the questions in the order I have them written here; or submit them one by one, and receive your answers? Answer by HYPATIA. I prefer to receive them the latter way, and then proceed to answer them.

The answer followed each question immediately, and continued so to come, until this chapter was concluded.

Question 1, by JSK. When the spirit leaves the body; at the so-called time of death, of what does it, the spirit, consist? Answer, by HYPATIA. It is the same spirit that occupied the body, intangible to human normal sense, but tangible to us as spirit. In fact we don't sense anatomy, at all. It is to us as is matter, a machine of static order, that generates for the growing soul, proper health radiation. After the spirit is free, it is to us cognizant, whereas when it is in the body it is inexpressive or dumb. Body does not exist and spirit is all. Your body is made up of matter or moving particles of inert spirit, and God is spirit or that from which all things come. If you want me to describe it from your point of view, I will say it consists of mind, the thinking part of soul, the living or loving part, and of a body produced from habits of thought added to what it was at first, a spirit produced by process of birth. The words may be confusing or interchangeable. Your ideal is correct as to the duality of mind, the mind that thinks, and the mind that produces harmony for the thinking ego blended together make a whole or spirit. If you like the word soul better so use it. Name is limited to express what must be unknown quantity to a mortal or limited mind.

Question 2, JSK. Is the mind immortal, does it exist for all time to come? Answer by HYPATIA. The mind is a portion of the Deity or to describe it in a picture, it is a portion of the Deity at birth, but like a plate without markings. A human life-time engraves upon it certain errors of judgment that give to it an opalescent hue, and cause it to be most precious to all who see and serve it. It was everlasting at birth, and after a human life-time, it is not only everlasting but most precious to those who see its work of growth and attainment. What I specially wish to here convey is that the mind or ego, is not only preserved, but the personality is also retained, and continued.

Question 3, JSK. Before we proceed further, I desire to know if I err? Or, am I doing what I should not do, in asking these questions, which of necessity are in advance of the normal knowledge of humanity? Answer by HYPATIA. It is not sinful to endeavor to find out what is beyond your comprehension. If you ask of what the sun consists, you do no harm. Therefore, from my point of view, it is not sinful to ask about that which you do not know, regarding intangible things, but to you made real by experiences and observation.

Question 4, JSK. Is the whole of mind a unit, and of what does it consist? Answer by HYPATIA. The whole of mind is like to a ball of mercury. It is all of one substance but may easily be separated into smaller complete balls or portions of the first division, or in immature infancy these portions are not engraved and go back easily to high degree, but after life of human, they become individualized so that their life is put on record, like a book, and like a blossom beautiful or dwarfed it stays forever in the garden of its God. When it by more perfection of its growth becomes completed in its love and loses selfish greed of gain, it goes at last into a pool of power, which like to corpuscles of living blood, moves ever onward in a harmony of power to aid and power to grow, and each one helps the other so there is no clashing anywhere, but different power to do as with wise men in human life of you.

Question 5, JSK. Is mind compound or has it parts objective and subjective? Answer by HYPATIA. It is compound as you might see but to us perfect like a tree, the sub-conscious is the perfected mind of animal. Its instinct is perfect. It does not reason, and it does not err. The other portion in man developed is like the blossom of the fruit. It reasons and it errs, and yet is by us believed to be most perfect so, with an

unending power to grow.

Question 6, JSK. Has mind at death to be divided, and some part no longer used? Answer by HYPATIA. It is sometimes cut off from memory of this past life. It, I mean the mind, as a whole is at times deprived of memory, and in that state is placed in circumstances like to a second human life, and so it grows in even state, till from its vicious tendency set free, then it is after shown, and taught what circumstances caused it to be, for man is ruled by circumstance in large degree. Perhaps a fault in growth of brain, perhaps an evil moral tendency inherited from certain fault or error of his ancestry.

Question 7, JSK. Does some new element of mind manifest when body dies? Answer by HYPATIA. New senses open to the spirit view. It is as if you for your life-time through, were of your sight or smell bereft. You simply use what you had not the need of while your brain an organ frail was being used by you.

Question 8, JSK. By what part of mind is reason exercised in spirit life? Answer by HYPATIA. It is the reasoning portion of the completed mind. The mind is dual as a tree above ground and beneath would be, but each dependent on the other for perfect harmony; but if either was bereft like in the tree the sub-conscious or the root is the most substantial part. The reasoning portion is the portion that develops as a whole and glorifies perfected soul.

Question 9, JSK. What difference, if any, is there between spirits carnate and discarnate? Answer by HYPATIA. I referred to that before. I might give your mind a picture of it by saying the living human spirit or incarnate one, is as a child compared to man. A child might have better eyes than the father, but he could not mentally use the objects impressed on his sight, so the incarnate spirit, even when awakened in spiritual power to sense, is not greatly benefited thereby, but when set free the need of spirit senses then exists, and they are appreciated indeed.

Question 10, JSK. By what authority is discarnate mind controlled? Answer by HYPATIA. Discarnate mind is controlled on a similar principle to the incarnate. It is guided into paths for its best good. If it proceeds with good and grace, it is allowed to stay and advance rapidly along the way. If it is slow or does not wish to go another takes its place, and it is left to be taught privately.

Like to a school the after life, if all are in a class, and do their best, they keep together in a forward way, just as a normal human life will grow in similar degree to its perfection or completion; but if it, the discarnate spirit, cannot be like to the average ones, 'tis given private tutorage along the way, and will attain its growth at later day, like to a backward child at school, but all are forced to certain rule. As birth and death to man is certainty, so to the spirit certain laws must be. If I ask you what makes a comet return to a certain prophesied point, after a lapse of years, you will answer, law, which has been discovered by observation. So in spirit, laws of exactness exist, but God or Deity is all life, and all love, and all wisdom. As perfection cannot err, so it cannot change. It is modified to some degree by other spirits, but the good of each individual is the ultimate end.

Question 11, JSK. How is mind of infant spirit developed to adult state? Answer by HYPATIA. Inherited tendency, or the impressions made upon the minds of its ancestors are impressed upon its mind at birth, on principle like to photography after its start, its food and body growth, and also its social environment, have much to do with developing it toward good or evil tendencies. But good is best when it is understood, and wise and loving hearts are always good.

Question 12, JSK. Is the ruling power in spirit, or is it found in mind? Answer by HYPATIA. The ruling power is spirit, which is perfect, and perfects all things according to the best of perfect law. Spirit is more perfect than mind. Spirit is the power to produce all things, and maybe complete to the final etherialized state, finer than anything material. A mind is an expression of this spirit. Mind has limitations, spirit has none. The substance mind is a creation of the spirit. It is not easy for a finite being to comprehend absolute capacity to do, to think and reason are attributes of the mind. The spirit is not in this necessity, it knows without effort or need to attain. The Ruling Power of the Universe, the Spirit, has made an absolutely perfect law. This law or these laws are always for the good of the ones governed. These laws are the result of growth, and develop as necessities of development call for laws. Laws are a necessity to finite minds, but to Infinite Spirit there is no need for limitation or law. Law of itself suggests consequence. If you disobey a law, you must suffer in some way. So I think I best express it when I tell you that spirit is absolute, and pervades all matter and mind. Without God or Deity, no life would be. So finite beings are but individual expressions of this general and all pervading spirit, necessary to life in all

forms. Death is not possible to spirit. Death is a gateway of change only. The ruling power is, as far as our ability to comprehend, perfect law modified by loving united minds, who teach and aid all lesser ones. You know the heated stove will burn you, but if a child or idiot came near, you would withhold his hand by force, if 'twas necessity to save him. Pain you know would be, and yet the fire is a friend to men. So laws of force exist, and laws of consequence, but all are for the best growth of all concerned.

Question 13, JSK. I desire fully to comprehend the true meaning of mind, and of the terms mind-reading, telepathy and thought-transference, and how thought is recognized by me in another's mind, or how thought may be propelled, or attracted from one mind to another one. Is telepathy possible only between two minds in harmonious attunement by a process of vibration similar in principle to that necessary in transmitting Marconigrams from one tower or station to another one, or on the other hand do you deny its real existence? In this same connection I would ask have you knowledge that a thought which originally belonged to the mind of one person may impinge upon or connect in some way, with the mind of another person in harmonious attunement with herself like to the note caused by the bow of a violin, drawn across the string, causing response in a wire which produces a similar note in the piano at the other end of the room? Answer by HYPATIA. I may first say I believe and know it is true, if I had instrument like you, at this end, I could cause her here to sense and know, but she, this one, (the Human-Psychic-Telephone) will not do so. She says cut off all of their power, and leave me silent free, and like a person in a room, her mental door is locked to me; but if I see her little maid, (an elemental spirit) I say call Maudie to our aid, and if it seems to Lala Lee (the maid) desirable she mention me, and then this one (the instrument) may listen if she wishes to, but she is opposite to you in every way, and does not wish to know, or even care if it is so.

It is somewhat difficult to describe to finite beings, things intangible to their senses, like Mind, Soul, Spirit, etc. Mind is substance real to myself, real to yourself, but your senses are associated with the knowledge and belief in gravity, and to human senses things not governed by gravity are not real. Mind is not governed by gravity of planets, or gravitation's law. Centrifugal and centripetal forces affect it not, but it has length, breadth and thickness, and has necessity. It may have comfort or

discomfort, it may be relaxed or in tension. It is of itself without necessary form and at birth would be void, or without engravings. The mind of each human are at birth alike as far as serious variations are concerned. If I would be most exact, I should say that God is mind, and each individual of whatsoever order, is a chunk of God in greater or less size capacity. I might describe the creation of the universal universes, as having been made on the principles of the development of rudimentary animal life, on the plan of fission or automatic division of a cell, or an independent organism, that is to say each globule or filament after elongating divides into two segments, each of which increases in its turn, to again divide into parts and so on. The Universes are so produced by growth from the original oneness of Deity, these large or astronomical minds are in desire to produce and protect lives, and are taught how to proceed to their perfection by ability to communicate directly to Deity. These original minds or individuals are governed by exact laws, and matter, which is all that is cognizant to humans, is the result of these laws. I from my point of view would call all matter mind in different degrees of tension, or potential. Therefore under bonds a mind of advanced order for the purpose of enlightening or teaching investigating men, may in a small degree materialize or de-materialize objects to men familiar, on a similar principle to that used by a human scientist when he would cause heat waves to be changed into sound waves. I might perhaps make you understand the conditions of the universe, if I should say you are living in the completed universe, or the growing one, but there are myriads of complete or ripe universes or individual large minds, like to the Coral Islands produced by the living small animals, on each of these is exactly recorded every thing of its experience. Or perhaps you would understand better if I'd say a spirit after birth completes itself according to its best development, and then, becomes a perfected I am like to Deity in its desire to do good to all, and after further development it becomes an I am not, or a positively negative force, from which matter is made. This mind then becomes like to mother earth vibrant with life, but does not act except in a beneficent way, toward the myriad forms or individuals of life, upon its surface. The spirits of men, and the spirits of elementals are in truth the only truly irresponsible individuals of the mind order. These two orders belong as I might describe to you men, to the conscious or inventive portion of the God mind, and elementals to the active sub-conscious portion of the God mind. An elemental, if not suggested to by a man

spirit, will never make a mistake or err in execution of a command. They are of the recording and imitating order, and whatever they do or wherever they go, they follow the suggestion of a mind either carnate or discarnate. They do not invent.

The body of humans in life is a static machine, that generates through the life process, the radiation and vibrations necessary for a man's best development.

Question 14, JSK. Will you kindly explain to me what thought is, where it originates, how it is created, how directed and controlled. Answer by HYPATIA. Thought is more than a vibration, it is an invention or mental succession of pictures, which as you ask in previous question, may be conveyed to another mind in attunement to itself, either by natural or produced state. Telepathy has real existence, because it is thought-transference either by picture or word method. It may be caught by a disinterested mind, if that mind is in line of its conveyance, or is in harmonious attunement with itself. Elementals may be used to generate any vibration which I might describe to you as colors. Blue and yellow will produce green. Suppose a blue mind endeavored to communicate by telepathy with a green mind it could not do so till a guide caused the yellow to be added to the blue, till they were of the same shade. This could be done by additions from this side, but its success would depend upon its exactness. Rest and fatigue of body have much to do with the condition of a living mind, and these conditions are dependent on circumstances, not wholly spiritual. Thought is a power of reason, a power to invent, to take things known or observed, and make new pictures from combining them in different kaleidoscopic ways. I know your happiness or unhappiness by intuition, if I come in tune with you. This is a soul power. The power to feel or know. This is done by intuition and power to me known, but with May she cannot of her own self unaided come into tune with you. She is a babe not properly clothed, and I by additions clothe her for the occasions, as is best for her and you.

Question 15, JSK. If my thoughts are now known to May and you, is it by sense of sight, or feeling or is it by spirit sense of intuition or prehension? Answer by HYPATIA. You are to me a radiant being, and thus bodily radiation of you is to me as light. What you think or write is recorded, and under proper conditions I can read it as you could a book. I cannot always produce or cause to be produced these conditions, therefore I cannot always read your thoughts or written words. These

small necessities to me are like to the pen or pencil and paper to this writer if she would communicate with you. If you were developed in mediumship your body would be like a house equipped with a telephone. I could use it, so could a stranger spirit as well, except a stranger would probably be withheld from entering your house.

Question 16, JSK. Have thoughts once formed continuous existence? Answer by HYPATIA. Thoughts once formed have continued existence because they are recorded. The Kingdom of life, both animal and vegetable, is on or over a carbon sheet, that exactly reproduces it. This is in the Kingdom called at the present time, or rather from which the spirits of Levitation and Elementals come. I can, by going through proper forms of vibration and waiting, knock on any door of record of any type or time and find what is therein, kept or treasured. Or I may, which I would do in ordinary way, employ an elemental to go to this point, receive the impression of what I wish to know, and then come to me and repeat it as a gramophone repeats a record. The elemental will go in a bee line, and the record will be exact, if it is not interfered with in transmission. Thought as a rule goes straight forward as in a tube and does not impinge upon a mind unless that mind enters its ray by accident or design. The thought is complete like to a picture created or painted. It may be retraced or copied or obtained again for the hall of record, but it does not continue to vibrate on the principle of waves on a lake after a stone is dropped therein. If it did so one set of pictures would impinge upon another set of pictures, and tend to efface each other. A beautiful thought like a beautiful song, may be retained in memories near, and repeated in a modified way, either with additions or subtractions.

Question 17, JSK. If thoughts are definite in form are they not physical? Answer by HYPATIA. In answer I would say that thoughts are physical from spirit point of view, but not from that of human. That is they have not weight, and are not governed by gravity. They cannot be disturbed or delayed by physical substance. Other thoughts cannot modify or change their origin, continuance or end. Other thoughts cannot quicken or delay their execution. They may impress mind and cause new thoughts to be invented, but each thought remains itself intact or unchanged.

Question 18, JSK. Am I correct in assuming that I am in attunement with spirit realms, when while I am in a passive state I send forth my soul's desire to receive a

message from you or May or other loved one or friend, or whoever I may, and that same one goes to the Human-Psychic-Telephone and communicates their thoughts through that instrument to me in writing? Answer by HYPATIA. All men are in attunement with spirit realms at all times, but when you send forth a true prayer or soul's desire you call to your assistance many exalted spirits, who like to the Jacob's Ladder picture make the way between you and your wish more smooth. The greatest good to the greatest number is always to be considered, and even though we wish earnestly, we often fail to win. But who can say we are not benefited by the wishing?

Question 19, JSK. Hypatia, will you kindly explain to me, why some former acquaintances, some distant relatives, and most of the strangers who have sent the messages through the writing instrument, the Human-Psychic-Telephone, to me have done so without my request, and some whom I had no thought of, was it a thought wave from me to someone that they sensed, (or by telepathy) or why was it so? Answer by HYPATIA. Myriads of spirits wish to communicate with men. Sometimes they serve us in our work for you, and so earn the right to have their wish to communicate granted. Many observe all mediumistic experiments and are like onlookers at the moving of a building, at hand ready to assist, and afterwards deserving of reward in the way of having their wishes granted in regard to personal communications, etc.

Question 20, JSK. If thought is a creation of the mind, and mind as a whole is a unit, though having parts as to qualities or functionings, and has for future advantage dormant spiritual senses, then am I to understand that what still remains is soul or spirit, the source from which emanates love, emotion, and other attributes? And does this combination form the completed individual whole of each spirit personality, with its origin in, and future final destination, the Universal and Infinite Spirit, Deity or God? I have thought and I have reasoned that the various parts having spirit origin, by their union together constitute each individual carnate and discarnate personality, an immortal spirit. As an earnest, honest student, I want to learn along these lines what you can and will teach me. Does the spirit through its soul govern the operations of the mind, and if so, is not the spirit entity the ruler of all its parts, and a portion of the Infinite Spirit or Deity, but with a limitation and adaptability to the physical body in human life; but after death without an organized body only as one is assumed for some reason, such for example as recognition, though both physical and

visible from spirit point of view? Answer by HYPATIA. I will give answer to your question as well as make response to several others in your mind. The mind is a ball that may either centralize or does centralize, until a thought is invented, then it focuses and sends that thought forth, catapults it as it were. That thought must be in a way a completed picture, expressed in words, or symbols. I would say thought is a creation of the mind. It, the mind, may be active or passive. When passive it is easily impressed by thoughts about it, and must come in touch with it, through some sense either physical or spiritual. The eye as an organ is an instrument like a camera that produces agreeable effects on the mind. There are spiritual senses, in the spiritual body, which continue with the mind and soul of man, after death. A man's mind is like to God's mind, on the same principle that the tree in the seed is just as perfect as the grown tree. Scientists contend that even the future blossom is in this its primal state. But in the primal state, it is perfect. In real tree life, or development, some blossoms will be blighted by frost and circumstance, and some will bear fruit. The God mind would be like to the mind of every individual at birth, but without personalities, which are attained by circumstance and growth. The key to each condition and sphere is in the body and soul of every man. Mind of God is a Kingdom or sphere of wholeness, like to white paper not engraved with personality.

Soul of God is a Kingdom or sphere of wholeness. Love is the principle thereof.

Body of God is the Universe as a whole, both spiritual and physical.

This the three in one incomprehensible to many yet evident in all men, matter is an expression of this (the body) part thereof. Severity of justice without mercy that does not deviate in body or matter, in exactness, of all natural laws, like those of fire, electricity and forces not yet known to men, is modified by soul, all the way to perfection, both in body and spirit.

The mind of each individual is with that individual always. Its capacity to think and therefore develop and grow in human life depends upon its brain health, and development (circumstance.) If it is an idiot the brain cells are disturbed and cannot be used, the mind remains in inability to think until death relieves it to the freedom of its spiritual state.

In insanity, the brain disease sets the spirit into partial freedom, from the body,

so it floats, toy-balloon-like, between its body and its spiritual home. Not able to grow, or use its brain, it is acted on by discarnate minds, and also incorrect impulses or impressions caused by diseased brain. When it is free spirit, it is cut off from the memory of this experience, and begins at its well, or child state, and grows again complete.

Soul is a portion of man. It has the power to feel, to love, to be attuned to the best in ourselves, and in the Infinite. It is the blossom or the fruit of the whole completed life of man. Two men may be alike in mental power, but one may be almost wholly without moral sense. Morality is an attribute also of the soul, as mentality is of the mind, both aided by the body instrument become the completed man. Morality is the distinguishing trait of man. It may reverse and become immorality. These attributes are of the soul, which is not in animals. A moral or immoral beast would be incomprehensible. All spirits are a part of Deity, just as blood corpuscles are a part of a human body, red ones I might describe as thinkers, or active forces, and white ones as the passive, or elemental part, yet all circulate forward to perfected degree.

Each individual is placed in his proper environment, for best growth and development. I have a body, or a combination of soul, mind and attributes in complete harmony, to produce a spirit which is an individual differing from all others. I am advanced according to my capacity to do, and this advancement is a part of myself, and radiates from me, just as intelligence radiates from a wise man, and shows abroad to distinguish him from a fool; just as kindness shows abroad in a man to distinguish him from one who is vicious. I have things I like to do. I have things I wish to do. I have limitations, I am taught, and in turn I teach others. I am not cut off from individuals of any other order, but I have my interests and they have theirs, like to men of equal intelligence passing on a city street. I carry with me the engravings of my attainment. I go to what I admire, and am attracted to those who are interested along the same line. Spirit life is not so different from human life, except that as we advance we drop off limitations. We become more intangible as it were.

A spirit of the first sphere or order of human existence, after death is intangible to a living human one. A spirit of the second sphere is intangible to those of the first order, except it assume the first sphere conditions or limitations, and so on to the

final perfection of exalted degree, where though they retain their individuality, they are dissolved into the body of the spirit of God, as it has been said, or become so God-like, that his wishes are their wishes in every degree. They have not limitations of action, but they have not wish to act, except in accordance with law, which is and must be perfect. They assist less capable spirits to attain, they assist such as I am, to aid living mortals, and discarnate spirits, to their own harmony, etc.

The wonders of God's great Universe are indeed beyond finding out. We have a means of being taught, which I might describe as projected pictures, from the land of the sure to be. I ask any question, and see the answer at once thrown on to the screen of my consciousness, in Symbology. This is a universal language. Our power to prophesy or know the future depends on our ability to read these symbols correctly. Clairvoyant humans have power at times, to sense these symbols.

In some of your past letters of enquiry, you have asked me in regard to evil spirits, etc. The deceptive spirits are as a rule misplaced spiritual powers, as fire, which is a blessing indeed to man in artificial environments, of northern climate, but destructive without our responsibility if set free. It is governed by exact laws, that must be followed or obeyed with care. Your lamp and your stove are devils indeed, but waiting an opportunity to destroy your home and you, one might say; but if properly managed they are blessings indeed to all men.

In mediumistic experiments these forces are not always balanced properly, if so they would revitalize the medium, as they do in the case of this instrument. (The Human-Psychic-Telephone.) In the case of J. B. Jonson they are exhausting his vital forces; and if he continues to give séances he will die. Perhaps a protracted rest might enable his guides to learn how to provide for his better protection, I do not know. I do not know so much more than I did, when living, but I have added capacity to sense, and at my request in any line, I am kindly and carefully taught how to proceed. Sometimes I proceed along as a child would play a tune that it had been taught. At other times I proceed by repeating a record given to me, as one would play a pianola. In either case it is my act, but governed by my capacity to do. There are bands of spirits, like to the bands about mediums. Sometimes these bands of discarnate spirits, aided by elementals, invade weak-minded people, and produce peculiar or evil acts. Thus in suicidal mania, certain astronomy, or large spirits believe it is sad that a

human soul or spirit must be kept in the limitations of life. They believe it desirable to set them free, that they may enjoy the broader life, and knowledge granted to discarnate spirits. If by accident or design, one of these becomes attuned to a weak or diseased mentality, it may suggest suicide, but the spirit that so does it is not a devil, instead it is a spirit that loves living men too much, etc. Sometimes elementals and men become fraternal, and change work as it were. A severe power of levitation's kingdom, accustomed to the exact execution of an elemental servant, is displeased, when a man is substituted in service, and fails in exactness of execution from his wish to know what the result of so doing would be, etc. In these cases the elementals in their efforts to protect their friend, the reasoner, place him in an ill man's body, and in trying to teach him, or divert the attention of the severe power from him, sometimes cause obsession, and other injury to humans; but this is not the result of an evil intention, but of a good intention wrongly placed.

A child sent for a wire might remove a wire from a piano, and so do great harm or damage, but it would not be to blame, if its judgment could not comprehend the harm done. So guardianship is extended all along the line. If a heavy vibration spirit, by artificial aid, is placed and left in wrong environment, we produce its comfort and return it to its element. Like to a fish on land, it could be kept in comfort in a small amount of water till it could be conveyed to the sea, its home. A man could be conveyed through the air, but could not of himself fly like a bird, etc.

Elementals and men combined, produce evil effects, at times. The law of the elemental is that it shall obey the commands of men. It is glad to serve men, in their bodies, and after they are freed by death. Its reward is in the service, and in being allowed to imitate the thoughts and acts of its chosen charge. Attraction and repulsion are not laws of all life, and all matter is life in a positively negative degree, or in a proper state or attunement, for growth and development of individuals, of animal, and vegetable forms, that perfect the geography of each sphere.

As you believe or think, I might say that the elementals belong to the sub-conscious portion of the God mind, and have in themselves only the sub-conscious power to think and act. Attempt to teach a child of three the principles of Geometry, and you will realize in some degree the limitations I feel in trying to give to yourself, a but slightly developed medium, an idea of that which is really

outside of your comprehension.

Suppose I should describe the first three spheres like to ocean, earth and air. A fish to live on the earth must have water about it artificially for its comfort. A man might go down to the fish, but he must have air about him for his comfort. A bird might come to the earth to stay with the man, but to fly in the air is possible, while to the man it is not, etc. An imaginary large bird could carry a man from one point to another, but it must be sure and deposit the man on the ground, or in his native element, or the man would be, if left on a high tree, helpless and in trouble.

In Jonson's case of mediumship, he is not revitalized by his guides, and his spirit cannot of itself go to or gain this vital force. I may become like to your wife, May, as like to yourself, but neither of you can become like to me. The power to do so is in each of you, but it is not yet developed, or grown to your power to use.

God is good. All of the wonders of nature and spirit are good, and wonderful to the last degree, in utility and economy. We are all parts of the whole of God, as plants are parts of the landscape, but we each retain our own individuality, and we are protected and aided in our growths, and development. To die is not calamity, but to be cut off by death's law from loved faces, and soul communion, is a calamity indeed; but you who feel the withering of this great woe, are in a way assisted along the barren way, of these your after years, by belief and hope in continuity of life beyond the grave. I believe that this trouble is to you as the furnace in making the steel. It has shaped you into a proper instrument, to fulfill God's great purpose, and aid many to see even in slight degree, the smile of hope through the blackness of their woe. I like the name, Dawn of the Awakened Mind, and am told that good will follow in the wake that this your book will make. I love you and your work, and everywhere I can I will aid you to aid your fellow-man. I think the name Human-Psychic-Telephone is good. She is in truth an instrument of that kind. She is peculiar to herself in her line of power to do. I use her power to write, and so communicate with you. She is to me an instrument, just as the pen is to her an instrument. I cannot do without her aid, if I could I truly would, for I knew you were aware of this her power to write. I have at different times, and in different places, used such instruments as were at hand. I will continue so to do. I will also be with you, your life-time through, and after death has set you free, I still your guardian will

be, to aid you to your harmony and to your future power to do, in after-life, allotted you.

Question 21, JSK. I appreciate most fully this opportunity which you have granted me, and thank you heartily for all that you, as spirit guide and aider, have done for me during the many years of your relationship to me, but now and more especially I thank you as a teacher, for the knowledge you have imparted regarding mind and thought and soul, and spirit and their attributes, as well as your special promises yet to be fulfilled; and for your permission to reproduce your views, as here and now expressed, as well as others of deep interest which are to follow to complete this special chapter. I therefore accept the privilege you afford me of further questioning, and will ask you to enlighten me regarding some psychical phenomena. Is it a transient body that is seen when you appear at a séance; and is it made up for that occasion for purpose of recognition only? Answer by HYPATIA. It is so done by spirit aids that come at wish of me. They come from the levitation Kingdom, or from the hall of record here. They see the picture we wish to show, and aid us so to do. At Jonson's they draw strength from you, but with this one (the automatic instrument) vitality is brought directly from below, and in the end she's rested usually, instead of feeling tiredness and woe. Much there is indeed, my beloved one, that you do not yet know, and when I try to teach you, I feel at loss indeed, for I must see the view of you, and limited my answer true must be.

Question 22, JSK. Do you and the other guides, as well as May, May Donna, and each of the loved ones who materialize and speak with me, have any part in producing individual transient forms? Answer by HYPATIA. We have a part in large degree. It is as if a ball of living clay was there, and it could sense us as free spirits, and instantly shape itself like living car which we propel with ease as we would use a medium. It has not expressed personality. It simply makes itself to us a useful part, and we need to do nothing with the art of body-making or retaining. We simply enter it, as easily as you would enter an elevator, or moving car, and instantly we see and touch, and are ourselves again, but when we disappear, another spirit comes the same clay to serve its purpose in its way.

Question 23, JSK. From what material is the transient body formed? Answer by HYPATIA. It is produced from several substances at hand, which I cannot

describe, or make you understand. Like to radium, it is co-existent in common substances, and yet when free is powerful in a large degree. So in all matter is balanced force in silent state, this is unbalanced in a proper way to make an image that will stay upon the consciousness of any human present. It is your radiation that we take, and like an artesian well, you are in ordinary life, but we with pump exhaust your pond of power, which later is developed for your use. It does no especial harm to you, but aids us greatly in the work we do.

Question 24, JSK. I presume to think the atoms of the transient body are all physical, but separate and invisible. If that be right how are they summoned into regularity, and apportioned each its appropriate place? Answer by HYPATIA. In the case of atoms you err, for atoms are not physical, but are instead spirit or mind, that from its choice is negative or moves not in the least degree, just as you in a small degree would say, I will not move at all, but let another rule me all. This negative force is not negative, instead it is positive beyond all positive degree, by that I mean it is a positively negative force, that has for its beginning, minds completed by perfected growth. If they are ruled, they must be ruled by living men, not by discarnate spirits. So in case of materialization and de-materialization. These individuals of levitations land obedient are to some one individual in life like Jonson, by some decision or decree they say we will this individual obey, and will allow a slight digression of a natural law to be, so they record it and agree, and then if so is best, you know the rest and out of matter, matter comes like to the smoke upon a winter's day. It is not as you seem to think. This negative power to serve is capable of changing itself to a tube or wall so that vibrations cannot go at all, or may proceed in peace along the way. The minds I refer to, are astronomy powers, or developed mentalities perfected by ages of teaching and experience, they serve man's best development but they think slowly. If a medium is entranced it is one of these that requires it. It is a complicated study, but ultimate good for the whole, and for each individual as well, is their view and intention. If the stove, chairs and piano would persist in dematerializing or moving from your touch chaotic state would be resultant in a large degree, but law transgressed alone permits such things to be, and when it is allowed, a bondsman strong is with such action everywhere, to observe it in small detail, and keep all harm away if possible to stay. Now in the case of Jonson to be able to cause forms to show is his power, but he is exhausted and depleted there by it

so the balance of power advises and suggests that he cease to use this peculiar, but not to his best development necessary gift. What he will later do I cannot tell, but he must for the present cease if he would after live in peace.

Question 25, JSK. I have other questions which relate to various matters of interest to me, which I may at a future time ask you, but at present date I will only ask a few, to which I would like response by you. What was it that you taught or said, that created enmity and incensed the mob to take your life at Alexandria? Answer by HYPATIA. As I look back at life of me, lighted by knowledge here attained, I wonder at the zeal I felt, in teaching those about me to believe in things that men, now Christians say are true, but then were altogether new, to those not looking from my view. But one must judge each mortal from his education, and environments, as well as from his own mortal view of right. I was born and bred in Alexandria, in the atmosphere of Art and Culture, of the highest kind attainable in my time. In the museum or university presided over by my father Theon, I was taught to believe in the wonders and beauties of nature, as revealed to men through astronomy, aided by mathematics.

After, when I went to Athens, I became proficient in the plotonic philosophy, or rather the philosophy as taught by Plotinus and others. Plotonic teachings were to me acceptable in some degree only, so I became of the New Platonics, or Neoplatonic teachers, like the beliefs of modern men. Each great teacher, inculcating in his or her work new, or personal thoughts, became a practically new teacher, of a new thought. I believed that spirits could return. I was not afraid to boldly affirm, that the spirits could supply themselves with bodies, and even commix with frail mortality. This was my belief and came from my being gifted in large degree with mediumistic power to see and hear, and therefore know, that this philosophy was so. I read the works of all the thinkers of that early Christian day. I wished to discourage the belief of a personal God, and other forms as then taught by the early Archbishops. Cyril, an Archbishop of the Christian Church in Alexandria, in his zeal to carry out the work begun by his uncle Theophilus, who because of his cruelties was said to be in a compact with the devil, left no stone unturned in his efforts to remove all teachers or leaders of other creeds. My popularity among the students and people aroused his jealousy, and so he persecuted and murdered me. It was a severe and cruel age, but it was the same spirit that has caused more modern people to persecute,

and execute the witches, or those gifted with peculiar or psychic powers. To be severe and cruel was the custom of the age in which I lived.

Question 26, JSK. Did you teach a new creed? Answer by HYPATIA. I did not teach a new creed, but rather a modification or blending of those teachings that had been given forth by the thinkers who preceded me.

Question 27, JSK. Did you secure disciples from among the people who had been opposed to you? Answer by HYPATIA. I had great influence over the students of the Museum or University of Alexandria, where my father Theon was teacher of mathematics, and later I was teacher of sciences, and philosophy. Many new ideas I had gained while at Athens.

Question 28, JSK. Did you know the contents of Kingsley's book named after you? Answer by HYPATIA. I know of the work of fiction you refer to, as Kingsley's book. I do not know its exact contents, but have been told it is good, and has done good for the human race.

Question 29, JSK. Will you please define for me the foundation stones of your philosophy? Answer by HYPATIA. The foundation stones of my philosophy were that God was unknowable, and unapproachable, and that from him proceeded by emanations or growth subordinate individuals or personalities.

Question 30, JSK . Is the special work in which I am engaged designed by you, and is it endorsed by the spirit world as a good to be, to all humanity, and why am I selected to be your medium? Answer by HYPATIA. The special work in which you are engaged is to my taste, I alone did not design it, but since my earth life, I have sent out a continuous soul or spirit prayer for means to be given to me, of being useful to the living humans. You are the one I have selected in this age, because old credal prejudices, to many advanced thinkers are inadequate to their soul needs; and to you I have now reached from my advanced spirit plane, and am endeavoring to use you as an instrument to aid me in supplying this earth soul need. I have planned to use you, as an instrument, to aid me and others like to me, in our present attempt to supply this soul hunger, or thirst after knowledge, that may in truth be demonstrated to their personal cognizance. Your work is endorsed by me, and by the spirit world about me, as a stepping stone on the way to more advanced thought, and knowledge. It is, I believe, needed in this age. You were selected because you are capable, or

adapted to the work of compiling and collecting, and presenting the truth, as gained by you along the way of your experiences. You have proper personal education, and position to command the respect of those who may differ from your judgments, and conclusions. Even the thorns of criticism will blossom beautiful indeed in this life you are in, and in your after-life, and like a crown they will uplift, not bear you down.

Caroline Larsen

MY TRAVELS IN THE SPIRIT WORLD

SPIRIT LIFE ON EARTH

When death overtakes the mortal form the spirit continues life in the new body. Hence there is no death as far as that personality is concerned. There is only transmutation from one form of life to another.

Materially-minded as we are, we are apt to think of this change as something vague, with no real foundation to it. We see a graphic instance of this common error in the illustrated papers where the spirit is often depicted as a spiral column of smoke at the top of which appears the picture of a strangely distorted human face. Nothing could be further from the truth than this misrepresentation.

A disembodied spirit appears, feels, thinks and acts just exactly as I did in my first experience “out of the body.” The spirit body, which in form and appearance is an exact duplicate of the material body, is composed of a substance as fine as that of the material body is coarse. Its fine substance is attuned to vibrations whose rapidity our bodily senses cannot perceive. Moreover, to the spirit, the astral body feels just as natural and substantial as did the material body when it was inhabited.

When I stood before the mirror in the bathroom and admired the appearance of my new body, I felt just as real as I felt when I was inside that mortal form that was lying on the bed in the other room. As I clenched and unclenched my hand, as I turned around, as I walked through the hall, I felt power and vitality surging through every part of the body. There were no new, terrifying sensations. The only perceptible change was a strange, rather delightful lightness and buoyancy.

Margery Lawrence

FERRY OVER JORDAN

I

The three great Forces that sway the Worlds are Love, Wisdom and Power — and Love is the strongest of the three. Hence on the Other Side the Law of Love operates instantly, bringing together those who truly love whether they were mated on earth or not, and gently showing those who thought they knew love, that their love was not the real flaming torch of heaven, but either the high blaze of passion, which fades with earth, or else the pleasant home fire of affection that had lighted the hearthstone of their earth-life and then, its duty done, faded out with that life.

Many happy marriages are those lighted by this hearth-fire of affection, of friendship, mutual liking and respect, shared tastes and sympathies — and I would be the last person to decry the value of these marriages. For so many of us, this is marriage at its best — because we know no better.

These are marriages of earth rather than of heaven — yet they often play an important part in the training of two souls, who come together for the mutual learning of lessons, for mutual help and companionship, and for the breeding of children to whom the surroundings and influence of that particular couple prove especially helpful. But their earth-life together once over, the partners in this type of marriage, when they meet on the Other Side, meet, not as husband and wife, but as two pleasant friends who have shared a worthwhile experience, as friends on earth share a flat together for a time. But on the Other Side they come to know that their earthly marriage-link, while beautiful and even satisfying for a time, was not an eternal one — and sooner or later each of the two partners will find their own mate at their side.

Make no mistake! Those that truly love will drift together, after the death of their physical bodies, as naturally as the magnet drifts towards the needle, as inevitably as night follows day! The difficulties, the pain and anger and misunderstandings that belong to the body and so often cloud the vision of true love, will clear away as morning mists clear from the hillside when the sun begins to rise

— and when we meet our lovers, our husbands and wives and sweethearts on the Other Side we shall begin to understand the true inwardness of the Nazarene’s words: “There shall be neither marrying nor giving in marriage, but all shall be as the angels of God in Heaven.”

Memoirs of T.E. Lawrence

IS EARTH LIFE IMPORTANT?

I

Why should one sorrow over mistakes and wasted opportunities when each of us comes here (spirit) eventually where conditions are kind and congenial? This diary of mine should supply an answer to that question. 'As a man sows, so also shall he reap' is true through every change that the human spirit can undergo. There can be no place left in an illimitable universe where it does not hold good. Yet there is still a reason for stressing the importance of the earth experience. It seems that in the cycle of growth this is the formative stage when alone any real growth in essence takes place. When the earth life is over and one comes here, the law of affinity takes one into congenial conditions and the general alleviation of circumstances removes all outer sources of conflict. There is no more struggle for existence. Our work here is a kind of mopping-up operation. We can, in fact we must, graduate from regions where our faults of temper and our sense of guilt are tolerated to those where we have to clear ourselves of these stains of earth. But although we may clear ourselves and in the ascent of the planes gradually purify our being until we are again essential spirit, still no actual growth in this spirit will have been made here. What we bring from earth remains our all, so our fate is bound up with our earth experiences; only in the struggle and turmoil of life there are we able to make any real difference to our spiritual stature. So, although this in-between period is a wonderful interlude, the real work has to be done on earth.

C. W. Leadbeater

MAN VISIBLE AND INVISIBLE

I

We must not omit to notice one of the grandest characteristics of the developed man — his capacity to serve as a channel for higher force. It will be seen that from his causal body streams of this force pour out in various directions, for his attitude of unselfishness, of helpfulness and readiness to give, makes it possible for the divine strength to descend upon him in steady stream, and through him to reach many who are not yet strong enough to receive it directly.

The crown of brilliant sparks which ascends from the upper part of the body proclaims the activity of spiritual aspiration, and adds very greatly to the beauty and dignity of the man's appearance. This rises constantly from the causal body, no matter how the lower man may be occupied on the physical plane: for when the soul of man is once awakened upon his own level, and is beginning to understand something of himself and his relation to the divine, he looks ever upwards towards the source from which he came, totally irrespective of any activities which he may at the same time be inspiring on lower planes. We must never forget how small and partial an expression of the Self even the noblest personality can be; so that as soon as the higher man begins to look round him, he finds almost unlimited possibilities opening before him, of which in this cramped physical life we can form no idea.

This very upward rushing of spiritual aspiration, which makes so glorious a crown for our developed man, is itself the channel through which the divine power descends; so that the fuller and stronger his aspirations become, the larger is the measure of the grace from on high.

Gladys Leonard

MY LIFE IN TWO WORLDS

I

I have hesitated a great deal as to whether I should describe this particular sphere or not. Yet I feel it cowardly to shirk truth because it is unpleasant, and it seems a very poor policy always to present one side of a picture, and purposely to ignore the other, when one knows it exists. Let us dwell on the happy, hopeful aspects of life as much as we will, but we must not imagine there are no evils to be cleared away. While we pretend there are none, or purposely avoid discussing, or trying to tackle them, we help them to accumulate, just as one would by ignoring the presence of dirt or dust in a room, because one didn't want to raise trouble by making an onslaught on it.

While I was — wrongly, I know — considering the advisability of omitting this chapter, I put out my hand, without thinking, and reached for a book that stood on a table near by. I opened it idly and at random, and staring me in the face were these words:

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink,
From the truths they needs must think.

They are slaves who dare not be
In the right with two or three.

J. R. LOWELL.

This made me ashamed of my hesitation, so I must just tell you briefly what we saw in those lower regions. I must give my own idea of them, but Sir Walter has seen the same, or some of the places, too.

On my first few visits I was so puzzled as to the nature of the places, that I only brought back a feeling of abhorrence, and a vague memory of animals being there. I quietly thought it over during the day, and sent out a mental request that my Guides, or whoever was sending me to these places during sleep, would give me some enlightenment as to the purpose of their existence. Otherwise it seemed a waste of

time, if I was just going there to have my feelings harrowed by something I did not in the least understand.

For some time after I did not see these places, and thought my visits must have been brought to an end by my instinctive dislike of them, and I felt that I must make a conscious effort to control such a feeling in which there might be lurking an element of fear, which often inhibits genuine “out of the body” travelling and experiences.

I must mention here that I have noticed that the real astral, or etheric, experiences are stopped by reluctance or fear, but that ordinary dreams or nightmares, the kind that are caused by indigestion or some other physical disturbance that affects the brain, are not stopped; in fact, the more one fears, the more one is harassed by them. Many people have told me so, and children, too.

One night, soon after I recognized this fact, I found myself leaving the physical body, but instead of the soaring upward motion, I had a heavy weighted feeling, as if I were forced to travel in a horizontal position, and suddenly found myself in a narrow, dark street. I found I could just stand upright now, as if I were adjusting myself more easily to the atmosphere, but I did not want to put my feet on the ground as it was covered with mud and slime. Gloomy buildings, like stables, huddled against each other so closely that they almost touched, leaving only sufficient room for one to walk between. Here and there I saw a wider opening, which appeared to lead into a kind of yard, into which the doors of some of the stables opened. I looked in and saw that the yard was crowded with animals — bullocks, pigs and sheep — dead, and yet alive. I knew they were dead, but I could also see that they were alive, too. They moved very slightly, many lay on the ground. I understood at once from their appearance that they had just been slaughtered.

I pulled myself together with a tremendous effort. The place and everything in it was so horrible that I did indeed have to make an effort — a great one. I noticed that there was a great difference in the substance of this plane, compared with that of the planes where I had seen ordinary discarnate human life. Even the suicides’ plane was different, inasmuch as it seemed fixed and solid. This dreadful place gave me the impression that it had but temporary existence. I will not go into more details of the place and the condition of the animals, but only tell you that it was indeed most

dreadful and repulsive in every possible sense.

I soon became aware that somebody was speaking to me, somebody whom I could not see, and who seemed to be a long way off. This person, who I afterwards found out was one of my spiritual Guides, told me that the place lay between the earth and etheric planes. Its misery was due to the tremendous slaughtering of animals for food that takes place daily; so much strong animal life is suddenly forced out of the actual physical condition into one that is very close indeed to earth, and yet is in no way part of the spiritual world. What happens to the animal astrals, I do not know. I was only shown this horrible scene on the astral side, which followed all the killing and pain on the earth side. In the very air around me was a most definite feeling of terrible fear, suffering, and blind resentment that was even more tangible than the buildings and walls. My Guide told me that it was this awful feeling that was to be deplored, not only because it was an indication of the sufferings that these wretched animals had experienced, but because it affected the spiritual and mental atmosphere of the earth, and had a bad effect on human life and progress.

Now, up to a short time ago I had been a flesh-eater. Every day I had my cutlet, cut off the joint, or piece of chicken. It always looked so nice and appetizing that somehow one hadn't thought of it as being a piece of something that had walked and breathed, and felt pain and discomfort, just as we do ourselves. From time to time Feda had tried to discourage me and other people, too, from eating meat, but as there is only a limited amount of power that can be used, I had been obliged to devote it to the needs of bereaved sitters, and so had little opportunity of questioning Feda on this point. Now, after all I had seen, and the explanation given me of the reason for the existence of this horrible plane, I felt I wanted to ask several questions, so I got one or two sitters to ask Feda about it, while they were talking to her through me.

One thing we asked was, "What would happen if we all suddenly stopped eating meat?"

Surely, the world would be overrun with cattle, sheep and other animals?"

"No," said Feda. "You wouldn't be overrun with them because you would stop breeding them. There would not be anything like the number you have got if you hadn't purposely encouraged them by breeding them."

She said that, in time, as people understood more of the Spiritual World, they would eat less flesh, and be better for it, and from my own more recent personal experience, I have come to the definite conclusion that Feda was right. Since I gave up meat entirely a few years ago, my health has improved very much, in spite of strenuous work done under sometimes very difficult conditions. My husband, too, has found great benefit through becoming a vegetarian, and the same has been told us by many of our friends.

My mind is clearer, and I am more “open” to direct spiritual guidance than I used to be.

You must not think that all animals that die, or have to be “put to sleep,” go to such places as I have described. An animal that you have loved and who has loved you, whether it be horse, dog, cat, or bird, goes usually to the third sphere where somebody takes care of it, and where it leads a normal animal life (except that it doesn’t reproduce its species as it would on earth), and is even brought to see you at times while you are still on earth. I know you will meet your pets, the animal companions that you have loved. I have seen my special cats, and also a dog, a Pekinese, to whom my husband and I were much attached. It seems as if the animals who love, and are loved, attain to spiritual rights and have an after-life in the spiritual world, just as we do. Whether their “post-physical” lives continue for ever, I do not know. I rather doubt it; that is, I doubt if they continue everlastingly in animal form, but they certainly live for a considerable time in the shape we loved and knew them by, and, thank goodness, they will live with us again when we pass over.

Gladys Leonard

THE LAST CROSSING

I

I arrived, without understanding how or in what manner I had arrived, in a place whose like I had never seen before or since, either in dream or reality.

No play, no picture, no effort of the imagination had ever conjured up such beauty as I was now aware of. This beauty was not only visible in the surroundings and scenery: it was felt. It was like a living stream through my very being, charging me with a sense of absolute well-being, blessedness, safety; an over-all and overwhelming sense of bliss indescribable.

I lay-not on the prosaic and rather hard shelf in the summer-house-but on a soft, resilient, sandy beach. It appeared to be on the bank of a river that opened out in the distance to a wide lake or sea. In the centre of this wider expanse of water stood a small island. On it there were one or two white stone buildings of an impressive and beautiful architectural design. Coming back to what I mentally designated the mainland, I saw there were woods of an indescribably beautiful and restful green. Over all this there hung a curious kind of iridescent glow, the colour of which I find hard to describe, but a soft gold gives the best idea, I think. The very atmosphere was filled with this softly brilliant, yet restful, golden radiance. The blue of the water, and of the sky behind and over the island, also defies description. I suppose that on a perfect day it can be seen on the Mediterranean, or something approaching it. But even the beauty of the scenery was nothing to the inner sense of beauty that penetrated one's whole being.

Without surprise, I saw my husband kneeling beside me, his left arm supporting my shoulder. I looked in his face, and realized that my prayer had been answered — answered fully and completely.

Even in his prime, in the earliest years of our earthly life together, I had never seen him looking as I saw him now. He was the same, yet there were differences. A healthy tan showed on his face and neck. His hair had lost its grayness, and was once again thick, wavy, and a light brown in colour. His eyes shone with a healthy

clearness. He appeared to be dressed in white flannels (a favourite form of dress when he was on earth), and as far as I could tell, the texture and cut were very similar to those that men wear during the warm summer earthly days.

He spoke to me, and whilst doing so, he leaned over me, looking into my face intently, as if he wished to impress every syllable on my memory for ever. I shall never forget his words; they are engraved on my mind, and nothing can ever eradicate them.

He said: “You are only here for a little while. Try to hold and remember all I am telling you. Do not trouble to remember the details of the scenery or anything else, beautiful as it is, but remember every word I am telling you, because time is short.

“Tell everybody — everybody that will listen — that there is this Other Life. It is a real life in a real world. It is an active, interesting world. We are happy in it. All is well with us on this plane.

“God is here.

“We are nearer Him. All the best and most hopeful ideas that Christian religion on the earth has ever held out about a future life are poor compared to this wonderful reality.

“Tell everybody. It’s true. All that our religion has tried to teach us is true. Love and memory persist. We wait here for those we love. I am waiting for you, but I am happy while I am waiting-happy and busy. So much to tell you, but time is short. This wonderful visit is an answer to your prayer. You won’t forget, will you, that you must do all you can to make people realize that there is this Other World and every opportunity for progress?

“Oh! if they only knew the marvelous life that can be theirs, they would do all in their power to be ready for it, so tell them. Don’t forget. Tell everybody, and remember I am here, waiting for you, and that I love you now and always.”

He said much in this strain, and I could see on every feature, in every line of his face, his intense desire to impress me with the great, yet simple, truth, “We live, we remember, we love, we are happy.”

As he paused after speaking this last sentence, I was filled with gratitude and

wonder. A heavenly (no other word would suffice to describe it) feeling of well-being and certainty with regard to the present, the future, and all that life might bring now or in the hereafter, flowed through my very being.

J Fount Martin

TWO IN ONE

I

I became possessed with the idea that a band of superior intelligences were allied with and operating through me, and I fondly expected wonderful results in the way of increased power and influence.

My wife and daughter also fell under the dominion of the insane spell that enthralled me, both becoming trance mediums. Through them and through my own involuntary writing, we held constant communication with what purported to be the great and the good of all past ages as well as with departed friends.

We were led away into all sorts of falsities, the most dangerous of which pertained to sex-relations. By invitation, a celebrated lecturer with his wife visited us and delivered a series of lectures. My own family and all the people with whom we were associated were completely captivated by them. They preached the doctrine of sexual affinity, declaiming in unmeasured terms against the unholiness of the marriage relation between any other than what they termed soul mates. Sexual attraction being the determining factor as to who is and who is not one's affinity, and it not being at all unusual for a husband or a wife to find some other woman or man more attractive than the consort, the tendency of such doctrine is naturally to break up existing relations in the search for the soul mate. Thus to their awful detriment, do the victims of this dreadful folly profane the holiest principle of man's nature, by dragging it down into the mire of sense.

Our lecturer and his wife (or the woman with him) set themselves up as an example to be followed. They having discovered their affinitized relation had separated from their former married partners.

The evil seeds sown in the hearts of our little band speedily sprang up, and bore their bitter fruits. Sexual passion became the standard of morality among us, marriage became a mockery, and more than one of our households were broken up. Under the inspiration of this baleful doctrine, my wife and I, without deliberate intention of separating, gave ourselves over to a freedom of thought and bearing

toward others which soon led us asunder, each forming a violent attachment to another supposed more congenial spirit. Though sinning deeply, we were mercifully preserved from any overt act of criminality.

Our daughter married an adventurer, who soon abandoned her, as we afterwards learned he had abandoned other women, in his search for his affinity. By this calamity, which we had been the means of bringing upon our beloved child, and by the direful domestic tragedies taking place around us, we were finally awakened from our insane dream, and shrinking with horror from the pit into which we had fallen, turned again to each other in the endeavor to atone for the past by a more intense mutual love and devotion in the future. Each looking for the harmonies instead of the discords between us, we were surprised to find how little there really was, after all, of disagreement in those things which make up the essentials of a happy life.

But our new-found blessedness was short-lived. My poor Lillian! Her daughter's troubles and (as she felt it) her own disgraceful experience proved too much for her. She gradually declined in health and peacefully passed away from our sight. Alas! Alas! As I gazed upon those dear lifeless features, how sad my memories! How I had failed to appreciate her; how little charity I had exercised; comparatively how little happiness I had given her, and how much suffering caused her!

What a return I had made to that gentle, childlike nature who in the prime of her youth and beauty had ventured her whole happiness in my keeping! How weak and erring is man when left to his own selfish nature!

It now became my supreme effort to undo the sad effects of the errors into which I and the people connected with me had fallen. To my horror, I found that in the surrender of my will I had become the slave of the psychic forces operating through me, and that I was powerless in my own strength to break my chains I had lapsed into a state of passivity resultant from a partial paralysis of my voluntary nature, and it required the utmost effort to bring my mind aggressively to bear on any subject of thought or matter of business. But seeking aid from above, after a prolonged struggle, I succeeded in once more attaining freedom in the use of my own powers. I had theoretically known before that the Divinest of all gifts to man that

which makes him to be man and therefore, that which the Creator most sedulously guards against invasion, is freedom; and now, at a fearful cost, I had experimentally proved it. I had learned that to yield one's personality to the control of another, whether of man or spirit, whether by mesmeric or spiritualistic appliance, is to give up the priceless jewel of manhood.

Eugene Maurey

THE DANGEROUS ROAD

I

The article, “It’s a Matter of Life and Death,” which appeared in the May-June 1987 issue of The Faithist Journal, coincides in many respects with my experiences as an exorcist.

But first let me briefly explain how I do an exorcism. We know that, when a person passes into the spirit world (dies) he/she carries across all the emotions, memories, desires, and strong or weak personality as the person had when living. At first there may be some confusion, disorientation, but the person is his same old self.

Let us imagine that a person we know — let us call her Margarita — led a useful life always trying to be of help to others. She dies. What will she do now?

Margarita, now in the afterlife, has not changed in her thinking and will continue to do what she has always done, to help others and be a useful citizen in the society in which she now finds herself. Let us examine what happens to another individual (we will call him Diago).

Diago in this life was full of intrigue, hateful purposes and was a heavy drinker. He dies. He also does not change. He strongly desires to continue his power play role, his drinking habits and his utter disregard for others. But how can he do it? The only way is through a living person. He waits, looking for his opportunity.

Now comes John, a likable guy, happily married to Angela, an understanding and loving wife. John likes to socialize with the men from the factory where he works and they occasionally go out to the local tavern to put one on. On one drinking session John forgets to count his drinks and almost passes out. John is drained of energy, loses his natural protection and Diago, who has been waiting for his opportunity, takes over.

John goes home. His wife, not suspecting anything is wrong, senses a change in him. Soon John, goes to the tavern more frequently and when he returns home intoxicated, he is nasty and sometimes physically brutal to his loving and

understanding wife. Angela doesn't know it but the drunken man is not her husband; it is Diago. Diago doesn't like Angela and has determined to drive her away so that he can have John all to himself, to do with him as he pleases. We have now the typical scenario of the alcoholic who causes havoc with his family. What is to be done? All thoughts are instantly transmitted between spirits or between spirits and living persons. We, on this side, can communicate with any spirit (dead person) when we concentrate on him / her. Also, for those who are familiar with using the pendulum, questions can be asked that can be answered with a "yes" or "no." The question is asked, "Is John possessed?"

The pendulum will swing "yes." Questions are then asked to ascertain the personalities of the possessing spirits, and to count the number which may be present. When this information is known, the exorcist is ready to go to work.

My method is to contact a spirit helper and to instruct him (George) what is to be done. I ask George to explain to the erring spirits that they are dead, are causing trouble both to themselves and to their victim and that they must leave. They are then introduced to a friendly and trusted spirit on their side whom they see. Most will go with such a friend to meet their loved ones who have preceded them in death. Those who are reluctant to leave are dealt with in another manner. In any event, they all go.

When Diago is sent on his way, Angela rediscovers the same old loving John. Furthermore, surprisingly, John has but faint memories that he was nasty or in any way mean to his wife.

All is done with a loving attitude. I believe that the mischief-making spirits are basically good; however, they are simply misguided. Show them the direction of their greater good – or give them a shove – and they will cause no more trouble to the living.

Most spirits who are earthbound — tied to our earth but not of this earth — are confused, homeless and friendless. They know not where to turn for help.

They usually do not know they are dead, possibly because of a sudden accidental death or because of a strong attraction to something on this earth such as alcohol, drugs, sex or even a treasure. They may wander for hundreds of years in the astral world – that nebulous space surrounding the earth – before someone, either a

living person or a friendly spirit, will guide them in a more productive direction. All too often a malevolent spirit will cause untold harm to many living persons before he is sent off to be educated and guided by a loving spirit teacher.

The Faithist Article gives a ratio of 8 to 1 spirits to the living, that was prevalent thousands of ago, particularly in ancient Egypt. My finding differs little. When a person has been possessed for 5 to 20 years, I frequently find 3 to 6 spirits who have entered and are controlling his mind and a host of 25 to 50 who are nearby looking for an opportunity to enter.

A final word to the wise – or should it be to the foolish? Be extremely careful when exploring the psychic world. If you must do it, seek a competent teacher. Be wary of who contacts you on that other side. Do not play around with the ouija board – you don't know with whom you are talking. A Master, St. Francis or Joshu (Jesus) do not have the time to play games with you. More than likely, it is someone who would like you to believe he / she is a great and wise person. Fall for that line and you are ready to have your whole life crumble about you.

For assistance and further information write Rev. Eugene Maurey, 4555 W. 60th St., Chicago, IL 60629.

Mary McEvilly

TO WOMAN — FROM MESOLAM

Most men come to maturity without much idea of the importance of the soul. The soul is to those who have received a religious education a vague something which must be looked after when they have leisure and fed by a few paltry rules and regulations. They seldom look at it in its true light, as the essential principle of life and the real vital part of their being, which grows or shrinks according to the life, and above all to the thoughts of the individual.

“The real value of life is in its outlook and the resulting action. The soul develops by force of influences which come to bear upon it and strengthen it. The best way to develop its faculties is to keep as much as possible free from purposeless intercourse, keeping more time every day for thought and inspiration. There is always a messenger of light ready to whisper words of wisdom and comfort if only we would take time to listen.

“The soul must be paramount. Nothing will be of greater help to you than the love which you exercise towards your fellowmen, and I beg of you to make no distinctions, for the most apparently unworthy may be one whose soul is filled with longing to do better.

“Those who have tried to do all they could to be of use to their fellowmen, and who in no matter what sphere of life have acted as they believed was right, shall be counted blessed, and their way made clear, and their progress is rapid towards the state of perfect happiness which comes ultimately.

“What influences most of all is the infinite charity which shows a kind word and smile to all and is ready not only to help but to think good. Such mortals are received at once into a state of great light and peace and immediately begin to progress by a process of education and absorption. It is among these spirits that are found those vitally interested in communicating with you on earth to try and make you realize the importance of the years you have for preparation and strengthening yourselves to bear the shock of translation without losing your identity.

I

Mary McEvilly

TO WOMAN — FROM MESOLAM

CEASE, I beg of you, to think of God as a person.

Study the meaning of the words which convey something to you of the multiple aspects of the Infinite Spirit.

Think of Infinite, Eternal Spirit, filling all space, all time, all eternity.

That Infinite Spirit is all good and contains within its very essence love itself, all comprehending and all powerful.

All the vast universe is an expression of that Spirit brought into being by that Divine Intelligence and sustained by that never-failing Love and Power.

The period of blind groping in ignorance has passed. This is the dawn of a new era of comprehension. It is about to be made clear to mankind in general the meaning of life. Some few have always been able to grasp it but now all will see and understand, and the illumination will come through woman. She feels the pulsating, uplifting vibration coming to her straight from the throbbing heart of the universe. She perceives through her sensitive feeling — nature her oneness with Divine Life, and in the illumination coming from that perception she seizes the meaning of life and her own duty and destiny.

The world must be saved by understanding. Ignorance of our real selves and their Divine possibilities must be vanquished. Education founded on materialism must give way to education simplified and resting on the fundamental knowledge that man on earth is an expression of an idea of Divine Mind which has always existed in that Divine Mind and which must find its way through succeeding trials and growth to clear and perfect comprehension of its oneness with the Infinite Spirit.

Man must realize in everyday life that earth existence is but a fleeting episode in his real eternal life and that worldly honors and gains are chaff before the wind. All that counts in his true growth towards ultimate perfection is his individual comprehension of truth and the consequent application of the spirit of truth in his daily life.

You are alive and you will always be alive. You will put off your earthly bodies as old covering, but you will never cease to exist and you must ultimately face the result of all your acts and thoughts. No one but you can undo the harm or do the good which must be done before you can reach peace and happiness. The world is steeped in selfishness and ignorance, but the vision of eternity seen by the millions has stirred men's hearts to a longing for truth, and the desire for understanding of life and death is bringing its reward. The revelation of its meaning is imminent.

Cast aside the fetters of the idea of a personal God. Awaken to the idea of an Infinite, life-giving, life-sustaining Force which brought into existence all the universe, and carries all the heavens infallibly towards their ultimate purpose — an Intelligence which knows the place of each and every one in the perfect whole and a Love which never can and never will fail to respond to each sincere desire for knowledge.

II

James Hewat Mckenzie

SPIRIT INTERACTION

I

THE DRUNKARDS' PIT.

A dwelling of drunkards was shown, where men and women were congregated in varying stages of dejection and filth, and where the craving for drink was felt more or less keenly. Some who had been there for years were beginning to lose the desire for alcohol, and occasionally interested themselves in others around them. In course of time this awakened interest would lead them also to a happier state by lightening the spirit body, and enabling it to scale the cliffs which kept it prisoner.

Attention was called to one woman who was walking to and fro, demanding from others how she might return to earth, swearing that if once there she would be able to find her thirst for drink satisfied. Some laughed, telling her they believed it was possible to get there, but by what means they did not know. Learning of the possibility, she became more and more determined, and the higher watchers helped her to the accomplishment of her object, seeing that only in this way would she learn her lesson. It is commonly supposed that evil spirits of a low order can leave their spheres whenever they feel disposed, and haunt the neighborhood where they once lived, but this cannot be done without help from others who know the way. When such visit the earth, they are actually unconscious that they are being helped to accomplish their purpose, as the guides who assist them are unseen by them, owing to the fact that these guides function in a body less dense, and so are invisible to their sight.

The bodies of spirits living upon the astral planes are of such a dense nature that gravitation affects them, and so they are afraid to visit the earth by flight, even if they knew how to journey there. Tippling Nell, the drunkard to whom we have referred, found herself one night upon the earth near her favorite public house, but how she managed it she could not say. She arrived at "The Red Lion" about 9 p.m., just as a poor, hard-working charwoman entered for some refreshment, determined to have one drink and no more. Here Nell was left by the guide who had assisted her

to earth, and who knew how and where to find her again when required. Now began a drama similar to many that are enacted not only within public-houses, but in many homes and places of business, though realized but by few, How could Mrs. Brown, the charwoman, quietly sitting in the bar, know that one from spirit spheres stood beside her? She was totally ignorant of the fact, and altogether unconscious of the latter's power to influence her actions.

Mrs. Brown had half-a-crown in her pocket when she entered the bright and comfortable public-house where she intended to spend but a few moments, as she knew her children waited at home for something to eat. She did not leave, however, till eleven o'clock that night, when her funds were reduced to a few pence, and when she was incapable of walking straight. Meanwhile, the unseen occupant of the saloon had endeavored to enjoy by proxy the alcoholic drinks taken by Mrs. Brown, but although Nell tried again and again to gain satisfaction in this way, each drink taken by her victim only tantalized her the more, and though she haunted the public-house for days and weeks, she never once secured that pleasure which she had so long anticipated. Wearied by her effort, she began to hunger for the company of those whom she had left in the spiritual world, where she was able at least to see and communicate with companions, for here on earth, to her surprise, the people completely ignored her, for to them she was non-existent. Her wish was quickly gratified through the agency of her unseen guide, who assisted her return to her lowly place in the heavens. When Nell had settled again in her rocky gorge, she sulked for some time, and more and more held herself aloof from her companions. Sitting thus alone, her mind wandered back to her early days on earth when she was a child. She remembered her mother's cottage, and the clean and happy life she lived there, and comparing it with her present filthy surroundings and her degraded friends, she wished that she might be a child again.

How long this mental agony continued it would be difficult to say; probably weeks and months elapsed while she sat in this state, until the feeling of disgust became so powerful, that she determined to make an effort to free herself from her surroundings. With this object in view she diligently sought a means of escape by the only way that seemed possible to her, by mounting the rocky walls of her prison. After long effort she at last scaled their precipitous steeps, and was met at the summit by one who to her ignorant eyes seemed an angel. Grasping the extended hand held

out to her they rose together into the atmosphere, Nell surprised at the lightness of her own body, which until then she had scarcely observed, but which had gradually been purified during the months of mental suffering she had endured. After travelling for some considerable distance, they presently drew near a country most beautiful to her eyes, and she longed to ask questions from her spirit companion. No encouragement to speak was given, but by some means she was able to recognize that the intentions of her companion were good, and that she was being taken to friends who would be able to help her to begin an entirely new life. Drawing near a little cottage situated on a hill-side, they saw one approaching, who seemed to Nell to be her own mother. In a moment she found herself weeping in her arms, while her guide who had brought her thus far in safety was no longer to be seen. This typical incident in the translation of souls as they rise from dens of sin and ignorance to higher spheres of light was an ascent from the lower to the upper astral plane, passing through the middle degree.

The question may be asked, “Why should such temptation by unseen spiritual beings upon mortals, as mentioned in the above incident, be allowed?” First, it must be realized that no spirit can force a mortal to do what he does not wish to do; and secondly, the temptation offered is exactly similar in kind and degree to that which the mortal has to face from his own fellow-creatures.

James Hewat Mckenzie

SPIRIT INTERACTION

THE ASTRAL WORLD.

A man at death, who has lived a worthy life, should rise by a law of his being into the third sphere, but only a limited number arrive there, the majority, with less perfection, remaining upon the first and second spheres. The worst of humans, at death, gravitate to the lowest astral plane, where conditions are most disagreeable. There the atmosphere is dark and fetid, and the inhabitants dwell in rocky gorges, made intensely unpleasant by the emanations from their bodies and by their degraded practices. These gorges vary in width and depth, but they usually measure a few miles in width, and many hundreds of feet in depth. They are natural formations in the rocky strata, the cliffs rising almost perpendicularly around them, thus acting as a kind of prison, from which they cannot escape but by self-purification. Moisture drops continuously down the sides of these cliffs, and lies in large pools and lakes, but others again are quite dry. No vegetation is to be found beyond dumps of fungus and a quantity of dark mould which grows at the base of some of these rocky gorges.

With the object of describing the varying amount of light upon the spiritual realms it will be necessary to make earth sunlight a standard of 100 degrees. Here upon the cliff heights of what we may call the lowest astral plane, there would be about 10 degrees of light, and on the floor of the pits probably about 5 degrees, decreasing to total darkness in the crevices and tunnels which run within some of these gorges, to which some of the most degraded beings resort. The light gradually improves as one rises from the lowest regions to the upper astral regions, where it reaches 20 degrees. These astral gulfs Dante called hell, and described in exaggerated language. He undoubtedly saw these by means of soul projection while travelling in the spiritual spheres, but they might more fitly be named nature's reformatories. Nowhere are fiery furnaces to be found, but magnetic fires which burn within the souls of every living being were doubtless seen by Dante clairvoyantly, who imagined them to be torturing fires of God. There are also certain electrical disturbances in the atmosphere which may have led him to imagine fiery darts sent from heaven to plague the wicked inhabitants. Since Dante's day man has learnt that

such infliction of suffering is purely artificial and valueless as a remedy for sin, and that the descriptions of the Inferno were but vivid imaginations, partly due to Dante's religious training, which colored all he saw.

These natural pits have steps cut in certain places upon their rocky sides to enable the inhabitants to rise and escape when thoroughly sick and tired of their environment and of the practices which have kept them there. The manner of entrance into the lower spheres immediately after death is partly natural and partly artificial, for by a law of attraction and gravitation, souls of a degraded order naturally enter these realms, guided by spiritual beings unseen by them, yet none the less capable of controlling their movements, who guide them to that particular reformatory most suited to their needs. These poor souls are not all herded together, but are placed with those of like tastes and failings', for like attracts like, and they exercise upon each other a highly profitable influence, which, though painful, is corrective. Within their limited space they are allowed considerable freedom to live their lives of debauchery and vice, until they become thoroughly sickened of such vices, and learn by bitter experience that sin or wrong action brings its own punishment. Once they begin to realize this fact, remorse seizes them, and they seek a means of escape from their horrible surroundings, which can only be found by personal effort, by climbing the rocky walls that surround the pit in which they dwell. This is no easy task, for the rocks are practically perpendicular and the body in which they function is so gross that gravitation affects it, holding it down to the base of the pit. By strenuous effort and diligent search they at last find a particular spot from which it is possible to make the ascent, and after many attempts reach the cliff tops. There they are met by capable guides, who take them in hand and help them to reach happier surroundings, where they are taught the laws of life, and how they may bring their actions into conformity with true happiness. Spirits within these spheres of correction are truly a hell, a hell of their own creation, where they must remain until they sincerely desire a different kind of life. In the case of some, long weary years are required to accomplish this, but in others, the medicine received quickly works a cure. The average length of time spent in nature's dark "house of correction" varies considerably, but, speaking generally, from one to twenty years is probably about the average time necessary to educate the spirits, and allow, them to pass on to the second and higher spheres. There are some, however, so steeped in ignorance and

vice, and so dead to higher human instincts, that they lie upon the lowest level for hundreds and even thousands of years. In these worst cases, spirits have sunk so low that consciousness seems for the time being dormant, and when they ultimately reach a higher sphere, they look back, as upon a painful sleep, on those long years of incarceration in the bowels of the astral plane.

James Hewat Mckenzie

SPIRIT INTERACTION

MARRIAGE IN THE SPHERES.

There is no such thing in spiritual spheres as marriage, such as we know it on earth, but there is a union of the sexes where a man and woman unite in a bond of affection, and where the sex impulse plays an important part and creates an ecstasy which could not be known without such an alliance. There is no offspring from such a union, unless one speaks of the birth of noble thought and action as such. Man on earth often fails to perceive the important part sex impulse plays in every department of life, for he commonly supposes this instinct to be intended purely for animal enjoyment and procreation.

A conservation and wise control of this energy will produce, even on earth, extraordinary powers in those who act as organizers, teachers, or artists, or in enabling one to rightly appreciate beauty, art, music, and spiritual virtues, far beyond the man who seeks to gratify his animal propensities to excess. An old and favorite question with men regarding these spiritual unions runs thus, "If a man die and also his three wives, which one will he have in spirit life?" Probably none of them, for it is just likely they have had enough of his company, or it may be he is not deeply attached to any of them. Marriage on earth is often merely a matter of convenience, but where a man is married to one whom he deeply loves, after death they will be united in companionship in spiritual spheres. Sexual relationship of the carnal kind is not practised except by the most brutal upon the lowest spheres of the astral world, and that for only a very brief period, as no satisfaction can be got from it.

William Stanton Moses

SPIRIT TEACHINGS

I

The true philanthropist, the man who has the benefit and progress of his fellows most at heart, is the true man, the true child of the Almighty Father, who is the great Philanthropist. The true philanthropist is he who grows likest God every hour. He is enlarging by constant exercise the sympathies which are eternal and undying, and in the perpetual exercise of which man finds increasing happiness. The philanthropist and the philosopher, the man who loves mankind, and the man who loves knowledge for its own sake, these are God's jewels of priceless value, and of boundless promise. The one, fettered by no restrictions of race or place, of creed or name, embraces in his loving heart the whole brotherhood of humanity. He loves them as friends, as brethren. He asks not what are their opinions, he only sees their wants, and in ministering to them progressive knowledge he is blest. This is the true philanthropist, though frequently the counterfeit, who loves those who think with him, and will help those who fawn on him, and give alms, so the generous deed be well known, robs the fair name of philanthropy of that all embracing beneficence which is the true mark. The other, the philosopher, hampered by no theories of what ought to be, and what therefore must be — bound by no subservience to sectarian opinion, to the dogmas of a special school, free from prejudice, receptive of truth, whatever that truth may be, so it be proven — he seeks into the mysteries of Divine wisdom, and, searching, finds his happiness. He need have no fear of exhausting the treasures, they are without end. His joy throughout life shall be to gather ever richer stores of knowledge, truer ideas of God. The union of those two — the philanthropist and the philosopher — makes the perfect man. Those who unite the two, progress further than spirits who progress alone. (Spirit Teachings)

John Newbrough

QUESTIONS AND ANSWERS FROM SPIRITALIS

45. Can you give an idea of the experience of a truly good man on entering the spirit world?

Even as a child is born on earth, with friends around it to rejoice at its coming, so do kind and loving spirit friends welcome into the spirit world a truly good man's spirit. The incorruptible leaves the corruptible in the twinkling of an eye; but before his spirit has thus departed, and while the dissolution is about to take place, the spirit friends enter into communion with him, and magnetize the body, which gives him liberty to go out. As soon as he has departed, his friends also withdraw from the body, and hear him hence. For a long while it is like a pleasant dream, and he begins to reflect within himself as to the cause of his not waking up; he looks around him now, and beholds many of his friends whom he remembers to have been long since dead. As fast as he remembers them, they come to him and greet him kindly, lovingly. Then comes his loving wife and daughter; then perhaps a little son that he once almost idolized. Next come his aged father and mother. The latter, being near akin and more in his confidence than any other, converses with him awhile, as if she would not too suddenly apprise him of his birth.

At last, she assures him how she has longed for him to come home to heaven; how she has watched and prayed for many long years to have her children once more near her. Then she asks him if he can collect his thoughts now so as to realize that he is really in heaven. At first, he may doubt, but she tells him to look about him, and see that he has indeed left his friends and the earth behind. A great sorrow begins to cloud his vision, for he remembers the loved ones still behind; but his mother bids him to remember Jehovah's laws, and to conform his desires therewith. His heart is almost bursting with love, for he has loved ones in both the worlds. His friends perceive that this emotion is too great, and with a kind salutation, he is magnetized into another sweet slumber until he gains more strength.

By and by, he awakes again, and so again do the spirit friends attend him and teach him to realize his new birth. But when the trials are too severe, he is again put

into a sweet slumber for awhile, and then again awakes for more enlightenment, but, like a child on earth, he soon desires to run alone. But he can not. His instructors bring forth music, by which he concentrates thought, and now he discovers how to move from place to place. Like a youth of earth, his first desire is to travel. He would see all the spirit world at once. But even as a youth of earth will find impenetrable forests, so will he find impenetrable space too rarefied for his procedure. As a youth of earth discovers that he needs a compass to find the way, and axes to hew out a path, so does our spirit friend need science and various electric forces to enable him to enter into the worlds peopled by spirits of millions and millions of years ago.

Then does he really, for the first time in his life, begin to adore the glory and wisdom of Jehovah. He is almost overcome with emotion. He would fly back to earth, and tell his loved ones of the glories he has seen. He does so; he comes to them in the night-time; he watches them in their sleep when the gross body interferes not, and he tells his story, he smiles on them, and they rejoice with him; and when they awake, they thank Jehovah for the sweetness of their dreams, for they realize that a loved one did visit them, and the spirit lives after the body is dead.

But this spirit knows no rest, for he could carry the joys unto all people. He would whisper the love of Jehovah into all ears. So he looks about, and, lo and behold! He ventures into an audience amongst you earthly investigators of spirits; and the first question you ask him is some such silly question as the price of salt pork in South America! He is shocked. His concentration of thought is broken, and he vanishes back to his spirit home. Here he contemplates on the real work before him, endeavoring to devise a method to convert the whole world to spirit truths. He thinks it is easy.

Again he visits you in strange circles; but is again and again shocked and rebuffed by your infidelity to spirit law, he finds that his labors are too much for him, and that he must look to his own enlightenment in order to keep pace with his spirit companions. Then he quits the earth perhaps forever, or perhaps returning only to those who are dear and sweet to him.

And when they too join him in spirit life, he looks scarcely ever more to earth, but looks onward, upward to the changes that lie before him.

John Newbrough

QUESTIONS AND ANSWERS FROM SPIRITALIS

Man, while in the flesh is bound to the earth, and the creeping thing may call him brother, but when his immortal spirit becomes liberated from the tenement of clay he enters on a new and glorious existence, soars in boundless freedom through realms of celestial beauty and brightness, drinks in wisdom and knowledge with every breath, while every movement, every thought, every aspiration, is tributary to his happiness, and he is amazed that he ever could have been so blind, so groveling, as to seek his highest gratification in things of sense. The spirit-world is peopled by men and women who here lived, enjoyed, suffered, and died as we are now doing, or destined to do, who resembled us in all respects, and whatever possibilities have been or are yet to be realized by them in their present existence, will be realized by us when we have followed them to that world. Every lofty aspiration, every noble thought, every rational hope will there be realized, and every prophecy of the soul will there find its fulfillment. No conception of the poet's mind ever equaled in sublimity and grandeur the reality of that life, in its highest estate, and no oriental ecstatic in his wildest flights of fancy ever dreamed of such beauty and perfection as characterize the higher heavens.

Hope on, O weary heart, heaven's glory shines, Earth fades, and soon we shall rejoice together; Night hastes, and death its drowsy wreath entwines; into our realm from earth's Decembral weather We bid you welcome. Gently as drops the feather From the swan's breast, your dust, ye weary hearted, Shall from you fall, and none shall ask you whether Ye feared or hoped; each rankling wound that smarted Shall pain no more, for peace dwells with the world's departed.

Crowned with rose-blooms, on thy my banks reposing, Sweet lovers wait you; O one fond embrace, One loving smile, from eyes their love disclosing, Shall compensate you for this mortal race, And every sorrow from the heart erase. Love God in man, and thus on earth obtain The victor's wreath; So, death shall not efface Aught from the soul save disappointment's pain; All shall be yours in heaven the young heart hoped to gain."

II

A. E. Newton

THE MINISTRY OF ANGELS REALIZED

I

In short, picture to yourselves your highest conception of what it would be to you to walk day by day in conscious intercourse with beings of a higher sphere — to listen to their words of love, their songs of praise, their teachings of wisdom, purity and heavenly truth, their descriptions of the glories of that brighter world in which they dwell, — and to feel the hallowing, elevating, purifying influence of the realized presence of such pure beings shed over all your thoughts and acts — and then you may have some idea of what it has been given us to enjoy and to realize in this new dispensation of God's grace. It is readily confessed that we have been dull scholars, and 'slow of heart to believe,' else our profiting under such teachers would have become more apparent to all men — but this surely is from no fault on their part, nor is it an uncommon one on the part of humanity. We may say, however, and we trust it will not be deemed an unseemly boasting in us, that if we ever experienced the love of God and of man shed abroad in our hearts, that love has been quickened, purified, intensified — if we ever exercised faith, that faith has been immeasurable strengthened, and rendered a vital principle instead of a mere speculative probability — if we ever yearned for purity of heart and holiness of life, those yearnings have been stimulated and increased — and if we ever have received aid in overcoming 'the world, the flesh and the devil,' such aid has been consciously imparted to us under these angelic ministrations.

A. E. Newton

THE MINISTRY OF ANGELS REALIZED

II

The following advice, from our invisible attendants, shows the tenor of their instructions on this point; judge for yourselves, whether it is from above or beneath: “Meet with us often. Come with confidence. Come with elevated thoughts and purity of purpose. Come with the Lord’s Prayer engraved upon your minds and hearts. Come with contrite and devout hearts, and God’s declaration, that ‘where two or three are met together in my name, there will I be in the midst of them,’ shall not be void; but you then shall hear glad tidings from on high through God’s messengers.” Acting in accordance with instructions so proper, and secluding ourselves from all associations tending to an opposite direction, we have found no further reason to suspect that this method of communicating with the invisible world has been wholly usurped by the great adversary of souls. On the contrary.

Secondly, we have the most abundant evidence of the goodness, purity, the exalted intelligence and the transcendent love of those who claim to be our heaven-appointed guardians. We know not how demonstration could possibly be stronger than it is on these points.

As has already been stated, we have been permitted to hold almost daily converse with them, in the quiet seclusion of our own household, and under circumstances admitting of no possible mistake or delusion. They are by our side, sensibly and often visibly, at morning, noon and evening, and encamp around us and our little ones through the silent hours of night. When we bow in worship around the family altar, they join their worship with our, ‘helping our infirmities’ and ‘making intercessions for us,’ in words full of wondrous meaning and sublime adoration. When we approach the table to partake of God’s bounties, they are ever nigh to remind us of the great Giver of all good, to inspire our hearts with thankfulness, and to instruct us in the nature and qualities of the different kinds of food, that we may select only such as is ‘convenient for us.’ (And we may here remark that the useful, practical and truly scientific information they have imparted to us on subjects connected with dietetics and the general care of the health of our bodies, has of itself

been sufficient to demonstrate beyond all cavil their superior insight into the laws of our being, and their benevolent intentions. We do not profess, however, to have acted upon their instructions fully as yet, for so far removed are the habits of artificial life from the simplicity of nature that an immediate return seems impracticable in the present state of society. Consequently we have not yet experienced the full benefits they would confer, but their teachings have commended themselves to our highest perceptions of what is desirable and salutary.)

A. E. Newton

THE MINISTRY OF ANGELS REALIZED

III

But the question still pressed upon us, Who were these invisible beings? And what their character and designs? They claimed to be the spirits of departed human beings — some of them insisted that they were our relatives and friends, who had thrown off the mortal tenement, and arisen to a higher form of life — and they furnished most startling and inexplicable proofs of their identity. They professed to be thus manifesting themselves to our outward sense, for the purest and holiest of purposes — to re-awaken long buried affection, and cause the conscious re-union of our hearts with the ‘love and lost’, who indeed were not lost, but ever watching around us — to dissipate the clouds of fear, and ignorance, and doubt, which hang over the portals of the tomb — to quicken our faith in the realities of the unseen world, and the glories that there await the earnest seeker for truth and goodness, — and to proclaim the speedy coming on earth of that glorious promised day, when ‘the face of the covering cast over all people, and the veil that is spread over all nations,’ shall be removed; when ‘death shall be swallowed up in victory,’ and ‘the tears wiped away from all faces.’ (Isa. 25: 7, 8.) Were they what they claimed to be, or were they deceivers? Were they good spirits, or evil? Or were there both good and evil? Some people were ready to decide at once, that, if spirits, they must be evil, and therefore wholly to be avoided. But this was a condemnation without a trial. The injunction of the Apostle is, — and it was now seen to have an application before un-thought of, — not to reject them altogether, but to ‘try the spirits whether they be of God.’ (1 John 4: 1.) This certainly implies that some are of God, and some not. And surely, if any dependence could be placed upon the representations of the scriptures on the subject, we are surrounded and watched over by ministers of good as truly as of evil; and why should the former, whose duty it is to have ‘charge over us in all our ways,’ neglect to interfere, and warn us of, and save us from, the machinations of the latter? To suppose they were not allowed to do so, would be inconsistent with the goodness and the promises of God.

Einer Nielsen

SOLID PROOFS OF SURVIVAL

THE DESERTED WIFE

I met Mr. A. for the first time at a séance in a friend's house. He was very much interested in the question, "Is there a life after death?" He had never before attended a séance, and knew about Spiritualism only through books. At the first séance he was very enthusiastic, and one of the sitters said that the spirit communicators would do everything in their power to get him convinced.

One night when we drove home from a séance, he said, "There are things, anyhow, we cannot get to know, and which I do not think the spirit world can tell us."

"What do you mean?" I asked.

"It is my secret," he answered.

Six months later, at a séance, a female entity came out of the cabinet, went straight to him and said: "I am your first wife, Bertha, whom you deserted. You left me alone with our child, and after great sufferings I died. My body is buried in the cemetery of H., and our daughter lives in great misery in L. Try to find her and help her; in that way you may compensate the wrong you have done." Then she vanished, dematerializing in the midst of the floor. She was one of the last entities who appeared that night, and soon afterwards the séance came to an end.

After the séance I had great difficulty in returning to normal, and, when I at last succeeded, I staggered to a divan to get a rest. In the meantime, Mr. A. tried to explain away to the other sitters his matrimonial experiences. His first wife had been insane as she died, and that was perhaps the reason why she talked now as she did. He had heard that people awoke in the same state as that in which they had died, and so on. While he talked, I felt that somebody stood at my side, and I clairvoyantly saw a young lady. At once I fell into trance, and the young woman began to talk through me, and said, "What he is saying is not true; he left me." If Mr. A. had been moved during the first message, he was much more moved when he heard her protest, and instead of continuing his explanations he fell silent.

I did not hear from him for some days, but then he came to me and spoke of his youth, about which he had been thinking, and about which he was quite sure nobody knew anything. He had not thought for a moment that his wife could materialize. Now it had actually happened, and the experience had been so convincing that he had to acknowledge the fact that it was really she. He told me about his youth, how at the age of twenty he had married a good and nice girl as young as himself, but that soon afterwards he began to lead a wild life, to drink with his friends and spend money on his lady friends. He wasted the money his father had given to him just before his wedding, and he neglected his business. His wife had wept and prayed him to fight against his passion. He ought to have remembered that in a few months' time their first child was going to be born. One day, discovering that he was ruined, he went away and did not return home. After many years he came back as a well-to-do man and got news of his wife. She had sold her furniture and, after her little girl was born, she had secured a position as housekeeper in a widower's house. She was taken ill with tuberculosis, but was allowed to keep her position as long as she could do her work. Two years after the birth of her child, she died in a hospital, and no friends attended her funeral at the small village cemetery. The little girl was educated by strangers. Now she was married in L., but had to struggle hard for her living. He had not yet met her, but wanted to do so.

Some days later Mr. A. went to the village where his first wife had spent her last years, put a nice memorial tablet on her grave and prayed to God to help her and to forgive his mistakes. His next task was to seek out his daughter. She was surprised to meet quite unexpectedly a wealthy father. After many explanations he persuaded her to accept help from him.

After all these experiences he came once more to me and attended a séance at which his wife appeared. She had followed him, and had seen him at her grave, heard his prayer, and gone with him to their daughter. She was happy that he had helped her, and after relating all this, she, a spirit, and he, a human being, knelt together on the floor in the middle of the séance room and prayed for God's blessing for both of them.

At such a moment heavenly happiness may befall us human beings, and I know that the people who attended the séance that evening will never forget it. It will be

written with bright letters in their book of remembrance for ever.

G. Vale Owen

THE LIFE BEYOND THE VEIL

A VISITOR FROM A HIGHER REALM

Now will you please describe your home — scenery, etc.?

Earth made perfect. But of course what you call a fourth dimension does exist here, in a way, and that hinders us in describing it adequately. We have hills and rivers and beautiful forests, and houses, too, and all the work of those who have come before us to make ready. We are at present at work, in our turn, building and ordering for those who must still for a little while continue their battle on earth, and when they come they will find all things ready and the feast prepared.

We will tell you of a scene which we witnessed not long ago. Yes, a scene in this land of ours. We were told that a ceremony was about to take place in a certain wide plain not far from our home, at which we might be present. It was the ceremony of initiation of one who had passed the gate of what we will call prejudice, that is, of prejudice against those who were not of his own particular way of learning, and who was about to go forth into a wider and fuller sphere of usefulness.

We went, as we were bidden, and found a great many people arriving from many quarters. Some came in. . . why do you hesitate? We are describing quite literally what we saw — chariots; call them otherwise, if you will. They were drawn by horses, and their drivers seemed to know just what to say to them, for they were not drivers with reins like they are on earth, but seemed to go where the drivers willed. Some came on foot and some through space by aerial flight. No, not wings, which are not necessary.

When they had all gathered, a circle was made, and one stepped out, the one who was to be initiated, and he wore a robe of orange colour, but bright, not like the colour as you know it; none of our colors are; but we have to speak to you in our old tongue. The one who had had him in his care then took him by the hand and placed him on a green knoll near the middle of the clear space, and prayed. And then a very beautiful thing occurred.

The sky seemed to intensify in colour — blue and gold mostly — and out of it

descended a veil-like cloud, but which seemed to be made up of fine lace-work, and the figures dominating were birds and flowers — not white, but all golden and radiant. This slowly expanded and settled on the two, and they then seemed to become part of it, and it of them, and, as it slowly faded away, it left both more beautiful than before — permanently beautiful, for both had been advanced into a higher sphere of light.

Then we began to sing, and, although I could see no instrument, yet instrumental music blended with our singing and became one with it. It was very beautiful, and served both as a reward to those who had earned it and a spur to those who had still to tread the path they two had trodden. The music, as I found out later by inquiry, proceeded from a temple grove outside the circle, but indeed it did not seem to come from any one point. That is a faculty of music here. It seems very often to be part of the atmosphere.

Nor was the jewel lacking. When the cloud cleared, or dissolved, we saw it on the brow of the initiate, gold and red, and his guide, who had one already, wore his on his shoulder — left shoulder — and we noticed it had increased in size and brightness. I do not know how this happens, but have an idea, not definite enough to tell you, however, and it is difficult to explain what we ourselves understand. When the ceremony was over we all separated to our own work again. It was longer than I have described and had a very heartening effect on the rest of us. Over the hill on the farther side of the plain to that where we stood I noticed a light grow up and it seemed to us a beautiful form in human shape. I do not think this was an appearance of our Lord, but some great Angel Master who came to give power, and to do His will. No doubt some there could see more clearly than I, because we are able to see, and also understand, in proportion to our stage of advancement.

G. Vale Owen

THE LIFE BEYOND THE VEIL

Suppose we were to ask you to look forward a little space and try to imagine the effect of our communications as viewed in relation to the ultimate outcome of your present state of mind. What then, think you, should have been the issue of events as we see them from our own sphere in the spirit world? It would be something like the effect of sunlight when it is projected into a sea-mist, which mist gradually vanishes away, and the scene it enveloped becomes clearer to the vision, and more beautiful than when dimly discerned through the enveloping mist.

So do we view your minds and, if the sun for a while dazzles and perplexes rather than clarifies the sight, you know that the end is light, and the end of all that Light in whom there is no darkness at all. Yet light is not conducive to peace always, but, in its passage, often creates a series of vibrations which bring destruction to those species of living creatures which are not fashioned to survive in the light of the sun.

Let them go, and, for yourself, go onward, and as you go your eyes will become used to the greater light, the greater beauty of the Love of God, the very intensity of which, blended as it is with infinite Wisdom, is perplexing to those who are not altogether of the light.

And now, dear son, listen while we tell you of one more scene which has gladdened us here in these regions of God's own light.

We were wandering a short time ago in a beautiful woodland place, and as we went we talked a little, but not more than a little because of the sense of music which seemed to absorb all else into its own holy silence. Then, standing in the pathway in front of us, whom should we see but an angel from a higher sphere. He stood and looked on us with a smile, but did not speak, and we became aware that he had a message for one of us especially. It was so, for, as we halted and stood in expectation, he came forward and, lifting the cloak he wore — amber it was in colour — he placed his arm and it round my shoulder and, laying his cheek on my hair — for he was much taller than I am — he said softly, "My child, I am sent to you from the

Master Whom you have learned to trust, and the way before you is seen by Him but not by you. You will be given strength for whatever you have to do; and you have been chosen for a mission which is new to you in your service here. You will be able, of course, to visit these your friends at will, but now you must leave them for a time and I will show you your new home and duties.”

Then the others gathered round me and kissed me and held my hands in theirs.

They were as glad as I — only that is not quite the word to use in my case, it is not peaceful enough. After awhile, when he had let us talk and wonder what his message meant, he came forward once more and this time took me by the hand and led me away.

We walked for a little time and then I felt my feet leave the ground and we went through the air. I was not afraid, for his strength, was given to me. We passed over a high mountain range where many palaces were, and at last, after a fairly long journey, we descended in a city where I had not been before.

The light was not unkind, but my eyes were not used to such a degree of brightness. However, I soon made out that we were in a garden surrounding a large building, with steps up to it all along the front, at the top of which was a kind of terrace. The building seemed all of one piece of material of different hues — pink and blue and red and yellow — which shone like gold, but softly. Up these we went, and at the great doorway, without any door to it, we met a very beautiful lady, stately but not proud. You wonder at the word used in this connection.

What it means is this:

The sorrow is not of those who dwell there, but is the lot of those to whom they minister. The sorrowful ones are those on earth, and it is the business of the residents in this House to send to them vibrations which have the effect of neutralizing the vibrations of sorrowful hearts on earth. You must understand that here we have to get at the bottom of things, and that is a very deep study, only learned in gradual stages bit by bit. I therefore speak of the causes of things when I use the word “vibrations,” as one you will understand best. She received me very kindly and took me with in, where she showed me over part of the place. It was quite unlike anything on earth, so it is hard to describe. But I may say that the whole house seemed to vibrate with life,

and to respond to our own will and vitality.

This, then, is my present and latest phase of service, and a very happy one it promises to be. But I have only just begun to understand the prayers which are brought to us there and are registered, and we see or feel them, as it were, and send out our own vibrations in answer. This in time becomes involuntary, but is a great effort at first, I find it so. But even the effort has a reflex blessing on those who work so. There are many such places here, as I learn, all in touch with earth, which at present would seem impossible to me except that, as the effects are also registered back again to us, I know the amount of comfort and help we send. I only am on duty for a short space at one time, and then go out and see the sights of this city and its neighborhood. And very glorious it all is, even more beautiful than my old sphere, which I also revisit to see my friends. So you can imagine the talks we have when we do meet. That is almost as great a joy as the work itself. Peace in Jesus our Lord is the atmosphere all around us. And this is the land where there is no darkness and, when those mists are of the past, dear, you will come here, and I will show you all — until you are perhaps able to take me by the hand, as he did, and lead me to see the work in your own sphere. You will think I am ambitious for you, dear lad. Well, so I am, and that is a mother's — shall I say weakness, or rather blessing?

Good-bye, dear. Your own heart at this moment is a witness that is all real, for I can see it glowing happy and bright, and that is gladness also to me your mother, dear son.

Good-night, then, and God will keep you and yours in His Peace.

I

G. Vale Owen

THE LIFE BEYOND THE VEIL

THE SQUIRE AND HIS WIFE.

On a hill-side green and golden, and with the perfume of many flowers hovering about like music kissed by colour, there is an old gabled house with many turrets and windows like those which first in England were filled with glass. Trees and lawns and, down in the hollow, a large lake where birds of many colors, and very beautiful, sport themselves. This is not a scene of your sphere, but one on this side of the Veil. It were of little profit that I argue to show the reasonableness of such things being here. It is so, and that men should doubt that all that is good and beautiful on earth is here with beauty enhanced, and loveliness made more lovely is, on our part, a matter of wonder quite as great.

On one of the towers there stands a woman. She is clad in the colour of her order, and that colour is not one you know on earth; so I cannot give it a name. But I would describe it as golden-purple; and that will, I fear, convey little to you. She looks out towards the horizon far away across the lake, where low-lying hills are touched by the light beyond.

She is fair to look upon. Her figure is more perfect and beautiful than that of any woman on earth, and her face more lovely. Her eyes shine out a radiance of lovely violet hue, and on her brow a silver star shines and sparkles as it answers to her thoughts within. This is the jewel of her order. And if beauty were wanted to make her beauty more complete, it is there in just a tinge of wistfulness, which but adds to the peace and joy of her countenance. This is the Lady of the House where live a large number of maidens who are in her charge to do her will and go forth on what mission she desires from time to time. For the House is very spacious.

Now, if you study her face you will see at once that she is there expectant; and presently a light springs up and flashes from her eyes those beautiful violet rays; and from her lips a message goes; and you know that by reason of the flash of light of blue and pink and crimson which darts from beneath her lips and seems to take wing far too quickly for you to follow it across the lake.

Then a boat is seen coming quickly from the right between the trees which grow on its borders, and the oars flash and sparkle, and the spray around the gilded prow is like small spheres of golden glass mingled with emeralds and rubies as it falls behind. The boat comes to the landing-place, and a brilliantly robed throng leap on to the marble steps which lead them up to the green lawn above. One is not so quick, however. His face is suffused with joy, but he seems also full of wonder, and his eyes are not quite used to the quality of the light which bathes all things in a soft shimmering radiance.

Then from the great entrance, and down towards the party, comes the Lady of the House, and pauses a short distance from the party.

The newcomer looks on her as she stands there, and utter perplexity is in his gaze, rapt and intent. Then, at last, she addresses him, and in homely words this shining saint of God welcomes her husband.

“Well, James, now you have come to me — at last, dear, at last.”

But he hesitates. The voice is hers, but different. Moreover, she died an old woman with grey hair, and an invalid. And now she stands before him a lovely woman, not young nor old, but of perfect grace and beauty of eternal youth.

“And ‘I have watched you, dear, and been so near you all the time. And that is past and over now, and your loneliness is gone for ever, dear. For now we are together once again, and this is God’s Summerland where you and I will never grow old again, and where our boys and Nellie will come when they have finished what is theirs to do in the earth life.”

Thus she talked, that he might get his bearings; and this he did at last, and suddenly. He burst into tears of joy, for it came to him that this indeed was his wife and sweetheart; and love overcame his awe.

He came forward with his left hand over his eyes, just glancing up now and then, and when he was near she came quickly and took him into her arms and kissed him, and then throwing one arm about his neck, she took his hand in hers and led him up the steps, with slow and gentle dignity, into the House she had prepared for him.

Yes, that House was the heavenly counterpart of their home in Dorset, where they had lived all their married life until she passed hence, and where he had

remained to mourn her absence.

This, my ward, I have set down by way of pointing, with homely incident, the fact that the treasures of heaven are not mere words of sentiment, but solid and real and, if you will not press the word, material.

Houses and friends and pastures and all things dear and beautiful you have on earth are here. Only here they are of more sublime beauty, even as the people of these realms are of a beauty not of earth.

Those two had lived a good life as country squire and wife, both simple and God-fearing, and kindly to the poor and the rich alike. These have their reward here; and that reward is often unexpected in its nature as it was to him.

This meeting I myself witnessed, for I was one of those who brought him on his way to the House, being then of that sphere where this took place.

G. Vale Owen

THE LIFE BEYOND THE VEIL

THE LOWLANDS OF HEAVEN I

You would perhaps like to know somewhat of our methods here. Chiefly these may be summed up in one word: Love. For that is the guiding principle in all our work. Some are so overjoyed with the realization of the fact that we do not seek to judge or punish, but only to help them, that they are, from that very cause, ill at ease from its unfamiliarity. One of our poor sisters met our Mother Angel a little while ago in the garden, and was turning down a side-path in order to avoid meeting her, not of fear but of reverence. But our bright Angel went to her and spoke kindly to her, and when she found she could talk quite freely she asked a question. "Where is the Judge," she inquired, "and when is the Judgment to take place? I am trembling all the while with the thought of it, for I know my punishment will be a very dreadful one; and I would know the worst, and get it over." To this the Mother replied, "My child, your judgment will take place whenever you desire; and from your own words I can tell you that it has already begun. For you owe that your past life is worthy of punishment, and that is the first step in your judgment. As to the judge, well, she is here; for you yourself are judge, and will mete out to yourself your punishment. You will do this of your own free will by reviewing all the life you have lived and, as you bravely own up one sin after another, so you will progress. Much of your punishment you have already inflicted upon yourself in those dark regions from which you have lately come. That punishment, indeed, was dreadful. But that is past and over, and what you have now to endure will be dreadful no longer. All dread should now be past. Painful, deeply painful, I fear it will be. But all through you will feel that He is leading you, and this more and more as you go on in the right way."

G. Vale Owen

THE LIFE BEYOND THE VEIL 2

II

Q. Has spirit in the form the same ability to control man as it has when disembodied?

A. Spirit, whether in the form or not, may be deemed just the same, except, by being intensified, it becomes more capable of lifting or moving ponderable matter than in earth-life it is capable of doing. In all cases where such a feat is needed, increased numbers are enabled to effect that in which one or two must fail. To give you a living illustration of this fact, the minute living entity (the ant) through aggregated help, performs wonders that have oft astounded philosophers and men of learning. Thus, in spirit-life, the law of combination — almost without a limit, renders simple demonstrations daily given through physical mediums, who are oft denounced imposters. But let these opponents make trial for themselves, and, in justice to the mediums, honestly confess a failure, rather than persist in base denials of a truth they cannot comprehend.

Q. Is the same power to return to earth accorded to evil or wicked spirits as to others?

A. Assuredly it is, my son, a beautiful thought that God, with all his grand omnipotence, must thus be seen and known to be a just and righteous God. Are not his acts based upon this immutable law, Impartiality? The field of Nature lies open to the bad as well as good. The same unerring love pervades the whole; no undue obstacles are placed in the way of either; every traveler depends upon himself, or some guardian friend, to reach the goal he seeks. Thus is he left entirely free to act in such direction as he pleases, or, by attraction may be led.

Q. Do spirits when enfranchised from the body, carry with them the same proclivities into spirit-life as they had on earth?

A. Assuredly they do, and cling with great tenacity thereto; acting under a sad infatuation, that spirit-life presents a larger field for action, that in the sphere to which they gravitate legions of lewd and wicked souls, closely corresponding with

themselves, will readily afford a more extended scope for sinful practice than when on earth they had been permitted to enjoy; thus, for a time, they are expectant, only awaiting opportunity, when, in bitter disappointment, they find the desire alone exists. The power is left behind on earth — a sphere more suited to them than the Heaven which might be theirs if sought in Spirit and in Truth. If such a thought exists within their natures, is it not strange they should prefer the noxious atmosphere there surrounding them, till their pent up passions become ascendant; driving them to almost madness by their heated force they rush in headlong haste to ventilate their over-charged natures, by obsessing some poor embodied spirit with whom they can affiliate, and thus indulge an appetite of deep depravity, but which seems an act of mere imagination only, leaving the friend and ally the victim of a sad delusion.

Q. Can spirits in the second sphere, while probationers, of themselves acquire improvement?

A. To this we answer, they having gravitated to such a condition does not stultify a single effort they might make to change and improve themselves. The contrary would rather hasten such an effort, for often in their silent moments are they carried back in thought to times when spirit intuition reached them and almost persuaded them to accept their proffered blessings. Such reminiscences would brighten their dimmed capacities to think again, and thus in recognition does some angel answer such an aspiration as is then engendered and progression, hitherto retarded, is commenced anew, and heaven becomes again the goal of their ambition.

Q. Progression being so easily obtained, I would ask how it is that such myriads still remain inert and passive occupants of such a dismal place?

A. My son, to them it is not dismal in the main. Take, for example, the many thousands on your earth who congregate around your every sink of vice and infamy within your city, waiting but the secret shades of night to perpetrate the every crime that history records; seeking the dens of infamy in all their squalid, filthy state, preferring such to the broad green fields of nature, in all their loveliness, where they might breathe the pure invigorating atmosphere in which the human soul, it pure, might almost revel in the embryonic thought of heaven itself. It is theirs if they will take it, offered by some angel voice. But to the impure man or woman it is lost. In love and kindness is the offer made, but listlessly rejected. And so it is within the

sphere we have named. Desire for change is seemingly outlived; the deadened soul cannot rise upward from the lethargy of ages to claim that freedom which still might be its own for asking. No limit has there ever been presented for repentance, but unending time is theirs to fit themselves as aspirants for ethereal life.

Q. Are not angels sent as messengers to arouse such souls to action in the matter of removal from that state of wretchedness and misery supreme?

A. Men and women of your world endure more misery and wretchedness than is needed; in such condition as fate or destiny may have placed them, for such they are best fitted, and however gross their natures, assimilation gives enjoyment to them, much greater than could be realized by them in what the world calls respectable society. For such must be a failure; like oil and water they would separate; repulsion must ensue; disgust, abuse and almost violence would form the sequel, thus showing how needed adaptation seems to happiness. A host of Angels never could effect a change in such society till nature and art combined in time might reconstruct them, making them in form and comeliness more like their God and father as once they had been, but through perversion had become the very opposite of what they might have been. God, as their father and their friend, will so adapt them to a fit and glorious life continuous, that those who had seen them in their low estate might then exclaim, a miracle is now performed. Is that a miracle, we ask, when God in grand omnipotence gives forth his mandate to create? Where exists the power that can contravene a single act of God's omnipotence? The puny voice of man may possibly be raised in ignorant opposition to his will, and transient, as it is, becomes the more ridiculous to those who witness the abortive effort. Hence, in everything is seen God and nature in harmony, and love working for the benefit of man, misery forming no part of God's behest respecting him.

G. Vale. Owen

THE LIFE BEYOND THE VEIL — V1

LOWLANDS OF HEAVEN III

Now will you please describe your home — scenery, etc.?

Earth made perfect. But of course what you call a fourth dimension does exist here, in a way, and that hinders us in describing it adequately. We have hills and rivers and beautiful forests, and houses, too, and all the work of those who have come before us to make ready. We are at present at work, in our turn, building and ordering for those who must still for a little while continue their battle on earth, and when they come they will find all things ready and the feast prepared.

We will tell you of a scene which we witnessed not long ago. Yes, a scene in this land of ours. We were told that a ceremony was about to take place in a certain wide plain not far from our home, at which we might be present. It was the ceremony of initiation of one who had passed the gate of what we will call prejudice, that is, of prejudice against those who were not of his own particular way of learning, and who was about to go forth into a wider and fuller sphere of usefulness.

We went, as we were bidden, and found a great many people arriving from many quarters. Some came in, why do you hesitate? We are describing quite literally what we saw — chariots; call them otherwise, if you will. They were drawn by horses, and their drivers seemed to know just what to say to them, for they were not drivers with reins like they are on earth, but seemed to go where the drivers willed.

Some came on foot and some through space by aerial flight. No, not wings, which are not necessary.

When they had all gathered, a circle was made, and one stepped out, the one who was to be initiated, and he wore a robe of orange colour, but bright, not like the colour as you know it; none of our colors are; but we have to speak to you in our old tongue. The one who had had him in his care then took him by the hand and placed him on a green knoll near the middle of the clear space, and prayed. And then a very beautiful thing occurred.

The sky seemed to intensify in colour — blue and gold mostly — and out of it descended a veil-like cloud, but which seemed to be made up of fine lace-work, and the figures dominating were birds and flowers — not white, but all golden and radiant.

This slowly expanded and settled on the two, and they then seemed to become part of it, and it of them, and, as it slowly faded away, it left both more beautiful than before — permanently beautiful, for both had been advanced into a higher sphere of light.

Then we began to sing, and, although I could see no instrument, yet instrumental music blended with our singing and became one with it. It was very beautiful, and served both as a reward to those who had earned it and a spur to those who had still to tread the path they two had trodden. The music, as I found out later by inquiry, proceeded from a temple grove outside the circle, but indeed it did not seem to come from any one point. That is a faculty of music here. It seems very often to be part of the atmosphere.

Nor was the jewel lacking. When the cloud cleared, or dissolved, we saw it on the brow of the initiate, gold and red, and his guide, who had one already, wore his on his shoulder — left shoulder — and we noticed it had increased in size and brightness. I do not know how this happens, but have an idea, not definite enough to tell you, however, and it is difficult to explain what we ourselves understand.

When the ceremony was over we all separated to our own work again. It was longer than I have described and had a very heartening effect on the rest of us.

Over the hill on the farther side of the plain to that where we stood I noticed a light grow up and it seemed to us a beautiful form in human shape. I do not think was an appearance of our Lord, but some great Angel Master who came to give power, and to do His will. No doubt some there could see more clearly than I, because we are able to see, and also understand, in proportion to our stage of advancement.

G. Vale. Owen

THE LIFE BEYOND THE VEIL — V1

LOWLANDS OF HEAVEN IV

Suppose we were to ask you to look forward a little space and try to imagine the effect of our communications as viewed in relation to the ultimate outcome of your present state of mind. What then, think you, should have been the issue of events as we see them from our own sphere in the spirit world? It would be something like the effect of sunlight when it is projected into a sea-mist, which mist gradually vanishes away, and the scene it enveloped becomes clearer to the vision, and more beautiful than when dimly discerned through the enveloping mist.

So do we view your minds and, if the sun for a while dazzles and perplexes rather than clarifies the sight, you know that the end is light, and the end of all that Light in whom there is no darkness at all. Yet light is not conducive to peace always, but, in its passage, often creates a series of vibrations which bring destruction to those species of living creatures which are not fashioned to survive in the light of the sun.

Let them go, and, for yourself, go onward, and as you go your eyes will become used to the greater light, the greater beauty of the Love of God, the very intensity of which, blended as it is with infinite Wisdom, is perplexing to those who are not altogether of the light.

And now, dear son, listen while we tell you of one more scene which has gladdened us here in these regions of God's own light.

We were wandering a short time ago in a beautiful woodland place, and as we went we talked a little, but not more than a little because of the sense of music which seemed to absorb all else into its own holy silence. Then, standing in the pathway in front of us, whom should we see but an angel from a higher sphere. He stood and looked on us with a smile, but did not speak, and we became aware that he had a message for one of us especially. It was so, for, as we halted and stood in expectation, he came forward and, lifting the cloak he wore — amber it was in colour — he placed his arm and it round my shoulder and, laying his cheek on my hair — for he

was much taller than I am — he said softly, “My child, I am sent to you from the Master Whom you have learned to trust, and the way before you is seen by Him but not by you. You will be given strength for whatever you have to do; and you have been chosen for a mission which is new to you in your service here. You will be able, of course, to visit these your friends at will, but now you must leave them for a time and I will show you your new home and duties.”

Then the others gathered round me and kissed me and held my hands in theirs.

They were as glad as I — only that is not quite the word to use in my case, it is not peaceful enough. After awhile, when he had let us talk and wonder what his message meant, he came forward once more and this time took me by the hand and led me away.

We walked for a little time and then I felt my feet leave the ground and we went through the air. I was not afraid, for his strength, was given to me. We passed over a high mountain range where many palaces were, and at last, after a fairly long journey, we descended in a city where I had not been before.

The light was not unkind, but my eyes were not used to such a degree of brightness. However, I soon made out that we were in a garden surrounding a large building, with steps up to it all along the front, at the top of which was a kind of terrace. The building seemed all of one piece of material of different hues — pink and blue and red and yellow — which shone like gold, but softly. Up these we went, and at the great doorway, without any door to it, we met a very beautiful lady, stately but not proud. You wonder at the word used in this connection. What it means is this: The sorrow is not of those who dwell there, but is the lot of those to whom they minister. The sorrowful ones are those on earth, and it is the business of the residents in this House to send to them vibrations which have the effect of neutralizing the vibrations of sorrowful hearts on earth. You must understand that here we have to get at the bottom of things, and that is a very deep study, only learned in gradual stages bit by bit. I therefore speak of the causes of things when I use the word “vibrations,” as one you will understand best.

She received me very kindly and took me with in, where she showed me over part of the place. It was quite unlike anything on earth, so it is hard to describe. But I may say that the whole house seemed to vibrate with life, and to respond to our own

will and vitality.

This, then, is my present and latest phase of service, and a very happy one it promises to be. But I have only just begun to understand the prayers which are brought to us there and are registered, and we see or feel them, as it were, and send out our own vibrations in answer. This in time becomes involuntary, but is a great effort at first, I find it so. But even the effort has a reflex blessing on those who work so.

There are many such places here, as I learn, all in touch with earth, which at present would seem impossible to me except that, as the effects are also registered back again to us, I know the amount of comfort and help we send. I only am on duty for a short space at one time, and then go out and see the sights of this city and its neighborhood. And very glorious it all is, even more beautiful than my old sphere, which I also revisit to see my friends. So you can imagine the talks we have when we do meet.

That is almost as great a joy as the work itself. Peace in Jesus our Lord is the atmosphere all around us. And this is the land where there is no darkness and, when those mists are of the past, dear, you will come here, and I will show you all — until you are perhaps able to take me by the hand, as he did, and lead me to see the work in your own sphere. You will think I am ambitious for you, dear lad. Well, so I am, and that is a mother's — shall I say weakness, or rather blessing?

Good-bye, dear. Your own heart at this moment is a witness that is all real, for I can see it glowing happy and bright, and that is gladness also to me your mother, dear son. Good-night, then, and God will keep you and yours in His Peace.

G. Vale. Owen

THE LIFE BEYOND THE VEIL — V1

LOWLANDS OF HEAVEN V

We had a case of doubt to deal with, and scarcely knew how to act for the best. It was that of a woman who had been over here for rather a long time, and who did not seem able to progress much. She was not a bad sort of person, but seemed to be uncertain of herself and everybody around her. Her chief difficulty was about angels — whether they were all of light and goodness, or whether there were some of angelic estate and yet who were of the darkness. For some time we could not quite see why this should trouble her, as everything here seemed to be of love and brightness. But we found at last she had some relatives who had come over before her, and whom she had not seen, and could not find out where they were. When we got at her real trouble we talked it over among ourselves, and then we went to the top of a hill and stated our wish to help her and asked to be shown the best way. A rather remarkable thing happened, as unexpected as helpful.

As we knelt there the whole summit of the hill seemed to become transparent and, as we were kneeling with bowed heads, we saw right through it, and a part of the regions below was brought out with distinctness. The scene we saw — and we all saw it, so there could be no delusion — was a dry and barren plain in semi-darkness and, standing leaning against a rock, was a man of large stature. Before him, kneeling on the ground, with face in hands, was another smaller form. It was that of a man, and he seemed to be pleading with the other, who stood with a look of doubt on his face.

Then at last, with a sudden impulse, he stooped down and caught the prostrate form to his breast, and strode with him over the plain towards that horizon where a faint light glimmered.

He went a long journey with that burden and, when they came to a place where the light was stronger, he set him down and pointed out the way to him; and we saw the smaller form thank him again and again, and then turn and run towards the light. We followed him with our eyes, and then saw that the other had directed him to the

bridge, of which I have told you already — only that end of it which is on the other side of the chasm. Still we could not understand why this vision had been shown to us, and we continued to follow the man until he had reached the large building which stands at the entrance of the bridge — not to guard it, but to watch for those who come and who require refreshment and help.

We saw that the man had been sighted from the watchtower, for a flash of light signaled the fact to those below and to those on the next watchtower along the bridge.

And then the hill resumed its normal aspect again, and we saw no more.

We were more perplexed than ever now, and were descending the hill when our Chief Lady met us, and, in her company, one who seemed to be a high officer in some part of our spheres, but whom we had not met before. She said he had come to explain to us the instruction we had just received. The smaller man was the husband of the woman whom we were trying to help, and we must tell her to go to the bridge and she would be given a lodging there, where she could wait till her loved one arrived. The larger man whom we had seen was what the woman would call an angel of darkness, for he was one of the more powerful spirits in that dark land. But, as we had observed, he was capable of a good deed. Why then, we asked, was he still in the regions of darkness?

The officer smiled and said, “My dear friends, the Kingdom of God our Father is a very much more wonderful place than you seem to imagine. You never yet met with a realm or sphere which was complete in itself, and independent and separate from all other spheres. Nor are there any such. That dark angel blends within his nature many spheres of knowledge and goodness and badness. He remains where he is first because of the badness remaining in him, and which unfits him for the regions of light. He remains also because, while he could progress if he would, yet he does not wish to do so at present, partly because of his obstinacy, and partly because he still hates the light, and thinks those who set out upon the awful uphill way fools because the pains and agonies are sharper then by reason of the contrast which they see between the light and the darkness. So he remains; and there are multitudes such as he whom a kind of dull and numb despair prevents coming over. Also in his time of hatred and frenzy he is cruel. He had tortured and ill-treated this same man whom

you saw with him from time to time, and that with the cruelty of a cowardly bully. But as you saw, that wore itself out, and, when the man pleaded this last time, some soft chord in the heart of the other vibrated just a little, and, on the impulse, fearing a reversal of his intention, he liberated the victim who wished to make the journey, and pointed out to him the way, no doubt thinking in his heart that he was a fool and yet, perhaps, a wiser fool than he, after all.”

This was new to us. We had not realized that there was any goodness in those dark regions before; but now we saw that it was but natural that there should be, or, if everyone were totally bad, no one would ever desire to come to us here.

But what bearing has all this on the discerning between the things which matter and those of lesser importance?

All that is good of God, and light and darkness, as applied to His children, are not, and cannot be, absolute. They are to be understood relatively. There are, as we now know, many “angels of darkness” who are in the darkness because of some twist in their natures, some obstinate trait which prevents the good in them having its effect.

And these one day may pass us on the road of the ages, and become greater in the Kingdom of the Heavens than we who now are more blessed than they.

Good night, dear son. Think over what we have written. It has been a very wholesome lesson to us, and one which it were well if many in your present life could learn

G. Vale. Owen

THE LIFE BEYOND THE VEIL — V1

LOWLANDS OF HEAVEN VI

We wish to relate an episode which we witnessed at the place where the Bridge — as I will continue to name it — emerges on to the uplands of life and light.

We were sent thither to receive a woman who was expected to arrive, having fought her way through those dreadful, dark regions which lie below the Bridge. She had not come over the great causeway, but through the horrors of the darkness and gloom in the region below. With us went a strong Angel from a sphere above us, who was specially commissioned for the task. This was one of the Sister Angels who organize our homes where the rescued are taken.

Can you give me her name?

Bearn — no, we cannot get it through. Leave it, and we may be able to do so as we proceed.

When we arrived there we found that a light was glimmering some way down the rocky way which went down into the valley, and knew that some angel was there on the watch. Presently it grew more dim, and we noticed that it was moving away from us into the distance below. Then after a time we saw a flash far out over the valley, and this was immediately answered by a stream of light from one of the towers on the Bridge. It was not unlike what you know as a searchlight, and indeed answered a purpose somewhat similar. It shot out downward into the gloom and remained steady. Then Bea — our Angel Sister told us to abide where we were for a time, and she went quickly through the air to the tower top.

Then we lost her in the light, but one of my companions said she thought she saw her speeding along the ray of light which slanted downwards towards the depths.

I did not; but afterwards we found that she had seen correctly.

I ought to pause here to explain that that light was not so much to enable the spirits to see (which they could do of their own power), but to give strength for the work and protection against the hurtful influences which held sway in the region

below. It was for that reason that the first angel had sent out his signal, and it was understood by the constant watchers on the Bridge and answered in the way I have told. The ray of light is, in some way I do not understand yet, impregnated with power of life and strength — the best description I am able to give — and it was sent to help him whose strength was in want of succor.

By and by we saw the two return. He was a strong Angel, but looked fatigued, and we learned later that he had encountered a band of very malignant spirits who did their best to get the woman back again amongst them. That is why he needed help. He walked on one side and she walked on the other side of the poor torn and tortured soul who was more than half in a swoon. They went very slowly for her sake now, walking in the ray of light towards the tower on the Bridge. We had never seen anything like this before, except once, and that I have recounted to you. I mean the Pavilion of light and the assembling of the people of many colored dresses. But this was, in a way, much more solemn; for there was anguish in the midst of joy, and there joy alone.

They reached the Bridge, and the rescued one was taken into one of the houses and tended, and there remained until she had sufficiently recovered to be handed over to our care.

Now, there are several points in this narrative which held new knowledge for us, and some which confirmed what had been mere surmises up to the time of that experience. Some of these I will name. It is a mistake to think that Angels, even of such estate as those two who went and rescued that poor woman, are unable to suffer. They do suffer, and that frequently. And it is possible for the malicious ones to hurt them when they venture into their regions. Theoretically I cannot see why the evil ones should not now and then prevail so as to get them into their power. So well, however, are the powers of light and good organized, and so watchful, that I have not heard that this catastrophe has ever been known actually to happen. But their fight is a real fight, and fatiguing also. That is the second point. Even these high Angels can, become fatigued. But neither their suffering nor their fatigue do they mind. It may sound a paradox, but it is nevertheless true, that it is a joy to them to suffer so when some poor struggling soul is to be helped.

Also that light-ray — or perhaps I should say “Ray of power and vitality” —

was so strong that, had they not protected the woman by surrounding her with a certain negative influence, it would have harmed her, because it would have been too great a shock to one so unprepared as she.

Another point is this. That ray was seen far out in the region of gloom, and we heard a murmur coming, as it seemed, from hundreds of miles away, down across the valley. It was a strange experience, for the sound was that of many voices, and some were of rage and hate, and others of despair, and others cries for help and mercy. And these and other different cries seemed to be gathered each in its own particular locality, and to come from different directions. We could understand but little, but afterwards, while we waited for the rescued one, we asked Beanix — (I am afraid I cannot do better than that, so it will have to stand. We will call her Beanix, but it does not look quite correct when written down) — we asked her about those cries and where they came from. She said she did not know, but that there was provision for their registration, both collectively and individually, for their analysis, and that they would be scientifically treated in this science of love, and that then help would be sent out according to the merit of those who cried, and also in such form as would best be of service. Each cry was an evidence either of good or bad in some human soul in that region, and would receive its appropriate answer.

When the woman was handed over to us we first let her rest and surrounded her with a quiet restful influence, and then, when she was strong enough, led her away to a home where she is being cared for and tended.

We did not ask her any questions, but let her ask the few she was able to put to us. But I found that the poor thing had been in that dark land for more than twenty years past. Her life history on earth I have partly learned, but not enough to make a connected narrative. And it is not well to remind them too vividly at first of the earth they have left so long ago. They usually have to work back from the present through their experience in the spirit life, in order to understand it and the relation of the whole — cause and effect, sowing and reaping — all explained.

That must serve for this time. Good-bye, dear, and God's blessing and our prayers shall be with and for you. May He keep you in His peace. Amen.

G. Vale. Owen

THE LIFE BEYOND THE VEIL — V1

LOWLANDS OF HEAVEN VII

One thing it may be well to notice is the efficacy of prayer and meditation. You have already received some instruction on this subject, and we would add to it.

Prayer is not merely the asking for something you wish to attain. It is much more than that, and, because it is so, it should receive more careful consideration than it has yet received. What you have to do in order to make prayer a power is to cast aside the temporal and fix your mind and spirit on the eternal. When you do that you find that many items you would have included in your prayer drop out from the very incongruity of their presence, and the greater and wider issues become to you the focus of your creative powers. For prayer is really creative, as the exercise of the will, as seen in our Lord's miracles, such as the Feeding of the Five Thousand. And when prayer is offered with this conviction, then the object is created, and the prayer is answered. That is, the objective answers to the subjective in such a way that an actual creation has taken place.

This does not happen when the prayer is wrongly directed. Then the projection of the will glances off at a tangent, and the effect is only proportionate to the scattered rays by which the objective is touched. Also, when the prayer is mixed with motives unworthy it is proportionately weakened, and also meets with opposing regulating wills on this side, as the case may require; and so the effect is not attained as desired.

Now, all this may sound rather vague, but it is by no means vague to us. For you must know that there are appointed guardians of prayer here whose duty it is to analyze and sift prayers offered by those on earth, and separate them into divisions and departments, and pass them on to be examined by others, and dealt with according to their merit and power.

In order that this may be done perfectly, it is necessary that we study the vibrations of prayer as your scientists study the vibrations of sound and light. As they are able to analyze and separate and classify the rays of light, so are we able to deal

with your prayers. And as there are light-rays with which they are confessedly unable to deal, so many prayers present to us those deeper tones which are beyond the range of our study and knowledge. These we pass on to those of higher grade, to be dealt with in their greater wisdom. And do not think that these latter are always found among the prayers of the wise. They are frequently found in the prayers of children, whose petitions and sighs are as carefully considered here as those of nations.

“Thy prayers and thine alms are come up for a memorial before God.” You will remember these words spoken by the Angel to Cornelius. They are often passed over without being understood as the literal description of those prayers and alms as they appeared to that Angel, and were passed on, probably by himself and his fellow workers, into the higher realms. It is as if he said, “Your prayers and alms came before my own committee, and were duly considered on their merits. We passed them as worthy, and have received notification from those officers above us that they are of exceptional merit, and required a special treatment. Therefore I have been commissioned to come to you.” We are trying to put the case as emphatically as we can in your language of official business in order to help you to understand as much as you may be able of the conditions here obtaining.

If you will examine other instances of prayer in the Bible in the light of the above, you may get some glimpses of the reality as seen by us here in our own land.

And what applies to prayer also may be applied to the exercise of the will in directions not so legitimate. Hate and impurity and greed and other sins of the spirit and mind take on here a solidity which is not seen or realized in your sphere; and these also are dealt with according to their merits. And, alas, those who say that Angels cannot grieve, know little of our love for our brethren still battling on earth.

Could they see us dealing with some of these mis-usings of the Father’s great gift they would probably love us more and exalt us less.

Now we will leave you to consider this matter further for yourself, if you think it worthwhile, and, as we see you are willing to continue somewhat, will touch on another matter which may be both of interest and of help to you.

Robert Dale Owen

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD

I

There are favored moments, at least, in every good man's life, moments when the hard and the selfish and the worldly are held in abeyance, moments when the soul springs forth, like a durance-freed bird, equal to every effort, capable of every sacrifice; when nothing seems too high to reach, nothing too distant to compass, moments in which the exultant spirit recognizes its like welling up in some other heart's holy confession, or flashing out through true poetry like this: "Past the high clouds floating round, Where the eagle is not found, Past the million-starry choir, . . . Through the midst of foul opinions, Flaming passions, sensual mire, To the Mind's serene dominions, I aspire!" The lines are Barry Cornwall's.

These are the moments when the still, small voice the Immortal one asserts its supremacy. These are the moments when man feels that if life were but made tip of such, he would need no other heaven. And these are the moments when the spirit of man, Sibyl-like, may be questioned of the future; for the divine rage is upon her, and her foreboding instincts are the earnest of what is to be. This argument from analogy, it will occur to the reader, is similar to that which has so often been made in proof of the soul's immortality. A universal desire must have an ultimate correspondence. But, if we look closely at it, the argument will be seen to prove much more than continued existence. The desire has a certain definiteness. In its purest type, it is not a vague, coward dread of annihilation; it is not a mere selfish longing to be. The instinct is of far nobler aim and wider scope than this: it is the voice of the IDEAL in man; and it teaches not one lesson, but many. It calls up before him a thousand varied images of the Grand, and the Good, and the Beautiful, and tells him, "These are for thee." It appeals to the divinity within him, and declares, "This thou mayest be." But as it is to man, so it is of man, that it speaks, of man's capabilities, of man's career, of the excellence that he may attain, he, the human creature, and not another.

The desires it awakens are of corresponding character. But, if we are to take a present desire for proof of a future condition, let us make clear to ourselves what that desire demands. Does it crave, at this stage of its progress, another nature or sublimer

dreams? No; but only that this nature might maintain the elevation which its aspirations have sometimes reached, only that its dream-glimpses of moments might have reality and endurance in a purer atmosphere and under a brighter sky. It is a stage for the unchecked exercise of earthly virtues, toward which, as yet, the heart's magnet points.

The good which we would, yet did not, that we would still do. The human virtues which we have loved more than practiced, these we would still cherish and exemplify. The human affections which have suffered shipwreck and pined for some quiet haven, they, too, still hope for exercise, still yearn for satisfaction. Our devotional impulses, also, are rife and aspirant, imploring better knowledge and a clearer light. Yet they constitute but one emotion out of many. They interest deeply, they elevate; but they do not engross. The prophetic voice, then, the divine foreboding, speaks not of one life completed and another to commence. It indicates not, as the next phase of existence, a Day of Judgment on which hope must die, and then (but for the blessed alone) a heaven too immaculate for progress, too holy for human avocation or human endeavor. Its presentiments are of a better world, but of a world still, the abode of emancipated spirits, but of human spirits, a world where there is work to do, a race to run, a goal to reach, a world where we shall find, transplanted from earth to a more genial land, energy, courage, perseverance, high resolves, benevolent actions, Hope to encourage, Mercy to plead, and Love, the earth-clog shaken of that dimmed, her purity still selecting her chosen ones, but to be separated from them no more. Such are the utterings of the presaging voice. A state, then, suddenly reached, in which one class only of our emotional impulses should find scope for development or opportunity for action, would leave man's instinct, except in a single phase, unanswered and unsatisfied.

There would be an initiative, and no correspondence; a promise, and no fulfillment; a preparation, and no result. Our earth-life would, indeed, be succeeded by another; yet in itself it would forever remain fragmentary and incomplete. If, then, we have accepted man's universal desire for immortality as proof that his spirit is immortal, let us accept also the trendings of that desire as foreshadowing's of the Paradise to which that spirit is bound. Thus, by the light of analogy alone, we find every probability in favor of the conclusion that, in the next phase of his existence, man does not cease to be the human creature he is, and that the virtues, the

occupations, and the enjoyments that await him in Hades are as many and various as those which surround him here, better, indeed, brighter, of nobler type and more extended range, but still supplemental only, as appertaining to a second stage of progression, to a theater fairer than this, yet not wholly disconnected from it, to a land not yet divine, but in which may be realized the holiest aspirations of earth. A step beyond this it is still, perhaps, permitted to go. If there be footfalls on the boundary of another world, let us listen to their echoes and take note of the indications these may afford.

J. J. Owen

SPIRITUAL FRAGMENTS

THERE IS NO DEATH

The lessons of our translated loved ones is that there is no death that what seems so is only transition the birth to a new life, as real, aye, far more real than this; for here we bear the changing conditions of time youth, with its bright hopes and golden dreams; manhood, with its fierce contests in the battle of life, its struggles with the busy world; old age, if we have lived rightly, with its sheaves of ripened grain, its pleasant memories, and its calm outlook upon the future. But there, in that new life, these mortal changes and conditions do not exist. He who has profited by his earthly experiences, goes onward in the path of eternal progression, amid scenes and surroundings that are real and tangible to spirit sense. Here all is change. There is no permanency in matter. The hills wear away and melt into the sea: the rocks themselves crumble to ashes at the touch of time; the “firm set earth” is growing old, and in some distant aeon, will doubtless become a dead world to be buried, perhaps, in the bosom of the sun. Spirit is the eternal, unchanging substance, while matter is the evanescent shadow of things, upon every atom of which is written “change.” It is a beautiful thing to grow in years gracefully and wisely to carry down into the sunset of life the gentle graces and sweetness of a spirit enriched with good thoughts and noble impulses. Age is not measured by years nor whitened locks, to one who lives rightly. The soul never grows old. It may lose its elasticity of expression through its worn out instrument; the footsteps may become faltering and the voice feeble with time, but the soul is there just the same, with all its garnered earth experiences, all its luster untarnished. It has only withdrawn a little within the veil, whence sooner or later it will step out into the open day of a new life. When Death comes to a good man or woman, in the fullness of time, it comes as a welcome friend. One after another their hearts’ treasures have been gathered to the home of the spirit, and at last they stand alone, like ripened grain ready for the sickle. The struggle of active life is over; the battle has been fought; the world’s stern work has passed into younger hands, and they stand alone with the evening’s calm around them, and with ear bent for the sound of the boatman’s oar that shall bear them over the silent waters. In

proportion as the mind is empty of knowledge does it engage in the frivolities and little things of life. Show us a gossiping scandal-monger, and we will show you a person with many rooms to let in the upper story. Imagine George Eliot, Alice Gary and R. W. Emerson crooning together and back-biting a neighbor across the street!

William Dudley Pelley

WHY I BELIEVE THE DEAD ARE ALIVE

I

The profoundest thinkers and investigators in these matters agreed — and their experiments go to prove — that people do not alter their temperaments in the slightest by “dying”, but they do awaken to a world vastly different in environment. In orienting themselves to that environment — or in the combination of these two factors, temperament and changed environment — some phenomena are produced that are often confusing on this mortal level.

I QUOTE from a manuscript that came into my office for publication in later issue of my magazine: “People on the earth are much disposed to herd together according to their kind. The rich seek each other, the poor huddle into crowded tenements, and the thieves and gangsters have their resorts. Every city has its Four Hundred section, its Bohemian Quarter, and its slums. In the Land Beyond the Veil, people are also separated — on the basis of their moral development — into levels, more commonly called “planes” or “spheres” that surround the planet.

“The ‘spheres’ of lowest vibration — though of a vastly higher vibration than what we know on earth — are closest to the earth — in fact, the lowest intermingles with the earth’s surface. In a regular ascension from the center are spheres of higher and higher vibration, and in each of these spheres reside people — ex-human beings — of various degrees of evolutionary development, the ignorant and the sinful occupying the lower spheres and attaining to higher spheres as they advance in love and wisdom.” TO QUOTE further: “When a truly good man dies he is usually not conscious in the full sense, for quite a space of time. He passes somewhat quickly through the lower spheres, to about the Fourth — or whatever corresponds in vibration to the moral development he had attained. Those of wicked lives remain in the First Sphere, being what is known as Earth-Bound spirits. They are unconscious for a long while after death, and when they arouse, find themselves in a region of almost total darkness, bate of vegetation and inhabited by the lowest of the low and the vilest of the vile. This condition corresponds to the Purgatory taught by the Roman Church. Swedenborg speaks of it as ‘The Hells’. Those who are simply

ignorant and weak, rather than downright depraved and vicious, find themselves in the Second Sphere, where it is lighter, and there is more opportunity to gain knowledge of higher and better things. “The great mass of everyday, ordinary people, not very wise, neither good nor bad, just full of blunders and stumbling along — these find themselves in the Third Sphere. Here is where Raymond, son of Sir Olive Lodge, tells us he landed, and though his intelligence and moral development very shortly permitted his rising to the Fifth Sphere, yet he announced that he was going to stay in the Third and await his parents, and so not chance going beyond them and missing them when they came over.

“THE VERY best of mortals, men and women whose lives have been developed to the service of mankind, go to still higher spheres, each sphere being thus inhabited by beings of parallel development, and therefore harmonious and happy. The higher the sphere, the smaller the population, is the condition that follows, and the numbers in the higher spheres are reduced by the custom of those advanced souls spending most of their time in spheres below their own, where they go to teach and help the less advanced and weaker members of the race. Wherever they go they are at once recognized by their brightness. There is no uncertainty as to their mortal standing. No hypocrite in the ‘heaven world’ can pass for better than he is, and no saint can fail to be known.

“A real Master, resident of the Ninth or the Tenth Sphere, is a most splendid object to look upon, with serene and lovely countenance, superb beauty and dignity, and a brilliance dazzling to the eyes.”

William Pelley

WHY I BELIEVE THE DEAD ARE ALIVE

II

THE SKEPTIC with orthodox reflexes, who never has witnessed such phenomena, is puzzled or caustic because he does not know what happens. How in the name of sound sense can persons who have vacated mortal vehicles — and these vehicles been interred in cemeteries — possibly “come back” in organic equipment and give every evidence of being alive in former aspects of personality? Likewise, if this sort of thing is actual, why haven’t more people heard about it? The first is easier to answer than to second.

As you will have minutely delineated to you if you read more of the Soulcraft books treating with such parapsysics, the self-conscious soul of a human being — one hundred percent of human beings — is an indestructible and imperishable entity. Mortal life is a series of adventures in going into a physical body, using it for worldly purposes a given number of years, and “dying” out of it. But always it is the body that dies, not the soul-spirit. The soul of man is said in the Higher Realms to be a spermatozoic emanation of God Himself, thus accounting for sentient life in each and every instance. As I’ll relate to you in my next chapter, I have reason to believe that it was Mary Baker Eddy, beloved founder of the Christian Science Church, who made that clear to me that this indestructible and imperishable soul comes back again and again in many bodies over vast numbers of years, in different lands and civilizations, until it perfects its moral attributes so that nothing is ever to be gained further by coming back. Thereat it goes on about its higher cosmic business.

However, this happens — The “thinking” of the soul-spirit is done in the intellectual mechanism of what is called the Light-Body, or the Pattern Body. This is the vehicle, operating at a higher frequency of atomic vibration that keeps the atoms and molecules of the physical body in one consistent pattern throughout the earthly sojourn. Remember, the molecules of every person’s physical body are completely renewed every seven years, but renewal or no; they always conform to the given design that keeps the physical organism recognizable from decade to decade. When the life-course is run, the business of “dying” is merely the process of this Pattern

Body pulling out of the gross atomic body, and beginning to view life in its higher frequencies of Matter.

Consciousness, I repeat, is carried in the mental equipment of this Light Body, or Design-Body, else none of us would ever remember what had happened to us on earth, after we got to “heaven” ... Very good then ... This business of “spirit return”, giving it to something that will make the Light-Body or Design-Body tangible again in consistencies of Matter peculiar to this physical or material plane on which we are now living. So-called “Mediums” — like Bertie Lilly Candler or Mary Beattie or a hundred others — are women born with an excessive amount of phosphorus and albumin in their physical systems which under the stresses of trance they can release and provide for the use of others. Such phosphorus and albumin in combination is known by the technical name of Ectoplasm. They release prodigious amounts of it out of the orifices of their physical bodies and it becomes available for persons who have entered onto the higher frequencies of substance-in-Matter to use to infiltrate their Light-Bodies or Design-Bodies and make them appreciable again to the frequencies of this earth-plane. There is little that is necromantic about it — certainly nothing diabolical, unless we want to call all chemistry diabolical. Calling anything one doesn't understand “deviltry” is, of course, nothing but the ruse of illiterates. What these “spirit” people truly do is “coat” themselves with a material substance provided from the medium, and when the coating is successfully consummated we say that a given “dead” person “materializes”.

THEY are emphatically not dead a person, of course, because there has never been any death. There is only metamorphosis from one rate of atomic vibration to a higher rate of atomic vibration. Higher rates of atomic vibration can be aware of lower rates but rarely the reverse. In other words, people on the more tenuous octaves of reality can be consciously aware of what is transpiring on the grosser and lower rates, but when they manifest it, usually the earth-people have an attack of heebie-jeebies at the “supernatural” is there anything particularly supernatural about your turning your radio to get an orchestra in Cincinnati on a “low frequency rate” but a statesman talking in Europe on a short-wave frequency? The analogy is pat.

WE ARE finding now, in this age of radio and nuclear fission, that we have hoodwinked ourselves by saying that “if you can't measure it, it has no existence”

There are all sorts and degrees of atomic vibration that you can't measure, and yet one may not be aware of the other, in that both can operate in the same spatial area without their phenomena conflicting. That is what these materialized persons do. They operate in several spatial areas without their phenomena conflicting. They have never perished or gone off to the biblical heaven or hell when their bodies succumbed. They have simply pulled their soul-consciousness out of their defunct organic vehicles and operated on a higher velocity of atomic matter. When we ask them to present themselves to us in the séance room, we provide them with access to a coating or covering for their higher light-body atoms that make them recognizable to this earthly plane. Their Light-Bodies or Pattern Bodies are just as real to them as our physical bodies are to us. By coating them with ectoplasm they become real to us also. But the people inside them are exactly the same individuals that they were when their vehicles weighed 150 pounds on this plane, had to eat three meals a day to "keep their strength up" and get six to eight hours sleep o' nights or find their nerves misbehaving.

It is a long and somewhat involved technical study, and I am giving it to you in a nutshell as I can, so that you may understand that there is little or no hocus-pocus in one of these séances when honestly conducted by an honest and competent medium. If you want more technical information about it, get the Soulcraft books *Star Guest* or *Beyond Grandeur*.

Actually it is the mass ignorance of hoi polloi that creates the phenomenon we call "grief" in this world. Truly informed people never grieve. Principally they lack anything to grieve about. Grief is a sign of ignorance — always remember that. If you know what is transpiring, you find nothing to feel sorry over or lament. I am giving it to you as I have had it expounded minutely unto me. However, this proposition about so few knowing about what goes on, is another story... IN THE first place, it stands without argument that there are not enough bona fide and competent mediums to go around. In the second place, traditional religion — constructed mostly on allegorical theory — has built up a great superstructure of theological conjecture about the Afterlife, and protected itself by announcing that anybody who challenges or disproves it is in league with the Devil. Naturally the illiterate communicant doesn't care to become classified as in league with the Devil, so whenever the phenomena of psychical research manifests itself, the orthodox

communicant runs a mile. It is all very tragic; all very silly and childish and immature.

An age of Science is undoubtedly slated to put the blitz on the whole of it, but not for a little time yet. Science must pave the way to make spiritual emancipation creditable. It jolts some people to be told that if the optic ensemble of the human eye could accommodate a light wave one ten-thousandth of an inch longer than it does commonly at present, the whole aspect of the material world would alter. We would see scores of items and conditions that we do not see at present, whereas another score of items and conditions would become electrically invisible to us. Of course, becoming electrically invisible we would doubtless declare they had ceased to exist. I am told on reliable scientific authority that if the common human eye could accommodate rays of ultra-violet length, the race would suddenly become aware of the complete non-occurrence of death.

We should see the Light Bodies of those who have made the metamorphosis ahead of us, realizing they are often moving closely about us. It is their invisibility, owing to the enhanced rate of vibration at which they are moving atomically in their vehicle-composition, which makes us regard them as “gone” Their entire world of material reality is similarly composed of a vibratory frequency swifter than ours. So it is intangible to us. Not sensing it commonly, we contend it is ethereal. But we are constantly getting indications that it has a reality equal to our world of slower atomic frequencies, that we are visible to those inhabiting it although they are not visible under ordinary conditions to us. Conversely, they tell us that there are octaves of reality above theirs that are quite as incomprehensible to them as theirs is incomprehensible to us.

References to discoveries of Science should not overlook the possibility that a gaseous chemical now being experimented with, may crack the enigma of death for the lay rank-and-file, making all the “invisibles” in a room where such chemical is released, opaque to mortal sight. It is a sort of synthetic ectoplasm, I am told. But try to envision what such a chemical discovery would mean to orthodox theological concepts of the afterlife. When the “dead” can be located visibly by means of a peculiar gas released in a room or house, what of the exaggerated allegorical concepts of the departed dwelling in some far-off celestial locality populated by the

angels and cherubim, or — without facetiousness — “asleep in Jesus”? Still another school of scientific thought is considering the possibility that the ultra-violet vibratory rates of the “dead” may be slowed down to the rates of our mundane world by the same variety of resonating magnetic force that is said to materialize and propel today’s Flying Saucers.

YOU note that this narrative is singularly clear of stories of phenomenal attributes distinguishing others. I have tried to make it the accounting of what I myself have had attested through the medium of my own senses. But during the twenty-six years of affairs which it covers, I most certainly have encountered plenty of persons whose abnormal eyesight permitted them to see into realms of the ultra-violet. Those twenty-six years have been replete with the presences in my affairs of individuals able to discern at a glance, and describe most minutely, the Light Bodies or Pattern-Bodies of presences not discernible to me or the man in the street.

In particular do I recall a naval commander in Norfolk, Va. who attended a week of lectures I gave there — a man of Scottish birth gifted with Second Sight — who described again and again personages who were visible to him as being on the platform with me during my delivered remarks. And those descriptions were so distinctive that I could identify the personalities thus invisible to my normal human vision. However, to get back to what we term the phenomena of the materializing séance-room. These graduated people in the swifter velocities of Time and Space gather into the apartment where a materializing séances seems to be imminent, and when the ruby illumination has supplanted the yellow actinic rays of light, stepped their more tenuous personal selves into the exuded ectoplasm derived from the medium’s physical self. Forming themselves in the low-rate earthy pattern again by the direction of their Thought Powers, they walk out to us in their previous aspects of earthly reality, speak to us in voices that we recognize, and reminisce with us on activities together when they were constituted as our present selves.

The layman thinks of the process as Spiritualism. It is only Spiritualism as we identify the necromantic activity by the religious cult of that name that openly accredits such phenomena in the religious manner. Those of us who have approached such wonders along the secular route, as I myself have done as described in these

pages, no more consider the supernatural aspects of it as Spiritualism than the Spiritualists consider the super-natural aspects of radio, radar, or television as Spiritualism. What the Spiritualists seem to do truly in practice, is furnish opportunity for hoi poloi to form contact through mediumistic professionals with relatives who have moved their habitat into the higher atomic frequencies, and their “religious” services take on the pattern of Questions-and-Answers intercourse with those on the next immediate octaves of consciousness. Is grandma suffering any more in her higher vibration, in result of the malady that carried her off? Should Uncle John sell the house lot on the corner of Main and Third Street or hold it for a higher price in the autumn? Is the young man who has started to “go” with Betsy Jane serious in his attentions? Fancy making a religious ritual of such personal trivial. And yet the Spiritualists have come closer to Truth in appreciating the literalities of the post-mortem state than any other sect distinguishing the modern religious scene.

William Dudley Pelley

LIFE IN THE SPIRIT REALMS

You will undertake in the Spirit realms what you feel best to be doing. As work is a learning process on the earth plane, so it is even more so in Spirit. The difference is that it is not needed to sustain you and your family as well. And it can be even more interesting, as it unlimited and progress is purely on merit and focus. There is no case of waiting for promotion, or having to pass examinations. It is always obvious to all when a spirit has reached a new stage in their development and is ready to progress to what might be called the next stage, but is in fact a continuum of love, joy and the learning about the universe. Many of your former great scientists still work here on their projects, even though other aspects of them may be doing completely different work or may even have chosen to reincarnate (to experience other aspects of earthly life as part of their overall development process). These projects are wonders to us and them. I wish it were possible to show you an Einstein or a Lister bent over their Spirit benches (this is not to be taken literally!) working on the secrets of the universe. There is such co-operation and companionship in this work too. At their levels, jealousy no longer exists and they discuss their findings and speculations freely with others. There is no hierarchy either, as we all come to realize that none is better or worse, higher or lower than others.

That does not mean that we do not recognise genius and ability, but we recognise that from one to another, these are just concentrations of particular abilities that they are experiencing and using at this time. The only sadness, here or on the earth plane, is when those with real abilities choose not to make best use of them, or even worse abuse them so that they are not used for the benefit of all. How sad this is, and one of my works is to try and encourage their latent and often very special abilities in those who choose to live in the shade regions at this time. They will all come to self realization eventually — but the quicker the better as far as I am concerned so that they can join us here in the full light and live a productive life.”

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William Dudley Pelley

LIFE IN THE SPIRIT REALMS

Reception Sites in Spirit

One of the sites that I visit in Spirit is a place of learning. It is set immensely high up on a hill and from the colonnaded balcony I can look down to a large river winding its way through lush green forests. In the distance are the purple hills of Heaven. Set in amongst those trees are small villages that in the case of the one I visited, seemed just like a typical English village, complete with seat and village green. No doubt there are Indian and Turkish and American villages also amongst the sea of trees.

At one end of the balcony is a beautiful garden complete with glorious flowers and a small pond, complete with fish. Steps lead up and around the pond and every time I see it, somehow it is different and the angles seem to change constantly as though when you look at it you are seeing different aspects of the scene each time

Then there are the huge silvery metal doors with whirled designs set into them. Through the doors is a huge, very light area with a slightly raised stage and rows upon rows of chairs. I have seen this empty and seen it full of people but either way I would find it impossible to describe how big an area it covers. I suspect that like many things in this region it has no set size and shape

Upon the stage I have seen great teachers, lecturing to an audience. But the teaching seems more direct, it touches the heart and the emotions as much as the intellect. I have never been able to remember afterwards exactly what was being taught — but I hope that it has lodged somewhere in my soul, if not in my human brain.

“For the majority who pass into Spirit, particularly if they are reluctant, or the passing itself is sudden and unexpected — we try to provide familiarity. It takes time to adjust, as if you were moving abroad, or starting a new job in a strange and rather frightening place. What are the rules? What am I supposed to do? We, and your friends and relatives, give you all the help that can be received at that time.

Sometimes the new recipient is rather reluctant. But I didn't believe in life after death! Nevertheless it exists and one day you will all be over here. The more you prepare for that day and devote time and effort to your spiritual development — the easier that transition will be.”

Spirit Hospitals

For those who die suddenly or in great pain and suffering an extra time of peace and quiet in unconsciousness is needed and such people often spend time when they first arrive in spirit hospitals. These are absolutely beautiful places with at first a single bed of white sheets in a large airy room with Greek columns and a bare but welcoming appearance. The nurses were often nuns or nurses themselves on Earth who have volunteered to help these arrivals.

“Spirit hospitals are for those who need rest and recuperation, before they can join their friends and relatives on the Spirit planes. For some this may be a long experience, for time is of no importance here. For any others, it may feel as only a few days. The point is to provide an environment where they can feel at peace and be tended by those who have volunteered for such work.

In the Western spheres, this environment is often a ‘hospital’, but to others it may be a temple, or whatever feels comfortable to that person to feel safe and secure and to allow the healing process to proceed apace. “

Once they awake the nurses will help them realize their transition and introduce them gradually to their friends and relatives in Spirit who have been waiting to greet them. Later these ‘patients’ will be moved to large terraces where they will sit or lie with others in the same position. The views from these terraces is wide open fields (sometimes with animals) and trees and bushes, with the purplish-blue mountains of Heaven in the distance.

Only once have I seen a dingy, hospital when dealing with a spirit who was not of the best type when alive on Earth. It was not dirty as such as the care from the nurses was just as good and caring, but the light was dimmer and the energy lower.

Who Meets Us

From my own mediumship I can only say that who meets us will be someone that we love and feel safe with. It is common to be met by your mother or father, or

even a favorite dog or horse. It is more uncommon to be met by a Guide, but I have come across it in sittings. The point is, whoever meets us is there to inspire trust and re-assurance in helping us to face a new situation.

“After thy breath hath left thy bodye and thy soule is set free from this vile prison of earth, where it hath been long inclosed, then doth it wander forward into a faire broade waye, where at the turning of a crosse there are three passages, one on the right hand, and that is veye narrowe and leadeth unto heaven: The second on the left hand, is broad and faire, over a green vale, and that conducteth unto hell: now betwixt these is there a lane neither too broad, nor too narrow, and that is the high way to Purgatory: wherin after you have wandered a while you come to a bridge, framed all of Needle pointes, and over that you must passe bare-footed, as the first penance for your foremost offences. Then sit to have a little ease after that sharpe absolution, shall you come into a faire meadow, and that is all over growne with AVE MARIES and CREEDES, this is to put you in remembrance of our Ladies Psalter, which if you can say a hundred and fiftie times over before you passe the medow, you escape passing over a whole field of hot burning ploughshares, that day and night lye glowing hotte for such purposes.” - Tarlton’s News out of Purgatorie (c. 1590)

“You are met by those whom you knew best on the physical plane. When you first reach the Spirit plane you need re-assurance and comfort. Like the healer — these are not there to live your new life for you, but to be guides and instructors on the new ‘rules’ that you will be living under. In the end, that knowledge has to be applied by those who pass over. A book can tell you something — but to live that knowledge is the aim of all beings. Thus experience is brought into each (astral) memory.”

“You are met by those you love, and those that love you. There is no break in this link, chain of love. How can there be? Death is not the end, but a new start for you, in a place where the potentials and possibilities of love become manifest. God is everywhere, but like at night when the stars become visible, in Spirit, his love and compassion for us all becomes clearer and can be worked with more easily. No-one instantly becomes a Saint, or an Angel, when they pass over to Spirit. But the possibility and paths to enlightenment become clearer and are sprinkled with the

lights of those who have followed that above before you.”

Once met, the helper will lead the new spirit away from the scene of death, as this area will normally be very emotionally charged and the spirit needs a time and place of peace and quiet. Depending on the person and the judgment of the Helper, an explanation will be offered of what has occurred to the spirit.

Once the spirit has understood that they have passed over, their thoughts will normally turn to their loved ones still on the Earth plane. They will ‘feel’ the grief of those who cry over those who have stayed behind and will naturally want to try and comfort them and to tell them that they live on, but in a different form. If the transition has been successful, the spirit will often attend their own funeral, often with others on hand to help them through. It gives the spirit a chance to fully realize that they are ‘dead’, and also a chance to see their loved ones again. This can be very upsetting and also very frustrating. At funerals I have seen spirits almost desperately trying to reach out to their loved ones to say that they are okay — but of course they can not normally be seen. This seems so sad, and it is a pity that mediums aren’t more accepted and are not invited to funerals to reassure those present that the person they think they have lost forever lives on.

This closeness of the newly arrived spirit to the Earth plane is also the reason why the relatives of the deceased so often sense them around, particularly in the first few weeks after the death. This will normally start to fade quickly or slowly once the funeral has taken place. The spirit starts to move on to it’s own life in Spirit. However if the relatives grieve exceedingly and constantly think of that person in a very sad and unhappy manner this can be more difficult for the spirit to achieve. It is absolutely natural of course to grieve, but it does make it easier for both the spirit and the relatives if they can realize that this is just a process of transformation, not the end of everything.

When we think of our loved ones in Spirit, it does form a link to them, and they can sense how we feel and to a certain extent what we are thinking (but more in terms of emotions than actual thoughts). In graveyards, I never sense spirits hanging about so to speak, except when people go there to remember those who have gone on before them. Then the spirit of that person will quite often (but not always) appear and watch with sadness or anxiety as the relatives become upset again, remembering

them. This can also be a happy time, and spirit children will often dance around their parents wishing that they could be seen and played with again.

II

Carlyle Petersilea

THE DISCOVERED COUNTRY.

JEWELS.

“Sisters, Spirits, Angels;” said the speaker; “we are assembled here to-day, to speak upon subjects of the most vital importance. We know that we as angels, cannot be idle; for we well know if we were to become idle, that moment we should fall from our high estate; that moment our sparkling jewels would become dim. We know it is impossible for us to cease moving onward and upward; for if we did not move in this direction we should, most assuredly, fall backward and downward.

We know we must work and be diligent; and the question each one of us, here assembled at this time, must ask of ourselves, is; where can we work to the best advantage? It is only necessary that you question your own souls; if you question thus, you will always receive the answer. No other soul can give you back the response. The light, the glory, is within you. We do not stand here as a teacher, but as one that would cheer and encourage you in all good works as one that would aid in giving you strength to carry out all the high and holy purposes that you find within yourselves. Neither, can we allot to you any one of your missions; you each and all have your mission but it is best known to yourselves, another may not intermeddle with it. But this we all know; unless we are guided by love and wisdom we had better remain idle. This beautiful Temple which represents the body, spirit and soul of man, has been erected by the combination of Love and Wisdom as it exists within each one of you here present, for you all lended a hand in the building of it. It is but the outgrowth of your own beautiful and industrious souls; but it is a real building and not a delusion; for as you banded yourselves together and placed your minds on that which you desired, it became objective, an outgrowth of the beautiful within you, and this most elegant edifice is the result. You find it is necessary for you to band together and rear such grand halls wherein to assemble for renovation, that you may renew your strength and courage for the work that is constantly before you. We do not admit within these walls any low or ignorant being; they cannot enter here until they are fitted by love and wisdom to add glory, beauty and strength to our Temple.

Every jewel that enters into the construction of this glorious building must be real and of true value; firm and enduring and brilliantly beautiful without and within; it must not be marred by either spot or blemish, and it must be kept constantly bright and untarnished by the earnest diligence of the builders. We all know our work lies directly with the souls of our brother man; and so long as there is one soul on earth or within the spiritual Spheres, that is ignorant, that is unhappy, that has a single spot or blemish upon it, just so long our work lies before us and requires our love, our wisdom, our time, our diligence; and whilst we are working for our brother, we are unconsciously adding brightness and beauty to our own souls, and adding jewels of untold value to this, our beautiful temple. When we last met here, jewels of immense value were fetched by each one of you, and given into the treasury of heaven to be added to this our structure. They have been placed by the hand of Wisdom and Love, where they were most needed to strengthen and beautify our Temple. At this meeting we expect that many more will be added.”

The angel now descended from the throne and stood behind an altar of gold. The angel that had spoken stood behind a polished table of ebony, and the other angels stood one on either side.

“Now” said the first angel, “we are ready to receive your gifts. You all know that order is one of the first laws of heaven, and so each one comes in his turn.”

Thereupon, there was a gentle stir in the audience, and commencing with the first they filed, one by one, past the altar, and as each one passed they left a precious gem on the table. When all had returned to their places there remained upon the table a heap of glittering wealth. The angel reached forth his hand and raised a brilliant jewel between his thumb and finger and held it up that all might see; but he called no names, and none but the angel that left it knew to whom it belonged; for it hath been said: “let not your left hand know what your right hand doeth.” Holding up the jewel the angel read there from.

“A cry; a prayer ascended up to us from one who dwelt on earth where we were born. The cry came from a soul in agony, a lonely desolate soul; one too weak to fight the battle of life alone. The cry was for help; help from on high. We heard that prayer, we hastened to answer it, we gave to that soul, struggling in the bondage of error, light, knowledge, truth in its various forms. We aided the soul to cast off its

bondage of darkness and it became light, bright, happy and strong; and able to aid other souls, that were brought in contact with it, to cast off the bondage of error in which they were struggling, and to become free and happy in the light of truth.”

The jewel blazed and sparkled as the angel handed it to the one on his right. The angel picked up another, and read thus.

“We heard a sob; a sigh; we hastened to see from whence it came. It was from the soul of a little child. One suffering under cruelty, injustice and wrong. Its little spirit struggled hard to be released. We found a kind soul that needed that child; we augmented and increased the desire of that one to take that child and care for it kindly; and then breathed into the child a spirit of love and peace.

The jewel glistened like a tear as the angel gave it to the one on the left. They held up another and this was the reading.

We heard the cry of a strong man, and he said. All is darkness. The life on earth is but a bubble, and the death of the body the end. Life is not worth the living. The struggle for existence is too great I almost have a mind to end it and lay my weary body down in the grave, where all is darkness, oblivion and rest. I stand on the cold mountain heights alone. No one loves me, or if they seem to it is not for myself, but for what I may be able to do for them. No one understands me, or has any sympathy in common with me. The constant cry is, give; give; give; but where am I to receive strength that I may be able to give? for light and hope dwell not within my soul. And we went and found one who could answer every cry which the strong man sent forth; and his soul was lightened of its burdens, and he found within that other soul all he needed, and the path of Eternal Life was made clear to him, and his cry for unselfish love met with its fulfillment, and he became strong, hopeful and happy, and able to meet the great demands made on him.”

The jewel glittered and blazed and burned, and the angel passed it to the one on the right; and yet, they picked up another, and read thus:

“A little child had passed through the Gates Eternal, and was lying happy and content in the arms of an angel. We heard the mother’s wail of grief, and hastened to comfort her.

She was kneeling by the grave of her baby, desolate and heart-broken; to her

the child was dead she would never see it more the heaven she believed in was too far off, too indefinite; she felt that her baby was lost to her forever.

We whispered words of hope and comfort to that sorrowing heart, placed the spirit-form of the babe within her arms, and then with gentle magnetic touches we opened the mother's spiritual sight and she saw the babe within her arms, she felt its little hands caress her face, its little lips as they were pressed to hers, she looked into its beautiful spiritual eyes and her tears were dried. My baby! oh my baby! You are not dead but here with me."

The jewel was a pearl, and it sent forth rays of soft and beautiful light as the angel passed it to the one on the left.

"You all know," said the angel, "that every jewel here has its own story. Some kind and loving deed was done; if not directly to the denizens of earth, to some new-born spirit.

Some of these jewels represent the taking and caring for infants sent into spirit-life, before they ought to come, through the ignorance of parents. Other of these gems, are of those that think out inventions and improvements of all kinds for the benefit of both earth and heaven. Others, for the amelioration of all suffering, and using their influence to bring those together that will give the greatest amount of happiness to each other; for happiness is heaven and heaven is happiness; and you all know that ignorance and suffering is all the hell there is, or ever will be; and it is to save man kind, both in and out of the body, from ignorance, suffering, or hell, that we all are constantly working. We also know that whenever any creature suffers there is ignorance and wrong somewhere. If the wrong has not been committed by the sufferer, it has been committed by some one; and it is to right these wrongs, and to bring all things into harmonious and happy relations, that we are constantly at work. The greatest amount of suffering known to us is caused by ignorance. To enlighten those below us in wisdom will event usually create a heaven for all, and at last all will inhabit the kingdom of heaven which is happiness.

The angel now closed the book; the other two angels gathered up the jewels and gently glided behind the throne; and the angel that had spoken raised their hands and eyes upward and blessed the congregation; then the organ sent forth a glorious, heavenly peal, and the angels passed out, each one to their work, and Helene and I

followed.

Helene's lovely eyes had gathered new strength and beauty; her sweet lips wore a more heavenly smile; her exquisite form swayed in unison with her happy thoughts and high resolves, and I followed her lead, for without her I was but a dark and unhappy being. Now for a short time we would go and rest ourselves.

John Pierpoint

SPIRITUAL KNOWLEDGE

THE REALITY OF SPIRIT

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 willful ignorance.

Don Pickard

THE INSPIRATION OF ANGELS

I

I have not been in the heavens very long. How long, as to earth years I cannot say, because time and the way time goes by, cannot properly be compared to earth time. It is one of many things so difficult to speak about, other than to say it is not as it is with you.

Some things are like they are on earth and these we can explain so you understand. Other things are different.

And the cat is staring at me with a puzzled expression as if he is thinking, “What is the problem? I can at times read your thoughts as if you spoke words aloud. Why can’t he?” (referring to me).

Oh never mind that cat. He is just being difficult. Go to sleep, you!

Did you have pets on earth? They do say the spirits of these pets recognize you when you cross over. Crossing over, I must tell you about that. It was like coming out of a mist. Some people describe it as being a kind of long funnel, or tunnel, and they have the feeling of lightness, floating, like a piece of driftwood on the waves. I only had feelings of impressions in between gaps, far as I remembered. But everyone was so kind. They all seemed to have a job to do, and everyone knew what it is they had to do. I think I woke at times like a baby and then fell asleep. I remember someone saying:- “We cut the cord,” and later I found out what was meant. But it really was in some respects same as the other birth.

Faces, then smiles. It was hard for me to accept the fact I had died. I had always said:- “When you’re dead, you’re dead.” How to explain to earth people that when you’re dead you are more alive than ever before.

They suggested I go back to school. I laughed. Why? “To learn again how to read, how to write words,” I was told. “It is a bit harder on this side to do it because you cannot let your thoughts wander from what you are doing or the letters go all over the place. Nor can you go and catch them. It requires concentration and

thoughts must be more controlled.

A bit annoying, my dear, at first,” he said, “but after awhile you’ll get used to the new way. And then you can go in any of the libraries and read a book. We have copies of all the books on earth that have been published. Does this surprise you?”

I said, “So far, it’s all been one big surprise. Do you think if I told them back on earth they would believe?” A few might, but the many would laugh, or put it down to fantasies. And this factor creeps into conversations many times. If I told them thus and thus, would they believe? Let us inquire of others as to what they were told when they crossed over!

“Excuse me but when you died to the earth life, what did they tell you on arrival?”

“They had a record of my earth life, and seemed to know everything about me. One man asked if I knew where I was and I told him I think I am in the heavens. He looked at the records and knew I was a plain down to earth working man, so he did not ask me a lot of difficult awkward questions.”

The angel with the records in his hand smiled encouragingly. “We have wonderful libraries here,” he said. “All the works of the masters are in the libraries, and I think you will be fascinated at how much one can learn in this. The color range exceeds that of earth, and the tints and overlays can be multiplied greatly in various combinations.”

I spoke to my father a few months after he had passed on and asked, “What are you doing at the moment, Dad?”

“Drawing,” he replied, and a few days later my friends found him doing some sketching, they said, in a large library. Later on he was shown around the hospitals that had been established by those who love the Great Spirit and Dad’s eyes were opened.

Another man we inquired of seemed a silent type and spoke in a slow and measured way. “I have kept my eyes open and learned,” he said. “There’s such a lot to learn here. The poor, what I suppose you would call the ordinary working class, who had a hard time of it most of their lives, come here and find it truly is all they hoped heaven would be. have spoken to quite a few, and all are agreed, never would

they want to return to the old conditions. Some do go back to see how things are, but after awhile many of them lose interest in the concerns of mortals, except those who have people who know about our world, who keep in contact.”

“But as regards those who had it cushy on earth,” he continued, with people to wait on them, these are the ones who get the surprise of their lives here for it seems to them that everything is topsy turvy. Some get angry and feel there is no justice. Then along comes someone who knows how to handle these people and tells them that most certainly there is justice in heaven. And they whip them off to schools of education. They have television that reels of I pictures of their own memories. How they do it I don’t know. They are always working on electronics, here in heaven. At any rate, those who had it cushy on earth take a longer time to adjust in heaven. It isn’t that they are bad people in themselves. They just got a philosophy of life that is all haywire.”

“Excuse my butting in,” said a nearby spirit, “but I was in electronics in the earth life and I think we, that is a gang of us, are working along the right lines in this subject. The present method of contact via the clairvoyant and the clairaudient is too restricted, too limited to reach out to the many and make a deep impression on them. The medium can do much good, but only on a small limited scale. Without going into technical detail too much, the problem is one of adjustment to two variables in rhythmic vibrations, and finding a method of toning down ours to their rate of vibrations and sort of speeding up theirs to be adjusted to our higher frequency.”

“We are,” he continued, “and have been working on this for some time, but our own progress has to tie up not only with the date of our solving this problem, but their own development and understanding of the two kinds of spheres of manifestation, theirs and ours. We are handicapped in this from the start. Most of our own people have a blind spot when it comes to imagining the simple fact that their colleagues carry on investigating into electronics when they cross over. And it is not just a matter of technical invention, but of bridging gaps in comprehension. You probably know the pitch of each voice is of different frequency. If you tabulate ranges of frequencies, determine the pitch of each voice, register it as in a central exchange, then you can operate after the comparative way of a complex telephone central exchange. Simply exchange the notion of dialing a number to the notion of

the pitch of a voice, and a method of adjustment to line up the variables in frequencies between spirit world and earth world.”

“Some of our friends think when we cross over our skills go overboard and we become simpletons. “

“The old funnel shaped thing in the center of an arena, with a complex invention to set up before we could do voice recording direct, may be likened to television in the early days, where you had a picture that was only clear and sharp in focus at times. Today we are in a similar position.”

“We attended a lecture in a nearby college of higher education. A special teacher from planes higher than us had come to our area by invitation of those who organized things. He spoke of cycles or ages, and said, ‘In one age you can preach till you are weary of trying to explain things, and in another period you say but a few words and the multitudes flock to hear you. You have to take into consideration as to whether the time of your labor ties up with the heavenly pressures falling on mortals. For example in one age they will desire all passion and earthly desires. In another age the opposite. They will neglect the matters of earth and give all their energies to spiritual matters. Your inspiration you direct upon mortals and the type of inspiration must bear these factors in mind. Could I say success or failure of your venture, hinges on a thorough understanding of this. I suggest you coordinate your labor with those beyond, and they will give you guidance for they can draw on the records going back thousands of years.’

“Much later it occurred to us that our work was known in the regions beyond ours and that it had received blessing. We were told the Father spoke of this to his son God of Paradise, and had promised that as it was a good labor we had in hand, the chain of light would connect us to higher worlds.”

“The most persistent of all angelic inspiration comes to you from those who are your guardian spirits, who change the watch as the changing of the guard on the days of the moon, but never leave any of you devoid of heavenly guidance. The guidance is imperceptible, themselves kept strictly in the background for they must not make themselves known to mortals. Persistent pressure, yes, but the mortal operates with freedom to do as he wishes. Heaven is most adamant that mortal freedom shall be a true freedom. We cannot do anything that could be judged as an

infringement of this liberty. But we read mortal thoughts. And here is reflected the wisdom of the earth. Our labor is one of gentle persuasion, to walk the straight and narrow way. It leads to your greatest happiness eventually, although on a short term basis you may think it a restriction. It is the wisdom of the earth that speaks in the question asked, because the man knows not that, left to himself, he would be pulled down by the adverse influences surrounding him, and would gravitate into a darkness that would be the very opposite of the light his soul would have had by virtue of treading the straight and narrow. All earthly wisdom takes the short term view of things.”

“Don’t forget to say a few words about spirit healing, will you?” says a spirit. “Many earthly institutions are still suspicious of any form of healing that is outside their own knowledge. And when we do good spirit operations to shrive! up a cyst or a growth, they just scratch their heads and mutter that nature restored the balance. Anything but attribute it to the source it came from. But I mustn’t bellyache; what does it matter who heals, as long as a person is restored to health again?”

“Spirit healing is not distinct, or should not be, from the orthodox as you can medicine and surgery, but the two ought to be working partners. If you go to root causes of things the best form of healing is to have conditions of harmony in your life so that sickness cannot get a hold in the first place. Do this, and more good will come to the many than thousands of patch and repair operations they do each year. But I do not suppose they are ready to hear us.”

I asked further details. “What is there about spirit healing that is better than surgery, do you think?”

“Welt, to start with, we do not always have to cut a person open and peer inside and do a messy job and hope it comes alright by the natural body healing tendencies. We can see clairvoyantly better than the X-ray photograph. We see the actions of the living tissue, the effects being produced by the cause that is out of harmony with the other parts. Then we can take the ethe, that is a hundred times more subtle than the coarse electricity and concentrate specific dosages to a given area. In this way a growth can be shriveled up without any messing around with cutting operations inside the patient’s body. And another thing, because there is not such a shock to the system in our approach, the healing tendency in-built into the system gets off to a

flying start.

You see, we can direct all this power around us by compounds as you make up compounds on earth, and then directing them by the will power of many in agreement, and although the principle is different to the earth way, nothing of the orthodox approach is wasted or of no use when we cross over. It is simply a base upon which we extend our skills and knowledge.”

“We pursued further inquiries into this subject and found that others had already been laboring immensely in this field for there were about twenty-five hospitals in the summerland under the control of the higher ones, and these were specifically designed to meet special needs of the mortals who came over before living a full life, some needing to be healed of habits and drugs that had taken a hold and injured their spirit body. Many are ardent believers in Jesus and come here expecting to see a throne with Peter and James sat either side of the master. They also expect the more horrid scenes of revelations enacted before their eyes. And patiently we try to explain that God had nothing to do with that. He is love, etc. But while they admit He is love, there is a part in them that also believes He is hate. Some have their favorite hymns, and the 23rd Psalm is one, but if you read the words carefully, how can God be love and also find joy in the discomfiture of supposed enemies?”

“Many of these ardent religious types have a rigid form of heaven in their minds and expect to find a heaven in reality somewhere along the same lines. It takes a lot of patience and years of training to push these nonsensical ideas out of the mind and lead them, with the carrot and string approach, to wards wider views of the universe.”

“And it is not only the Christian who is adamant about his convictions and faith. All the others are the same. They live in separate localities for a long season in heaven. For you see, as they never integrated on earth, they are not likely to in heaven. So the reality of life here declares that before our eyes, so provision is made in this to reduce friction on religious grounds to a minimum.”

“After a few years the mind gets accustomed to the fact that it is different here from the views they had when they crossed over. No one forces them to get shut of these untrue beliefs. They just drop off on their own accord in time. And then, when they ask questions wider in range of vision we take them to the libraries and colleges

where they become acquainted with true factual historical records of their world over thousands of years and work from that basis, In the end they all come to embrace wider views of tile. You cannot tell them much about the Great Spirit at first because it runs counter to their belief in Jesus.”

“So they live with that faith for a season. But in time the questions come. They rise up from the soul within, ever asking questions, just as children do. So we bide our time. No point in putting pressure on them. In the end they all get to see it as it is, but alas, for some, that may be even hundreds of years into the future, although many make the transition more easily than we would have thought possible a few years ago.”

“So you see, my friend,” not only mortals have blinkers on but angels also as concerns the beliefs they picked up on earth. But Heaven and the Person of The Great Spirit, is much bigger than anything put forth in their supposed sacred books.” Another said, “Boyo!” That’s what he called me — Boyo. He looked me straight in the face and said, “Don’t underrate yourself. Everybody’s got talents. Job is to spot them and encourage them to send out shoots. You know, Boyo, like it is in the country.

“Me,” he continued, “I make ‘em laugh. When I see some looking a bit miserable or lost in their own thoughts, I deliberately set out to say something to make ‘em laugh. Humor. That was what they gave me when talents were handed out. And it took me a long time to find why they gave me that and nothing else. Mo, Boyo, I deliberately, set out to make myself look daft. I know it sounds daft to even say this, but I got a motive for doing it. If I can set about lifting them out of the doldrums, you know, Boyo, like it do in nature, well, then, I’ve used the talent given me.”

“I haven’t any time for people who say things about standing on your dignity. I am happy in just being my natural self. But I can’t quite see if `what I told you is inspiring you anyway. Still you might remember Later on, Boyo, what I said. Don’t matter if the others reckon I’m daft. The Creator who gave me this one talent, He knew what life was doing.”

“Drop the seeds you have gathered. Most of us fulfill the task of the sower going forth to sow. But don’t eagerly wait for a harvest. You will, at best, see but a few seeds sprouting and showing signs of growth. Be patient. I know many of your

own teachers counsel patience and it's one of the hardest of all virtues to acquire. Remember, the mortal likes to have results quickly, but you cannot do labor in Spirit with that view in mind. Your work does not cease when you have succeeded in planting your thoughts in the mind of the medium.”

“You have to watch how the work progresses, when it is all finished and copies in circulation. Then you have to discover the mortals to whom the work would be most profitable, that is to say, from the viewpoint of their own unfoldment in spiritual knowledge. Then you have to inspire them with the desire to first of all, gather in knowledge of the world of Spirit, then you have to make certain they read and understand in the way intended.’

“These are my thoughts, dear friends. I see you have much hope, plenty of enthusiasm. But please remember, projects for the Father are going on all over the world. Much of it is labor put forth in hope and with prayers for Spirit power to bless it. But the lasting worth is not in quick returns, but in patient, methodical work, and hearts and minds prepared to plod on for many a long year, just expecting that a harvest WILL come of it some time in the future. If you have this, and faith in the Father, and the merit of the work, then you should not fear or become discouraged. All will be well. Now I must continue on my way.

Tudor Pole

PRIVATE DOWDING

I have looked into hell! I may have to return to that region. I shall be given my choice. Grant that I may be strong enough to offer myself freely. Hell is a thought region. Evil dwells there and works out its purposes. The forces used to hold mankind down in the darkness of ignorance are generated in hell! It is not a place; it is a condition. The human race has created the condition. It has taken millions of years to reach its present state. I dare not tell you what I saw there. My brother needed help. A soldier, who had committed very evil deeds, had been killed. I will draw a veil over them. He was a degenerate, a murderer, a sensualist. He died cursing God and man. An awful death. This man was drawn towards hell by the law of attraction. My brother had been told off to rescue him. He took me with him. At first I refused to go. Then I went.

An angel of light came to protect us, otherwise we should have been lost in the blackness of the pit. This sounds sensational, even grotesque. It is the truth. The power of evil! Have you any idea of its mighty strength, its lure? Can that power be an illusion too? The angel said so. The angel said the power of hell was now at its supreme height. It drew its power from man! As man rose toward spiritual life the powers of darkness would subside and finally become extinguished. 'Extinguished' is my word. The angel said 'transmuted.'

That conception is quite beyond me. We descended gloomy avenues. The darkness, grew. There was a strange allurements about the atmosphere. Even the angel's light grew dim. I thought we were lost. At moments I hoped we were lost, so strong is the attraction. I cannot understand it. Something sensual within me leaped and burned. I thought I had emptied myself of self before undertaking this great adventure. Had I done so, I should have been safe. As it was, I should have been lost but for the angel's and my brother's help. I felt the giant lusts of the human race. They thrilled through me. I could not keep them out. We descended deeper. I say 'descended.' If hell is not a place, how can one 'descend?' I asked my brother. He said we were not moving in the physical sense. Our progress depended on certain thought processes evoked by the Will.

It is all very strange to me. I now remember that the Messenger told me I was not to dwell on what I saw and felt in this dark region. Therefore I will hurry on and not dwell upon details. As a matter of fact, I never reached the point where the rescue was attempted. The angel and my brother went on alone. I waited for their return in what seemed to be a deep dark forest. There was no life, no light there. One felt stagnation everywhere.

The angel said that was the most insidious kind of hell, stagnation, because no one recognized it as such. Contrary to belief, hell itself, or rather that part of it visited by my brother and the angel, is brilliantly lighted. The light is coarse, artificial. It keeps out the light of God. In this awful glare the angel's light nearly lost its radiance.

All this my brother told me afterwards. Those who die filled with thoughts of selfishness and sensuality are attracted down the grey avenues toward this hell of the senses. The darkness of the deep forests appalls, the loneliness is intense. At last, light is seen ahead. It is not the light of heaven, it is the lure of hell. These poor souls hasten onwards, though not toward destruction; there is no such thing. They hasten down into conditions that are the counterpart of their own interior condition. The Law is at work. This hell is a hell of the illusions and is itself an illusion. I find this hard to credit. Those who enter it are led to believe that the only realities are the sense passions and the beliefs of the human "I." This hell consists in believing the unreal to be real. It consists in the lure of the senses without the possibility of gratifying them. I was told a great deal more about this awful region, but I must not pass it on. The angel said that the 'condition' would ultimately dissolve into nothingness. Hell or apparently that part of it we are speaking about, depends for its existence on human thoughts and feelings. The race will never rise to greatness until the passions are controlled. This refers to nations and to individuals. On earth I was never interested in such matters. I did not realize the existence of the sexual canker at the heart of human life.

What a terrible thing this is! Do not wait until you come over here. Set to work at once. There is no time to lose. Gain control of self. Then retain control by emptying yourself of self. All the thoughts of lust and passion, greed, hatred, envy, and, above all, selfishness, passing through the minds of men and women, generate

the 'condition' called hell. Purgatory and hell are different states. We all must needs pass through a purging, purifying process after leaving earth life. I am still in purgatory. Some day I shall rise above it. The majority who come over here rise above or rather THROUGH purgatory into higher conditions. A minority refuse to relinquish their thoughts and beliefs in the pleasures of sin and the reality of the sense life. They sink by the weight of their own thoughts. No outside power can attract a man against his will. A man sinks or rises through the action of a spiritual law of gravity. He is never safe until he has emptied himself completely. You see how I emphasize this fact.

Some of these thoughts came to me whilst I waited in that gloomy forest.

Then the angel and my brother returned. They had found him for whom they sought. He would not come away. They had to leave him there. Fear held him. He said his existence was awful, but he was afraid to move lest worse conditions should befall him.

Fear chained him. No outside power can unchain that man. Release will come from within some day. Sadly we returned to our own places. I began to realize what power King Fear holds over nearly all of us. The angel said that Fear would be destroyed when Love came into her own.

He said the time was coming. . I have much to think about. I am going into the "Hall of Silence." If I can return again, I will. Good-bye.

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Tudor Pole

PRIVATE DOWDING

I have returned once more. There are several things I want to say. I find it difficult to tell you what they are.

I will tell you why. I am a person who cannot pretend to teach or preach, I do not wish to do so. I am not sure enough of my own faith yet I feel it my duty to tell you some thing of what the angel and the Messenger said, not because I understand or believe it all, but because they have been good to me. They have recognized my ignorance, have not scoffed at my unworthiness. I have not come to you to preach, to show the way to heavenly states. I do not know my way there, so how could I guide you? You are probably nearer heaven than I, though still on earth. Because I pass on what has been told to me, do not think I am a 'superior' person. Do not think that all I say must be true. It may be. I cannot tell myself. I am grateful to you for listening to me. I am grateful to my brother for meeting me over here. Above all, I thank God for the Messenger who deigns to come and talk to me at intervals. I have met other people over here, and have been allowed to help one or two distressed souls. But I remain a lonely person, working out my own salvation in fear and trembling. Put fear behind you! That is one of the things I must say. I Try to do it! Fear is a power opposed to life; it is the weapon of the Evil One. It is illusion. Can you believe what I say? Fear has no reality of its own. Its power is generated from within ourselves.

Cast it out. Never fear again.

I want to say a few words about love — very few, because I know so little.

Also because love is spoken about too much already, whereas it should be lived. If you would dwell in peace, learn to love deeply. Never cease from loving. Jesus said a good deal about love, if I remember rightly.

Look up what He said and live it.

Love God by pouring yourself away. Love your fellows by giving them all you possess of light and truth.

Love LOVE for her own blessed sake. Such love will bring you nearer to

heaven.

I have spoken about illusion several times. I return to it once more. Begin to see that phenomenal existence, whether on earth or here, is so impermanent as to be unreal. This is a hard saying. I do not yet understand it. Live above those conditions which, after much meditation, appear to you to be illusory. That is the best advice I can give.

The Messenger has spoken several times about evil. I cannot entirely shake off the effects of my visit to the lower regions, where evil reigns as lord and king.

It appears that evil is not real or permanent. Its power is permanent, but this power can be transmuted, until it serves ends that are divine.

More than this I cannot say, because I do not know. If you can realize that evil has no real existence and can be eliminated entirely from human life, you will have learnt much. Remember what was said about stagnation. Keep moving in some direction all the time. How was it that I lived so stagnantly whilst on earth? – Let my life be an example.

One other thought I wish to leave with you. The Messenger told me that we have entered the period of revelations. The childhood of the race is nearly over. Vast spiritual purifying powers are waiting to be poured forth. Create vessels for this purpose! Make yourself a vessel that you may receive the gift of the Spirit. You will then require no teaching from outside. Revelation will come to you from within. Retire into the Hall of Silence. Think on these things. Think on these things. , . The time has come for my withdrawal. I will ask the Messenger to bless your life and work. You are a soldier too. Your life will bring you many opportunities. You will be protected, safeguarded, illumined. Should it be your fate to come across to this region soon, I will try to meet you. I may be useful. But I do not think you are coming yet. I have said so much about myself! Only now, as I am leaving, do I speak of you. Forgive me. Once more, my friend, I thank you. I owe you more than I can repay. In some special manner you have buoyed up my faith when it would have failed me otherwise. God grant you understanding. God grant you peace. Good-bye.

II

Arthur Powell

THE MENTAL BODY

MEDITATION

Concentration is, of course, not an end in itself, but a means to an end. Concentration fashions the mind into an instrument which can be used at the will of the owner. When a concentrated mind is steadily directed to any object, with a view to piercing the veil and reaching the life, and drawing that life into union with the life to which the mind belongs – then meditation is performed. Concentration is thus the shaping of the organ; meditation is its exercise.

As we have seen, concentration means the firm fixing of the mind on one single point without wandering, and without yielding to any distractions caused by external objects, by the activity of the senses or by that of the mind itself. It must be braced up to an unswerving steadiness and fixity, until gradually it will learn so to withdraw its attention from the outer world and from the body that the senses will remain quiet and still, while the mind is intensely alive and all its energies drawn inwards, to be launched at a single point of thought, the highest to which it can attain. When it is able to hold itself thus with comparative ease it is ready for a further step, and by a strong but calm effort of the will it can throw itself beyond the highest thought it can reach, while working in the physical brain, and in that effort will rise to, and unite itself with, the higher consciousness, and find itself free of the body.

Thus anyone who is able to pay attention, to think steadily on one subject for a little time without letting the mind wander, is ready to begin meditation.

We may define meditation as the sustained attention of the concentrated mind in face of an object of devotion or a problem that needs illumination to be intelligible, of anything, in fact, whereof the life is to be realized and absorbed, rather than the form. It is the art of considering a subject or turning it over in the mind in its various bearings and relationships.

Another definition of meditation is that it consists of the endeavor to bring into the waking consciousness, that is, into the mind in its normal state of activity, some realization of the super-consciousness, to create by the power of aspiration a channel

through which the influence of the divine or spiritual principle – the real man – may irradiate the lower personality.

It is the reaching out of the mind and feelings towards an ideal, and the opening of the doors of the imprisoned lower consciousness to the influence of the ideal. “Meditation”, said H.P. Blavatsky, “is the inexpressible longing of the inner man for the Infinite” St. Alphonus de Liguori spoke of meditation as “the blessed furnace in which souls are inflamed with Divine Love.”

The ideal chosen may be abstract, such as a virtue; it may be the Divinity in man; it may be personified as a Master or Divine teacher. But in all cases it is essentially an uplifting of the soul towards its divine source, the desire of the individual self to become one with the Universal Self.

What food is to the physical life, so is meditation to the spiritual life. The man of meditation is ever the most effective man of the world. Lord Rosebery, speaking of Cromwell, described him as a “practical mystic”, and declared that a practical mystic is the greatest force in the world.

The concentrated intellect, the power of withdrawing outside the turmoil, means immensely increased energy in work, more steadiness, self-control, serenity. The man of meditation is the man who wastes not time, scatters no energy, misses no opportunity. Such a man governs events, because within him is the power whereof events are only the outer expression; he shares the divine life, and therefore shares the divine power.

As was said before, when the mind is kept shaped to one image, and the Knower steadily contemplates it, he obtains a far fuller knowledge of the object than he could obtain by means of any verbal description of it. As concentration is performed, the picture is shaped in the mental body, and concentration on rough outline, derived from, say, a verbal description, fills in more and more detail, as the consciousness comes more closely in touch with the things described.

All religions recommend meditation, and its desirability has been recognized by every school of philosophy. Just as a man who wishes to be strong uses prescribed exercises to develop his muscles, so the student of occultism uses definite and prescribed exercises to develop his astral and mental bodies.

There are, of course, many kinds of meditation, just as there are many types of men: it is clearly not possible that one method of meditation which is most suited to him.

Meditation has many objects, of which the principal ones are as follows:

[1] It ensures that at least once a day a man shall think of high and holy things, his thoughts being taken away from the petty round of daily life, from its frivolities and its troubles.

[2] It accustoms the man to think of such matter, so that after a time they form a background to his daily life, to which his mind returns with pleasure when it is released from the immediate demands of his business.

[3] It serves as a kind of astral and mental gymnastics, to preserve these higher bodies in health and to keep the stream of divine life flowing through them. For these purposes it should be remembered that the regularity of the exercises is of the first importance.

[4] It may be used to develop character, to build into it various qualities and virtues.

[5] It raises the consciousness to higher levels, so as to include the higher and subtler things; through it a man may rise to the presence of the Divine.

[6] It opens the nature and calls down blessings from higher planes.

[7] It is the way, even though it be only the first halting step upon the way, which leads to higher development and wider knowledge, to the attainment of clairvoyance, and eventually to the higher life beyond this physical world altogether.

Meditation is the readiest and safest method of developing the higher consciousness. It is unquestionably possible for any man in process of time, by meditation, say, upon the Logos or the Master, to raise himself first to the astral and then to the mental levels; but of course, none can say how long it will take, as that depends entirely upon the past of the student and the efforts he makes.

A man occupied in the earnest study of higher things is for the time lifted entirely out of himself, and generates a powerful thought-form in the mental world, which is immediately employed as a channel by the force hovering in the world next

above.

When a body of men join together in thought of this nature, the channel which they make is out of all proportion larger in its capacity than the sum of their separate channels. Such a body of men is, therefore, an inestimable blessing to the community amidst which it works.

In their intellectual studies they may be the cause of an outpouring into the lower mental world of force which is normally peculiar to the higher mental.

If their thought deals with ethics and soul-development in its higher aspects, they may make a channel of more elevated thought through which the force of the Buddhist world may descend into the mental.

They are thus able to cause influence to be radiated out upon many a person who would not be in the least open to the action of that force if it had remained on its original level. This, in fact, is the real and greatest function of, for example, a Lodge of the Theosophical Society – to furnish a channel for the distribution of the Divine Life. For every Lodge of the Theosophical Society is a centre of interest to the Masters of the Wisdom and Their pupils; consequently the thoughts of the members of the Lodge, when engaged in study, discussion, etc., may attract the attention of the Masters, a force being then poured out far more exalted than anything deriving from the members themselves.

Members of the Theosophical Society may be reminded that it has been stated by Dr. Besant that a Master has said that when a person joins the Society he is connected with Them by a tiny thread of life. This thread is the line of magnetic rapport with the Master, and the student may by arduous effort, by devotion and unselfish service, strengthen and enlarge the thread until it becomes a line of living light.

It is possible to call down a blessing from a still higher source. The Life and Light of the Deity flood the whole of His system, the force at each level or plane being normally strictly limited to it. If, however, a special channel be prepared for it, it can descend to, and illuminate a lower level.

Such a channel is always provided whenever any thought or feeling has an entirely unselfish aspect. Selfish feeling moves in a closed curve, and so brings it

own response on its own level.

An utterly unselfish emotion is an outrush of energy which does not return, but in its upward movement provides a channel for a downpouring of divine Power from the level next above.

This is the reality lying at the back of an idea of the answer to prayer.

To a clairvoyant this channel is visible as a great vortex, a kind of gigantic cylinder or funnel.

This is the nearest explanation that can be given in the physical world, but it is inadequate, because as the force flows down through the channel it somehow makes itself one with the vortex, and issues from it colored by it and bearing with it, distinctive characteristics which show through what channel it has come.

By meditation a man's astral and mental bodies gradually come out of chaos into order, slowly expand and gradually learn to respond to higher and higher vibrations. Each effort helps to thin the veil that divides him from the higher world and direct knowledge. His thought-forms grow day by day more definite, so that the life poured into them from above becomes fuller and fuller.

Meditation thus helps to build into the bodies the higher types of matter. It often leads to lofty emotions being experienced, these coming from the Buddhist level and being reflected in the astral body. In addition, there is needed also development of the mental and causal bodies, in order to give steadiness and balance; otherwise fine emotions which sway the man in the right direction may very readily become a little twisted and sway him along other and less desirable lines. With feeling alone perfect balance or steadiness can never be obtained. The directing power of mind and will is needed as well as the motive force of emotion.

Radiance

WALTER DEVOE

THE CELESTIAL REALM.

A great and glorious sphere of soul-light shines unceasingly above our sphere of mental darkness. Within that Celestial Sphere dwell those mighty Immortals who have mastered the heaviness of earth's mentality, and have risen into the exaltation of heavenly freedom. There are congregated in the unity of Love all souls who have outgrown mortal weaknesses and become victorious over their limitations by the exercise of their immortal strength. We think of these glorified human beings as we affirm:.

Angels Powerful, Angels Radiant, Fill our lives with Healing Love.

We have discovered that the Creator has placed a fountain of living, healing love within our souls, and we are beginning to experience this love most vividly as we cultivate our spiritual imagination by thinking of the Victorious Immortals, and expressing our soul love in blessing them. As we quietly affirm and meditate upon this statement we imagine that Celestial Sphere of perfected human beings, shining like a sun in the spiritual heavens. Dwelling for a while on this thought we become attuned to our innermost soul-self, and rise superior in thought to the disturbances of our outer minds.

Radiance

WALTER DEVOE

I

We affirm this thought for all of our friends:

Angels Powerful, Angels Radiant, Fill your lives with Healing Love.

Now that we are blended in spirit and purpose with the most radiant Immortals in Heaven and with the most positive Doers of the Creator's Will on earth we can express the power of this blending of loving spirits by blessing our friends. Let us think first of all of our friends collectively and affirm for all of them:

Angels Powerful, Angels Radiant, Fill your lives with healing Love.

Let us now use our spiritual imagination and try to conceive of the great spiritual truth that we have a multitude of friends who dwell with us in the Mind of the Creator, and that they are every one of them more sensitive to our thoughts of blessing than those whom we have been blessing in the physical world. The spirits of those in the physical world are so affected by material conditions, such as the slow vibrations of the physical brain, that they are not always sensitive to our blessings. But the spirits of those who have risen above the physical body, and who dwell in the spiritual atmosphere of earth, are not so obtuse. They can sense our thoughts and feelings which we direct to them, and can be greatly benefited by our blessings. So let us use this affirmation to bless all our friends in the spiritual world who are still linked with us by ties of love and friendship:

Angels Powerful, Angels Radiant, Fill your lives with Healing Love.

Now let us each think of some particular friend who has recently passed from the physical body. As she (or he) had but little understanding of the reality of the spiritual world, and little knowledge of her own soul power to overcome the attractions of earth and to attain wisdom and freedom, she needs all the light and power we can give her. Let us bless and strengthen her risen spirit, and help her onward in her spiritual progression.

We think of our friend as now present with us, listening to the positive

thoughts that we are radiating and feeling the healing, harmonizing radiance which we are generating. We imagine her surrounded by the Angels who are concentrating the rays of their soul love into her soul and dissolving from her mind all thoughts of fear, care, worry, and earthly concern for those left behind. We visualize the Angels enfolding her in the white radiance of their love, soothing and harmonizing her spirit, and then gently carrying her away from all earthly vibrations and sorrows into a state of peace where, under the care of angelic nurses, her spirit will be further purified and her soul restored to strength and power. We think of her then learning what the Masters of the Schools of Heaven can teach her, and progressing in wisdom and love as under their direction she exercises her latent soul powers to bless and benefit others. Let us affirm for her:

Angels Powerful, Angels Radiant, Fill your life with Healing Love.

Radiance

WALTER DEVOE

II

CONTEMPLATION AND COMMUNION.

Cultivate an exalted imagination, and it will enable you to live superior to all the heavy depressing thoughts and feelings of mortality. In your quiet moments let your imagination soar into the heights of immortality that your spirit may inbreathe the invigorating ozone of heaven.

Why grovel in the depressing imaginations of mortals when you can rise in thought and conceive the splendor and beauty which the Angels know? In these supreme heights of glorious thought all beings are healthy and happy, and you can partake of their healthy blissful life. You can feel your spirit inbreathing the healing essences of eternal life.

In your hours of silent communion you can experience an inner joy aroused in you by the contact of your soul with the souls of glorious immortals. In these communions you partake of the soul-substance of their emancipated lives. Your strength is renewed, your courage is revived, and you gain a conviction of your own immortality which cannot be darkened by the doubts and fears of mortals.

Form mental pictures for contemplation. Exercise your spiritual imagination by trying to conceive of the glories that exist in that realm of reality. As you endeavor to make mental pictures of conditions in the spiritual and celestial realms you will exalt your imagination and enlarge its capacity to understand the wonders of life eternal. As you endeavor to describe the beauty and nobility of the immortal inhabitants of those sublime spheres you open your mind to receive the visions which the Angels desire to give you as nourishment for your spiritual faculties.

You need not fear to give free rein to your imagination in picturing the wisdom and wonder of Jehovah's creations. For the most beautiful imagery you can conceive is far surpassed in the magnitude and mercy of the Creator's kingdom. All the exalted thoughts you form in your meditations increase your capacity to conceive of the wisdom, love and power of your Creator. Whatever you imagine or describe will

become more real to you, and your understanding will become vitalized and illuminated as your imagination is exalted.

Your soul needs the substance and strength of the most interior and exalted realm of soul life. Exalt your thoughts to that realm, quietly picturing the beings that dwell in that exalted state. Conceive of a great white luminous Celestial City great enough to be home to millions of Angels. Conceive of this Celestial City as composed of luminous soul-substance, glistening with the intelligence of the souls of which it is formed. As you let your mind dwell upon this thought it will grow more real and substantial to your imagination because such a glorious city exists, and the more you exalt your imagination in trying to conceive of it the more sensitive will the higher faculties of your mind become to impressions of its beauty, and the more responsive to the inspiring thoughts and feelings of the beings who dwell therein.

Exalted and blissful will your meditations become as you keep your thought upon this Celestial City. You will feel the thrill of the healthy, vigorous life of those beings who have entered into the consciousness of that life which is eternal. Imagine yourself resting in the glory of that Celestial City. Feel that all the mental weights of earth are being dissolved from your mind as your spirit is imbued with the soul radiance of the Angels. Even from this practice of exalting your imagination you will begin to glimpse the white light of that inner realm. As your spiritual faculties are quickened by your communion with exalted Immortals you will glimpse countenances so benign and eyes so full of liquid tenderness that every mortal feeling will be melted into a sense of sweetness and satisfaction and you will know for yourself the joy of soul consciousness.

As you progress in your imagination of spiritual realities your pictures will become more vivid and satisfying. You will be able to withdraw your mind almost immediately from the distractions and disturbances of the outer world by visualizing some perfect or ideal condition of spiritual existence. For instance you can conceive of an army of Angels advancing toward you from the white Celestial City.

You may not be able to picture in detail the members of such a glorious army, but you can think of a multitude of beautiful joyous immortal beings luminous with love eternal.

Now focus upon one radiant being from amongst the multitude. You are

looking mentally at a glorious Being, and the thought of the soul radiance shining from his nature holds your attention. Such a mental picture has more influence to quiet your mind and exalt your imagination than many words because the vision that you hold before your mind is more attractive than many words. You are visualizing a personified Word of Divine Love. Your mind enters into the state that you picture. You find rest and peace in the contemplation of that exalted Being. You can imagine him speaking words of encouragement and strength to you, and while your mind forms the thoughts you imagine he is speaking to you, still the effort which forms the thought holds your mind in a very interior state, and develops powers of your spirit which will be more fully expanded in the immortal life. In all these meditations you are beginning to exercise creative faculties which are commonly used by all souls who have entered into the higher life. The more you use them now the greater will be your consciousness of spiritual life while here, and the more developed you will find yourself when your spirit drops its vestment of flesh.

Imagine this radiant angel standing before you as the leader of a great concourse of angels speaking these words to you.

“I am radiating the love of all angels to you, that your spiritual nature may be awakened, and that you may know the eternal life of the Creator’s Presence. Exalt your mind into my state of everlasting life, and conceive of the reality of the glorious life which the Creator has provided for all His children. In these moments of exalted realization you will be attuned with us and become a transmitter to the souls of mortals of the love-light in which the Angels dwell.

“There is nothing to keep you from exalting your imagination into our presence but your unwillingness to evoke this time to communion with us. Let not the outer life of materiality and selfishness absorb all of your attention because your eternal happiness and welfare depend upon the development of your inner soul nature. The faculties of your immortal soul must be cultivated even as your senses and intellectual powers must be.

Radiance

WALTER DEVOE

III

The Coming of the Hosts of Angels I saw the heavens opened and myriads of glorified human spirits like suns assembled as a countless host about the circumference of the planet. When first I saw this angelic host, it seemed afar off in a most exalted state or realm of mind. Between it and humanity on earth there were many zones or states or realms of human spirits. The soul light in these human spirits was very dim. Together they formed a vast veil of ignorance and selfishness, shot through with gleams of hatred. This vast veil of undeveloped, selfish, human spirits clouded the minds of the peoples of earth. These spirits vibrated in unison with the selfishness and hatred of human beings on earth, inspiring and strengthening these qualities, and thus hiding the light of the Kingdom of love and goodwill from them. I was shown that the presence of these spirits with humanity stimulated and perpetuated their lusts, passions, greeds, and false beliefs, and caused epidemics of diseases, immoralities, and wars. The light of the Creator in the souls of humanity was so covered with the darkness of ages that they could not successfully express or organize the goodwill which in more exalted moments they felt to be the expression of the Ever-Present in their souls.

I also saw that the rays of blessings streaming from the exalted angelic hosts in the Kingdom of Light penetrated through all lower states of mind into every human soul and kept alive the Divine Light in the souls of humanity.

Whenever people had responded fully to the inspiration of the angelic rays of heavenly blessings and had practiced goodwill towards their fellows sufficiently to outgrow all selfish traits, they had at death followed the ray of Inspiration to its source in the Kingdom of Light. By doing the will of the Creator on earth, they had been lifted up to a state of freedom from the selfishness which bound the majority of the spirits of humanity in both the physical and spiritual worlds.

I saw the Angelic Hosts of the Almighty working day and night through weeks, months, and years to purify, educate, and redeem the myriads of selfish, hateful, and

ignorant earth-bound spirits which had for so long clouded the mind of humanity. As the glorious Hosts of Angels concentrated the Creator's love to bless humanity incarnate and discarnate, they overcame the spirit rulers of darkness of this world. They penetrated into the spiritual realms of principalities and powers, and into the kingdom of wickedness enthroned in heavenly places and in the mortal minds of the planet. As the power of their love and organized goodwill subdued the hosts of wicked and undeveloped spirits and lifted them to freedom, the Angelic Hosts drew closer and closer to the thought and feeling of humanity incarnate. At first the rays of angelic quickening roused into fierce opposition all the spirits of hatred and greed living in the lowest states of the spiritual world, and the antagonism to the cleansing light was reflected by people on earth with the result that racial hatreds were revived, and war and chaos reigned.

This same angelic quickening warmed the hearts of humanity with a new love for all mankind. I was shown that ultimately these spiritual causes of hatred, strife, ignorance and sensuality will be removed from the mind of humanity. Then all souls will work consciously with the Angels to establish the brotherhood and sisterhood of humanity on earth.

The organized government of the Hosts of Angels will have a counterpart on earth, and heaven and earth will enter into an exalted unity. The spiritual vision of mortals will be quickened, and they shall see their beloved in their heavenly estate and know that in the Creator's infinite Nature there is no death.

The Angels of the Ever-Present taught me how to organize a Place of Power in which angelic goodwill could blend with human wills so as to bring its power into the lower vibration of the mind of humanity. The Power House is, in electrical parlance, like a "step down transformer" in which the power generated by angelic blessings of a high potential is transformed into human blessings of a low potential for the benefit of humanity.

From this Power House, the Angels are broadcasting blessings hourly to all humanity. The blessings are felt especially by those who have learned to concentrate with us and who thus cooperate in spirit to increase the organized power of goodwill on earth.

To this Place of Power, the Angels are attracting students to learn the true way

of human regeneration and resurrection. When students understand the principles of inter-communication between heaven and earth and gain conscious inspiration and mastery under the angelic power, then the Angels will establish power houses in all parts of the world. The power of the Angels organized with benevolent wills on earth will then become the irresistible power of the I AM among humanity. The New Spirit thus developed will become organized into all departments of human society. The benevolent will of the Creator will inspire leaders and organizers of industry and commerce to develop a cooperative system that will allow all the wealth that minds and labor produce to circulate freely for the good of everyone.

Religion will reveal the benevolent will of the Creator in the Temple of Humanity. Jehovah's love will inspire the home life, family and marriage relations, to represent the One Great Family of the Infinite. Culture, science, letters, and art will reveal the beauty and wisdom of the Benevolent Will of the Creator shining through all forms of life.

Before this can be accomplished in any great degree, humanity must undergo a stupendous process of purification. Whether this is painful and of long duration or quickly and peacefully accomplished, depends upon humanity itself. Those who forsake lives of self-gratification to organize the benevolent will of the Creator for the benefit of their fellows will quickly and easily pass through the period of purification.

The Kingdom of love and goodwill cannot be established on earth without human cooperation. It will come out of the heart of humanity when people unite with others to organize as constructively and vigorously for the welfare of all, as in the past they organized destructively and fiercely in wars against themselves.

The Angel Hosts have revealed the principles of the Kingdom which all people need to understand in order to practice the will of the Creator and to organize that Benevolent Will on earth. The organization of these principles into human society will do away with diseases, immorality, criminality, poverty, sorrow and suffering, and create an orderly and harmonious government on earth like that which angelic humanity has created in heaven.

The practice of these principles will attune human minds to exalted States of Mind. The wisdom accumulated by the most progressive souls in all ages and on all

planets will be given by immortal souls to minds on earth attuned to their state of thought and feeling.

Those who give all to bless all will find all. Those who seek to get all for self will lose all. Those who are wise will quickly consecrate their lives to help create the New Spirit and the New Order. The old order of selfish competition is doomed. The Voice of the Creator is speaking to the peoples of all nations. Ancient prophesies are being fulfilled.

The old order of organized selfishness is ailing: it is doomed. The vision of the New Order of Goodwill is revealed to those who seek for the welfare of all. Come, let us cooperate to give the glad tidings of peace and goodwill to all the world. In unity of effort let us learn to organize the Kingdom of Jehovah on earth as the Angels have organized it in heaven.

Edward Randall

FRONTIERS OF THE AFTERLIFE

THE PALACE OF LIGHT.

“This is a life of service. Self must be eliminated. That is why folk who have lived unselfish lives on earth get on so well here. They do not need the preliminary training which more selfish spirits need. It is a very long time before some spirits who come over are of any use at all in helping others. This is caused partly by their own selfishness and partly by the selfish grief of their friends and relatives on earth. That is why so many of the messages sent through are a plea to those relatives for a more hopeful outlook.

“All that I have said is necessary that you may better understand what I am about to tell you. When I had been enabled to throw off somewhat the effects of the grief which others felt for my passing, I began to see how beautiful the place I had been brought to was. It is where most spirits go on leaving the earth. They are taken there by other spirits and every effort is made to help them to forget the earth and its cares and worries. This lovely place is called the Palace of ‘Light,’ because that is what is most needed by the spirits of human beings when they come over — more light, to enable them to see and understand many things which have not been clear to them while on earth. Human vision — the earthly kind — is very narrow in most cases. People fail to grasp the wonder and beauty even of the earth, so it is no wonder that they need more light and a considerable amount of training before they can see and realize all the beauty and grandeur to be found over here.

“Everything is so surprisingly beautiful that, once their eyes are opened and the full majesty and splendor of it all begins to dawn on them, they are transformed and become beautiful likewise. Once this transformation is accomplished, their training is at an end and they can go on their way rejoicing in all the beauty of their surroundings, helping others to see and realize it too.

“It is almost impossible for us to help some spirits, as they have no desire to be different or better than they have always been. Prayer by those still on the earth is the only thing which can help them. It will give them a desire for better things. Until

there is that desire in their hearts, they will remain much as they were when they were in the flesh. Their spirits still inhabit the earth and they are the evil, or sometimes just the mischievous, spirits I have told you about before. Prayer is not only a protection against them, but is also their only hope of salvation. Indifference is the greatest sin there is. As long as folk desire to be better, there is some foundation to build on, but if that desire is lacking it is very difficult to do anything with them.

“I really cannot give you an adequate description of the beautiful Palace of Light. It is so marvelous and so stupendous that it would not be possible for any one still on the earth to grasp its significance. It is not just a building, as the word ‘Palace’ might suggest to your mind. It is a wondrous land of light, where the beauties of nature, as seen on the earth, are brought to perfection. There we have sea, sky, hills, mountains, valleys and grassy plains, in all their beauty of form and coloring, but without blemish. There are no barren or desolate places and there is none of man’s handiwork to mar all this loveliness.

“There are forests of noble trees, great rivers, waterfalls, lakes, streams of all sizes, all crystal clear, and lovely meadows carpeted with the most beautiful flowers, over which hover myriads of gorgeous butterflies. There are countless numbers of the most beautiful birds everywhere. Animals of all kinds abound too. Some of them are dainty and graceful, and others are very stately and dignified. It is one vast panorama of loveliness, for those who have eyes to see.

“The great pity is that it is so long before some spirits even begin to see it as it really is. Some of these spirits, who have not progressed far enough to see and realize the beauty about them, when communicating with their friends on earth, give them quite wrong and dissimilar impressions of conditions over here.

“You were wondering just what we mean by the term ‘progression.’ It is a spiritual condition entirely, and has nothing to do with the place the spirits happen to be in. It is the developing and unfolding of the spiritual nature which is necessary before the spirits concerned can fully appreciate and enjoy the wonderful home prepared for them. Spirits are not obliged to stay in some particular place until they have completed their development. They are all free to go about and see these wonders of which I have been telling you, except that they are not allowed to go and worry the children in their care-free land. Until they develop spiritually, they can not

appreciate all the wonders about them.

“I have not told you anything about the music we get here, except that which the birds make, have I? There is always plenty of beautiful music to listen to. All kinds of instruments are played, and those who desire to do so can play in this great orchestra. Then there is the singing. It is wonderful. Everyone is free to join in this great paeon of praise. Those who have not been able to sing as they liked on earth, and have always desired to do better, are able to realize their longing here. It is good to witness their joy over this, when they have progressed sufficiently to hear the singing, and when they are able to join in it their happiness is complete.”

Let it not be inferred that all who have experienced this change have such a delightful experience. The plane one reaches and the character of one's surroundings depend on the refinement or spirituality of the individual. Each will find the conditions he has fitted himself for, and they are such as money can not buy.

Edward Randall

FRONTIERS OF THE AFTERLIFE

I

‘There is an inner, etheric body, composed of minute particles, of such substance that it can, and does, pass into spirit life. Your outer bodies are too gross and material to effect the change. The inner body is but the mind, the thought, the soul of the person. It is in the semblance of the material body, but whether beautiful or ugly, strong or weak, depends upon the inner life of the person to whom belongs that particular spark of the great radiance called life, or God. “Some there be who build a fair body, and some there be who come into this life with a body so misshapen and sickly it takes much effort to effect an upright, clean one. They all come with bodies naturally, as all things have minds, after one fashion or another; but the conditions of these bodies are very different. Naturally, the mind, being the reality of man, is that which lives on, beautiful or disfigured by good or evil thoughts, as the case may be. The only comfort is that every one has opportunity here to work out the change in himself, and sometimes those changes are very rapid.” Another said: “In earth life I gave all for wearing apparel; and when I reached the spirit world, I did not have rags enough to cover me, and the beauty of my form had vanished. I was misshapen and distorted. At first I could not understand that it was my spiritual body that was so deformed, for I had not given the spiritual part of me a thought while on earth. In fact, the earth was all in all for me, and I did not trouble myself to think of another life, deeming the time better spent in enjoying the things I knew I possessed. “A spirit came and offered to clothe me, but no sooner did the garments touch my body than they were discolored. My progress has been slow, but after many years of suffering I have developed my spirit and restored its beauty, but it is different from what it was in the life below:” But evidence of all things spiritual must, of necessity, come from those who live there. Their condition is different, their laws are different, for they live in a world invisible to our eyes, and we can not insist, if we would understand their life, on applying physical laws and methods. It is from spirit people that I have sought knowledge, and from them, and through years of investigation and research, I have come to know as a fact that “there is a natural body

and there is a spiritual body.”

Edward Randall

THE DEAD HAVE NEVER DIED

I

What is spirit, as that term is used?" I asked.

"Spirit," he said, "is the one great power in the Universe. The combination of spirit forces is the great power for good, and through the absence of that force many undesirable conditions develop in your world, — all in the Universe is but an expression of this great force, and if this spirit force were not material, were not a substance, how could it take form and have growth in the physical plane? Those still in your world make a great mistake when they for one moment imagine that our world is not a material one; it is foolish to think of an existence without substance. How can there be a world beyond the physical unless it is material?

Without it there could be no afterlife. Strong invisible bands of force hold the great system of spheres in proper place. It is all mind-force, and all force is life, mighty, unchanging, unyielding, and this mind-power is increased by every individual life that is developed in your creative sphere. It has become a part of the individual life force of the Universe, and each day it adds something to that force called Good. This addition is made, not at dissolution, but from hour to hour, as the mentality increases."

Dr. Reed

THE DAWN OF ANOTHER LIFE

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

I

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 darkling 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 mysterious 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 build 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 Springtime, 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!

Yacki Raizizun

THE SECRET OF DREAMS

HOW TO EVOLVE THE LARGER CONSCIOUSNESS

It is a very difficult matter for the layman to bring his actual astral experiences into the waking state (but fortunately for us) any faculty that is lacking may be evolved. It takes a very sensitive instrument to register all that is seen, heard and done while out of the body. It also requires physical, emotional and mental harmony, or the dreamer is apt to mistake an actual astral experience for an automaton of the physical brain, or vice versa. To what extent the ego would guide us and warn us, if we were only sensitive and responsive to the delicate vibrations sent down into the physical brain, it is impossible to guess, says L.W. Rogers in his volume, "Dreams and Premonitions." The extent by which we are guided and warned from the ego depends upon how much we are not swayed by our physical methods of artificial civilization implying the power to impress the astral experience on the physical brain

The habit of our scattering thoughts must also be brought under control. One must be able to concentrate his mind on what he wants to think about. Camille Flammarion says nineteen-hundredths of the human family never think at all. They are merely shallow receptives for the thoughts of others. As you acquire the habit of controlling your thoughts and with the emotions well under control, then you begin to turn the consciousness back upon self, and as the sleeper lays his body down to rest he gives the ego an opportunity to impress itself on the lower mind. Gradually the mind is brought under control. This connects the two different states of consciousness. At first you begin to see pictures, landscapes, faces, etc., only for a flash. Then you will fall into unconsciousness. Once this state is attained, if continued the rest will not be so difficult

With practice, you will be conscious of yourself leaving your body, conscious of yourself looking down on your body asleep, and seeing yourself going on a journey to inspire a friend or to acquire some knowledge of something you are studying in physical life. In this way you make your nights, as well as your days, to be of assistance to others. Your nights may be made useful even if you are not conscious of yourself out of the body, by suggesting to yourself upon retiring, that

you will go somewhere, and meet some one and assist them in an unselfish act. If you persist in your suggestion on retiring, your spirit will go where you demand it to go, although you may not remember your experience in your waking state

Just as it is possible for you to render help to another in sleep, so you can influence them for a good purpose. It is also possible for you to influence another selfishly, and let me warn you here, if you do, you are practicing black art, and as surely as night follows day it will return and burn you as you justly deserve, so beware and think well before you act. He who dabbles in occult teachings for selfish ends treads on dangerous ground, and he will not attain his desires, but rather the reverse. The unselfish soul who acts unselfishly can be of much service to his fellow-man, not only the living but also the misnamed dead, and they can often remember their astral happenings in waking consciousness to the minutest detail. This requires rigid training.

The beginner will find it to his advantage, to resolve before falling asleep that he will bring his astral experience through into his waking consciousness. It is also well to keep a notebook at hand and write down your dreams in the morning, if you cannot remember your dreams.

Speak to no one. Do not leave your sleeping chamber. Before the day is many hours old your dream will come to you. In this way if the student is patient and sincere he will, in time, be able to find out many things of the invisible realm where his soul functions during the time his body sleeps. I do not claim that our physical plane affairs should be guided entirely by dreams, nor are dreams of the fortune-telling variety to be relied upon. You must use your reason and judgment in this the same as anything else, and only when the student has attained to that point in his development where there is no break in consciousness, may he be guided by the astral life. The mystic, and sages, go beyond the astral life. They go into a state of dreamlessness. Listen to what a great mystic said:

“In waking state we are conscious of the objective universe. In dreaming we are conscious of the inner world. Then we are of great help to the living, and also the misnamed dead. In dreamlessness the true seer turns the light of consciousness back upon itself and in its own light sees the gloom of nothingness. Imagine for a moment the absolute non-existence of the vast world devoid of sight and sound. What

remains a vast space. Imagine the vast space to be void of ether and the subtle seeds of creation. Perfect stillness reigns supreme over the ocean of universal space, beginningless and endless. What supports it? It is supportless, soundless, cloudless. He does not see. Yet he is not blind, does not hear, yet he is not deaf. He goes beyond the feeling of time and space. Every time the true seer enters a state of dreamless sleep he enjoys the span of Ethereal Glory; his consciousness is centered in the bosom of the Absolute.”

John Henry Remmers

THE GREAT REALITY

I

“John,” continued May, “nothing man does or says goes unseen or unheard, and that is why some people oppose this truth so bitterly. Many desire to dismiss it as sheer nonsense, while others prefer that we remain asleep in the grave, until the resurrection on the last day. Such beliefs are more convenient and much easier on the conscience.” “How do these people reconcile themselves to this fact when they pass into your dimension?” I asked.

“Many,” answered May, “do not realize they have made the change and haunt the earth in a confused state of mind. Their condition is pitiful but not hopeless. Some have become so imbued with the orthodox theory of sleeping until the resurrection, they remain in a ‘coma’ for periods varying from months to years. Others quickly appreciate what has happened, set out to right their mistakes, and in this way progress into a condition of enlightenment.

“All is governed by thought, your world as well as ours. If there were less selfishness in men’s hearts and more love, your world could be just as ideal as is ours. The universe is made up of innumerable planes of thought expression. You see, my brother, the universe is basically a mental mechanism, functioning in its various parts according to the thought energy predominant in that particular sphere. The purer the thought the more ideal and wholesome the sphere; and none but the pure of thought are capable of inhabiting the more refined spiritual spheres.” With this, May gave us her blessing in words so eloquent I made no attempt to record them. She is a highly evolved personality, having left earth more than seventy years ago.

John Henry Remmers

THE GREAT REALITY

II

There is nothing mysterious about death; it is merely a process in Nature; the mystery lies only in man's ignorance. Some day, when we live in a more enlightened age, all the ridiculous pagan ceremony which now prevails at the burial of our earthly garment will be abolished.

Graveyards will cease to exist. Through a process of rapid disintegration, the material body will be returned to the element upon its dissolution. Such a statement as this may shock our orthodox friends, who firmly believe in the resurrection of the physical body. But they were also, at one time, shocked in like manner by Copernicus, who told them the earth was round and not flat as they contended.

It is with deep compassion that I look upon the masses and realize how meager is their understanding of life and how great their fear of death. But mankind generally is not at fault. The fault and the sin lie squarely with those who willfully and deliberately keep mankind in ignorance.

I am acquainted with little children whose enlightened parents have taught them the truth about death. I do not hesitate to say that these children possess more wisdom than ninety per cent of all the clergy combined. This is not a pleasant statement, and I dislike making it, but forty years of experience in this field has taught me it is nevertheless a pitiful fact.

I shudder when I think of the despair which might have enveloped us on the approach of the first Christmas after John's transition had it not been for those blessed, convincing books on this subject. My heart aches for all parents who have stood at the grave of a beloved child and from whom this vital knowledge has been withheld.

To some it may seem strange when I say that we approach Christmas with joy in our hearts. Those who have journeyed through the "valley of the shadow" and have found the Promised Land will understand. We rejoice and are exceedingly glad because we at last fully comprehend the meaning of Christmas. For us, Jesus'

mission to earth truly means more than the mere singing of hymns, eating, drinking and exchanging of gifts.

Through our own psychic experiences, we fully understand his mission. It consisted mainly in demonstrating that through death man gains life eternal. Did not Jesus come to earth as mortal man? Did he not pass through infancy and childhood? Did he not hunger and thirst and weep and suffer as all men do? Did he not pass through the process of death? Did he not appear many times in his spirit body and speak aloud to convince man that death is not the end of life? Is not the whole of Christian religion built upon Jesus' survival and return? Christmas for us means something more than just a repetition of ceremony. Our son John, and all those we love so deeply, have returned to us many times, just as Jesus returned to those he loved. We now have absolute proof that his teachings are the most profound of all truths. Our hearts are filled with gratitude, with understanding.

It was on Christmas Eve (the second since John's passing) that I was blessed with one of my most thrilling clairvoyant experiences. The snow was in high drifts and great icicles hung from our windows. As I looked out into the bleak wintry night I thanked my Creator, with all my soul, for my knowledge of Survival. I knew, with a conviction which nothing could shake, that those I loved were not asleep beneath that frozen sod. It suddenly came upon me, with a conviction just as strong, that those who willfully withhold this knowledge from mankind are the hypocrites and the vipers the good Jesus so unhesitatingly denounced.

The family was gathered about the Christmas tree. The room was illumined by the soft mellow glow from its lights and the friendly fire on the hearth. As I turned from the window and beheld this pleasant picture, the light singularly changed to a brilliant golden hue. By degrees I became aware of many children, of all ages, crowded about the tree. In their midst I saw the bright smiling face of John, our own beloved boy. In the background I discerned numerous adult faces, those of my mother, my wife's mother, my grandparents and other members of our family. All were radiantly alive and exceedingly happy.

I was so thrilled by what I saw that it left me speechless. It was one of the most glorious sights I had ever beheld. Words are not adequate to describe such an experience. I laugh aloud at our mentally limited critics who cry, "Hallucination!"

Soon afterwards a friend, an excellent clairaudient and clairvoyant, called to see us. She had no knowledge whatever of my Christmas Eve experience. While chatting with our guest, she quickly informed us she heard John speaking. He wanted us to know that all of the children who were present, on Christmas Eve, were from among those who had recently passed on, and whose parents were ignorant of Survival and mourned them as dead. He had invited them to his earthly home for a Christmas party, his main object being to brighten the sad, little hearts of these children who found only darkness, sorrow, despair and tears in their own earthly homes.

This message was a remarkable verification of my clairvoyant experience. We then distinctly understood why these children had been brought to our home. In the past we had been told that children, for quite some time after transition, are made very unhappy by their parents' terrible grief. For us it was not difficult to see the logic of John's party. It was a wonderful experience and one for which I shall always be deeply grateful.

And so the Christmas holidays passed and we entered the New Year with a song in our hearts.

John Henry Remmers

THE GREAT REALITY

III

These experiences are the most precious blessings a benevolent heaven could have bestowed upon so humble and imperfect a soul as myself. I would like to say again, as I have often said throughout this chronicle, that they are of greater value to me than all the material wealth a misguided and confused mundane state of existence could offer.

I seek no monetary return, neither do I desire popularity through the publication of this record. As already stated in my foreword, I have no intent to establish another cult. Heaven knows there are enough of them now to confuse the poor mortals on earth. My sole intent is to spread the knowledge I have gained. Psychic truths are mightier than all man-made religions combined, and will sustain humanity when all such religions have vanished from the earth.

By living normally we have lived well, never striving for luxury or position. What treasures could we have acquired to give us greater satisfaction and peace of mind than the absolute conviction of Survival? To know that all of our loved ones and friends have never died and when our earth's mission is finished they will be waiting for us at the gates of the morning.

Through all the years our love has been equally divided between our two sons, keeping our lives interesting, wholesome and progressive. We face the Great Adventure with a song in our hearts and sincerely hope that this humble effort will bring light, consolation and joy to those in sorrow and that it will in a small measure compensate for the indescribable blessing which is ours.

In concluding this record I would like to explain the nature of the ethereal world as told to me directly, voice to voice, by those dwelling there.

The ethereans feel solid and substantial in their own environment. Our surroundings, to those of the ethereal world, are quite insubstantial. Dense matter as we experience it does not exist for them. Their rate of vibration is so very much greater than ours that nothing of a dense material affects them in any manner. They

pass through the walls of our home with ease. Objects of any nature offer no resistance, nor do they disturb them in their dimension. They, the ethereans, pass through dense matter as easily as we pass through our atmosphere.

The Great Reality is the ethereal or eternal world. Here on the material plane we establish our status and gravitate, after physical dissolution, to the realm befitting our conduct while on earth.

All things in this marvelous universe are governed by natural, immutable laws; no earthly power can change these laws. And the proof of man's survival, through communication after death, is the most wonderful law of all.

Cora Richmond

THE NATURE OF SPIRITUAL GIFTS

I

If you are thinking of any friend, or if you desire to reach any friend, that thought takes the form that is best adapted to reach that one. If it is language that they can understand, it takes the form of words. If they are in earthly life, the language corresponds to the words that they are accustomed to hear. If they require symbolical expression, then the thought takes the form of the symbol which they best understand. As in ancient days the symbol of peace was the dove, so in all the ancient records you read about the symbol of the dove that was seen flying from the Ark, and the symbol of the dove that came down from heaven, which is the exact expression of what may represent a spiritual or angelic thought. Many clairvoyants or mediums see around you symbols that are given as the result of spirit messages; flowers wreathed around you, symbols of doves, or birds, or rainbows, or stars, all of which are the expression of the thought your spirit friends desire shall reach you. When you speak of flowers being brought from the spiritual world, why the whole realm of thought is a flower garden, and the soul itself is the source of that life that is symbolized in flowers. When you speak of stars being brought from Heaven as an expression of spiritual brightness, every spirit is a star that shines out in the darkness of time, reaching you by the symbol that shall best express the thought and condition of spirit life to you. And when you hear of homes and cottages nestling in the silent forest, and streams that flow down the vales, of hills that are covered with verdure, you must not think thereby that these are as moveless, as changeless as the hills over which man has climbed for ages here. But they are the ever varying thoughts of the spirit that gives expression to them; and he who is the artist, pictures for his friends the realm of his existence in transcending scenes of loveliness and beauty of which the earth has no prototype; dissolving views that reveal the ever-varying aspirations of the soul, and pictures that melt and merge away in the grand harmony of existence sight, sound, sensation, all blended in the divine perception of the soul; and when you tell us that this is not reality, I go to the soul of my friend who has made these pictures for me, and I say: "Make me again the living image that I saw;" and there it is pictured before

me as beautiful, as truthful as ever.

Cora Richmond

THE NATURE OF SPIRITUAL GIFTS

II

Whosoever knows all things must be the one that designs all things. Though men's finite plans very often do succeed, in the infinite plan there can be no failure. The only difficulty with the finite plan is, that it is not always arranged with reference to the infinite; therefore may fail. But the infinite plan cannot fail; and that life or intelligence brought into contact with the absolute universe must know all things that pertain to that absolute realm, as far as its existence is concerned. In that sense, then, spirits, angels and messengers prophecy. In that sense human beings are endowed with the gift of prophecy through spiritual perception, or the awakening of that faculty in the spirit that perceives all things without reference to time. "Then," says the questioner, "this must awaken all the train of events and thoughts concerning predestination, foreordination, destiny, fatality." By no means. Foreordination is a theological term expressly coined to indicate the destiny of souls with reference to salvation; therefore we have nothing to do with that term. Predestination belongs to the same category; the principle has been used theologically merely. Destiny we accept as a word, since it includes not only that which is without you but that which is contained within you. Each flower bears its own destiny by the germ that it holds. The winds, the sunshine, the chemical laws of the earth are incidents in the unfoldment of that destiny, and without the germ there could be no life; without the root, no plant or tree. Therefore the germ of your destiny is within you; the impulse to grow must be there, and the favoring winds, and sunshine, and chemical attributes of soil all around you form the incidents of your growth. Destiny is not so much what men do as what they are, since what they are is the occasion of their doing. Therefore, when you trace a human life spiritually, it is not so much the event that is traced, as that the fact of what is within you is already stamped in your being. A good naturalist can tell by the germ or embryo the land of insect, bird or other creation that will be unfolded from the germ; and under the conditions that are termed incidental, he is perfectly certain that such and such germs will result in certain orders of natural existence. The awakened spirit, the one who is

accustomed to perceive the nature of things, can declare from perception what is within you; can know what is destined to be awakened from within and how unfolded; and as skillfully as a mechanic or artisan tempers the finely wrought steel, he can say how one event after another will be necessary to bring forth the powers of your being. These are not the result of chance. Individual lives must be governed, if governed at all, by laws that are capable of being perceived; it only requires that those laws and the capacity to perceive them shall be co-existent one with the other. That the laws are there, even if you do not perceive them, must be as evident as that the universe was governed by law before man had knowledge of astronomy, or chemistry, or geology. No science has created the laws which it perceives. A prophecy is not something that creates destiny, but which perceives it. The spiritual atmosphere or quality of intelligence that discerns the future is, therefore, a quality belonging to the realm of the spirit alone; to the realm within you, which is spiritual; to the realm in the beyond, that is spiritual. and while there are prophecies that fail, still the more the spirit is unfolded to the absolute condition of the universe, the more correct is prophecy. "Then," says one, "Why may we not be guided so that mistakes shall be avoided? And next year we may be wealthy, and the following year we may be great." Ah! Here is where the whole working of the law must be known. No individual power in the universe, (and the wiser that power is, the less inclination is there to forestall your history,) no individual power can rob you of your experience. The life that is forestalled is not the life that is experienced. You may be warned, but if you are not ready to heed the warning, you go blindly on in your way, and only waken on the morrow, to say, "I wish I had heeded the warning of danger." But you do not until you are ready. Prophecies are given, not for men to follow, but that it may be known that in the realm of the spirit, in the realm of soul, there is an absolute law, which if you are amenable to, guides you morally aright, just as the physical laws of your being, when observed, guide you physically aright. That no man can separate himself from those inevitable and divine powers; that he must be governed by that, ultimately, which is absolute, and that which makes his destiny; not by refusing to conform to those laws, but by conforming to them.

May Wright Sewall

NEITHER DEAD NOR SLEEPING

LECTURE III - COMMUNICATION BY VIBRATION

THE third lecture is entitled: 'The Vibratory System of Communication Between the Two Planes, viz.: Earth and Ether,' but as this is too long a title, I shall abbreviate it thus COMMUNICATION BY VIBRATION.

"Now, take a new book, write the title and hold yourself quite passive while I dictate an explanation of this marvelous system, which may be compared to the nervous system of the human body, since as the nerves connect every portion of the body, both to its great centers and to its tenant, so the vibratory system connects all parts of the Solar System, of which it is a part, with one another and with their common center, which may be called the Cosmic tenant.

"This lecture you will find newer to your thoughts, more surprising and interesting than the others. Please be quick. Why do I hurry you so? Because we tenants of etheric bodies can not wait near you very well, as we have nothing to hold us down, and, besides, Rubinstein and Pere Conde are almost as anxious to get acquainted with you as you are with them, and it has been decided that neither may speak a word to you until your ability to receive has been tested by one more lecture." Beginning of Lecture Proper "Communication between spheres is made possible by the fact that ether, which is common to both the ante- and the post-mortem planes, and which is believed to be common to all spheres within the Solar System, has the quality which enables it to receive and transmit vibrations of all kinds, no matter on what plane or in what source they originate.

"Vibrations depend on threads of connection. These threads are furnished by means of memory on the one side and of hope on the other, so long as memory and hope continue to affect both the spirits who have departed from earth and those that remain on it. By these sentiments souls that are physically separated by death are brought together.

"Memory and hope, and all other sentiments, passions and emotions have each a material covering so very delicate that it is invisible and intangible to those still

embodied in flesh. One of the first pleasant discoveries made by the departed human (who may be called soul, spirit, mind, ego, as you will) is that, although the flesh body was left on earth, he is not without a body, i.e., a covering for all his faculties and functions — i.e., for himself. One of the qualities of this covering of the sentiments is that, when active, it is projected in the direction of the object of its desire.

“People who are reciprocally sympathetic, congenial as we say, are bound together by the sentiments we have mentioned. Those who love think of each other after death has separated them physically. Their thoughts, clothed in a substance as real as granite, but so delicate that a cobweb is gross by comparison, send this substance out like feelers. Such sentiments on the part of each act as magnets to the corresponding sentiments of the other; and being projected in the ether (which is the only atmosphere of the post-mortem state and also the intercellular matter and the envelope of the earth’s atmosphere), and being reciprocally attractive, they find each other. A junction of this fine matter which constitutes the clothing of the affections and sentiments follows; and when this junction is effected the soul in the post-mortem sphere will know that such junction has taken place, and the joy which in consequence of this consciousness will agitate his whole being, will cause a vibration of this thread of connection which often results in a semi-consciousness and sometimes in entire consciousness on the part of the spirit still flesh embodied. Then the still flesh embodied person will often say, ‘I feel as if were here.’ ‘I am conscious of his presence,’ and he will sometimes add, ‘I really could almost believe I felt his touch.’ “Who that has lost any dearly beloved friend has not had this experience?” The mother feels as if the lost child were really once more pillowed on her bosom. The wife feels almost certain that her husband is present, trying to advise, aid and protect her. The simple fact is that the nominally dead and supposedly absent friend really is present.

“Sometimes, probably often, perhaps usually, when people die they do depart from their accustomed places; but when they do so, it is not death that compels or causes their departure. Death makes the occasion for them to depart if there is no permanent tie between them and those from whom death physically separates them.

“In cases where the death of the flesh body has not been seized upon as an

opportunity to escape from uncongenial relationship, the soul, finding that it can reach its mourning loved ones by these threadlike garments of its emotions, which possess the curious qualities of expansion and contraction and of extension and withdrawal, works arduously, through these qualities, to awaken consciousness in those whom his death has bereaved.

“Love is the most vital, i.e., the most powerful of all the emotions, but it is not the only one that seeks to reach those still left on earth. Revenge, envy, hatred and all the evil passions have also this attenuated garment of finer matter, and souls that feel these passions are goaded by them into activity. They all seek their victims with the same result of effecting a juncture through the emotion, whatever it may be, that binds two souls together.

“Each of these fine threads of connection may be charged with the whole force of the soul experiencing it; hence the strength and consequent length of any vibration will be determined by the strength of the soul producing it.

“These vibrations are sometimes so delicate that their only expression, i.e., their only communicated appreciable influence, is a slightly reduced temperature that may be likened to the passing of the lightest of cool soft breezes over the face or hands. Again the breeze expressing the presence may be so strong, definite and pronounced that it would not be unlike an electric shock.

“The vibratory theory of the emotional connection of the two planes of being, here expounded, is comparable with and related to the vibratory theory of light, heat, motion and other qualities which either belong to physical matter or are expressed through it.

“Ether, almost infinitely more delicate than the earth’s atmosphere, is of course proportionally more sensitive and more fluid.

“As a word uttered, even in a whisper, causes the atmosphere to vibrate and through this vibration carries the word to the ear, so a thought affects ether, causes a vibration in the etheric realm and is conveyed to the ear of the listener by a series of etheric waves which are set in motion by this vibration.

“There are many degrees of acuteness in the senses of hearing and seeing on the earth, or what we may here for convenience call the Atmospheric Plane, and

whatever degree of acuteness one may seem naturally to possess may be cultivated or diminished according to its use.

“We know that much of nominal deafness is inattention arising from indifference; and we also know that a veritable impairment of the hearing may be retarded, reduced and almost defied by an alert attention and by that determined will to hear as much as possible which results in the habitual listening attitude.

“If the bereaved person who suddenly feels as if the departed loved one were present, instead of denying the possibility of such a manifestation, would assume the listening attitude, the receptive condition, whatever degree of sensitiveness to etheric conditions he may possess, would be augmented, and, moreover, such thoughts, desires, anticipations would continue the vibrations originating in the etheric realm; cause new vibrations responding to the former like an echo; and consequently would create gradually through the use of these vibrations a pathway for the planned, intentional interchange of thoughts, feelings, etc., between the Etheric and the Atmospheric Planes.

“This is so simple that it will be rejected by ‘the wise in their own conceit,’ but the really simpleminded wise will consider and test; they will apply the scientific method, for this is a matter entirely within the realm of science, not affecting religion at all, except as all increased knowledge of the mysteries of the universe and all new perception of the significance of the phrase that ‘man is fearfully and wonderfully made’ may naturally increase reverence and awe for the Power thus revealed through works, which man knows are not his works.

“This is not a question of faith in any other sense than planting a seed, manning a ship, firing an engine, etc., etc., is a question of faith. As has often been remarked, faith is the basis of all human relations and is at the bottom of all human operations. Thus faith in the universal operation of law — faith, that the same causes, under like conditions, will be followed by the same effects, which indeed may be called scientific faith — bases both inductive and deductive reasoning.

“If one can imagine the very first farmer, one who had seen neither’ seed-time nor harvest, or rather one who, born at harvest, knew nothing of seed-time, one will see that it would require as much faith to see the oak tree in the acorn, the loaf of bread in the grass-like blade of wheat as it requires to realize communication

between the post-mortem and ante-mortem planes of life by one who has never experienced it. However, this illustration is used to justify the assertion that this is a matter to be investigated by the scientific method.

“Science observes phenomena, discerns conditions and circumstances, classifies facts, draws inferences, and finally states a theory. The theory that bears the test of application finally comes to be regarded as a law.

“This is what is demanded by the theory of the vibratory connection of the two worlds. Shall it be found to bear the test of experience, it will have no effect on Methodism, Presbyterianism or any other form of religious belief. Science can and will prove one of the fundamental principles of Christianity, viz.: Immortality, which depends on the existence of soul, of mind (the intelligent tenant, under whatever name one pleases to indicate it) apart from matter as those still on earth know matter i.e., apart from the flesh tenement.

“This method of communication has been known to great psychics of different lands for several centuries; but nowadays progress is tested by the distribution of its benefits rather than by distinct additions to them; and the time is at hand when this communication between the ante- and the postmortem states will be the privilege of all, and it will become as general as communication by the use of written and printed symbols now is.

“You say that it will be quite impossible for any but that small section of the cultured who are given to reflection either to understand or to acquire the use of this method.

“In reply, I will ask: How many people who use the telephone and the telegraph really understand the nature of electricity, the construction of the machines employed or the principles involved in their use?” This general ignorance of substance and of modus operandi does not interfere with the use of those means of communication between people at different points of space on earth, nor will the general ignorance of psychology prevent people from receiving the benefits of this system of communication between people in different states and conditions of being.

“As there must be some who understand to some degree the nature of electricity, in order that they may manipulate telegraphic and telephonic instruments

— so there must be some who to some degree understand the nature of ether and the qualities of etheric magnetism, in order that there may be intelligent mediums for communicating between the two sections of human life — for one who has died is just as human as one who is to die; I may say he is just as mortal — since neither is in himself mortal at all.

“Magnetism is the essence or substance next to electricity, when one regards their relative degrees of subtlety — and beyond magnetism, above it in subtlety, is thought.

“Thought is ultimately as independent of magnetism as electricity already is of wires. Now etheric magnetism is the wire on which thought travels between flesh-encased and unleshed souls. This proves that this, .i.e., etheric magnetism, is not properly identified with animal magnetism. A prejudice against magnetism exists in the minds of many who associate its generation with unpleasant personalities.

“That prejudice is akin to the feeling against the above-ground wires which in all large cities are so unsightly, inconvenient and even dangerous. The parallel may go further for the corpulent gross physiques which are regarded as the generators of physical magnetism are unsightly, disagreeable and inconvenient and their magnetic product is dangerous.

“What is etheric magnetism? It is the principle of vitality in that finer atmosphere which not only surrounds the earth planet and its atmosphere, but surrounds every individual like an envelope, isolating each in some degree from all the rest. We have the phrases, ‘So and so has a pleasant atmosphere,’ ‘an agreeable atmosphere,’ ‘an harmonious atmosphere.’ This is a literal statement of fact, just as real, just as provable as any other physical fact that can be stated about a person. Reduced to the scientific form, the assertion that you like or dislike a person means that you are affected agreeably or disagreeably by the magnetism that he generates, which is the expression of his personality.

“The envelope of the individual which is the extension beyond the physical form, (i.e., beyond the flesh encasement of the soul) is the ether which interpenetrates all the tissue of the flesh body, having the same form that the flesh has. This survives death, and is the body with which the mind, the entity, finds itself

clothed after death. The element which is the life and power of ether is etheric magnetism.

“This element will be used Continually by Pere Conde, Rubinstein and myself as we minister to you, instruct and guide you. In all our work we shall be consciously demonstrating not only the vibratory theory which this lecture expounds, but also all of the principles of Psychic Law given in the first two lectures.”

Anita Silvani

THE STRANGE STORY OF AHRINZIMAN

SPHERES AND STARS OF LIGHT AND DARKNESS

Upon the threshold of life stand two Angels – the Angels of the Light and of the Dark Spheres-and it is their task to observe into which sphere the Star of the Soul that has just been born ascends. These two Angels are represented as weaving eternally the light and dark threads to produce the golden or the somber texture that is to prevail in the web of the Soul's existence, the happy or sorrowful days of its life. And as a man leads a moral or an immoral life, so will he draw down to him from the light or the dark spheres good or evil, light or dark qualities with which to endow the Soul which shall be transmitted into life through him, and thus will his children be in affinity with the light or dark spheres, and so will the stars of those spheres rule or control their destinies and be the dominating influence in shaping their lives. These two spheres of light and dark qualities exist eternally because they are the antithesis of one another, the poising scales which keep the balance of progress even and hold up each other by the equality of their power, causing between them that friction which prevents stagnation, the true death of progress, and resembling (the light and the dark, the good and the evil) two great millstones which, grinding on eternally, free the Soul from the rough rocks of ignorance and the coarse dross of purely material desires.

To the student of the Spiritual firmament these two spheres appear to revolve round two mighty stars, the star of each typifying by its color the distinction between the qualities bestowed by each while another, a third star with its spheres, seems to hover ever between them, reflecting in its rays a blending of color drawn from the higher qualities evolved from the influence of both.

In the spheres of the Star of pure unsullied light are found the dwelling places of those Souls who have been uncontaminated by any earthly sin. They have but touched upon the borders of Earth life, and so have attained conscious existence only to pass onward. They have not known Earth life save for a brief period during which mortality has clothed their Souls, but in which their consciousness has been too slight to enable them to learn any of Earth's lessons. They are free from sin because

they have never felt temptation. Their garments are unsullied by the mire of life because they have never felt the cravings of their animal Soul for those things through which it derives its nourishment. In them the Animal Soul entirely slumbers; the strength and power with which its development endows the Soul who has conquered its temptations and made it subject to the higher self is not theirs, for they have never shared in life's conflicts, and the fierce fires of passion have never been kindled in their hearts.

In the pure white and silver rays of the Star which dominates this sphere there are found no traces of any color, no shadow of a darker, deeper tint, no warmth, no glow of passion: all is pure and perfect in its purity as the driven snow, and as cold, for those whom no earthly passion has ever sullied live in a land of dazzling silver light where there is no sun; no fire has ever warmed them, no shadow darkened their lives, no regrets from their own lives or from the lives of others have saddened or touched them; no green moss of hallowed memories hides their sorrowful or sinful past, as moss and ivy cling to and cover up the broken stones of an earthly ruin, veiling its ragged fissures with a tender touch, and hiding its marred and broken walls and its disfigured beauties. No flowers but the snow white flowers of purity and the pale blue and silver blossoms of truth bloom in the lands of the snow white spheres: all is pale and colorless like the lives of its Angels and its Saints. Those who live here cannot enter into man's joys and sorrows, his sins or his triumphs over sins, his hopes and ambitions, his disappointments, his anguish and despair, for they have felt none of these things. For them the gates of Paradise are open continually and they can behold the fair things within, but they cannot behold at all the dark gates of Hell. All that is beautiful, all that is pure in Art, in Music, in Literature, in Science, yea, in all Life, lies open before their eyes, and they can read of the beautiful in everything: but of the dark books of sorrow and suffering and sin they cannot read one line, and their sight cannot behold material things save very dimly, for material life has been a sealed book to them.

Thus even in the beauty of their lives there is a want. Perfect as they would seem, their lives are yet incomplete, since one half of their Souls still slumbers, and, it is for such as these that reincarnation has been thought an aid, and for such Souls as these the process of assuming the earthly body which has been prepared for them will be different from that of a Soul which has not yet attained a conscious life.

There are others who are sent to learn Earth's lessons by so closely and completely identifying themselves with some Soul of the same sex already incarnate in the flesh, and which is, in all its tastes and aspirations, in closest affinity with their own, that through all its earthly life and trials they may share the same emotions and the same experiences. To make the experience valuable to the disincarnate Soul, they must become in all essential respects as one, and share as twins the material development given to them by Mother Earth. Even then the disincarnate Soul will but imperfectly learn its lesson, and the full meaning of sorrow and suffering and trial. It will feel but the reflected emotion of its twin Soul, never its fullest and deepest anguish, its warmth of passion, its depths of despair; and therefore it is that many celestial teachers would bid the Soul return to Earth, and in its own proper person, live the life of Earth.

The sphere of darkness is dominated, by a deep Red Star, which glows like the heart of a furnace, surrounded by black and blood tinged rays. In the regions dominated by this Star all appears clouded with a black sulfurous smoke, and all vegetation is withered up by the blasting fires of unrestrained passion and unchecked desires. The dry ashes of burnt-out volcanic lives have buried the blossoms of the Soul beneath their scorching dust, and the withered sticks of what were once the trees and shrubs of good intentions and good desires stand out like gaunt sentinels to mark where the purer life of the Soul once flourished. The desolation of despair, of crushed and blighted hopes, is shed around on everything. The dark rivers of bitter tears shed by tardy and unavailing regret alone water that sad land, and their scalding streams can never fertilize it, but only add to its dead seas another rolling wave where already there are too many flowing over the sad ruins of the city of the Soul.

Yet in the fierce flowing fires within the heart of the Star a healing balm is found by those who have the fortitude and courage to seek it; a purifying bath, in which the pure gold of the Soul is refined and freed from the alloy of gross and material passions. And from this purifying crucible, the Soul shall come forth to rise to the spheres of that glorious third Star which, gleams golden-rayed and crystal-clear, above both the other stars; even as the Golden Star is the Crown and Diadem of the heavenly spheres. From this Star dart many rays tinged with all the colors of the rainbow, which, sparkle like the jewels in a victor's crown. The crimson rays no longer typify the passions of the Soul, but its tenderness and its love. The

blue and white no longer show alone its purity, but its truth and constancy. The soft green denotes its sympathy, the violet, its regal power, the Gold, its spiritual strength.

The dwellers in the spheres of the Golden Star have all learned the lesson of Earth-life. They have all cultivated the sympathies as well as the purity and intellect of their Souls, and none enter its gates who have not learned in their own lives to suffer and be strong that they may sympathize with and strengthen others.

In the complex nature of man and the conditions of his Earth life it is but seldom that we see the distinct characteristics of each of these Stars clearly defined, and as a rule men partake in a greater or less degree of the attributes of both the light and dark spheres. Those who show either class of qualities in an abnormal degree, so that they stand forth as great moral teachers, or as cruel and degraded tyrants, are decidedly the exceptions. And yet it is the exceptional lives which stand forth for all time from the lives of their fellow men, like pictures painted upon large canvases in broad, strong touches, whose meaning can be read even by the most ignorant, while the delicate minute finish of a miniature, requiring a close inspection and a knowledge of its workmanship to reveal its beauties, is lost upon the world at large.

The minute lives of ordinary men and women are no less useful and beneficial than those of exceptional characters, but they do not serve the same purpose in the lessons afforded by them. It is the lives of those who are great, either in their virtues or in their vices, which mark the progress which the world has made, and serve either as beacons to warn others of the shoals and rocks and quicksands upon which their own lives were wrecked, or as guiding stars to light the Soul upon its Heavenward way.

Anita Silvani

THE STRANGE STORY OF AHRINZIMAN

THE REDEMPTION OF THE FALLEN ANGELS.

“The Angels of Light mine eyes have not beheld since the days of mine own youth on Earth, when I was vouchsafed dim glimpses of their glorious forms. For thou mayest know that I was dedicated unto the Priesthood. Temptation assailed me, and I fell, transgressing my vows and fleeing at last from the Temple where I served. Then did the love of occult knowledge appeal to mine ambitions, and led me yet further astray, till the serpent of Evil, as men call their own base desires in the hope that they thus transfer a share of their responsibility to the personification of the Evil principle. Extinguished the good, and only the charms of the senses now allure me. The only Angels I can see are such as these; yet do I know that in the bright spheres there are Angels, the glory of whose Kingdoms no words of man can paint.”

“Are these angels, then, a separate creation from man?” I asked. “It hath been taught that the Angels in Heaven rebelled against “ORMUZD” and were cast forth. Are these Beings before us some of those fallen Angels?”

“Thou mayest call them fallen Angels if thou dost desire, for if a man sin, doth not the Angel that is within him fall into subjection to his lower nature? But if thou dost mean that these were ever angels dwelling in the Heaven of the Bright Spheres, then I tell thee No. For no conquest is possible there. The very harmony by which they exist, and which is the very essence of the difference between them and us, forbids aught of contest in their Spheres. These Angels of Darkness, like Kindred Angels of Light, are alike the offspring of mortality. All have once known material life upon some planet, but in ages so remote that there are no records left to man of their histories.

“It hath been told to me, but I know not whether it be true, since I know only what the experiences of the Dark Spheres can teach, that the Dark Angels do in time cast off the scales of Darkness and arise from sin, and through paths whose ways are extended beyond our power to follow, they ascend at last to the state of the Bright Angels, and reign in the glorious realms of the Golden Star. But inasmuch as the evil

they have wrought hath been colossal, even so must the path of their repentance be colossal in its difficulties, and the sum of their atonement almost beyond the power of our thoughts to conceive. Even for such as I am, the path of Repentance seems so long and hard, stretching as it does through all the many centuries in which I have lived and sinned, that though there are times when I turn my longing eyes towards it, in weariness of the scenes around me here, I hesitate and shrink back from its difficulties and its infinite toil and suffering. The gross pleasures of my senses still enthrall me, and even my thirst for the higher knowledge of the Spheres of light cannot draw me to the path by which alone I can hope to win it. If at times my Divine Soul is awakened by the thought of the unexplored wonders that the Light Spheres must contain, and which my intellect ever tells me would repay me for all my sufferings, my animal Soul drowns the pure whisperings with its fierce clamorings for those gross pleasures which only the Earth can afford to it, and again and yet again, I return to Earth and seek the control of an Earthly body as a means of gratifying the all potent demands of that baser self which is too strong for the higher aspirations of my better nature. Thus do I chain myself within these spheres. Thus have I sunk to where I dwell now, and if I seek to rise, it can only be by drawing up with me step by step, all those whom I have drawn down. Their number is legion, and each one is as a great load of iron that I must raise even as I raise myself. NOT ONE can I neglect or leave behind.

“Wonder not, then, that I stand as one stands shivering on the banks of an icy stream, hesitating to plunge into that cleansing flood which flows over difficulties and through lands of suffering which it appalls me to contemplate. And if it must be thus with me, such as I am, who though, as ye may think, have sinned almost past redemption, what must be the task of Repentance to these mighty Rulers? What the periods of time through which they will have to labor?”

“And yet it hath been taught by certain of our Prophets that there was ultimate redemption even for the fallen Angels.

Anita Silvani

THE STRANGE STORY OF AHRINZIMAN

THE TWIN SOUL

“But see, in yonder chamber there is a young maid who is menaced by a fate worse than any death, for since she hath not yet been formally dedicated unto the Gods, she hath not even that shadowy mantle of sanctity to protect her. Her beauty hath awakened the voluptuous admiration of one of these priests, and he hath persuaded her family to place her within these walls, under the pretext that the Gods have specially desired her service.

The circumstance that she hath unquestionably certain spiritual gifts hath given color to this idea, and this evening she hath been brought into this Temple.”

He pointed to a small chamber in a different part of the temple from that which I had been studying, and I saw a young and very lovely maid, scarce fifteen-years of age, lying slumbering on a pile of very soft cushions. She had evidently wept herself to sleep, for the tears trembled still upon the long, dark lashes which veiled the lustrous dark eyes. Her long, dark hair hung about her slender, childish form like a veil of night. Her delicate features were beautiful in the extreme, and her skin white as snow and tinged on either cheek with a color as faint as the most delicate tint of a blush rose, while her slightly parted lips were red as the beautiful sea coral.

As I gazed upon her as one spell-bound I had a vague feeling that she was strangely familiar to my eyes, and then I remembered the vague half-seen visions of my boyhood, when I had dreamed of what the realization of my ideal of love was like, and I knew that this girl, this lovely, innocent child, was the embodiment of those dreams, her face the one which had haunted all my dreams of love, till the actual vision of Zuleika had put the childlike one to flight and supplanted it with the more material allurements of her attraction; an attraction which had never sufficed to satisfy the vague longing of my heart for my unseen Ideal.

Zuleika had awakened the love of my passions; this child stirred to its depths, the emotion of my Soul. I forgot all things as I gazed upon her. I forgot that I was a Spirit and she a mortal, and that between us there rose the barrier of her earthly state.

I forgot also mine own aged form in the young ardor of my heart. I forgot even her peril. I was lost to all thoughts but the one thought of her innocent loveliness, her helpless youth.

The voice of the Angel recalled me to the realities of the moment.

“Yea,” said he, “she is indeed thy twin Soul, born into life in the Heavenly Spheres in the same moment as thine own, and traveling thence to find again her reunion with thee. The Twin Souls are as two halves of a golden circlet, each broken and incomplete without the other, yet united they form the perfect whole, the magic circle of love, whose existence hath no longer either beginning or ending. The golden ring that men place upon the finger of their brides, is the symbol of this perfect reunion.

Anita Silvani

THE STRANGE STORY OF AHRINZIMAN

I

“If, however, a great many Astrals cluster upon one unfortunate mortal, it becomes most difficult, if not well-nigh impossible, to keep him free from them, since the means of affecting them might injure him also. This will show thee why certain people with very magnetic auras must be guarded from all chance of such accidents, and why they would never thrive in cities, where on all hands are encountered the Astral shells that hang around the dwellings in which they have lived. For it is a curious circumstance that the magnetism thrown off in Earth life hangs about the house and belongings of a mortal, and attracts his Spirit to it after death. And as it attracts his Spirit, so also it attracts that Astral envelope which is in no sense to be confounded with the Spirit. As the body decays, the Astral Decays also, but if it have absorbed an extra amount of vitality after the death of the body by feeding on the life of mortals, the Astral will become endued with so much independent vitality of its own, that it will simply drift away from the decayed body and enjoy for a time an almost independent existence. A Soulless, unintelligent existence, it is true, yet nevertheless an existence, for it will go on absorbing life so long as it can find any one to fasten upon, and as the dwelling place of its mortal owner’s Earth life possesses a certain magnetic attraction for it, it will drift back there as a rule in the first instance, and hang about the mortals who are in it a senseless, purposeless wraith of its former inhabitant, whose appearance to the eyes of a clairvoyant will suggest a horrible idea of what the ghost of a mortal may be like. “Would it not therefore be well to prevent any chance

Emanuel Swedenborg

THE DIVINE ORDER OF NATURES LAWS

I

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 methods 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 helped 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 proof 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 inbred 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 perfections; 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 heartographers, 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 structure 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 wondrous 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 unending 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 universe.

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

Emanuel Swedenborg

DIVINE LOVE & WISDOM

II

In the spiritual world, divine love and wisdom look like a sun. There are two worlds, one spiritual and one physical; and the spiritual world does not derive anything from the physical one, nor does the physical one derive anything from the spiritual one. They are completely distinct from each other, communicating only by means of correspondence, whose nature has been amply explained elsewhere. The following example may be enlightening. Warmth in the physical world is the equivalent of the good that thoughtfulness does in the spiritual world, and light in the physical world is the equivalent of the truth that faith perceives in the spiritual world. No one can fail to see that warmth and the goodness of being thoughtful, and light and the truth of faith, are completely distinct from each other.

At first glance, they seem as distinct as two quite different things. That is what comes to the fore when we start thinking about what the goodness of being thoughtful has in common with warmth and what the truth of faith has in common with light. Yet spiritual warmth is that very “goodness,” and spiritual light is that very “truth.” In spite of the fact that they are so distinct from each other, though, they still make a single whole by means of their correspondence. They are so united that when we read about warmth and light in the Word, the spirits and angels who are with us see thoughtfulness in the place of warmth and faith in the place of light.

83 I include this example to make it clear that the two worlds, the spiritual one and the physical one, are so distinct from each other that they have nothing in common, and that still they have been created in such a way that they communicate with each other and are actually united through their correspondences.

Because these two worlds are so distinct from each other, it is quite obvious that the spiritual world is under a different sun than is the physical world. There is just as much warmth and light in the spiritual world as there is in the physical world, but the warmth there is spiritual and so is the light. Spiritual warmth is the good that thoughtfulness does and spiritual light is the truth that faith perceives.

Now, since the only possible source of warmth and light is a sun, it stands to reason that there is a different sun in the spiritual world than there is in the physical world. It also stands to reason that because of the essential nature of the spiritual world's sun, spiritual warmth and light can come forth from it, while because of the essential nature of the physical world's sun, physical warmth [and light] can come forth from it. The only possible source of anything spiritual — that is, anything that has to do with what is good and true — is divine love and wisdom. Everything good is a result of love and everything true is a result of wisdom. Any wise individual can see that this is their only possible source. People have not realized before that there is another sun besides the sun of our physical world. This is because our spiritual nature has become so deeply involved in our physical nature that people do not know what the word “spiritual” means. So they do not realize that there is a spiritual world other than and different from this physical one, a world where angels and spirits live.

Because that spiritual world has become so completely hidden from people in this physical world, the Lord has graciously opened the sight of my spirit so that I can see things in that world just the way I see things in this physical world, and then provide descriptions of that spiritual world. This I have done in the book *Heaven and Hell*, which has a chapter on the sun of the spiritual world. I have in fact seen it, and it seemed about the same size as the sun of this physical world. It had a similar fiery look, but was more reddish. I was given to understand that the whole angelic heaven lies beneath this sun and that angels of the third heaven see it constantly, angels of the second heaven often, and angels of the first or most remote heaven occasionally. It will be made clear in what follows that all their warmth and all their light — everything people see in that world — comes from that sun. That sun is not the Lord himself, though it is from the Lord. What looks like the sun in the spiritual world is the emanating divine love and wisdom. Since love and wisdom are one in the Lord (see part 1), we say that this sun is divine love. Divine wisdom is actually an attribute of divine love, so it too is love.

The reason that sun looks like fire to angels' eyes is that love and fire are interactive. Angels cannot see love with their eyes, but instead of love they see what answers to it. They have inner and outer natures just as we do. It is their inner self that thinks and is wise, that intends and loves, and their outer self that feels, sees, speaks, and acts. All these outer functions of theirs are responsive to the inner ones,

but the responsiveness is spiritual and not earthly.

To spiritual beings, divine love feels like fire. This is why fire means love when it is mentioned in the Word. That is what “sacred fire” used to mean in the Israelite church, and that is why we often ask in our prayers to God that heavenly fire (meaning divine love) should kindle our hearts. Since there is the kind of distinction described in §83 between what is spiritual and what is physical, not a trace of anything from the sun of the physical world can cross over into the spiritual world — that is, not a trace of its light and warmth or of any object on earth. The light of the physical world is darkness there, and its warmth is death there. Still, our world’s warmth can be brought to life by an inflow of heaven’s warmth, and our world’s light can be brightened by an inflow of heaven’s light.

This inflow happens by means of correspondences, and cannot happen as a result of continuity. Warmth and light emanates from the sun that arises from divine love and wisdom. In the spiritual world where angels and spirits live, there is just as much warmth and light as there is in the physical world where we live. The warmth feels just like warmth and the light looks just like light, as well. Still, the warmth and light of the spiritual world and the warmth and light of the physical world are so different that they have nothing in common, as I have already mentioned [§83]. They are as different as life and death. The warmth of the spiritual world is essentially live, and so is the light; while the warmth of the physical world is essentially dead, and so is the light. The warmth and the light of the spiritual world come from a sun that is nothing but love, while the warmth and light of the physical world come from a sun that is nothing but fire. Love is alive, and divine love is life itself.

Emanuel Swedenborg

HEAVEN AND HELL

MARRIAGES IN HEAVEN

366. Whereas heaven is made up from the human race, and therefore there are angels of both sexes there, and whereas it stems from creation that woman is for man and man is for woman, each belonging to the other, and whereas that love is born into each, it follows that there are marriages in the heavens just as there are on earth. But marriages in the heavens are very different from marriages on earth. In what follows, then, we shall explain what marriages in the heavens are like, how they differ from and resemble marriages on earth.

367. Marriage in heaven is the bonding of two individuals into one mind. We shall first explain what this bonding is like. The mind is made up of two parts, one of which is called discernment, the other intention. When these two parts work together, they are called a single mind. In heaven, the husband takes that part called discernment, and the wife that part called intention. When this bond (which is a matter of more inward elements) comes down into the lower levels that involve their bodies, it is perceived and felt as love. This love is true marriage love.

We can see from this that true marriage love originates from the bonding of two individuals into one mind. In heaven, this is called “dwelling together,” and a couple is not called two, but one. This is why two married partners in heaven are not referred to as two angels, but as one.

368. The existence of this kind of bonding of husband and wife in the most inward elements of their minds, comes from their creation itself. The man is actually born to be discerning — that is, to think from discernment; while the woman is born to be affectional — that is, to think from intention. This can be seen in the bent or inborn nature of each, and from their form as well. In the matter of inborn nature, a man thinks on the basis of reason, a woman on the basis of affection. In the matter of form, a man has a harder, less attractive face, a heavier voice, and a harder body; while a woman has a smoother, more attractive face, a gentler voice, and a softer body. The same kind of difference exists between discernment and intention, or

between thought and affection. The same kind also exists between what is true and what is good, the same between faith and love. For what is true, and faith, are matters of discernment, while what is good, and love, are matters of intention. This is why “young man” and “man” in the Word mean, in the spiritual sense, a discernment of what is true, while “virgin” and “woman” mean an affection for what is good. This is also why the church is called “a woman” and “a virgin,” because of an affection for what is good and true; and why all people who are involved in an affection for what is good are called “virgins” (Revelation 14:4).

369. Everyone—man and woman alike — enjoys faculties of discernment and intention. But in a man discernment is dominant, while intention is dominant in a woman; and the person is in keeping with whatever is dominant. There is, however, no dominance in marriages in heaven. The wife’s intention actually belongs to her husband, and the husband’s discernment to the wife, because each wants to intend and think like the other — that is, with sharing, and reciprocally. This is the source of their bonding into one. This bonding is a real bonding. The wife’s intention actually enters the husband’s discernment, and the husband’s discernment enters the wife’s intention, especially when they look at each other face to face. For as it has often been said above, there is a sharing of thoughts and affections in the heavens, all the more for a husband and wife because they love each other.

From this we can determine the nature of the bonding of minds that makes a marriage and that begets marriage love in the heavens — namely, that one wants what is his to belong to the other, and that this is mutual.

370. I have been told by angels that so far as two married partners are involved in this bond, they are involved in true marriage love and at the same time in intelligence, wisdom, and happiness; this because the Divine-True and the Divine-Good, the sources of all intelligence, wisdom, and happiness, flow primarily into true marriage love. In the same way, I have been told, true marriage love is the very plane into which the Divine flows because it is as well as marriage of what is true and what is good. For just as it is a bonding of discernment and intention, it is a bonding of the true and the good, since discernment is the recipient of the Divine-True and is also formed out of things true, while intention is the recipient of the Divine-Good, and is also formed out of things good. In fact, what a person

intends is good as far as he is concerned, and what a person discerns is true as far as he is concerned. This is why it makes no difference whether you say, “the bonding of discernment and intention” or “the bonding of what is true and what is good.”

The bonding of what is true and what is good constitutes an angel, and also constitutes his intelligence, wisdom, and happiness. The nature of an angel is in fact determined by the way what is good within him is bonded to what is true, and what is true to what is good. Or — which is the same thing — an angel’s nature is determined by the way love is bonded to faith within him, and faith bonded to love.

371. The reason that the Divine emanating from the Lord flows primarily into true marriage love, is that true marriage love descends from the bonding of what is good and what is true. For as stated above, it makes no difference whether you say, “the bonding of discernment and intention” or “the bonding of the good and the true.” The bonding of what is good and what is true finds its origin in the Lord’s Divine love toward all the people who are in the heavens or anywhere on earth. Out of Divine love comes the Divine-Good, and the Divine-Good is received by angels and men in Divine truths. The only vessel for the good is the true. So no one can accept anything from the Lord out of heaven if he is not involved in things true. To the extent that the true elements within a person are bonded to what is good, then, the person is bonded to the Lord and to heaven.

This now is the actual origin of true marriage love. Therefore that love is the actual plane of the Divine inflow.

This is why the bonding of that is good and what is true is called in heaven “the heavenly marriage,” why heaven in the Word is compared to a marriage and is even called a marriage.

This is also why the Lord is called “a bridegroom” and “a husband,” while heaven and also the church are called “a bride” and “a wife.”

372. When the good and the true are bonded to each other within an angel or a man, they are not two but one. For then the good belongs to the true, and the true to the good. This bonding is like the situation that obtains when a person thinks what he intends and intends what he thinks. Then thought and intention make one — one mind, that is — with the thought actually forming, or presenting in form, what the

intention intends, and the intention making it pleasant. This too is why a married pair in heaven is not called two angels, but one angel. Again, this is the meaning of the Lord's words.

Have you not read that He who made them, made them male and female from the beginning, and said, "for this reason a man will leave father and mother and cleave to his wife, and they two will become one flesh; therefore they are no longer two, but one flesh." Therefore what God has joined together, let not man separate: Not everyone will grasp this saying, except those to whom it is granted. (Matthew 19:4-6, 11; Mark 10:6-9; Genesis 2:24).

This is a description of the heavenly marriage in which angels live, and of the marriage of what is good and what is true as well. "Man not separating what God has joined together" means that what is good should not be separated from what is true.

373. Now it is possible to see from this where true marriage love comes from — namely, that its first formation occurs in the minds of people who are in a married state. From there, it descends and branches out into the body, where it is perceived and felt as love. Actually, anything that is perceived and felt in the body has its origin in the body's spiritual level, because it originates from discernment and intention. Discernment and intention make up the spiritual person.

Anything that descends from the spiritual person into the body comes out there in a different guise, yet still with a resemblance to its source, still concordant, like soul and body or like cause and effect — as we can determine from the points proffered and explained in the two chapters on correspondences.

374. I heard an angel describing true marriage love and its heavenly pleasure as follows. The Lord's Divine in the heavens, which is the Divine-Good and the Divine-True, is so united in two people that they are not two but virtually one. The angel said that two married partners in heaven are that love because each one is his own good and his own truth, in mind and body alike, the body being an image of the mind because it is formed on its model.

From this, he drew the conclusion that the Divine is imaged in two people who are involved in true marriage love. And because the Divine is so imaged, so is heaven, since the whole heaven is the Divine-Good and the Divine-True emanating

from the Lord. Further, this is why all the elements of heaven are inscribed on that love — so many blessings and delights as to be beyond counting. He expressed the amount with a word that involved ten thousand times ten thousand.

He was amazed that the churchman does not know anything about this, even though the church is the Lord's heaven on earth and heaven is the marriage of what is good and what is true. He said that he was baffled when he considered the fact that acts of adultery — within the church more than outside it — were committed and even justified; yet their intrinsic delight, in the spiritual meaning and therefore in the spiritual world, is simply the delight of a love of what is false bonded to what is evil, which is a hellish delight because it is directly contrary to heaven's delight, the delight of a love of what is true bonded to what is good.

375. Everyone knows that two married partners who love each other are united quite deeply, and that the essential element of marriage is the union of personalities [animorum] or minds.

Further, we can know from this that the intrinsic quality of the personalities or minds determines the quality of the union, and also the quality of the love between the two. A mind is formed solely from things true and things good. For all the things that exist in the universe go back to what is good and what is true, and also to their bonding together. So the union of minds is of exactly the same quality as are the true and good things out of which they are formed. As a result, the most perfect union is one of minds formed from things genuinely true and good. It is worth knowing that there is no greater reciprocal love than that between what is true and what is good. This is why true marriage love descends from that love. What is false and what is evil love each other, too, but this love later changes into hell.

376. We can determine, from what has now been presented about the origin of true marriage love, just who are involved in true marriage love and who are not. The ones who are involved in true marriage love are the ones engaged in the Divine-Good as a result of Divine truths. We can also determine that true marriage love is genuine to the extent that the true elements bonded to the good are more genuine. And since all the good that is bonded to truths comes from the Lord, it follows that no one can be involved in true marriage love unless he recognizes the Lord and His Divine. For without this recognition, the Lord cannot flow in and be

joined to the true elements that are within the person.

377. We can see from this that people are not involved in true marriage love if they are involved in things false, especially if they are involved in things false which are grounded in something evil. In people who are engaged in evil and thereby in things false, the more inward reaches of the mind are closed off. As a result, no origin of true marriage love can exist within them. Rather, in the outer or natural person below, separated from the inner, there occurs a bonding of what is false and what is evil, which bonding is called the hellish marriage.

I have been allowed to see what marriage is like between people who are involved in things false grounded in evil, which is called hellish marriage. They talk with each other, they join together because of lust. But inside, they are aflame with a murderous hatred for each other, such a hatred that it is beyond description.

378. True marriage love does not occur between two people of different religions because what is true for one is not in harmony with what is good for the other; and two different and discordant elements cannot make one mind out of two. So the origin of their love derives nothing from what is spiritual; if they live together and agree, it is for natural reasons only.

For this reason, marriages in the heavens are formed with people within a community, involved in similar good and truth, not with people outside a community. It may be seen above (nn. 41ff.) that all the people there who are within a community are engaged in similar good and truth, and are different from the people who are outside. This was depicted in the Israelite nation as well, by the fact that marriages were contracted within the tribe, even within the family, and not outside.

379. True marriage love cannot occur between one husband and several wives. This destroys its spiritual source, which is for one mind to be formed out of two. In the same way, it destroys the inner bonding of what is true and what is good, which is the source of the essence of that love.

Marriage with more than one is like a discernment divided among several intentions, or like a person not committed to one church but to several — in this way his faith is actually pulled apart so as to become nothing.

Angels say that the taking of several wives is absolutely opposed to the Divine

design. They know this for many reasons, including the fact that the moment they think about marriage with several people, they are estranged from inner blessedness and heavenly happiness. Then they become like drunkards because what is good is disjoined from its truth within them. And since the more inward reaches of their minds come into this state as a result of the mere thought with some intent, they clearly perceive that marriage with more than one does close their inner person, and causes a love of licentiousness to take over for true marriage love; and a love of licentiousness leads away from heaven.

[2] They go on to say that man can hardly understand this because there are so few who are involved in actual marriage love. And people who are not involved in it know absolutely nothing about the deep delight within that love — knowing only about the delight of licentiousness that turns into something unpleasant after a brief liaison. The delight of true marriage love, though, not only lasts into old age in the world, but becomes a delight of heaven after death, being then filled with a more inward delight that keeps becoming more perfect to eternity.

Angels have also said that the blessings of true marriage love can be listed into the many thousands with not even one of them familiar to man, or within the mental grasp of anyone who is not involved in the marriage of the good and the true, from the Lord.

380. A love of having one rule over the other destroys completely both true marriage love and its heavenly delight. For as stated above, true marriage love and its delight rest in having the intention of one belong to the other, mutually and reciprocally. Love of ruling in marriage destroys this, because the one who rules wants only his intention to be in the other, and wants no element of the other's to be in himself in return. As a result, it is not mutual; there is no sharing of the love of the one and its delight with the other, or vice versa. Yet this sharing and its resultant bonding are the inner delightfulness itself that is called blessedness in marriage. A love of ruling stifles the blessedness completely, and stifles with it all celestial and spiritual love, to the point that its very existence is unknown. If they mention it at all, people like this consider it so worthless that they either laugh or bridle at the mere mention of any blessedness from it.

[2] When one intends or loves what the other does, each has a freedom, since

all freedom belongs to love. But neither has freedom where there is ruling. The one is a slave; so is the ruler, since he is led like a slave by his craving to rule. But if a person does not know what the freedom of a heavenly love is, he will not understand this at all.

Still, it is possible to know from the statements above about the origin and essence of true marriage love that as ruling enters the picture, minds are not bonded but separated. Ruling enslaves; and an enslaved mind has either no intention or an opposing one. If there is no intention, there is no love either. If there is an opposing intention, then there is hatred in the place of love.

[3] The more inward elements of people who live in this kind of marriage clash with each other and fight like two adversaries, no matter how restrained and composed more outward affairs may be, for the sake of peace and quiet. The clash and battle of their more inward elements is uncovered after death. They usually get together; then they quarrel with each other like enemies and tear into each other. They are then actually behaving in accord with the state of their more inward elements.

I have been allowed to see their fights and vicious attacks several times, and some of them were full of vengefulness and cruelty. For everyone's more inward elements are let loose in the other life, no longer repressed by outward considerations, because of reasons involving the world. Each individual then is actually just what he is inwardly.

381. There does occur in some people a kind of copy of true marriage love, even though it is not true marriage love unless they are involved in a love of what is good and what is true. It is a love that looks like true marriage love for a number of reasons — to be taken care of at home, for security, to be at peace, to have leisure time, to be taken care of in ill health and old age, for the sake of children who are loved. For some people it is impelled by fear, either on account of the spouse or on account of reputation or of misfortunes. For some people, it is lust that prompts it. Also, marriage love varies between married partners. It can be greater or less in one, and little or none in the other. And because it varies, one can have a heaven and the other a hell.

382a. Genuine marriage love exists in the inmost heaven, because the angels

there are involved in the marriage of the good and the true, and in innocence as well. Angels of the lower heavens are also in true marriage love, but only to the extent that they are involved in innocence, since true marriage love, seen in its own right, is a condition of innocence. As a result, the pleasures between partners who are in true marriage love are heavenly. To their minds they are almost like the games of innocence, like games among little children. For nothing fails to give pleasure to their minds; in fact, heaven flows with its joys into the details of their lives.

As a result, true marriage love is portrayed in heaven by very beautiful things. I have seen it portrayed by a virgin of indescribable beauty, clothed in a white cloud. It has been said that true marriage love is the source of all the beauty of angels in heaven. The affections and thoughts that arise from it are depicted by diamond-like auras glittering as though with fiery gems and rubies, with a charm that moves the inner reaches of the mind.

In short heaven depicts itself in true marriage love, because heaven, for angels is the bonding of the good and the true, and this bonding produces true marriage love.

382b. Marriages in the heavens are different from marriages on earth, in that marriages on earth have the added purpose of generating offspring, while this is not the case in the heavens. Instead of this generating, there is in the heavens a generating of what is good and what is true. The reason the latter generating replaces the former is that their marriage is a marriage of what is good and what is true (as stated above), and in that marriage the good and the true, and their bonding, are loved more than anything else. As a result, these are the increase from marriages in the heavens.

This is why “births” and “generations” in the Word indicate spiritual births and generations, of what is good and what is true; why “mother” and “father” indicate what is true bonded to the good that gives birth; why “sons and daughters” indicate the true and good elements that are born; why “sons-in-law and daughters-in-law” indicate their bondings, and so on.

We can see from this that marriages in the heavens are not like marriages on earth. There are spiritual weddings in the heavens, not called “weddings” but “bondings of minds, arising from the marriage of the good and the true.” But on earth

there are weddings because they are not matters of the spirit alone, but of the flesh as well. Further, since there are no “weddings” in the heavens, married partners are not referred to as “husband” and “wife”; rather a person’s spouse, because of the angelic concept of bonding two minds into one, is referred to by a word that means “each other’s.” We can learn from this how to understand the Lord’s words about weddings. (Luke 20:35-36).

383. I have also been allowed to see how married partners are brought together in the heavens. Throughout heaven, like people come together and unlike people distance themselves. So each community of heaven is made up of like people. Like are borne toward like not on their own, but by the Lord (see above, nn. 41, 43, 44f.). Partner is borne toward partner in the same way, if their minds can be joined into one. So at first sight they love each other very deeply, see themselves as married partners, and begin a marriage. Consequently, the Lord alone is the source of all marriages in heaven. They do also hold marriage banquets with many people attending; the festivities vary from community to community.

384. Because marriages on earth are the seedbeds of the human race and also of heaven’s angels (for as presented in the appropriate chapter, heaven is from the human race), and because marriages have a spiritual origin, the marriage of the good and the true, with the Lord’s Divine flowing primarily into that love — because of all this, earthly marriages are very holy to heaven’s angels. Correspondingly, adulterous relationships, being opposed to marriage love, look sacrilegious to them. For just as angels see in marriages the marriage of the good and the true, which is heaven, so they see in adulterous relationships the marriage of the evil and the false, which is hell. As a result, whenever they hear a mention of adultery they turn away. This is also why heaven is closed to a person when he commits adultery for pleasure’s sake. And once heaven is closed, the person no longer recognizes the Divine or any element of the church’s faith.

I have been allowed to perceive, from an atmosphere breathed out from hell, that all the people in hell are opposed to true marriage love. The atmosphere was like a constant effort to break up and destroy marriages. I could see from this that the dominant delight in hell is a delight in adultery, also that a delight in adultery is as well a delight in destroying the bond between the good and the true, the bond that

constitutes heaven. It follows from this that a delight in adultery is a hellish delight, wholly opposed to delight in marriage, which is a heavenly delight.

Charles Thomas

LIFE BEYOND DEATH WITH EVIDENCE

SPIRITUAL MEMORY

C.D.T.: Can you explain to me how you recall your memories?

Father: On our own sphere we do not recall memory because it is present. All is upon the one page. Past is present in that sense with us. It is impossible to forget anything; not that we are always looking at the past, but it is there for us to read in our memory. It is there without any striving for it.

C.D.T.: You would not experience that memory as vividly as when the event had just happened?

Father: I could do so if I wished, by an act of will.

C.D.T.: Then one might almost live over again the happiest scenes of earth life?

Father: Yes, we can and do. It is especially wonderful and beautiful when two recall such things together. On earth you may meet an old friend and expect pleasure in talking over old times with him, but find that it is less pleasurable than you had anticipated; his mind does not always recall the things which most interested you, while he has considered as being important certain matters which did not interest you at all. But here we remember the whole completely, and this makes a tremendous difference.

Father: I am convinced (for I have never heard anything to the contrary) that as we progress we retain our individuality. We do not lose self, we only perfect it. We perfect it to so high a degree that it is a blessing to be oneself. While we grow more and more selfless, we lose nothing of our self that is good. This does not imply that all will attain to one uniform type; they will retain each their own peculiarities, so far as these are not harmful. For example, it is right for Etta to be impulsive, quicker and more excitable than most; she will keep that characteristic, but will always use it wisely, rightly and perfectly. But on earth there is an idea held by some that we shall eventually be submerged in some ocean of spirit. No, no. We can become allied with

the source of power and wisdom, but never submerged. “In His own image He made man,” and in His own image He keeps man.

Charles Thomas

LIFE BEYOND DEATH WITH EVIDENCE

THE MYSTERY OF OUTER SPACE.

C.D.T.: Do you know more, than when on earth, about the mystery of space without boundaries, the limitless universe beyond the stars?

Father: We do not know all space, nor all that is in space, but we are aware of more than is known on earth. Beyond the stars known to you there are others; the stars you know are but a small number compared with those which exist. But beyond them all there is something which I have difficulty in describing — put it thus — a world which is not a world in any material sense, yet in a spiritual sense; not a formless or indefinite world, but an infinite condition.... I have not been to it. I only know of it through hearing it spoken of by those who are on the highest sphere in our spirit world, and therefore in closer touch with the outer world. They have ways of knowing; you yourself have ways of knowing what is beyond your world, means of knowledge which are quite inaccessible to many denizens of your earth, the ants for example. The ant lives on your sphere and belongs to the same physical conditions as you. Yet, you are living on a higher plane of thought, and have means of information impossible to the ant. The telescope shows you that there are other planets, worlds of some kind. But the ant cannot know this, although the planets exist as truly in relation to the ant as to you. Now, by analogy, you might term me an ant in spirit life; for in my world there are developed beings who know as much more than I as you know more than the ant. In time I shall grow to their state of knowledge, but it must be a gradual evolution.

So you see we know more about space than you, and yet we cannot go into it, cannot obtain first-hand knowledge of it any more than the ant is able to read your book which it crawls across.

You ask about the infinity of space. I know how stupendous the words sound. Now, think of the trunk of a tree, and then of the leaves which rustle on its branches. Those leaves are allied to each other, and it is a long way back to the main trunk and to the roots which occupy so much space and are much more in bulk than all the

leaves combined. Space is not space in any sense of emptiness; it is full of the machinery which keeps going all the little universes and separate worlds. It is helpful to look on all the different worlds as leaves, because they are fed from a trunk which is space. The power which keeps your world alive originates in that limitless space.

It is a mistake to think of space as a great emptiness. If you could pass further and further away from your own sphere into that which seems to you as merely space, and if your consciousness could grasp the realities, I am sure that you would become aware of greater and greater powers, greater and greater fields of activity. It is not an emptiness, not merely a space, but power of which you are not conscious and which I simply know about, yet which keeps both you and me alive. You will, of course, say that this is God. True, God is the mainspring of the entire universe, space, planets, everything. But He has wonderful fields of work, very wonderful planes of consciousness of some great and infinite kind which neither you nor I can comprehend. And space, as we term it, is full of these. Could you but journey away further and further from earth and from the region of the stars, your consciousness growing as you passed forth beyond them all, you would then be able to see and to hear more and more. There would be no stillness, no such inactivity as is suggested to your mind by the thought of space.

I think your idea of space is based upon the gaps existing on earth between one and another of man's activities, say the barren fields between town and town, the deserts, and so on. But there are no such gaps between God's manifestations of activity; for they are infinite. So do not try to grasp the idea of space. Think of it simply as the place in which God works. What He is doing there you cannot see, but you are feeling the result of it each minute.

Charles Thomas

LIFE BEYOND DEATH WITH EVIDENCE

SOUL AND SPIRIT.

WHEN we had reached the stage of easy conversation in these trance sittings, and had dealt exhaustively with the evidential side of the communications, I took opportunity to ask my father and sister if they now knew more about man's nature than was common knowledge on earth. Their talks upon soul and spirit were resumed from time to time. I have selected typical extracts which outline the substance of the teaching given.

It was necessary at the outset to agree upon the meaning of the terms used. We decided to call the highest within man, "spirit," and to use the word "soul" for the ego, or self. By the "etheric body" is meant that vehicle of the soul which interpenetrates the mortal body and survives death. (In Theosophical literature this term is used in a somewhat different sense). The words "subliminal" and "subconscious" refer to unconscious mental activity.

Let us first see what was said of the soul and its invisible body. Here are some quotations from my father: —

"The soul is the child of spirit and body.... For the purpose of creating individual man, a part of God, Spirit, is divorced from God and allies itself with a physical body"

"Personality is a child of the spirit and the body, born by Spirit coming into contact with a physical body. Universal Spirit is of course impersonal, or non-personal might be the better word. A detached part of this Universal Spirit, attaching itself to a new physical organism, gradually becomes personal through contact with conditions which you term 'Life.' Some develop personality more quickly than do others.

Backward children are the less developed personalities."

"Some people fear that they will be less complete when out of the body than they now are while within it. The physical body seems so essential; the idea of being

detached from it gives them the feeling of loss, or being less well off than before.

This is quite a wrong idea. The unseen body, which exists all the time you are in the physical body, has much greater power when set free. It has not much power while within the physical body, because personality then functions in the physical, and not in the invisible one, save in sleep. During moments of inspiration or prayer one functions for a moment consciously in the spiritual body. During more than 11 3/4 out of 12 waking hours one is in the physical condition. When personality and soul are freed from the physical, one is immediately in a similar body, but one which has indeed added powers of feeling, of appreciation, and even of movement.”

“All your mind is not in, or acting upon, your brain at once. You have your conscious and subconscious mind; that which is outside and registers memory is the subconscious. By ‘outside’ I mean something not operating in the brain at the moment. Conscious mind is that which operates in the brain at the moment. Directly it has finished, it naturally passes back into the subconscious. The subconscious is memory’s storehouse. I think that a better term for subconscious would be super-conscious; for sub suggests that which is under, a subservient mind, which it is not. It is the more powerful of the two. I would rather speak of it as the over mind, and not the under mind.”

Sometimes I asked questions, and these were always readily answered, as in the following conversation: —

C.D.T.: You once said that at death the memories of physical body and psychic body are withdrawn into the soul. Have you now normally the soul’s memory and also a psychic body memory?

Father: No; one cannot express it in that way. I seem to have but one memory. I have the ordinary memory of physical things that I had on earth, and this is merged into the subliminal memory which operates consciously here. When one passes over, one’s subliminal memory operates consciously. Your conscious mind is really soul, a part of the subliminal, but a part projected on to the brain. The brain would not hold all the memory, all the subliminal, but only a limited part of it.

C.D.T.: How is the subliminal mind related to the soul?

Father: I think it is an expression of it, as ripples are a part of the water. One

cannot separate them.

C.D.T.: That seems to explain your having but one memory now and not two.

Father: Consider the prodigies who do certain things marvelously, say mathematics or music. They have consciously developed touch with their subliminal, but only along one line; they are not versatile. One child will do figures without trouble which others can only do in a long time upon paper. That special power comes through being able to touch the subliminal mind just along one line.

C.D.T.: They somehow get at it along that one line.

Father: Without knowing how; like a child who learns by experience that a certain string pulled will give out a certain sound; he knows how to produce the effect, but does not know why the result comes. Ardent students do it upon their particular line; they master it, and their subconscious self is in touch with vibrations of the universal inspiration and creative power. You can portray in all art and science if only you can touch the requisite key-note of your subliminal mind. Some without learning how, do things which others cannot accomplish even with toil. They touch their subconscious self; "It just came to me," says the artist.

Etta: The people who have great difficulties who are not happy in themselves, erratic people, are those whose conscious and subconscious selves are out of touch, out of harmony. The less these two are in touch, the more out of harmony feels the life.

When in easy touch with the subconscious it is a wonderful thing; for a man's soul remembers a large range of facts and experiences which he can draw upon at any moment.

Father: We sometimes know things now which our subconscious mind may have known on earth, but which our conscious mind did not. For example: say that someone has robbed me and that I was unaware of it and thought the money had been lost in the ordinary course of business. On passing over I should realize that I had been robbed, and should know the whole truth about it. People can diagnose the disease of which they died. Say they died under an operation and did not know the cause of the disease; on arrival here they could become aware of it.

Your mind can get knowledge from the subconscious sometimes, but in our

sphere we can always do so.

The following extracts treat of the spirit in man.

Etta said: “The spirit, like yeast in bread, is always energising to uplift, to make perfect and to work through.”

C.D.T.: Is my consciousness of the soul?

Father: Yes.

C.D.T.: Has my spirit a self-consciousness?

Father: I would not say so; its consciousness is God’s and it works through you into consciousness. It is not a consciousness in itself, nor in you, but is God’s. God is conscious in you, by means of the spirit which is part of his consciousness dwelling within you and animating you. People wonder if it is possible that God sees them do this or that little act of good or bad. “How can he keep His mind’s eye on me, how can it matter to Him?” It is because of a part of His consciousness which is in you, and which came from Him.

C.D.T.: And which is permanently in touch with Him? Father: Yes.

C.D.T.: Is it the action of the spirit on our soul which certain texts allude to; as, for example: The spirit of God beareth witness with our spirit?

Father: Perfectly right. Many puzzles in Scripture are made easier of understanding by these studies. The Holy Spirit works in us the whole time, and is part of, is an expression of, God. If I could say it is “soul-power” of God-comparing ourselves with Him — I would say so; because the Holy Spirit is a part of Himself, an expression of His personality, it is of Himself.

Father: Spirit has one great memory, the memory of God.

C.D.T.: Do you mean that it remembers that it is from God?

Father: Yes, it remembers that it knows what God is, in a way that neither soul nor body can know. Spirit is of God. The spirit must have a consciousness of God, more than any other part of man; because it is of God, purely, entirely and solely of God.

C.D.T.: When after your passing you found yourself in closer touch with the

spirit within, what difference did you notice?

Father: It made me more acutely conscious of God and of a spiritual universe. On earth I was conscious that there was God, but I was less acutely conscious of Him. It is easier for the soul after death to link up entirely with the spirit. It is more conscious of the spirit then, and shares more of the spirit's consciousness. While the soul is within the earthly body, it must be, say fifty per cent natural and fifty per cent spiritual — put it that way. The Soul must have a strong bias towards the material, must operate through it, must be conscious of and be influenced by it.

Otherwise you get dreamers, idlers, idealists who spend time and strength in theorizing and not practicing. You must have the balance. And yet, having the balance is a drawback to the soul in one sense, because it undoubtedly prevents one from being in that complete union with the spirit which it attains when freed from physical flesh.

Father: The spirit cannot be evil or ugly.

C.D.T.: Do you mean that spirit is always good?

Father: Spirit is the one part which belongs entirely to God.

C.D.T.: But it sins with the soul and with the physical body.

Father: No, no. Spirit cannot do evil, but can be prevented from doing good. It is the free will of man which accomplishes the evil.

C.D.T.: But by "Will" do we not mean the spirit giving orders?

Father: Will is not the spirit, but can become the right hand of the spirit if used habitually for good. Spirit is pure and comes to the physical body at birth. There are many off-springs, as Choice, Will, Growth, Personality. If Will were spirit, a baby could will things, because it has its spirit just as much as grown people; but it has to develop Will through growth in the physical body. It is not spirit which grows in itself, but all which goes to make up the spiritual body and the personality. Will-to-do-good can be developed; and that brings it more into co-operation with the spirit. But a will-to-do-evil can be developed; that alienates the will from the spirit and subjects it to the lower physical. The spirit is never dominated by evil, never; the will may be, it is not forced to be, yet can be, but the spirit never is.

C.D.T.: I want to base a question on your recent remark that spirit cannot do evil. What, then, is the spirit's condition when a person of evil life passes to the realms of discipline and gloom? Is spirit there a higher personality which suffers with its more material partner, the spiritual body and soul? If so, is there a dual consciousness there?

Father: Spirit may suffer through wrong done by the spiritual body. It is not any worse for a spirit there than when attached to that body on earth. But it is a great thing, I strongly feel, for the spirit when the soul has worked out its salvation through the physical body, for it takes longer to do it on our side; men are sent on earth to develop the soul through contact with physical conditions.

C.D.T.: Would an evil man there be in closer touch with his spirit?

Father: Yes, when he realizes where he is; many do not, especially those who have not trained themselves to think while on earth. It is important to get right habits of thought; for these determine state and condition there. Not the impulse for good, but the habit of good, is the thing which tells. Spirit is pure. It is of God, and knows the source from whence it came, and to which it will unquestionably work back again, and so it is, in a way of its own, happy.

C.D.T.: Would a sinner be conscious of that happiness?

Father: No, save momentary gleams such as men have on earth. I am sometimes sent to help on lower spheres; at first they seemed very low. The people could not see us, and yet to some extent they felt us; it was a feeling of being in touch subconsciously, intuitively, with a higher soul, and it put them in touch with their own higher self, that is to say, with their spirit. In that condition they would have gleams of momentary desire to rise to some place or state to which their spirit belongs.

C.D.T.: What part does our spirit play in our progress? Does it, rather than the mind, catch the higher inspirations and transmit them to our consciousness?

Etta: Spirit is so much a part of God it never loses its connection with God. Divine life is flowing all the time and replenishing the spirit. Your spirit lights up your body as long as it is within, as long as you have bodily life. Spirit does not speak with your mouth or look with your eyes, but helps, controls, gives life to the soul and

personality which is what speaks and acts through you.

C.D.T.: The spirit then is less personal?

Etta: Less? It is never really personal. It is incorrect to say “I recognise that spirit as my father.” It is the spirit body which is recognized. You cannot recognise any one by their spirit. Spirit does not change, but develops clothing; Like an artist’s canvas which gets a picture on it. When completed, can you say which is picture and which is canvas? Both are united, it is a combination. Spirit is the foundation, the impersonal foundation. Yet, when painted on, it is difficult to say “the canvas is quite separate,” and the soul is like a picture painted on the spirit canvas; but soul does the painting, grows itself. Soul can learn to like evil, which spirit cannot do.

C.D.T.: Have you learnt this from others or realized it?

Etta: Both. But being taught brings about a realisation here as it often did not on earth. Spirit is from God; and the rest is grown, i.e., Soul, Mind, Will, through combination of spirit with matter. Activities of the soul are Will, Emotions, Mind, Intellect. The Will is like the head, and Emotions like limbs of the soul. I must tell you about the reaction of spirit, the only adverse way in which spirit can be affected. If mind is always being appealed to in a wrong way through the senses, it makes very bad and impossible conditions for the spirit. We look on it as a shrinkage, as if you picture the gas turned down so that the light shines less. The condition is bad. But father says, a better simile would be that of a fog and a clear atmosphere; evil to the spirit is like a fog to the light. It cannot kill spirit but limits it, till there comes a time when spirit is so limited in force that it takes time to get through to the body when it gets a chance. Drink, for example; if a man would pull up early, spirit could manifest strongly. Afterwards, the spirit could not do so much in a week of abstinence as in a very brief time previously. It is habitual evil which is so bad, because it makes the body so bad an instrument for spirit to manifest in, like a rusty machine.

Shortly after the above conversation I resumed the subject by saying to my father: — “I was much interested in talking with Etta last time and should like to go over the same ground with you. What part does our spirit play in our progress? Does it, rather than our mind, catch the higher inspirations and transmit them to our consciousness?”

Father: Yes.

C.D.T.: Does it try “to get through” its wishes and wisdom to our conscious mind?

Father: Yes, but not personally. Eliminate the idea of effort and personal endeavour.

C.D.T.: Is our spirit like a sort of “control,” always trying to control, but much thwarted in its effort to bring through into our actions that which it desires?

Father: I will take the last question first. Not what it desires, but what it is and that which it is part of. The spirit works all the time to bring about a manifestation of the divine life of which it is a part. The spirit has no personal wish or desire, but tends to manifest God in us all the time. My spirit is not changeable; only the material in which it works, i.e., soul, is changeable.

C.D.T.: Is the same spark of God in me now which I have had all the time?

Father: Yes, and so there is ever the opportunity to become spiritual; it is never withdrawn or differing in kind or degree.

C.D.T.: You may remember it used to be preached that a man could lose the spirit?

Father: Yes, one may make it so difficult for spirit to show itself. When body and soul so live that spirit is out of hearing, because they are out of God’s ways, then very little of spirit can manifest through them. One could say then, that “the spirit is withdrawn,” but, literally, it is only that we have ejected and rejected it. There is an important thing to explain here; spirit itself is not changeable, as I said before, but can transmit many wonderful powers and qualities from God to you, such as love, sympathy, pity. Understand, that it is a channel for these gifts. One who lives such a life that his body, mind and soul are in harmony with the spirit which exists in him, can receive anything; the more he fits himself to receive, the more he will receive. It is one interpretation of, “Unto him that hath shall be given.” The more you desire to receive, the more you can receive. There is no limit to the receiving you may have, and it is perfectly true that “from him that hath not shall be taken away”; which amount to this-if one keeps completely out of harmony with the spirit which is in him, then not only can he not receive more, but he will lose,-not his spirit, but the faculty

of attracting spiritual things to his mind and soul, through the spirit.

C.D.T.: What is the relation of the Holy Spirit to this?

Father: True, again. It is as closely affecting us as does sap the outer branches of a tree. You see, it is through the spirit in us that we keep our connection with God, remain linked with God.

C.D.T.: He keeps Himself in touch with my spirit; but what is meant by “touch”?

Father: God is conscious of all which He animates. You do not think in your finger, it is an extremity, but you are conscious of what happens in it. Your centre of being is not in finger or toe, but in your head, that is your centre of consciousness for what happens to the toe. Yet, it seems so far from the seat of consciousness. You are as an extremity of God's, as, say, a finger. The seat of his consciousness is not in you, but it is aware of what happens in His extremities. God knows everything, even the least little thing you do or think, and knows it through the mediumship of His consciousness in you, i.e., His spirit in you, which is “your spirit” so called. Really “my spirit” means the Divine Spirit in me; but a part which has been semi-isolated in me, yet never disconnected from its source any more than is a branch from its tree.

When the body is discarded you have a spiritual body, that is to say, one which is more akin to the Divine Spirit, more sensitive to His operation. But if He has not been permitted to manifest Himself through the earthly body, the etheric body will be unsuitable for His manifestation, the latter being dominated for some time after death by the habits of its physical body. That which is done in the earthly body modifies, for better or for worse, the etheric body. The penalty of an ill life consists in certain qualities of the etheric body which limit and hinder when a man passes over.

One can speak in this way of the etheric body as something by itself. But it must be realized that one's soul and its etheric body are inseparable. Just as you manifest on earth by means of, and through, the physical body, so do you on passing over, manifest in and through the etheric or spiritual body. The habits of the soul are perpetuated and made manifest in its essential body; that body which, during life on earth, was being modified and stamped by the actions and quality of the soul.

C.D.T.: Does the spirit try to “get through” its wishes and wisdom to our conscious mind?

Father: Not its wishes, that would be a wrong term; because it is impersonal, and there cannot be desires in an impersonal condition. Neither say “try”; for IT IS, that is all one can say of the spirit. It is somewhat misleading to call it your spirit; say your mind, body, soul, but not your spirit; for really it is God’s spirit in you, permanently in you. We do not say “the body or the arm which belongs to the fingers,” but “fingers which belong to the body”; it is not the tree which belongs to the leaves, but the leaves belong to the tree. Spirit is the expression of God in you, therefore now yours in a personal sense, yet you need not think of it quite in the possessive sense. The text, “the spirit of God beareth witness with our spirit,” really means information coming from God, via the spirit to one’s soul.

Popularly, “spirit” is used for “soul,” whereas it is actually the life of the soul, the animating principle. Man could lose his soul, for it is his own to lose but not so the spirit within him. Yet, the word “lose” is misleading in that connection. One cannot permanently lose it; so the reality would be better expressed by “injure” or “suffer loss.” We must remind people that physical life is a very short period compared with eternity, the life of soul and spirit.

C.D.T.: Is the spirit always trying to control, but much thwarted in its efforts to bring through into our actions that which it desired?

Father: Eliminate the idea of personal effort. GOD is and can be anything He chooses to be. His effort is synonymous with spiritual gravitation towards good. His love is not in our spirit itself, but is transmitted through that spirit which is an expression of His personality, not of ours. His love and desire for our happiness run through the channel of our spirit all the time. All the time he draws us toward Himself through the mediumship of the spirit within us.

I am told by some to whom I have submitted this chapter that it is, in substance, the view put forward in the past by this and by that philosopher. They may be right in saying this. It would be strange indeed if, during the centuries behind us, none of the thinkers who have wrestled with the problem should have glimpsed this particular view. To me it appears of little importance whether the explanations here offered are new or old; and I do not assert that they are correct, or the last word upon the mystery

of man's triune nature. But I have not before met with explanations which gave me so logical and satisfactory an account of that which I dimly perceive within myself.

While on earth, neither my father nor my sister were deeply versed in philosophy or psychology, although my father was an accurate observer and one of the most conscientiously painstaking men I have known. What they here tell me is not perhaps expressed in 'irreproachable' language; I question whether the medium's mind would furnish suitable words and phrases for achieving this. Yet, it seems to me that they have succeeded in expressing with clarity the results of personal observation and experience.

Ralph Waldo Trine

THIS MYSTICAL LIFE OF OURS

THOUGHTS ARE FORCES.

Thought is at the bottom of all progress or retrogression, of all success or failure, of all that is desirable or undesirable in human life. The type of thought we entertain both creates and draws conditions that crystallize about it, conditions exactly the same in nature as is the thought that gives them form. Thoughts are forces, and each creates of its kind, whether we realize it or not. The great law of the drawing power of the mind, which says that like creates like, and that like attracts like, is continually working in every human life, for it is one of the great immutable laws of the universe. For one to take time to see clearly the things he would attain to, and then to hold that ideal steadily and continually before his mind, never allowing faith — his positive thought-forces — to give way to or to be neutralized by doubts and fears, and then to set about doing each day what his hands find to do, never complaining, but spending the time that he would otherwise spend in complaint in focusing his thought-forces upon the ideal that his mind has built, will sooner or later bring about the full materialization of that for which he sets out.

There are those who, when they begin to grasp the fact that there is what we may term a “science of thought,” who, when they begin to realize that through the instrumentality of our interior, spiritual thought-forces we have the power of gradually molding the everyday conditions of life as we would have them, in their early enthusiasm are not able to see results as quickly as they expect, and are apt to think, therefore, that after all there is not very much in that which has but newly come to their knowledge. They must remember, however, that in endeavoring to overcome an old or to grow a new habit, everything cannot be done all at once.

In the degree that we attempt to use the thought-forces do we continually become able to use them more effectively. Progress is slow at first, more rapid as we proceed. Power grows by using, or, in other words, using brings a continually increasing power. This is governed by law the same as are all things in our lives, and all things in the universe about us. Every act and advancement made by the musician is in full accordance with law. No one commencing the study of music can, for

example, sit down to the piano and play the piece of a master at the first effort. He must not conclude, however, nor does he conclude, that the piece of the master cannot be played by him, or, for that matter, by anyone. He begins to practice the piece. The law of the mind that we have already noticed comes to his aid, whereby his mind follows the music more readily, more rapidly, and more surely each succeeding time, and there also comes into operation and to his aid the law underlying the action of the reflex nerve system of the body, which we have also noticed, whereby his fingers coordinate their movements with the movements of his mind, more readily, more rapidly, and more accurately each succeeding time; until by and by the time comes when that which he stumbles through at first, that in which there is no harmony, nothing but discord, finally reveals itself as the music of the master, the music that thrills and moves masses of men and women. So it is in the use of the thought-forces. It is the reiteration, the constant reiteration of the thought that grows the power of continually stronger thought-focusing, and that finally brings manifestation.

Ralph Waldo Trine

THIS MYSTICAL LIFE OF OURS

I

We are all living, so to speak, in a vast ocean of thought. The very atmosphere about us is charged with the thought-forces that are being continually sent out. When the thought-forces leave the brain, they go out upon the atmosphere, the subtle conducting ether, much the same as sound-waves go out. It is by virtue of this law that thought transference is possible, and has become an established scientific fact, by virtue of which a person can so direct his thought-forces that a person at a distance, and in a receptive attitude, can get the thought much the same as sound, for example, is conducted through the agency of a connecting medium.

Even though the thoughts as they leave a particular person, are not consciously directed, they go out; and all may be influenced by them in a greater or less degree, each one in proportion as he or she is more or less sensitively organized, or in proportion as he or she is negative, and so open to forces and influences from without. The law operating here is one with that great law of the universe, — that like attracts like, so that one continually attracts to himself forces and influences most akin to those of his own life. And his own life is determined by the thoughts and emotions he habitually entertains, for each is building his world from within. As within, so without; cause, effect.

Thought is the great builder in human life: it is the determining factor. Continually think thoughts that are good, and your life will show forth in goodness, and your body in health and beauty. Continually think evil and your life will show forth in evil, and your body in weakness and repulsiveness. Think thoughts of love, and you will love and will be loved. Think thoughts of hatred, and you will hate and will be hated. Each follows its kind.

Ralph Waldo Trine

THIS MYSTICAL LIFE OF OURS

II

ALL LIFE FROM WITHIN All life is from within out. This is something that cannot be reiterated too often.

The springs of life are all from within. This being true, it would be well for us to give more time to the inner life than we are accustomed to give to it, especially in this Western World.

There is nothing that will bring us such abundant returns as to take a little time in the quiet each day of our lives. We need this to get the kinks out of our minds and hence out of our lives. We need this to form better the higher ideals of life. We need this in order to see clearly in mind the things upon which we would concentrate and focus the thought-forces. We need this in order to make continually anew and to keep our conscious connection with the Infinite. We need this in order that the rush and hurry of our everyday life does not keep us away from the conscious realization of the fact that the spirit of Infinite life and power that is back of all, working in and through all, the life of all, is the life of our life, and the source of our power; and that outside of this we have no life and we have no power. To realize this fact fully, and to live in it consciously at all times, is to find the kingdom of God, which is essentially an inner kingdom, and can never be anything else.

The kingdom of heaven is to be found only within, and is done once for all, and in a manner in which it cannot otherwise be done, when we come into the conscious, living realization of the fact that in our real selves we are essentially one with the Divine life, and open ourselves continually so that this Divine life can speak to and manifest through us. In this way we come into the condition where we are continually walking with God. In this way the consciousness of God becomes a living reality in our lives; and in the degree in which it becomes a reality does it bring us into the realization of continually increasing wisdom, insight, and power. This consciousness of God in the soul of man is the essence, indeed the sum and substance of all religion. This identifies religion with every act and every moment of everyday

life. That which does not identify itself with every moment of every day and with every act of life is religion in name only and not in reality.

Ralph Waldo Trine

THIS MYSTICAL LIFE OF OURS

WILL — THE HUMAN AND THE DIVINE

Will is the steady directing power: it is concentration. It is the pilot which, after the vessel is started by the mighty force within, puts it on its right course and keeps it true to that course.

Will is the magnifying glass which so concentrates and so focuses the sun's rays that they quickly burn a hole through the paper that is held before it. The same rays, not thus concentrated, not thus focused, would fall upon the paper for days without any effect whatever. Will is the means for the directing, the concentrating, the focusing, of the thought-forces. Thought under wise direction, — this it is that does the work, that brings results, that makes the successful career. One object in mind which we never lose sight of; an ideal steadily held before the mind, never lost sight of, never lowered, never swerved from, — this, with persistence, determines all. Nothing can resist the power of thought, when thus directed by will.

May not this power, then, be used for base as well as for good purposes, for selfish as well as for unselfish ends? The same with this modification, — the more highly thought is spiritualized, the more subtle and powerful it becomes; and the more highly spiritualized the life, the farther is it removed from base, ignoble, selfish ends. But, even if it can be thus used, let him who would so use it be careful, let him never forget that that mighty, searching, omnipotent law of the right, of truth, of justice, that runs through all the universe and that can never be annulled or even for a moment set aside, will drive him to the wall, will crush him with a terrific force if he so use it. Let him never forget that whatever he may get for self at the expense of someone else, through deception, through misrepresentation, through the exercise of the lower functions and powers, will by a law equally subtle, equally powerful, be turned into ashes in his very hands. The honey he thinks he has secured will be turned into bitterness as he attempts to eat it; the beautiful fruit he thinks is his will be as wormwood as he tries to enjoy it; the rose he has plucked will vanish, and he will find himself clutching a handful of thorns, which will penetrate to the very quick and which will flow the very life-blood from his hands. For through the violation of a

higher, an immutable law, though he may get this or that, the power of true enjoyment will be taken away, and what he gets will become as a thorn in his side: either this or it will sooner or later escape from his hands. God's triumphal car moves in a direction and at a rate that is certain and absolute, and he who would oppose it or go contrary to it must fall and be crushed beneath its wheels; and for him this crushing is necessary, in order that it may bring him the more quickly to a knowledge of the higher laws, to a realization of the higher self.

This brings to our notice two orders of will, which we may term, for convenience' sake, the human and the divine. The human will is the one just noticed, the sense will, the will of the lower self, that which seeks its own ends regardless of its connection with the greater whole. The divine will is the will of the higher self, the God-self, that never makes an error, that never leads into difficulties.

It is thus that the Infinite Power works through and for us — true inspiration — while our part is simply to see that our connection with this power is consciously and perfectly kept.

Hudson Tuttle

LIFE IN TWO SPHERES

ADDICTION IN THE NEXT WORLD

“Can you smell the fumes of tobacco, or inhale the breath of those who drink wine that maddeneth? Nay, you cannot, but we now stand near those who fully believe that they in reality do. “Have you ever entered a saloon? Have you ever watched the stupid stare of the inebriate when his eye grew less and less lustrous, slowly closing, the muscles relaxing, and the victim of appetite sinking over on the floor in beastly drunkenness? Oh, how dense the fumes of mingled tobacco and alcohol! Oh, what misery confined in those walls! If you have witnessed such scenes, then we need describe no further. If you have not, you had better not hear the tale of woe. Imagine to yourselves a bar-room with all its sots, and their number multiplied indefinitely, with the conscience-seared and bloated fiends who stood behind the bar, from whence they deal out death and damnation; and the picture is complete!

One has just arrived from earth. He is yet uninitiated in the mysteries and miseries of those which, like hungry lions, await him. He died while intoxicated — was frozen while lying in the gutter, and consequently is attracted towards this society. He possessed a good intellect, but it was shattered by his debauches.”

“Ye ar’ a fresh one, ain’t ye?” coarsely queried a sot, just then particularly communicative.

“Why, yes, I have just died, as they call it, and ‘tain’t so bad a change after all; only I suppose ther’ll be dry times here for want of something stimulant.”

“Not so dry; lots of that all the time, and jolly times too.”

“Drink! can you drink, then?”

“Yes, we just can, and feel as nice as we please. But all can’t — not unless they find one on earth just like ‘em. You go to earth and mix with your chum, and when you find one whose thoughts you can read, he’s your man. Form a connection with him, and when he gets to feeling good you’ll feel so too. There, do you understand me? I always tell all fresh ones the glorious news, for how they would suffer if it

wasn't for this blessed thing!"

"I'll try it, no mistake."

"Here's a covey," spoke an ulcerous-looking being; "he's c[sic] our stripe. Tim, did you hear what an infernal scrape I got into last night? No, you didn't. Well, I went to our friend Fred's; he didn't want to drink when I found him, his dimes looked so extremely large. Well, I destroyed that feeling, and made him think he was dry. He drank and drank, more than I wanted him to, until I was so drunk that I could not break my connection with him or control his mind. He undertook to go home, fell into the snow, and came near freezing to death. I suffered awfully — ten times as much as when I died."

"Can these ever progress from their fearfully depraved condition?" asked Hero, in sorrowful accents.

"Yes," replied the Sage, "the lowest mind can progress, and ages hence we shall find these same degraded men on our present plane. The years of eternity are unnumbered. In their duration there is time for the elevation of all. The capabilities of the human mind are infinite, and these degraded objects have the germs of all the faculties, ready to awaken into life under proper circumstances. There is no retrogression, but constant onward movement. The planets oscillate to and fro — so may the mind; but its retrogression is confined to narrow limits, and its real motion is forever one of advancement. These degraded beings will some day awake to the consciousness of their position and the relations they hold to their fellows, and arousing from their lethargy will renew their lives. The flame once kindled can never be extinguished, however loathsome the atmosphere in which it burns; and though for a time its light may be obscured, it will finally triumph over all difficulties, and blaze forth in immortal splendor. Once drawn within the verge of progressive movement, they will be propelled by the swift current."

Hudson Tuttle

LIFE IN TWO SPHERES

THE VISION.

Glorious and grand the prospect breaks around me as though a magician's wand had dispelled the deep darkness which before encompassed my senses. My spirit revels with the infinite hosts of heaven. In a sphere of ugliness, I see beings in a most degraded state of filth and corruption. I cannot picture its miseries, for I never before saw such misery. I stand on an elevation in the centre of a boundless plain, covered with human beings freed from earthly life, but not from its cares, strifes, miseries, and woes. They are divided into groups. There a band of robbers; here of murderers, or sensualists. All the passions, desires, propensities, appetites are represented by groups, their various colors and disgusting forms.

Avaunt, bloated sensualist and gourmand! Stand not so near, you suffocate me with your loathsome breath. Your presence fills me with disgust. I cannot gaze on the bloodshot eyes and ulcerously-inflamed face without a shudder.

“Here are beings clothed in rags, hanging in tattered shreds around their forms. All, all as black as night! My pity is moved at the spectacle, and keeps me gazing at the scene, fascinated with its changing hues. There is no rest, no quiet, no tranquility of thought, or peace of mind here. All is animal excitement and its attendant suffering. They wander about without purpose or design. Their errors keep them from the light; so they cannot progress, nor raise themselves above the level of the surface of the earth. They group about in a loathsome atmosphere, from which it is almost impossible to rise. No, not impossible, for those superior to themselves descend into this lower abode as missionaries, to teach them the ways of goodness and truth. These messengers, endowed with exalted philanthropy, make the great self-sacrifice with hearts overflowing for their erring brothers. They teach them, the path of righteousness. I can behold many descend, and their shining robes become more brilliant by the contrast with those benighted minds. They are “kings” of reform. The haggard features around them become more ghastly in expression, and some approach them, scorning and cursing them in rage, as the Jews of old did Jesus the Nazarene. They cannot enter the sphere which surrounds, like an impenetrable

wall, these shining ones, or approach them unless bidden. They are chained, and stand listening to the words of the angels, who paint the errors of each in turn, holding the mirror to each one's heart. By turns they are enraged and chagrined. Now the angel finishes, and, unloosed by the last sentence, that dark audience move away, shouting and cursing in their bitterness. Ah! a few have stayed. There they stand, weeping in agony; their hearts have been touched; they see their errors, and wish for the truth. They have resolved to reform, and do not wish to remain with this dark group. They now are going away with the messengers. How bright they appear! To gaze on them fills me with pleasure.

“I have arisen to a higher plane — the sphere of the good and just. Such an exaltation fills me now that I find words inadequate to express it. Here is an Eden of delight, with gorgeous groves and fragrant flowers, beautiful trees and crystal streams. The colors are resplendently clear and vivid, the light is soft and brilliant, partaking of the ethereality I everywhere observe.

Throughout the groves bright beings appear, engaged in their various pursuits, meditating or conversing, all joyous and happy. I wish to remain here forever, and mingle with these intelligences; the atmosphere exalts my soul. But I must come back to earth; how I dislike these words! Earth looks dark, dreary and desolate.”

The Sage then controlled the sensitive and wrote: —

“I came here this evening to instruct you. I have given you this vision that you might become impressed with the opposite conditions of spirit-life.

In the first part you recognize what will be your position if you indulge the baser faculties at the expense of the moral. If you are miserly — grind down the poor — speculate in blood and tears — are revengeful and cruel; if you make gourmands and drunkards of yourselves, you must expect to find a home in this dark sphere until your grossness and crudities have passed away. If you would become angels of light, and dwell in the bright abode last described, you must be good, truthful, philanthropic — not from a regard to your own happiness merely, but because it is right to be so.

“This is the hell so vividly impressed on the minds of the ancient seers and clairvoyants, which they supposed to be a lake of fire. You also here find

heaven-happiness. The mind carries with it the capabilities of heaven or hell, and you need not look beyond the grave for these; you are all the time surrounded by them. No one should desire to leave the earth-life until its tasks are done.

“The most distant day will find none too well prepared. You should make the present as happy as the future. It were better to give all your attention to the perfection of mortal life, than to neglect its opportunities in expectation of greater enjoyments, in the future. Mau’s birthright is to enjoy and garner the benefits of life, and he should fulfill the destiny which is his heritage. Be pure and unselfish in all things that you may enter this life prepared to participate in its joys.”

Hudson Tuttle

LIFE IN TWO SPHERES

THE IDEAL ANGEL.

When we picture in imagination angelic beings they are arrayed in spotless purity, and no shadow of selfishness is upheld in their actions.

They are absorbed in doing for others, and thereby gain the greatest happiness. That we are able to entertain such ideals, proves that we are ourselves capable of actualizing them. We can become all that we aspire to become, for the ideal is a dim prophecy of what is possible for us.

Man as an immortal being, with infinite ages for progress before him, occupies the most exalted position conceivable; and as the next life is in continuity with this, the ways of angels are not, and should not be foreign to him. The rule of the conduct of his life should be to do that singly which has relations to his future life as well as the present.

The angel-life should begin on earth. Man is a spirit, flesh-clad, and stands in the very courts of heaven if he so desires. Circumstances and cares may impose their burdens, yet it is through such struggles strength of will and nobility of purpose are acquired.

You have seen a plant whose lot was cast in a desert spot, growing amidst stones in a sandy soil. It strove to perfect itself in the fullness of its nature, and bear its beautiful chaplet of flowers, and mature its fruits; but the rains ran away and left its roots parched and the air refused its dew. A scraggy stalk, with ill-shaped leaves, and a few pale blossoms, are all of it, yet the fruit matures, under these unfavorable conditions; its fruit is perfect. The plant has been true to the laws of its growth, and made the most of the surroundings.

So should the spirit make the most of its environments, comprehending that sunshine or clouds, day or night, success or defeat, are the threads woven by time's shuttle into the web of its destiny.

The spirit stands on the eminence of life, and sees before it an infinite vista of

joys in acquisition unending. Terrible and sublime position! bringing magnanimity of thought and parity and fervor of purpose. Why should we hate those who injure us? The injury is only of the hour, and to-morrow will be no more than a mark on the sands effaced by the waves.

Why anger, when those who call it forth are so far beneath us? Why envy, when we have only to reach, and the qualities envied are ours?

Every soul inherits the possibilities of infinite acquirement, and some time we shall deserve this inherent quality, and find those now degraded, perfect and beautiful beyond our present conception.

As the angels are perfect and their realm is harmony, so ought you to labor to make the present life as a lower stage. Earth-life is too brief to waste in any pursuit which bears no benefit to the immortal state. Every selfish act is waste, for the deeds of love alone are treasures carried to a higher life.”

Swami Bhakta Vishita

GENUINE MEDIUMSHIP OR THE INVISIBLE POWERS

MATERIALIZATION MEDIUMSHIP

One of the rarest, and at the same time the most eagerly sought after phase of mediumship, is that known as “materialization mediumship.” In this phase of mediumship the discarnate spirit is able to draw upon the vital forces of the medium, and those present at the séance, to such effect that it may clothe itself with a tenuous, subtle form of matter, and then exhibit itself to the sitters in the same form and appearance that it had previously presented in its earth life. Many of the most remarkable testimonies to the truth and validity of spiritualism have been obtained through this phase of mediumship, and it is the aim of all investigators to witness, and of most mediums to be the channel of the production of, this remarkable phase of mediumistic phenomena.

In almost all instances of materialization phenomena in the record of modern spiritualism we find that a cabinet was employed. There are two reasons advanced for the necessity of the cabinet in this phase of mediumistic phenomena. The first of said reasons is that in many cases darkness has been found necessary for the preliminary work of the materialization, although absolute darkness is not necessary in the general room in which the materialized spirit forms afterward appear. The second of the said reasons is that there seems to be a psychic atmosphere created by the blending of the spirit forces with those of the medium, which atmosphere must be kept apart from and unmixed with the auras of the members of the outside circle or the general visitors at the séance.

Why the Cabinet Is Necessary Just what is the technical reason for this necessity is a source of argument and dispute among the different authorities on the subject, and it may be said that the matter is not as yet definitely settled. But whatever may be such technical explanation, the fact remains that the seclusion of the medium has been found almost absolutely necessary for the production of the phenomena of spirit materialization. The few exceptions noted in the history of modern spiritualism only go to establish the general rule. For the purpose of a general study of the subject, it may be accepted as a general fact that the production

of spirit materialization has as one of its necessary conditions the presence and use of a dark cabinet in which the medium is secluded from the circle or assemblage of persons attending the séance.

How to Make the Spirit Cabinet One of the best kind of cabinets for this purpose is a small alcove room, or other small room adjoining the room in which the visitors sit at the séance. A large closet will also answer the purpose very well, in fact many mediums prefer the closet to any other form of cabinet. If neither small room or closet is available, then it becomes necessary to build or erect a cabinet for the medium. One of the simplest and least expensive methods of building or erecting a cabinet for the medium is as follows: Take a large piece of dark cloth, cotton or woolen, or else a large shawl, and fasten it by stout twine or cord across a corner of the room. It will be better if the curtain is made in two pieces, so as to allow it to part in the middle for the purpose of the entry and exit of the medium, and for the purpose of allowing the materialized spirit form to show itself to the circle. Its not necessary that all light be excluded from the cabinet, and therefore it need cause no worryment if a little light filters in over the top of the curtain; but the lights in the main room should be kept burning "dim and low," not only for the purpose of aiding in the actual work or materialization, but also in order to preserve the proper conditions when the materialized spirit presents itself between the opened curtains.

How to Use the Spirit Cabinet When the cabinet is properly arranged the medium enters it and sits down on a chair provided for that purpose. He should not be disturbed thereafter, but should be encouraged and aided in his work by the maintenance of a quite, reverent mental attitude on the part of the members of the circle. It will be found helpful if a few hymns are sung while waiting for manifestations from the cabinet. The best way to encourage materialization at a regular circle is for gradual steps to be taken leading up to this high phase of phenomena. For example, the circle should sit in the ordinary way at its regular meetings, and devote itself to the production of the lesser forms of phenomena. Then, before adjournment, the medium may go into the cabinet while the circle sits for materialization phenomena. This practice may be made to form a regular part of the proceedings of the circle. But the circle must be very patient concerning the production of this class of phenomena, for the necessary conditions are very difficult to develop, even when aided by the most powerful spirits. Many sittings may be

required before even the slightest sign of materialization is obtained — but the final result will repay much waiting and watching, much patience and much perseverance. But sooner or later the phenomena will come if the proper conditions are provided for them.

Spirit Phosphorescence The first evidence of the presence and activity of the spirit forces striving to produce the phenomena and materialization will probably be the appearance of peculiar hazy phosphorescent lights playing in front of the curtain forming the front of the cabinet. These lights will consist of small globules or balls of phosphorescent light that will dance about like the familiar will-o'-the-wisp seen over swamps and in damp, woody places. These lights will flit here and there, will alternately appear and disappear. Sometimes they will appear as if a multitude of fire-flies were clustered in front of the curtain. When these fire balls appear the circle may know that it is well on the way to perfect materializations.

Appearance of Materialized Substance As the power increases, and the conditions become stabilized and perfected, the manifestations will become more pronounced. It often happens that cloudy nebulous bodies of psychic substance are formed and float around in front of the cabinet, like clouds of steam or vapor illumined by a dim phosphorescent light. Sometimes attempts will seem to have been made to form these clouds into the semblance of the human body, and often these bodies are more or less incomplete, as for instance the arms may be missing, or else there may be dark holes where the eyes, nose, and mouth should be. It may be stated here that the sitters should not be frightened by these sights, nor should mental agitation be permitted to manifest too strongly, as such conditions act to retard further developments. Sometimes perfect hands and arms materialize, but apparently not attached to a body. These hands may float out over the circle, and may touch the members thereof. In rare cases these hands take articles handed them by members of the circle, which articles are then “dematerialized” and vanish from sight, afterward appearing in other parts of the house. Large articles of furniture have been known to be dematerialized in this way.

Materialized Spirit Forms Later on, the nebulous spirit forms will take on more definite lines and form, and will become more plainly visible, and will also assume a far more “solid” appearance. When the phenomena reaches its highest phases, the

materialized spirit forms can be plainly seen and actually recognized by their friends in earth life. In some cases they will actually leave the front of the curtain and will walk down among the sitters, shaking hands with them, touching them on the cheek, or even embracing some loved one. In rare cases these materialized forms are able to converse with the sitters in the circle, just as plainly as when in earth life.

Scientific Proof of Materialization It is not the purpose of this book to prove the existence of mediumistic phenomena — rather it points out the means and methods whereby the student may obtain such proof for himself or herself. But it may be suggested here that the skeptic may find an abundance of proof of the genuineness of materialization phenomena in the records and reports made by eminent scientists, statesmen, and others. Particularly, the report of Sir William Crookes, the eminent English scientist, will furnish such proof to the inquirer who demands “scientific proof” before he will believe anything out of the usual. Sir William Crookes has given convincing evidence of the genuineness of spirit materialization, even going so far to offer records of the weight of materialized spirits, and their photographs taken by him — in some instances the photographs showing the forms of both medium and spirit materialization.

How to Conduct a Materializing Séance In sitting for materialization, the circle should maintain the same general demeanor that it observes at other times. Silence or dignified conversation may be indulged in, but joking or levity should be forbidden. Hands should be held, and reverent singing indulged in. It should be remembered that this phase of mediumistic phenomena is not something apart and distinct from the lesser phases which have been described in detail in this book. On the contrary, it is simply a matter of degree, and the same general principles underlie all phases of mediumistic phenomena. Therefore, it is not necessary to repeat the instructions regarding the conduct of the circle, or the rules for the development of the medium, Read the earlier chapters for the same, which are equally applicable in this place as in the places in which they originally appeared.

Trumpet Mediumship In what is known as “trumpet mediumship,” the sound of the voice of the communicating spirit is increased in power by the use of a trumpet shaped arrangement of paper, card-board, tin, or aluminum. There is no particular virtue in the material used, and anyone may make a serviceable trumpet out of heavy

paper or thin card-board. The principle of the use of the “spirit trumpet” is precisely that of the well-known megaphone, I. e., it magnifies the sound, and increases its carrying power. A spirit speaking in the faintest whisper through the trumpet is enabled to have its voice heard plainly by those present in the circle, where otherwise nothing would be heard. Often the spirit force is so strong that it will pick up the trumpet and carry it around the circle, tapping the various members thereof, and whispering through it into the ear of some particular members. Weak spirits, therefore, who are unable to make themselves heard in the ordinary way, often employ the trumpet with effect in séances. When the trumpet is used, it should be placed on the table, awaiting the use of the spirits.

Spirit Playing on Musical Instruments, Etc The spirit forces also sometimes will see fit to play upon musical instruments placed in the cabinet with the medium, the guitar, mandolin, concertina, accordion, etc., being the instruments preferred in such cases. Of course the skeptics will claim that the medium may play the instruments himself or herself, and thus give ground for the claim of fraud; consequently in the case of public séances, and many private ones as well, the medium will insist upon having his or her hands tied, and other precautions taken to eliminate the possibility of fraud and deception. Such precautions are in no way a reflection upon the medium, and are, in fact, demanded by many mediums as a matter of self-respect, self-protection, and the cause of truth. In many cases in which the mediums were entirely lacking in musical education, knowledge, or training, the spirits have performed skilled selections of music upon the instruments in the cabinet.

Independent Slate Writing What is generally known as “independent slate writing” is a very interesting phase of mediumship, and one of the peculiarities thereof is that such phenomena is sometimes produced through mediums who seem to possess little or no mediumistic powers in other directions. In independent slate writing there is no employment of the hands of the medium by the spirit to form the letters, words, and sentences of the communication. On the contrary, the writing is done directly by the spirit forces, independent of the organism of the medium. Of course the psychic power of the medium and his vital energy as will is drawn upon by the spirits in producing this form of manifestation, but the medium is sometimes seated out of reach of the slates and in no case actually, touches the pencil.

The State Writing Circle Independent slate writing is performed as follows: The circle selects two common slates, or else one folding slate. A small bit of chalk, or a tiny piece of slate pencil is placed between the two slates, the latter being then placed tightly together, and then bound with thick, strong twine — in some cases the ends of the twine are fastened with sealing wax, This trying and sealing is for the purpose of eliminating the suspicion of fraud or deceit, and for the purpose of scientifically establishing the genuineness of the phenomena. The bound slates are then placed on the table in the middle of the circle. In some cases the medium rests his hands on the slate, and in other cases he keeps his hands entirely away from them — the phenomena itself evidently being produced with equal facility in either case. A written question may either be placed inside the slate on a small bit of paper, or else sealed and placed on top of the tied slates. In some cases the scratching sound of the pencil may be heard proceeding from the tied slates, while on others no sound is heard while the writing is being done. When the slates are opened, at the end of the séance, the slates will be found to contain writing — the answer to the question, or else a general message to the circle — the writing sometimes consisting of but a word or two, while in other cases both of the inside surfaces of the slate will be found to be covered with writing. It often requires quite a number of sittings before this phase of phenomena is secured; in many cases it is never actually secured in a satisfactory form.

Spirit Paintings There are cases of record in which crayon drawings have been produced on the slates by enclosing small bits of various colored crayons therein when the slates are tied together. Again, oil paintings have been secured on the slates, after small dabs of oil paint of various colors have been placed on the inside surface of the slates, a little linseed oil being poured on each have been secured on the slates, after small dabs of oil paint of various colors have been placed on the inside surface of the slates, a little linseed oil being poured on each.

Fraudulent Slate Writing Slate phenomena has been brought into some degree of discredit and disrepute during the past ten years or more, by reason of the fact that a number of unscrupulous “fakers,” or bogus-mediums, employed a system where this class of phenomena was counterfeited by trick methods. But, as all careful investigators of mediumistic phenomena well know, some wonderful results are still obtained, quietly and without publicity or notoriety, in many family or private circles.

In this case, and in many others, the very best mediumistic phenomena is often produced in those family or private circles, where mutual sympathy, harmony, and spiritual understanding prevail, and where there is an absence of the skeptical, caviling, negative mental attitudes, which tend to interfere with the free flow of spirit power and the degree of manifestation. The tiny flame burning on the family altars and in the private shrines serve to keep alive the Light of the Spirit, which is too often dimmed by the public glare of counterfeit and sensational exhibitions of so-called spirit power.

Mary Bruce Wallace

THE THINNING OF THE VEIL

THE SANCTUARY WITHIN

“Good is it to rest upon the earth’s fair bosom, for healing power doth abound therein, and we can draw it thence to flow through the mortal body. Rest upon the soil with this belief. Calming and restoring also is it to the mind to linger in quiet places apart from the haunts of men. Renew thus thy youth, daughter of earth, drinking from thy mother Nature whose youth is immortal. Almost miraculous would seem the results if this habit of conscious union with Nature could be practiced with sufficient restfulness and receptivity. To explore fair scenes without this attitude of mind is to carry away but little of lasting value. I would have you glean there from treasure of eternal value.

Lift up your soul. Lift up your eyes. Receive heavenly vitality, heavenly calm, heavenly radiance. The sea, the sky, the flowers of earth, all are Divine messengers. Welcome them, receive their gifts and rejoice, sharing that joy that shineth for ever from the glorious Spirit of the Creator.”

Mary Bruce Wallace

THE THINNING OF THE VEIL

ENTER EACH DAY WITH CAREFUL PREPARATION

“Not only every day, but every hour, every moment, has its appointed task. We on this side appreciate the significance of this more than you do. You must learn to realize values from the inner rather than the outer point of view. A moment is eternal, it is elastic, it has no duration. Intensity gives it value. One second of intense feeling may do more good or more harm than an hour of shallow emotion. One strong heavenward aspiration, one deep desire, one clear thought, is more precious than a whole day, even a godly day, lived on the surface of things. We must have force to work with. Generate this force.

How else may mankind, which is for ever sliding on the surface of things, be raised up? You must give us a lever. Every earnest soul must learn to prize power or force and to generate it consciously. All power is drawn from the supreme Source by conscious human aspiration. Harness your desires to divine impulses. Let not little things hold you in sway.

The coming age is to be a day of big things — first in the soul of man and then big changes in the external world. Prepare for this by enlarging your consciousness enlarge, I SAY, ENLARGE.”

Mary Bruce Wallace

THE THINNING OF THE VEIL

I

“Whenever any one is really endeavoring to help another for good, there are guides and helpers ready to be of service. They gather round all healers of mind and body. They are the ones who will bring in the new day for which we are watching with such eagerness — painful eagerness, I might say.

“We are anxious to train the earth souls to work without drawing upon us. If you can transform your own earth without us we should be only too thankful. We should then turn all our attention towards transforming the astral....

“You have no idea how we feel uplifted and blessed by the realization of our unity with all the constructive power of the Divine Creator.

We feel that we are one great spiritual body; and we have no individual desire. This realization is something far too wonderful to be expressed in earth language.... Having had the faintest glimpse of the destiny of mankind, one feels devoted to the mission of bringing it about. One longs to spread this deep desire, because one sees so many souls on earth still absorbed by petty aims, which bring them but shallow satisfactions. These are bound to end in disheartenment and failure.

Mary Bruce Wallace

THE THINNING OF THE VEIL

II

On the plane where I now find myself we have personal Guides, but beyond this I understand we are each illumined by our own Higher Self. It is to help us to attain this that the Guides are given to us. They are distinguished by a brighter aura, and are so beautiful that we instinctively rely upon their help and advice. It is my Guide who is influencing me in this present line of action. On the other hand, we have perfect free-will to do as we choose just as on earth, and greater freedom to pursue and carry out our own ideals.

“Your world and this one interpenetrate. There are worlds within, and in to the Centre of Being. Not all here are conscious of your world. What I focus upon, that I can see; but our environment is not necessarily a counterpart of yours. We can make our own surroundings.

“Yes! through your mind I can see the soul side of your trees. We have scenery which apparently changes in coloring similarly to yours, but this is brought about by the desire of our minds. We do not respond to earth’s scenes except through a sensitive. As you have such a love of nature and such vivid feelings, I am able to see the scenes more vividly than through other sensitives.”

Mary Bruce Wallace

THE THINNING OF THE VEIL

III

“I think you will be interested to hear about some work I am doing here just now. I am busy making houses and gardens, lovely resting places for tired souls crossing over from the earth. They all need houses, of course, and do not understand at first how to construct their own. Here, on the third plane, we create by our thoughts. Thus I made my own house and garden, just by thinking. It requires strong thoughts to build strongly, otherwise the things created will be flimsy. I take great pains to make these homes for folk very sweet and attractive, beautiful in every sense of the word, and harmonious in atmosphere; for that is the most important part of the work. One must establish in each home a key-note of joy, peace and harmony, so that the people who dwell there may feel uplifted, soothed and strengthened. It is really heavenly work for which some of us are better suited than others, and so we are asked to do it. One must have certain qualities of soul as well as of mind to be well fitted for this creative work; a restful and joyous state of feeling, for instance, is essential.

Rejoicing is active blessedness of mind which carries intense help to others. One needs also constructive ability, sense of order, a vivid imagination, and so forth. I could tell you lots more about this and similar lines of activity pursued in our realms for the welfare of the community.”

OUR LORD

Mary Bruce Wallace

THE THINNING OF THE VEIL

IV

“Face a wide horizon every morning by rising to a higher elevation of outlook. From the mountain of the soul must the day be viewed, rather than from the lowland. Each soul has its own inner heights and its own pathway thereto. I pray you find this pathway, and, having found it, ascend. Let this be to you a sacred daily duty. Undertake it at dawn, or when first the eyes open upon the outer world, before the rush of the day has seized you in its grip. It is on the mountain that you will realize how to seize and use the significance of the moments of which the days are full. Much would result could you appreciate the meaning of my words. Let not these precious gifts of time pass you fruitlessly. We need them all. “In calmness lies power. No strain or effort is needed, but rather the turning of the attention towards divine realities, which should be accomplished as restfully as turning to look at a beautiful view or at a child’s lovely face, or at a flower. You should turn, because it is a joy to do so. This you will realize if you persevere. In the restful aspiration of the soul lies greater power than in any amount of strenuous activity of mind. An uplifting of heart and soul is what we would have you attain, rather than an effort of the outer mind.

Greater is the power of the quiet stream than the power of the whirlwind.... Realize that these mighty forces flow through you immediately when you make yourselves receptive to them.... By day remember the other lessons of joy, serenity, and self-control. At night and at dawn, dwell upon the thought of receptivity to Divine Power, which will then be with you and will inspire the Coming moments so that you may make the utmost use of them.”

Mary Bruce Wallace

THE THINNING OF THE VEIL

V

“Consecrate the ideals of your souls. Let nothing deter you from fixing your gaze upon these. Dedication is the initial step on the road you are called upon to follow. This road may truly be said to lead from darkness to light — the light of spiritual understanding.... Thus you will realize the true significance of life in the body, and learn to perceive the outer from the within, instead of, as now, the inner from the without. Surely, surely shall these things be to you if you will but have the patience to persevere. Few there are who realize this ideal whilst, still in the flesh, but in the coming days many must attain to it if mankind is to ascend more quickly than heretofore. All who desire and pray for this ascent are being pressed into the service. This is the way to a deeper spiritual life. I cannot sufficiently appraise to you the value and significance of such work. The radiance of the inner life of even one soul upon the earth who has perfectly realized what I mean, contributes to illumine and clear the dark atmosphere of world thought. More powerful is such influence for the uplift of the Race than much outward action. Thought is a greater power than spoken word or outward deed. These limit it, rather than express it fully. By thought shall the world be purged. Only through a purged and purified atmosphere may the ideals of the inner realms be outwardly manifested on the earth.”

J. S. M. Ward

GONE WEST

ANGELIC GUIDE

J. W. “This is the third time I have seen this landscape, but I have never seen your guide. Is he never with you when I am here?”

H. J. L. ‘Not always, but he is here at times.

He is now. — Oh, my guide and friend, open his eyes still wider.”

Then something was placed over my eyes for a moment, and I could see nothing. The “something” was removed, and, behold, I could see more clearly.

Behind H. J. L. stood a great spirit form made of light. His robes kept changing color and seemed to run through all the colors of the rainbow.

He was far taller than H. J. L., and large in proportion, being perfectly made. He was at least three times as large as H. J. L., and his face was more beautiful than any Greek sculpture — strong, noble, well-cut features — there was nothing feminine about it. Yet it was a kind, as well as a strong face. It was a face that was neither old nor young.

Nor did it seem to have color (e.g. brown hair) as we understand it, but rather to be a figure of golden light. Yet there was both hair on the head and beard, majestic and flowing.

No words can describe the majesty and beauty of this being.

I can quite understand whence the ancients drew their inspirations for their gods.

Then I thought, “This is doubtless an angel,” and I looked instinctively for his wings, but he had none.

“Have I not a guide?” I inquired.

Like the tones of a great bell rang out the word “Behold!”

Then I saw that behind me was another great spirit of light.

Now, though in general aspect he resembled the guardian angel of H. J. L., I perceived that I knew this spirit. His face seemed hauntingly familiar.

Yet it was an extraordinarily mobile face, the same, yet ever-changing, never for an instant exactly the same, and yet always retaining certain characteristics.

It was different too, markedly, from the guide of H. J. L. I knew this being of light. I felt almost as if I had seen him in my dreams, but that the dreams had been forgotten. He, too, had a beard, but not so long as that of H. J. L.'s guide, and, like him, was of far more than human size. Light seemed to emanate from his whole body.

He raised his hand, and that same glorious bell-like voice spoke.

“Enough! It is not well that you should see more!”

J. S. M. Ward

A SUBALTERN IN SPIRIT LAND

THE ANTECHAMBER OF HELL - JULY 31ST, 1916.

AGAIN, as before, J was aware of the hideous conflict of the good and the evil powers. I determined to try and note some of these strange beings, so unlike anything I had ever even dreamed of. I saw a good number of bloated, shapeless monstrosities, with slanting eyes and masses of feelers, more animal than human in shape, such creatures as the foul animal that had barred my path the first time.

There was a creature that looked like a serpent, save that its head was almost human but viler than the most depraved human could be. Another type was of the nature of an enormous bat, but the head was different. These creatures mostly had huge goggling eyes and beak-like mouths. There was quite a number of huge dragons, not unlike the fabled monsters of legend, together with strange creatures like griffins, huge spider-like monstrosities, and curious masses of fungous growth, which moved and floated amid the red waves.

The only thing they had in common was their eyes, which were either large, goggling, and globular in shape, or else narrow and slanting. All were yellow or red, and absolutely malevolent in expression.

Here and there I saw creatures which looked like men, and yet were not, and also strange composite creatures, half-human, half-animal.

One of these man-like monsters, huge, in stature, and apparently a leader, barred my path. Enormous he was, and his shape, though blurred and indistinct, took the form of a naked man, with huge, distorted, and misshapen limbs. His face was black, save for the eyes; no nose and mouth at all, just two long, narrow, slit-like eyes, set at a curious angle, the top reaching towards the ears, the bottom almost joining just below where the mouth should have been.

Yet the thing could speak, or, rather, deliver its thoughts, for it cried out, "I have heard of your coming and going thus unmolested through our ranks, but this time they shall end. Stay!" And I stayed. Cold dread seized hold of me. My heart seemed to stand still, but, of course, I had no such organ, yet such is the force of habit

that I experienced just this feeling. I cried on my guide for help as the evil monster rushed on me; and my angelic guide came.

But though the other creatures fell away before the rays of blinding light which poured from him, yet the leader moved not. Instead, he seemed to pour forth in answer from his whole body clouds of dull brown smoke. A kind of darkness which beat up against the light and held it there, while from under the shadow of the darkness his followers gathered and shrieked defiance at my guide.

Fiercer and fiercer grew the light, and denser grew the mass of brown-black smoke.

Then I perceived that we were moving. I sensed it, as it were, for I could see nothing but a ring of darkness around the spot of intense light in which I stood, and which burnt me fiercely.

On we moved, and suddenly the wall of darkness shivered, and I perceived why. We had reached the spot where the powers of light came up against the powers of darkness, and their light had joined hands with that of my guardian spirit.

Then it faded away, and on I went through similar scenes to those described before till I came to H. J. L. and R. L. W. in their house. Here I told them of my adventures on the way, and inquired: "Do you think that this power of my guide's to make me unaware of what is happening would be effective if I were dead, or do all who die have to pass through that field of struggling spirits?"

R. L. W. "Well, if it helps to elucidate that point, I've never passed through it, but I've seen quite a number of elementals on different occasions."

H. J. L. "Let us ask my guide."

Slowly the great white figure appeared, and, as its whiteness grew in intensity, R. L. W. covered his eyes with his hand, and then sank to the ground. The sight of the majestic figure almost blinded me, but I was just able to bear it. Then the bell-like voice pealed out:

"Those who deserve to be hurled into such surroundings will see them, and, since they must be very evil to go there, their guides will long since have fled from them, therefore no help will reach them. This is the antechamber of Hell. Though it is

on the astral plane, seldom, if ever, does a man escape there from. Thence the road lies, through the valleys of Hell, and so to the hill which leads to redemption.

“It is well that you should see these places, for they are springs from which flow so much that is evil both on earth and on this plane. As much as you can bear is revealed to you, and no more.

“The ordinary mortal passes through the earth plane even as your brother did, and there sees the newly slain still fighting as on earth, but the region where the evil powers well up is the antechamber of Hell, and only after a time does the hardened sinner sink there.

“Just as those who grow better weary of the strife between man and man and wander away into the regions where you now are, so those who grow more and more evil sink away from the conflict with men into the conflict of the powers of evil, where these destroy their astral bodies and hurl them into that part of the spirit plane which you call Hell.”

The voice ceased and he vanished, and after a while Rex recovered. Then I spoke to H. J. L. “What of those who wander away from the fight, yet after a while fall into the sin of obsession and so sink to Hell?”

H. J. L. “There are many roads to Hell, just as there are many roads to the realms above. The regions of hate are the planes where the conflict between the powers is raging. Most of the sins of obsession fall under other headings, and so to Hell, when the sinner has destroyed his astral body, but it would be quite possible to work back to that very strata via the road of obsession. There are many such cases where an astral obsesses a man to murder or worse. That astral will pass through the same red sea to Hell.

Martha Washington

THE HEAVENLY SPHERES

I

We will now pass to the fifth, where a more scintillated and spiritual atmosphere is found, where the olden bards and sages of the past have made their homes, and where science has crowned with laurels, those who have nobly won, by their earnest and inspired works, peaceful homes of rest, amid the enchanting scenery of beatific life. In this sphere there are transparent waters whose surface glistens with sparkling light and supplying beauty; upon whose surface glide myriads of beings with all the light and grace of angelic beauty, in every conceivable form of conveyance, many diving beneath its surface to catch the sunlight as it dawns upon and through the loveliest of flowers so beautifully blossoming in and around its crystal beauty. Many are borne upon the surface like your lilies and so beautifully arranged in architectural beauty, as to form a conveyance for spirits to float upon these perfumed, musical, miniature boats or gondolas — we call them our flower nests of the sea. On these we often float at will, as nothing will harm or mar the happiness of one who is welcomed here, for this is the harmonial sphere, where homes are prepared with elegance and taste, acquired by long spiritual unfoldment. Each has his attractive abode and associations that give sweet peace to the soul. A central pleasure ground is attached to certain localities, for amusement, where choristers make melodious music. Within this flower-perfumed abode, beautiful songsters warble their notes of praise and joy to relieve the weary and pleasure bound. Infantile spirit bands are also brought here to blend in this great family circle of sphere life. In this sphere you find the alabaster and crystal homes which are substance ethereal to the touch of spirits who do not belong to this sphere, yet well defined to those who inhabit it.

Martha Washington

THE HEAVENLY SPHERES

II

My dear earth-friend: I have taken this medium beyond the known spheres belonging to this earth, and through vast space beyond any planet yet seen by mortal eye. Yes to a home that is eternal, a planet whose eternal beauty cannot be conceived, and which language fails to portray; but it is there, and God, the universal Father, but not embodied, save through the souls of the purified who centralize the highest and purest of all created power. Here the Infinite mind is centralized, and from this centre radiates all intelligence to other planets or worlds; where guides are ever controlling and blending the forces of truth and knowledge, and spreading it through the different planets. When we think of what the world calls death, we feel at once thrilled with a desire to awaken them to their true condition; and to arouse them to a true knowledge of their glorious future. I find that by the assistance of my loved Washington and mother, who have been my guides to this soul realm of angelic beauty, that I have brought this medium in harmony with its sublime grandeur, by whom I can give realities of the same world once given in visions to those who inspiredly wrote so beautifully, and who are now inhabitants of this soul realm of eternal life. They were the worshipers of the true God as a universal Father, and being honest and pure in their thoughts, this vision was given them of heaven, as they called it, where everything sparkled in beauty with its golden light, radiating with life from God or infinite power which permeates the whole. This soul realm is out of the magnetic circle of all planets revolving in an atmosphere which fills and surrounds it. It is also sustained by the magnetic and electric belts of all planets as they throw off their refined aura. While spirits are passing from planets to this soul realm, they are sustained by currents of magnetic life like a gulf stream flowing direct to this central realm of eternal life. Once within this current, the spirit is carried so softly, and lulled by sweet strains of music taking away all anxiety regarding the strangeness and distance from other climes. Attendants are also sent to guide the spirit until finally brought to the holiest of holies, where dazzling beauty and grandeur starts the soul with awe and wonder at the enchanted scenery, and you feel like prostrating in

adoration before the shining angels of perfected life, who invite you to rest amid the anthems and love of angelic beings, who love and care for you so tenderly. And here I will rest.

Major J.H. Webster

VOICES OF THE PASSED

CHAPTER IX - THE DEAD SPEAK

WHAT is known among psychic phenomena as direct voice is, in my opinion, the most convincing. I will begin this chapter with an extract from an article of mine on the subject which was published in *Light* of March 18th, 1943: I sit in my darkroom, which is not used for photographic purposes, but for the development of the voices of the "passed." With me are three other people; and one of them, my wife, is the medium. No special effort is required on her part beyond sitting in an ordinary chair in a normal state of consciousness and chatting (sometimes singing) with the other three occupants of the room.

Nevertheless, if she were not present, no phenomena would occur. So, whatever part she plays in producing the phenomena, it is one of which she is quite unconscious. Obviously, therefore; she is used in some way or other by forces or intelligences whose power to manifest is dependent on something she possesses which we do not. This is an important point to bear in mind when the phenomena are ascribed to the collective power of mind over matter on the part of the sitters.

An elongated megaphone, made of aluminum, stands upright on a table. On it are four spots of luminous paint which shine forth like cats' eyes in the dark. Vibrations constitute an important part of the conditions required. These have to be raised to a level above normal, and I have found an electric gramophone admirable for this purpose, as it usually embodies a handy means of controlling the volume of sound; and provided suitable records are available, the music furnishes a pleasant accompaniment to the periods of waiting for the voices. An extended volume control is attached to my chair. This is manipulated by my left, hand, while my right is available for recording what the voices say on a tear-off pad affixed to the lid of the gramophone. There is no hymn singing. If we do sing, we choose bright and cheerful tunes — the same cheerful spirit governing our choice of gramophone records.

Some few minutes after commencing the sitting the megaphone wobbles on the table, sometimes beating time to the music. We know then that our invisible

collaborators are getting to work, and the megaphone soon rises from the table. Sometimes it drops to the floor once or twice, being replaced by the member of the circle nearest to it. Then it becomes more stabilized in its movements and floats round the circle, bowing, as it were, to each sitter in turn, and frequently touching us lightly, but unmistakably, on our hands, knees and faces.

All this time the music continues, dimmed or faded out altogether as required by means of the control on my chair (a variable resistance of 50,000 Ohms). Usually the first voice is that of Leslie, my son, who left this world in 1932 at the age of twenty-four. He performs the duties of master of ceremonies, so to speak, and supplies information as to the amount of power available.

Remember, there is complete darkness, except for the spots of luminous paint, which enable the sitters to follow the movements of the megaphone. The spots do not radiate sufficient light to render anything else in the room visible.

That we are seen by the unseen intelligences present cannot be doubted, for the touches of the megaphone are deliberate and exact; there is no fumbling, and the delicacy of the touches indicate the precision with which they are made. On one occasion recently the megaphone floated over to me direct from the table and touched my lips, while from it issued the sound of a kiss; and this was immediately followed by a message from my mother.

Imagine for a moment what might happen if the medium, or one of the other sitters, tried to bring about this effect fraudulently. Bear in mind that he or she would be unable to see me, let alone find my face and the exact location of my lips. The same applies to the touch of a materialized hand, which I have also experienced more than once. The little finger of my left hand has been gripped and pulled gently by what felt like a thumb and forefinger.

As to the voices — well, there they are; they come from the megaphone, and I know that they are not the voices of any of the four people present in the flesh. They are not loud, and sometimes it is difficult to catch the words; an exaggerated whisper is the nearest I can get to describing them — faint when the power is weak, but quite strong and easily audible when conditions are at their best. The messages vary in length, again according to the power available. The communicator's main difficulty seems to be to keep the megaphone up long enough to complete the message; and

once the megaphone falls some little time is required to work up sufficient power for further speech.

And that brings me to a point where some difficulty usually arises. One can understand that the etheric larynx, lips, tongue, teeth, and so on, of the communicator can become partially “physicalised” by the use of ectoplasm drawn from the medium and the sitters, thus making articulation possible; and, of course, the articulation is amplified by the megaphone. But whence the voices? To whom do they belong? As in the case of trance control, we still have to rely on the contents of the messages themselves for evidence of identity. The voice — at any rate, so far as my own experience goes — is not itself recognizable as belonging to any particular person.

Now the skeptic tells us that by some trick of that apparently artful, deceitful and extremely clever subconscious mind, either the medium and/or the sitters themselves unconsciously produce the voices and make them say what the sitters expect or want them to say. This explanation, if a true one, must also account for the lifting of the megaphone, together with its movements about the room, to say nothing of the touches and the pulling of my little finger.

A certain type of skeptic (usually a man with theological prejudices), having been floored from his standpoint of fraudulent mediumship, admits the spirit agency in these manifestations, but attributes them to the operations of evil spirits, or sub-human elementals, who, either for satanic purposes or for their own amusement, impersonate prominent personalities, and even departed relatives and friends.

In my opinion, this is a more feasible theory than the first, but it weakens, or even destroys its own hypothesis.

It must be admitted that we ourselves, and perhaps some of our relatives and friends who have passed on, are far from being saintly spirits. Death does not change ordinary mortals into angels of light. It must also be conceded that if evil spirits can indulge in such entertainment, they have not only survived death, but have some relaxation from eternal punishment. It also follows that if evil spirits can speak through a megaphone, so can good ones, should they wish to do so.

So where does the skeptic draw the line when it comes to speaking through a megaphone at a direct voice sitting? Personally, I am fully prepared to admit that

seldom, if ever, is it likely that a saintly soul who has progressed to the higher spheres of the Beyond will manifest at such a sitting. We do not expect or wish him to do so; and he has probably been so long away from earth conditions that it would be impossible for him to participate in physical phenomena of this nature. The souls we desire to contact in this way are spirits like ourselves.

As for impersonation, maybe some mischievous playboys do sometimes pull our legs — and perhaps our little fingers. But the point is that if an evilly disposed person can speak from the Beyond in this way, so can one who is not so disposed. Whether or not they do speak to us can be, and is frequently, determined by the contents of the messages received. As in the case of other forms of communication, evidence of identity alone decides the issue.

I make no claim that evidence of identity, sufficiently watertight to constitute indubitable proof of survival, has yet been communicated at any of my sittings. But it may be reasonably argued that the messages not coming through the mouth of the medium, but through a megaphone, out of the larger end of which issues the spoken word, and at the smaller end of which there is nothing entirely physical, cannot be influenced by the mind of either medium or sitter. I do not say that it is not possible, for allowance must be made for the possibilities, however remote, of the unplumbed depths of the human mind. I merely assert that from what we know at present of our mental capacities such a possibility — or, to be more precise, probability — cannot be reasonably contended.

In this connection, however, I would refer the reader to the theory of divine limitations outlined in my article in *Light* of December 10th last; and ask him to bear in mind that my object is to establish the case, not for absolute and scientific proof, but for a reasonable belief in communication with the beyond. And I will conclude this article by giving a very simple example from the many communications received through the megaphone, establishing firm ground for such reasonable belief.

One member of the circle, whose name is Shirley, was addressed by a voice as Cissie. There was no need for the communicator to reveal her identity further than that, because the discarnate speaker was the only person who ever used that name for her friend, Shirley.

Now, if Shirley's own mind unconsciously projected that name into the megaphone, from which it was thrown back at her (an absurd notion, but one nevertheless seriously entertained by the skeptic), together with an intimate and characteristic message from the one person who ever addressed her as Cissie, or if an evil spirit had not only discovered by some unknown means this name, but so effectively simulated certain characteristics of the friend as to deceive Shirley, then human nature, human mentality, human or inhuman devilry and the whole bag of tricks of life, either here or hereafter, are so illogical and incomprehensible as to be unworthy of a single thought.

I have heard what claim to be the voices of my mother, my son, my brother, some of my wife's relatives, to mention only a few; I have heard issuing from the mouth of that megaphone voices speaking to many friends of mine who have avowed their conviction that the voices were what they purported to be, viz: utterances made by their friends and relatives who were dead and buried. The resurrection of the dead has been demonstrated to people assembled from time to time in a little upper room, of my house, which my wife, through whose instrumentality this "miracle" has happened, calls her sanctuary. Sanctuary indeed it has been to many sorrowing souls who are now comforted in the belief that their loved ones live, are happy, and are "preparing a place for them." Have they been hoaxed? If so, by whom, by what? Is there some as yet unknown diabolical human agency through which such cruel deceit is possible? These "dead" ones say they live. They still appear to possess the same characteristics as they evinced when in the flesh; and are only too ready, when the opportunity occurs, to demonstrate their sense of humor, despite the difficulties associated with communication from the Beyond. This is shown not only in the messages received, but in the peculiar behavior of the megaphone itself, which frequently performs remarkable evolutions in mid air, dances on the table in time to the music, bows in salutation before each sitter, and indulges in such antics as passing beneath the table and round its legs without touching them.

On one occasion we were puzzled by seeing the megaphone turn round and round on its longer axis in a sort of rolling motion. Then it suddenly dawned on us that its movements were responding to the song being played on the gramophone at the time, "Let the Great Big World Keep Turning." As soon as we acknowledged the joke the rolling stopped.

When the megaphone drops to the floor, as it does sometimes on completion of the message (or in the middle of it, if the power momentarily fails), it has to be picked up and placed on the table. Once when doing this I found the table was rocking violently, and with such force that even by exerting all my strength in pressing the megaphone against the table-top I was unable to keep it still. This went on for several seconds, until I acquainted the other sitters with my difficulty, when the rocking ceased abruptly, the force opposing my efforts being switched off, as it were, immediately I explained what was happening.

Now there was, I think, a subtle intention behind this particular manifestation. If this phenomenon can be accounted for by the power of mind over matter, which in some unknown way was used by me and / or the other sitters, whence came the will and the power? My will and strength were opposing it; the other sitters were unaware of it until I told them. If it is attributable to the unconscious mind, surely the mind must be not only unconscious but insane, to bring about such an effect.

No, the phenomenon demands a much more sensible explanation; and that is supplied by the assumption of the operation of some unseen intelligence; and as the same intelligence produces a voice claiming to be that of a discarnate human being, whose utterances indicate evidence of identity, as they frequently do, then it is logical to believe that the owner of the voice has not only survived death but is able to manifest his presence in this and various other ways. And I maintain that this particular combination of table movement and voice production, with its attendant evidence of identity, constitutes one of the strongest reasons for belief in survival and communication. In short, I feel justified in regarding it as a fairly big piece of "gold in the dross." The sanctuary is usually decorated with fresh flowers, two or three loose ones being placed on the table with the megaphone. During a sitting the latter are frequently placed in our laps or in our hands by our invisible visitors, who seem to delight in springing surprises upon us. I have had a tug-of-war with the long stem of a sweet pea, the flower end having been neatly and accurately placed between my finger and thumb (and this takes place in complete darkness, mark you), while someone or something at the other end has pulled against me. The switching on of the light at the conclusion of one sitting disclosed a sweet pea threaded through the medium's hair. But the most outstanding surprise with flowers was a demonstration displaying not only the ability to move objects about but to pay pretty

and affectionate compliments.

When the sitting commenced two pink roses were on the table; on a pedestal in one corner of the room, well away from the table, stood a bowl of roses of various colors. Present at the sitting were three ladies (including the medium) and two men. At the end of the proceedings on this occasion it was found that one of the pink roses had been deposited on the lap of each of two female members of the circle, while the medium herself was not forgotten, for on her lap was found a red rose, taken from the bowl on the corner pedestal. But that was not all. The pink roses matched the dresses of the two ladies, while the medium's frock was red. So each was presented with a rose whose colour corresponded with her garment, the red rose having been deliberately (or was it chance?) selected from a bowl containing pink, white, red and yellow roses.

A noticeable feature of this pretty incident was that the one red rose was extracted from the bowl without leaving any trace of the remainder having been disturbed. If the skeptic is inclined to regard this feat as a fraudulent act, let him try it — in the dark! He must rise from his chair, locate the bowl, then the red rose, and, without fumbling or disturbing its fellows, take it out, return to his chair, which he cannot see, and place the flower in the medium's lap. He must do all this without his movements being made known to others present.

Stewart White

THE UNOBSTRUCTED UNIVERSE

I

“Stability,” she repeated. “STABILITY is what you have lost and are now seeking to regain. Not security. Security is material. Stability is spiritual. Stability is the soul, the character of peoples. Given that, man or nation makes its own security. But stability — real foundation-rock, unwavering stability — no man can have without FAITH in immortality. Why? Oh, my dear, my dear! Earth-life would have no point, would be too much to ask of man, without immortality.”

What was she driving at? For what does she hope? However difficult — or not — may be found the intellectual concepts as elaborated in later pages, of their emotional stimulus and purpose she leaves no slightest doubt. 2.

The old order of things has collapsed, says Betty. In some parts of the world, as in Europe, that collapse has been so complete that it seems everything of the old has been destroyed or lost. Elsewhere, as in our own country, much of the staunchness of the old order is still intact; but it is becoming increasingly obvious that even here readjustments are inevitable. The same elements that brought about the catastrophe in the Old World are at work in the New, and will proceed to the same conclusion if we continue fatuously traveling the same road. What brought about this collapse? “Loss of faith in the present fact of immortality,” Betty states bluntly. She does not mean, she carefully explained, a conscious attitude of agnosticism or denial. We may still profess belief in a vague and remote “heaven” to which eventually we shall go. But belief is not faith; and it is only FAITH — FAITH in the same sense that we accept the inevitability of death itself — that can transfer the field of our practical endeavor out of the present moment. When the present moment — the earth span of life — is all that concerns us, then the emphasis of all we think and all we do at once bases on materialism. We know that modern civilization has been drifting toward that point of view, whether we are frank enough to admit it or not. More and more we have been tending toward writing off everything but the gain of the day. We deny the claim of the future; we are increasingly indifferent to the coming generations.

We are emphasizing RIGHTS rather than OBLIGATIONS; those obligations that a real faith in immortality must impose. When humankind gets far enough away from the fact of immortality, said Betty impressively, it has to come back. Or perish. And the only way it can come back is to cease looking outside itself and search within.

“Furthermore,” she told us, “any coming back always means a new pattern.” Yet if men redesign the pattern on materialistic lines alone, the same result must follow. The worth of the new pattern must depend on the basis of its establishment. “That,” says Betty, “is dependent on the free will of men. Your wills are free. This is your heritage and your glory.” Now to America, she insists, is entrusted the chance to fix a new and better pattern. Why are we so entrusted? Why have we the job? Because our nation’s pattern of government was originally laid down closely in accord with a reality of consciousness which we call evolution. That is the structure of the universe; various DEGREES of development, high, low, and in between. Each must work freely in its own capacity toward the development of the whole. Leave out the word “freely” and you have totalitarianism. Put it in and you have democracy. In our beginnings we functioned pretty closely to that ideal. And still do; though we have backslid somewhat. But democracy is not a form of government. It is a pattern FOR government. It is the union of all the parts in the common good of all, with — to repeat — complete opportunity for each individual to do that which he can do; but only to his capacity, though to his full capacity, and with no obligation to do more — or less!

“Neither the ‘more’ nor the ‘less,’” said Betty, “may set the pace for all.” In this sense the democracy of our Republic was, and is, the nearest parallel, reflected in government, to the Reality of Consciousness. By which is meant the mode or law of the operation of Consciousness. And this is why, says Betty, the responsibility has fallen on us, the United States, for the set of the new pattern. Now, she demands, how are we going to do it? Surely not on the old material basis that has collapsed in Europe; not on the basis of each day for itself and devil take tomorrow. Must we not dig down into the consciousness of men and lay bare the only rock strong enough to support the many-storied and varied superstructure that today’s science has made ours?

“But what is that rock?” we demanded of Betty.

“Recognition of the creator as greater than the thing created,” she answered promptly. “Acceptance of the Oneness of Consciousness as a whole. Realization that man’s thoughts and activities are a real and vital part of the scheme of things, having their effect on the Whole as well as on himself. Not only here and now, in his own little segment of the universe, but on out in an eternal continuity. Immortality! Not as some vague and distant possibility! But you — here — now! This is the thing you must recapture as an immediate and working principle if the new pattern is not to crumble as has the old.” Such, Betty told us, is the purpose of her divulgence. “I must make reasonable,” said she, “the HERENESS of immortality. For you as well as me, and for me as well as you. Man has always had some conception of the THERENESS of immortality. And the thought was good — fertile in aspiration and inspiration, pregnant with comfort and content. But the new thought I would bring to you is better. For the HERENESS of immortality, once you understand it and accept it, will make what has seemed to you vague, entirely and triumphantly real.”

Elie Wiesel

GUIDES, INSPIRATION, AND GOD

I

The Suicides YOU say you have heard so much of “Spirit-guides” to people on earth, and want to know who appoints these, and why? “Guardian Angels” I suppose they used to be called. Well, no one appoints them; they are spirit-friends attracted by something in the individual which appeals to them, and they try to influence and help those in whom they take an interest.

They may be earth-friends or relatives who having passed on still keep the bond of affection that held them while here, though they are often strangers attracted by mutual interests, who try literally to inspire those on earth. This does not mean in religious matters only; it applies to art, science, engineering, medicine, or any other subject.

Can't you imagine a musician here, reveling in beautiful harmonies, trying to instill into the mind of an earthly musician some of the glorious sound which gives him such joy, and which he knows will benefit and uplift those still in the “bonds of the flesh”? or an artist surrounded by this exquisite beauty trying to inspire the mind of a friend, so that he may see with truer, clearer vision the hidden wonders that surround him? or a man of science or an engineer trying to impress the mind of a friend on earth with a new discovery or invention?

These things are being done every day, and the “flashes of genius” which illumine the world occasionally are the result of the influence of spirit-minds on the minds of those still in the world. When men realize it is possible to get help from these sources they will do great things, for to those who have passed on, the sources of information, though not limitless, are vast in comparison with those on earth. The secrets of Atlantis and ancient Egypt are obtainable if they care to work to learn them.

I have told you here, too, “like attracts like.” If a human being is spiritually and intellectually undeveloped, and lives only in the senses, the spirit-friends he attracts are of a very undesirable order.

They are the souls of those who had no wish to live anything but a life of animal gratification, and still hang about the world and their old haunts continually, trying to get a kind of second-hand indirect pleasure from the doings of the people who now follow in their footsteps.

E. V. Wilson

THE TRUTHS OF SPIRITUALISM

I

Dear reader, we give above the contents of a letter from a friend, in whom we have the utmost confidence, and we know that she writes no uncertain report. There are points in this communication worthy of careful attention.

First — This kind of haunted-house phenomena is becoming mere and more common throughout the country. The fact can no longer be ignored. The “Newburyport School House,” the “Dunn County (Wis.) House,” the “Virgil House,” and many others, are proofs positive that these things are. The testimony is before us. The judgment rendered is, that this phenomena is the result of spirit, or ultra-mundane, life. What we now wish to understand, is the law through which this phenomena takes place. Is it the work of the Diakka?

Second — The lesson taught: There is no forgiveness in this life, or the after-life; every penalty must be paid; there is no escape.

Third — Life in the Spirit World is identical with life in this mundane world; fear, sorrow, joy, hate, spleen, and all kindred elements of passion, are parts of this great Spirit World; that we are unfolding for humanity, and, above all, that the Star of Progression hovers over that world as well as this.

Fourth -Not only are our media helpers to us in the present life, but they are benefactors to those unfortunate souls who are in prison in the Spirit World; and, through the law of interblending of our natures, both spheres are benefited by spirit and mortal conditions.

Fifth — Certain parties, or persons, who, dying in the act of crime, or the cause of crime, or in plotting for crime, do leave a force or influence in a house, or on a spot of ground, or on any article that may be in contact with them at the time of the act, that will repeat in testimony the act in evil they commit whenever a corresponding force, or law, in another comes in contact with what they have left behind them; hence, the phenomena of the haunted house, pond, or field.

Sixth — Sometimes these criminals, in the very act, are bound in chains, and remain bound until relieved by the law of development, progression, or the charity of some ministering element.

Seventh — Can spirits remove obnoxious men and women from their path? and, if so, are we not, sojourners here, on very ticklish ground indeed? and that our continuance in this life depends on our good behavior here as well as hereafter? Finally, is this not an age of wonder and wisdom? “Let us prove all things, and hold fast to that which is good.” Let us do right, and exercise charity, and all will be well.

E. V. Wilson

THE TRUTHS OF SPIRITUALISM

II

REMARKABLE PHENOMENA. The following remarkable test and communication was given to the writer in 1854, at the house of John Swain, Esq., in the city of Toronto, C. W. There were present, Mr. and Mrs. Caulkens, Thos. Anderson, Richard Arnold, Mr. and Mrs. Swain, and others.

It was on a winter evening. The circle came to order at eight o'clock. After a little, there were raps, and the voluntary movement of matter; then we were ordered to darken the room; then came lights — some red, some blue, and some yellow; after which, there were vivid flashes of light frequently illuminating the room, to such an extent that we could read large primer print on the wall, anywhere in the room. We were then ordered to sit in a circle and join our hands; we did so; after which, the air began to move as if the room was full of fans, all in motion; soon there came something, in the form of a great bird, and alighted on the head of each — that is, each in turn — moving its wings like unto a great bird. This continued for some minutes, when the circle was ordered to kneel; we did so, and the room was full of light sometimes quite steady, and then in flashes — after which, one of our number was ordered to kneel in the center of the circle; then came a crown of light — that is, a series of circles of light — and rested on his brow; resting there a moment, it then assumed the form of a wreath, a trifle less than his head, and again rested on his head.

During all this time the utmost quiet was maintained, for all were absorbed in wonder and surprise. This condition continued for about five minutes, and then came the baptism. Water fell, or was sprinkled, on and over each one in the room, and that, too, when there was no water in the room. Silence continued yet a little longer, and then one of our number (Sister M. Swain), under an excellent influence, spoke, to the following effect: “BROTHER: The winged angel of ancient wisdom hath joined the ranks of modern progression, and these twain now call on thee to take up thy parable and work for humanity. Be brave and fearless; be faithful and true; your work is for eternity.”

Then speaking to all, she said: “Brothers and sisters, join hands, and form the circle of peace and love around our brother.” After a little, she again said: “Angels of Peace, Angels of Light, Angels of Health, Angels of Truth, Angels of Strength, Angels of Courage, Angels of Life, around our brother gather, and impart to him, each in turn, that which thou hast for him, that he may be endowed to do the work before him in truth and love.” Then came the baptism once more; after which, came that wonderful influence which makes our circle a heaven on earth, and, with one mind, we felt that it was good for us to be there. And then our brother responded: “Father in Heaven, brothers and sisters on earth, I promise to work for thee and humanity, and faithfully do the right.”

After this, came three grand flashes of light, and the angels left us. For a few minutes, we were silent, then arose, shook hands with each other, and, in love with our glorious gospel, we went to our homes, feeling that we were a little nearer God and the Summer Land.

Via HG Wood (Thomas Paine)

THE PHILOSOPHY OF CREATION

I

Spirits retain their affections for their kindred and earthly friends, and pay them many visits to learn their condition. They exercise over them a watchful care, and oft times influence their minds, — and in more ways than one have an influence on their lives and fortunes. You are indebted to them for very many suggestions and thoughts, that come to you, you know not how. Mothers, with a purer and holier affection than mortals possess, hover near and watch their children in the body, oft times preserving them from error and danger by operating upon their minds. Could you see the angel friends that are often hovering about you, at day and even-time, with noiseless tread, watching your daily avocations and your slumbers, your hearts would rejoice to think that Heaven and Earth were so near together.

Each Spirit in the body has his or her guardian or guardians, who are oftentimes near them, influencing their actions, and breathing quiet and hope into their minds. These guardians choose the person over whom to keep sentry, by their affinity. They choose a congenial spirit, sometimes of kindred, sometimes not. Spirits are drawn to, or repelled from individuals on the Earth, just as they have affinities or dislikes for those persons. Guardians are always from that circle, to which the individual, over whom they have superintendence, would go at death.

Friends meet and recognize each other here, and are much more happy in each other's presence and embraces than when on Earth. It is really pleasant to behold mothers meeting their children, from whom they have been separated by long years, and again folding them to their bosoms with maternal regard; to see brothers meeting sisters and brothers; husbands meeting wives, etc., with a consciousness that they are no more to be severed by the hand of Death.

Spirits have their companions here. There is here no marrying or giving in marriage by mere legal forms, or words of mouth; but each male Spirit chooses a companion from the female Spirits, who is congenial; or rather, upon the entrance of a Spirit of either sex into the Spirit World, if the Spirit's spiritual wife or husband is

there, by the laws of affinity they come together, and recognize each other as eternal partners. There are here very many Spirits whose partners or companions are still in the flesh, and who are awaiting their arrival here for the consummation of that natural and inseparable union, spiritual marriage. There are comparatively few marriages consummated on Earth that are eternal. Very few are made up from affinity of desires, tastes, etc., but in accordance with base and sordid motives, that make the hymeneal altar a funeral pile, whereon are consumed and destroyed all peace and happiness on Earth. Every person has his or her congenial Spirit somewhere on the Earth, and those Spirits, though they may not come together on Earth, are sure to be united here. If more care was exercised on Earth, in reference to the marriage relations, a much more moral, as well as higher mental condition would exist.

From the extreme affection which Spirits entertain for their brethren on Earth, and the interest which they take in their welfare, they have been instigated, at various periods of the world's existence, to take advantage of the Laws of Nature, and visit and commune with them, with a view to point to them the true aims of life, and relieve the error in which they were involved, which is a moral incubus on the soul, weighing down and retarding its proper development. These visits were, at an earlier period of human life, quite frequent and effective; but as mankind lost their appreciation of the ends of life, and came to bow more devoutly at the shrine of Mammon than Morality or Spiritual development, they ceased to regard these visits, and hence they became entirely ineffectual, and for a time ceased. Still at various periods these visits have been continued, but Spirits have ever found difficulty in informing people of the objects of their visits, as well as the means to make their demonstrations effectual. Even Spirits themselves did not fully understand the principles' or laws by which they could communicate: and it was not until the combined wisdom of many Spirits in the Sixth Circle succeeded in ferreting out and applying those laws, that we were able to communicate with you to advantage. But recently a channel of intercourse has been opened, that will continue to be perfected, until mankind will be obliged to know that Spirits do come to Earth, and that they can and do possess sufficient knowledge to instruct their friends in the flesh, as to the aims of life and their future condition. That period is nearing, and when at length it arrives, mankind will enjoy a new phase in life, and live and act more in reference to

their spiritual development, than for the gratification of mere physical desires. Then will a new Era truly dawn upon the world, and then too will the face of the Universe wear a, more harmonial aspect.

Heretofore, when Spirits have attempted to open a communication with Earth, their demonstrations have been either disregarded entirely, or mistaken for the influences of a demonish power. But in the nineteenth century the arts and sciences have attained so great extension and progression, and the mind is liberalized and enlightened to such an extent, that we may safely come to you without danger of subjecting our mediums to death at the stake or in the “mill-pond,” as they would have been, and in fact were, in earlier periods of the world’s existence. Superstition, the twin sister of ignorance, has nearly vanished from the mind, and the Devil ceased to be regarded as powerful as heretofore, though, even at this time, there are those so closely chained to ancient superstitions and customs, as to denounce our efforts as the production of his Satanic Majesty. If they would take the trouble to reflect a moment upon the result of such ideas, they would not advance them. If they allege these demonstrations to the Devil, they must certainly give him the power of Omnipresence, for at the same moment communications are being received through our agency in all parts of the world. Now, if they make him omnipresent, he certainly is equal to God in power, because he has his attributes; and certainly, if he writes all the communications given from this source, he must be omniscient. But allow me say, that the Devil, who has so long had dominance over a large class of deluded souls, is a creature of fancy, and exists solely in the human bosom, which is the seat of the only Hell, or Hells, that will ever torment mankind.

Via HG Wood (Thomas Paine)

THE PHILOSOPHY OF CREATION

SPIRIT

I HAVE said that man is possessed of an immortal principle, — or principle of intelligence, — called Spirit, and it behooves us in this place to speak more fully than we have done of this principle. It is impossible for me to describe the composition of the Soul. I will simply say that Spirit is a substance, but so sublimated, so refined, as to be intangible, imperceptible to the human senses. It is the essential and life-giving power of all things. Without this spiritual principle, nothing can exist; yet it varies in its conditions, refinement, etc., as it has become progressed and developed. All “matter contains within itself, in embryo, undeveloped life” to infinity, which by various processes is brought forth from its latent condition, and developed. Vegetables of all classes, as well as animals, possess this principle in a greater or less degree.

We have before seen that man is the highest ultimate of matter, and that he came up, by regular stages of gradation, from the lowest point of animal life, to his present perfect form; —hence it follows that man is more purely a spiritual being than any other of the animal kingdom. In him the spirit is more fully developed, and hence he is not simply a being of instinctive powers, but possesses the powers of reason, that are the highest qualities of spirit, and which enable it to unfold, develop itself, and perform the grand mission for which it was designed.

In this place it may be well for me to say, that notwithstanding vegetables, and animals below man, possess a spiritual principle, they do not exist in the Spirit Land as spiritual beings. It has often been asked of spirits, whether animals exist here in spirit, and the answer has been yes. This error has arisen from this fact; animals do not in reality exist here, but in one way they do, — they exist in representation. Whatever a Spirit desires to perceive, is at once perceived, either being mirrored from its own memory, or from the memory of those about it. I may here state that the Spirit Land is a perfect representation of each of its societies. There are here seven circles or spheres of life, which are yet divided into other minor circles or grades, to a great number.

I have before said, and will now re-say, that the inceptive condition of a Spirit in this land is just as its condition was when on Earth. Hence, if a person is possessed of gross propensities, and has neglected the development of the moral and intellectual powers of the Spirit when on Earth, upon its arrival here, it is placed in the first or second circle of existence, just as it is extremely or partially gross. If one has developed the powers of the Spirit, and paid due attention to its unfolding, it is placed in the third, fourth, or fifth circle, just in proportion to its progressed state morally and intellectually. I say placed in these circles,— per haps it w ill be well to explain. Spirits are free to choose their circle or society when they enter this region; but it is invariably the case, that, in its selection, it is governed by its affinity. As spirits in the body seek congenial spirits for associates and companions, so they do here; and thus here you may find low and undeveloped spirits seeking equally low and undeveloped spirits, in order that they may find companions in their shame, and a degree of consolation in their misery, from a knowledge that they are not alone in their degradation. The power of affinity is stronger here than on Earth, because each spirit at once perceives its condition, as well as the condition of those about it, and cannot endure the presence and society of those who are more perfectly developed .

In each of these different circles and societies the Spirit Land appears differently. It is a perfect image of each society, and does not appear in all its beauty until perfect development of the powers of the spirit. Each spirit enjoys its particular delight in idea, and not in reality; though these imaginings are regarded by many as, and supposed to be real. Hence, when the question in reference to the existence of animals in this land is asked, some spirits tell you that they do abide here,— others that they do not; and both answer you, as they believe, truthfully.

The Spirit of man attains its form and stature in the body, — and his spiritual body or form is a perfect type of the physical; hence you will be able to discern your friends and acquaintances here readily and easily.

When the infant dies, its little spirit is transported hither, and ushered into the presence of its friends, who attend upon it with affectionate care, and aid and assist in the development of its intellectual and moral powers, — though in stature, form and size, it will ever be an infant. This infantile spiritual condition arises from this fact, that at birth one has not the same amount of spiritual essence as at middle or mature

age; for, as the physical powers are enlarged, developed by age, culture, food, etc., so are the spiritual; as the physical powers extract nourishment and increase from food, so do the spiritual. This to many may seem strange; — but remember that all matter has its due proportion of spiritual essence, which essentially exists, and increases the size, power and vigor of both the spirit of higher and lower orders of animals. The spiritual part of food is taken up by the spirit of the one using it, and forms part and parcel of that immortal power that survives physical dissolution, and falls not beneath the dire strokes of Time. Infants, though ever infants in stature, may yet progress intellectually; they may unfold, develop the powers given them, but can never attain remarkable intellectual power.

As the infant in form, stature, features, etc., ever remains an infant, so does every other Spirit assume and hold forever, form, features, stature, etc., which are a perfect type of the physical body .

The tendency of Spirit, as I have before said, like all matter, is progressive The Spirit, upon assuming an independent existence, will, must progress,— it will not, cannot retrograde. The powers of the Spirit, in its independent state, are numerous and extensive. It has none of the physical wants of the body to supply; its wants and powers are purely spiritual. It does not see, hear, speak, smell, etc., as does the Spirit in the body, but knows all things by intuition. Its powers of loco motion are rapid, and its perception almost limitless. It is not a fact that a Spirit can fly with the rapidity of thought from point to point, though it can, and does perform aerial journeys with great haste. If a Spirit be interrogated here, with reference to the condition of certain matters in France, it is not always absolutely necessary that it should pass thither to answer you, for its powers of discernment are so wonderful, as to bring a perception of the matter to itself at once, — though not always is this the case. Spirits do not perceive material things, but simply their spiritual part. Spirits are more sublimated and ethereal in their composition than even electricity, and hence pass through physical substances with ease. Not being able to perceive material things, these do not obstruct its passage.

Spirits being, upon their entrance here, both morally and intellectually as they were at physical death, necessarily differ upon theological and other subjects; but the higher and more progressed spirits agree. The occupations of Spirits are such as are

compatible with their tastes. Those inclined to intellectual pursuits continue them with great avidity and facility; for the perceptive powers of Spirits are so strong, their powers of locomotion so great, that hardly anything is hidden from them. Those inclined to scientific investigations, continue them here, and so each one follows the bent of his inclinations.

Notwithstanding the faculties possessed by us, we are not infinite in power. We are not Gods, but Spirit's progressive beings — learning new truths each hour of our existence, and perfecting ourselves as rapidly as possible. Persons have many erroneous impressions in relation to our powers, and propound to us questions that none but God could answer. It is generally supposed that Spirits must be perfect — that they can never err — and that all Spirits are alike in knowledge and power. This is wrong. The future is hidden from us, as well as yourselves, hence it is not possible for us to impart to you any information in reference thereto, save only as we judge from present circumstances. If it were otherwise even, it would not be proper for us to unfold to you its secrets, for wisely has man been denied the power of knowing that which is to be in his earthly career: — did he know, life would lose its zest. The veil of the future by mortal or spiritual eyes cannot be penetrated, and the millions of events that are in embryo in its bosom must be waited for — they cannot be known until foreshadowed or developed.

Via HG Wood (Thomas Paine)

THE PHILOSOPHY OF CREATION

SPIRIT LAND

EACH of the inhabited planets has its Spirit Land, or place of repose for the soul, when it passes from the physical fetters with which it is bound whilst in the body. This Land, as we have called it, is situated above the atmosphere, and is a perfect type, generally, of the planet to which it belongs — though beautified. The Spirit Land, like Spirit itself, is purely ethereal, and a shadow of the memory and imagination of each Spirit. The Spirits of each planet, when advanced to the Sixth circle, can commune and visit with each other.

I have before said that the Spirit Land appears differently to its different societies, and is only seen in all its beauty when the faculties of the soul have become developed. The desire of each Spirit is gratified seemingly, though not really. Hence the miser, whose sole delight on Earth was to hoard up and count his dollars, in the first circle is gratified with imaginary dollars, which he hoards up, clutches, chuckles over, counts, with as much delight and avariciousness as when on Earth. In idea he is gratified, and this idea seems reality, yet is not. Misers congregate in separate societies from affinity. The predominating desire governs in the selection of societies, though not so in relation to circles. It would be a pleasing spectacle to you to behold millions of avaricious souls congregated together, eagerly bent on counting over and stowing away their imaginary treasures; to see the suspicious glances cast upon each other, the fear depicted in their countenances, the tiptoe tread, as they go to and from the haunt of, or hiding-place for their treasures; — in a word, to see the prominent traits of their character and disposition mirrored forth from their souls, and acted by them. But to us who have progressed, it is not a pleasing sight, and we use our utmost efforts to root out and destroy these desires — which we are able in time to do — and instigate the possessors to moral and intellectual progression.

The miser has his Heaven, and were you to ask him in relation to the Spirit Land, he would tell you that he was enjoying himself finely — making money, etc. His appreciation of Heaven does not transcend the dollar. But this is only the case in

their inceptive condition here, for their attention is soon turned otherwise, and they come to lose their pleasures, and seek for higher and better occupations.

A person of a poetical temperament and ideal mind has his Heaven, which is a perfect daguerreotype of his imagination. Interrogate him in relation thereto, and he will tell you that he is surrounded by gentle hills, extensive plains, majestic mountains, swelling seas, running rivers, gurgling brooks, sparkling fountains, leaping rills, foaming cataracts, wide-spread, forests — all echoing and re-echoing with the songs of birds, and peopled to a limitless extent with creatures of fancy. To him this is a reality, and yet it is not a reality.

The sailor, whose chief delight on Earth was to stem the fury of the sea, embarks in his imaginary ship, with comrades of the same desire, upon an imaginary sea — unfurls the sails, feels the imaginary winds, hears their whistle in the rigging, and sees and feels all the attending circumstances of a voyage upon the “deep.” The face of the sky is eagerly watched, each portending circumstance prepared for. Clouds arise in the horizon storms burst in fury upon the sea, the waves roll and dash, the lightnings flash and play along the sky, the deep thunder rolls upon his ear, and he feels all those emotions attendant upon the reality.

The Indian, whose delights were in the forest chase, and war, enjoys here his delights, and in his imaginary world feels and acts as under a reality. Thus you will perceive that the Spirit Land bears different phases, proportioned to each one’s desires, and is a general type of the Earth, or its peculiar planet. These desires, in time, are satiated, and progression ensues.

To give you a correct idea of the Spirit Land, it will be necessary for me to say that it is divided into circles, or tribes, as we will term them, each of which is possessed of peculiar characteristics, and from the first,; up wards, is a step in the ladder of spiritual progression. Of this Land there are seven grand divisions, each of which, except the seventh, is yet divided into other societies to a great number. The first circle is the circle or tribe with which are connected all Spirits of the most gross propensities, and who have been guilty of the lowest species of crime which is possible to be perpetrated on Earth.

I have before said that the Spirit of man is the grand parchment whereon are written his virtues and his vices, and I may here say, that here, in this spiritual home,

this record stands forth in bold relief, and each good and bad deed that one has committed' is not screened, but read by all. The hypocrite, who on Earth has masked his vices and seemed a saint, is here unable to conceal them: — they stand forth in legible and intelligible characters, and it is the consciousness of this that attracts Spirits to those of their kind, as I have before said.

The First Circle is the lowest and most inharmonious circle of spiritual existence. It is the theatre of inharmony, such as you might imagine to exist on Earth, should there be congregated in a mass all the vicious elements of society; for it is the retreat of those who have neglected the development of those faculties of the soul whose development alone elevates man above the brutes. The murderer, the pirate, highwayman, thief, hypocrite, liar, libertine, drunkard, incendiary, slanderer, miser, etc., etc., is there — of all nations and tongues, congregated in ungainly societies, and pursuing their various occupations with a double vigor, pushed on by the panes of conscience, that lead them to hide their vices by still deeper indulgence in them.

I have before said that this circle is divided into societies, and that, in the formation and selection of these societies, the predominating desire governs; hence those, who on Earth have delighted in the shedding of human blood, assemble en masse, and pursue their murderous career with vigor. They use imaginary weapons, and commit imaginary murders. They are continually in turmoil and strife. Like the Ishmaelite, each one's hand is turned against the other's'. Imagine to yourself, on Earth, two persons of gross propensities engaged in a quarrel; imagine the quarrel to have attained that point when a dagger is drawn by one of the parties. Behold the person upon whom it is drawn fleeing from his murderous foe, who, with drawn dagger, tightly clenched, is on the chase, uttering unearthly curses and cries for vengeance. Imagine the pursuer to near the pursued, raise his dagger, and with a single stroke draw his heart's blood. See the guilty man, when the awful deed is done, stricken with fear and remorse, eagerly seeking to screen the body from the public eye, and blot out all traces of the deed — and you have in miniature the condition of this society of the first circle. Millions of souls, upon whom are deep stains of blood, in one congregated brotherhood of crime, are there engaged in a series of turmoil and inhuman deeds.

In the same circle, and in an equally low society, may be seen the pirate — who

embarks on the voyage of murderous theft, and commits depredations upon his “fellow-voyagers on the deep,” akin to those it was his delight to commit when on Earth. The same phases of life that attended him on Earth attend him here. His imaginary cannon bellow forth their thunder, and send forth their murderous balls, carrying destruction and desolation to the imaginary craft that his vengeance is being wreaked upon. The vessels are thrown alongside, and, hand to hand, with desperate fury, he fights for his prize; — many a victim seems to fall beneath his strokes, and with a yell of satisfaction, and maniac brutality, he surveys the bloody deck, and clutches his dearly-bought treasures. To him all seems a reality; but he has fought but empty air, and gained an unreal prize.

The highwayman, who on earth delighted in deeds of daring and robbery, here follows his favorite pursuits, and re-enjoys all the pleasures attendant upon such a life on earth. In this society are all thieves. The debauchee is there, and, in a bacchanalian society, imaginarily satisfies his appetites, and feels all those exhilarating thrills — and relapses — that were his lot on earth. This society is the most beastly in this circle, for in it are committed all species of crime, and are exhibited all conditions of debasement. The bacchanalian song echoes and re-echoes through their ranks, until the vault of this part of Heaven rings with one unceasing, discordant shout. Libertines and harlots are there, and, burning with remorse, would fain enjoy the delights of passion. Oh! it is an awful spectacle, to behold human souls writhing in the agonies that do this society of the first circle! — But we are cheered by the glorious thought that reformatory influences will operate upon its members, and in time relieve their degradation and misery. The discordant elements of which this circle is composed at times mingle, and Oh! it is sad to see the debasement of which the human soul is susceptible, as it is portrayed in these minglings; and, were you to see the misery that is there, you would think that it was Hell enough for any one.

This circle is only occupied by those of the lowest development, and there, through long ages of mental torment, are congregated miserable and unhappy souls, who, in time, will change their lives, in accordance with the unceasing and effectual law of progression, and pass to higher circles. Good Spirits, actuated by philanthropic and elevated motives, are continually laboring with, to reform and elevate them; and it is a joyful victory for us when we induce one soul after another to yield to moral influences, cast aside its miserable fetters, that have bound it to

crime, and progress. It should be the aim of every man on Earth to so live as to avoid this circle; for its miseries are such as cannot be described, but only known when felt and seen.

This idea of the First Circle of the Spirit Land may to some seem strange—but nevertheless, it is its true condition; and of this you will be satisfied when you remember that man is a progressive being, and can only attain a high state of existence as he develops' and unfolds his spiritual principle.

The Second Circle is composed of Spirits who are more advanced than those of the First Circle, though, in this circle even, there is not to be found that moral and intellectual state of development that one would expect. This is the abiding place of those whose lives were not particularly vicious, but who are in an undeveloped condition, — those who have neglected their spiritual development for physical pleasure and profit. In a word, it is the home of ignorant Spirits. There are also to be found in this circle the Spirits of many who have progressed thither from the First Circle.

In this circle are by far the greatest number of Spirits: for it is a fact that the number of ignorant Spirits, launched into eternity annually, exceeds the number of developed Spirits in a ratio of about 1000 to 1. In this circle are the people of all nations and tongues. The Aborigines and various other people who have remained in an unprogressed intellectual and moral state.

This circle is divided into societies. In one group may be seen mechanics engaged in their favorite occupations; in another, the farmer, who is tilling his imaginary farm, and engaged in agricultural pursuits generally. And thus, all through this circle, may be found societies made up by affinity of desires,— each one pursuing his or her favorite occupation. This circle is surrounded with a more moral atmosphere than the first, and exhibits a more progressed condition. Progression is more rapidly secured by its inmates, as good spirits find less difficulty in approaching it.

The Second Circle is much more harmonious than the First, though, from the ignorance of its inmates, perfect harmony could by no possibility exist. Over this circle, missionary Spirits, from the Fifth and Sixth Circles, have strong care, and labor assiduously to unfold the powers of the inmates. The attention of each, by these

missionaries, is gradually turned toward intellectual and moral pursuits, and in course of time they become progressed so far as to exchange their residence for the Third Circle, which is the abiding place of Spirits who are more highly developed than those of the Second.

The Third Circle is occupied by Spirits well-meaning and disposed, but who have neglected to unfold the intellectual powers of the soul, who have no, or, at most, but a partial acquaintance with Nature and her laws, so that they are unfitted to live in harmony therewith. In this circle there is a moral beauty displayed, that is seen in none of the lower circles, and which places it far, very far in advance of them. Therein are many Spirits of considerable literary talents, and scientific research, who abide in groups, according to their affinities of taste.

The occupation of the members of this circle is purely progressive; they are engaged in developing and unfolding their powers by discipline and research. To this circle are the Spirits of infants and undeveloped children consigned, who are watched over, attended and educated with the utmost care and attention. The principle of love is more fully developed in this circle than any other, and its inmates exhibit remarkable benevolence and kindness in their demeanor, one towards another. After a sufficient study of Nature, and an attainment of the requisite wisdom, the inmates of this circle progress to the Fourth Circle, where the beauties of the Spirit Land begin to appear with force and perspicuity; for this circle, besides being surrounded with an exceedingly moral atmosphere, is occupied by wise Spirits, as Love and Wisdom are the prevailing principles in development. Spirits of this circle are highly progressed, — it being the abiding place of many scientific, literary and educated persons. This circle is also divided into societies, made up as the preceding are.

The grand effort and aim of the Spirits of this circle is to attain Truth, which, owing to their superior wisdom and moral condition, they are able to do with much greater facility than are the members of the Third. The less progressed are assisted by those more developed, and thus, each mutually assisting the other, they are all hastening to the point when they can be admitted into the Fifth Circle, which is the highest circle possible to be reached by the new-born Spirit from the body.

This circle is composed of Spirits who have strenuously labored while on Earth

to develop and unfold the full powers of the soul, and by those who have come up thither from the lower circles. Herein are exhibited the powers of the Spirit when unfolded by the discipline of thought and research. Love, Wisdom and Truth beam forth from the countenances of each, and a degree of power and harmony exists, that the human mind is not able to appreciate. The number of societies is less than in any lower circle, and there is a more general exchange of thought and sympathy than is possible to exist in any of the lower circles, or on Earth.

This circle is composed of moral and wise Spirits, whose chief study is Nature, and whose chief aim is to secure harmony and fraternal union. Intellectual and moral pursuits are prosecuted with vigor and success. Various sciences are studied and perfected, with a view to unfold the spiritual powers, and prepare for that grand Harmonial State., between which and their own circle there is but an intermediate step.

The members of this circle make many visits to Earth, and glean all the truths possible from the minds of the most eminent scholars thereon. But in this way but little knowledge, comparatively, is gained; — from their powers of perception, they find more advantage in a study of Nature. It requires but a short space of time, comparatively, with assiduous attention and application, to prepare for and be ushered into the Sixth Circle, which is the seat of a moral beauty, intellectual grandeur and harmony, that the human faculties cannot conceive or comprehend. Almost. perfect harmony exists throughout this circle, and Love, Wisdom and Truth seem to be stamped upon all. There is a mingling of thought and sympathy, between the societies of this circle, that is not to be found in the lower circles; there is a sort of mutual affinity and desire to assist each other in progressive advancement, that is ultimately to be consummated in the Seventh Circle.

Between the members of this circle and the inhabitants of the Spirit Land of Jupiter, and all the planets that have attained the same point of progression, there are mutual exchanges of thoughts, and visits, that are enjoyed by none of the occupants of the lower circles. These visits and exchanges are frequent, profitable and necessary, as they serve to prepare each other for that point when the Spirits of all planets are to be united in one grand circle of harmonious union.

The number of Spirits in the Sixth Circle is much less than in any other circle.

This is a kind of probationary state for the Spirit. Its chief designs and efforts are to attain a perfect knowledge of all truth, within the scope of its conditional powers, — for, without this desire, there would, nor can be harmony of opinion and action. The faculties possessed by the members of this circle to attain knowledge and truth are extensive, and comparatively unlimited; and these faculties are employed to great advantage. All the noblest attributes of the soul are developed, and when finally developed, the possessor can pass from this circle to the Third Sphere, or Seventh Circle.

The Seventh Circle is not connected solely with the Spirit Land of our particular planet, but is, as it were, a new world, wherein are congregated the harmonized souls of all planets and nations. The beauty of this circle I cannot tell you from experience, as it has not yet been my privilege to visit it. The inhabitants of that sphere never pay you visits, nor ourselves, but commune with us by influx; and thus have I gained a partial knowledge of the blissful retreat, whither the fully progressed soul ultimately goes.

Thousands of years are spent by us in fitting ourselves for that sphere, — and the process, by which we pass thither, is almost equivalent to another dissolution. There are in the Sixth Circle Spirits who have been here engaged in the grand work of development for many centuries, and who have not yet sufficiently unfolded the harmonial powers of the soul, to be fitted for that sphere where all is harmony and peace, — where the beauty of the Divine mind is seen in all its splendor, and the soul of man transformed into an almost perfect existence.

This circle, as it is commonly denominated, is more properly a Sphere. It has no connection with the individual Heavens, but is a grand Sphere, where are united all developed Spirits of all worlds.

The occupations of the Spirits in this sphere are such as are compatible with their natural desires, in the pursuit of which each mutually assists the other. Therein is to be found a combination of Love, Wisdom and Truth, such as is beyond the powers of your minds to conceive.

In speaking of the Seventh Circle. I have said that it is the home of those Spirits who have attained perfect development, — which if, in the common signification of the word, was the case, the progression of the soul is consummated, and would

cease; — but I have used the words perfect and fully, comparatively: I would have them signify such a state of progression as to your minds would appear perfect, but which, nevertheless, is not perfect; but such a state of moral and mental progression, that the human mind could conceive no further progression possible. Spirits are progressive, and their progression is infinite, unceasing, eternal; their object is to attain perfect development, yet perfection cannot be attained by them. They aim at an attainment of the knowledge of all truth, but nevertheless can never attain this knowledge; for should they do so, or were they able to do so, they would cease to be finite, and would become infinite beings, — and hence Deities in knowledge and power.

The Seventh Circle, or Third Sphere, is a grand Harmonial Sphere, and, unlike the lower state of Spirits, is not divided into societies, but is one grand society, the efforts of whose members are to develop their own, and mutually assist each other in the development of spiritual powers. There is about this sphere a moral and intellectual beauty that is dazzling to behold, and impossible to describe or conceive, until seen and known.

I have said, in a preceding page, that the tendency of Spirit is progressive, and that it cannot by any possibility retrograde. By this I mean that eternal retrogression is impossible; but that, although in its inceptive stages of existence it may (in the First Circle) retrograde, this retrocession will, and must end in progression. I will here take occasion to say that, save in the First Circle, there is no retrogression, — but progression stamps the efforts, and is the motto of all Spirits.

The account which I have given of the Spirit Land differs, in very many of its points, very materially from the accounts given you by various spiritual clairvoyants, — as Swedenborg, Davis, the clairvoyants employed by Cahagnet, etc., — which conflicts will appear to you as necessary consequences of propositions before laid down by me; that the Spirit Land is a perfect type of each spirit's desires and powers, and is only seen in its true state when the spirit has attained sufficient progression to enter the Sixth Circle of existence. That the various circles are made up by affinity of desires, and that, by no possibility, can the Spirit in the body go beyond the Fifth Circle of development.

Now you will at once perceive that a clairvoyant, being in a spiritual ecstasy,

would naturally gravitate to that circle for which he had an affinity, and would perceive such a spiritual state as was compatible with his own prejudiced powers, etc. Hence Swedenborg, being educated to, and prejudiced in favor of, a belief in the “Holy Writ” (so called), would perceive in the Spirit Land such a state or condition of life as was compatible with those prejudices, because his prejudices would exist in representation before him. Hence he, believing in the existence of “hell torments for the wicked, in a lake that burneth with fire and brimstone,” tells you that he saw in the Spirit Land not solely a Hell, but Hells, burning as aforesaid, compatible with his views.

No two Spiritual Clairvoyants have ever yet given you like accounts. of the spiritual condition; and yet this difference of accounts does not militate against the genuineness of their powers, but simply illustrates the truth of what I have said in relation to the Spirit Land being a perfect type of each spirit’s desires, powers, etc., — these desires and prejudices being before them in “REPRESENTATION.” Davis was less prejudiced than Swedenborg, as his mind had not been subjected to the discipline of the strait-jacket sectarianism, or a great degree of any species of education, — hence his powers were in a more natural or favorable condition to perceive, more nearly than Swedenborg, the spiritual state. Yet, if you compare the account of the Spirit Land, given by him, with his phrenological developments, and state of education at the time, you will find that it is such an account as would naturally be expected from him, in accordance with the statement before made, that “each Spirit perceives such a condition as is compatible with his desires, powers, education,” etc. Mr. Davis, as nearly as was possible for him, gave what he saw in the spiritual plane, but yet did not give you a correct account. Not, however, were these errors the result of any willful or intentional purpose to inculcate error, but for the reasons before stated; — and here allow me to say, that, as a man, Mr. Davis has not his equal on your globe. He is actuated by the most pure intentions, and is a highly advanced Spirit. His motives are purely philanthropic, and there does not exist within him, in development, a vicious principle. Yet Mr. D.’s account of the Spirit Land you will perceive to be widely different from Swedenborg’s.

Mr. Cahagnet, of France, through clairvoyants employed by him, has issued to the world opinions in reference to this sphere, which widely differ from either of the preceding, and from the same cause. The clairvoyants employed by him were but

slightly susceptible of spiritual ecstasies, and withal were in an imperfect state of development in every respect, and not very well calculated to give the world much light upon either spiritual or human matters. By these clairvoyants many exceedingly imperfect accounts were given, and such as are, in fact, in conflict with themselves.

The idea is there advanced that the apparel of each Spirit, in the body, is impregnated with spiritual emanations that enable it to exist here; hence that each Spirit is able to appear in any of its “bodily” apparel that it pleases, or in such apparel as it wore on Earth. Now this, in one respect, is incorrect. The clothes of an individual are not able to obtain an existence here, from any spiritual emanations with which they become impregnated; but Spirits may appear to be dressed in their peculiar earthly-apparel, if they desire so to do, or if other Spirits desire them so to do, — but not because their clothes spiritually exist, though they do exist in representation, or are mirrored from the memory, at the desire of the Spirit.