

AFTERWARDS.
Devotion.
When the light is dim, and the evening hymn
Is sung by the unseen choir,
Without a tear shall our tired eyes see
The life of our soul's desire.
And we shall be borne up the steps of dawn
To the strains of a heavenly lyre.
Oh, the days of the yeto-be.
Old Friend,
Shall be happy for you and me.
When the stifled sob, and the aching throbs
Of the anguished heart is stilled,
By the kiss of death, then our faith will be
Surpassing our hopes fulfilled;
And the veil of pain will be rent in twain
By the Hand that hath all things thrilled.
Oh, the days of the yeto-be.
Old Friend,
Shall be happy for you and me.
As our sun slow dips, let our quivering lips
Sound forth but a rhythm of praise,
For the grand Christ-light ever you and me
Will burst with a thousand rays.
And the Gates of Heaven will our eyes behold
In the blossom-strewn Homeward ways.
Oh, the days of the yeto-be.
Old Friend,
Shall be happy for you and me.
Let the bells ring out! Give a jubilate shout,
For the Lord of all is our friend!
Hark! The music wakes on the "crystal sea."
So with joy let our songs ascend;
For our childhood's chimings of the dear old
times
We shall very heart at the End.
Oh, the days of the yeto-be.
Old Friend,
Shall be happy for you and me.
When the tide is done, and the victory won,
What calm will be yours and mine!
Here! Take my hands in your own, dear
friend.
For the sake of Auld Lang Syne:
For we'll meet, ere we meet in the Beautiful
Street.
Oh, the City of Love Divine.
Oh, the days of the yeto-be.
Old Friend,
Shall be happy for you and me.
Sydney, Australia.

The Spiritual Bostrum.

Man and His Relations to the Spiritual World.

A trance address delivered through J. J. Morse before the First Association of Spiritualists, Washington, D. C. Specially reported by Walter P. Williams for the "Banner of Light."

The topic we desire to present to you has been placed under the heading of "Man and His Relations to the Spiritual World." We may allow at the very first the cardinal postulate that if man does stand in any relationship to the spiritual world it must be an entirely natural relationship in accordance with the laws of evolution and the constitution of the universe. Short of this there can be no satisfactory explanation of any supposed-to-be relationship between man and the spiritual world.

The day has passed when such a topic can be settled by quotations from any scripture or by the assertions of any creed or doctrine. Man no longer is inclined to believe—he demands to know. If the knowledge he seeks for cannot be found where he has been seeking, he will turn to other sources that promise to be more practical.

It is unfortunately true that the religions of the past as well as those of the present time have made man and his relationship to the spiritual world a mere matter of dogma, a mere matter of belief, a mere matter of miracle one might almost add. In later days men have acquired a greater knowledge of nature and of law through investigation and more accurate scientific development and have endeavored to apply the same rules to the solution of the problems of life on the spiritual side. For doing this they have been denounced from the pulpit, and ministers have told them in plain terms that any such endeavor to bring the realities of the other life into the purview of human consciousness in accordance with natural law and human methods was an insult to God. These things were held to be mysteries which it was not for the human mind to attempt to solve. It was considered wrong for man to seek to understand the hidden mysteries of God and of nature. It was wrong to seek to bring everything within the realm of reason, intelligence, law and order, but it was considered as right that other men should dogmatically assert certain opinions concerning these questions and claim that their assertions represented divine revelation, and demand that their statements should be unhesitatingly assented to by the laity at large. It was wrong to seek for accurate knowledge which would dispel superstition, which would lift the mind out of ignorance and darkness and bring it into the light of knowledge. It was wrong to do so that man's reasonable question could be answered, but it was

right to make assertions which no one could prove or disprove and demand that those assertions, given by a certain other class of men, should be accepted as the very words of deity itself.

Men reasoned rightly, but they perhaps expressed themselves crudely, when they said, "If you cannot prove the assertions that you make, why should we accept your statements as being of more value than the statements made by any other person concerning other matters they are incapable of practically demonstrating? We are at least endeavoring to search for the truth, for knowledge; we are endeavoring to bring these mysteries into harmony with nature and with human reason, and thus we are endeavoring to do the world a service by liberating man from the thralldom of superstition."

We take it that the modern spirit is to reduce all questions to reason and to law. So that if man has any relationship to the spiritual world it must be a relationship that is in accordance with nature, with law, and with the possibilities pertaining to man's own existence. If we can find these circumstances in his conditions and environments today while he is on earth, while he is alive and among us, we shall have brought the mystery of the spiritual world into right relationship with reason and with nature. But if we cannot discover those conditions and environments, then the question still remains open and unsettled.

Let us say, as primarily implied by the subject, that there is a spiritual universe or of some men could not come into relationship with or contain any relationship to it. It implies that there is a condition of being describable as the spiritual universe. It also implies a corollary that there must be a corresponding condition within man's nature because dissimilarity will not come into relationship; similars will of course sustain relationships.

If man has within himself a spiritual condition, to use the phrase, then that part of his nature may sustain relationships to that condition of the universe which is described as the spiritual world. Now, the question that is required to be solved here is: Given, the existence of a spiritual world; given, the existence of the spiritual nature of man—required, the means or method of connection between these two conditions.

Man as a physical being does not appear to present any promising point of connection with the spiritual world. A spiritual world which ordinarily appears to be intangible, invisible, and altogether unknowable to the material senses does not present any promise or possibility of being practically related to man. If the matter is to be reached intelligently, if ever superstitious concerning the question are to be cleared away, that nexus—those relationships—must be discovered by other means than those that exist not only are communion and relation impossible with that spiritual world, but there has never been any connection or communication between the two conditions of existence, your own and the spiritual state. You cannot comprehend those matters of which you do not have a likeness within yourself. If there is no spiritually belonging to man's nature, there can be no direct communication between things beyond man's nature. How are we to proceed? Let us ask another question.

Do a man's ordinary five senses comprise the only avenue of the expressions of self-consciousness, and are they the only methods by which he comes into relationship with the external universe? Modern psychology reveals rather inclines you to the supposition that there are other avenues of expression and that there are other methods of relationship to the universe and our consciousness. Modern periodical research also leads to the conviction that those other avenues of expression and means of relationship bring man into connection with their correspondences which are upon the spiritual planes, of operation to yourself. If, then, to put it briefly, modern physical science discloses the existence of what we may call, for the moment, supra-sensory faculties in man, with supra-sensory relationships that he, conditions that are beyond the normal ordinary sense-relationships you sustain—then we begin to see daylight on the question; we may begin to realize that the old physiological and sensory limitations of human nature were not the last words to be said upon the possibilities of man; that there were unsuspected realms of relationship and conscious activity that were beyond those sensory limitations and that whereas the physical conditions of the universe are related to consciousness through the vibrations they set up within the organization (physical, mental, nervous and cerebral), and are translated into ideation and consciousness, so it follows that if you come into contact with a higher condition, a more refined or more elevated condition, that which your sensory apparatus ordinarily registers, then there must be more refined, more ethereal vibrations operating in the universe, and given an opportunity these more ethereal vibrations will make their effect upon

the higher sensory apparatus, and you will have a conscious knowledge of the conditions which those vibratory states represent, the first glimmering perception of the possibility of there being another condition of organization, existence and activity lying outside and beyond the limitation of your five senses apparatus—a condition of existence, perhaps, where consciousness may function, where individuality may exist, where you may indeed have an active, personal life, but however in character than you are now experiencing.

"Oh," some will say, "that is all very well, but surely the matter might be more simply stated." Yes, the matter might be put much more simply, but we have not it just as simply as the case requires, and the phenomena of nature will not simplify themselves merely because you desire. Indeed, the simplicity for simplicity is not altogether worthy. It argues that you wish to obtain the greatest amount of knowledge with the least expenditure of effort. The effort of mental exertion, the effort of conscious activity is as strenuous as to you subjectively, as the effort of bodily activity is strenuous to you muscally and physiologically. Effort is the price you pay for the knowledge, the knowledge, and nature, which is in this case the manifestation of God, clearly implies that if you wish to penetrate her secrets you must sharpen up your tools—your will and abilities—and in yourself become strong enough to penetrate the darkness and find the jewels that you are in search of.

If the bodily organization is related to material nature, and it is discovered that the faculties that bodily organization can be extended and enlarged in their operation, and that that extension and enlargement causes you to come into relationship with another range or condition beyond the material, why, then you have discovered that nature is extended just the same as your function is extended. What is this relationship we are discussing of human function and consciousness gives you an extended relationship to nature and discloses hidden mysteries in her constitution which previously you were not aware of.

What is this relationship we are discussing and how is it sustained?

We have appealed to physical science which has disclosed that you possess other faculties. Those you who are familiar with another system of physical science known under the general term mediumship will well realize that through the operations of mediumship the force of the same have disclosed a range of possibilities in man's general constitution which were not suspected, or if suspected or known, were quite misunderstood, previous to the advent of Modern Spiritualism. But, you were certainly known, but they were as certainly misunderstood. Witchcraft, magic, sorcery, necromancy, all these names and many others were applied to customers who were not aware of the spiritual or supernatural as the case might be. They were considered dangerous things, not normal, things said to have been due to the existence of a power which name we have not specifically referred to, but whose personality you can easily define for yourself.

When there was such a misunderstanding of these things it is small wonder that the physical and mental faculties of the ordinary man were not afraid of them, they did not realize their marvelous importance, and so they were lost to sight, and were generally ascribed to the operations of the devil. Now mediumship has brought the medium-speaking generally, of course into relation with what may be described as the occult, that is the hidden, the unknown, but really the spiritual side of human nature, and, as a consequence, its relationship to the spiritual or occult or hidden side of external material nature. But a point to be pointed to, especially particularly to mediumship, particularly, for the moment, to the philosophy of Spiritualism. If it is possible to prove the case without assistance in those two directions, to make the case plain, to make it secure to the ordinary man who is not particularly interested in Spiritualism, religion or philosophy. We think we can make the point clear and the case plain, the ordinary man of spiritualistic thought or experience.

Physical science has demonstrated, we say, the existence of supra-sensory faculties. The word here is telepathy, the usual phrase by the fact that there is, to use a clumsy phrase, a transmission of consciousness from one mind to another mind or brain. Psychological science has also demonstrated the fact that there is a faculty of sight which exercises independently of the ordinary organs of material vision—clairvoyance is the word here, and clairvoyance comes into operation either through mesmeric (hypnotic) control, or the natural exercises of a latent faculty usually described as second sight, or it may be that it may be brought into operation under the influence of spirit control, but as we say, we are leaving the spirit side of the matter out of the question for a little while. Now physical sight—clairvoyance—psychical mental action, and physical sensi-

tiveness, all imply that there must be organs through which these functions. Organs with functions are things that you can understand, but the functions in these cases are subjective functions; the organs are also subjective organs, but that does not destroy their reality. The subjective organism with its subjective functions exhibits certain faculties. Now, the clairvoyant sees something—the non-existent is not seen. What does not exist is not-to-be seen. Does the clairvoyant actually see the thing described? Does he actually travel in some mysterious sort of way from the place where the clairvoyant is situated to the object or circumstances seen and described, or is it a projection of vision, or what is the relationship of an organ to a degree of vibrational operation which records itself upon the subjective consciousness and is limited into external thought and speech through this material bodily machinery.

Now, we consider that if there is subjective organization that it has faculty, and that faculty is exercised and the thing is seen. It may be seen in two ways, and yet each way may be but variation of the one fact that it understands it all. Consciousness and intelligence—the knowledge of events—are registered upon the sensorium through the impressions of external conditions. The sound of the voice, the vibrations of a picture or a printed page, the influence of surrounding scenery, are impressed upon the brain sense, formed into conscious ideation and thought and you yourself see and have knowledge of what is transpiring around you or what you are gazing upon.

Now suppose some person ground them into your thoughts. That is a curious way of putting it, but it really covers the ground. Suppose the thinking process to be something of this kind and a person of a certain appearance and character and in garments with certain distinctive peculiarities. Now if such a person was before you, normally the hearing, color of hair, eyes, skin, the voice of the presence altogether would emit reports which would image upon your eye and sensory organism, create certain vibrations therein, and you would subjectively realize the fact that the objective person was standing before you.

Now suppose some one could think about this person when he is not standing before you, and think all the details of his personality and character and appearance and garments as though being directed upon your mind-set within your mind vibrations—which would be in correspondence with the vibrations that actually before you, what would be the result? Why, you would see the person. There would be the subjective image before you, you would have to be transmitted, not only through a brain and through the psychic waves pertaining to the brain, it would have to be transmitted to the psychic body beneath to enter into your subjective consciousness and become a part of you; but the result would be a demonstration that there was a psychic power within you that could receive those impressions, that could record them, and that you could then translate them into consciousness and convey to you a concept of the idea that this personality was actually before you. Or, it might be, on the other hand, that the person's mental faculties are brought into exercise and you come into relationship with conditions that are not seen or known to the ordinary normal senses. You would then be actually in relationship to the higher state of vibration belonging to organized existence—actually in relationship through the psychical faculties with what for convenience for the moment we will describe as the psychical plane of life.

What follows from this? You possess the psychical faculties. Experimental psychology has demonstrated the fact that clairvoyance, clairaudience, telepathy and the transmission of nervous and psychical vibrations are facts. That you have a duality of functions which may be called the material and the psychical. Here, then, within yourself, is another condition of relating yourself to the universe. You have an interior personality, an interior organization, an interior range of faculty, which transcends and rises beyond the usual functions of the body and are acquainted with in your ordinary daily life.

There is no waiting until you are dead to become possessed of these marvelous powers and waiting until you are dead and out whether you will be related to another condition of existence than this. You might die altogether; you might stay dead forever after you have died and all knowledge of what a matter would of course be entirely gone, absolutely lost; but if we find it within the man now, if it is a part and parcel of his natural existence and ordinary machinery, then another question arises. What will happen to the man at death? Will he be entirely dispirited that is to say, will this duality of organism be entirely dissipated, or will death only mean the functioning of the external body and its relationship to the material world and the continuance of the subjective organization and consequently of his relationship to what we may for convenience call a

subjective state of nature. Before we answer this question let us pursue the subject in another direction.

There is another side of the matter which will help us to a very large extent to a proper understanding of the propositions previously advanced. The great question of sleep rests before us. What is the condition of the sleeper? Suspended animation? Yes. Bodily functioning reduced to its lowest limit? Yes. The bodily organization in a state of negativities, quiescence? Yes. We have already seen that there is something more than the bodily organization, the subjective organization; but beyond that is the ego, the consciousness, the intelligent creature itself—the divine individuality—what is that? When a man sleeps is he asleep psychically and spiritually also? Is he lost to the universe as well as lost to external consciousness? We do not think so. We think that the psychical faculties are very frequently more active, more intensely active, in the hours of sleep than in a state of bodily waking consciousness. We think the immortal ego, the divine soul, is more active in these sleeping hours than in the external daily waking hours. For the bodily organization and its activities too often limits, covers, obscures, the activities of the interior nature and prevents their extension into ordinary circumstances, and when that body has been reduced to a negative condition, when its operation is least intense, then is the opportunity for the spiritual development. Many who have visions in the night, who dream dreams, who have strange psychic experiences, will tell you that often these things take place in their sleeping hours, and we may go to the length of stating that many people after they have passed away into the spiritual world, come back and in communications given to their friends, tell us of the spiritual world very familiar. It did not seem as though I, to me, but appeared as though I had been there before, and after a little inquiry I began to understand that I had visited it in my hours of sleeping and so gained a practical knowledge of many things which my outward consciousness could not register or conceive, and therefore of which externally I was largely ignorant while I was sleeping.

Now, the phenomena of sleep are an interesting topic which can not be discussed on the present occasion, but it may show you another relationship to the spiritual world of life and being. If we take this position, the conclusion that inevitably suggests itself is that whatever may be the nature of the subjective condition to which you are subjectively related because of the possession of these subjective faculties, it must certainly be a condition that will meet the requirements of those who are related to it.

Let us make that thought clear. We will put it in this form: You will agree that whatever might be the conditions of the world in which you are now living, they must be such as to be in relationship to your nature and the requirements of your nature, so in plain that it needs no labor to prove the fact. The simple result of the argument would be this: that if the physical conditions of life were not suited to the requirements of your physical existence, that existence would terminate. Your physical existence being perpetuated because the conditions of life are adapted to that end is the end of the argument, physically speaking. The conditions of the material universe are so ordered that they must meet the requirements of the inhabitants of the physical world, hence, then, whatever may be the conditions of the subjective plane, they must be in accordance with the requirements of the subjective personality which is related thereto, and both worlds must not only meet the requirements of the organic forms that exist upon their planes, but must be in accordance with the requirements of the essential consciousness which is back of them. Therefore your relationship to this second stage or stage of being lies not only through your psychical faculties but through your essential spiritual faculties also, and that brings us to the point that, while you are presently related organically to the organic condition of nature's operations, so spiritually you are related to the immortal spirit that is the underlying condition of all conditions of existence, death only deepening you of your external physical relationship does not destroy in the least degree the consciousness of that spirit and its relationship which is underneath all conditions and faculties and which is the absolute life which binds you to the eternal God itself.

(Concluded next week.)

Spirit is all you need in any affair of life to make it a complete success; man falls from too much self-will and too little spiritual insight and foresight; with the Spirit we are able to see the future, the past, the present, the future, the eternal. Success is everything is certain to the really living spiritual man. We do not refer to alleged spiritual men, The Blessed Prophet.

From Our Exchanges.

A Minister on Missionaries.

Mission work in the Orient is hampered by the immorality of resident Americans and Europeans, declares the Rev. A. W. Fisher, who has lived in Japan as a representative of the Canadian Presbyterian Church. He spoke before the annual conference of foreign missionary secretaries, held recently in the Bible House, the Rev. Mr. Fisher went on to say: "Moral conditions in Oriental cities, particularly in China and Japan, are most unspeakable. I know of one city, I won't say where, in which 1,500 Europeans and Americans lived. Among them were 400 nuns, men, of whom—and I investigated carefully—all but about twenty kept native women as mistresses. All the total abstinents in that 400 could be counted on the fingers of both hands." Fortunately the testimony of our Americans who have lived in Japan is forthcoming, through the press, and these substantially agree that the public is accustomed to clerical exaggeration, and has learned to take the statements of the persons for what they are worth. We hear them describing the condition of morals in the midst of us, and at the same time, our missionaries themselves furnishing more than their quota of scandal. As to the morals of Christians residing in pagan lands, they are doubtless the same as at home. If the men were abstemious from wine and women, and the women were to point to them as specimen Christians, and were thereby to excite the jealousy of the superstitious of Christian morals, they would be making converts under false pretenses.—The Truth Seeker, New York City.

A Plan for Justice.

It is a mistake for Christians to misrepresent the religion of old religion of pagan nations. Just now it is the fashion to deride the Japanese as lacking in everything constituting a religion from our point of view. But the Japanese are actually the victims of despair, courageous because they have no hope of anything beyond the grave, willing to commit suicide to take the lives of their children because death will end everything, and in so doing, they are actually the victims of the inner life and consciousness of so-called pagans exactly like that which one might employ in describing the terrors of old-fashioned Calvinism and its effect upon the minds of those who receive it. Dr. James Freeman thought that it was no credit to a man to believe the doctrines taught by the Christians. We all know how unfair it would be to describe Calvinists as lacking in the finer and nobler elements of sympathy for the victims of divine justice, and so hard of heart that they could rejoice forever in the sufferings of their children and were suffering forever in hell. We know that such a description would be grossly untrue, and that it is contradicted by what we know about the lives of such men as Jonathan Edwards. This kind of judgment is quite as fair as that which is commonly meted out to the heathen. The characterological errors are drawn from their beliefs, and then corresponding traits are ascribed to them.—The Christian Register, Boston, Mass.

Divine Unity.

In this more enlightened age the thought that God—the Divine Power—is something apart from the planet and its inhabitants is rapidly changing. The thought that God is the life of the universe is taking its place.

God, being Love, is manifest in its divinest manifestation on the planet, only as all hearts and minds are united in the love. Love in any thought or action of life is the only athenism. Not alone "I and my Father are one," but I and my neighbor are one, I and my cow or ox or horse or other animal are one, for "in Him we live, move and have our being."

To recognize the Unity of Life in Love is to "know God," and this is to "do the will of God on earth as it is done in Heaven;" this is to be like the angels, who go about doing good to all forms of life.

When the Sun of Righteousness rises in our being, spiritual things will be visible, just as the material world is visible when the sun appears in the morning.—The World's Advanced Thought, Portland, Ore.

Do the Children Understand?

Words and phrases which are so familiar to us that we scarcely think of the possibility of their being misunderstood by even a child, may convey utterly erroneous, and even grotesque, ideas to the children we are teaching. A brother minister of mine has an exceedingly bright and interesting little girl who is very fond of pictures and is very fond of reading. One day she went to her father and said, "Papa, I want to know about Bunyan, you know, that man who wrote the story about the wilderness to the milk factory." This little girl lived in a city where there is a milk factory. She had heard of the Israelites journeying through the wilderness to land flowing with milk and honey, and she was of Bunyan's Christian going upon a pilgrimage across a difficult and perilous road to a heavenly country. But these figures had become associated in the mind of this child with her local surroundings so as to produce rather a grotesque picture of Bunyan's Christian. To us who are familiar with the figure of a land flowing with milk and honey, and a vivid life of great fertility, in the mind of the little girl, who has had great, wretched loads of milk being emptied into the huge vats of the canning factory, this figure suggested something altogether different.

A little boy whose father is a minister of the gospel takes his turn with the rest of the family in reading the verses about the shepherd. One morning the story of the healing of Peter's wife's mother was read. The child, a child of the Gospel, was included in the reading, and it so happened that it fell to this little boy to read that part of the story where it is said that at the touch of the Savior's hand, the fever left the sick one, and the crowd, and ministered unto them. The father asked what that meant, and the little boy replied, "Well, he made them get up to them." Ministry, in the mind of this child, was associated with preaching, and nothing else.—The Sunday School Times, Philadelphia, Pa.

Take Time to Learn.

There are many who claim to be in sympathy with all progressive ideas, and think they must prevail, else they will be lost to barbarism, yet, when asked to subscribe for a paper that advocates a better and more progressive life or whether to attend meetings for the discussion of subjects pertinent to the spiritual advancement of mankind, object on the score that they have no time for anything other than their regular daily affairs. Such people do not realize that they are themselves, now what a stumbling block they are in the way of progression; like the majority of the world, they imagine that all good must come to them through monetary gain. Sometimes they expect to get money enough to satisfy their desires, and then

devote their time to showing people how wrong it is to spend life wisely to spend to the physical wants to satisfy Mammon. It is the worst of all things, for anything but getting worldly goods that is the greatest cause of all the evil, misery and want in the world today. It is this insatiable greed, taking advantage in every possible way, without regard to neighbors or friends, so that we may accumulate, that has filled the penitentiaries, asylums, poor-houses, and filled the world with tragedy, beggars and uncleanliness in every form.

How soon the millennium would come if all those who talk of the better way would live the better way.—The Universal Republic, Portland, Ore.

Spiritual Freedom.

No man is spiritually free so long as he is economically a slave. What boots it that one of you "gets rich," as you call it, while thousands as good as you can't get rich—and may not want to, having only the means that hoisted you into the "rich class." Let this be remembered by you. You are rich in the proportion that you are wise and just. No man is wise, no man is just, who measures wealth by the standard that subjugates the masses and submerges them below the normal line of social evolution. And as the physical and mental man is degraded by that standard, so are his spiritual qualities, his soul forces, put into bondage with his physical and mental depravity.

Enjoy, then, your wealth, your power, O rich man! The wise knowledge you possess the full measure of it. Its pity, their sympathy, is with you; but let the infernal system, the standard of wealth, be the standard, for the judgment of all the holocaust or rapine, plunder, murder, upon it. The Light of Truth, Chicago, Ill.

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