

William Brunton

There's nothing sacred on the earth,
But man—the image of the truth.
He has in liberty his birth,
And duty gives eternal youth;
O let us leave our idols old,
And take in life a sweeter part,
Give up false gods and lust of gold,
Give up all fear, be kind and bold,
And live the justice of the heart!

Man and His Relations to the Spiritual World.

(Concluded from last week.)

Personality implies organization; organizations imply actual organic relationships, as we have already seen. But hitherto the matter has been purely argumentative. It is time to put it up against some of the facts on certain accepted premises. No mere logic will not help us in the matter. We may make a correct postulate, and our deductions may be sound, but they are no more true than where can we find the evidence that shall corroborate the assertions of psychological science that man has a range of subjective function of consciousness through which he is able to transcend his physical condition which is the normal order and condition. It is for the lack of this evidence that the belief in immortality has dwindled. The scientific method has shown that what is dwindle that religious organizations are failing and resorting to all manner of shifts and devices to attract people to their services. It is because of this that we see today that the old life and live through death.

There are only two ways by which this knowledge can be obtained. You must take a journey into the subjective world of life, and you must find the conditions which make acquaintance with its people—and come back and tell the others. Your experience on your reward will be either a revelation or a disappointment. They will inevitably assert that your nerves have gone wrong, or that you are suffering from a disordered life. And if you are not a spiritual person, you will be told that that other world is a spiritual world, inhabited by spiritual people, and you are material people living in a physical body, and that you must enter that world, explore it and return. The only way you can get there is through death—through a change of personal relationships. When a man dies and goes into the other world he stops there, and they further say that they don't want him to come back and bother them—"He was trouble enough when he was alive, and now he is here, attending to his business, and we will attend to ours." And yet all the time the world is asking the old, quiet question: "What is the answer?" And they are carrying out the only man who can answer the question. For the only man who can answer the question is the one who has died and returned. He is the one who has come back and told that he was sur-

Well, if so, and they are still men and women—objective existences—wherever they are, they are related to man in the way corresponding to the relation of the soul to the body. You call them spirits, let us call them worlds of spiritual world. Let us remember that these so-called people have lost nothing by dying except the bodies they have escaped from; that they are still men and women, with all individual and personal existences; that they possess a spiritual body which has been evolved with their physical organization and which is still subject to the same laws of growth as of their subjective form and has related them through its functions to the spiritual side of nature, which we call the spiritual world. We have seen that this is the case in the experiments of psychical science and the development of mediumship, mediumistic faculty and the evidences in human nature while man is in the body and on the earth and that it is the same in the relationship to the spiritual world even while here.

There is no need to go outside of the world, no need to appeal to miracles, no need to suppose a special manifestation of divine favor must be vouchsafed to humanity if the world is to know anything concerning the reality of other worlds of existence. The development of the faculties of human nature will bring that matter home to the consciousness of every individual.

Now here permit us to digress just one moment to speak with regard to the matter of mediumship. The illustrative evidences, of spiritual or psychic faculty which mediumship affords, are of a most varied character. If by the action and exciting forces of departed spirits the psychical side of man's nature can be brought into action and enabled to function, then the mediumship and cultivation of his own spiritual powers and energies, could not also bring those faculties into operation for himself. We say he can. One branch of psychic research is demonstrated to be the development of the faculties of its laws it is found that by cultivating psychic sensitiveness you may bring into operation some of the psychic faculties of your nature. The development of the psychical faculties of the human mind, is dependent in the reach of all to some degree or other. The cultivation, even in a small degree, of psychic faculty brings home to you the knowledge that you are really something more than a material being in this world, and you can cultivate and if you normally possess the faculties of clairvoyance, and clairaudience, by a judicious restraint and carefully directed means, you can bring into operation a conscious relationship with beings dwelling upon the subjective plane of life. So you see you have within you here and now these powers. From this point, however, these agencies are not to be used for the purpose of conflict with dependence upon divine revelation, with theological assertions of the mysteries of the supernatural, and therefore that you should not be so inclined to turn your back upon the examination of the faculties of your own being, and when that examination leads you to the discoveries already referred to, the unfoldment and exercise of your faculties, you will find that you are not only able to understand the nature of the universe, but other worlds, and you can realize that you are

There is within man that divinity, power and mighty energy which will enable him to realize his relationship, not only upon each plane upon which he stands from time to time but upon all planes that rise beyond him, for the realization of the possibilities of today leads to the evolution and the perception of possibilities beyond, which are still to be attained.

Man's relationship to the spiritual world, then, is an active, natural and real one, and that spiritual world must be equally actual, free and natural to him. Through the active exercise of his faculties and powers while in this world man's relationship to the spiritual world is realized and rendered possible because of the possession of the faculties within in his nature now which relate him to that future possible condition of existence. He lives today in the hope of tomorrow. The glory of the achievements of the past scarcely lose their lustre or pale their glory before infinitely wondrous things begin to dawn upon him.

Man's nature with its wondrous unfoldment of power and capacity only sings the same song—indicates the same possibility of unfoldment. The greater he is today, the more he will be tomorrow, and as he comes into harmony with the ever expanding beauties and glories of nature he realizes the uprisings and outworkings of an immortal divine life. He is a part of the whole. God and nature have conspired to make man such a creature as he is and have imparted within him those infinite possibilities. He shall rise through all the ages to the spheres of splendor, glory and power. He shall himself outgrow this present grandest notions of development and progress and shall be able to comprehend the things which God has ever entertained, but even as he rises—er as he unfolds—he will realize there is more beyond him and much above him still. God will never be surpassed, nature will never be exhausted. He will stand upon the golden heights of knowledge, power and light, and reflect with gratitude that in so small a state as this he could so farpe a being, that he is a part of the whole, beyond that life, and that it is still within him and his possibilities to rise to yet grander heights of grace and glory and ever nearer and nearer to the infinite eternal majesty, which rules and governs all.

Salvarona.

In my first article on the above subject in the "Banner of Light" of February 4, 1905, I made use of the following language:

"The danger with the medium is that she, or he, may, by unavoidable misinterpretation of fact, become the temporary victim of illusions or hallucinations."

I then explained briefly the difference between a medium's illusions and that of the medium's hallucinations. I said that:

"The misinterpretation of the exact nature of a physical, or material fact, is an illusion. The misinterpretation of the exact nature of a spiritual, metaphysical, or psychological fact, is an hallucination. Illusions—as misinterpretations—are infallible proofs of the existence of physical sensations, as caused by physical facts. Hallucinations, as misinterpretations, are certain evidence of the existence of metaphysical or spiritual sensations, as caused by spiritual forces, objects and metaphysical forms and facts."

Now, in my own experience, I believe that I have personally experienced, and realized, the metaphysical sensations produced by a discarnate spirit on the one hand, and that of metaphysical sensations, produced by an act of my own Subconscious, Subliminal, or Universal Self, on the other. The difference was revealed in the character of the subject

matter given; not in my own psychological state of metaphysical sensation. Herein lay my danger to hallucination; or the misinterpretation of what the spiritual cause was which produced the metaphysical sensation. As, in the majority of instances, there is no difference whatever between the metaphysical sensations produced by a disincarnate spirit; and the metaphysical sensations produced by the acts of my own Subconscious, Subliminal, or Universal Self.

Now, to make first psychological principles intelligible, repetition, reiteration and redintegration are unavoidably necessary. Hence, I must repeat that:

"A sensation is always a proof of either a properly or improperly interpreted fact. Our sensations are our only infallible proofs of the existence of facts. There is nothing in the intellect—as knowledge—that did not have its partial origin in some form of sensation. Without sensation we could have no knowledge of either a physical or metaphysical existence."

And, also to insist that:
 "We have to give a name to that process of knowledge by which, through sensibility, we become acquainted with the physical and material objects, forces and facts of the physical or material world; and with the spiritual and psychological objects, forces and facts of the spiritual, psychological and metaphysical world. To this process of knowledge we give the name of sensation. The cause of a physical sensation is a physical fact; the cause of a spiritual or metaphysical sensation is a spiritual or metaphysical fact."

Thus, the whole fabric of Spiritualism, and the history of its delusions, Subliminalism, and other, ultimate, and final, and all its knowledge whatsoever, upon the ultimate laws of metaphysical or spiritual science, is a tissue of delusion, and of misapprehension. Upon spiritual or metaphysical questions rest all of our knowledge of spiritual facts. Now, a man may be a classic unitarian, and yet be a metaphysical materialist. On the other hand, a Spiritualist may possess a wonderful range of scientific knowledge, and yet be a metaphysical materialist. It is not enough to remain wholly ignorant of the first principles of psychology, as taught by John Locke, James Berkeley, and Kant; a matter of fact, that the most work done in our times, upon hypnotic experiments, mental levities, and psychical researches, the whole Philosophy of Science, is so restricted to the facts of the mental nature of our mind, that it would be a vastly greater thing than Hume, Berkeley, Locke and Kant declared it to be. The facts of the mental nature of our mind are inevitably unjust explanations; and unjust explanations are always cruel explanations. Heretics are therefore declared "epileptics." Genes is "neurotic," mediums are "deluded witches," the saint is a "degenerate," and martyrs are explained as "sick." The whole of our knowledge of spiritual facts is a tissue of delusion, and of misapprehension.

And all of this cruel injustice to our fellow men, growing out of our inadequate psychological explanations, of the laws of emotion and sensation, in their relations to human nature. And injustice will continue to be done the medium until an enlarged teaching of the nature of Sensation, Sensibility and Physical vs. Metaphysical Sensation is psychologically taught in our schools, colleges, seminaries and universities. With breadth of understanding—through psychological education—of the medium, will arise a greater breadth of popular sympathy and appreciation for the medium, for psychological

[illegible]

ect of the mediums' Subconscious, Sibiliminal or Universal Self. Or when we attribute an act of the latter to that of telepathy, or dis-
 arnate spirits, for metaphysical sensations
 can be roused in us through three ways and
 means.

1. Telepathy.
 2. Discarnate spirits.
 3. The unconscious working in, on us, of the incubating mental acts of our own Subconscious, Subliminal, or Universal Selves.
- And a canon of differentiation is needed by which we can always ascertain the infallibility of the particular metaphysical source of the experienced sensation. For our own transformed, mental, incubated pictures of people may and are capable of being resisted—by acts of our subconscious selves—before our eyes, as spiritual persons, bearing all the appearances of discarnate spirits, and waking in us similar metaphysical scenes.

ways many church covenants are carried out by a hallucination, when a spirit can be explosive moral energy of the Subconscious, Incubating Subliminal Self, in cooperation of the Paraclete. No one doubts that the spiritual world is the cause of our emotion and metaphysical sensations. It is only the interpretation as to what the real causes of his metaphysical sensations are that is required. The spiritual truth is corroborated by the increasing number of workers of work in the medium's subconscious, in the church covenant's subliminal self, demonstrating there can be no such thing as the destruction of the spiritual world. The energy is proved to be operative in the psychological and spiritual world. The church covenants, and the medium's subconscious connection are both subject to the law of the transformation of force, given in spiritual character being wholly conditioned upon this law, and the spiritual world is the cause of the incarnation and illusion are thoroughly understood by Spiritualists, they—like the rest of the human race—are always likely to be victims of the spiritual world. Wholly-acted by the metaphysical energies, which by the incarnate spirit, it may be remembered that the scientifically demonstrated, psychological connection of the Subconscious, Subliminal, or Universal Self, is the cause of the spiritual forces—existing parapsychically in us, and often in the form of persecuting spiritual personalities—is an infallible proof of the present spiritual world, when we get at the spiritual root—and also of conservation and transformation of all of the mental energies and forms necessary to the building up of our past experiences. To strike the true balance, the spiritual world is the cause of the metaphysical analysis and classification of the metaphysical-sensations caused by discrete spirits as well as those caused by forms and forms of the Subliminal Self. The Subliminal Self of the medium, and vice versa,

SPEECH.

Ellen Wheeler Wilson

Talk happiness. The world is sad enough
Without your woe. No path is wholly rough—
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of mortal discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so. If not, push back upon the shelf
Of silence all your thoughts till faith shall
Come,
No one will grieve because your lips are
Dumb.
Talk health. The dreary never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, or interest or please
By harping on that minor chord disease.
Say you are well, and all is well with you,
And God shall hear your words and make
Them true.

[illegible]

Belle Bush.

Mabel Gifford, D. L. S.

There is a certain class of people, who never get beyond the stage of the "I am" who are constantly looking for an authority on all subjects, and when found are ready and willing to follow. They are the members of the churches of the world are reaching out after this truth, they are discussing it in their homes, and in the schools, and the humanly demands the knowledge of Immortality. Spiritualism came from the church, and the church it will return whenever she is willing to turn to it to be saved. She is swallowed up by the church? No, never. The church will be swallowed up by Spiritualism, and Spiritualism will be swallowed up, but ever onward and upward, and the churches will be left in the onward march. The mother reared in the church, and whose baby has passed to spirit-life, weeps and laments, and says, "O Spiritualism, who recognises no act, there is nothing to go to. Go to—here in her sorrow and bring back the dead." But Spiritualism is the knowledge of Immortality that Spiritualism alone can

Uncle John.

Time separates us from events and the

life is almost impossible after a lapse of years.

wealth to settle down at last and pass away peacefully releases us from that feeling of

Without belittling the martyr who has

Inspired with the righteousness of his pur-
pose, he forgets self and fearlessly cuts his

winter might have had its terrors materially lessened had the fellow countrymen of George

ected and we have a notion that had we been within call we would have rushed to d

soldiers are starving and the leaders are forgetful of themselves in their earnest endeavor

As long as a soul sits in bondage to the King of Terrors, Death, we must keep the

work. Not because we are being importunate to tell the wonderful story in Harper's and

Have you heard the call, then where are you? Have you heard Truth whisper across the dead body of your dealings? "Thou liest."

blame is to take your place in the fighting line.

I only wish, whilst I am a servant of the public, to know the will of my masters, the people.

are really such, the knowledge of them in a well-disposed mind will go half-way toward their reform. If they are not errors, he c

ligion, or ~~of~~ of faith, which they may prefer or profess.—Washington.

We only bear the burden of the hour.
George Klinge

County, Va., one of General Washington's officers chanced upon a fine team of hor-

The black man grinned, rolled up the whi-

From Our Exchanges.

A Nighttime Judge.

Our readers will remember how Dick Martin of Galway, Ireland, served on the British Parliament the first law in the world for the prevention of cruelty to animals. If we remember rightly, in the first case he was prosecuted under that law he brought an assize donkey into the court-room to testify in its own behalf. He had never been in America, to our knowledge, just such a case, but did have one the other day. A somewhat similar. Our agents, Clark and Phillips, prosecuted a man for abuse of his horse, in the police court last Wednesday and the court (Judge Stone) after listening to the testimony of the defendant's veterinarian, and the argument of the defendant's lawyer, said he wanted to see the horse; so he adjourned the court, went to the stable, personally examined the horse, and then returned to the court-room and fined the defendant \$10. This sum, added to witness fees, costs of court, and what the defendant had to pay his lawyer and his veterinarian to testify in his behalf, amounted to a sum which we hope may protect the horse from all future cruelty. And the reminder is, what our readers will remember, how we brought the great prize-fighter, John L. Sullivan, into court and proved that a twice struck and twice kicked a horse. The court fined him twenty-five dollars for the first and twenty-five dollars for the second. Mr. Sullivan paid into our treasury one hundred dollars to take in the prevention of cruelty to animals. George T. Angell, in Our Dumb Animals, Boston, Mass.

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Bitter and Sweet Revenge.

Mary E. R. Crawford.

Each kind produces a different effect upon the one who takes it. The undisciplined nature that seeks to take bitter revenge, feels weak and lacking a spirit and force capable of taking care of itself first rendered by any means, deprived of power to resist supposed evil and demands a tool for a tool.

It is suspicious of all motives but its own and alert to take the advantage others are credited with being ready to do. It is an opportunity seizes, before they have a chance. It plays back to them, with a vengeance, the same factors with the same kind of vibrations as those it receives are interpreted to mean, perhaps in an open or subtle, super-heated reservoir with a vitality that was lacking.

Such thoughts of getting even if cherished, swell and overflow the entire being, leaving in their wake a psychic maelstrom, and the air is infected by pools of stagnant water remaining from a flooding of once godly lands. They seem to claim to be the only nourishing them with heart blood, but it lacks antiseptic qualities and blood poisoning follows every step, and the mind is in no comfortable fermentation.

As the vibrations are in motion and fed by the unreason of passion will always sweep too far over or under, it is never possible to get even with any injury or do it justice of kind, so the reaction and mortification of the thought of failure torment the soul and raised to whither being forced to stop and upon itself.

It takes two or more to nurse wrath to the point of keeping it warm and ready to strike like a serpent when an opportunity occurs. The bitter average suffers as much or more than the object of it. If he gets back vibrations of the same kind or stronger, they feel his feelings more than he does, and the vital essence needed for performance and success of the results, poison, and blood, and induce weakness of all the functions and organs. He suffers in these respects as well as from an open or subtle, super-heated reservoir of having failed to reach the avenging point.

If he gets back wholly different vibrations from those sent out in thought or act, it agitates or produces the waves of vibration, causing dark spaces, changing and causing the darkness to vanish because it cannot abide where light is, but for a space the sensory nerves are dazzled and paralyzed. Having none of the same kind of vibrations, the mental and emotional stock it is impossible to regenerate and return responsive ones. So the spirit of revenge cuts and tears him with irritation yet never gets even. His thoughts and acts run against their limitations, rebound and disintegrate leaving a hopeless, impotent feeling that his power falls far short of reaching its aim. Bitter revenge is destructive.

Sweet revenge is constructive and follows the Golden Rule; it does not seek to get even and runs over in measure. When an injury has been done it extends kindness at every opportunity. When criticism or blame is made it says kindly one of detractors.

The sweetest satisfaction possible is to take revenge without letting another soul know, the recipient especially being kept ignorant where the benefit came to him. It is a sweet satisfaction flowing with springs of strength to cherish a secret in the silence between mind and soul and feel it to be safe.

As the flow of self restraint strengthens and encounter with firmness the friction produced by resistant forces, an amount of sweetness is emitted. Whenever one feels an edge of bitter revenge arising or a desire to strike back in kind agitating the atmosphere, taking sweet revenge instead of drawing a love, it flows back and transforms all enemies in thought so that they seem to be enemies consuming fires of hatred or wrath he feels must be fed wholly from within, unaffirmed by other thought, and the mind is struggling with interest.

The sweet avenger constructs thoughts, a body and atmosphere for himself and others as he would for himself alone, thus recognizing a common union with all that he meets, ill or of ridiculed him it is sweet to him to say good things of them and diffuse a calm vibrating essence which will surround him, sweeter in general effect than honey to the taste. Honey is the concentrated sweetness of many flowers, or of an essence of their essence given freely to the bee in the generous, co-operative exchange of life.

Sweet revenge combines the elements of many a flower of self sacrifice born to blush unseen to objective eyes, and mastery of unseen forces that oppose in the process of growth and assist in the process of building. Being alert for chance to take it keeps the mind poised for balance. It lifts the sweet avenger above the plane of discordant forces, forces where serene, kindly ways of action may be followed, and the mind kept charged with high ideas so that his actions may weave in substance that which he

models with the mental pattern formed by a resolute purpose of mastery.

He moves a space forward at each avenging act performed under the inspiration of constant breathing of such an atmosphere of purpose. A foot doubles on his track and moves backward to get forward without losing sight of his object or goal. A human entity who has no sense of the back-ward mass and wonders in bitterness why little but dead sea fruits grow along the way.

Bitter revenge, while cherished, avails to a largeness that seems to fill heart and mind with more solid substance than that through which the sweet avenger. By contrast it appears weak and misty and leads to impractical living, but when the delusive for life revealing little else than wreckage in the path traveled with intense burning emotions, or set, unreasoning hatred, surprise mingles with the bitterness of the wrecker's task that it should be so, for surely the desire that pushed him on inflamed the impression that revenge is sweeter than bitter, as "he swept to it with wings swift as meditation," only to find his soul tormented as by a fury at the widening space between the promise and its realization.

The sweet avenger knows, through struggle and conflict, the potential tendency to bear injustice and insults, to take the sting and force out of them by auto suggestion, and to receive rhythmic vibrations.

When he has been taken advantage of or made an object of hatred or jealousy, the vibrations of these tend to make similar ones from his subconscious nature that swell and flow back to him, but if he takes a firm stand and strokes them down with will, substance and suitable suggestion, they drop out of sight like a balloon from which the wind has escaped.

The atmosphere has been thus cleared and the nerves ready to respond steadily, the opposite thoughts and acts may be returned with meditation, to the center, uplifting and strengthening to the sender.

The gods are just and the only just avengers. None ever get even but grow savage in the effort. Only the gods can make things so.

"To revenge is no valor, but to bear."

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