

ruined "the pent up energies of nature." Not all stored force is a manifestation of life; for the manifestation of life is the liberation of force. It is not the force that liberates one, or rather, becomes all mouth and tongue, until it succeeds in putting itself on the outside of its food, which it does as literally as any of our bacchanals.

where it is not. Like God, it is the sum of all things as well as the soul of all things. But it can be discerned only by its manifestations.

...the sense of being called the *avopola*,  
...is a despoliation structure.  
...it has no grammatical value.  
...When it has occasion to precede an  
...it, it sends out a pologation of one  
...of its side until it reaches the object it  
...wishes, and, giving itself to it, com-  
...municates at once, *ganzig*, until the arm has  
...reached the object, and then it returns  
...to the arm, and, for instance, to the  
...blacksmith, whose arm from the  
...stant the other, or than it otherwise  
...would be. In the use of the arm, there  
...is a constant waste of tissue, and there-  
...fore a constant building up of it.  
...waste with new building up.

But these refined conditions are seldom reached directly. They are constantly evolved from conditions next below them. Therefore the development of bioplasm must be elevated from an existing grosser condition. Thus we suppose that within each of our bodies there is a refined material composing a sublimated body containing a cellular structure like our physical bodies, and that that cellular structure is colonized with these bioplasmic creatures we have termed amoeba, and that this colony is united by a sublimated nervous structure, the whole presided over by a consciousness having its office in a spiritual brain.

If I am correct in this hypothesis we

## THOSE VIBRATIONS.

To the Editor:—Brother Dawbarn is a splendid good fellow, and I enjoyed exceedingly his elaborate treatise on

Where Mr. D. affirms the difficulty of adusting spirit to mortal vibrations, perhaps he had not learned that when Mr. E. says "get stuck fast," he can't get another clear idea, he gives up to the spirits, and they write it all out for him with great exactness and minuteness of detail. This one instance should be sufficient to prove the adaptability of the spirits to the human state of being, but many others could be cited. Hence I am constrained to believe with Brother Howe in his rather unphonious "vibratory moonshine." I think Brother H. could have been a little less severe, and in view of the fact that he has been so long endeavoring to be a useful helper in the vineyard, should have been. But where shall human perfection be found? Even the greatest scientist is still pushing after that north pole of perfection. Let us all work on.

VERMILION, N. Y., BALDWIN

ing important consequences, relating the present great outcry against fraud and fraudulent mediumship, and whether true or false, it challenges the att

E. W. GOULD

---

**WHY LOVE WOULD BRING ME  
BACK AGAIN.**

[Music and words given impressionally  
through S. E. Comstock, Lebanon, C.  
Think not thy loved ones dwell forever  
Far from the earth and all its cares  
Where sighs and tears, and sorrow  
never  
Can reach us with their piteous  
prayers;  
Think not, O, earthly loved ones, ever  
Heaven caught to us its joys impart,  
Were death the chain of love to sever

And separate but loving hearts,  
 Chorus:—  
 No, no! forever and forever  
 Our souls are linked in bliss or pain,  
 And though all space our souls could  
 sever,  
 Thy love would bring me back again.  
 Death nevermore its icy fingers  
 Can lay upon my beating heart,  
 Let not that shadow o'p' her lingers,  
 But let us joy and cheer impart;  
 For nearer to thee, ever nearer,  
 I dwell while life for thee shall last,  
 And denser we shall grow, and dearer  
 To each other's face we meet at last.  
 Then never heed the glow of shining,  
 Nor mind it stornus of sorrow come,  
 For gold doth ever need refining  
 And sweeter will it make thy home.  
 Think ever of the blessed meeting  
 When sickness, sorrow, grief and pain  
 Can't thus divide us, and we meet  
 In happy bliss, we meet again.



# THE PHILIPPINE WAR.

## What Is the Duty of Spiritualists as Citizens of Our Great Republic?

THE PHILIPPINE WAR WICKED AND FOOLISH—SO SAYS THE VENERABLE GILES B. STEBBINS—THE PHILIPPINE WAR NECESSARY AND JUSTIFIABLE—SO SAYS ONE WHO IS RIGHT ON THE GROUND.

To the Editor:—One of the best signs in favor of a high moral standard for Spiritualism is that no journal advocating that sacred cause, no man or woman of leading influence speaking or writing for it, favors the Philippine war. The Cuban war was for Cuban independence; the Philippine war is carried on, after our declared peace with Spain, with no freedom to negotiate for peace and self-government until after we have made an armed conquest of the people. Never before did our army or navy go into a foreign land on an errand of bloody conquest. Never before were a people fighting for self-government branded as "rebels," as are the Filipinos by many of our newspapers.

Obstacles, of course, are in the way of peaceful negotiations, but the poorest and most absurd way to win the confidence of a man is to stand, club in hand, over him, and say, "I shall keep on pounding you until you can stand up, and then I may recognize and encourage your right of self-government—a right which I proudly enjoy and prize." As with single men so with nations.

All the talk about our "responsibilities" is the nonsense of "imperialism." After Dewey had destroyed the Spanish fleet at Manila—which destruction we may allow was a heavy blow at Spanish success in Cuba—he should have sailed for home at once, and left the Filipinos, whom poor old Spain could hold no longer, and with whom we had no quarrel.

He had no orders to make the voyage, which would have saved an awful waste of life.

The bloody strife goes on, we made a treaty of peace with Spain, and by that treaty paid \$20,000,000 for the islands—a great price for a barren's nest! And there is much foolish talk about "responsibilities" which were never thrust upon us, but for which we foolishly paid a great price.

Robert Ingersoll lately said: "It has always been held glorious to die fighting for liberty and truth; but when a soldier falls in the Philippines there burns no halo of glory about his head. He is a mere machine, at the behest of the administration which, for the time, is the government of the United States. Their sad, untimely, un-called-for death causes tears to moisten the eyes of every patriot in the land."

Just as my writing of this sentence from Robert Ingersoll's late words—so brave and true in opposition to the Philippine war, so tender toward the soldiers who have fallen there—was finished, in the next moment came the report of his sudden departure from this earthly life—his ascent I will say, for I knew him in his home, and his domestic virtues will lift his spirit into celestial society, think what we may of his agnostic doubts and skeptical beliefs. In the clearer air of that more real life he will be surprised and joyful to know that he still lives, will see more clearly the beauty of eternal law, and feel that the Soul of Things, a Supreme Spirit, must be.

We will honor his memory as an upholder, by his example, of family virtue, of honor and justice among men; as an eloquent advocate of mental freedom; a strong pulverizer of old superstitions and irrational creeds.

His human errors will fade away in the spirit world, and he will rejoice at great truths take their place. Sundry roseate illusions of our "imperialist" friends; visions of wealth and power and glory coming as by magic from the Philippines, need not be discussed. "The right way is the safe way," is a wise saying. The path of bloody conquest is wrong and therefore will be disastrous.

A few days ago a brave company of newspaper correspondents at Manila formulated charges against Gen. Otis of imperfect and misleading information as to Philippine affairs, and of a hampering censorship of the press. I have noted mistakes of his enough to believe these men are largely right. The freedom of the press must be maintained. These newspaper men must have fair hearing. If they prove what they say let a letter man take Gen. Otis' place. Every newspaper in the land should demand this fair hearing. Every committee of Spiritualists should speak out against the continuance of this needless Philippine strife.

All wars are wrong, but inevitable today; in the near future they will be ended by international arbitration, is the drift and aim of the world's best thought. GILES B. STEBBINS. Detroit, Mich.

### THE OTHER SIDE.

EXPANSION IS THE DIRECT ROAD TO THE PERMANENT PEACE OF THE WORLD—BY F. W. WORLEY, WASHINGTON, D. C.

"Manifest Destiny," which is but another name for "Divine Providence," defines duty and prescribes responsibility. Or to meet plain language, "Divine Providence" defines the outlines of destiny by means of the natural laws of evolution and prescribes the obligations of duty through the instrumentality of the enlightened human understanding and conscience, as shown in the institutions, commands and teachings of highly endowed sages and philosophers from Moses to Christ, from Socrates and Plato to Paine and Jefferson.

The United States among the nations has a special mission to perform, to recommend by precept and example the establishment of civil and religious liberty; and as in the case of the Philippine Islands, to use its physical strength in securing domestic tranquility and protection from foreign aggression. To secure religious freedom there is only necessary to extend to all the different religious sects the same degree of toleration and respect which we now give to the different forms of religion at home, trusting to time and education to extend a knowledge of spiritual truth. To establish political and civil liberty there, the islands must be secured from foreign aggression and domestic insurrection. The United States having obtained the sovereignty of the islands by treaty with Spain, and that treaty forming under our Constitution a part of the supreme law of the land, the President is bound by his official oath to see that our rights are respected.

But all manner of objections and misrepresentations are resorted to in order to obstruct and prevent the administration from performing its plain duty. Aguinado, a traitor to his country, a recreant to the trust imposed in him by

the United States, as supreme dictator is waging a war against the lawful authorities of this nation. We are told by an eminent orator and statesman that our treatment of the Filipinos should be that of an elder brother. This is true and the kind of treatment just now required is well illustrated by what occurred between two brothers in Pennsylvania. Michael, the elder, was a good member of the church, a man of high character and stern integrity and withal a stout, muscular man. Nicholas, the younger, was generally a well disposed man, but given to drink, with quite a reputation as a fighter. He came home one intoxicated and full of fight, would listen to no remonstrances from his brother Michael. At last finding all his efforts to control Nicholas were vain, Michael said to him, "God forgive me, Nicholas, for I must knock you down." A well-directed, powerful blow delivered between the eyes did knock him down, and he was never afterwards known to be deaf to reasonable remonstrance even when drunk.

A number of scientific professors would have us believe that freedom and justice, civilization and progress depend upon soil, climate and environment. They seem entirely to overlook the fact that the race is a unit in its aspirations and hopes, in its spiritual origin and destiny. And no matter under what sun the spirit of man enters upon its earthly career, with or without advantages, its yearnings and impulses are for growth and progression. As it is true that certain climates and countries are more favorable to human growth in civilization, the people have the moral obligation to extend a helping hand to those less favorably situated.

Some statesmen are very anxious about the preservation of the spirit of the Declaration of Independence, and would have us believe that the administration disregards it entirely.

We are reminded that "all men are born equal." Equal in what? Not in mental or physical capacity, but in natural rights to life, liberty and the pursuit of happiness. Will they permit us how these things can be secured under the leadership of a traitor, a recreant, a tyrannical dictator who resorts to assassination to remove rivals, and relentlessly murders all his countrymen who dare to have any opinions of their own differing from his? The United States has come nearer to securing all men in the enjoyment of their natural rights than any other nation, and under its control the Philippine Islands cannot certainly secure the same kind of freedom and justice as we are so far from realizing in practice, the perfect ideals of the Declaration. But we are obtaining clearer ideas concerning the spiritual origin and destiny of all men, a better understanding of the true relation of this life to the next stage of existence, the utter worthlessness of temporary power and earthly wealth obtained through injustice and fraud to secure present or future happiness for the human spirit. Day by day it becomes more clear to the understanding and more operative in the practical lives of men that the pathway to each one's best promoted by securing the welfare of all. Our present duty, which cannot be shirked without loss of self-respect and honorable prestige among nations, is to give the inhabitants of the Philippine Islands the full benefit of our experience and knowledge, strength and protection, assisting and educating them in the successive steps of self-government until in the fulness of time they can be a free and independent nation.

Then we are told that indigenous growth is best for the Philippines. If there had been nothing but indigenous growth in the world, the United States would never had an existence and the thousands of immigrants yearly fleeing from the evils of indigenous growth would never have had a place of refuge. Mr. Carnegie would never have attained his great success in life, if his father had been content with indigenous growth.

It is a good idea to let the Philippines alone, so that by exercising their own strength they may be able to stand alone. After they have been compelled for four centuries to crawl on all fours in servile subjugation, after one set of tyrannical robbers has been driven away, leave them alone to be again knocked down and despoiled for a few centuries more by selfish European nations, and then no doubt they will be able to stand alone.

Not so have the people of the United States learned the lessons of history and the parable of the "Good Samaritan." The earnest, Godly statesmen who are so fond of quoting "Scripture" should pay some attention to the parable, also to the parable about the ten talents, and the light to be placed on a candlestick. They could read with edification and instruction Matthew IV chapter, 1-11 verses inclusive, and be fortified and aided in resisting the temptations of evil, dishonest politics and inordinate ambition.

The bloody and relentless policy of Rome dealing with subjugated provinces can have no parallel in the beneficent and enlightened rule of the United States. Spain was the sole, perfectly legitimate successor to the Roman policy, and she has retired from the business. Our dealings and relations with Mexico and Santo Domingo are not to guide us in our relations with the Philippines. In Mexico we never gained sovereignty and its obligations by treaty, and San Domingo is a poor specimen to suggest the "let alone policy" toward other islands.

Despite the general quotation and acceptance of the saying "History repeats itself," it is not true in the sense generally used. History never repeats itself. It cannot do so. As well try to reproduce the last year's snows or harvests as to repeat the career of the Roman Empire in the nineteenth century. The starting point of nations is different; the kind and intensity of forces working in and through the people are different; the environments are dissimilar. It is true each nation has its rise and fall, its career and decline, but these are unlike anything which preceded or followed them. Each one enriched the race with a new experience, and furnished additional material and lessons for the instruction and guidance of nations following in the order of succession. No nation has ever before attained to such heights of freedom and justice, however imperfect still, as this nation now holds. To talk about the bloody conquests and greedy hypocrisy of this people is to utterly misconceive, and misrepresent the achievements, traditions and institutions of our country, and to fall completely in a comprehension and understanding of our prestige and position in the world. No war in all time was ever waged from purer and nobler motives and impulses, nor with more unselfish devotion to the interests of humanity than the late war with Spain, and in

the same spirit must and will be our treatment of all questions concerning the Philippine Islands. The United States will furnish the ideals and model of a free government, assist and direct them how to put them into operation, in the meanwhile protecting them from internal dissensions and foreign aggression.

The term "imperialism," when applied to holding the Philippine Islands and expansion in general, has no justification except to regard to extent no dominion for no one has ever thought of placing them under any form of government differing in spirit and practice from the home government. In the only true sense, in which the term can be used in this connection, Jefferson was the first and greatest Imperialist that this country has produced. By effecting the Louisiana purchase he more than doubled the area of the United States. The original United States contained 827,841 square miles; by this purchase we obtained 1,171,931 square miles. This territory was inhabited by a savage people less amenable to civilizing influences than are the Filipinos; and the country at that time was an unexplored wilderness, less accessible and less known than the Philippine Islands are to-day.

But we are asked: Do you wish to believe and disown the Declaration of Independence, which asserts that no just government can exist without the consent of the governed? Most certainly not. The most that has been proposed is to protect them and assist them in learning how to govern themselves. They never gave their consent to Spanish rule, or the dictatorship of Aguinaldo and his self-elected colleagues. How much would their consent be asked if left to the tyrannical rule of Aguinaldo and the Tagalos, or would European monarchies stop to ask their consent, when they were prepared to dismember and distribute the Archipelago among themselves. No one in the United States ever proposed to get them without their consent. Let the inhabitants of those islands have an opportunity of learning what we propose in the way of government, release them from the terrorism imposed by the rebels, the misrepresentations of Spanish authorities and the intrigues of European monarchies, and then let them say if they will consent to the government proposed by the United States until such time as they can establish one of their own making. Unless all the information we have concerning the people of the islands is misleading there can be no doubt that they would willingly and promptly accept the proposal for protection, advice and control offered them. The American people are not to be deterred from the full performance of their duty by the cry of military usurpation and intimidation. The people control the army in this country and any increase in its size must have their consent, and the increase necessary to restore authority in the Philippines will not alarm them. In this country the people comprise as well as control the army, and no one can misuse it until the people themselves become demoralized and debauched.

Some of our most respected, conservative people and statesmen are fearful lest we depart from the wise counsel of the fathers, to avoid entangling foreign alliances: If while we were weak as a nation, gathering experience, and strength, we were able to stand alone, what is to prevent us from doing the same now that our prestige and strength are sufficient to enable us to carry on all our national undertakings without foreign assistance?

All our alliances are with friends for mutual moral support in all proper undertakings, without fast binding treaty stipulations for offence and defence, and there is no reason why they should not continue to be so; certainly no necessity arising from our sovereignty in the Philippines will require them to be changed. Our friendly alliances are as strong as to almost guarantee the peace of the world, while our secret, designing enemies have a wholesome dread of our physical strength and dare not provoke an open rupture. No combination of European or Asiatic powers can be formed leaving out the natural and tested allies of the United States in her past and present necessities, that would be strong enough to contend with any alliance that this nation might make with both Europe and Asia.

Our present appearance on the scene of Eastern disruption and contention will compel compromise and harmonize the interests of all without further resort to bloody war. And this result will be obtained much more easily and securely because of the possibility of arbitration created by the action of the peace conference at The Hague. The attitude of Russia toward the United States has always been the most friendly. There are no more serious doubts about the Czar's sincerity in making the recent tentative movements towards disarmaments, we may rest assured that all attempts to make international arbitration successful will have his cordial and earnest co-operation.

With Great Britain we have a common history and lineage, a common language and literature. Her praise-worthy, just and friendly attitude toward us in the late war with Spain has endeared her to us. The same peaceable and it is confidently expected that our future relations may never be become strained or hostile, but ever grow more amicable and mutually helpful. With Germany, the fatherland of many thousands of our best citizens; with France, a sister republic having common aim of liberty and equality; with Italy and Austria, with Holland and Belgium, with China, with Japan, and with all the nations of the earth the prospects are cheering for maintaining the most friendly relations, and for perpetuating the peace of the world. The people of the world are awakening to the fact that when self love is expanded into universal love for the human race, it becomes evident that the happiness and welfare of each individual is best secured by aiming to secure happiness and welfare for all. The same principle is true and will be recognized among nations: the happiness and prosperity of each nation is best promoted by keeping in view the prosperity and happiness of all nations; and any advantage secured by any nation through injustice to another will in the end prove disastrous.

Expansion on the part of the United States tends toward permanent peace for us and the world. Our present sovereignty of the Philippines prevents a war among European and Asiatic nations in their efforts to dismember and partition them; it also will prevent barbarous, anarchic misrule and internecine wars.

The participation of the United States in the industrial, commercial, and governmental affairs of Eastern Asia will tend to harmonize conflicting claims, promote compromise. The commercial and military, moral and spiritual prestige and strength of the United States entering upon that arena at this time will lead to such combinations of allied powers as will compel the settlement of disputes and the settlement of claims without resort to war. The expansion of our liberal ideas, an exhibition of our

humane sense of justice, the fearless performance of a duty to the Filipinos, an expansion not merely of territory, trade and commerce great as these may become, but a diffusion of American civilization and all it implies, the education of the inhabitants mentally, politically and morally, preparing them to assume and perform aright duties of self-government, all these will exert world-wide influence for good among the nations. They will tend to eliminate selfishness and give a more ample play to the noble and beneficent ideas among nations in their dealings and intercourse with each other.

Expansion can fit no way interfere with the Monroe Doctrine, which concerns alone the American continent. Expanding the area of free institutions in Eastern Asia presents no excuse or pretext for enlarging the domain of monarchial antagonistic governments on this continent, our home. Besides our recent exhibition of military and naval skill and strength will make all nations very careful how they infringe on a doctrine which they respected in our days of comparative weakness.

The Federation of Labor is a legitimate and noble organization working for the protection of the rights and advancing the interests of labor. Why this useful organization has declared against expansion does not clearly appear. It does seem clear enough that the opening of new and profitable markets for our productions, without bringing from those markets an undesirable element to compete with our home labor, should meet the approval of labor. The statistics reveal that very few native Australians, Malays, East Indians, Negroes, have emigrated to England, France, Germany, or Italy, from their colonies in Africa and Asia. The tide of emigration, so far as there is any, is from the mother country to the colonies, thus relieving the home labor market in a measure from intense competition. What is to prevent the same thing from happening to us, whether we retain the Philippine Islands as colonies or simply control, direct and protect while the foundations of a true republic are built on the consent of a people intelligent enough to understand and administer such a government. For the natives of enervating tropical climates our temperate zones have few attractions. But our adventurous citizens are not dismayed by the intense cold of Klondike, nor kept back by the excessive heat of the tropics. Sluggishness and indolence lead to contrivances and deathly energies unused by the decay; heroic action, devotion and sacrifice for principle and the good of humanity, these are the means that create a healthy individual as well as a robust national life. We must go forward not in the spirit of conquest and oppression, but in the interests of oppressed humanity; not in the spirit of selfish greed, but with a generous spirit for the uplifting of the nations; spreading the gospel of peace and prosperity, using the strength we have acquired by following the advice of the fathers, avoiding entangling foreign alliances because we are strong enough to do our own work, upheld by our conscious attitude and the moral, sympathetic support of all enlightened nations. Ours will be the rule of right through might, not by the exercise of physical strength, nor by the use of military and naval power, but by these alone, but much more by the moral influence of just action and the prestige that the possession of physical agencies gives us. American civilization can advance along the lines of physical, social, moral and spiritual improvement, but it can never advance away from, nor leave behind guiding principles already tested and established; every new advance will strengthen and confirm the fundamental principles of our nationality wherever in the wide world they are destined to operate. Christ instructed his disciples to go into all the earth, preaching to every creature the gospel of peace and good will to men; John Wesley said: "The world is my parish;" Thomas Paine declared: "The world is my country, to do good my religion;" Thomas Jefferson wrought into the Declaration of Independence the immortal and sublime truth that "All men are created equal." The essential spirit displayed in the utterances of these historical characters is the same; and the same identical spirit animates and pervades the great movement of American expansion as a power in securing the advancement of all humanity.

Expansion of territory, a more varied soil and climate, new inventions and improved methods of production change our relative commercial, industrial and social conditions. The relations of capital and labor are disturbed, and competition made more intense until affairs are adjusted in harmony with the changed conditions. Sometimes individual interests are sacrificed to the general good, but the progress is not hopelessly crushed, but the opening of new avenues for industry, and more intelligent and liberal practice of benevolence and philanthropy prevent any person or class of persons from being trampled to death in the onward rush of progress. The relentless physical law of natural selection and the survival of the fittest is always modified and its unfeeling severity mitigated by the higher development of human's moral and spiritual growth. Each nation is free to let itself be murdered and trampled in the mire, but seeks to protect and care for the unfortunate and disabled, until by a more perfect knowledge of and obedience to nature's laws the whole race becomes fit to survive. This appears to be the goal to which the operation of all physical, mental, moral and spiritual laws tend, the approximate, if not ultimate perfection of noble feelings and the exercise of benevolent power elevates both the individual and the nation, and raises them to a higher plane of thought and action. It is not true of nations any more than it is true of individuals that all are actuated by none but selfish motives. It is a gratifying fact that Mammon is likely to lose 650 millions invested in Spain's abortive attempts to perpetuate the bloody misrule and brutal tyranny in the Andalus and the Philippines. Even Mammon with this

added experience may in future take more stock in truth and right, in liberty and expansion.

We have a duty to perform in the Philippine Islands, one perhaps not of our own seeking, as duty very often is, but still a duty which we dare not shirk without loss of honorable prestige, influential position and national honor and dignity among the nations. If we had basely beat a cowardly retreat from the Philippines after the surrender of Manila, we never would have exerted such great power and influence at the peace conference held at The Hague. Our duty will be fearlessly and successfully performed. There is no escape from our position as an example of free institutions among the nations, as a benefactor and emancipator of mankind and as an important element in the pacification of the world. There is very much need in Eastern Asia of an example in liberal, progressive government. Japan has made a very creditable beginning, but her government is still tainted with too much respect for the Divine right of kings. It may be that in the future the Philippine republic will furnish that example. But for the present our duty is plain, to put down the rebellion, maintain our rights of sovereignty, protect the Philippines from foreign aggression and dismemberment; and above all to prevent internecine strife, anarchic misrule and barbarous relapse, giving them the best government to develop and exercise whatever indigenous power of self government they possess.

The white robed messengers of peace from the spirit world are pouring out unstinted blessings and an overpowering baptism of love upon mankind, presaging the dawn of a coming era wherein conflicting nations will cease to exist, when from a common spiritual origin the unity of the race has been evolved and perfected in the brotherhood of man. Backward along the vista of advancing civilization from the dawn of history, and forward along the ever lengthening and brightening pathway of progression are revealed the growing light and beauty, the ripper, richer fruitage of an omnipotent, omnipresent Divine love.

### HEAVEN.

[It may be of some interest to our readers to learn that the following beautiful verses were handed to us by a friend, who received them from one who has been a cloistered nun for many years.]

What is heaven? A land of flowers, Of silver streams and verdant bowers, Of golden harp and jeweled crown, Ambrosial feasts and beds of down?

Oh, what is heaven? A city fair With lofty domes and balmy air, Whose streets are paved with sapphires blue, And walls of stones in every hue?

In heaven are there great frows of trees? And songs of birds and gentle breeze, And distant lakes with silvery sheen, And birds of sky seen in between?

Has heaven a great resounding sea, With organ tones of minstrelsy? Do hoary mountains, snow-capped rise, From sloping plain, to glad the eyes?

Are there great fields of Asphodel, And sloping banks of immortelle, And ice-cold caves with glistening walls And soothing sounds of silver falls?

Is magic there of moonlight glade, And starlit sky and mystic shade, And marble fountains' rhythmic flow, And love's sweet tones, in whisper low?

Are there sweet beings in white arrayed,

With flowers crowned that never fade, And smiling lips and eyes that glow, And footfall soft as falling snow?

Are there bright seraphs, strong and wise,

Who tread like kings those mystic skies And love as brothers evermore The favored ones who reach that shore?

In heaven shall we our loved ones know As once we knew them here below, Their own sweet selves, not strangers grown,

Nor lacking ought we called their own?

The same sweet smile and kindly glance

The same hair and form and face, perchance,

With ruddier glow and stronger now Than when we kissed their pallid brow?

Are there no graves in Paradise,

No heavenly turf where hidden lies Half of ourselves, our better part, With shrinking brain and mould'ring heart?

Are there no sorrows in that land

No sin, disease, nor galling band Of want, in all its myriad forms, Of wealth, or brain, or heart or arms?

Of all bright things you've counted o'er

Not one shall lack forevermore, To those who've reached that blessed goal,

With victory's palm and ransom'd soul.

Of all the ills you've named above

Not one shall mar that land of love, Nor sorrow cast its shadows even And yet, my child, this is not heaven.

We may not grasp, we cannot know, While flesh enthralled our spirits so, The ardent flight of soul set free Towards God, through all eternity.

To gaze for aye in vision blest

On Him our centre and our rest, With every want forever stilled, With every hope forever filled.

This, child of clay, is heaven's joy,

So far transcending earth's alloy, The human mind o'er-mastered reels And joys to guess, what seraph feels.

M. AUGUSTINE.

**"The Gospel of Buddha, According to Old Records,"** By E. J. Carr. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1.00. For sale at this office.

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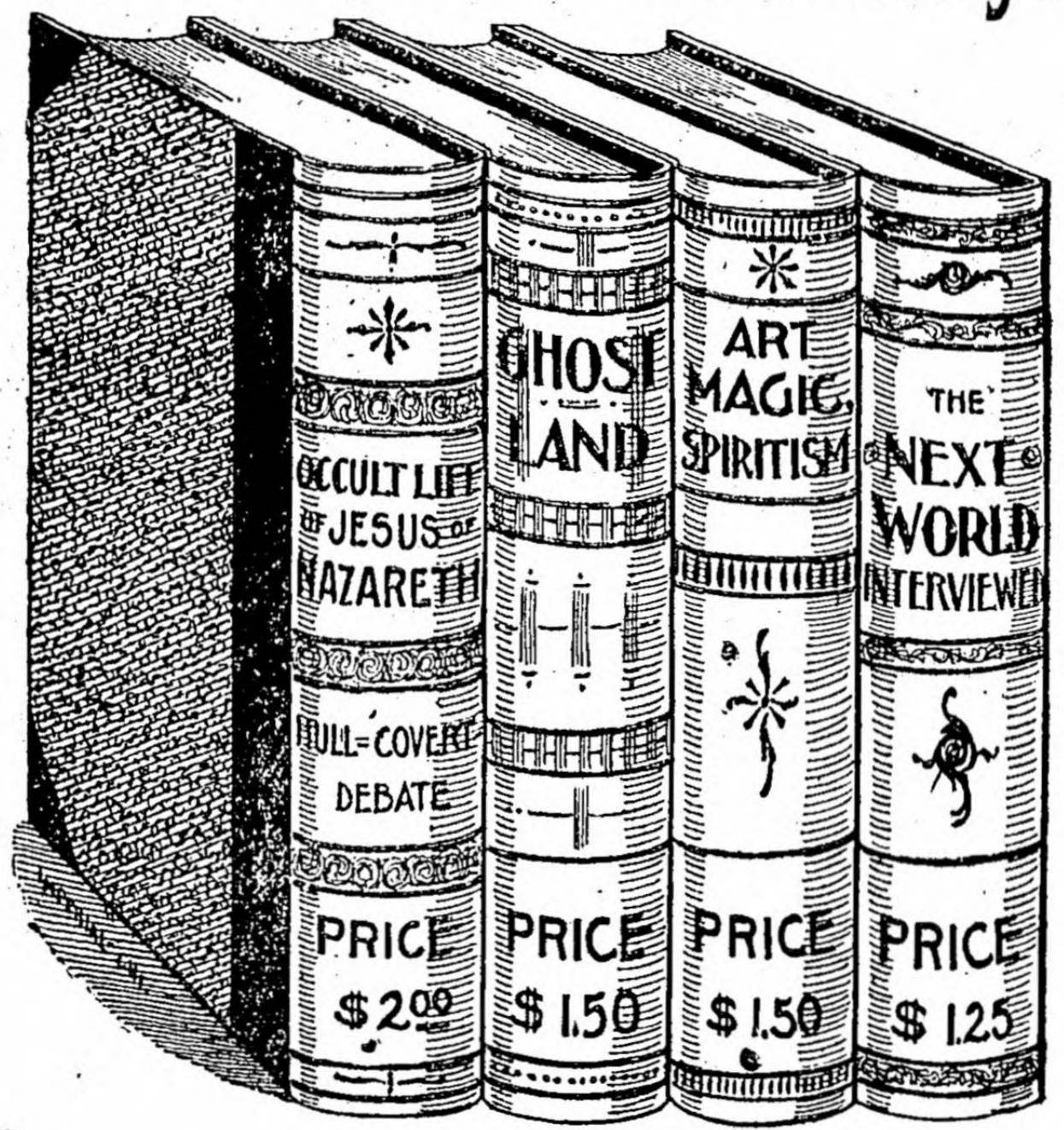
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    drear,  
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We thank you for your words of love,  
Your messages from spheres above;  
And we will try, with hope sincere,  
To listen to your guidance dear.

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