

SPIRITUAL TRACTS.

By LOIS WAISBROOKER.

NUMBER 1.

WHAT IS SPIRITUALISM ?

People often ask this question, meaning, what do Spiritualists believe? what is their creed? We have no creed, in the ordinary sense of that term. We do not believe that a creed can express the all of truth, any more than that the ocean can be measured in a pint cup. True, we may fill a pint cup from the ocean, and have therein an exact sample of its waters; all the elements that go to make the ocean are there, and in the same proportion, but how long will they remain thus?

Those crystal drops separated from the great body, briny though they be, will stagnate, become putrid for want of the ceaseless ebb and flow of their native freedom; and so of truth shut up in human creeds.

Still, there are principles that are of universal application, even as the constituent elements of water are ever the same, no matter how many the foreign substances introduced, and though not acting as the mouth-piece of Spiritualists, but only as my own, I think I may venture to express some of these principles as generally recognized by them.

First and foremost of all, I would place the belief in or knowledge of the law of communication between those on earth and

those in the spirit world. If we fall here the foundation is gone, and a superstructure cannot rest upon nothing. If there is no continued life, no spirit world, then, of course, there can be—there never has been, communication from that to this, consequently all the religious systems in the world are founded upon nothing, upon a bottomless pit.

But the religious systems of the world are not a negation, a nothing; they have been, they are a power, and as something cannot rest upon nothing, a tree cannot remain green and flourishing without roots, so these religious systems have a foundation; there is a spirit world.

But a world with which there was no possible communication would be to us as though it were not; therefore, there has been, is now, communication.

This, then, is the platform, the broad foundation stone, the rock upon which our superstructure must stand.

In the physical world man has the earth for a foundation and rears thereon a dwelling, fits up a house and grounds in keeping with his taste and means. He may cover the earth with wood or stone, silver or gold; he may rear his dwelling with fire-proof or combustible material, with fine or coarse; he may make it elegant or mean; let in the sunlight or shut it out, depending upon sparks of his own kindling, or he may remain in darkness, if he chooses; but first and last and all the way through, the earth must be there.

Yes, the earth must be there, and there now; he cannot build a house upon the fact that the earth existed eighteen hundred or two thousand years ago.

It must exist now, and we must also be in contact with it, either directly or indirectly; and as the earth is to the physical superstructure reared thereon, so is the law of communication to the spiritual; and, as the earthly dwelling is to the taste and means of the possessor, so is the spiritual superstructure to the soul wealth of the individual.

Having been an earth in the past, it has continued till now, or there could be no physical habitations now; having been communications in the past, the channel must remain open, the stream must continue to flow till now, or the bed would become dry and dusty, and the engine cease its work for want of power. The steam that was used last year must be condensed into water, and reconverted into steam, or it is useless for the purpose of to-day. The soul-food given two thousand years ago must go back to its original elements and come forth in a form to meet

the needs of to-day; but if the bridge over which it must be brought is taken down, what then? Why, we must die, spiritually.

The law of communication between the two worlds, then, is the foundation of the Spiritual philosophy. Mind, I say law, natural—not above law, supernatural. Were it in the latter sense, then we should have no warrant for permanence, for reliability as to continuance. It is this law as the foundation, and the facts as evidence of such law, that we accept.

But as creation is two-fold in its mode of action, positive and negative, male and female all the way through, so have we two forms of this law; the one deep in the soul, touching, as it were, the Spirit world, and corresponding to the sap drawn from the earth and elaborated in the heart of the flower; real communication, yet hardly recognized as such; the other direct, external, corresponding to the sunlight that causes the flower to expand its heart-life in the opening beauty which gladdens the eye of the beholder.

The first we call intuition, the second inspiration or revelation. The revealings of intuition are in the form of affirmations, and we find them wherever there is development enough to show a soul-consciousness.

Among these revealings, we find it affirmed that there is a God with infinite power, justice, love and wisdom, as essential attributes.

Mankind have very crude ideas of God's power, but they recognize it; of his justice, but they believe in it; of his love, but they seek it; of his wisdom, but they trust in it; and each just in accordance with his or her individual conceptions thereof.

It is the business of intuition to affirm; of inspiration, or external communication, to quicken these affirmations into more active expression; while it is given to the intellect, to the reasoning faculties, aided by the developments of science, to show the how; but as these developments are constantly increasing in power and scope, it follows, as a matter of course, that, while truth is ever the same, the form or external expression thereof is subject to change, therefore the attempt to form creeds and force them upon the people upon pain of God's displeasure, is a rank violation of the inalienable rights of the

Consequently, when you ask what Spiritualists believe we can only refer you to absolute principles, knowing that other foundation can no man lay than that which is already laid in the

very nature of things. Knowing, further, that each one building upon this foundation wood, hay, stubble, gold, silver, or precious stones, does so upon his own responsibility, and his work being tried by fire, he shall suffer loss if it does not stand the test; but it is the loss of his work and not of himself. And even that loss shall finally be his gain, by teaching him through experience to so build as to secure an enduring habitation.

Accepting universal principles, we can honestly say that we find them expressed as perfectly, perhaps more so in the Bible than in any other religious work. For instance, we accept the declaration that man is made in the image of God; that he must be born again; that flesh and blood cannot inherit the kingdom of Heaven; that the wind bloweth where it listeth and ye hear the sound thereof, but ye cannot tell whence it cometh nor whither it goeth, and so is every one that is born of the spirit.

These, and many other Bible texts are full of meaning to the Spiritualist, while the deductions that have been drawn from them in the past are simply the results of ignorance, or rather, of the attempts to interpret the affirmations of intuition, together with the revealings of external communion, without the aid of science and reason.

It would be folly to attempt to give our ideas upon the above in one four-paged tract; though they may be elaborated somewhat, in those which are to follow.

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NUMBER 2.

GOD'S IMAGE.

That the declaration made thousands of years since, in reference to man's being made in God's image is true, none believe more firmly than do Spiritualists. But the discoveries that are being made in relation to the laws of matter and mind, the analogies existing between the physical and spiritual, lead us to different conclusions upon this subject than those which have been held in the past.

We do not say with theologians that this image has been wiped out, or even marred, though a superficial observation would naturally lead one to think so.

Let us ascertain first what it is to be made in God's image, and then learn, if we can, the cause of the imperfect reflection of that image as manifested in man's character. The colors of the rainbow, when properly combined, form a pure white, and in likemanner life from the all of that universe in which God dwells, from the smallest insect that flutters in the breeze to the grandest orb which whirls its shining rounds through the realms of space, light and life from all these unite to form his image, man.

In other words, this vast universe is but an unabridged dictionary, by the help of which we translate page after page from the book of life within.

If you would have the perfect image of an object, then light must be reflected from every part of that object through the lens of a camera, to the plate upon which it is taken; and if the image is to be a living one, then life must come from every part of the object to be represented. If you examine the constitution of the universe, you will find the law of unity running through the whole. Each part gives to and receives from every other part life, power, vitality; reciprocal influences extend from all to each, and from each to all.

This law must hold true, must be universal, otherwise the God who fills, rules and sustains all, would exist in separate detached parts, parts having no possible communication the one with another: a manifest absurdity.

And further, one of the first lessons that science teaches us is that Nature is an economist, that not one particle of her vast stores but has its use. Our previous proposition being true, light and life from the all of that infinity in which God dwells, comes to our earth, is here as God is here, as man is here,—and man, being the highest order of life here, all that is here must enter into that which gives him life, otherwise there is some element inappropriate, something formed to no purpose.

Thus you see that the teachings of science confirm the voice of God in the affirmations of intuition as found in the ancient record, and it now remains for us to show why it is that we have, as yet, such imperfect reflections of that image.

Let us go to the room of the photographer and learn the process by means of which his work is accomplished. Well, what is the first step? Watch him as he takes up that piece of glass, holding it carefully by the corner while he turns upon it a preparation that flows over and hardens upon its surface. He next takes it into the dark room and sensitizes it, that is, takes it through a process that makes it exceedingly susceptible to the influence of light. This done, he seats you in the right position, adjusts the camera to the proper focus, and all things being in readiness, he goes to the dark room for his plate. Shutting this up so tightly in a little box called a tablet, that not a single ray of light can reach it, he brings it and puts it in the camera-box in such a position that by drawing a slide the rays of light reflected from your person are carried through the lens of the camera to the coating upon its surface.

These rays make their impression upon that sensitized surface. The slide is now replaced that no light may reach the plate from any other source, and taking it back into the dark room the process is continued, but in just as little light as one can possibly see to work by.

Now mark, when this plate is taken from the tablet there is not the faintest outline of an image to be seen; yet it is there, and all there, or it could never be brought out. The artist now turns upon it a liquid solution called the developer. How significant. To develop, to bring out. Watching the action of this solution very carefully as line after line of the image becomes visible, when it reaches a certain point he turns off the developer and washes the plate thoroughly; and here we have the best illustration of total depravity that I have ever seen.

That image is black where it should be white, white where it should be black, wrong end up and wrong side too: that is, totally reversed as to shades and position. Passing through another process, gives the proper shades, and then, if the artist understands his work, and mounts it correctly it is all right.

And now for the application. We are made in the image of God. Nature and revelation affirm it, and so far from this image having been wiped out, it is there, and all there, but it is undeveloped. We are in the dark room; we are going through the developing process. Some of us show so little of the spiritual, seem so entirely sensual that one can scarcely see the faintest outline of that image; others are developed just far enough to present a horrid caricature of the All Father, and the involuntary exclamation is "Don't tell me that that man or that woman is made in the image of God, they manifest more of the image of the devil!" Wait, friend, wait; do not judge of a thing before its time; wait till the work is completed. Yes, we are made in God's image, and we are in the dark room.

Oh, how often does the devout soul say, "I suppose it is all right; it must be, for God is at the helm, but if I could only understand the why, I think I could bear the trials of life better." Bless you, dear soul, these are dark-room experiences, a part of the necessary conditions for bringing out the image. And here let me state a fact in reference to the process of likeness-taking, of which I have been speaking; it is this: "If these images, these undeveloped pictures, are permitted to come to the light before they reach a certain point, they never can be developed;" and may it not be thus with the human plate, with God's image in the soul?

You do right, my friend, to believe that God knows best. The Infinite Artist understands his work perfectly, and will not permit his images to be spoiled; he will not let the light in upon us only so fast as we can bear it without injury. We may leave the body before we reach this point, but we cannot get out of God's great dark room. It is large enough to hold us and it will hold us until we unfold to the condition of development that will permit of our seeing as we are seen, and knowing as we are known; then the doors will be thrown open, and we shall hear the call, "Come up hither."

Yes, beloved, the Infinite Artist understands his work; he will not permit his images to be spoiled, and we shall yet reflect the brightness of his glory forever and ever.

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NUMBER 3.

THE TRUE SECOND BIRTH.

For eighteen hundred years has the doctrine of regeneration, of the second birth, been preached—and is the world saved? Listen to the boom of yonder cannon, or go to the field of slaughter where its reverberations have scarcely died upon the air, and contemplate the spectacle there presented; visit our large cities, where the tall steeple casts its shadow upon scenes that would make an angel weep tears of blood, were such a thing possible; search out those scenes of degradation that so abound, even in so-called Christian lands, scenes where

"Man's inhumanity to man,
Makes countless thousands mourn,"

and tell me if the world is saved, or bids fair to become so?

Far from it; and all because we have tried to make the second birth do the work of the first, or that which should be the work of the first; have taken that which belongs to the next world and applied it to this. Just so long as we trust to the second birth to remove the evils that afflict humanity we shall fail, and our most eminent theologians are beginning to see that this is true. One of them says, in speaking upon this subject: "No matter how necessary it may be for a man to be born again, it is

very necessary that he be well born in the first place, for a naturally mean man is very apt to have his meanness stick to him after he joins the Church."

Here is a practical ignoring of the second birth as taught by the Churches; and I would ask those who have experienced what is called conversion, if it has met their idea of what it should be if a clean heart and a right spirit were really created within them, constituting them the new creatures that they have been taught to believe they would be if really born again?

Could the unspoken anguish of thousands, as they have questioned upon this point, be painted in its true colors, it seems to me that this of itself would be sufficient evidence that there is a mistake somewhere, for this uncertainty is no light burden, no easy yoke. While in the flush of hope that gives joy, with the religious feelings called into pleasing exercise, and the emotional nature flowing Heavenward like incense, it is very easy to believe that all is well; but afterward, when in mingling with the world, it is found that the old feelings are all there, and ready to spring into life with the occasion, then, then comes doubting and darkness. With the sincere soul this cannot be otherwise, for to such belief and life, the ideal and the actual must correspond, at least in a measure. How, then, can there be peace when the ghost of a second birth which was or seemed to be, and is not, haunts one continually?

And yet there is a glorious truth in the declaration, "Unless a man be born again he cannot see the kingdom of God,"—a depth of meaning in the words—"The wind bloweth where it listeth, and ye hear the sound thereof, but ye cannot tell whence it cometh, nor whither it goeth, and so is every one that is born of the spirit." To the Spiritualist there is a depth and breadth and height of meaning to these and kindred texts never dreamed of while resting in the old ideas; no mystery any more, but a blessed reality as simple as sublime.

Paul says that there *is*, not that there shall be, a spiritual body—that there are bodies terrestrial and bodies celestial,—that the glory of the terrestrial is one, and the glory of the celestial is another;—that it is sown a natural body, it is raised a spiritual body; and Jesus says, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

Now it seems to me that the meaning of all this is too obvious to be misunderstood, and it would not have been had not people been looking for mysteries.

Take, for instance, the words, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," in connection with "The wind bloweth where it listeth," etc. As to the first part of this declaration of Jesus, it is evident enough as to what is meant, for we see the fleshy tabernacles daily, proof that that which is born of the flesh is flesh; and as to the co-relative clause, go ask a medium, one of those who know, who have evidence that their departed friends come to them, ask of such as to their experience in this matter, and you will be told that they cannot tell whence these loved ones come nor whither they go, and Jesus declares this to be true of *every one* that is born of the spirit.

Here, then, is the true second birth, that which is commonly called death.

"It is sown a natural body, and it is raised a spiritual body." Oh, yes, says the Theologian, we are sown a natural body in the grave, and raised a spiritual body out of that natural body at the judgment day.

Not at all, not at all, friend; we have no more use for the natural body after the spirit has left it, than has the wheat for the straw after it has been threshed out and gathered into the garner. Both nature and science forbid the supposition that we should ever inherit the old body again, and God will not be the first one to break his own laws.

We are sown a natural body at the germinal or starting point of life, and the reaping is in accordance with the sowing. This is why we must be well born in the first place if we would have life what it should be here; because the reaping is, must be, according to the sowing, and no amount of psychologizing that has been so often mistaken for the second birth, can do away with this law.

We are sown a natural body at the germinating or starting point of life, and raised a spiritual body out of that natural body at what is commonly termed death, for flesh and blood cannot inherit the kingdom of Heaven, therefore the need of a second birth. "That which is spiritual is not first, but that which is natural; but as we have borne the image of the earthly, so shall we bear the image of the Heavenly.

The law of life and progress is here plainly stated, and when people begin to understand that the second birth is just as natural as the first, and certain to follow the first, that Jesus simply stated a fact in the order of growth, never once intending

to convey the idea that such growth was not certain to come, then and not till then will they learn to pay that attention to the laws which govern the first birth that their importance demands.

The father says to his inquiring son, "wait till you are older, you cannot understand that now," and Jesus says to Nicodemus, "You must be born again, before you can enter into the kingdom of God, before you can understand the laws of spirit life," and when Nicodemus manifests his ignorance of so simple a truth, Jesus expresses his astonishment that a master in Israel should ask the question that he did. Do you not know, he asks, that that which is born of the flesh is flesh, and that which is born of the spirit is spirit; that God is not the God of the dead, but of the living, as He expresses this truth in another place; you have been born of the flesh, but flesh and blood cannot inherit the kingdom of Heaven. In the second birth you will throw off this fleshy incumbrance and have only the spiritual body, then you can comprehend the things of the spirit: then you can see the kingdom of God in its fullness.

True, there may be times, even now when you get glimpses of this glory, see as through a glass, darkly; but in the resurrection morn, the second birth of Heaven and earth to you, then you shall see as you are seen and know as you are known.

Such, to the Spiritualist, are the real teachings of Jesus, Paul, and God's great book of nature upon this subject.

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NUMBER 4.

THE LAWS OF INSPIRATION.

A proper understanding of the laws of inspiration is very necessary if we would save ourselves from imposition, and at the same time reap the benefits that accrue from this source; and more especially is this true with reference to the Bible, from the fact that it is claimed as religious authority by so large a portion of the civilized world.

Should I be asked, "Do you believe the Bible?" I should ask in reply, "What do you mean by believing the Bible?" "Do you believe it to be inspired?" would most likely be the form of the next question. "Parts of it, and parts of it are simply historical." By far the larger portion of the Christian world would be satisfied with this reply, and yet I could not talk with them for one half hour without being called an infidel, and the reason of this would be our different ideas of inspiration.

To them it means the infallible communication of truth from the Infinite God to the finite creature: to me it means something far different. All truth is, of course, infallible so far as its real nature and essence is concerned; still it may be so poorly, so fallibly expressed as to convey not only an imperfect but even an erroneous idea thereof, or it may be perfectly expressed and still fail of its effect from the fact of not being understood. In the first case, there is lack of capacity in the speaker, in the second, the lack is in the hearer.

Now no one will dispute the power of God to convey truth to the mind of man clearly, infallibly, provided the recipient has the power to understand infallibly, but where shall we find such a recipient?

If God does really, as is claimed, fill all things as their highest and best life, it does not follow, therefrom, that he expresses himself through any order of existence in a manner transcending the laws of that order. Were this true, then all law and order would cease, and all be dependent, not on immutable principles, but on the action of an arbitrary power. It will not do to say that God is not arbitrary, for that only throws us back upon the position assumed, to wit: that he has fixed principles of action; principles that he will not violate in manifesting himself to his creatures. All in accordance with law; nothing above it.

For instance, God manifests himself through the mineral kingdom, in accordance with the laws of the mineral kingdom, and we have just as much of God therein as the mineral is capable of giving forth, and we of receiving through that channel. Should God manifest himself through the mineral in accordance with the law of the animal, then the mineral would cease to be a mineral—would be an animal.

Trace this law up to the human, and we there find that each gives forth just that manifestation of God, and just as perfectly as the organization will admit of, and no more.

Were this not true, then individuality would be at an end, or rather would never have had a beginning.

Inspiration, then must be measured, not by its source, but by the capacity of the receptacle. Understanding this, we cease to regard it as authority, and use it only as an aid, a help, an incentive.

To illustrate our idea more fully, we will suppose a pure fountain upon the top of an inaccessible eminence. Man has his home far below, and knows of the existence of this fountain only through streams that make their way down the mountain side until they reach his level. But these streams flow in different directions, through different strata of soil, and have taken on of that through which they have flowed. Some are impregnated with sulphur, some with salt, some with lime, iron, etc.; and still others have passed through beds of coal, or some other substance, that has mingled with the crystal clearness of the original, till you would hardly recognize its source.

These streams were all alike upon leaving the fountain, and a chemical analysis, that would separate foreign ingredients, makes them alike in the end.

Now, we claim that this law holds true in reference to the streams of inspiration that flow from the Infinite fountain. In each and every instance, they take on and give forth something from the condition, the individuality of the channel, the medium, the prophet through which they come.

This being the law of inspiration, past as well as present, we can take the Bible and subject it to the analysis of reason, or permit others to do so without having our veneration lacerated thereby.

But we are told that we have no right to do this—that we must not separate, having evidence that it came from God, we must take the whole of it or we have no right to any of it.

Well, if the principle is a correct one, if the gifts of God are of a nature to necessitate the accepting or rejecting of the whole, we are willing to abide thereby, but we must first know that it is the correct principle; and to this end we will go to Mother Nature and question her on the subject.

Do you see that tall tree loaded with delicious nuts?

That tree itself was once only a nut, but the right conditions being had, it has become what you now behold it; and whose power but God's could produce so wondrous a change?

Whose power but His has enabled it draw from earth and atmosphere just the elements needed for growth and perfection, caused the sap to ascend, the leaves to breath in and throw off like the lungs of the human body, and the blossoms to unfold and develop into the fruit that not only boys and girls, but children of a larger growth love so well?

Now you can easily make the child understand that those nuts are among God's good gifts to him, but should you insist that because of this,—because they came from God, therefore he must eat them shuck, shell and all, the result would be a rejection of the whole.

Again, look at yonder patient ox feeding so quietly upon those spires of grass every one of which is a tongue pointing heavenward to tell mortals of the presence and power of God, telling this from the fact that no power but His could create even the grass, much less enable the digestive organs of the brute to manufacture it into flesh, blood and bones. This animal came from God, is given to us for food; now according to the above you must not separate;—you must eat hide, hair and all.

You see, friends, the rule will not work; the principle is unsound. The fact that a thing comes from God, does not necessitate the acceptance of the whole of it. It is not only our right but our duty to separate the coarse from the fine, the shuck and shell from the kernel. And this is as true of the spiritual as of the physical, of food for the mind as well as for the body, for God acts by general, not by partial laws.

The assertion that we must take the whole of a thing or none of it, because we have evidence that it came from God, may do for those who have not outgrown their mental babyhood, but for thinking men and women, never.

Savage nations, those who are the lowest in the scale of human development, come the nearest to taking things just as they come from the hand of Nature's God; but the higher man rises in the scale of civilization, the more we have of separation, of rejecting the coarser, the more unpalatable or innutritious.

True, the savage has a kind of rude strength which is not often found in civilized life, but these have that which more than compensates for its loss, for the most powerful savage cannot run with the steam engine, nor bear the burdens that it takes along its track with so much ease. There is also a kind of strength in the uncultivated condition of the religious faculties that challenges admiration; still, it is only the infallibility of exact science that can give real growth. Science is the bar of God, to which all inspiration must come. When this is fully understood, and mankind turn their attention in this direction, then, and not till then, shall we be able to apply these axioms of moral and spiritual truth that are as infallible as are the axioms of mathematics.

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NUMBER 5.

The Manifestations Undignified.

I once heard a minister say that angels knew even the thoughts of our hearts, otherwise how could there be joy in heaven over the repentance of the sinner? He asserted, further, that guardian spirits watched over us always, but that there was not, as some supposed, actual communication between such guardians and ourselves, and gave as a reason, that they had more dignified employment, consequently would not stoop to tipping, rapping, and the like.

And who commissioned you, thought I, to decide upon the dignity of the employment of the immortals? Have you taken upon you the ministry of God's word, not having learned, as yet, that the wisdom of this world is foolishness with him? It is an insult to the finest feelings of humanity, such an assertion as that. Will the tender wife, the affectionate daughter, go to the prison door, seek out the prisoner in his cell, talk with him through grated windows, forgetting in their great love for him, both his guilt and the degradation of the place, and shall we be told that those who have passed into that life will fail to use the simplest means of communicating with us because such means are undignified?

Suppose we look for a moment at the history of the people among whom this man was a teacher; at the kind of dignity manifested in their prayer-meetings, class-meetings, and the like. I know they have grown somewhat staid of late, but I refer to their earlier history, to the time when they used to shout, clap their hands, jump up and down, or fall into the trance of unconsciousness.

The Methodists used to have circles; prayer-circles they called them; not formed just as we form them, but the same law was involved, the law of conditions.

They sat around the prayer-room, or class-room, with like hopes, feelings and desires, and without one thought of dignity, but just like children ready to take what God should send. After a while, they formed a grand circle, they went to the woods, and their united prayers, the magnetism of their souls, ascending heavenward, formed a conductor down which God's ministering angels descended, filling the fleshly vessels so full that no wonder they overflowed; no wonder that the thrilling magnetism dropped upon them from angel fingers, made them shout in the delirious ecstasy of happiness. No wonder that they fled from the outer consciousness, became insensible to surrounding objects. I could shout hallelujah myself at the thought of it, and not half try.

The manifestations undignified! When will mankind learn that all true dignity is found in use? Suppose that one who had never heard of the telegraph, one whose highest idea of use consisted in that which comes from hard physical labor, should go into the office where the operator sits writing out communications from the little rap, rap, rap, or tic, tic, tic, if you so please to call it, what would he think? He would most likely call that operator a great lazy fellow, who had better be at work than fooling away his time with such nonsense. And why would he think thus? Simply, because totally ignorant of the use involved; and so of the despised raps; they have a mighty work to perform for humanity, and those who object to them do it through ignorance.

Look at the condition of the world, and especially of the Protestant world, at the time of the advent of modern Spiritualism with its alphabet of raps. When we laid the body of the loved one in the tomb, we were taught that the spirit had gone to a bourne from whence no traveler e'er returned; that they had passed over the tide on a bridge that could be crossed but not re-crossed; in a word, were shut up in a far-off heaven or doomed

to an endless hell, and no escape from either. Separated till the judgment day, and then perhaps eternally, the judgment might come in a million of years, and it might be longer. Is it strange that the grave looked dark and gloomy; that we mourned as those having no hope? But they had not fled to such an immeasurable distance; they were here, right here; they loved us as well as ever, and would gladly comfort us, but how? Ah, that was the question, how?

If they showed themselves to the physical eye, by drawing from the atmosphere enough of its elements to clothe their spirits temporarily, it was said of such that they were not going to live long, for they had had warning from the tomb, producing, perhaps, by the psychycological effect of mind upon the body, the very effect prophesied of. Or if this was among people who ignored things of this kind, did not believe in the reality of such appearances, then the doctor was sent for to prescribe for the stomach, or brain, or the works of learned ignorance were put into their hands to convince them that they must not trust to their own sober senses. If the individual became clairvoyant, had their spirit eyes opened for the moment, and saw the loved one in this manner, the result was the same as in the other case.

If those who had been born of the spirit manifested their presence by strange sounds made upon physical objects, then those who dwelt where these things occurred would stay no longer than their quaking limbs could carry them hence. They would sing and teach their children to sing

"I want to be an angel
And with the angels stand,"

but the very moment an angel attempted to cultivate their acquaintance they would run as fast as they could.

And thus the way was hedged up, the doors barred and double barred. But the grates of brass must be broken, the bars of iron cut in sunder; man must learn how near he is to the angel world, but what next?

Why, there were experimenters there and they learned that there is spiritual electricity and magnetism, as well as animal and mineral, and that by combining the first named with that found in some human bodies, they can produce concussions or raps directing them at will. Ah, now they have it; here is something that will attract people's attention.

A little rap will not frighten them, at least, not so badly as to drive them from their homes. They can see that there are no rats nor owls in the case.

Tables and chairs will not care for the charge of insanity, they will not take a particle of the doctor's medicine, nor read a line of Scott's demonology. Yes, we shall thus get the attention of mortals, and afterward we can manifest ourselves in other ways, thus showing them that we still care for them; that we are the channels through which Infinite Wisdom pours his love upon them.

Why, I have sometimes fancied that I could hear the shout that went up from the waiting millions at the announcement of the success of the insignificant rap: that I could see the myriads of those whom earth held dear pressing forward for even this mode of communication.

The manifestations undignified! Oh, when will mankind put aside their pride and receive the kingdom of Heaven in the spirit of children.

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SPIRITUAL TRACTS.

By LOIS WAISBROOKER.

NUMBER 6.

DON'T WANT TO KNOW.

"Don't tell me that after I have left the body, I shall know what is going on here; I couldn't be happy if I did." Could you be happy if you didn't know? tell me that.

Suppose you are a mother and a darling son goes forth from your roof, and weeks, months, years elapse, even till the heart hunger to know something of his whereabouts, becomes perfect agony, and then tell me. What is your idea of happiness? Is it to be totally separated from all you have known and loved? Are you so entirely selfish as that? I will not believe it. You believe your own nature; you have been told of a heaven where sympathy for the lost could not come; a heaven from whose shining battlements you could look down upon the damned ones beneath, thanking your partial God, the while, that he had saved you, poor worm, and a poor worm you would be if you could be satisfied with such a heaven; but you have been taught this until you have really supposed that you could be selfishly happy,

Would you really, now? Would you prefer sitting upon a throne and singing songs with the angels, to watching over the aged parent, or the darling babe, lingering near to aid, sympathize with and sustain, just so far as conditions allowed? If so, be careful that the angels do not learn your real feelings, else they might be so shocked as to refuse to sing in such company.

"You don't want to know what is going on here after you have left the body; when you are done with earth you want to be done with it." Listen to me, friends, while I prove to you that you are really better than you think you are. How many of you have friends who fell in the recent war, breathed out their lives on the blood-red field of strife, or pined away in some hospital with none but strangers to minister to their wants; now which is the bitterest drop in the cup of separation? Why, that you were not there in the last hour; that you were not permitted to smooth their dying pillow. How gladly would you have left home with its comforts, for a place beside their hard couch, dispensed with the choicest viands to share their dry crust, and all for the priceless boon of pressing the cooling draft to their parched lips, wiping the death damp from the brow, and holding the dear head upon your bosom; yea, and you would have thanked God through all the years of your after life for the blessed privilege.

Is not the picture true to Nature? Would not those who could feel otherwise be looked upon as inhuman, almost?

If, upon leaving the body, people desire to know nothing more of earth, lest it should mar their happiness, why were our news offices so thronged during the progress of the war? What would you have thought of one who stood back, and when questioned as to the why, replied, "Oh, I don't want to read—I don't want to know what is being done lest I should hear that some of my friends are wounded or in prison, and that would make me feel bad!" What would you have thought? Why, you would have been horrified.

Still another picture; Suppose a wife, tender and devoted, finds that her husband must go to fight the battles of his country; she pleads to go with him, but it may not be; she succeeds, however, in winning from him the promise that if anything happens to him he will send for her.

Well, he leaves her, rushes into the thickest of the fight, is disabled, goes to the hospital, suffers everything but death, but keeps all this from his companion, and all upon the plea that

she is happy and he does not wish to disturb her. After a while he returns to his home, pale, wan, and perhaps a cripple for life.

"Oh, my husband," she exclaims, "how you have suffered! Why did you not send for me, that I might have been with you to care for you?" "Oh, I thought you were enjoying yourself and I didn't like to trouble you."

Enjoying herself! What a bitter mockery of her devoted love; how her faithful heart would cry out against such injustice; and so you, when you have passed into that life, will cry out against God himself if not permitted to know something of the loved ones left behind.

Oh, when will mankind learn that they are all bound together in the bosom of the Infinite—that His great pulsating heart sends its jets of living love the whole creation through, and so long as there is one drop of joy in the wide universe, unmitigated woe is an impossibility, and so long as sorrow reigns in any department, unmingled happiness is equally so; for if, "In Him we live and move and have our being," the circling tides of joy and woe must find us somewhere in their constant rounds.

When this lesson is fully learned, when we know for a certainty that we cannot wrong another without doing ourselves a greater wrong, then the Golden Rule becomes easy, and self-love the broad foundation of universal love; then shall we realize that other foundation can no man lay than that which is already laid in the very nature of things.

Then shall we know that "He that believeth and is baptised," into this spirit of love, shall be, yea, is already saved, and he that believeth not thus is damned already, damned with his own selfishness, for self love flowing onward, right on, soon finds the ocean of universal love, but obstructed by ignorance and error it flows backwards and scatters destruction in its path.

And this is why the world to-day is cursed with tyrannies, wars, drunkards, and outcasts of every name, and will be till mankind pay more attention to the removing of present evils, than to escaping from those in the future,—till they believe to the living out of those heavenly principles taught by Jesus; these principles that place bond and free, black and white, rich and poor, male and female upon the same footing before the eternal throne, that is, with no especial privilege on account of color, sex or condition. And the will of the Father cannot be done on earth as it is done in Heaven, the kingdoms of this world cannot become

the kingdoms of our Lord and his Christ of love until this is true
of human governments as well of the Divine

Love, love is the living pulsation,
Whose currents magnetically flow
Out, outward to all of creation,
Till all things exult in its glow.

“And there is joy in Heaven over one sinner that repenteth.”
Could they rejoice over that of which they knew nothing?
If we are like the angels in Heaven we shall be pretty apt know
what is going on here.

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SPIRITUAL TRACTS.

BY LOIS WAISBROOKER.

NUMBER 7.

IS THERE NOT A CAUSE?

Of course. There is a cause for everything.

Well, then, we will put the question somewhat differently:

Is the cause which makes a man mean, who is a spiritualist, different from that which makes one mean who is a church member?

If a spiritualist cheats, lies, steals, or runs away with his neighbor's wife, is the cause inducing this state of things different from that which induces a church member to commit the same crimes?

This is what we wish to know, and who will tell us?

Davis asserts that the fact of being able to ask a question proves the ability to answer it, and having asked, we propose to answer. And I most emphatically declare that the cause is the same in the one case as the other; and further, that that cause is not total depravity, is not in the tendency of any particular class or form of religious ideas, but in organized ignorance combined with blind reliance upon authority; and when I say organized, I do not refer to institutional, but to individual organizations; not to bodies politic, but to bodies physical; to the fleshly habitation, the house that we live in.

Ignorance of the laws of being causes a disregard of those laws in the propagation of our kind; and woman, in the holy office of maternity, is too often surrounded by and subjected

to influences that tend to arouse feelings of hatred or lust, or both alternately; for, "Wives, submit yourselves unto your own husbands, as to the Lord,"—"therefore, as the Church is subject to Christ, so let wives be to their own husbands in everything," is Bible language—is authority.

The wife, in the holiest mission that God has given to mortals, is thus made subject to another, and that other, if sensual and selfish in his nature, will enforce his claims and arouse the sensual if he can. Thus the child is "conceived in sin and brought forth in iniquity." The strong feelings aroused in the mother's heart are embodied in the new being; hatred and lust its inheritance, and waiting only the proper occasion to develop their horrible fruits. "Whatsoever a man soweth, that shall he also reap."

Ignorance and blind reliance upon authority. It is this that makes the Hindoo mother throw her child into the Ganges to be eaten by crocodiles. It is this that has made some people teach that children born of unbelieving parents and dying in infancy, were doomed to an endless hell. It was this that made old Hosea believe, upon receiving a spirit communication telling him to love a woman beloved of her friend and yet an adulteress, and that, too, after he had obeyed a previous communication commanding him to take a wife of whoredoms, and of the children of whoredoms; it was this that made him believe the command to have come from God.

Ignorance, led by authority, is prepared to do any act of villainess, if made to believe that God commands it. It is this that condemns the woman of Endor to perpetual infamy, because she was a medium; while, if you judge of her character by the spirit manifested, we find the true Christian virtues in an eminent degree.

Did she not put her own life in jeopardy to alleviate the anxiety of a fellow creature; and when she learned that it was he who had previously sought her life, did she not forget her own wrongs in compassion for his sufferings, feeding him and caring for him as though he had been her own son? But reliance upon authority, irrespective of the spirit manifested, condemns her name to infamy from generation to generation, while Rahab, the harlot, is counted among Paul's worthies, because she was politic enough, selfish enough, to save her

own life and the lives of her friends, at the expense of her native city; and, by the way, how came those spies to find the harlot's house so readily? Were they in affinity? Such would be the judgment passed upon a spiritualist of to-day.

David, also, the adulterer and murderer, and Samuel, who hewed Agag in pieces before the Lord, these too are counted with this same list of worthies, while poor Saul had his kingdom taken from him, and his name cast out as evil because he saved the Amalekite king alive, and failed in some other particulars in executing a command that Christians would look upon as infamous, and justly, too, if given through a medium of to-day. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

But enough of this; there are beautiful gleams of truth, glimpses of a higher and purer condition, shining through all this darkness; glimpses that grow brighter and more frequent, as we progress through the record of the experiences of that people, till, finally, the beautiful teachings of Jesus are developed.

Now, we, as Spiritualists, looking at the history of the Jews, recognize them as an eminently mediumistic race; we also recognize a divine purpose in their development, from Abraham, their great progenitor, into a great nation having a name and a place among the nations of the earth; but we recognize an equally divine purpose in the development of nationalities everywhere, and of individuals also.

But in order to do this, there must be a guardian spirit, an angel of the covenant, whose especial business it is to watch over those who are thus given into his charge. The mistake of the Jews—and Christians have adopted it—consisted in believing that this guardian spirit was the Infinite himself; consequently, that they were the particular favorites of heaven, the chosen people of the Universal Father, the rest of humanity being heathen dogs, outcasts. Christians, it is true, have changed the basis somewhat, but they have retained this principle of favoritism, of God's elect, the saved in heaven, and the lost in hell.

But the time has come for the practical recognition of the brotherhood of the race, and the Christ of Love is leading mankind up from these specialties to the feet of the Universal

Father and Mother, the co-existent and eternal principles, which, taken together, constitute God; and to this end we are changing from the authority of persons to that of principles.

This is the work of modern Spiritualism, and the first step in the transition is a recognition of the fact of communication existing to-day as in the past, and the next is an understanding of the law governing such communication, that we may know whether to lead or be led, as the spirit communicating is high or low, wise or ignorant. "Know ye not that ye shall judge angels?" We are judging them. This last step breaks us away from the authority of persons, and when fully taken, when the lesson is really learned, places us, with our own glad consent, upon the broad platform of principle. Then, and not till then, are we redeemed, really, truly saved.

Now, the individual who has taken the first step and not the second, the one who recognizes the law of communication, and being still under the dominion of the authority of persons, believes that he must obey the spirits, irrespective of the command given, such an one is very apt to be led into folly, if not into sin. If as obedient as Abraham, would kill his own child, if so ordered; or, like Hosen, would love a woman beloved of her friend, and yet an adulteress.

Thanks to the God of Progress, we have comparatively few such among our mediums, less, perhaps, than could have been possible in any previous age; and these few are growing beautifully less, as they learn through bitter experience that an undeviating principle of rectitude is the only safeguard of the soul's happiness.

"Even so Father, for so it seemeth good in thy sight."

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SPIRITUAL TRACTS.

BY LOIS WAISBROOKER.

NUMBER 8.

HELL.

Many persons believe, or say to believe, that Spiritualists repudiate law and order; make license of liberty, and expect to escape the consequences thereof, both in this world and in that which is to come. No greater mistake could possibly be made.

I propose, in this article, to give to those who may read it, our idea of hell, or the consequences of wrong doing, as realized in the spirit world; to compare this idea with the hell of orthodox churches, and then to examine both in reference to their legitimate tendency.

I commence the first with an extract from Davis. He tells, in one of his works, of a visit to spirit land, where all was beautiful, yet all was sad—where the smile of gladness was ever chased from the features by a look that was like a mute wail of anguish. Birds sang in the groves, but in mournful tones; flowers bloomed but to distil the fragrance of sorrow. Wondering at so much beauty, and so much sorrow—at such a profusion of that which seemed designed to bestow happiness, and at the same time, such an absence of happiness—he exclaimed, “What does it mean! Is this the spirit world?”

“These,” said the teacher, “are the patients and students of the place; can you not do them much good?”

Patients and students—those who were too sick from the effects of violated law, or too ignorant of its legitimate

action to enjoy that which was so plentifully provided. "Patients and Students,"—not reprobates, damned ones, exposed to God's vengeance—but sick and ignorant ones; such as needed, and were the especial objects of his care.

But why were they sorrowful? The writer continues: "I asked a youth the cause of his grief. 'I will tell you,' is the reply, 'if you will help me to enjoy this beautiful world.' I promised him all the help in my power. 'Thanks, my Zoua Baskatella, or bird visitor,' said he, 'follow me to my Toleka; the good Atolie made it to instruct me forever.'"

Now, who was the good Atolie, and what was the Toleka? The good Atolie was one of the nurses, so to speak, and the Toleka a thing of memory, an exact representation of that which he had coveted and stolen when upon earth—a leathern purse, filled with gold and diamonds, and in consequence of which he had lost his earthly body in trying to escape the king's officers;—and further, the king had taken his mother's possessions to make good the loss, thus leaving that mother poor and distressed, both for the loss of her property and the loss of her son.

"And now," said he, "I must remain here and look once every day upon the evidence of my crime, the resemblance of that which I stole, just so long as the consequences thereof remain upon the earth."

So much for this view of the effects of wrong-doing extending into spirit life, as shown to this gifted Seer, and now the question to be decided is, was this condition an arbitrary infliction of punishment, or the natural effect of a corresponding cause?

We claim it to be the latter—that the magnetism of the soul put forth in the accomplishment of an act necessarily so connects us with that act that we cannot separate ourselves from its consequences; and what more natural than that, while there must be an abiding consciousness thereof as a continuous shadow upon the soul, still, as the hour rolled round that marked its perpetration, there should come before that soul's eye so distinct a representation, one so vivid and exact, that it might well be spoken of as the Toleka, the actual embodiment of the deed itself, looked upon once every day. And now to the orthodox view:

Pollock, in his *Course of Time*, in speaking of the judgment day, has the following:

“And thus upon the wicked, first the Judge
Pronounced the sentence:—Depart from me
Ye cursed. So saying, God grew dark
With utter wrath; and drawing now
The sword, undrawn before,
Which, thro’ the range of infinite all round,
A gleam of fiery indignation threw.
He lifted up his hand Omnipotent
And down among the damned
The burning edge he plunged.”

And again:

“Beneath, I saw a lake of burning fire,
With tempests tossed perpetually, and still
The waves of fiery darkness ’gainst the rocks
Of dark damnation broke, and music made
Of melancholy sort; and far as sight could
Pierce, I saw most miserable beings walk,
Burning continually, yet unconsumed,
Forever wasting, yet enduring still,
Dying perpetually, yet never dead.”

And while these are suffering thus, where are the righteous ones? what is the Christian’s idea of their employments? Are they striving to lift these fallen ones from their suffering condition? Far from it, for; after the wicked are thus disposed of, the Judge is represented thus:

“This done, the glorious Judge, turning to right,
With countenance of love unspeakable,
Beheld the righteous, and approved them thus:
Ye blessed of my Father, come, ye just,
Enter the joy eternal of your Lord,
Receive your crowns, ascend and sit with me
At God’s right hand in glory evermore.”

Now, which picture is the most lovely; which would have the tendency to touch the heart and win its allegiance? Which manifests the spirit of Christ? If God manifest in the flesh was so tender and loving, so intent upon relieving the ills to which humanity is heir, why should we look upon him as so different when divested of his fleshly garb? And yet it is this same Jesus who is represented as the terrible Judge, else why say, “Ye blessed of my Father?”

But I must make yet one more extract from the same author before I can place this part of old Theology before you in its true light. Harken to the language attributed to an angel of light:

"Virtue in me was ripe,—I speak not this
In boast, for what I am to God I owe,
Entirely owe, and of myself am naught."

And still, the bitterest drop in the cup of the damned, is represented as:

"Ye knew your duty, but ye did it not."

This, of course, presupposes the power to do the duty, else where the blame for not doing? And in the case of the righteous, if all they are to God they owe, "*entirely owe*," and of themselves are naught, where's the credit?

The only conclusion that we can possibly arrive at from such a presentation of God's character, is that he is partial, capricious, and its effect upon humanity has been like that of a capricious mother's influence over her children.

Hearken to her in one of her good-natured moods: "Mother's precious little darling, and so it is; the sweetest child that ever was; nobody's baby so pretty or so good as mother's; that there isn't;" but presently the wonderful child does something that interferes with this capricious mother's selfish ease, and now hear her: "You little hateful thing, if you don't stop that I'll take your head right off; the very worst child that ever anybody had." Now, a mother like that can never possess the respect of her children. They will learn to watch her moods, in order to take advantage of them, becoming, in consequence thereof, deceitful and hypocritical, but they neither prize her commendations, nor fear her threats, because there is no justice in either, and so of an unmerited heaven, and an unending hell; neither the hope of one nor the fear of the other will control mankind, for, *there is no justice in either*, and it is time that peevish old Theology had learned the fact.

But the other idea, that of our *works following us* in the sense I have named—let the rumseller, the murderer, the seducer, the—well, all who are taking a course that must inevitably bring suffering to others—let them realize that this suffering becomes a necessary part of their own inheritance, so necessary that they cannot escape it until that other is compensated; no vicarious atonement, but actual, unerring justice in each and every case; let mankind once realize this, and then mark the result.

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SPIRITUAL TRACTS.

BY LOIS WAISBROOKER.

NUMBER 9.

THEIR FRUITS.

"Grapes do not come of thorns." True, but choice apples do, with the necessary time and attention; yet how many generations had passed away, each inheriting the benefit of the pruning and culture of the preceding one, ere this result was reached.

"But the thorn-tree, by the gardener,
It may be so pruned and grafted,
That its roots are found supporting
Boughs, that gracefully are bending,
Bending with the choicest fruit."

How true it is, in this case, that "one generation soweth and another reapeth;" and it is further true that the first results of this idea of improvement, as applied to the thorn, were anything but an improvement to the appearance of the tree; and I can imagine some conservative old thorn crying out: Look at the effects of your new fangled notions, will you! Our best trees, the old stand-bys, utterly despoiled, while the young and fair are left shorn of their beauty! By their fruits ye shall know them. Look at the fruits of your doings!

The fruits, ere the trimming process is completed! The results, before the new has fairly shown its signs of life! The harvest, ere the fallow ground is broken up, or the thistles eradicated! Just as well as to talk of the fruits of Spiritualism at this period of its growth. To judge by the fruits is a correct principle; but it is of the perfected fruits grown under the right conditions, and not of the trimming process,

paining to the very heart-life, that the new may be engrafted thereon. It is of the perfected fruit, grown under right conditions, and not of the half-ripe, half-rotten, that has been subjected to the biting frost and the blasting mildew.

"One generation soweth and another reapeth;" past generations have sown, and we are reaping both the evil and the good, both the perfect and the imperfect. Modern Spiritualism is not of age yet, is not twenty-one years old, has not reached its majority; consequently, there is not one amongst us who has been educated, much less born under the influences of the teachings of our glorious philosophy—and when I say philosophy, I do not mean cold, abstract reasoning, body divorced from soul. Not at all. I mean a philosophy of LIFE—a philosophy that feels the living currents flowing through the veins and arteries of the spiritual body, and is at the same time able to explain the how, or a something of the how, for the Babylon of mystery must recede from the realm of religion ere the latter can really bless mankind.

But there is not a spiritualist in the land who has been born and educated under the teachings of such a philosophy. An infidel is said to have asserted that if he could have the first seven years of a child's life under his control, he would defy the effect of all after teachings. He did not go back far enough. The influences brought to bear upon the mother during the antenatal existence of the child, have more to do with its after life than all other influences combined. But the Church has had not only the first seven years, but the control of antenatal conditions also, and this of every spiritualist in the land, good or bad, wise or foolish. We have not had time to organize materials for our own use; we had to take just such as we could find as workers in this cause, and each and all of us owe all the religious teachings we had received, all the religious teachings brought to bear upon our parents, to the Churches. Consequently, whatever of good there is in us, that can be practically outworked, we readily acknowledge it as the result of their most advanced ideas, of their best teachings. "Honor to whom honor is due." But shall we credit them with the good and permit them to cast the evil at our feet? No, indeed, for that would not be just.

Whatever of evil, of wrong, of friction we find in the workings of society, in the new phases of manifestation, as well as in the old, we charge it to past ignorance, so organized and educated into the very being, as it were, as to prevent the harmonious outworking of the most interior good that is in each and all as God's undeveloped image.

The Church, in its varied forms, has ruled, and if it has done this badly, so badly that resultant or permitted evils must pass away with a great noise, it is useless to attempt to shift the blame upon other shoulders. If eighteen hundred years are not a sufficient length of time to give the perfected fruits of a tree, surely twenty are not. Look at the condition of our earth in winter, when covered with a pure mantle of snow. Beautiful, is it not, as the morning sun shines upon it, reflecting the light, like sparkling diamonds, from ten thousand different points? Beautiful, but cold—so cold that its continuation would be the destruction of the life hidden beneath. But, "under the ice the waters run," and the sun, mounting higher and higher in the heavens, changes the snow itself to water, and now where is your beauty? Gone from the hill top; gone from the valley. The rills have swollen to rivers, and rushing down the declivities, they bear away bridges, render roads impassable, and spread havoc generally. Turbulent, vigorous life, sweeping away the calm, cold beauty of the symbol of death, and one who understood not the necessity of this change might be inclined to cry out against the genial warmth that is thus the agent of so much inconvenience. But is the cause of all this in the sun, or in the earth conditions? Had there been no snow upon the earth, the sun might have shone forever and it could not have swollen the streams, and its continuous shining is sure to dry them up, or bring them back to their original dimensions.

Aye, even now they have resumed their places, the bridges have been rebuilt, and the roads repaired; and look! do you not see the springing grass, and the opening flowers?—hearken! do you not hear the glad songs of the birds, as they build their nests and rear their young in the leafy groves?

Which is the better, sunshine and snow—could they have continued together—or sunshine and all this beauty? But had

not the elements for the production of all this been in and upon the earth, the sun might have shone forever, and it could not have given us one spire of grass, or one singing bird.

But, look yonder! do you not see that loathesome snake, and that repulsive toad? They like the sunshine, too, but the sun did not produce them any more than it did the flowers and the birds. It did not produce them, but it brings them out where you can destroy them if you choose.

And so of the light and warmth that is beaming down upon us from the spirit world, in this the nineteenth century. It is melting the cold snows of materiality; is taking the chill of distrust from human hearts; is disturbing, is breaking up old conditions; does not propose to *create anew*, but to give the life and beauty hidden away down in the soul a chance to come forth. Already the springing grass and opening flowers are seen; already the singing birds of gladness tell us of immortal joys that are ours by inherent right. Spiritualism did not create this beauty and this joy, it only gives the life within a chance to blend with that which is without; neither did it create the moral snakes and toads that are coming out to sun themselves, but it aims to destroy the conditions that cause such snaky and toady manifestations.

"One generation soweth and another reapeth." Past generations have sown, and we are reaping both the evil and the good; but while we are reaping we are also sowing, and God help us to sow such seed that coming generations may reap therefrom a harvest of joy and gladness.

E'en now the reaping time has come,
And angels shout the harvest home.

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