

Supplement to "The New Aosa" and "Infis."

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THE

"GHOSTLY LAND:"

THE

"MEDIUM'S SECRET;"

BEING THE

MYSTERY OF THE HUMAN SOUL:

Its Dwelling, Nature, and Power of Materialization.

ALSO,

THE COMING WOMAN,

AND THE

NEW DIVORCE LAW.

[*Handwritten: Randolph, Paschal, Banning*]  
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To

ERNEST AUGUSTUS VISCOMPTE DE PERCÉVÉLE,

LORD OF ULMA,

THE GOOD SAMARITAN,

WHOSE WHOLE-SOULED AND PRACTICAL GENEROSITY HELPED TO PUBLISH

"EULIS,"

"THE GRANDEST WORK ON LOVE AND WOMAN EVER PRINTED,"

THIS BROCHURE

IS RESPECTFULLY AND GRATEFULLY DEDICATED, AS A TRIBUTE OF GRATITUDE BY

THE AUTHOR,

AND OF RESPECT AND ESTEEM BY THE PUBLISHER,

MISS KATE CORSON.

1874

Supplement to "The New Mosa" and "Gulis."

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This Monograph is supplementary to the "NEW MOLA" and "EULIS;" THE HISTORY AND PHILOSOPHY OF LOVE, THE THEORY OF IMMORTALITY, and Solution of the Darwin Problem therein; and to the third part of said volume concerning Magic, Thaumaturgy, and the rationale of modern Clairvoyance.

## SUPPLEMENT TO "NEW MOLA."

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ERNEST AUGUSTUS, VISCOMTE AND LORD OF ULMA:—

SIR,—Thanks are your due from all mankind for the noble manner in which you came forward and enabled "Eulis," THE BOOK, to see the light, which it would not have done so soon but for your very prompt and unsolicited financial aid. Few men have travelled or seen so much of the world as you and I; but alas! how few real gentlemen one finds! I proved you to be such in every sense of the word, and am glad to rank you with the very few whom of late years it has been my fortune to meet; hence, it affords me great pleasure to put in type, for the great world's use, the thoughts you evoked from me during our very pleasant sojourn together not long since.

As you, sir, and I, conversed upon the subject of human immortality, after I had printed in the book called "Eulis" the startling new theory thereon, and had challenged the world's best thinkers to provide a better one or overthrow the one announced; after I had solved the Darwinian theory, and for the first time in the history of letters fairly answered the questions, "Why is man immortal? and if so, are all men?" and as we canvassed ancient, mediæval, modern and current theories and hypotheses concerning the *locale*, nature, powers and modes of suprahuman life, I mentally resolved to forestall my intention, and anticipate the publication of the new work entitled "BEYOND THE SPACES," and give at least one chapter thereon to mankind,—and this for more reasons than one, as you, who know, can readily surmise.

As you, Lord Ernest Augustus, and I, on that sunny morn, after discussing our travels and adventures in Arabia, India, South

America, England, Turkey, Egypt, Greece and Palestine, marvelling at what tremendous differences exist among men by reason of the soil on which they tread, took our hats and sallied forth, leaving the swift turmoil of the week, and the silent lanes of Antwerp behind us to seek the grateful shadow of the forest trees hard by, — well do I remember how we lay us down upon the sweet green sward of the arboreal and sylvan — ay, almost Arcadian — world about us, and reclining at ease, talked anent the life that now is, and that which — at least to some of earth's denizens — is yet to be. How ardently we canvassed various theories; how crude and wholly unsatisfactory most of them — especially some accepted as literal gospel by many Spiritualists — seemed to be; and how we sifted them down, and tested them by the stern logic of common sense, and startled at the very bizarre and contradictory notions extant concerning that other life and its mystical methods. One hypothesis maintains that the spiritual world is right here in our very midst, and that the air about us, and the very land is filled with viewless people and cities which we cannot see. Another "authority" lays it down that the spirit-world is just sixty miles away; in which case, of course, the people there breathe the same oxy-nitrogenous air that we do, only in a more rarefied and attenuated form. A still more exalted authority tells us that we can only reach the dwelling-place of souls after a direct flight upwards of over *twelve hundred billions of leagues*. A new light informs us that our future home is in the belly of the world, — getting there, probably, through Symes's hole; but the most curious, wrinkled and non-understandable notion of all is that propounded by the followers of the mystic Swede, whose Valhalla — and multitudinous hells beside — are situate

In a wild, weird clime that lieth sublime,  
Out of Space, and out of Time,

rendering it, of course, wholly impossible of conception by any but the most extraordinary of human minds.

Said you to me, — I give the substance of your remarks, — "You have written some very remarkable books upon this very subject; have become famous the wide world over as a seer, whose myriads

of tests demonstrate the fact beyond all doubt, as Napoleon III. found out to his sorrow, and the hurling of his dynasty from the throne of France! Why do not you grapple with this vastly important question, and tell the world just what, and how and where the land of immortals is situate? Come, do so; the world will be grateful, and I—I will help you to publish it! But," you continued, "it need not be a ponderous tome; put it in a few pages,—and, while you are about it, explain the great mystery of Spirit-Materialization; tell us, also, something about THE COMING WOMAN; the future of the earth in a social-political sense; the new law of divorce she is bound to fulminate, and what we may look for when she arrives; for it is plain and clear that, although many have laid claim to be her, she has not yet arrived on earth, because if she in any way resembles any of those who fill so large a place in the papers,—if she be like any of the existent strong-minded sisterhood of the age,—may the good Lord of Heaven pity, protect and forefend the coming man; for, lo! hath she not usurped his hat, coat, boots and tubed garments already?"

Your words, my lord, fell upon grateful ears, and attentive. Some of your questions were partly answered then and there, our time being short, the matin meal not yet discussed, and the Sabbath bells were chiming out their call to worship and to praise the God of Abraham, Isaac and Jacob. We were hungry, though not sinful; so we went to breakfast while others hied them to the synagogue; we to eat, they to sleep. And after that, I wrote my thoughts thus:—

A. The dogma of immortality is not universally accepted. Among the Western (European-American) civilized peoples it is generally believed in; the reverse opinions being held by a comparative few. It is not regarded as a blessing, but the worst fate that can befall a man by uncounted millions of the human race.

Very few of those who believe it can give a rational reason why; state the how, or locate the *where* of themselves after its attainment. Of all who accept the doctrine, the Spiritualists alone claim to have demonstrative proof of its truth; some evidence corroborative of identity, and little or no positive proof as to the when it begins, the



mode, the how or where; because among them there are so very many conflicting views, hypotheses and opinions afloat that scarcely any two believers agree upon more than two or three points; i. e., that the dead return; that the other is an advance life; and that at the worst it is a great improvement upon the life we now live. They are at sea upon a thousand other points; and this comes of their accepting what mediums, so called, have said, when supposedly under spiritual influence, not yet realizing that there is a mediumship true and real, and another one altogether fictitious and imaginary. The real in the world are to be numbered by hundreds, the imaginary by tens of thousands, in all ranks, lands and climes, and among all classes, orders and nations of the earth.

I will not stop here to explain how immortality came to be at all, or who are and are not endowed with that great desideratum, having already done so in "EULIS," Part II., but will take up another related question.

B. It is easy to see why the "philosophy" — much abused word! — of supernal life is essentially imperfect, crude, puerile, contradictory, and in some measure absurd; as, for instance, when we are told that spirits can pass uninjured through solid walls; that they can and *do* eat coarse food, as pork-chops, and such stuff, fit only for barbarians. There are other reasons why current hypotheses concerning the life hereafter are weak, crude and untrue, whether they exist within the pale of the three great branches of the Christian faith, — Greek, Papal or Protestant, — or without them; or within the pale of the three branches of Spiritualism, — the Christic, Harmonial and Swedenborgian. Among them all no man has yet been forward enough to fairly challenge the existent conclusions or point out the higher truth and clearer way and light. Let us examine the most reasonable doctrine of the Spiritualists, the one most generally assented to, which holds that, subsequent to the physical death, we still retain the human shape, but it is non-solid, airy, vapory, gaseous, electrical, phantomesque as a general thing, except when able, by the exercise of some undefined power, to attract to the unsubstantial figure certain peripheral or spherul atoms, sublimated, refined, yet material, given off from peculiarly conditioned, odized matter in

some cases, and from the bodies of peculiarly constituted persons of either sex in other, and the more frequent instances. Under these conditions it is held that the otherwise impalpable and unseeable disembodied individual becomes viewable, can be seen, felt, be handled; can talk, sing, play, whistle, strike, do all that man may do until the materializing supplies are cut off, exhausted, exhale away; when, though still present, the spirit necessarily becomes again invisible. People there are by scores who insist that while thus temporarily incarnated in what they affirm to be bodies, so like the natural ones in feel, touch, sound, warmth and pulse, as to defy any one to tell the difference between them, the spirits eat, drink, and cases are cited wherein they are alleged to have held carnal intercourse as before death, — and this is affirmed of spirits of both genders. They tell us, too, that this doctrine is not horrible, even if it is true. This latter point, however, is possible, provided such a thing as materialization ever occurred, and it can be proved by thousands of witnesses that such things are not only possible, but of actual daily occurrence. It is not only held by certain persons that the doctrine and acts are true, but that Jesus Christ himself was the result of an amour between herself and a materialized dead lover of hers, which statement must be taken *cum grano salis*; and yet, if what is related of the doings of materialized spirits be true, the possibility of the function is demonstrable at once, and that, too, upon indisputably logical grounds. But there we must stop, for the secretion and ejection of the impregnative principle must be an impossibility by reason of the absence of the element of ripening time, — an absolute essential to propagative contact. Therefore, we deny that genesis to the Nazarite, and that, too, notwithstanding its advocates declare that the Bible itself sustains their position by citing corroborative facts, of course strong as holy writ, because it is holy writ itself. They do not here allude to the adumbration or overshadowing of Joseph's wife Mary, by the Holy Ghost, but they point to that passage in the elder Testament wherein we are told that "The Sons of God or the Gods, saw the daughters of men that they were fair and comely, and good to look upon; and they took them to wife, and raised up sons and daughters, the same being the tribe of Anak.



And there were giants in those days." Let that pass at its exact value, — no more.

C. It is difficult, with our practical, matter-of-fact education and intelligence, to conceive how such things can be possible on the supposition that the after life of man is as the most rational of the current opinions represent it to be; that is to say, — that after death he is an impalpable, untouchable, invisible, yet "bluish-white," mist being, — a sort of gaseous, semi-entity, living a mystic, weird, goblin life, utterly unlike what he was anterior to his Charonic passage across the darkling lake, — except as to personal outline; a propensity to play jokes, and a semi-retention of memories of ante-death experiences. It is not easy to see how such a being can eat, drink, sleep, "locomote," love, hate, aspire, suffer or enjoy; for there should be a solid foundation for all this; yet the doctrine affirms that he is but a film, — lighter than some of its advocates, of greater tenuity than hydrogen, or the wavy attenuation of a comet's trail, or tail either. Such a being would not weigh the trillionth of an ounce, because wholly phantasmal in structure, and by parity of reasoning also in force, strength, capacity, ability, energy or power! Such crude notions — for they do not rise to the dignity of ideas — concerning post-mortem man and life, can but be exceedingly dissatisfying to whoever looks death squarely in the face; and most of us in such a case are apt to reject such crude speculations, cast them aside, cry "bosh," and look elsewhere for better light, no matter who the authors of the former sort may be; and this contempt is generally felt just as soon as people cease to swallow *per diem* allowances of "editorials" in lieu of common sense; throw off the papal shackles, and begin in stern reality to THINK. All of us are not quite certain that we, or any one else is immortal, and that all this asserted spiritual phenomena may after all be attributed to different sources than the alleged one: for it may be that some other class of beings are playing it on us, and having a good time at our expense in the first place; and, in the second, the whole thing in all its phases may be compassable and producible by the mind of embodied man itself; and in the third place it is utterly impossible to establish one single case of identity so clearly that an ordinary pettifogger

couldn't pick the logic to pieces and drive a coach and four through the aperture thus made. The writer of this most religiously and firmly believes in immortality, but not on the basis or grounds of the general belief, because there are higher, deeper, broader and more solid foundations for the belief, resident in the author's soul, than is to be found in any branch or phase of modern or ancient Spiritualism; whence it follows that those who claim the author as subject merely, or that the author's belief resulted from spiritual experience, simply lie,—that is all. The author was a Spiritualist before Jackson Davis was thought of, a rap was ever heard in Hydesville, or Wm. Berry quit printing to start the "Banner of Light" in the Hub of the Yankee Universe. Oh, no; the author has a belief founded upon firmer grounds than these afford, viz.:—Direct sight of the worlds above, positive, certain, superior to all the mediumism on the globe, and which are fully described in the work "EULIS." PART III., in "SEERSHIP," a book devoted to the subject, and partly in the pamphlet called "THE NEW MOLA." The fact is, that most of us find it impossible to master the weird and ultra-mystical so-called principia alleged to underlie all the modern spiritual phenomena; hence we exclude or reject the most of them after a while, if not at once, for various reasons more or less cogent, among which are the following:—If post-mortem mankind are the aerial beings they are represented to be by, among others, a notorious Tennessee Mickey Free, who palms himself off as a genuine medium, being only an astute trickster, far more expert in howling through a horn and therefore giving spiritual messages,—in a horn,—and varying the performance by turning down the gas and pretending that Brown, Physicians, and Unknown ghosts achieve the feats, as well as bringing wet flowers into a circle,—flowers just culled from the graveyard hard by, and kept wet in vials of water till flapped over the people after the lights are out,—wretched tricks, played by a wretch upon wretched simpletons, with more money to waste than brains to use. The self-same game is being enacted all over the world; for

Wherever God erects a house of prayer  
Old Nick is sure to build a chapel there:



and wherever true mediumship or clairvoyance crops out, right there will the base counterfeit flaunt its dirty skirts. If these spirits are aerial beings only, and eat, what and how do they eat? If they sleep, where and how are the slumbers taken? If they love and hate and accomplish all we do except propagating their kind, — which we deny, — how are these things achieved? Where is the spiritual land? What is it? Where do we go? How do we live? What do we eat and drink? How is it that spirits being lighter than air, or hydrogen even, — the lightest of present known gases, — yet are able to manipulate weighty objects, rap, tip tables, lift and carry people and furniture, and assume the solidity of compact flesh, bone, hair, clothes and muscle? These are pertinent questions, generally eliciting either vague answers or downright abuse; for ten to one but the questioner will be called a "recanter," and be lied about till the fibbers believe their own tales, as the experience of the writer hereof abundantly demonstrates — and yet the cavillers and fault-finders have not been able to inflict the death penalty, quite; nor to stop the sun from rising, or a stream of bread and butter, and some meat, daily flowing in to supply that writer's wants. SELAH!

D. Before replying to the above questions, in the light of a higher knowledge, there arises another very weighty one which ought to be put and responded to first. It is this: It is not generally credited in these days that we are of Adamic genesis or origin; for the human grades and species are as wide apart as are the various branches of the felidæ — that is, from the huge lion and royal Bengal tiger at one end of the line, through all the intermediate grades and links down to little Sally's pet kitten, weighing ten ounces, — and yet each and all are nothing else but cats, pure and simple; yet what a difference between the captor of a full grown bison, and the tormentor of a church mouse! Well, the Hottentot and Bosjesman is a human being as well as the most highly cultured of us all; yet the delight of one is music, love-letters and astronomy; that of the other, beef steaks cut from the living beast, with baked missionary by way of dessert. The ideal heaven of one is an arena of celestial beatitudes; that of the other, an enclosure fenced with sausages, with a central fountain squirting hot pot-pie, the main ingredients

of which are quartered monkeys and nicely-larded negro babies—underdone and well-seasoned! Just think of being asked to take a second plate!

People so wide apart never sprung from a single pair. Man descended from primal types, and was not created immortal, because he was originally monkeyfied, if not an out-and-out baboon or gorilla; and, be it known—there are no immortal apes! How did man become death-proof? NO ANSWER WAS EVER ON EARTH MADE TO THAT TREMENDOUS QUESTION UNTIL the author OF THESE LINES GAVE IT in the chapter concerning immortalization in the work called "Eulis," to which you are referred at this especial point. But some men are immortal, and have proved it by reappearing,—that is, have proven it if ever a case of positive identification occurred; not without.

A recent pamphlet proves too much: that it is impossible to identify even if hundreds of apparent proofs are given, for the manifestor may be a joker from the *Diaks*, and who can impersonate whom they choose,—and these diaks themselves cannot be proven to have been of earthly origin. That was an unfortunate brochure. Immortal people must resemble their ante-mortem selves; they must be something more than rarified gas; they must live somewhere, and that somewhere cannot be earth's abdomen, even though its crust were but a few miles thick, because people dying as they do at the rate of three a second, the cavity would have been packed full long centuries ago. That notion is therefore cast aside. They cannot live on this earth or in its air either, because they all say they came to us from a long way off; but that "long way" cannot mean beyond the milky way either, for what to the unassisted eye appears a fleecy cloud, by the telescope is seen to be the faint radiance of an innumerable host of glowing suns studded in the awful heaven, so immeasurably far away that no known telescope can resolve the nebulous haze of these quintillions of flaming orbs; yet we receive light from the stars on the hither shore of the vast ocean of illimitable ROOM!—some of which unquestionably started on its journey not less than a million—aye, even a thousand million years ago; wherefore, to talk of our dead corping all that inconceivable distance to visit us whenever

we choose to invoke them is both unreasonable and absurd, for they do not, can not come that far. The latest computations of the speed of light gives a mean of 190,000 miles in each and every second of recorded time; and to talk of an organized being rushing through space at that awful and tremendous pace is to utter rank and contemptible nonsense; and yet there are authors in the accepted ranks of reform thinkers who *do* utter just such puerile stuff, which passes down without a gulp, so capacious is the unreasoning credulity of the "rank and file" who, only too glad to find the old belief mere childish myths, rush to the other extreme and believe too much. . . . The supposed nearest fixed star is his ruddy mightiness Sirius the great, — a globe of fire believed to be seventeen times hotter than our sun, which itself boasts a heat over five thousand times greater than molten iron; while Sirius exceeds him in magnitude as far as earth surpasses the moon. Now light flying through the vault spans ten million four hundred thousand miles a minute; six hundred and twenty-four millions an hour; three billions seven hundred and forty-four millions a day; one trillion five hundred and forty billion miles a year — without a rest! Now Sirius is so far away that it takes light over twenty-one long years to leap the awful chasm, whose narrowest span exceeds forty Trillions of earth-measured miles! — a distance so vast that not even the burning intellects of the arch-seraphim could compass or conceive it; and yet Sirius is but a next-door neighbor to us, for there are other suns on the hither shores of VIA LACTA whose light probably requires millions, not of years, but centuries, ere it flashes on earth's startled sight. In both hemispheres the naked eye beholds less than four thousand stars all told. But there is starlight on its way which will one day show millions to the eye where it sees but thousands now, and save in cloudy times man will live in perpetual day — just as the dead do now, and just as there is no darkness to the clairvoyant eye, and clairvoyance is a well-demonstrated power, not to be gainsaid or laughed down. Now when we are told and are expected to believe that the homes of the dead are beyond the farther shores of the milky way, we, if intelligent, can but smile, and conclude that the authors of the statement are themselves yet in the milky way, and stand in

need of weaning when they tell us that our friends, mates, relatives and beloved ones frequently span the awful gulf to manifest themselves to us, and think nothing of the tremendous flight. Let us examine their notion a little more closely, and see how it looks in the light of common sense, supposing it to be true, and that a spirit could reach us from one of the adjacent suns of the Milky Way, a 12th magnitude star, say two hours after starting, then that spirit would have to plunge through space at the rate of not less than one hundred and twenty thousand billions of English leagues during every single second of the journey — a speed as much swifter than either light or lightning as they are faster than a snail's slow march. It is clear, therefore, that the hypothesis must be abandoned wholly, totally, completely and forever, and a more reasonable one be adopted instead. Of course in a limited monograph like this, I have no space to explain the methods whereby I reached different conclusions and results, having already done so in "EULIS" and the "Mola" as well as in the precedent volume "Seership," wherefore I shall here briefly indicate what those results were only.

The theory that at death immortalized mankind leaves the fleshly body behind, that is, — to put it in a chemical light — gets rid of the iron, carbon, silica, water and other gross forms of matter — and floats in the death chamber, or wherever the process takes place, an impalpable, ethereal being with an electro-vaporous body and organs, — there's no protoxide of hydrogen either in a spirit or the place it goes to, — is emphatically true; but that it remains so is *not* true; man on earth, and immortalized is essentially the same — *i. e.*, ambitious, ignorant, stolid, sharp, learned, stupid, isolated, gregarious, fastidious, gluttonous, lustful, chaste, musical, profane, devout, skeptical, exclusive or social; after death, as before, he delights in cities, solitude, bucolic or urban life; trees, flowers, architecture — all just as we do here and now, according to idiosyncrasies and personal tastes and bias. He wastes and must supply it, — because he labors and thinks, and accordingly nature has provided for him there as here, except that on earth the best things are monopolized by the rich, and wealthy fools and time-servers lord it over the talented and poor. Here you might as well be damned as be penni-



less. There, mental and moral worth is the signet of power and position; nor is the real estate in the hands of the few, or space and luxury monopolized at the cost of the under layers of society, for in the upper world things go at their real value, and people count only for what they are actually worth, and no more.

Certain authorities affirm that man remains after, just as he is at death, so far as shape and substance are concerned; yet in the same breath speak of there being in the upper world trees, forests, lakes, seas, islands, continents, rivers, houses, statuary, gardens, palatial mansions, theatres, museums and hospitals. I was one who thus spoke, but failed to qualify or fully and clearly explain. I do so now. All these things imply substantialness, if not absolute solidity, which of course is sheer nonsense if the upper world is but a figment, man a fleeting phasma. If these things are mere appearances, and mankind mere super-hydrogenic personalities it is all well enough; but we are more than that, and the time has come for me to lift the veil, and show just exactly what that more really is.

E. The oxy-nitrogenous atmosphere surrounding earth is an ocean whose outer wavelets, fine, rarified and exceedingly attenuate, rolls gently against the Pure Æth of space at a distance averaging about three hundred and fifty miles. A revolving wheel or grindstone throws from its wet surface curved lines of water; even so does this earth in its double motion — axial and orbital — throw from its periphery vast and continuous streams of highly rarified, highly sublimated and electrical matter — what may in fact be called the *soul* or spirit of material substances; but there is neither silica, carbon, hydrogen, nitrogen or oxygen in this evolved current, which by laws of its own moves from the equator to, and ascends from, the poles of the earth in spiral rivers, gently undulating, sweet as the breath of a babe, and softer than the down upon a ringdove's breast, and with a musical murmur likened only to the distant echoes of the symphonies of God! I have seen that river; I have heard its delicious melody, and then, only then, have I been able to smother the spirit of discontent, unrest and resistance; smile at the rage of puny man, and rely wholly upon the absolute knowledge that — it would be all right in the spring of the good time coming. This grand

river, rife with the quintessence of matter, is mainly composed of what I call MAGNETIME, not magnetism—by which I mean that mysterious essence or imponderable, whose poles antagonize those flowing north and south, itself moving from the opposite quarters; in a word, the cross-magnetic fluids of the terraqueous globe. When this river reaches the confines of the earth's cushion, it flows in curved lines toward the centre of what may be compared to an enormous shell, zone or belt, the under side of which it strikes and instantly fuses therewith. This is the concave or under side of the mystic land, upon whose upper surface man resides for a term proportioned to his mental, moral and psychal growth. Some remain but comparatively short periods; others have been there more centuries than they had days upon the earth.

It is almost a hollow sphere, with earth, like the kernel of a nut, far away in its centre; and but for two large open spaces at its poles, it would be a complete sphere. Its surface is reached over a ridge of vast mountains, surrounding these open spaces, like the scorice hillocks on the edge of a crater. Its material differs from matter as we know it here, for on earth heat and moisture are the only twin productive potencies; there heat and water, as we know them, have no existence. A spirit cannot get either wet or cold; hence its labor is not for money or food or raiment, and consequently the compound hells which those necessities create on earth are not known up there — and yet there's hells-abounding even in the spaces; but they have a different nature and genesis from those on earth!

The material of that land being not of coarse matter, does not obstruct either stellar, solar or lunar light, nor do its people see through aqueous humors, as do we preceding death, save when gifted, or cursed, with second sight or clairvoyance. Neither does that land alter, change, deflect, refract or in any way disturb the chemic rays which pass through it any more than a belt of fine, clear glass would. Indeed, an ancient writer in the new Testament compared this self-same "New Jerusalem" to a sea of glass. As the upper land is constantly supplied with new material on its under side, even so its upper surface is continually giving off its most sublimated particles, which, together with that supplied from the sun's planetary



family, goes to constitute another and vaster belt elsewhere, of which more hereinafter. Of course this constant drain would one day exhaust the earth, were not that result provided against, and this world actually growing larger instead of being wasted away. How? Simply ask any astronomer and he will tell you that from seven to twenty million meteors strike the earth every twenty-four hours. Some are so burnt as to be impalpable dust; others, tons in solid weight. The supply, everywhere except in domestic and financial matters, is always equal to the demand.

The surface of that electro-Æthic zone is far more diversified than the earth, with multitudinous seas, rivers of living water, brooks, hills, vales, cities, towns, etc., just as here, only on an immeasurably vaster and more sublime scale. Its cities, — I have seen one, — its lakes, — I have scanned their silvery tides; its towers, mosques minarets and domes; its glowing beauty; its flowers, fruits, gardens are, each and all, incomparably superior to any actually witnessed here in fact; and far more gorgeous than the gardens of Irem or Poe's splendid "Domain of Arnheim." In the early days of the present spiritualism we often had mediumistic drawings of some of the strange flora of that better land; but such things are rare now, having been superseded by higher and far more significant phenomena; but even they were but pictures of things upon the deserts of the land beyond.

F. It is clear that the purpose of the God of this universe was the immortalizing of the homos. "Selection" means that; Evolution proclaims it, — and if these be not accepted then the Bible and all human history and development point right there. Hence, in view of it all we declare that some men are immortal. But some trees were intended as fruit-bearers. Seminal fluid to stock the globe with sentient life; yet not one-tenth the fruit reaches ripeness, and only one seminal drop in fifty billions, in man or brute, fish, fowl, insect, reptile or analid ever develops into the possible thing or being mystically contained within it. The rest are wasted. Is man an exception to the awful rule? I need not here repeat what I have already said on that point in "Eulis." . . . It requires no argument to prove that the upper world, or any other *locus in*

quo for that matter, must be adapted to the needs and wants — which are not identical — of its denizens; and it follows that no phasmal or vaporous condition, either of the zone or its peoples, could ever fill the bill of the imperative requirements of the human being, for, dead or alive, these last are solid and enduring. But the supernal worlds are not phantasmal, vapory affairs; nor are their citizens thin, ghostly, and therefore ghastly personages, but solid, substantial, gravitative, though far less so than here below in this badly-ruled baby world of ours. Nor is that further land a mere picture gallery, phantomesque, magical, evanescent, dependent for its formativeness upon impossible projectional mental states and forces, as the "New Church" people try to inculcate, for it has cities and palaces that have stood for ages and will endure for countless centuries yet, struggling for birth within the womb of mother Time! Its citizens are entirely human still, but it is a modified humanity, differing somewhat from that we realize here; yet, nevertheless, marked and stamped "strictly human!" Hence they consume food, hate, love, aspire, curse like troopers and pray like saints; get pleased, jealous, angry, holy and obstreperous, as humans do everywhere; and they laugh full many a loud guffaw when people sing and pray to them and put on long faces and play Holy Willie generally. They wouldn't be human if they didn't! Knowledge there, as everywhere else, is the result of continued effort, and a dunce, dolt — or that is to say, a fool — here must have the ears of his wit cropped by experience ere he can pass muster there as his congeners do here. Ambition has its fields too, and God is just as inscrutably mysterious beyond as He is to any one on earth — except that no one can successfully assume to be His appointed agents there, at a round salary, and laugh at "how he sells them," as is done among us. Of course the zone is vastly larger in area than this earth. I said its under surface was about three hundred and fifty miles — I did not mean above the earth's crust, but the outer edge of its atmosphere. The thickness of the zone from the foot of it to the general plane of its surface in the thinnest, or polar parts, is not less than one thousand miles; its equatorial depth is five times that. Figure on this and you will see what a vast world indeed it is; for vast it must be, seeing



that the daily arrivals of the dead are at least three each second of the clock; and I compute its numbers to exceed say an hundred trillions of human beings, who are constantly departing thence, however, to other and still fairer climes.

G. All of us emit a sphere, aura or halo, impregnated with the very essence of ourselves; sensitives know it; so do our dogs and other pets; so does a hungry lion or tiger; ay, even flies, snakes, and the insectivora, as we know to our cost.

Some of us are magnetic, some electric, others mixed; some are warm, attractive, love-inspiring and friendship-making; others are cold, intellectual, electric but not attractive. Let a learned Theban of the latter make-up harangue an audience, and though charmed with his brainy vaulting and glittering verbal pyrotechnics, they will soon tire, exhibit impatient or somnolent symptoms, forget next day every word he uttered, and in a week wonder what it was all about. He talked at them, but not into them; he made them think, which is a tiresome piece of business with most folks; and few speakers can succeed who do that! He'd better make them laugh "fit to kill." People will pay well for being tickled, but they grudge a dime for real instruction. Curious fact, but true as the gospels. Pitted against such a man let there be a half-taught, but very loving, ripe and mellow man, with rich, round tones, with soul in every word, but with not one-tenth the logic and erudition of the Pundit, yet he carries the crowd with perfect ease, and everybody is wide awake, treasuring up every good thing that falls from his lips. The reasons are palpable and plain! It is heart against head, soul against logic; and soul is sure to win. Still other persons are diamagnetic and exhale a sphere or aura as a flower does perfume, and like that, too, capable of being gathered and utilized by those who understand the matter; and some of the disembodied people do. Certain houses, dwellings and localities have the same characteristics. The individual is a natural physical medium; the places are likely to be "haunted," — causes the same in each case; i. e., both emit a something capable of being utilized by spirits. It is far easier to obtain exhibitions of the occult force in chambers habitually devoted to that purpose, simply because the apartment becomes permeated

with the specific aura required. It is also easier to mesmerize in some places than others; on the same principle that one can more readily sing, act, orate, pray or recite in some halls than others.

H. We die of disease, age, suicide, accident or violence — no matter how, — but before our bodies are fairly cold, the electrical inner being oozes out like sweat through the pores; the cerebral sutures expand on the same principle as the pelvic bones do in maternity, to permit the egress of the death-defying tenant, and lo! we are dead! We just begin to really live! But the process is not yet complete. Sometimes, the new-born spirit's disgust of earth and earthly "friendships," rivalries and unrequited toils, the hollowness of its "loves," the selfishness, its infamously hard and ill luck on earth, inclines it to a prompt departure and instant deliverance, and it anxiously looks about for some one like itself, to indicate the where, the way and the how. On the contrary, in life it may have been oppressed, badgered, lied about, envied, thwarted, and its conditions may have developed a perverted phase of desire for justice, in modern parlance, revenge; and that desire may cause its departure to be deferred, or its frequent return after it has left, in both cases bent on giving a Roland for an Oliver, and making things unpleasant for those who have maliciously wronged it in the life below; and thousands there are on earth, tortured daily to the very quick; foiled and thwarted at every step by the viewless dead whom they have injured. A phase of COMPENSATION! But at last the time comes, sooner or later, when it *must* realize the difference between earth existence and its present state; and it soon finds thousands around just like unto itself, — just dead, — on their way through Boreal or Austral avenue, toward the Polar crowns (where auroral and austral moons are now forming), and forthwith launching itself upon the celestial river ascends speedily toward the mighty world above.

The world above revolves axially, as does the earth, but is several days in making one turn. It, of course, also flights through space with the earth about the sun, and accompanies that glowing orb in its tremendous journey around the DARK SUN, alluded to in a previous work of mine, and to be amplified upon in "BEYOND THE SPACES," if I live to finish it. The ascending soul arrives at the gorge where



the river debouches through a thousand channels across the vernal plains of upper land, but does not go ashore until either its accompanying friends say "Now," or it is hailed from the flowery banks by loving ones long gone before. Thank God every one of us have friends up there in the bending sky where God's name is engraved upon the *Æth* in glittering, starry letters, even if we have none but fair-weather ones here! The rate at which it travelled thither was probably not much faster than three and a half miles per minute. It is of course visible to all there, but is astonished to find that no sooner had it passed the limits of the earth's envelope, than it strangely began to solidify. The face is fairer in all cases; the wounds, scars, deformities, deafness, blindness, lameness are all gone forever, and the lungs breathe a delicious, aromal air, which thrills the being like the touch of lips of glowing love! It has all the organs it had here, but has additional power, qualities and senses, — whereof more in my larger volume. It exults in a new life, rejoices in a new liberty, revels in new sensations; finds itself in the midst of people perfectly assimilable to itself, in which it has enormous advantages over us here, who by force of circumstances are compelled to associate with those whom if hate be not reciprocal, approaches nigh thereto.

I. There's no tide or stream running all one way. Bore never so fine a hole in a door or shutter, and two currents of air will pass each other through it constantly, — one above, one below. Just so is there a double current flowing betwixt the two worlds — one going up, the other down — the latter bearing to us spiritual love, life and light all the time, in consequence of which the world is better than it once was, and is gaining all the time.

The people cannot look through their soil and see us, because the *Æth* and not solar light is the vehicle of vision, wherefore they must go to the poles and look down, else cast themselves upon the hither tides and float to us. Suppose they do the latter; then a strange phenomenon occurs, for they cannot reach earth as they quit the zone, for no sooner do they reach the outer limits of the earth's atmosphere than they begin to lose their former solidity, which transudes away by a process analogous to perspiration; all the semi-

solidity disappears (to be resumed on their arrival at the outer limits of earth's air), and they come among us invisible, intangible, precisely as they were immediately after death; and

Viewless millions round us hie,  
The bright phalanxes of the hither sky.

Most of them have lost all special attractions toward the earth, and only come "for fun,"—and they find it. After our special friends, direct relatives and personal acquaintances are dead, our interests have become merely general, very seldom personal. Here and there they find a physically qualified person, and they place themselves close to them; consequently are clothed upon by the peculiar dia-magnetic emanation or evolvment from them, and become tangible, visible, capable of physical effort and sonorous speech, just as long as the supply lasts, or until they withdraw from the place, parties or person evolving the precious aura. If the supply in quality and quantity is inadequate to effects of materialization, they manifest in some other, if less convincing manner. Some persons are entranced by them; others go into a semi-trance by the simple presence of a spirit, and in that state utter lots of profound—nonsense,—which themselves, the auditors and overlooking spirits marvel at, and the latter often feel like breaking into a loud guffaw, at the ridiculous stuff thought to be purely spiritual. I once spent a month beneath the same roof with an Irishman, who, beside being a clever trickster, was at times quite sensitive both to female sweetness and spiritual presences, and at such times no sooner did a spirit approach any of the parties who regularly met there to be instructed and amused, than Mr. Mick would begin to bellow and pour forth great streams of words, barren of a single idea, empty sounds signifying noise, and nothing more. I tried to teach poor Mick the laws of genuine spirit intercourse, but it was too much of an up-hill affair, and the last I heard of Mick he was still roaming and ranting about, like a bull of Bashan, uttering avalanches of the compound and quintessence of stupid fol de rol, which the ears,—yes, the ears, for they had ears,—not the hearts of his auditors drank in as gospel truth. The fellow might have been a real medium but for

two facts: he had no magnetism, but a stupendous penchant for simulating real phenomena.

Spirits of a scientific or persistent turn endeavor to develop materializing conditions, and, if well seconded by earthly friends, are pretty sure to triumphantly achieve it on principles indicated in the "New Mola."

J. I must end this sketch. After a while, through a process analogous to death, the people of the zone quit it, and migrate, not into space, but to a far vaster one surrounding the sun. Its dimensions I cannot here give, for want of room. To that zone all the planetary spirits go after their terra and terra-zonal experiences are over. The number of people there is incomputable. From there again they migrate to the tremendous girdle of the entire solar system. I cannot here enlarge, — I simply state a stupendous fact. In all there are seven zones, — the solar, general, and five surrounding the soul-bearing planets of the system, for only five have yet borne man. In "BEYOND THE SPACES" all these mysteries will be made plain. Meantime, strive to obtain materializations, but do not accept "masks and faces" in lieu thereof. . . . .

When the questions just answered were asked, others were propounded in reference to universal reform, the social millennium, the good time coming, and the mode and method of their advent. To these I briefly reply, but preface what I have to say by the remark that before they get here this land and this whole earth of ours is doomed to pass through a terrible series of convulsions, electric, volcanic, magnetic, climatic, — a general upheaving and overturning of the present state of things the wide world over. Preparations are now going on, and there are portents abroad in the air and lands which are unheeded, but which bode fearful disasters to the earth and man. There will also be social, political and military upturnings, and cataclysms such as were never known before; while the purely physical disturbances will almost equal the terrible event of which the "Deluge" is a traditional reminiscence, which altered the axis of the earth, and changed with the equator; sunk the Old Atlantis and upheaved it again, with a few of its pyramids yet intact, but transforming the happy land into the deserts of Zahara,

Zin and Shur, and the measureless Salt kuveers. This took place about fifty-eight thousand years ago. All these recorded things will transpire before the good time arrives, wherein the present false and barbarous civilization will be displaced, and replaced by a true one, which will be inaugurated by a female, and therefore be immeasurably superior.

II. A spirit of religious persecution is beginning to fill the air, and will finally possess all sects alike, leading to open conflict and such a bloody series of wars everywhere, as only can be waged by God's masterpiece in His behoof. In the name of God they will again redden the rivers and glut the lands with human blood, for no such revelry in carnage ever cursed the earth, as when men murder each other for "pure love of God"! This is in the near future. Its causes will be attributed variously, but the real ones are purely, wholly physical, that is to say, chemical. Bolides, meteors, internal fires, magnetic and electrical storms, comets, earthquakes and volcanic eruptions are the moving elements out of which the bad time, preceding the good, is coming. These all result from fire-tempests in the sun, which even now are working great changes; but the awful clash will begin as soon as an awful solar event takes place—not long either—the propulsion from explosion of a vast mass of incandescent matter from the sun—a tremendous sheet of fire, which breaks, and streams in zigzag paths about the central orb, thus shrunken one twenty-fourth in size, and of course affecting every other mass in the solar system: changing polarities; melting polar ices; levelling huge mountains; altering ocean beds and river courses; submerging plains and deserts; building new islands and continents amidst the storm-tossed waters; changing earth's angle to the ecliptic plane; completely reversing magnetic, thermal, electric and isothermal lines, thus occasioning sudden climatic leaps from hot to cold and cold to hot, of course generating famine, madness and disease, to say nothing of the millions who reach quick death, leaving their festering carcasses to poison the air, and transform the fair lands into charnel houses, redolent of cadaver and death! The air itself will lose portions of its present characteristics. In some localities it will be sulphur rife; in others carbonaceous



gases will snuff out life as raindrops kill a forest fire. Crime for a while will reign supreme, and property seek a curious level. Enormous amounts of oxygen in some parts, nitrogen in others, will surcharge the air, carrying nervously delirious death to some, intolerable suffocation to others. Most winds now blow athwart the earth in curved paths; *then* they will rush straight up and down in clear cut lines, levelling forests, emptying lakes, devastating cities, hurling man's proudest buildings into dust, and driving fields of lurid flame along the march of ruin. The melting of polar ice and liberation of berg-continents, rushing down the steaming seas, will relieve earth's ends of mighty weights, thereby further changing polar angles, so that sun-beams strike us as they never struck before, the consequence of which will be that terrible hurricanes, tempests of fire and ice combined, will finally convince man that the awful end is very near, very near indeed; but then, as before, he will be mistaken, for God will still live, and the *species* be preserved. The cerebral activity of man will be quickened, but at the same time the chemical change will goad him to vehement fury, energy and madness, making his eyes glare like famished tigers, or the horrible gaze of the cuttle-fish; and he will create such a hell on earth that the main business will be that of finding pretexts and excuses for universal rapine, war, slaughter and unchecked play of the most damnable passions of the homos. In this change of things vegetation will participate; fields, forests, farms and gardens will fail the wide world over except in Ceylon, Central Africa and the Alcutian isles; which places then, in earth's awful famine, will become providential granaries. Pestilence will not yet be checked, however, but will decimate whole nations; and cities by hundreds will utterly perish by fire and flood. People will then begin to realize that money is worthless in itself; they will also doubt, and then deny the existence of a God in any sense or form that belief has ever yet assumed on earth. Thus two starting-points will be established,—the end of selfishness and the abrogation of the clergy; therefore, the last religious war will have been fought, and — what naturally must follow therefrom — in time.

National lines and useless governments will be wiped out forever,

the divine right of kings and rulers be laughed at, and the solid foundations of universal rule of the people, by the people, for the people, will become for the first time practically possible. As soon as this last idea begins to spread, the Commune will rise to shed its lurid light upon this death-day of the old civilization. It will arise everywhere, and the air will ring and wildly echo with the terrible refrain:—

Et des boyeux du dernier prêtre  
Serrez le cou du dernier roi!

that is, hang the last priest with the entrails of the last king. -

All this will be preparatory, for the Commune will never stand, for the simple reason that their army will be all leaders, like a regiment of thirteen blacks I once knew in New York. It contained one general, two major and three brigadier generals, one colonel, two majors, one captain, one lieutenant, one sergeant and a private. But through the Commune some good will come,—they will abolish church sectisms; the laws of primogeniture and entail; establish every one's inalienable right to schooling, as far as choice may elect or ability allow; to a certain amount of land, and every one's right to think for themselves. Marriage will not be repealed, but for a time will go out of fashion and be laughed at; but only for a brief period, merely to prepare for an altogether better state of things. All this re-approach toward order out of anarchy and chaos will result from the conglobation of the sheeted fire coursing round the sun, which mass will condense and become an inter-mercurial planet. But other causes will also have been at work. The asteroids will be rushed together— thousands of them, and the heat evolved will seal them like melted wax together, and it will become a planet two-thirds larger than the moon, and will act as a satellite of Mars. Earth will have withdrawn from space myriads of bolides and meteors, and rushing comets will have whirled other millions upon the sun, or swept them off to outer space. Earth's tides and angles will be re-established, and a higher and purer air begin to be evolved from the waters and the land. It will be possible for man to be really, actually civilized! and an order and beauty will begin, so grand and glorious that it exceeds my capacity of description.



"In that new childhood of the world  
 Life of itself shall dance and play,  
 Fresh blood through Time's shrunk veins be hurled,  
 And Labor meet Delight half way."

Then, but not *till* then, there will arise, like Venus from the sea,

### THE COMING WOMAN!—

the type of what the entire sex will one day be. One thing is clear; that is, the next civilization will be one of Love. The present has been one of some head, much ears, little heart, hard fists, and no soul whatever, for its principal business has been a mill affair, for it has both ground and martyred man; erected false churches, base altars, — whose blessings were for sale, — and at them compelled us to adore sham Gods, steeped to the lips in cruelty, and whom we were taught sat alone on Heaven's battlements, hurling thunders through the sky, and scattering indiscriminate damnation all around

Thick as leaves in Vallambrosa —

instead of the true God, the infinitely tender and loving Over Soul!

She will not be a city-bred lady, ready to faint at a prick of her finger, or one who worships at the shrine of fashion and the *haut ton*; but she will emerge from a cottage midst the hills, — a well-made, well-cultured and perfect Woman! Do you realize what that means? I doubt it: for the best of us are fooled and bewildered to our hearts' content by the very imperfect women of to-day. I have been anyhow, — and there's more of us! — and I never saw a man who was a fair match for even an ordinary woman, much less one absolutely *good*, healthy, — perfect. Talk about woman being a human negation, over whom man has possessory rights! Why, it is absurd! And the next phase of human progress will be guided into grand success by Women, — but of a far better general type than those now on earth, and consequently, the world will have a loftier and nobler class of men, — for it all depends on women.

The coming woman will not be a virago, termagant, or what is popularly known as a strong-minded one; yet she will have a splendid intellect, capable of seeing all sides of, and grasping the prin-

cipia underlying all questions; and her sound mind will be founded upon a healthy body. She will deal lightly in perfumes, because she will have no need of them; will eschew candies, confections and morbidity-breeding stuffs of all sorts, hence will not be an invalid two weeks in every month, nor make an apothecary shop of her stomach. She will not be ashamed to call legs legs, and will have a pair of her own made of solid muscle, not compressed saw-dust; besides which she will have no need of "plumpers," "respirators," "bustles," "palpitators," and will read the papers instead of wearing them. She will be five feet five in height, will weigh one hundred and fifty, use no hair-dye, and will be the personification of grace, beauty and mature womanhood, and her voice will be clear, pure and musical as a glass bell; her hair will be brown, auburn-flushed, long and wavy; her complexion fair olive; *brun et pur*; her hands will be small, feet large; flesh compact; eyes large, soft, bluish gray; bones well knit, and she will be both wife and mother when she comes upon the scene; first as her village adviser, next as a State counsellor, and then as supreme executive of the nation. Her fame will spread, her influence extend, until finally she will become supreme arbitress of the world. She will not assume male attire, but will dress so as to display her beauty as God intended it should be. She will abolish corsets and quacks; heavy skirts, rouge, face powders and sham marriages; harlotry, libertinism, love feasts, and forced maternity; lying news-tellers, slanderers, gossips, gabby tale-bearers, morphine, opium, rum, tobacco, lager beer and flash newspapers; prurient prudes and male accouchers; and hold M. D's responsible for public health, — giving them State salaries and withholding it until their respective districts can show a clean bill; and she will put a summary stop to all the gross and indelicate questions, and morbidly outrageous exposures and manipulations to which women are notoriously and unnecessarily exposed in these days, by fellows looking like men, but acting like tame devils. Under her reign syphilis will be ranked as a crime in all cases, where it notoriously should be, and wives and children will thus be protected as they ought — on first principles; and M. D's no longer be allowed to

call it scrofula, and fool the innocent. Wherever it exists in any form, — as chronic catarrh, tuberculosis, salt rheum, etc., the fact will be a legal bar to marriage everywhere, and thus a movement for the final extirpation of these scourges from the earth be fairly inaugurated. Swindling grocers and adulterators of human food will be summarily dealt with; inventors of murderous implements be discouraged and life-savers be rewarded, thus reversing the present state of things; and the general health being improved, "female diseases" will forever cease to be. The coming woman will establish municipal, State and National marriage bureaux, with properly qualified temperamental and other experts, whose province will be that of deciding upon the fitness and adaptedness of all cases of proposed unions; and their assent will be full authority for the parties to marry in form or not, just as they see proper. She will decree that possession is marriage, and will enforce the law, the magnificent results of which may be seen at a glance. Woman, under her reign, will be the peer of man in all respects, but will not be a brawler for what properly belongs to the sterner sex; consequently, there will be less vinegar and tartrates in the domestic bowl, and more cream, sugar and honey. Females can then court husbands, have a larger field of choice, and, if suited, pop the question, — as queens do, — without incurring the stupid charge of immodesty and indelicate conduct. Girls will then be healthy, and helps to their husbands, instead of being mere dry goods signs, or intellectual and social nonentities, as too many of them now are. Healthy mothers will be the rule, and but few, if any, will practically know what barrenness, *fleurs blanches*, gravid uterus, back-aches and all such abominations are; and where such exist the parties will be held criminal if they marry while thus diseased; for the coming woman will decree the right of every child to be born right, and to be protected from pre-natal poisoning in any shape; hence, diseased women will be consigned to the State Sanatoria. People unable to find husbands or wives will be supplied by the National Marriage Bureau, and all friendless girls and men will be regarded as the nation's wards, and be supplied with labor, schools and life companions, upon proper

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application; for then, as now, there will be many without opportunities for fair selection. Marriage now is a game at cross purposes, effected through shams and pretence; has little heart and less soul in it; but in that era all this will be changed. Bastards will not be held guilty of their parents' errors, but will be provided for by the State, and the fathers and mothers be chargeable; and other parents will be held accountable for the public conduct of their offspring, for no one will have a right to produce human monstrosities at will, as now; and if they do, shall be punished for it. She will declare the sexes equal in all rights whatever, and declare a libertine the foe of society, — as a harlot from choice is now, — and will provide against his injurious acts by public disgrace, followed up, if he fails to reform, by surgically incapacitating him for further mischief, and affording the unfortunates a chance to cultivate music in the falsetto line of vocalics; while females of similar habitudes will have employment afforded them well calculated to correct their abnormal bias. Panders and procuresses will do the State service in the National Sewing Colleges, and State quarries to enable them to ascertain the value of physical education; while whosoever empties a bagnio, and then conflagrates it, will be held worthy of preferment. Policemen will not be allowed to beat out the brains of arrested parties, nor jailers to regard female prisoners in the light of mistresses. Public preachers will be compelled to logical, sensible and brief utterances, taking Nature for a text-book; nor be permitted to comfort the sisters in the absence of their husbands; and the law of health being enforced, both they and their charges will be cleaner, purer, better, and we shall have a better system of stirpiculture, and fewer doubts will exist concerning the absolute parentage of the coming race.

The coming woman will establish hospitals for the cure of "reformers" of both sexes, and when her work is done will retire, conscious of duty done, and rejoicing in the fact that the good time coming has actually come. But before she does so, the Legislation of the World will have enacted a

NEW DIVORCE LAW.

A new marriage system will be in vogue, wherein equality will prevail; and if, by chance, a couple fails to dwell in concord, common law and common consent will declare them thenceforward free, but will have to guarantee the State against loss by providing for their offspring. There will, however, be less family trouble then, because the law will prevent mothers-in-law from dwelling with their victims or in any way meddling betwixt wedded couples, and when that dreadful disturbing cause is effectually removed or squelched, the world will be on the high road to the perfect millennial era. The text and rule and law of human social, domestic, religious and political life alike will be that all mankind are by nature endowed with certain inalienable rights, chief among which is that to life, liberty and the pursuit of happiness; and if a wife or husband's life, happiness and efforts are denied, frustrated, imperilled by the mate, and constant discord engendered between them, that shall be good ground for absolute divorce. So will vicious habits; undue anger; disease-inoculation; violent language; infidelity; chronic stupidity; uncleanly speech, conduct, habit; impotentia; barrenness; incurable disease engendered through vice and bad habit; insanity; cerebral unsoundness; pre-marital diseases; obtaining wife or husband under false pretences; mercenary motives; mutual desire for divorce; slovenly habits; incessant snoring; incurable eccentricity; vampirism; siding with mothers-in-law and relations against the mate; wasting the husband's resources in supporting outside parties; habitual lying; unwilling maternity; refusal of mutual share of common earnings; refusal to supply needed food, raiment, shelter and comforts; refusal to assist in the common support; extravagance; extravagant conduct; unfair reticence; non-confidence; horror of maternity; inability to properly gestate; unfitness for parental duties; unfounded jealousy; not loving the mate; not being loved in return; mutual non-love; impossibility of happy relationship; unhealthful, selfish, morbid marital usage and demands; too frequent parentage; unconquerable love for another; personal uncleanness; idiocy subsequent to marriage; bad housewifeliness; bad cookery; gossiping; obscene demands or conduct; constitutional or acquired laziness; complete

invalidism; incompatibility of temperament and organization; "Nest Hiding"; profession of immoral principles, ideas and doctrines; chronic atheism; religious incompatibility; chronic stupidity; chronic, unreasonable, abnormal ~~personality~~ <sup>personality</sup>; unreasonable coldness and denials; vampirism; any skeleton in the closet; offensive odors, from breath, etc. These sixty odd grounds, and others, will be the social and domestic safety-valves of society in the GOOD TIME COMING, to be inaugurated by

THE COMING WOMAN.

Respectfully,

KATE CORSON,

*Toledo, Ohio.*

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#### PART II.—THE MAGNETIC MIRROR AND ITS USES.

Dr. Dee and his magic mirror. Strange things seen in it. Not a spiritual juggle. George Sand. The Count St. Germain, and the Magic Mirror or Spirit-Seeing glass. Jewels used for the same purposes. Hargrave Jennings (the Rosicrucian), On fire. Curious things of the outside world, and divine illumination. Cagliostro, and his Magic Mirror. Frederick the Great Crystal-seeing Count. American Mirror Seers. Dr. Randolph, in April, '69, predicts the Gold panic of September. Its literal fulfilment. Business men use mirrors to forestall the markets. Their singular magic. Better and more effective than animal magnetism. Why. Extraordinary method of holding a psycho-vision steady as a picture. Two kinds of mirrors. Crystals. The pictures seen in a magic mirror are not on or in, but above it. Dangers of "Spirit control." Facts. Theory. Constructors of magic mirrors. Failures. Success. Chemistry of mirrors. The Life of Dream, and the Street of Chances. The Past, Present, and Future are actually now, because there can be no future to Omniscience. The future embosomed in

the Ether, and he who can penetrate that can scan unborn events in the womb of coming time. It can be done, is done, and will be by all who have the right sense. Sir David Brewster, Salverte, Iamblichus, and Damascius. A magic mirror séance extraordinary. The Emperor Basil's son is brought to his father in a magic glass by Theodore Santa Baren. Mr. Roscoe's account of a strange adventure of Benvenuto Bellini. What death really is. *A new theory!* The phantasmagoria of real things. Absorption. Its use and meaning. Platonic theory of vision. Theory of spiritual sight. Magic and magnetic, one and the same. Statement of the seven magnetic laws of Love. The blonde wife rewins her straying brunette husband from a brunette rival—from a blonde rival. Polarities. Caressive love. The antagonal polar law of love. Backthrown love. A singular principle. Egyptians. Magic mirrors. Mrs. Pool and Mr. Lane's testimony. How a maiden discovers a lover—a rival—a wrong-doer. Awful magnetic power of an injured woman's "magnetic prayer." Oriental widow finds a husband—having seen him—never having seen him. "The Master Passion." "After death." Rules and laws of magic mirrors. How to clean and charge them magnetically. The Grand Master, De Novalis. The celebrated "Trinius" Japanese magic crystal globe of San Francisco, Cal.

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## VII.

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