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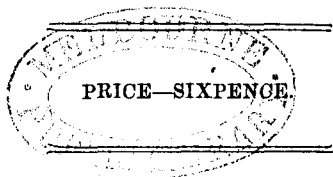
# MESSAGES

FROM THE

# OTHER WORLD.

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A COLLECTION OF SPIRIT COMMUNICATIONS TRANSMITTED  
THROUGH A MELBOURNE WRITING MEDIUM.



J  
COLLINGWOOD:

J. WING, PRINTER, ETC., 33, WELLINGTON STREET.

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1879.

*Wing Esq.  
33 Wellington St.  
Collingwood  
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## TO THE READER.

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It has been the fashion, with all writers against Spiritualism, to denounce Spirit-communications as a mixture of blasphemy and nonsense, from which nothing can be learnt, and the reading of which can only serve to enslave the mind and corrupt the morals. The object with which this little *brochure* has been published has been, then, to place before the public some few specimens of these much-abused communications, so that they may judge of them for themselves. The names of the communicating Spirits have not been appended to the different communications, not because they are unknown to fame, far otherwise, for, to many, —too many indeed,—the names themselves would constitute an authority, but because it is the wish of the Spirits themselves that these communications should be judged upon their own merits, according to their intrinsic value, and without reference to the names of their authors.

The proceeds derived from the sale of this pamphlet will be devoted to the publication, from time to time, of similar communications.

THE MEDIUM.

*Melbourne, 1st January, 1879.*

## INTRODUCTION.

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Spiritualism must be primarily divided into two parts, its phenomena and its teachings.

Its phenomena consist of facts and occurrences of every description, which appear to transcend the laws of Nature, inasmuch as they occur under laws of which Science, at the present day, refuses to take cognisance.

For example: A few persons, gathered round the commonest object of domestic furniture, will frequently appear to impart temporary life to it. It moves, it raps out messages to them, it keeps time to music, and evinces, by other expressive signs, its pleasure or anger at what is said or occurs. On some occasions it will rise bodily, untouched by any visible hand, into the air, and remain for a greater or less time suspended in contradiction to all the formulated theories with respect to Gravitation. Of course Scientists will tell you that these things do not occur except by delusion and trickery, but it is in the power of all of you to prove them for yourselves in your own homes.

Again: Sounds, technically termed raps, may be heard wherever a certain person is present, and these sounds profess to be produced by the returning Spirits of departed human beings, by means of the magnetism drawn from the body of that person, whose presence is found to be necessary for the production of these sounds, and who is called a Medium.

The other principal forms of physical manifestations are the lifting of the bodies of mediums into the air, in the same way as articles of furniture have been described as being raised; the elongation of their bodies, and the rendering of them proof against fire; and, lastly, the materialisation of spirit-forms, hands, etc. These last, however, as they can seldom be produced except in almost total darkness, are very open to suspicion on the part of the investigator; though, if proper test-conditions are insisted upon, there can be no difficulty in being equally secure against trickery in the dark as in the light.

Materialisations are effected in this way:—From the organisms of certain mediums Spirits are enabled to draw a great quantity of matter temporarily, and with this they clothe their own spirit-forms either entirely or in part, the particles being held together in so compact a form as to give a firm and solid feeling to the touch; when these forms are dissolved away, the particles composing them are again returned to the organism of the medium.

In addition to these physical phenomena may be mentioned the moving of ponderable objects from one place to another, sometimes for considerable distances; the aggregation of atoms so as to form liquids of various kinds, where none previously existed, and, inversely, the dispersion of matter into its component atoms, which, as they are invisible to the naked eye, gives every appearance of annihilation of the substance concerned.

The most extraordinary phenomena of Spiritualism, however, are those of an intellectual nature, and the *modus operandi* of Spirits in their production can be easily understood by any one who has studied the ordinary phenomena of Mesmerism. The principal use

to which Mesmerism has been hitherto put has been that of the public exhibition of the power of a few psychologists, by the absurd antics they have caused their subjects to play for the edification of gaping audiences. This was not, however, the use to which Mesmer and his disciples applied it, and Modern Spiritualism, through its numerous healing-mediums, has indeed shown how that by "the laying on of hands" may be cured, or at any rate relieved, all the ills that flesh is heir to.

Trance-speaking, and its sister-form, Inspirational-speaking,—which only differ in the degree of unconsciousness into which the medium is thrown during his address,—is now becoming well known, even here in far-off Australia; though, of course, it is impossible to exhibit anything but its most common phenomena, which are also, perhaps, its most generally useful ones, on the public platform. Many of your fellow-citizens have heard persons deliver *impromptu* addresses, of, a very high class, on any subject, at a moment's notice, and also answer questions, propounded by their audiences, in a manner that very few indeed of your public preachers could do on the spur of the moment. In its more private and, therefore, less known phases, Trance-speaking lends itself to the most beautiful, perhaps, of all the phenomena of Modern Spiritualism. The Spirits of those whom you have lost, and whom many of you think of as having gone from you for ever, take possession of the organism of the medium, and, thus re-incarnated by the only resurrection in the body which they wot of, speak to you once more, prove to you their absolute identity, show you that they still sympathise with you in your joys and cares, and are ever with you and around you, though your eyes cannot see their forms. The other phases of Trance-speaking are better known; mediums of no edu-

cation will speak for hours on scientific subjects, to the utter bewilderment of their scientific hearers, who find that the knowledge of the Trance-speaker only begins, so to speak, where theirs leaves off. Other mediums speak in unknown tongues and in languages which they have never studied; whilst others will do the same in writing, and, with a greater or less degree of consciousness during the actual transmission, send forth to the World the teachings of the Spirits, through the hand of the writing-medium.

The phenomena of Spiritualism teach of themselves,—that is, in the logical deductions which may be drawn from them, and apart from any actual teachings of Spirits themselves, with which we will deal presently,—several very important doctrines, which, so to speak, stand forth proved by the phenomena in question.

The first and most important of these is, no doubt, the actuality of the immortality of the soul; for no one, who has conversed in unreserved communion with the returning Spirits of his lost loved ones, can doubt that they still exist.

The next is the actuality of Spirit-communion, which, of course, cannot be denied after it has been experienced; and, lastly, they teach the varieties of Spirit-power, which is altogether distinct and separate, of a different nature, and working by different means, to those powers, which you are accustomed to call human.

The teachings of Spiritualism,—that is, the doctrines or dogmas that Spirits lay down, though, in reality, they are particularly careful to lay down no hard and fast lines for any one's belief or acceptance,—are very few, very simple, and are all-embracing.

They teach:—

That the soul is immortal.

That they are happy or unhappy in their life in accordance with the acts which they committed on Earth.

That there is no atonement for sin; but that the reparation of every wrong done must be worked out by the Spirit in the inner life; and that they live in a constant state of progress, the rate of which depends upon their own efforts, but which many of them, nevertheless, believe to be eternal, as, in fact, none of them have yet attained to perfection, though many have become so spiritualised as to be unable any longer to return to this Earth.

That there is no resurrection of the body, and that this life is but a prelude to the lives beyond, of which there are very many, in ascending scale, like steps of the ladder of progress.

The main doctrine which they lay down is that which Jesus of Nazareth taught of old, namely, "Love to God and love to man," and they impress upon their hearers the most entire unselfishness and the most steadfast upholding of the truth, whilst they show the vanity of the joys and honors of this world, and teach their followers to despise the riches and glories of this Earth.

Lastly, with respect to Deity Himself, they teach but little; they tell you that God is a Spirit, that He is unknowable, and no Spirit, who has returned to this Earth, has ever professed even to have seen God. They teach that He is the one sole First Cause, the all-sustaining Father of us all; that to His love there are no bounds, but that the only direct commands or communications His creatures have ever received from Him are the Laws which govern them and that Nature which surrounds them; that all you can ever know of God

is through His revelation in His works; that you cannot add to, or take from, Him anything; that you cannot give glory to Him who is above all your thoughts; and that you can only praise Him by your acts, in that you endeavor to imitate His attributes in your intercourse with your fellow-men.

In Spiritualism you will find the key which will unlock for you the incomprehensible mysteries with which that book, which you have been accustomed to look upon as sacred and infallible, abounds. There is not a so-called miracle, a sign, or a wonder, recorded in its pages but to which the phenomena which are now daily happening around you, afford a key: and, if you can also thereby understand what inspiration is,—that it is the reception of knowledge, of power, from a Spirit, but not from the Great Unknowable Author of all,—you may be better able also to comprehend the human attributes, passions, etc., displayed by those Spirits who communicated with Moses and others of the early Jewish prophets, and also, in fact, with the leaders of many other nations in the same way, and the butcheries and slaughters which were commanded by them.

If you yourselves received communications from an unseen intelligence, which you recognised as being vastly superior in knowledge and power to your own, in all probability you would not be long before you worshipped it as a divinity.

Spiritualism may be said, in conclusion, to be all-embracing. It is equally fitted for the Jew and the Gentile; it draws no distinctions between persons; it does not even teach you to believe that a knowledge of its own doctrines is necessary for salvation; on the contrary, it teaches that no human soul was ever in



danger of being lost, but that all must begin in the next world where they leave off in this, and must work out their own salvation.

To this age has been left, not the discovery of the possibility of spirit-intercourse,—for that has taken place in all ages and all countries in some form or other,—but the reducing of it, by both Spirits and men, to some sort of system, and from it, despite the many absurdities and impositions to which it has given rise, will eventually spring that outpouring of the Spirit of Love, that Divine Charity, which shall bear the greatest share in the regeneration of that human race, the progress of which has gone but slowly on hitherto, in spite of the many religious systems which have been invented for its salvation.





Messages  
FROM THE  
OTHER WORLD.

THE MINISTRY OF SPIRITS TO EARTH.

**M**EN cannot understand why Spirits want to come back at all: many persons have asked the question: it is evident that, if once they attained to a superior position, *they* would never trouble *their* heads about those they had left behind. But, till they had learned to make the progress of others, and through that their own progress the object of their every thought and act, they could not attain to much elevation in the scale of the Spirit-world.

We come back to Earth originally,—that is, in the first instance—for many reasons, though it is most often the thought of some loved-one, we have left behind, that draws us back; but, once returned, we learn to mingle amongst the Earth's inhabitants and to take a certain amount of interest in their doings, more especially where these have any bearing upon the pursuits that were dear to us on Earth. We learn then that, apart from any special influence to which Me-

dioms may be subject, we can influence all mankind to greater or less extent, for good or evil, by the ideas which we suggest to them, and the thoughts and acts, of which we drop the seeds into their brains. Having found out and proved as much as this, we find, by means of this power, a way of rectifying the errors we may have committed whilst on Earth, either of omission or commission, and which it is necessary we should repair before we can rise above the Earth-plane.

With regard to the control of mediums, of course, at the present time, this movement amongst us is quite in its infancy; we are constantly experimenting and discovering new phases of communion, new ways in which we can make our intelligence evident in the material world. In a few short years mediums will be common enough, but then people will have more discrimination than they have now, and, whilst the enjoying of the pleasure of communicating with your friends in Spirit-life will be easy of attainment, only such Mediums as Spirits of development can produce the best effects through will obtain a hearing on the public platform: Trance-speaking, too, as we have before told you, will not be confined merely to lecturing on matters connected with Spiritualism, but all subjects on which Man desires information will be treated of; and if we cannot, from the higher stand-point of Spirit-life, see deeper into the laws which govern both matter and spirit, and further into the action of cause and effect, than you can, we have indeed wasted, not only our Earth-lives, but also the many years of study we have spent in Spirit-life.

The religions of the day, you can see, must bow their heads ere long before the glorious truth which is now breaking in upon the World; but not only this, Science also will have to re-write her alphabet and begin afresh to classify her facts and deduce her laws

by the aid of spiritual enlightenment, which will enable you to see how erroneous indeed are those theories of Nature, and of the laws which govern her, which ALL SCIENTIFIC MEN accept, at the present day, as proved, and impossible of contradiction. It will, however, be a long time before you can induce men to believe that there are laws in respect to morals and mentality which are just as exact, unerring, and unwavering as those which govern matter; that poetical justice, as it is satirically called, is the only real justice; and that he who transgresses any law must suffer the consequences, no matter in what department of Nature his transgression may lie.

When men realize that there is no Death, that there is only one life, that they are living their immortality now, that, if they are ever to be any different, actually, to what they are now, it must be by their own exertions, they may, perhaps, begin to cast aside that selfishness and worldliness which are the curse of the human race at the present time. The bonds men forge for themselves on Earth are the great bar to their progress hereafter, and he who has made the acquisition of wealth, the attainment of Earthly honors, or selfish indulgence in any other form the object of his existence,—no matter that he may not have been a great sinner, so far as sins of commission are concerned,—has much indeed to do on the other side before he can free himself from the chains of matter, and rise to the true knowledge and enjoyment of Spirit-life and Spirit-power.

The man, who has gone further than this, and whose past is clouded with the dark hues of crime,—who has not only been selfish, but has also sacrificed the rights of others to his selfishness, the glutton and the drunkard, the debauchee and the swindler,—how, indeed, can you imagine the poverty-stricken nature of their

Spirits, and the time and efforts which they have to devote to rectifying the effects of that past which stands up before them constantly like an accusing angel. They too often come back to Earth; in their misery and repentance they desire to warn others, to keep those they left behind from following in their footsteps; and this longing and desire to do some good, at least, is often the beginning of their upward progress, whence they may rise onward and upward, ever higher and higher, nearer to God, our Father who is in Heaven.

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## THE FUTURE OF THE CHURCH.

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**A**S time draws on, the outer world gradually begins to notice the rippling rings of truth which are constantly reaching it, in increasing number, from the spiritual centres in its midst. The interested ones, the clergy, and those who live by and through them, are afraid in their hearts, and are most of all afraid to say of what they are in terror. Very soon they will see the tide of revelation weeding out from their ranks the men whom they would most like to keep within the pale of the Church,—those who are religious in heart, kind in action, and far above mediocrity in intellectual attainments. Men of Science they have long since looked upon as necessarily unbelievers; and yet how curious! Would it not be more natural that the men of Science should be the pillars of Religion? And so they would be were that religion founded in facts, as their sciences are. Men of Science see in the ruling faiths

so much that is unscientific, and therefore, to a logical mind, absurd, that they reject the whole. But this will not be for long; the simple beauty of the New Dispensation will soon dawn upon them, and, when they recognise how much it can do for them in the solution of problems, which for so many years have tasked their weary brains, they will range themselves in the foremost rank of its followers, and then, indeed, will man progress. The lines dividing men will then become every day more apparent. The Church, on the one hand, shorn of her truest members, surrounded by hypocrites who feed upon her, will be compelled to unite with Materialism against their common enemy, who threatens to devour them both. On the other hand, the followers of the New Dispensation, naturally keeping themselves apart and distinct, will be constantly recruiting their numbers from the most conscientious of their opponents, whilst the Church can only take from them occasionally a few of the weak-minded or the interested. The materialists will die off, for it will not be easy in those days to produce a materialist,—the spiritual surroundings will be too obvious.

In the end a small body of Church followers will be left, a mere remnant, still cherishing the most uncharitable of doctrines, and believing that they are the "Elect of God" and that all their fellow-creatures will be annihilated, if they do not soon acknowledge their errors and accept as truth those absurdities, which, however much the men of the present day may look with reverence upon after they have discarded them, the coming generation will laugh to scorn; for the common pass-words of Christianity, at the present day, will become by-words amongst your grandchildren.


Men cannot understand that the religion, which was good enough for their fathers, is not good enough

for them ; they have no idea that they must progress religiously, as well as in every other way, in order to attain constantly nearer and nearer to absolute truth. To suppose that man has gained a knowledge of absolute truth at all is an absurdity ; if truth were to shine upon him in all its glory, he would be struck down lame, blind, and mad ; he cannot bear the noon-day rays of the burning sun : how much less, then, the full light of that truth which is the knowledge of God Himself.

Little children always think their elders, even by a few years, to be such great and clever people ; and, when they, too, have attained to that age, they see others, a little further ahead, to whom they attribute the same qualities : the same is the case with man ; but a little lower than the angels, he feels them to be a something terrible and wonderful in their powers and attainments. When he enters into spirit-life he will see others above him to whom he will stand in a similar relation, and so on, and on, till perfection is reached, if that may ever be.

We do not wish to take away from the reverence and awe with which you approach your God,—far from it ;—but remember that we Spirits are not Gods ; we, who communicate with you, were but lately men and women, and, when we come back to the Earth-sphere, we like to feel on an equality with you, as if we were your elder brothers and sisters who were helping you, and not as if a vast distance separated us from you. To the outside world, of course, this appears absurd ; they have their ideas about angels and archangels, mostly with wings, and with the powers of demi-gods, and they cannot understand that a spirit is only a man without a body, till he progresses into something more, and learns to use those powers and faculties, which belong especially to his spiritual state.

## A SIMILE.

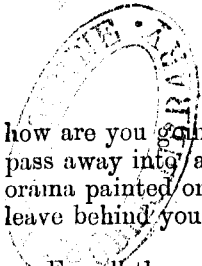
OU are only on the shore of that mighty ocean of Spiritual Revelation which lies at your feet and tempts you forwards. What knows the child, who paces along the yellow sands in the bright sunlight, playing with the rising tide, of the greatness of the deep blue sea? He knows only that outermost rim that licks the stones around the mimic castle he has built; but does he understand even the smallest of the rippling waves which play around his puny island? Not he; but in health and joy of living he plays around, laughs with the broken wave, sports with its foam, and dreams not of the terrible strength, the wondrous beauty, and the vast extent of that mighty ocean.

In this relation stand you now with respect to this revelation of Spiritual powers and Spiritual knowledge. You, too, had formed your sand-castle; but the tide of revelation has swept around you, and, by its undermining and carrying away that on which you took your stand, has compelled you to pay attention to it. Think of it, therefore, when you have leisure; resolve that, when time and opportunity shall serve, you, too, will trust yourself upon the bosom of the mighty waters, guided only by the directing needle of your reason, whilst making use of the charts laid down by those who have gone before, and who return again, like beacon-fires and guiding stars, to help you onwards in safety o'er your course. But meanwhile be off to school, go and learn,—learn all you can; and, amongst other things, do not forget those special items of knowledge, which may help you in your spiritual navigation.



## MEMORY AND ITS IMMORTALITY.

**M**EMORY, the most wonderful of man's gifts, and that from which springs, in reality, the superiority he possesses, in a physical sense, over the brute creation, is very little understood by him. Too many suppose that passing events, ideas, thoughts, and all the thousand and one occurrences of every-day life are, by some chemical action not explainable, transformed into *invisible* pictures on the substance of the brain, for no traces of any such representations have ever been found in the brain of the dead man when examined. Although this last fact is almost in itself sufficient to condemn this theory, for, what cannot be found is, for all practical purposes, non-existent,—still, supposing it were true, how many hundreds of ideas and experiences are there which no pictures could represent? Can you imagine the representation of an abstract idea, a picture of peace, love, health, infinitude, as such? We think not, and believe that this also is a sufficient argument of the non-mechanical nature of the memory. It is also to be remembered that the brain, just as every other portion of the body, is constantly being wasted and replaced, and that, if the memory were this material representation which some suppose it to be, these pictures, too, would have to be constantly renewed by some process or other, and that many times during the life of the individual. To those, too, who believe that they have within them an immortal soul we would put the questions:—Of what value would immortality be to you without memory? Would not your identity, to all intents and purposes, be lost? And



how are you going to retain your memory, when you pass away into another life, if it is a mechanical panorama painted on that physical brain, which you must leave behind you in the tomb ?

For all these reasons, therefore, we are bound to come to the conclusion that Memory is a faculty of the soul, and that it can only make itself imperfectly felt through the physical organs with which it is clothed on Earth ; that, actually, memory is absolutely perfect,—nothing is forgotten,—all will be remembered by us when we cast off those outer garments, which, here on Earth, somewhat impede the exercise of those faculties which have grown up under their shelter : just as the hot-house, in time, becomes too small for the growing tree,—which, however, without its aid, could never have thrived in this climate at all,—and the tree must be transplanted to the open air, where it will be free to grow in every direction, in order that it may eventually come to its full perfection. So it is with man ; the seed is dropped, sometimes apparently very carelessly, here and there, and the plants grow up thicker or more scattered, healthy or weakly, according to the conditions by which they are surrounded and their ability to adapt themselves to them ; but a time comes when the plant no longer needs the shelter of the glass ; it has arrived at the utmost perfection it can attain to under these circumstances, and man is transplanted into another life, that he may continue there the growth and progress he has commenced on Earth. But, that he may progress, memory is essential to him in all stages of his growth, as by it alone can he reap any advantage from his former experiences, and to suppose that memory died with the body would be to compel him to begin afresh, as a little child, in the next world, absolutely without knowledge, without experience.

It is by the use of memory that reason has been really produced in man; the collation of his past experiences has led him to use his powers of comparison, and to draw from them certain conclusions, which have led, in the end, to generalizations and to the formulation of laws to cover the different varieties of phenomena which he observes. The animals, however, have not yet arrived at this power of collation even; they possess rudimentary memory, it is true, but only the memory of certain facts, events which have happened within their experience, but they have never shown any power of drawing deductions from these, or using them in any way save as bare recollections, which serve as warnings or incentives for a certain space of time; for, be it remarked, the memory of animals is difficult to make any impression upon, and the impression soon dies away except when constantly renewed. We know, however, that some exceptions to this rule can be pointed out, but these exceptions are, we believe, in cases only where the animals in question have been long associated with man as his companions, and, as we have before pointed out, where such is the case, there is an undoubted improvement in the faculties of the animals on whom man spends his care, his attention.

Man, therefore, possesses a faculty of memory, which is not physical or part of his physical structure, and which, if any part of him be admitted to be immortal, must be admitted to be immortal too, and which, therefore, we maintain is a faculty of his soul. The higher orders of the brute creation also possess this memory in a rudimentary form, and show, at the same time, that it, as well as their intelligence generally, is capable of cultivation by the hand of man; and we believe that one of man's highest duties is that of helping forward the progress of the brute creation, which can only be done by extending to them his love. Thus, in time, all

will progress together as an harmonious whole, and each, as it advances higher up the scale of creation, will develop that faculty of memory, which is the groundwork of reasoning power.

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### PROGRESS AND THE MOUNTAIN-CLIMBER.

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“**E**VERYTHING is given to him who can afford to wait.” This is an old proverb, but it is none the less a true one, for there is no doubt but that, with patience and perseverance, man can attain to any goal that he may set before him, no matter how lofty, how distant.

At the same time, it generally happens as with a traveller ascending a mountain; when he commences his ascent, he, from its foot, espies a certain peak, towards which he directs his course, it appearing to him the highest and, therefore, that to which he would attain: arrived some distance up the mountain, he is enabled to perceive that there are higher peaks than that towards which he is clambering, and he, therefore, alters his course, which is still mainly in an upward direction, towards one of these: arrived still higher, he then perceives more lofty summits than he had hitherto noticed, and again he alters his course to attain to one of these. Soon he is, actually, far above the level of that which, from his standpoint at the foot of the mountain, appeared to him its highest peak; but still he is climbing, still striving onwards, till he is content that each day enables him to make some upward pro-

gress, and reveals to him new heights to which he may aspire ; and he gives up the idea of ever actually attaining to the highest summit of all, content to feel that his progress is constant and ever upwards. And so it is with man ; in his youth he sets before himself certain objects, certain aims, to which he strives to attain, more or less earnestly according to his nature ; but, long ere he has grasped them, his ideas have changed, and something different,—let us hope something higher,—becomes the object of his life ; and, year after year, he changes his course still, till he crosses the river of death and learns how to adjust his compass so that he may follow up his own perfectionment more directly, with less waste of labour, than he has been able to on Earth.

Be not ashamed, therefore, if what you strove for yesterday you despise to-day ; each such feeling is the index of a step in advance, and, as you rise higher, your uncircumscribed vision will take in a more extended view, and you will be enabled to comprehend within a glance what to you would have been a whole world before.

But, remember, there must be no loitering on the road, no attempt to rest satisfied with anything less than the realisation of your highest ideal. Too many leave the upward path to wander into the woods and gather wild flowers, with which to weave for themselves garlands that in one short day must fade ; they find, but too late, that they have wasted most precious time in such profitless pursuits, and feel it all the more difficult to again pursue the upward road, even if they have not wandered so far from it as to lose their way.

Fix before you constantly some goal, therefore, and press steadily on towards it ; when it pales beside the

light of some more distant but more useful and more beautiful object, desert it at once for the higher and the better; and thus, by degrees and steps, may you climb the ladder of progress and attain, in the end, to summits, which were far beyond the reach of your vision, or even of your imagination, when you commenced your journey.

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## THE UNIVERSE AND ITS CREATOR.

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**G**OD, who hears all that the true and earnest pray, as we have so often told you, is nigh unto you all at every moment of your lives. And this is necessarily the case; for, with even the imperfect idea that you can form of the infinite, if you suppose the infinite and the finite to exist at the same time, the finite *must* be constantly surrounded by the infinite, which, nevertheless, extends on every side into illimitable space.

The term "God," or any synonymous expression, does not convey to your mind that idea of constant and never-ending action, which is one of the greatest attributes of the Deity. The term "First Cause," so commonly used by materialistic writers, errs in the same direction: it would apparently give you to understand that there was a something or a somebody who was the author of the inception of everything, but the term conveys no idea of the never-ending watchfulness and care, with which the Almighty carries on the work of creation, development, death, and repro-

duction, now, at the present day, and in and through all time,—and not merely once, so many thousands of years ago.

You can form, it is true, but the vaguest idea of the grand system of the Universe, nor can you comprehend how the teeming worlds that roll in space are linked together in a mighty chain of sympathy and solidarity. Each link depends upon the other for support; no one can rise unless all the others can be raised with it. This does not apply merely to the various kingdoms of this Earth of yours, but, also equally surely and certainly, to all the innumerable astral systems, of one of which your solar system forms such an insignificant part.

You must see, then, that your poor tiny little Earth is not of such pre-eminent importance that it should have a special set of laws made for it by its Divine Creator. You might just as reasonably suppose that a human father would give to one of his children one set of moral teachings as his life-guides, and to each of the others a different one. What is true of your Earth is true of all other Earths, either in respect to their past, their present, or their future. All have not attained to the same degree of development,—all have not progressed from the same time or at the same rate; on the contrary, some have been evolved from others of earlier growth,—and you cannot expect the children to be equal with their parents,—but all will, in time, arrive at manhood, and thence sink down the hill again into old age and death, to be re-born into new life in new forms.

In thus tracing for you the roughest sketch of such an idea as you can receive of the life of worlds, we must specially impress upon you one fact, which is this:—Individualised spirit, once become self-conscious,

never loses that individuality : it retains it through all eternity. Your mundane mind-doctors, your religious quacks, may talk about annihilation and eternal damnation to their hearts' content, but they cannot call into existence that which cannot be,—that which has never existed except in their own undeveloped imagination. How inconsistent, with every thought which we should have of a loving and Almighty God, it is to suppose that He would ever have created anything for naught,—to die literally,—to become nothing and of no effect ; and, if this idea be a libel on God's justice, His goodness and His mercy, how much more so is it to attribute to him the punishing, by endless torments of the most terrible description, the sins of poor, frail humanity, of whose imperfect nature He is fully cognisant, and whom He Himself created, not in perfection, but in simplicity, so that by experience, suffering, error, and its consequences, the individual might receive that education which is so necessary for each one's moral welfare and eternal progress.

When you meet me with one, who dares barefacedly thus to libel God, our Father, place before him himself, as a human father, and ask him what his conduct would be. If he says that he would not be more merciful than he imagines his God to be, he must indeed be a poor, miserable wretch, or an *earnest* liar. You are much more likely, however, to meet with some indirect assertion that you are yourself presumptuous in thus daring to measure God's corn with your bushel ; as if, indeed, your mind, your reasoning powers and faculties, were only given you to devote to the acquisition of wealth on six days of the week, and were intended to be made to submit to the degrading yoke of ecclesiasticism on the seventh, and, in fact, at all times in matters connected with religion.



No, my friends, God is not that terrible, awful, relentless Being the Orthodox would have you believe. On the contrary, if there is one attribute, which may be taken to personify the Deity more fully than any other, it is His LOVE. Can you understand an all-wise, all-good, all-loving Being behaving with such wanton cruelty to those poor creatures he himself has called into existence, whilst you yourselves will admit that you would not behave in like manner to the most miserable outcast entrusted to your care? Learn to know that the utmost conception you can form of the goodness of Our Father must necessarily fall far indeed below the most meagre expression of His all-pervading Love.

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### SPIRIT MANIFESTATIONS.

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**N**OTHING is more surprising to a Spirit, on his first becoming conscious and able to use his faculties in the Spirit-world, than to find that mankind do not hail the Spirits as their friends and instructors, and it is difficult indeed for him to realise that his opportunities, whilst in the body, were, in reality, the same, and that he himself, in many cases, utterly neglected them. This feeling is awakened by the absolute objectivity of spiritual things in the spiritual World: to us they are as real, as much a fact, as to you are their material exponents, with which alone you are acquainted. It is often difficult, then, for a spirit, who has lately left the body, when he is, through sympathy, present with those

he loved on Earth, to realise that they cannot see his Spirit-form, they cannot hear his Spirit-voice, while both of them appear equally real and substantial to him as those he used when in the body. It is not, then, till he has vainly endeavoured to come in contact with matter that he, in reality, recognises the difference between Matter and Spirit. He soon learns that Spirits cannot act directly on matter as mortals do; they cannot lift a hammer and strike a blow with it in the same manner as a human being does, but they have first to supply for themselves that intermediary and those forces, which are part and parcel of man's body. Thus they have knowingly and intentionally to employ a certain force to lift the hammer, and must previously obtain the means through which that force can act. A Spirit has to educate himself in the use of the many various kinds of force which exist in Nature, though many of the undeveloped Spirits use these forces empirically, just as human physicians generally do drugs on Earth; they know that, if they act in a certain manner, a certain result will follow, but of the theory, or, more properly speaking, of the laws of action, which underlie the whole, they have no knowledge.

These facts will enable you to account for many failures that occur in spirit-manifestations; thus,—persons, as a rule, prefer to communicate with friends whom they have known on Earth, feeling increased reliance on their truthfulness from their being able, in very many cases, to absolutely demonstrate their identity. In most cases, however, their friends are but comparatively recently deceased, and the present state of the Earth's ignorance of spiritual matters is such that, when the Spirit leaves the body, it is quite unprepared in every way for the spiritual existence that awaits it. The Spirit is anxious, perhaps, to communicate with his friends; he learns, from copying the

actions of other Spirits, how, for example, to rock a table or rap on it ; but as soon as you ask for a variation of the manifestation, your Spirit-friend is at fault, because, as he is only acting by what you would call *rule of thumb*, he does not know how to alter his actions so as to make them accord with your desires. This will also account to you for the various and contradictory theories of the means by which these manifestations are produced. It is as if, in accounting for the lifting of a piece of iron off the table, different observers accounted for it in different ways. Thus :—One would say that, the metal to be lifted being laid on the table, you held a horse-shoe-shaped substance in the hand, and that that attracted it ; he evidently being of the opinion that the virtue of the magnet was in its shape. Another, more intelligent, might tell you that you could only lift iron or steel, and that the horse-shoe must be made of steel likewise. Another might tell you that the shape had nothing to do with it, and that a *bar* of iron or steel would answer equally as well as a horse-shoe. Whilst, eventually, you might obtain from another observer a key to the whole, by his telling you that the steel horse-shoe or bar must first be magnetised or it would not lift anything at all. It is just the same with Spirits ; they each tell you what they each observe ; and, if certain facts, observed by one, escape the observation of another, you have at once contradictory accounts. In addition to this, many spirits, just as many men, will theorise and give you their theories before they have mastered the facts which they are intended to account for. This should give you increased incentives to proceed with your investigations ; it will be the key to the elucidation of many failures, and will thus help you to avoid falling into errors.

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## THE SEARCH AFTER HAPPINESS.

**I**N the course of my travels, I have found that all people, in all countries, are constantly in search of one thing,—Happiness, most often longing to attain to it here on Earth, but also very frequently imagining that it can only be attained hereafter, and that by the total absence of anything approaching to it, during the life on Earth. And yet nearly all nations, or at any rate the civilised ones, turn their backs upon the pathway which would lead them to happiness, and obstinately endeavour to make a new track for themselves, instead of taking advantage of the labours of the pioneers who have gone before. Once, however, man has realised that true happiness is only to be derived from the approving voices of others, speaking to his own soul, and from the consciousness of his own soul that he has done his best, he will turn his back upon the superstitions of the past and will do away with all the finger-posts of ecclesiasticism, which profess to point out short-cuts to salvation only to involve the traveller in difficulty and danger, eventually, by his following their directions.

What can be simpler for a man than to do only that which he knows to be right; and yet what more uncommon amongst the generality of men? They have been taught, from childhood, to depend, for their knowledge of what they may do and what they may not do, upon the laws contained in the ancient records of a race whom they still despise and persecute, and they are obliged to separate their own feelings of right and wrong from these, because the two can never agree.

They imagine a God, in many respects not so good as themselves, and endeavour to believe that he binds his creatures by laws, by which he refuses to be guided himself: that his idea of right and wrong is not merely more extended than theirs (that no doubt is true), but that it traverses and contradicts that of human beings at every turn: that, what would be heartlessly wicked and cruel in a man may be perfect justice and mercy in an all-loving Father.

However, the day is dawning when the people will throw away these superstitious as idle tales; no doubt, in their disgust at the false and the faulty which they discover they will discard at the same time much that is true and beautiful, even in that most absurdly revered of all books, the Christian Bible. But Nature is not dependent upon types and printers, upon book-binders and publishers, for the dissemination of her truths (although men generally suppose Almighty God is), and with every morn a new page of her Bible, her revelation of God in matter, unfolds itself to your view, and preaches to you the Gospel of God's love, in the perfect adaptation of means to an end, displayed throughout all His works.

Look abroad on the lovely sunlight, bathing the springing vegetation in its vivifying rays, look at the budding flower, the growing tree, the shooting herb just showing its head above the soil,—all are happy, and rejoice to live and grow better; and, though the sound of their music may be unheard by your ears, nevertheless the most beautiful of melodies are constantly rising upwards and filling the air with the tale of their harmonious growth.

And, as with the plant, so it is with every other form of matter, for every form of matter has life of

some kind, and it is only when man interferes and, instead of trying to help Nature, tries to thwart her, that inharmonious discords, such as, alas, are all too many around you, fill the air.

To live happily, man must be in harmony with his surroundings; the laws which govern his being must be known to, and obeyed by, him: then he becomes again part of Nature, an intelligent soldier in the army of matter; but his duty does not stop here; it is not as a common soldier that he can satisfy the aspirations that well up within his breast; the animals beneath him are far better rank and file than he can ever be; he must learn to lead others, to become a Captain, a General, to head the advance of those who need his guidance; and, giving them the advantage of his superior powers and experience, lead on the progress, not of humanity merely, but of all matter, in every form, in every shape, till all becomes an harmonious whole, progressing together constantly upwards towards higher forms and more noble uses.

