



Voice from the Heavens,

OR

STELLAR & CELESTIAL WORLDS



REUBEN POTTER.



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PREFACE.

Nature cannot deal gently with the mortal person whom it strikes with spiritual lightning, who as a result must necessarily lose his mental affinity with mortal things—who becomes simply a magnetic instrument which vibrates to the thought and touch of invisible intelligence, and ever sensitive to the physical and mental presence of mortals—who oftentimes betrays angularities, fancies, desires and impulses which no one except himself can understand—who must receive suspicious and insinuations of insanity—suffer the loss of friends, and be doubtfully regarded by every one who does not understand the nature of his powers. Such persons are deserving of sympathy, as being temporally unfortunate and unenviable.

It is oft through the clouded soul—bound down in poverty and toil—that heaven's sacred light shines brightest, and to those who are seeking the light, through the gloomy shadow which divides us from our immortal home, who, unprejudiced, would listen to "angel voices" in the living present to such, is this simple volume most humbly and respectfully dedicated.

SAN FRANCISCO, July, 1890.

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INTRODUCTION.

It is from a consciousness of the duty naturally imposed upon the person who possesses spiritual gifts and truths that he or she shall bestow them upon those who are seeking, that I now offer the lessons which I have received from my spirit teachers, in simple and plain language. The urgent desire of these teachers and my sense of duty are the influences which have effected an overruling of determination to keep my powers and life to myself rather than become conspicuous in a spiritualistic movement in opposition to its belief, and to face the ridicule of the masses of religious thinkers who will not accept the fact that nature has any specialties in her human creation through which she seeks to reach from heaven to earth.

That the reader may understand the causes in my life which have led me to this writing, and the nature of my peculiar phase, I will briefly as possible describe the beginning of my development and accompanying experiences.

It was on the occasion of a visit to an eastern city and to the family of a relative, and while engaged in conversation with a lady upon religious and spiritual subjects, that my form began to tremble, while I felt a prickling sensation as if an electric spray was being thrown upon me. I seemed to suddenly have become a combustible substance

which had been touched by an electric spark. My form seemed to be under the control of a mind independent of my own, and I was made to walk the floor, at the same time my body was performing the most extravagant maneuvers. Hour after hour passed away, while there was no cessation to my charged condition, nor to the influx of communications written by my hand, sometimes on paper but generally the hand describing motions suited to letters and words. Night came, and I only awakened from sleep to find my hands still in motion and my body still charged and quivering; but now a new symptom had developed, for I had discovered that as my finger was made to describe the outline of letters representing words, I was beginning to sense the thought through my right ear, which the words conveyed, while through my vocal organs the words would be uttered audibly. I was now in a perfectly normal mental condition, watching the progress of the development with increased interest, and noticed that as my finger was controlled to motion the forms of letters, that I felt a distinct pulsation or vibration in my right ear of the words which the motion of my hand would form. Morning came; then another day, and days and weeks passed quickly by; but still there was no cessation to the charged condition of my form, nor the continuous influx of communications; and strange to say, up to this time, through a period of four years, there has never been a moment except during sleep, that I have not, at will conversed with my spiritual visitors, nor a moment suspension of the condition above described; neither have I during this time,

except on one occasion, felt the slightest indication of the abnormal condition.

My visit in the city finished I took the train for the Pacific Coast via St. Paul, and while waiting in the depot for the evening west bound train, I experienced several remarkable manifestations during the sunny afternoon. While perusing a newspaper it voluntarily unfolded and remained stretched out in the air. I walked to the door leading to a street, when a shower of pebbles fell at my feet. Passing back into the waiting room and seating myself with my face towards the wall in rear of the stair-case, my eyes suddenly became rivited upon the wall; my right hand raised, independent of my will power, and pointed the index finger towards a pale, luminous square about two feet in diameter appearing on the wall and increasing in brilliancy. A dark shadow moved slowly across it several times, each time leaving the luminous appearance brighter until it became the color of rose pink, with slight variations of scarlet. This luminous ground-work was now being shaded, giving representation of an auditorium and audience. I had watched the picture for one-half hour, and my time was nearly up for taking the afternoon train for the west, and when I left my seat I walked directly to the front of the picture which was now gradually losing its brightness, and taking a farewell look passed out to the train, when I discovered that I had about five minutes before starting. I rushed back into the sitting room and found the picture still visible, and as I resumed my seat on the train, busy with my thoughts upon the experiences of the afternoon, I felt surprised that

no one beside myself had noticed it, for it was a strong materialization, and must have remained some time after I was far away.

It was now night, and the train was rolling rapidly westward; I had reclined back in my seat, taking a comfortable rest, when I was startled by a violent pounding on the window shutters. I moved my seat and the noise followed me. The car was of the emigrant style, and taking my berth I retired for the night, when the knocking became more violent than before. I now noticed several passengers in the act of investigating the strange noises, and a brakesman had been called in to discover the cause. The second day on the train, while reclining in my berth, two pictures were thrown upon the grained wood work of the side of the car which formed my berth, one a representation of a city in the heavens, the other the same, but higher up and further away. These pictures were produced by a purplish-white substance, and were inerasable for twelve hours, when they slowly faded away.

As I reached my destination, a city in Washington Ter., I immediately repaired to the house of a friend where I planned to remain until the next day; and as I entered the house I was sensible of the fact that my peculiar influenced condition was noticed. My eyes must have appeared unnatural, and my body was in a continuous tremor, so violently was it charged. In fear that my friends might entertain some suspicions as to my sanity, I left their residence taking lodgings in a hotel. I had only seated myself in the midst of the group of gentlemen surrounding the stove, when I was

suddenly thrown to my feet and compelled to walk into the street, when I was actually pushed by hands, which I distinctly felt underneath my over-coat, back to the house of my friends, where I was given a room for the night, in a small house situated on the grounds in rear of the main residence, and as I entered, preparatory to retiring, to my astonishment the door quickly flew open before I had touched the knob. After closing the door it began to rattle violently, at the same time the window curtains stretched out as if blown by a strong breeze, while I noticed that the windows were closed, and the night was still. I had just retired to my bed feeling exhausted through my long journey, and in anticipation of my much needed rest, when my eyes became suddenly charged with an electric heat which became so intense that I begged for relief and rest, when these words came spoken through my mouth. "We wish to charge your vision with *etherial magnetism* in order that you may temporarily see the forms of the spiritual beings around you." The night wore slowly away, and without sleep, so intense was the heat in my eyes which I could not open or control.

Daylight came, I heard my friends preparing breakfast, and I felt that my condition must soon change. I now suddenly felt a relief from the pain and control of the eyes, and opened them upon a group of immortal beings standing in my room directly before me in the bright light of the morning. The forms in the back-ground were dim; becoming gradually stronger as they approached the front, where the central figure

stood out in all her immortal beauty of form and features, revealing the varied bright colors of the fabric she wore. I gazed at the forms during the time of five minutes, with my normal mortal senses quickened and awakened, and watched them slowly fade away. As there was nothing mortal in the perfect mould of features and peculiar complexion and appearance of the eyes, it is evident that it was a vision of actual spirit forms, and not the mortalized appearances seen by the power of clairvoyance. I have never beheld a repetition of that vision; for it is sufficient that it occurs but once in the life time of any spiritualized mortal. The proof was complete, and I was now willing to await patiently in happy expectation, to join the spirit group who, in the pink freshness of their immortal life had appeared and faded from my view.

I sprang from my bed and prepared for the morning meal, to which I had been summoned, and as I sat at the table I noticed the family regarding me curiously, and I divined the cause to be the unnatural appearance of my eyes, which were now painless, although heavily charged. The following night I retired early, and from words addressed to me by my invisible friends, I became convinced that some remarkable experiment was to be made. I felt myself powerless to move my arms or body; but still perfectly normal in brain and mind. I felt entering my lungs a current of very cold air which possessed a peculiar aromatic taste. What does this mean? I asked in thought; when the answer came, as asked: "It means that

you are inhaling ether air. Do not fear; no harm shall come to you."

Little by little I felt my breath grow weaker and inspirations shorter, and my form was perfectly cold and rigid. At last my respiration was nearly exhausted, and still my brain and mind were perfectly clear and conscious. Now came a suspension of breathing—a moment of unconsciousness. Then I felt myself in motion, and heard conversation in whispers. My vision was partially opened, when I discerned the faint outlines of a distant city in the shadowy night, and still further on, in the dim perspective, some lofty mountains with smooth, declining surfaces and oval summits. I was watching every moment of the progress of the experiment with the most intense interest, and my vision being now closed, I could trace the remaining portion of it only by the sense of hearing and feeling. I realized that I was conducted to an apartment in a building, and that I was placed upon a bed and was told to examine it and see if it was the one I had previously lain upon. I then reached from one side to the other and found that I could not touch the outside, and that there was a spring-like softness which was decidedly new to me. I raised my right hand to my face, and felt my features to be changed, my eyes larger, and face beardless. I now realized the fact that I was living in another form; and as I became sensible of the change, thought that it was final, and that I was simply undergoing a gradual resuscitation, and would soon be able to rise and open my eyes upon the scenes and faces around me; but I overheard some conversation in regard

to my condition being temporary. I distinctly hear sounds which were decidedly mortal—the puffing of a locomotive, and sounds of animals. Suddenly I felt an electric shock in all the vital organs; then followed momentary unconsciousness then I felt myself breathing through my mortal form in short inspirations which gradually increased in length; at the same time I began to have power to move my arms and body, and, as I opened my eyes day light was streaming through the windows. I sprang out of bed feeling great heat in the head, but no pain, and as I raised the bed covering I noticed that it was so charged with magnetism that it would almost remain in any position I placed it, and would adhere to my body by force of magnetic attraction. In washing in the cool water, while in the act of bathing my head, the water flew off in a spray leaving my head still hot and dry. As I took my seat at the breakfast table it became evident that my friends were entertaining suspicions as to my sanity, as my face and eyes betrayed the effects of the ordeal I had passed through, and withdrawing from the table I retired to the front parlor, and feeling weak threw myself upon a lounge facing the east window where the morning sun was beaming a soft yellow light which seemed new to my senses. In order to shut out the strong light, which was oppressive to my eyes, I covered them with a handkerchief and settled down, hoping that I might fall into the sleep of which I was so much in need. I had not yet closed my eyes, and was looking through the white handkerchief, when suddenly there appeared a frightful looking face

in close proximity to my own. This face which proved to be a mask, moved slowly to the left, disclosing a female face of the most perfect mould. My attention was then attracted to pair of lady's gloves, which were lying upon my breast underneath the handkerchief; they were of a cream white color, and to prove that my eyes were not deceiving me, I took them in my fingers, and upon turning towards the face, I found that it had disappeared, and one more glance towards the gloves proved that they also had vanished.

I rose from the lounge with the full determination to try and throw off the power which had now been with me continuously for thirty days; as my strange actions were attracting attention, and considering the suspicions already created, I changed my quarters to a neighboring hotel. The day was followed by one of those mild autumnal moonlit nights, when one feels and sees "that charm in the skies" which makes that spot hallowed in memory. I was walking to and fro outside, and in front of my hotel, now and then casting a glance at the sky. The moon was shining dimly through a line of broken, fleecy clouds, and in a deep blue space Jupiter was seen in his golden splendor. My eyes were fixed upon the planet, when there appeared in the region of the broken clouds, a square of darkened atmosphere, and in the centre of this square stood a group of spiritual beings, forming a perfect arch, the tallest occupying the centre of the group. I gazed with astonishment at this approaching group for a moment, when a sort of height-sense or faintness



overcame me, and I turned away my eyes; but upon recovering courage to look the second time, nothing could be seen except the silvery line of clouds.

I have witnessed many moonlit nights since, which recalled to mind the vision of that, to me, sacred night; but have never witnessed a repetition of that scene. It was one of those special conditions in my changing development and experiences which enabled me to sense the reality of our glorious immortality, and a manifestation for which only one opportunity could be offered.

The square appeared so far away that the forms could only be seen in white outline; yet it was to me a curious fact that they appeared life size, and upon asking the question I was told that I saw the group with the temporary and partial sense of actual spirit vision, which seems to diverge in viewing objects at a distance, and in proportion to the distance in which an object recedes it appears less distinct but greater in outline.

I now entered the hotel and calling for my room, was given an apartment and bed with a strange gentleman, whom I found snoring in sound slumber. I quickly threw myself by the side of the stranger, and was soon in the sleep I much needed. In the dead of the night I was awakened by hearing a clear baritone voice singing, as it seemed at a distance from the house, and as I was intent upon listening, it approached me until it sang out strong in my room, and as it came near to me, I felt the vocal utterance. Then the voice receded in its song until it could be scarcely heard in the

distance, which seemed many blocks away in the sleeping city. Again it advanced until once more the song and words sounded out in my presence with the same effect in my vocal organs. My companion in bed was awakened from his slumber raised up listened and commented upon it. Now I knew that my ears were not the only ones greeted by this wandering voice which was again receding, becoming faint and fainter until it died softly away in the midnight air.

The pure melody and sentiment of the song overcame me, and I sank on my pillow in a gush of tears. How far that melodious voice traveled, or how many were its listeners, may never be known on earth. It was the crowning manifestation in my experiences of that memorable night. It was the voice of a heavenly singer pouring out his soul in song of the sweet home from which he had wandered.

I will now pass quickly over the few following weeks, during which the development was changing. There were no more sounds, and my eyes were becoming more natural, or the peculiar effect produced upon the mind by the visible things around me was gradually diminishing. It will be unnecessary for me to mention in detail the variety of demonstrations and the constant run of conversation through myself, involving questions, answers and explanations, as it would overtax the reader who only desires spiritual knowledge and not manifestations.

I rose from my bed late in the morning with the effect of the singing voice on my mind. As I

INTRODUCTION.

began to wash my face and head the water was turned off in a spray, as on a previous occasion. The next morning was quite cold I proceeded to take off my overcoat, and while in the act, was compelled to turn towards the bed, where I observed a garment of about the same color and fabric as the gloves before mentioned, except perhaps a shade darker in shade, having a very wide collar which was trimmed and traced with a figure in light blue, resembling a vine and leaves. The coat seemed to be of uncommon length, and so very dark that I decided to make an immediate change. I had no sooner removed my overcoat and turned towards the bed, when to my astonishment I found the garment which so suited my fancy had disappeared.

In accordance with my plans, I boarded the evening train en route via Portland, Oregon, for San Francisco. The following morning dawned with bright sunlight shining through the car windows. I was reclining in my seat, observing in the distance a chain of snow-capped mountains, when I began to feel a return of the burning sensation in my eyes which had become powerless to open them; nor could I get up from my reclining position, although my brain and mind were not in the least affected. For the next hour or more this pressure upon the eyes continued accompanied with intense heat throughout my entire body. Finally I felt my eyelids begin to admit a very dim light, as though the fingers of my own hand were slowly lifting them. My vision rested upon the form of a lady standing in the air, about ten feet outside the car.

He can be seen by him only as he puts himself in contact with a mortal being, or beings, when he uses his normal sense of vision.

It is said that the basis of spirit motion and appearance is attraction. The objective point of attraction to the spirit is a conical shaped luminous appearance, which has a magnetic attractive power and brilliancy in its center and surrounds. This magnetic light is commonly called by some the 'aura,' and is frequently referred to as 'auric,' from the fact that it is really the spirit's aura, and becomes visible in all mortals immediately upon its approach. I desire to approach the mortal world by any means known to myself, establish a connection with this appearance,—which is termed 'auric ground.' This is the condition of the approaching spirit, who approaches the mortal world as above described.

The spirit person with the mortal or medium, is connected by a law of magnetic attraction and repulsion. He stands to the right side of the mortal, with his hand, and the magnetic circuit, which connects himself and the medium, comes from the part of the medium, providing the mortal is a magnet to conduct such motion. The mortal speaks, and the thought circuit is established between the mortal's brain and the medium's brain and the medium is able to mentally receive or audibly ex-

press the term "physical phenomena" the natural atmospheric condition surrounding the mortal, such as gives the spirit stronger or weaker degrees of attractive power, and in varying degrees of visibility to the mortal.

began to wash my face and head the water flew off in a spray, as on a previous occasion. As the morning was quite cold I proceeded to don my overcoat, and while in the act, was compelled to turn towards the bed, where I observed a strange coat of about the same color and fabric as the gloves before mentioned, except perhaps a little darker in shade, having a very wide collar, which was trimmed and traced with a figure in lighter color resembling a vine and leaves. The coat seemed to be of uncommon length, and so very desirable that I decided to make an immediate change. I had no sooner removed my overcoat and turned towards the bed, when to my astonishment I found the garment which so suited my fancy had disappeared.

In accordance with my plans, I boarded the evening train en route via Portland, Oregon, to San Francisco. The following morning dawned clear, with bright sunlight shining through the car window. I was reclining in my seat, observing in the distance a chain of snow-capped mountains, when I began to feel a return of the burning sensation in my eyes, and became powerless to open them; nor could I move from my reclining position, although my brain and mind were not in the least affected. For the time of an hour or more this pressure upon the eyes continued accompanied with intense heat through my entire body. Finally I felt my eyelids open sufficient to admit a very dim light, as though human fingers, not my own, were slowly lifting them, until my open vision rested upon the form of a lady standing in the air, about ten feet outside of

the car window, in the full glare of the morning sunlight. Her form was of medium height, showing part of the neck and the full form to the feet, which were seen beneath the skirt of her dress. The arms were bare and beautifully rounded. From my reclining position, the woodwork of the car above the window, obscured my view of the head and face, and I was unable to move from my position, in order that I might see her face. The dress fitted the bust very smoothly, and was gathered in numerous points at the waist, falling from the gathered points in regular folds to the feet.

The fabric was pearl white, and possessed the lustre of genuine pearl, only having a much brighter appearance. The form stood a little sidewise, and, as her right arm was extended, I noticed a blue line, apparantly an inch in width, extending down its inner surface to the wrist and palm of the hand, and upon asking the cause of the blue appearance, was told that it was the effect of the atmosphere.

My eyes were slowly closed while the form remained before me, and gradually the burning sensation subsided, and I was at liberty to move from my position, and open my eyes, and as I did so found that the spirit had disappeared.

This was the culmination of a succession of spiritual visions and experiences which had run through long weeks, of which no mortal except myself can ever know or appreciate.

The visible appearances and sounds about me have long ago ceased; but the facility for conversation with personages of the spiritual life has

been constantly gaining, and has resulted in the asking of many questions which have been answered in plain English—no brain impressions—no symbols or trances; but plain unmistakable language which comes through my ears and vocal organs as if I were a speaking telephone.

The effect of these conversations has been to relieve my mind of many erroneous impressions regarding our spiritual life, and it is my purpose in this volume to give the lessons which I have received, very much in the manner in which the questions have been asked and answered.

The simple fact of it is, the spirit stands in my presence and speaks, when I simply remain passive while my own organs are used in conversation with myself and others, in the style peculiar to the invisible speakers, and as the influx of thought is not dependent upon the personal presence of the spirit, but frequently received from great distances, it then becomes evident that I am able to converse with the spirit in his perfect normal condition. This being the case, the lessons received must be of the most vital importance, particularly the revelations regarding my own sex should be considered in a very serious light. I do not seek public notoriety, but simply desire to open the fountain within my life and powers, that others may drink as I have drank of the truths which speak of the reality and joys of heaven.

It is the desire of our spirit teachers that we shall understand the relations existing between mortality and immortality in causes and effects; and that such an understanding may be reached will be the effort and aim in the revelations herein contained.



A Voice from the Heavens

—OR—

STELLAR AND CELESTIAL WORLDS.

LESSON I.

LAWS OF SPIRIT APPROACH.

Q.—In what manner shall I write your answers?

A.—We desire that you write our answers in simple comprehensive terms, avoiding all superfluous words, and adopting the simplest form of speech possible in which to convey our meanings; for all that we possess in knowledge is demonstrable in simple words, and beyond what we do not know we do not attempt to explain.

Q.—What is the nature of the approach of spiritual beings to mortals?

A.—The basis of spirit approach is *magnetism* in various degrees of visible appearance and attractive power of the mortal person, who in nearly all cases is rendered partially or totally abnormal in the approach and presence of the spiritual person, who in turn takes on the mortalized or physical condition through which he becomes reinstated in the sense of mortal vision and the possession of mortal memories; the former which he does not possess at all and the latter but partially in his natural life in spirit. I use the term '*spirit*' in the sense that you would use the term matter or mortality.

Q.—Will you describe the nature of the law which governs spirit approach to mortals?

A.—The spirit form never loses its attraction and affinity for original elements when immediate approach is made to such elements; for such is the law governing his approach that he affinities with his original element just in proportion to the attractive power which brings him in contact with the mortal person or medium, when he regains possession of original faculties and individual characteristics, and his relation to himself as a normal spiritual being is simply unconsciousness, through which he seldom remembers the words he has spoken, or the mortal faces he has seen, upon his return to his spiritual normal condition; neither does he while in his mortalized condition but partially manifest the intellectual progress which the spiritual state has made upon his mind.

It is well to know that in any phase of spirit manifestation it is an exemplification of the law governing approach, and not the work of any spiritual person, and when approach is made and condition established, the spirit has not the will power to overcome it, for the law will hold him until his temporary condition is exhausted, when he involuntarily becomes normal.

Retention in the mortalized state varies in proportion to the attractive power of the mortal person and the personal power of the spirit.

Q.—What are the visible indications or landmarks by which the mediumistic condition is discerned, and what is the nature of the contact in or with such condition?

A.—As mortal senses are strictly limited to the mortal or physical condition, so are the corresponding senses of the spirit person in his native and normal condition strictly limited to the spiritual state, and no material planet or body, or anything contained on such body or planet, can be visible to the spiritual being in his normal condition, and no human

form in mortal life can be seen by him only as he puts himself *en rapport* with a mortal being, or beings, when he takes back his original sense of vision.

You have been told that the basis of spirit motion and approach is magnetism. The objective point of attraction to the mortal state is a conical shaped luminous appearance, which varies in magnetic attractive power and brilliancy in different beings which it surrounds. This magnetic light is commonly termed '*the cone*,' by some the '*aura*,' and is frequently referred to as the '*aurelia*,' from the fact that it is really the chrysalis of the sphere, and becomes visible in all mortals immediately before transition. I desire to approach the mortal condition. I simply, by means known to myself, establish a magnetic connection with this appearance,—which is termed the '*en rapport*' or '*making ground*.' This is the condition which is *visible* to the approaching spirit, who approaches the same with the results above described.

The contact of the spirit person with the mortal or medium, is an illustration of the law of magnetic attraction and repulsion; or in this case *propulsion*. He stands to the right side of the medium—he raises his hand, and the magnetic circuit, which is established between himself and the medium, compels the same motion on the part of the medium, providing he is sufficiently powerful as a magnet to conduct such motion. If the spirit person speaks, and the thought circuit is established between his own and the medium's brain and mind, he will be impelled to mentally receive or audibly express the spirit's thoughts.

In all cases of what you term "physical phenomena" the nature of the aura and special atmospheric condition surrounding that class of persons is such as gives the spirit stronger affinity with original element, in varying degrees of attractive power of such condition, with varying degrees of visibility to mortals.

Q.—Is it true that the manifestations produced in any of the present known phases can also be produced from a distance in space?

A.—In all cases mental and physical effects absolutely require the immediate presence of the spiritual person; for when he returns outside of the special atmospheric condition, and magnetic radius, the curtain drops, so to speak, upon mortal sounds and sights; neither does he catch the least thought-vibration from the condition he has left, where in his mortalized state he was able to read the thoughts emanating from the mortal minds about him; for he was then in the connection known as the mortal thought circuit, which connection is severed the moment he passes involuntarily out of influence.

Q.—How is the mortalized spirit in thought and visible relation to spirit persons in their normal condition?

A.—He is insensible to their thought and external presence, while they are sensible to his thought;* and in all cases he becomes invisible to the normal spirit person just in proportion as he becomes physical or material to the vision of mortals; but his *position* is always indicated to the vision of outside normal spirits by his *sphere*, it being a spiritual attribute which does not change or blend with mortal magnetism, although it is attracted by the same.

It must be understood that too much confidence should not be placed in what spirit-persons say in the presence of mediums; for in all cases they take on the thoughts of the mortals around them, and often do and say things, through sympathy with the person or persons present, which they would refrain from saying or doing in their normal condition.

Mortals should consider that in their approach to mediums, in nearly all cases, the spirits are but little mentally exalted above the mortal conditions and persons.

* They are sensible to his thought when it is especially directed to them.

So powerfully does this law govern the spiritual person in his approach to mediums, by a perfect reinstatement of original appearance and faculties, that in many instances he will remember persons and names and circumstances that had quite gone out of his memory in his true spiritual state.

It must be known that there can be no absolutely pure inspiration or communication from spirit to mortality through any phase of abnormal condition of individual medium and spirit. Much good and useful knowledge may be thus received; but you must allow for a great amount of vagary and misconception in such literary and oral work.

It is important that you should know that as the personal spirit stands in the presence of the mortal medium, his brain and mind becomes the positive pole of the magnet which is in connection with the brain of the medium or others, through what we term the *thought circuit*, and in this relation and connection he receives the thoughts emanating from persons who are in contact with the medium, while the medium may be either partially or entirely abnormal. This being true, you can easily see how the spirit person's thought volition may be much affected by the thoughts of mortals in whose presence he endeavors to speak.

A distinct thought expressive of a word or sentiment is termed by us a *thought wave* or a *thought vibration*, and commonly termed a *thought pulsation*, from the peculiar effect with which each thought is received through the sense of hearing in a slight wave-like magnetic pulsation which produces the word even if spoken at a distance, and the repetition of a thought, true to natural quality of voice inflection, stress and sentiment.

This law in high spiritual life is exemplified in the power of individuals possessing average spiritual attributes to transmit vocal utterances through many miles of space, and thought through very great distances, by simple thought volition when

mental connection is established.

Q.—Is there any illustration of this law in mortal life?

A.—There are partial illustrations in various degrees of power possessed by persons who feel the circuit established between themselves and others who are made special subjects, and by transmitting thought by simple will power they disturb the mental equilibrium or thought volition of the subject whose brain or mind simply becomes the mirror, which reflects the thought imagery of the positive mental power, which has at will become the sender of thought through the brain and mind of the subject, who has become the conductor.

Then again, by possessing great magnetic attractive power of mind and brain, a person may be able to tell the thoughts of others to some extent, but in either case it is an illustration of the thought circuit in sending or receiving thought; while the personal spirit receives thought in the manner described through the sense of hearing, and while he stands in the presence of mortals he becomes both receiver and sender.

Q.—In respect to approach to mortals how does your interrogator, as a medium, differ from others?

A.—In as much as your spiritual sphere became partially developed when our approach to you was rendered as normal and our communication as uninterrupted as though you had been an immortal spirit; with this exception, that the vocal utterances of the spirit person are effected through your own vocal organs; but you are subject to the spiritual law in receiving thought vibration from the immediate presence of the spirit person, or from great distances. In truth, you have developed a continuous thought circuit with spirit, which is not dependent upon special induced conditions or personal presence.

LESSON II.

Q.—What is the nature of the spirit vision, possessed by some persons, which is termed clairvoyance?

A.—A sympathy or affinity of the mortalized spirit person with the mortal person, through whose aura and atmospheric envelope he principally attracts his original element, thereby temporarily effecting direct circuit of vision in that person for himself and other spirit persons present.

This must not be considered as true spiritual vision, or in any case a representation of the personal spirit in his natural state, for in all cases it is simply a 'take-back' to original form through attraction to the spirit form of original element while it is true that the spirit person very rarely carries with him or her into the immortal life a single trace of the original type.

Mortals should attach importance to such manifestations only so far as the persons unmistakably prove their identity and establish the truth of the Heavenly life, where nature perfects every human being in beauty of form and features just in proportion to his or her spiritual refinement, and in this perfected state of being they can not in reality be seen by mortal vision.

Q.—What was the nature of the vision by which I was enabled to see the group appearing in my room as well as the female form standing outside of the car window?

A.—The transition which you had previously made mentally in connection with your spiritual form had quickened your spiritual sense of vision, and you saw the persons appearing true to their spirit types, with the exception of the unnatural colorless appearance of the features and arms, a change which affects all spiritual persons when entering atmosphere from their native ethers; for the atmosphere not only robs the features and form of its immortal bloom, but also absorbs to some extent the bright colors of fabrics which may be worn,

but upon the person's return to the ethers, the complexion and colors are restored ; but these effects have reference to approach outside and independent of mortal conditions.

It must be understood that there is no affinity between mortal and immortal senses pertaining to individuals. There is a distinct vital principle in things mortal or spiritual through which the mind senses visible form and color, and this constitutes the mirror in which objects are reflected, and the mortal quality of the mirror can only reflect mortal things, and the spiritual quality of the same can only reflect spiritual things ; for the element in which we exist, respectively as mortals or immortals, charges the mind, through the nervous system of the form, with visible things belonging only to itself. Hence it is impossible for an immortal being in any proximity to mortality, where he does not take back mortal senses, to hear, feel, or see anything that is mortal.

It is common for us to speak of the two vital elements as the "*etherial magnetism*" as pertaining to spirit, and the mortal magnetism as pertaining to mortality.

Invisibility to the spiritual senses of physical bodies and persons, and things belonging to the same, is the cause of the intangible and unrealistic feeling in which many spirit persons regard their prior mortal life, as the circumstances of their transition—they being of tender age or weak in spiritual vitality—rendered them oblivious to the past.

Q.—Will you explain more fully the nature of the temporary transition which I seemed to mentally and bodily pass through ?

A.—As there was no complete separation between your mortal and spirit forms, the former not being devitalized, you were able to hear mortal sounds—conversation or footsteps—in the presence of your mortal form, which being in magnetic connection with the dual spirit form, it served the simple purpose of receiving and transmitting sounds in its presence to

the spirit form which was at the time several thousand miles outward from the earth, while if your mortal form had been devitalized, and your transition had really taken place, you would have been in temporary retention of the mortal sense of vision, but not of hearing. Your mind would retain the impression of the appearance of the room you had occupied, as well as the faces of the mortal persons present, while your transition had been made instantly to spiritual conditions through many miles of space.

Retention of mortal impressions to the senses of the new-born spirit person varies in duration of time in different persons, and this is a beautiful illustration of the Divine law governing our being, that would unfold in slow approaches to our new and tender senses the unspeakable glory and beauty of our Heavenly home.

The simple cause of your temporary spiritual state was the partial development of your sphere, by which your spirit form became attracted by the departing group who had been in your presence.

Q.—Will you explain your meaning by “*Dual Form?*”

A.—By the dual form we mean the actual dual or double in which every human being is created, and just how far down the scale form is dualized it is not our purpose in these lessons, if we know, to disclose; for it is only those lessons which you need that we shall take time or pains to teach.

We desire you to understand that the spirit form is not an outgrowth or development of form issuing from the devitalized mortal form, nor even a counterpart or duplicate of the same; but a separate and distinct form in itself, of which the mortal is but the reflection in all that is perfect in symmetry of form and beauty of features.

The spirit form—or we may say *dual* form for the sake of a name or distinction between the two—in its connection with the mortal can be seen by immortal beings of high degree,

who possess superior penetration of vision, who, by making certain approaches and by certain means of observation known to themselves, can observe the spirit dual form when they cannot see the mortal, and by this means can discover the exact spirit type belonging to the mortal personage.

The dual form is always seen close to the right side of the mortal, but never connected, and always corresponds in position as well as function, and is as much the original form as is its twin mortal companion. It is by some spirit persons termed "*the shell*" from its dead-like appearance; but not transparent, and in all cases shows the exact spirit form and features, and indicates the degree of progress made in powers and type.

There is mystery associated with the dual or spirit form while it is connected to the living and healthy mortal—a phenomenon which is as inexplicable as it is true. I refer to what we term the *duplex prototype*, which is the spirit form belonging to the mortal appearing and suddenly disappearing at a distance from its companion, and in such appearance it presents a perfect duplicate even to clothes worn at the time by the mortal form. This phenomenon is well known through actual experiences of many mortal as well as spirit persons, (*) and serves as an illustration of the power and vitality of the spirit form. The mystery, through the law governing such appearances, as well as effects produced upon the person of the immortal spirit upon his approach to mortality, must always remain impenetrable to the highest spiritual being.

Q.—It is not true then that the new-born spirit develops on the mortal plane?

A.—The change to spirit is instantaneous, for no sooner has the mortal form become devitalized than the spirit form is

* The writer has witnessed two such appearances, when the forms were seen at different times, and under different circumstances, and on each occasion were taken for the mortal persons, and only by their sudden disappearance was he made aware of his mistake and of the nature of the phenomenon.

attracted to certain spirit conditions where it immediately materializes, so to speak, or affinizes with its own element, and instantly becomes vitalized with corresponding nerve force, or sensation which previously vitalized and animated the mortal form, and stands up in its individuality, a human being still; the concentration and perfection in single through the combination of dual.

The divine law of nature which organizes us as human beings never drops a note or interval in the music of our existence. The mortal heart ceases to beat, but the corresponding heart of the risen spirit form takes up the beat in the measure of life without a rest or retard in the sacred theme.

Nature, in her mysterious work in the transition, is as quick as she is certain. In one instant of time the vital spark of life in the mortal form has vanished, and in the same moment the risen spirit form treads triumphantly on spirit ground, where nature has finished him as an individual to the best of her ability through the circumstances of birth and growth.

Q.—Is the dual or spirit form, while connected to the mortal, governed the same as the immortal spirit in its contact with material substances, and what is the nature of approach through contact with such substances?

A.—It is precisely the same. This is another mystery associated with the spirit approach to mortal and material substances of which we can offer you no explanation, except that solid substances belonging to mortal conditions are porous, invisible, and intangible, and that the magnetic visible condition is always reached regardless of surroundings, inclosures, or any mortal substances, which the approaching spirit does not sense only through mortalized vision.

LESSON III.

SATURN'S RINGS. THE STELLAR ZONES.

This lesson (like some following) is introduced with remarks by the controlling spirit.

"That you may be able, through these lessons, to fully comprehend the life of the personal spirit in the exercise of his powers, it is necessary that you should know the location and formation of the spirit zones—their connection with your planet, and relation to the same.

There is no better illustration that I may give you of the planetary spirit zones than to refer you to the planet known as Saturn with its two material zones. A view of that planet will give you a very correct idea of the formation of the spirit zones (with exception of comparative size) which surround every planet precisely in the same manner, and could they be seen in connection with the planet, by mortal eyes, they would present about the same appearance, being on a plain with the quatorial line.

The planet Saturn is the only exception in the physical universe where the law governing the formation of bodies in the planetary material outline tends to form the sphere, or ball; and is the only infringement, so to speak, upon the law governing formation in the spirit outline of matter, which tends to form rings or zones.

Q.—Can you account for such a singular variation?

A.—We offer this explanation of this exceptional physical imitation of spirit formation, namely, that the zones of Saturn are in structure of soil, soft and fertile, and absolutely free from waste surfaces, in solid matter, or mountains, or oceans—the water element being only known in rivers and subterranean veins; and from this it would seem that the law governing the formation of heavenly bodies, found in Saturn's original

element the opportunity to exemplify its higher and more perfect workings in the formation of spiritual zones.

The spirit zones of a planet are termed by us the planetary or stellar zones, the word stellar pertaining to the planetary material universe, or to the planet, or matter connected with the planet.

The spirit zone is the planet's dual relation in matter pertaining to spirit, and is believed to have been perfected in original formation; while the planet was imperfect, and the latter, as to bulk, stands in the relation to the former as minimum to maximum.

Q.—Is there any relation to the planet in the organic compound of the surfaces of our spirit zones?

A.—There is positively no affinity between spirit and planetary outline of matter in respect to one receiving or giving any vital properties which belong to the other; for the spiritual outline is perfected from the beginning, and there is no accumulation from other bodies.

It is believed by us that if nature, in her process of original construction, made any distinction in the time in which she began and finished her work of the spirit and planetary outline, that the preference in first beginning was given to spirit; but there is a theory with us—based as it is upon our knowledge of the formation of small aerolites, through instantaneous condensation of elements in ether air—that all spirit and planetary outline of matter was in the beginning the effect of sudden condensation.

There is, however, an affinity between the planetary and spiritual in the origin and organization of certain classes of human, animal and vegetable forms on the planet, which are simply the duplex effects of impregnation, by *corresponding spirit germinal insentient form with planetary human and animal, and of spirit germinal living or growing form in planetary vegetable*. This is a very interesting study and truth to

the spiritual student of nature, but a subject which we do not deem it proper to enlarge upon.

Q.—What is the surface form of our spirit zones?

A. . . The planetary spirit zones, as well as all spirit bodies in space, are round in body, which forms a circle, or ring, or zone.

Q.—At what distances are they situated from the planet?

A.—The distance of the inner zone from the earth is calculated to be little over one diameter of the earth, or about ten thousand miles, and its own diameter double that of the earth.

The second zone, exterior and on a plane with the inner one, is situated about the distance of $\frac{1}{2}$ diameter of the first, or inner zone, and in body diameter is one third less than the inner one; but of course many thousand miles greater in circle.

The inner stellar zone is the lowest in the order of spirit outline of matter as well as quality of its ethers or atmosphere; while the second and outer zone is the perfection in these respects obtainable by the stellar zone.

As I said before, the stellar zones are on a plane with the equatorial line of the planet, and revolve by force of the same magnetic circuit which causes the planet to turn on its axis; but as the magnetic force exerted in connection with spirit-bodies is greater, so the rotary motion must be greater, and by this you will understand that the spiritual inhabitants of the stellar zones are in the shadow about the same as you are on the planet, with the exception that the nether surfaces of the zones are subject to greater numbers of intervals of shadow and light.

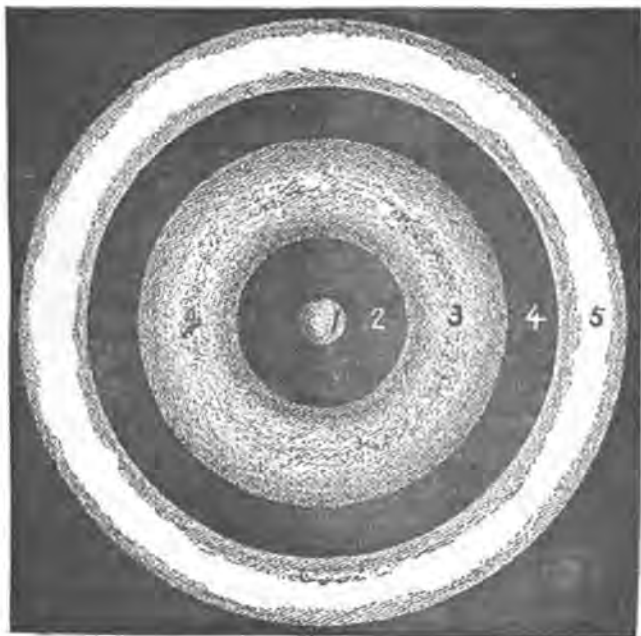


Fig. 1.

Planetary or Stellar Zones.

Centre 1 the planet; 2 Inter Stellar Space; 3 Inter Stellar Zone; 4 Super Stellar spaces; 5 Super Stellar Zone.

You have now learned that the inhabitants of spirit zones are subject to the conditions of light and shadow the same as mortals; and this truth leads you to comprehend the fact that the spirit person in any location or condition of spiritual existence is subject to elements and limitations.

In connection with the foregoing reference to light and shadow, it will be well to explain to you that natural light is a spirit principle, or element, and that the sun as the source of all light and life of both spirit and planetary outline, is dual in its power and properties, and the light in which you live as

mortals is in color and properties the effect of the union of the sun's rays with the atmosphere; while through the tinted ethers of the zones the natural soft white spiritual light of the sun changes to a glow of beauty, in effects of color according to the quality and tint of ethers surrounding them.

You have now in mind a geographical description of the great stellar zones on which there are no waste surfaces; for an element corresponding to water does not exist in spirit; neither the element fire, both being elements pertaining to the planetary.

The inner zone which you understand is the greatest in body diameter is termed the inter-stellar, and the outer zone the super-stellar, or commonly the *exterior* zone. The prefix *super* applies in the sense of the superiority which is natural to the surface formation through greater spirit refinement.

The ether—or atmosphere, as you may better understand it—surrounds each zone in uniform depth, and is the envelope which corresponds to the same surrounding the planet. In referring to this envelope which surrounds all spirit zones, we simply use the term *ethers*, instead of atmosphere, for the reason that the outlines in ethers do not form a "*sphere*" but correspond to the form of the zone.

The ethers of the super stellar zone are the most refined and strongest in tint which conducts the sun's rays with superior effect.

The space between the planet and the interstellar zone is termed the *stellar* spaces, and the space between the two zones is called the *inter-stellar* spaces.

Now you will understand that there is a dividing line between the atmosphere of the planet and the spirit ethers of the first or inter-stellar zone, as well as between the inter-stellar and super-stellar, where the ethers do not meet. These dividing lines are called the *blank ether spaces*.

LESSON IV.

CELESTIAL ZONES.—SPIRITUAL VEINS.

[SPIRIT REMARKS.—It is our desire to convey to your mind a thorough understanding of the spiritual conditions, that you may be able to comprehend, as we proceed, what is meant by spirit personal sphere, powers and attributes, and the advantage and desirability of the mortal life as a basis condition of growth for the attainment of such attributes, as far as possible, consistent with the nature of each mortal person through circumstances of birth.]

Q.—Are there other spirit zones in space which are separated from and have no connection with planets?

A.—You have learned in a previous lesson that when the immortal spirit comes to his home, that by slow degrees the impressions of things pertaining to his prior state fade away, while his spirit vision gradually opens upon spirit nature and individuals, until his senses are at last closed forever against mortal persons and things, and what was to him real and tangible has now become unreal and intangible, while the sweet reality of the heavenly life and love and beauty dawns upon his senses. The former things have passed away with him. He sees a new heaven above him, as he stands in the sunset shadow and beholds the great sheen resplendent with its thousands of stars still shining; but they are not the stars which greeted his vision as a mortal, for the planetary outline is no longer visible to him; but they are the zones situated at various distances in the spaces beyond him. Some may be the stellar zones of other planets, but many are the great bodies known to us as the celestial zones, which, like planets, vary in size, but are in all cases much greater in body diameter and circle than the stellar zones, and differ from planetary zones in the respect that the inner zone is the only material center—the

direct centers being very strong magnetic ethereal conditions. In combinations of rings or zones, many are of three, which is the least in combination, and some very large ones are known to have six, decreasing in body diameter from the inter-celestial to the outer, or super-celestial, and of course increasing in circumference or circle.

It is customary with us in referring to the celestial zones—in the order in which nature has so beautifully arranged them—to designate them as the central-celestial the inter-celestial and super-celestial—the latter being the highest degree of perfection in surface compound, as well as quality and color of ethers that is attainable in the spirit outline of matter while the central and inter-zones are, in respect to absolute perfection, the progressive approaches to the outer or super-celestial.

In referring to the ethers and intermediate spaces of the celestial zones, we simply say, inter-celestial and super-celestial ethers and spaces.

As the observer, in the person of the new born spirit, stands—as he always does for the first time in spirit life—on the inter-stellar zone, he sees the great sheen of the heavens beyond and above him, revealing to his vision the spirit outline of heavenly bodies—those in the great distances seen only as stars of soft light, while others show their outline of rings; but a new and strange feature of the starry heavens above greets his new-born vision, as he beholds the long, bright lines of light varying in apparant width and brilliancy according to their location in the spaces. Many of these lines are irregular in outline. Some appear serpentine, and like rivers; some appear curved, while others are perfectly straight, and they extend in various directions on a plane with other bodies across the entire dome of the heavens from horizon to horizon. These are the great veins which stretch athwart the heavens through countless millions of miles, connecting all planetary, stellar and celestial bodies, but in no case have direct contact

with other bodies. Many of them from this planet's stellar zones appear very near and broad, while others, in the distance, show but lines of bright light. They are elongated bodies of matter subject to the same magnetic forces as the planet or zone, and are unchangeable in position and relation with other bodies, and revolves around the sun by force of the same magnetic element and circuit of power that carries all spirit zones and all planets in unvarying motion. They are of great body diameter, the very least in size being many times greater than the largest central celestial zone; and, next to the great sun itself, they are in diameter the largest bodies in the created heavens.

The *ethers* surrounding the great veins are natural to the spirit person, while their body and surface structure is hard and barren. They are termed by us the *spiral lines* or veins, as their ethers are charged with a magnetic circuit which sustains and conducts the spirit person with great rapidity forward and around the body of the vein or line, which give to the person a spiral west to east motion. The ability to reach a spiral vine and endure the magnetic charge which attracts one forward is a personal attribute, termed the power of *spiral motion*.

I have now given you a superficial knowledge of what nature does for humanity in its heavenly provisions and advantages, that you may be inspired with personal efforts in your development in mortal life and may thereby be able to fully enjoy the advantages which the heavenly life bestows upon you.

LESSON V.

SPIRIT SPHERE.—SPHERE OF THE PLANET.

Q.—What is the meaning of “spirit sphere?” Is it true that it implies a state attained or to be reached by progressive approaches in spirit life, or an abiding place or condition?

A.—It has been thought that mortals have been led to regard the spirit sphere as being a special condition attained immediately upon transition, or to be reached by progress in spirit life, and the super-stellar zone has doubtless been referred to as the “third sphere” as implying a locality, from its being really the third condition outward, considering the planet as the first, and inhabited as it is by the better classes of spiritual society proceeding from the planet, and the word “sphere,” as far as this is concerned, would be properly applied to a fixed condition and abiding place.

You will now understand that the spirit sphere is a distinct personal attribute or function—a magnetic envelope which is developed as a visible tangible, part of the spirit form which it surrounds, partially or entirely, and in size, quality, color and strength, varying in degrees of tint and power from spirit persons who possess “great sphere” in size and magnetic power, and bright color down through the descending scale of numerous degrees in size and strength, to partial sphere, and to the class known as sphereless spirits, or as termed by some persons blank spheres, and by others dark spheres, owing to the absence of magnetic vitality which renders them non-luminous in the shadow.

We wish to distinctly impress upon your mind this truth ; that the sphere of the spirit person is the power by which he lives, moves and has his being, to a great extent, in spirit life, and the power by which he or she becomes limited or unlimited in condition as members of society in the heavens.

That you may better understand the nature of the spirit sphere and the purpose which it naturally serves the spirit person, you will consider that the planet upon which you live, surrounded by an envelope called the atmosphere, which is heavily charged with the magnetic element, and it is through and by this magnetized envelope that the planet becomes buoyant, or is sustained by the attractive forces of the vast ethereal ocean of magnetism in which it moves.

Magnetism is an element of the spirit person's senses and condition to the extent that mortals cannot comprehend; although as a vital element that fills all space, and permeates all things pertaining to spirit and planetary outline, it is not visible to the spirit person, but in the shadow the ethers appear slightly luminous and active.

Understand me—the *sphere* of your planet is the magnet so to speak, by which it is sustained in the element in which it moves, and it is through this sphere alone that the sun has power to produce heat or life, and what is true of the planet and its sphere in its relation to the sun and the magnetic elements, is true respecting every stellar and celestial zone.

You now comprehend that our spirit form is not an intangible something which is easily dissolved or convertible from one condition to another, but that it is the human form still, and occupies just as much or more space in length, breadth and bulk, and that in the spirit state of being in which nature has perfected us we are subject to laws, limitations and elements governing our life upon the zones, or in overcoming distances through the ether spaces. Through our transition there are certain elements we have left behind, while we have become subjected and adapted to other and more vital elements. Magnetism has become one of our new elements which exist in rapid moving currents, in fixed directions in all atmospheres and ethers and blank spaces. Now it is with these currents. that spirit personages who possess independent sphere can

place themselves in connection, by simply allowing their spheres to become charged, when they are rendered buoyant in ethers or atmosphere by the attractive power which is exerted in connection with the sphere, and by simple will power can maintain any direction desirable. As far as buoyancy is concerned, the effect of the law is identical with that exerted on a planet, which is sustained, and has its motion and position in space by virtue of its charged sphere or atmosphere. But if the spirit person having made his connection with the currents, exerts no will power in desire to follow any particular direction, he will simply be attracted in the direction in which the currents have their circuit, as you would follow without resistance the current of a stream of water.

You will please note—the relations which a ponderable body sustains to air or ethers and terra firma, or the inertia of things at rest or in motion, or the force of gravity is in spirit correspondingly the same as in mortal life, hence the spirit person as a solid, ponderable body, stands in his relation to ethers, the same as the mortal does to atmosphere; but spirit nature has empowered the spirit person to overcome these laws, and conditions, by bestowing upon him a special function or attribute, which is the spirit sphere.

The direction of the magnetic currents in connection with this planet is always outward from the centre, and the motion becomes much stronger in the planet's atmosphere, where the repelling power is great over the approaching spirit, and he must force himself against its outward motion which carries him quickly back to his native ethers.

In regard to causes which produce effects in the motion of stellar and celestial bodies we have no theories, but simply a *knowledge* which is afforded spiritual beings by a life of great advantages and opportunities.

You have already learned in this lesson that space is a vast depth of magnetic forces existing in eternal and unvarying

motion in fixed directions, and that such is the law that whatever connection is established between the attracting magnet or element and the body or person that may be attracted, that body or person will conform to the course or motion of the attracting force. Now the attracting magnet of your planet is a heavily charged atmospheric and material element, existing at its poles, and the stronger, or what we term the *governing magnet*, is the north pole, which regulates and attracts the current from west of south pole, to east of north—as the compass shows—around the planet, describing a spiral course in its motion, which affects the due west to east rotary motion of the planet. Now as I stand in the atmosphere of this planet, and desire to return to the inter-stellar zone, I simply allow myself to be conducted by the current, which in this case, is in connection with the zone as its polarity or attracting magnet, and in being passively conducted, the current will carry me forward and outward in a spiral west to east motion; but if I desire to faster than naturally attracted, or in a straight line, that must be accomplished by the will power, and personal exertion. But do not conceive the idea that the *planet*, is conducted in a northward spiral motion; but that it always maintains its position and equilibrium on its plane and orbit, and its rotary motion is simply caused by the spiral course and force of the magnetic current permeating its atmosphere and matter, as it is governed and attracted by the polar magnet, and the effect of this moving element is the same, in comparison, as in the case of a wheel turned by force of a fall of water.

On the grand plane on which all stellar and celestial worlds are situated in fixed relations and distances, in their motion around the sun, they simply describe the course or circuit of the currents existing in the magnetic element in which they are situated, where they are sustained and governed in their motion by the attraction which is exerted in connection with their spheres.

I have made this deviation from the direct subject of the spirit sphere in order, that you may understand the nature of the law as it applies to large bodies, and now you fully comprehend that the word *sphere* as pertaining to such bodies implies the power by which they have organic life and motion, and as pertaining to the spirit person, it is a distinct personal function and power by which alone he is able to ascend in ethers, or traverse space.

Q. What relation does the sphere sustain to air pressure?

A. All spirit substances, or ponderable bodies or persons, sustain precisely the same relation to ethereal air pressure as things or persons pertaining to the planetary do to atmospheric pressure, and the two conditions, as exemplifications of this truth and law, are identical; but the well-developed sphere overcomes this pressure, in a measure, by partial non-affinity or non-blending with the air.

LESSON VI.

SPIRIT SPHERE CONTINUED.—DESCRIPTION OF DEGREES, CLASSES AND SEXES.

Q. What is the sphere development attained by the masses or the general average?

A. Individuals possessing this functional power in various degrees of size and vitality, may be classed as three grand divisions. The first grand division consists of two classes. Class one, comprises all persons who are sphereless—a term which implies non-vital and non-luminous spheres, which are small in envelope. Such persons cannot become buoyant, or rise in ethers only as they attach themselves to others who are independent spheres. Class two may comprise those whose spheres are larger in envelope, partially luminous and dull in color, and which possess sufficient vitality to give bouyancy when in connection with persons possessing independent spheres. Of the persons composing the first class, more than nine-tenths are males. It is comparatively seldom that a female descends so low that she becomes a sphereless person in spirit. The second class also is composed of a majority of males, the females belonging mainly to the higher grand divisions. The above estimate applies to the general average, and not to the highest standard of males from this planet, of whom there are many independent spheres.

Now, in respect to your dark races, you must accept that nature has dualized them as well as your self, for she makes no mistakes in the instantaneous mould in which she casts them in their spirit element; but as they are low in the scale—in the organic compound of spiritual and physical—the result is, that as a humanity in spirit they must rank with class one, where the female of such races in greater proportions presents the strong, bright and active side of this humanity taken as a

whole. There are exceptions, however, in quite a proportion of those low and dark classes, who, through improved circumstances of mortal life, have developed better spiritual attributes, and are of the second class.

The second grand division comprises the product of the better classes of the white and leading types, who possess spheres which partially envelope the form and are quite luminous in the shadow, varying in color in different persons, and of medium vitality, which enables them to become independent so far as to move independently in their home ethers; but do not possess sufficient strength to enable them to withstand spiral motion. Of this second grand division the greatest proportion is of the female sex.

The third grand division comprises spirit persons who possess *great* sphere surrounding the entire form. Such spheres in the shadow are beautifully luminous, in great variety of bright colors, and possess great magnetic vitality, which enables them to easily have *spiral motion*, by which they can overcome great distances in space in passing from zone to zone. This class numbers a small proportion of males; but the greatest number are females. It is the highest general attainment in sphere.

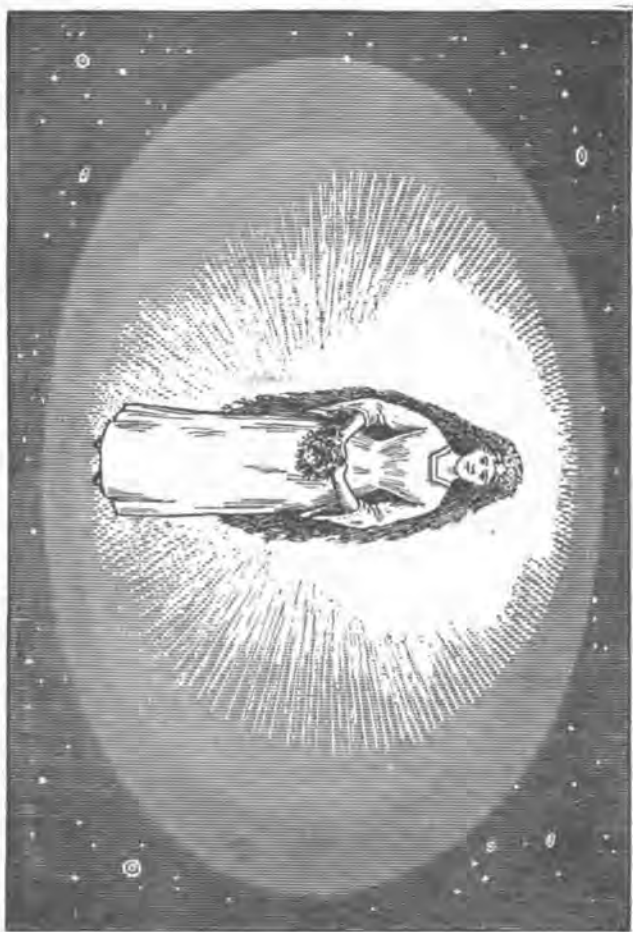
The highest limit in the third grand division is known as the *exalted* rank, which is the result of great personal refinement of mortal life. Such persons possess great brain and sphere-power, and have the universe at their command.

Of this planet's product you have a representation in the exalted rank of about one in a million, exclusively females, as, up to the present time, not a single male has reached it.

It is to be understood that in each of the three grand divisions, from the lowest to the highest limit, there are a great variety of spheres, rank, cast and groupings.

In answer to your question, regarding the meaning of spirit sphere, I have endeavored to lead you another step forward in

FIG. 3 The power of air motion.—The spirit magnetic sphere of class 3, third grand division.



the knowledge of your spiritual life, in order that you and others may know and feel the importance of your mortal life

as the basic condition through which alone you may attain spiritual supremacy. Heaven has no truths it would withhold from mortals when those truths are necessary to give them new and better impulses; for all that heaven possesses is yours by natural right and inheritance; to enjoy accordingly as you develop spiritual powers.

LESSON VII.

Q.—What is the natural philosophy of the perpetual youth or unchanging condition of the spirit form?

A.—The vital ethers, in union with surface outline and living form, constitute a continuous re-supply of exhausted particles, energies and forces. Thus, like the living fountain from the mountain, through eternal supply, the spirit form in its bloom and freshness is enduring by virtue of the law which sustains in an everlasting life circuit, every form it gives to mortal or receives in spirit.

Q.—Are spiritual beings subject, like mortals, to corresponding effects of cold or heat?

A.—The spirit person is subject to conditions and circumstances over which he has no control, the same as the mortal; consequently we are subject to changing temperature of the ethers, the same as the mortal is to his atmosphere; or rather that the nervous system of the spirit person is much more affected by the elements than is the mortal. In a previous lesson on the sphere you have learned that atmospheric heat is caused by the union of two elements, namely: the atmosphere and the rays of the sun. Please note—although fire is not an element in spirit—heat and cold are elements, or conditions, and the light and rays of the sun in union, with ethers of the zones, produces a mild temperature suited to our nervous

system and comfort; but as we rise out of the ethereal envelope of the zone into the blank ether spaces the air becomes very cold, which condition can only be overcome by the personal sphere, which combines with the sun's rays through the resulting friction to produce warmth. Hence, it is by the sphere alone that the spirit person may be protected in his passage across blank spaces in safety and comfort.

Now it is apparent to you that the spheres of individuals of classes one and two of the first grand division could not endure the blank ethers, had they the power to reach them alone, as the effect of the rays of the sun upon them would not result in requisite heat; but it is often the case that weak persons are helped across the blank spaces between the planet and the ethers of the inter-stellar zone, and kept comfortable by the combined spheres of persons in whose company they move; but the spirit personage possessing the greatest and strongest sphere is limited in power to overcome great distances through blank ethers; nor is it necessary, as the distances intervening between any stellar condition and the nearest spiral vein is not so great that it cannot be easily overcome by the average sphere person of the third grand division who possess spiral motion.

Q.—How is the spirit governed in opposite directions while traveling over the veins, and how is he affected by the change of ethers?

A.—It has been explained to you that the spiral veins are enveloped with atmosphere or ethers which are heavily charged with a circuit of magnetism moving in reverse directions at different altitudes, and the direction that the spirit person wishes to go over the line, must depend upon whether he takes the inner or the outer current; but any counter direction may be maintained by simple exertion.

The effect of the sun's rays upon the ethers of the vein is to generate heat, but not to the degree that it produces the same in ethers of the zone, which is owing to the strong magnetic

nature of the spiral veins and ethers, and as the rays of the sun are purely magnetic, and magnetism is by nature, as a single element, cold, the predominance of the magnetic element in the spiral veins and ethers would naturally result in comparatively cold air; for two like elements will not produce a new or third element, but in all cases the spirit sphere is the natural protection, safeguard and support in all ethereal conditions.

It is well to know that the ethers of the stellar spaces are easily overcome by all persons of the second grand division; while *spiral motion* is only possible with persons who possess large and vital spheres, and this class in various degrees of sphere power have been classed as the third grand division, and as spiral motion is the necessary constitutional power and ability by which the personal spirit may reach the great celestial zones, you may easily comprehend the nature and classes of persons, and the few in number, compared to the whole, who may find their abiding places in those regions of superior heavenly beauty.

Q.—Are the celestial zones situated at very great distances from our stellar zones, and are they as great in number as planets?

A.—They are not as great in number as planets, but are situated at great distances from planets, and from each other, on the same plane, and subject to the same law in their rotary and orbital motion. Hence, it is many millions of miles from our planetary zones to the nearest celestial zones, and this distance can only be overcome by persons who are able to withstand the rapid motion which necessarily carries a single person at a speed almost impossible to endure. To avoid unpleasant speed the transits are generally made by a group of persons as the attracting motion is overcome in proportion to the size of the group; but at the greatest speed which may be accomplished by the average classes, it always takes many days to reach the nearest celestial zone.

It may be interesting for you to know that the motion of the magnetic currents, whether it be in the stellar spaces or the spiral veins always carries the person or group forward in distinct vibrations or waves, and these waves are of greater interval in the spiral veins than in the stellar spaces; consequently more severe on the nervous system, and it is the custom of groups whether in spiral motion, or moving in the stellar spaces, to accompany the motion or time of these magnetic waves or intervals, with a certain song or harmony, known as the cadences or rondolays, and commonly termed spiral song. These cadences serve the purpose of uniting the motion of the moving group, and harmonizing the feelings.

Q.—Would you inform us as to the length of time required to make the transit from the inter-stellar zone to the planet?

A.—The speed in approach is in proportion to the person's sphere power, and ability to overcome the repelling current, and the speed in return in proportion of the sphere power to attraction; but at best, it will consume several minutes of time. Ethereal concussion or resistance to speed increases in proportion to decrease of sphere power, namely: The larger and stronger the sphere, the less the person feels air resistance. The weak and sphereless are subject to violent air concussions, which the independent sphere does not realize.



LESSON VIII.

TRANSITION IN CHILDHOOD—THE SPIRIT
STAR.

Q.—If it be true that the mortal life is really the developing season through which we are in personal form perfected immediately upon our advent into spirit, how then are we to understand the spiritual development attained by those whose transition occurs in childhood.

A.—The destiny is always reached, for the divine law governing our human nature maintains an equilibrium in each individual destiny. There is a balance lost and a balance gained in such fortunate or unfortunate transitions, consider them as you may; but there is a general limitation of development in sphere and attributes which applies to all such cases, and that limit is higher in the ultimate purity of type and sphere than the great mass of persons of class one and two of the first grand division; but while all such cases—barring results of low birth—gain about an equality in attributes, they never attain the natural full stature which the transition from mature years would have given them; neither do they ever attain great sphere, but the general average of type is very pure and perfect, and the female star is generally large and brilliant. None are starless.

Q. What is the nature of the female star.*

* The writer sees the spirit star in the night in its full brilliancy, somewhat resembling the diamond, and possessing a flaming luster of blended pink and purple, which leaves an unspeakable impression on the mind; but I only see the star in apparent full size when the spirit is approaching my position, and, in looking, happens to intersect my angle of vision, which causes it to be briefly though plainly seen. The first which I saw, four years ago, I took for a meteor, but the near approach of the star to the ground, and its peculiar lights led me to enquire, and the answer was retained for a future occasion when I saw the same bright star descending in a serpentine motion, and the recognition and exchanging of words simultaneous with its appearance was convincing to the spirit as well as myself that I really saw her star, and that the appearance was caused by momentary connection of vision established between myself and the spirit, who at the same time momentarily saw my face. This particular star I have seen many times moving in different angles. On one occasion it was seen first at rest, when it moved slowly westward. At another time it was seen to move down, and then up, describing a loop in its motion. At another time moving in a horizontal line inclined a little upward. Many other lesser stars in brilliancy are seen nightly as mere white streaks of light. On two occasions I have seen the large star appear when the sky was overcast with clouds, and at one time between myself and a hill which was obscured by a dense fog.

In the daylight, at all times, I see great numbers of spirit stars in rapid motion in all directions, but they appear diminished as little diamond balls of white light. In this case they are not seen by a chance condition like those large ones seen in the night; but are always in greater or less numbers visible, and appear from their angles of motion to be very far away, and in the evening, unless one becomes perchance magnified by direct connection of vision, they appear as mere specks of very bright light.

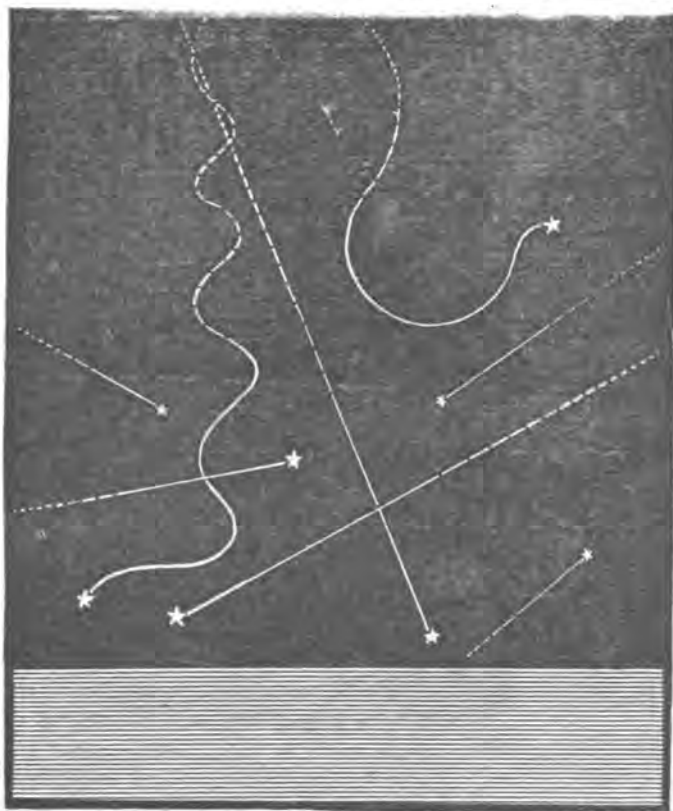


Fig. 3.

The spirit stars as seen moving in the night.

A.—We have explained to you that the spirit form in its perfection in spirit, is the consolidation, or union of the previous double—the vital, sentient nerve forces of the mortal with the spirit form as it affinities with its natural element, and that the spirit or corresponds to the mortal in the absolute perfection of every function; for nature does not take from, but adds too; and in accordance with her design in her finished

work, intensifies and perfects each organ of the human form, and of the additions and adornments she has made to the spirit form, the most conspicuous are the sphere and star.

While the sphere is natural to both sexes, in many degrees of power, the spirit star is exclusively a female adornment which nature places on her brow as a natural decoration of rank in which she has placed the female—a human being perfected in superior spiritual beauty and power. The size and brilliancy of her star can be understood to correspond with the sphere; but perhaps a greater proportion have small and dim stars. The average classes attain about an equality in size and brilliancy, and so on up the highest classes, who possess a very large and brilliant star.

As the star is a natural decoration, it is regarded with pride by those who possess it, and those who possess it large and bright are much admired and emulated. Those whose stars are small and dim, and those who are starless, feel keenly the causes, through low mortal birth and growth, which alone could produce such comparatively poor effects in spirit life; although happy, beautified and exalted above their prior state, they can but feel sensibly the contrast between themselves and the brighter stars around them, as well as the rich advantage which their mortal life affords as a means of better growth under any circumstances.

Unlike the sphere—which is never distinctly visible only in the shadow—the spirit star is at all times the most brilliant appearance in the heavens, and in the shadow the large stars are seen as flaming lights in a great variety of colors; each star corresponding to the sphere in the color of its light; and very distant groups in motion can be seen by their sparkling stars when their forms are beyond the scope of vision.

In a preceding lesson we have shown you the reverse proportions in which the sexes stand to each other in spirit, in the ascending and descending scale. Now, the small proportion of

females in the decending scale, who are sphereless, and starless, is a plain proof and illustration of the superior divinity in her nature, that crowns her in heavenly beauty and power whether she will or no; but there are causes which underlie these prevailing effects in male spiritual weakness which we will speak of in another part. It is sufficient to know that the many exceptions where the male has reached the female in mental, and sphere power, prove that divine nature never created such contrasts, but that these disparaging effects are the result of the inferior plane on which the male sex have voluntarily asserted themselves in their mortal life in direct opposition to the female, in all that pertains to her tender, refined and humane nature.

LESSON IX.

TYPE.

Q.—Is there in individuals in our mortal life a standard of excellence, which we may consider as a guide, or an example of superior spiritual attainments?

A.—It may be taken as a rule that mortal types of perfect features and form, possess strong mentality and refinement, and are associated with superior beauty in dual form, sphere and star; but there are exceptions where spirit persons of either sex have reached a high rank in excellence of spiritual powers and personal type, who were comparatively inferior as mortal types. These may be considered as examples of the power of thought in its influence upon the "dual" form. Then, again, there are many persons of your planet, principally female, who possessed remarkably beautiful mortal types, who were strong in character and refined mentality, who have risen with great personal beauty and sphere as the bright stars and queens of the heavens.

The word *type* as applied to the spirit-personage signifies the compound, in form, features, complexion, brain power, sphere and star. We speak of this or that person as a good or poor type according to presence, or personal appearance in the possession of the above named attributes; but the very least that nature does for the weakest mortal type is to improve upon the original form, as she repeats and molds its likeness in the better element.

Many a poor mortal female type who traveled unknown and unhonored in her mortal life, with pallid features and sinking heart; has reached her heaven triumphant in personal beauty and powers, and many a male has gone unknown, quietly and peaceably, one step in honest duty to himself and humanity around him, and another step towards the heavens, who has attained great rank and power in spirit; but it may be taken as a rule that excellence in the mortal compound of form, features, and refined mentality, will be repeated in the dual, superior spirit type.

Q.—Do I understand you to mean that there is no progress to be made, or any changes which the spirit person may pass through, by which he may attain greater sphere and higher conditions in the heavens?

A.—We have explained to you the natural law governing the development of those whose transitions occur in childhood; but in all cases as the persons appear as spirit types, in general compound, so will they appear forever; for the growth of the dual form reaches the natural ultimatum in mortality, and there is no power through the law to give the sphereless person a sphere, or the starless female a star. If her star is small it will always remain the same, and partial and undersized spheres will never enlarge. The features and form are fixed and unchangable, and the brightest star and finest type of the female or male, stands out perfected in its natural beauty and power

from its very first breath in spirit ethers, and its first vision of heaven's glory.

You dislike to hear this statement; but the truth shall be told you in order that you may feel the importance of your mortal life—in its full development—as the season of growth in which and through which, alone high spiritual attributes are attained.

The rose that blooms in your garden in its perfection in form and color, is the effect of certain special culture and secret causes which have produced a special superior type, and as it turns to you in its full and fragrant bloom it cannot be improved upon, only as you repeat its likeness under better care and culture, and if it be a rose blooming in spirit ground it will retain its bloom and form forever, unless it be taken from the stem that bears it. So also, Divine Nature refuses to immediately add beauty in form and feature, or superior type to the new-born adult spirit, where such qualities do not exist by virtue of the necessary mortal unfoldment. It is true, however, that a perceptible progress is made by non-vital spheres, in the course of a great many years of life in the spirit element, and by repeated trials in the etherial currents, by which they are better able to withstand magnetic attraction.

You will understand that the law of the life circuit of elements and forces in the human form, governs the spirit the same as the mortal form. By virtue of this law during each decade of your mortal life, your form has taken on new element and forces and rejected the old. From childhood to maturity this circuit has added to, and replenished the exhausted elements and forces. After maturity replenishment diminishes, and less and less the form becomes the conductor of elements and forces pertaining to the planetary or mortal life, and necessarily dies. As this law governs the spirit person, there is eternal replenishment of exhausted elements and forces, whereby the form is eternally renewed and improved.

The brain, and the nervous system becomes gradually strengthened and adapted to more refined condition of ethers and zone, where the life circuit renews the form in superior mental and bodily power, and adds a bloom and beauty which did not at first exist. By this you see that the higher the spirit element of ethers and zone in which we abide, the more perfect is the form renewed, and as far as this truth is concerned you may understand that there is eternal progress in form, in its gradual adaption to higher element, while the natural type remains the same, and the sphere although increased in magnetic vitality remains in size the same.

These are the limitations in progress from which you can form your conclusions.

We cannot overcome nature's laws and cause imperfect results to become immediately perfected in spirit, for the law governing every human being on the ascending and descending plane is as infallible as it is arbitrary; but the bright side of all the great host of this planet's humanity in the descending scale, is, that the mental standard is elevated, and in every case, however low, immortalized and vitalized beyond the capacity of the mortal life. The perceptive faculties are quickened, the mind becomes disciplined to appreciate the learning, art, music, sentiment, beauty and love in life as never before, and in this respect you may say there is eternal progress, as every hour brings new interest and fresher knowledge and joy from heaven's everlasting fountains from which the weakest spirit may forever drink with increased thirst and satisfaction.

You should treasure your mortal life in your companionship and relations with each other. Keeping ever in view the truth, that the faces and forms of those around you are but temporary to you as types, for the dual form in its natural perfection in spirit retains but faint resemblance to its original mortal companion; for it is of the spirit spiritual in its mold of

features and in its peculiar complexion. You may understand it to be a rule, that slight traces retain in the ascending scale from the most perfect mortal types, and are lost in the descending scale from the imperfect. Then treasure the memory of the forms you lay away in death over which you justly weep; for in their immortality you may only know them as you can carry with you memories of the prior association and circumstances by which you may joyfully link together your broken chain of life.

LESSON X.

THE EFFECT UPON THE SPHERE BY APPROACH TO MORTALS. EVIL SPIRITS. THE THREE MENTAL STAGES IN HUMAN LIFE.

Q.—Is not approach to mortals considered a means of strengthening and developing the sphere?

A.—A belief that such is the truth, becomes an incentive which brings thousands to mediums; for the reason that the spirit person is brought to the realizing sense that the mortal life is the developing condition, and that repeated trials in the mortalized state where they partially or entirely take back original element and senses—may add power to the sphere, or develop the same for the sphereless. We have told you that very weak spheres, or even sphereless persons can reach mortal conditions by the kind aid of those who are independent, who are always happy in helping the weak, and such help is rendered many times in the hope of beneficial results.

Q.—Does it appear that there is a progress made by such returns?

A.—Close observation of an individual case does not establish the fact that permanent power is gained; but upon return to normal condition, the spirit person feels a temporary

stimulation or exhilaration which soon passes off, while the magnetic condition of the sphere remains unchanged; but there are exceptions where persons have claimed to have felt a retaining beneficial effect, and while there is this hope existing that there is the least improvement, it becomes a stimulus for repeated trials. This is the principal reason why every mortal mediumistic opportunity is availed of, and made a point and occasion of special effort; but it is not altogether a selfish motive on the part of the spirit person, as many come prompted by a desire to inspire mortals to know the truth of their spirit life.

As the brain and mind of the new born spirit person becomes charged and illuminated in the spirit state, the memories of the prior life—in a great measure—fade away. This is especially true of persons possessing weak attributes, such persons feel a strong desire to approach, as they understand that the law governing such approach gives them temporary restoration of mortal memories, and it is frequently true that traces of these memories will retain upon the mind as the person passes out of the mortalized condition, and by this means *mental connection* is permanently established between the mortal and spirit life. You may take it as a rule, that *mental retention* of prior life increases in the ascending scale, and decreases in descending scale.

While our human life implies two distinct states of being, the mortal and immortal, it may be considered that it comprises three distinct mental stages, in which the mind manifests itself through different conditions of brain and form, and in different degrees of power. The mental stage pertaining to the mortal we term the basic, or first. The mediumistic condition which gives the spirit person—through approach—the mortalized state, we term the intermediate mental stage, which condition is by some spirit persons referred to as the state of "re-incarnation," from its being in truth, a brief reinstatement

mentally, and sometimes bodily, of the original mortal person, as you have learned in the previous lesson on the laws of spirit approach. The third and supreme mental stage, is the natural home life of the spirit person where human form, brain power and mentality attain absolute perfection.

The law governing human life gives the intermediate mental stage to every spirit person whenever approach is made to the mediumistic condition, and it holds the highest as well as the lowest spirit being to prior mental qualities and characteristics while he is in such condition, but at the same time endows him with a special mental power of penetration into mortal minds and circumstances which is not possible in the first or third mental stages.

The secret divinity in the law governing the intermediate mental stage, which gives the spirit person the power to trace the life line of mortals, to read their thoughts, to offer wise advice, and trace with prophetic vision a mortal's destiny, is a problem in the mental philosophy of human life that is beyond the solution of the highest intellect in the spiritual heavens.

The intermediate stage as you now learn implies a special mental power which pertains exclusively to itself, and is a blessing from the divine law which governs us as human beings; and inasmuch as it is through the divine law that such conditions have existence, these blessings and advantages should be held as sacred above abuses and ridicule. The law which makes the intermediate stage possible decides for special good uses for humanity. You should hold all natural laws governing your human life as sacred, and if you will not so regard the manifestation that come to you, you should at least respectfully regard the divine law which provides them, for divine nature has no evil laws, and the higher you ascend the scale of human life, the greater will be your love of nature, and your regard for her laws governing your existence.

Q.—A belief has originated through mediums that there is a class of evil spirits, who are demoniac in actions and appearance. Is such the truth?

A.—It must be understood that there is nothing demoniac or evil in the heavens. It never entered there in the actions of any human being however low and degraded his mortal life may have been; for the birth of the spirit has repeated and reformed him with new impulses and emotions—the same being still in individuality; but the vital spark of life that has gone out in his weak, starved dual form, is the redeemed and better quality of his soul nature, which is triumphant over death, when he or she stands in the presence of heavenly beings, typeless, sphereless and humiliated; but there is combined joy and grief as they realize their unexpected immortality, and behold the beatitude of the beings around them, who with tender words of sympathy seek to comfort and heal the aching heart.

Divine Nature never created evil, only indirectly. It is decidedly a mortal human production, and evil men, in evil actions—mortal devils both real and imaginary are strictly of mortality, mortal, for in such causes and effects there is a perfect non-affinity between mortality and spirit.

It is true, however, that the dual form while connected to the living mortal is effected by mortal thoughts and actions, and betrays in its repulsive features and on its sphereless form, the eternal impress of demoniac thoughts and impulses; but the mortal pandemonium of evil and wrongs it forever left behind, when it passed the portal which opened into the heavens, where it beheld the great contrasts between itself and the humanity in the higher circles. Life has now become a serious consideration, and as an individual he bestirs himself to make the best of what nature has done for him by self improvement and service to others.

You must not judge the spirit life by the actions and sayings of spirit persons in the intermediate mortalized condition; neither must you base your entire spiritual knowledge upon communications which may come through the abnormal condition of medium and spirit.

Let this forever settle in your mind this question of evil spirits; for there is no evil in the heavens—it cannot enter there.

LESSON XI.

COMPARATIVE STANDARD OF INHABITANTS OF DIFFERENT PLANETS. THE CRESCENT TRIUNE. THE POWER OF IMAGERY. THE SPIRIT TRANSITS.

Q.—How do the inhabitants of this planet compare with the same of others?

A.—As far as our knowledge extends to other planets they are as inhabitants divided in type, language, and color in inferior and superior classes. One planet may possess a greater division of the superior type; but there is a general limit of the superior cast that is reached by all planets, perhaps a greater number in some than in others. The planet Saturn can be considered as occupying the highest rank in respect to a predominance of the superior cast; while at the same time they have a great proportion who do not rank as high as the superior types of this planet; but the inhabitants of her zones or rings are very superior in their mortal conditions and much enlightened in spiritual knowledge which has had a tendency to give them high rank in spirit, in greater numbers of both sexes.

Q.—Are we to understand that human beings or animals of other planets differ from the same of this planet in general characteristics and form?

A.—Nature is uniform and unvarying in all her laws and processes, and what constitutes a unit in form, or principle, or condition in animate, or vegetable life, is paralled and repeated throughout the universe of planets and planetary life; for the great heart of nature beats out its germinal life principles through the veins of its stupendous body, in equal and regular measures, in one eternal and unvarying circuit.

Q.—How do the spiritual inhabitants of this planet compare with the same of others?

A.—As all inhabited planets have their variation in races from low to high, the effect must be that all stellar zones must be inhabited by a great proportion of the lower classes; but there has been causes operating in many other planets to produce better spiritual effects, and this is especially the case with Saturn, which has a greater number of males who have reached the third grand division, and many who have reached the exalted rank, and it has a less number of sphereless, dependent persons in its stellar spirit zones than any other planet in space; but it is not that nature had created them as mortals different in form, or higher intellectually; but that there has been those refining influences operating in their midst, and the absence of brutalizing and debasing influences among the male sex which have a tendency to effect low spiritual growth.

It is a painful truth to know that your planet has a notorious reputation abroad in the celestial zones for the low spiritual standing of its male inhabitants, while a great proportion of its females have reached high rank.

Q.—Have you any knowledge of the absolute limit, or a special degree of personal development which is not reached even by the exalted rank?

A.—Three personage known as the Crescent Queens—or the Crescent Triune—stand at the head of the exalted rank. These personages originated from the planet known as Saturn

at a very ancient time, and were in full possession of their marvelous beauty and special powers from the first moment of their spiritual existence. As types they are very striking in special natural marks of adornment of which their star is conspicuous and peculiar to themselves, as up to the present time its likeness is not known as natural to any other person in the heavens. It consists of an upright and inverted crescent form united, with the horns or points inter and over-laping and thus united forming a circle, which is centered by a small star form, and surmounted by a third and smaller crescent form, which completes the crescent star which is itself a union of three crescents in one, with the universal star and is regarded as a very mysterious exception to the general rule of the female star, which is in star form or pointed. The crescent star as it is singular in form, exceeds all others in size and brilliancy, and the crescent type can be considered as natures crowning work in human form, and absolute perfection and supremacy in attributes. We do not know their history as mortals, but their spirit life on its exalted plane, is an example to you of the opportunity which your mortal life affords for reaching rank in spirit, which is in reality beyond the power of your mind to imagine.

Q.—What are their special attributes?

A.—*First:* Greatest personal sphere.

Second: Greatest personal perfection in type and intelligence.

Third: Greatest powers in music, possessing superior voices, in quality peculiar to themselves.

Fourth: Greatest power in imagery; which is a power possessed in a lesser degree by many persons of the exalted rank, by which thought imagery takes form, as pictures or visions reflected as from a lens. This is one of the most mysterious personal powers possessed by only a few, and is an

illustration of the power of thought as a vital elemental principle in our human nature, and a force which reveals externally its original embodiment.

Fifth: Greatest power in spiral motion, by which they travel easily all celestial veins and spaces.

Sixth: Perfect knowledge of all celestial and stellar zones and spiral lines, situations, directions, histories and conditions of inhabitants.

Seventh: Greatest powers in love, as by their usefulness to humanity they attract universal love and adoration. They personally suprintend all grand transits from stellar to celestial zones, and in all transits are entirely depended upon; as their great sphere power and knowledge of the heavens can alone inspire confidence in those who are able to follow them.

Q.—Do they visit our stellar zones?

A.—They do, as well as all other conditions on tours of inspection and missions of goodness, with words of cheer and comfort to the weak in spirit.

Q.—Has any recent transits been made from our stellar zones under their guidance?

A.—Only one grand transit has ever been made, and that at a very distant date, although they have conducted small groups at different times.

You understand that transits over spiral lines, can only be made by those possessing spiral motion and by the *average classes*, only in great numbers, for the reason that a great number overcome the rapid attraction which excessively cannot be endured by the average sphere.

It must be understood that there is a great proportion of the stellar zone inhabitants of average sphere-power, who have their abiding places, friends, and associations which make these conditions very dear to them, and the great depth of space which intervenes between the stellar and celestial zones, makes

it seem as though separation from accustomed surroundings, and familiar faces, would be a permanent one, which is true in most cases; although many return to revisit old homes and friends; yet all who possess spiral motion can appreciate that the culmination in heavenly advantages and beauty, is in the superior natural refinement of the surface and scenery, and the colored ethers of the celestial zones; also the superior refinement in art and architecture, and that the ability to make the transit to one celestial zone or world, implies the ability to reach another, and to travel all communicating veins.

These greater heavenly advantages inspire many to become members of the great company which is now forming, which is not of sufficient numbers and may not be for years to come; but the anticipated grand transit impells great numbers to avail every opportunity for practice in the ethers of the nearest spiral vein at short distances.

We would be happy to swell the number to many millions. We would that there was no disability in the person of a single human being, which would prevent him or her from enjoying to the fullest extent the advantages of the heavenly life.

Q.—You speak of the power of imagery as being a gift peculiar to certain persons. In what respect does this power differ in different persons and why should one person possess it and not another?

A.—The power of imagery differs in individuals, in respect to strength, color, and motion of the external form, picture, or vision, which originates in the thought and mind of the person as a special thought, volition or will power.

The imagery of the crescent queens takes natural strength of color and size of the thought—object or scenery, also, motion and sound by which the vision or imagery appears true to nature. Motion—by which the thought-imagery shows objects in natural motion. Sound—by which sounds accompanying natural

scenery or objects, are distinctly heard. The latter power of sound imagery coupled with superior voices constitutes the crescent queens, great power in music, as they image out mysterious music at will, which takes sound at whatever point in space the harmonious thought is centered, which is true of all imagery that it takes where the thought carries it.

The nearest approach to the queens in this power is the ability to image *natural* size, and distinct outline of the thought-form, but without color, or motion, or sound, and the next approach is diminution in size, etherial or indistinct outline, without sound or motion, and the next, those who image very etherial outline and muchless the natural size.

You ask why this is a special power in possession of the few. In these lessons we have endeavored to show you, that the Divine law which works through our human nature, compensates in superior type and attributes in spirit, each mortal life of beauty, purity and refinement. These are the basic principles in mortal growth which yield rich results in spirit, and which are not realized in the personal spirit of the mortal life which is directly negative to such qualifications. We may say, that the mind is the conductor of these elemental thought principles, and upon this conductor the dual form depends for the vitality and nourishment which it needs to unfold it in its natural perfection.

There are causes in mortal life, in cases of superior birth and culture which tend to develop high spirit type, and the fact that such excellence always combines superior sphere and star, with proportionate strong brain and mind, is the only reason I can give you why some possess the power of imagery and others do not.

I speak of these examples of thought-power, in order that you may realize the potency of thought as an element, which as a cause, leaves its effects in tangible impressions and reflections.

Are you not acquainted with the truth that the thought of the mother will effect the embryotic form of the child? Then how much more sensitive is the dual form to thought impressions, and how much more liable and certain is it to carry with it in its comparative weak and sphereless form the effects of brutalizing and degrading thoughts.

It is true that there are circumstances of birth, which naturally produce weak mortal type; but at the same time it is true that if they could be surrounded with refining influences, and disciplined to have white thoughts instead of dark ones, they would show a marked improvement in spirit type; for our white, bright, tender thoughts pertain to our higher nature and are the fertilizers which add strength and beauty to the dual form. Then again, there are examples of superior birth in many, who—like the rose of your garden which is superior in type, color, and fragrance, through superior generative conditions,—go through life by force of necessity under refining thoughts and influences, who reach a high standard of spirit development; while at the same time such high birth types may become spiritually injured by low and vicious thoughts and habits.

You have also examples of the power of thought in its visible effects upon the mortal form, as in many cases you may read a person's low and vicious thought, by his gross exterior in form and features, for low and brutal thoughts will reflect their imagery in brutal faces, forms and manners; then how much more must they effect the sensitized dual form, which under the stimulus of its natural element of growth—through some pure thought—would seek to reach its heaven in natural spiritual perfection.

Thought is the degenerator, or the regenerator of *spiritual* attributes, just as it becomes the *positive* in high, strong, pure emotions and impulses, or the *negative* in the direct opposite to such qualities, and by this you see that it is the man and woman builder in its element of pure white thoughts, which attract the fertilizing dew of heaven, which nourishes and unfolds your spirit form in excellence of type, and adorns you a fitting subject for your home immortal.

PART. II.

CHAPTER I.

MALE SPIRITUAL DEGENERACY; CAUSES AND REMEDIES.

Q.—What are the causes in the past and in the present which have had a tendency to effect weak spiritual development of the male sex?

A.—There are three causes, the first of which I will mention is money. This the mortal family recognize as one direct cause of misery and degradation, but have considered effects only in the limitation of mortal life.

From what we have said in relation to thought, as a vital element, you may realize how the pursuit of money being the all-absorbing thought of the masses of men, it becomes—in thought, a constitutional element of their compound—a predominating trait of character, so much so that it is repeated in the offspring through family, or nation, and the effects are visible in the manners and features of men, who intrigue plot and murder. It is the spiritual devitalizer, which through every decade of this planet's human history has in retrogressive measures lowered the spiritual standard of a great proportion of the male sex, who have appealed as typeless and sphereless paupers and beggars at the doorway of heaven.

Thousands of males devote their entire thought and brain force to the accumulation of what they term wealth, and in such mental limitation, all the higher emotions of the soul are lost,

and men follow in little grooves in the service of money, who are comparatively the most pitiable objects of spirit humanity.

In this war for money, the female sex does not seem to be effected to a marked extent, for it is not the absorbing thought with her, and she has sang, laughed and wept, while men have planned, plundered and murdered.

We have no remedies to suggest: they lie within yourselves. The example anciently set is deep seated in your system, and we scarcely hope that your future will be marked by any change. Your pursuit of money, and possession of unnecessary wealth, becomes to you a mortal, personal success, and results in your spiritual personal failure.

As a man do you wish success in life? The greatest success is to be achieved in the life which is enduring to which you should aim and aspire as the supreme objective condition of your existence.

Do you desire lands and riches? The universe is yours with all that it contains, if you but develop spiritual attributes to attain to it, and there is none to dispute your right.

Another cause of male decline, is intemperance, which is associated with money as a cause.

Please mark—any intoxicating effect upon the mind which renders it unnaturally abnormal, and disturbs the natural equilibrium and course of thought, if protracted, will reflect upon the brain of the companion dual form, and effect spiritual, mental weakness just in proportion to the excess and abuse. Transitions through chronic cases of intemperance have resulted in permanent spirit mental weakness.

You have learned in the foregoing lessons that high spirit type implies strong brain and illuminated mentality. Your planet has sent to the heavens men who were powerful in mortal life—in mentality and brain power—who are comparatively weak in spirit, for the dual form and brain were not nourished by the thought element necessary to build up type and brain power in spirit.

The third in order of causes, is *murder*. We desire you to realize the importance of this truth: Mark—the extreme sensitiveness of the brain and nervous system of the spirit person, renders the senses very acute in thought-emotions of pleasure or pain, and the memories of violence to the mortal nervous system resulting in personal transition, or the same of others, retain a lasting shock upon the spirit's mind; for as the immortal form is perfected, so is the nervous system and all the senses, and functions quickened and intensified.

Mark—the memories of human murder retain an everlasting shock to the spiritualized senses of the perpetrator, in a living consciousness which mars the life which can only be perfected in its beatitude, when it is pure and guiltless.

From the standpoint of spirit, as spirit persons, we have unbounded resources for the acquisition of knowledge. Wherever we explore nature in quest of her hidden treasures we find her keys which unlock the entrances which reveal to us her laws and processes, but the thought that any living human being endowed with the prerogative which entitles him to become an immortal spirit, can contemplate and carry into execution the act of secret or public murder, is a mystery, which to us, is as impenetrable as it is dark and damning.

If there is a personal divinity in human form who works through law we have not found her. We only see humanity in the ascending scale, in grandeur and power beyond the conception of the average mortal, and of all persons, the exalted spirit would refrain from superstition; but so exacting and arbitrary is the law—through its creation and government of all things—in its demands upon certain principles and processes of growth and so reactory when law is violated, and such principles are wanting, that it becomes difficult for us to separate intelligence from law, which has as its manifest design through

a certain system of unfoldment, the elevation of every human being to the highest natural limit of perfection in beauty and power.

Mark—the carnival of human murder which has prevailed upon this planet from early times up to the present, under various circumstances of secret and authorized murder, and wars, has shocked the spiritual universe and filled the souls of millions of victims with sorrow and branded the instigators and actors with humiliation, dishonor and disgrace.

Never has a victim or an actor in this planet's bloody orgies escaped his identity and individuality in spirit, where in a life of human love and purity the memories as victims or perpetrators, fill their being with unutterable horror.

Mark—the absolute disregard of human life, coupled with men's love for human misery and the sight of human blood—the general effects of the indifference with which the masses of men regard the violent death of a human being—has taken the form of a constitutional blight, or curse, which would almost seem to stand over the spiritual ascendancy of the innocent as well as the guilty.

So arbitrary are the demands of the law of our being upon certain thought elemental principles of unfoldment, that to *know* that a mortal human being can, under any circumstances die by the cruel hand of his brother man, is to almost take on the vengeance of the law which follows the perpetrator.

In the past life of this planet's mortal race, from the first moment when a man could endure the sight of human blood, and tolerate human misery, the law had begun its retrogressive work in the male sex. It retaliated for brutal actions, by giving back brutal, mortal forms and features; and blighted, sphere less types in spirit.

The excuse of authority vested in individual, or government, to take life, does not shield the perpetrators from the reactory

effect of the law, which, unconscious to themselves, leaves its blight; for the mental condition of conscientiousness, is proof of indifference and disregard of human life and condition of decline under the law, which is no respecter of persons or circumstances.

Mark—there was never any glory or honor in any person or government that was purchased at the price of human blood. Nations may have believed that they were in possession of glory for which they paid dead mortal forms by thousands, but their glory was false and the instigators and actors of hellish carnival in years ago, walk the heavens in shame and sorrow. Not that any Deity, or revenger in person stands over them, but as they behold the sweet sympathetic humanity in spirit, they are horrified that any human mortal being—fond of its life, all of which it needed in which to grow—could be so cruelly silenced and deprived of any contingent advantage which the mortal life might afford.

True human sympathy and love, are the fundamental vital principles of our spiritual growth, and nature had given these qualities to mortal humanity, but the past history of your planet has shown that the male sex did not appreciate them.

You have already learned from us that *thought will reflect its imagery*. What has been the result? That from the beginning of human murder, men began to be ferocious in actions and in personal appearance, until human slaughter became a pleasure, and human blood a feast and so on down to the last years of your planet's history when human murder has become an art in high life and men have been decorated with title and educated in its science and crowned with false honors.

You say that the sacrifice of mortal forms was necessary for the preservation of national character !

You dare not say it in the face of heaven, which has set its seal of condemnation upon every act of murder that ever dis-

graced and dishonored this bloody planet, and covered the perpetrators, authorized or unauthorized, with spiritual infamy.

So much has this inhumanity prevailed that it becomes a mark which is transmitted from generation to generation. It becomes early ingrained in the compound of the boy, who realizes that human murder is a constitutional part of the life he is living, for he sees it in the past, and in the present men become public executioners and hideous secret assassins in every walk and by-way of life, and if it were not for the redeeming side of this humanity we believe that the law of retributive justice would have long ago turned the heavens black in the face of this planet and pronounced it a failure; but thanks to Divine Nature that would never close its doors of heaven against the poorest spirit while a bright star may be found to adorn its paradise.

The effect, of the disregard of human life are visible in your rush and war for money, when you crush poor mortal forms to death and plunge over them in a hot haste, which becomes to you a spiritual waste and ruin.

This disregard of the sacredness of life, through the fundamental possibility in man's nature to murder, or sanction the same, is the basic condition of the thought which has permeated the male character until man, in his contact and relations with his fellow man, became fierce, domineering and overbearing; until it has been that ferocity in features and manners is considered a manly accomplishment, and masculine vulgarity and abuse commendable traits of character.

The rush and hurry you are in is another component part of the devitalizer which is sapping your spiritual life, for you speed in business, and from one point to another, only to at last realize that to have gone slowly and quietly—conscious that life to you is an endless store—would have given you better growth for your eternal home, and more usefulness in the mortal life.

You have now been sufficiently enlightened as to the spiritual person's regard for the mortal life as being the condition of unfoldment of spirit attributes, and the horror in which they view all unnatural destruction of such life; and this voice from the heavens is only a repetition of the many voices that have endeavored to reach this humanity during all ages of its existence in the warning words "*you must not kill!*;" but the voices have not been heeded, and the heavenly light that would shine through to mortals has been obscured by the dark cloud of crime and grief.

We tried through the best means at our disposal to make men comprehend that there are celestial heavens of surpassing beauty which can be reached only by special attributes which must be born with the spirit person, and that such attributes are wanting in the person whose life is impelled by dark thoughts and actions.

In the female mind the thought of wilful murder seldom enters. In the past, while it has taken place, she has shuddered and fainted, and perhaps at times sanctioned it, as the force of circumstances had made her a subject to the male, to whose brutal life and manners she has assented, and thought that his ferocity was natural, and endured it with patience and forbearance.

To the male sex we say : do you want a Savior and Redeemer? She walks with you eternally, and it is only through her, in imitation of her pure thought and life, that you may hope to attain the growth which will give you type and rank in spirit; for she carries within her life that compound of Divinity which reaches to highest heavens.

Combine your strong manhood with her purity of thought and manners, and you will unite two elements of growth which will make you strong in mortality, and give you type and rank in spirit.

Do you aspire to personal popularity and rank? *The lines of rank in spirit are drawn by nature*, and your spiritual standing is determined by your *type* in attributes which make you a desirable and useful member of spiritual society. The very least that nature does for you is to give you *more* than what you were as a mortal; *but without type and sphere-power you are a mere unnoticed drop in the vast ocean of humanity around you.*

Do you aspire to prominence in life? Then aspire to that which is of the spirit, which endures with you forever.

Do you love the female sex in your mortal life? Then cling to her in her superior life, that you may absorb some of the divinity that carries her to heavens you may not reach, for as she is your guiding star in mortal life, so is she your queen in the heavens, on whom you must depend for aid.

Cling to your female sex in all that she is true to her nature, and scorn to degrade her or wrong her, and let the light shine into your soul which lights her up the heavenly way, that you too may follow her in the exalted society and offices in which nature has placed her in love and labor for humanity, and from her highest throne in the heavens she beckons you to come.

It is true that this planet has sent many noble males who are exalted in their spiritual state, who lived to good thoughts, actions and purposes, but the female has gone beyond the masses of the male in *vast proportions*, and the highest *standard of the male does not contain a single representative in the celestial zones, while the female is represented by thousands*; but it is hoped that many males will be able to make the next grand transit; but the law is arbitrary in the necessary requirement of sphere-power, and such power you want, and such you may have through the requisite mortal growth and spiritual unfoldment.

You cannot afford to be the average male in order to reach the female in spirit; for if she be but average, she will go beyond you; for nature *perfects her in superior type without an effort on her part, while you are left entirely alone to reach your ascendancy and mate-hood with her only by a hard struggle* and a severe test of purity in thought and life.

Does your female companion yield you love, pleasure and happiness in mortal life? Then you want that bliss in spirit. *Mark—the law governing your social and sexual union in spirit is arbitrary.* You cannot touch the hand or garment, or kiss the lips of her you have loved or may love, unless you blend or affinitize with her in sphere. There are no partial approaches there must be *perfect union* in size and power; otherwise there is a non-affinity of elements which will not unite, and the effect is simply *sphere repulsion*.

Now you have heard the truth gently broken of the causes which divide you in spirit. We have told these truths for your good; for it is all of heaven's happiness you want, in all of its glorious advantages. You are needed and loved in the high female societies, but she cannot receive you there unless you reach her in type; for there is no money with which bestiality may purchase beauty. There is no wealth only in personal type, for there are spirit lands by the square mile and palaces by the thousand to give way.

There is no stigma which nature originally places against you as a sex, for she has given you strong manhood and nerve to endure superior mental and physical labor in mortal life, while she has given you all the tender and refining qualities of the female, but you have not used these qualities to your advantage. Neither has nature shown you less preference—in contrast with other planets—in original form and intelligence, and by raising your standard above the opposite and negative plane to the females you may rise as high as the males of Saturn.

It is a prevailing belief, however, in the most intelligent spiritual circles that there is a line of Superior Divinity in the female sex which leads her to rank and power, which the male cannot at best attain ; for it is known that he has but seldom from the most enlightened planet reached the exalted rank, and up to the present time has not made an approach to the Crescent Queens and their immediate union.

In the very first appearance of the female after her transition, as a rule, she becomes the strong positive character with powerful brain and illuminated mentality and perfection in type which the male but seldom attains ; but the average limitation reached by the female sex can be reached by the male in great proportions through requisite mortal growth.

We know that the male sex of your planet have arrogated to themselves very high attributes, and sat upon very high temporal thrones, and presumed to hold the keys out to this planet's humanity, by which with their permission they might open the doors of heaven. They have set up a personal Deity of their own sex whom they claim has adopted them as his special agents ; but this marvelous presumption and conceit and appropriated divinity in the male sex is strictly limited to the mortal life and "of the earth, earthy," and when at last he stands in the midst of heaven's humanity he realizes his comparative insignificance.

The stem which grows in barren soil will fail to bud and bloom the rose it bears in its natural perfection in color and form ; so, low intelligence, thoughts and actions, are the barren conditions through which nature fails to grow perfect spirit type.

It is frequently the case that beings of striking spiritual beauty and powers will suddenly burst upon the spiritual horizon, to the surprise and admiration of the vast world around them, possessing such distinct marks of excellence that it

would seem as though some fairy had dropped them suddenly from her secret paradise. They had given nature an opportunity to display her fancy freaks of adornment. They had gone quietly, sweetly, with such white thoughts, such innocence, such sensitiveness that the mortal life could not contain them, and they sought their natural condition in the heavens, as a flower would seek to unfold its fragrant form in the sunlit atmosphere.

By what you have learned of the spiritual standing of this planet's inhabitants you have based your conclusions that the stellar zones must always contain a vast number who by reason of weak sphere-power cannot by any possible means cross the great spaces to the celestial zones; yet in this stellar condition there are great advantages and means of happiness and usefulness; but if you are a male or female possessing weak attributes you must be contented to be forever limited, for

Just as you come a sphere,
So you always will appear;
Just as you come a type
In perfection rich and ripe,
So will you in heaven above
Share its happiness and love.

We have told you that nature will not grow attributes for you in spirit life as you come through natural maturity of years, and we have told you in the past, through the best means at our command, *that you must build up your heaven within your mortal life*; but you have not comprehended us. Now the lesson comes to you again in your own language plainly spoken. Will you heed it?

Nature never intended the stellar zones to be but a temporary resting place for the risen spirit in its flight from earth to highest heavens; but we weep when we tell you that the harvest of humanity that the celestial worlds would reap as ripe and fitting for their fairer homes, rots and blights by millions.

Must we forever be dealing with the weak in spirit from this planet, and wiping tears from eyes upturned towards heavens they can never reach? We say that the power lies within you as mortals to avert such unhappy effects, while in the garden spot of your existence, by cultivating the tender human buds that uplift towards heavenly skies that they may bloom sweet perfect flowers in paradise.

CHAPTER II.

THE ANCIENT ROMANS; THE LOST ADONIS.

Q.—Was there a time in the life of this planet when the male sex were in better mortal and spiritual standing?

A.—The product of the planet shows the most superior male types as coming from a nation who attained a very high degree of mortal refinement and superiority in mortal type, and with few exceptions the highest rank in spirit attained by any person from this planet has been taken by the female of that nation.

It appears that they were entirely swept from the face of the planet by murder, as not a single trace of the type is found in the outgrowth of this humanity at the present time.

We believe that the superior male spirit type of that nation is due to their refined thoughts and habits, and great devotion to the female sex, in whom they saw correctly the true divinity in human nature. The accounts of wars and murder attributed to them by your history are not true. When the barbarian tribes swept down upon them, they were as defenceless as garden flowers in the power of a cyclone, and since their destruction there has been a steady decline in the male type of this planet, until the Adonis has been lost amidst the degenerating creative tendencies which have brought the great mass of the male sex to consider a military ferocity in looks, and austerity in manners

as masculine embellishments and accomplishments ; but true to nature, as nature is true to her, your Venus is still with you, *for the moment her sex is decided, her human life and destiny is fixed above and beyond you in spirit, for you to reach only by a determined effort.*

The culmination in male degeneracy and ferocity in the past was when he killed his Venus. Then he became a human monster, and brought the curse of the law upon the entire male sex.

Mark—three of the most exalted female personages in spirit from this planet were publicly and deliberately murdered, each at different times, in the past ages. You will excuse us for being superstitious ; *but there is a divinity that works through law which holds the female in its special protection and favor*, and when those beings were brutally executed and their once lovely forms lay prostrate in their pure life's blood—on each occasion of these masculine acts of cruelty—a mysterious light, or star, shot out through the spaces and stopped before the vision of the crescent queens, who quickly followed the retreating light which led them across the vein leading to this planet at a speed which could only be endured by such as they. The risen spirit forms of those fair creatures had scarcely touched the ground of the inter-stellar zone, when they were clasped in the arms of the queens and borne away to heavens, from which they have never returned. This is a truth in spiritual history, and a mystery which the queens themselves do not understand ; but it is a proof that there is a power in the law of creative forces that would seem to say—Thou shalt not dwell near the mortals who can give birth to crimes like these. Whether it was owing to their superior spirit type and powers which had created a magnetic sympathy between themselves and the queens, or whether it was some conscious power that works through law, we know not ; but this can be a lesson to you of

the manner in which divine nature creates relationships in spirit, and joins them in perfect union of cast or type in uniform temperment in sympathy and love

Do you want your lost Adonis? Then you must make him by propagating white thoughts, pure love and impulses, for thought reflects its imagery upon the human form, and makes it bestial or beautiful. Create your Adonis, then join him to your Venus whom you have, then you will create an angel who will supersede your Venus, and lead you triumphantly to highest heavens.

CHAPTER III.

NOISE.

Q.—Are there other causes which produce bad effects on the male spiritual growth?

A.—I will call your attention to certain effects which are as debilitating as they are unnecessary, namely: noise, which is an unnatural effect to the spirit, and cannot be endured, as the resonant nature of the others causes sound to repeat in renerbrations, and the magnetic currents are conductors which carry sound to great distances. The spiritua sense of hearing is very quick, and sensitive, and harsh sounds are always avoided; but sounds of music, happy conversation, and merri-ment are the natural and prevailing noises in spirit. As there is that soft delicacy in the spirit presence and manners, so is there that soft quietude in all that is heard or done, that not one harsh souud might disturb the tranquility and musical harmony which abides in heavenly nature.

In this habit of unnecessary noise which the male sex has created especially for himself, he has again placed himself in direct opposition to the female and developed a distinct force or habit, which nature never intended he should have.

In the carnivals of murder noise became a necessary accompaniment to wild bloody excitement because men saw in the ferocious dignity and power of the lion there was a roar, and in the mad bull there was a bellow.

You accompany your so called glorious achievements with the hoarse shouts of men, and roar of cannon, as if noise was necessary to give prominence to holy deeds, and much the less those which were inhuman and unholy.

As if there was not capacity for noise in the human voice, the air must resound with explosives, which shock the delicate and sensitive mortal.

It has become necessary that you should signalize every popular demonstration with noise, and are unsatisfied until the air resounds with a din of explosives.

This acquired force of habit in the male sex for noise, enters into his mortal compound in effects, through which he becomes boisterous and savage in manners, and finally he regards harsh, noisy excitement with pleasure, and as an acquisition without which there is no success in life.

Personages whose position in life might suggest better taste, allow themselves to be greeted with noisy pomp and roar of explosives, as if such had become the only mortal means of demonstration of regard.

So much has this devitalising habit entered into the male sex, that the child is early taught that noise is a necessary part of his compound as a mortal, and is given explosives, and taught their meaning and representations, and he soon takes on characteristic male boisterousness and savagery.

We would that you might have power to see yourselves as heaven sees you in these debilitating causes and effects, through which you are tending down, instead of up the plane on which you wish to go.

So much has noise become a constitutional part of your life, that it is apparent in your music and entertainments. You

fill your music with exciting blandishments expressive of wild passion and tragedy, and fill your instrumentation with unmusical instruments. We accept you have some good melody; but in coupling music with false sentiment, in violent and excited strains, its true meaning is lost, as well as the sense, that true music, is melody and harmony, varied in time and scale, and when you come to your heaven, you discover that in respect to music, as well as other things, your taste was false.

Do not sell your divine gift of music. Let the people or government encourage musical accomplishment and culture by the award of prizes through the contribution of the masses. Then let your music in its best possible accomplishment be the free gift to humanity, why should co-operate in the erection of temples of music, where all may be free regardless of circumstances to enjoy the benefits of this most cultivating thought. In your system of monied representation of your best music you limit its advantages, and influence, while the masses never feel its divine thrill or impulses. in its love and culture.

You could imitate the heavens by instituting a reform by doing away with all unnecessary noise in all things, by considering it in bad taste, and set no example before the child of tender years, by which it can perceive that harsh and unnecessary noise is a component part of his being.

Let your public demonstrations be quiet, peaceable and harmonious, and let it become unpopular and considered bad taste for people to be greeted with shouts and uproar.

Have you honors to bestow upon others? then let such respect and honors be paid modestly, quietly and tenderly.

Your system of life needs to be tranquilized; for you are in a ferment and fever, which is absorbing your spiritual vitality.

You might imitate the heavens by frequently setting aside a solemnity day, when all harsh noises should be avoided, for such quietude inspires you to think good thoughts, and rests your tired brain, and thrills your being with purer emotions

and love of the heavens, which can then draw nearer to you.

We do not ask you to acquire habits of solemnity; to the contrary, you should be buoyant, sparkling and animated, yet at all times consider your immortal life in the spirit of solemnity, and your coming transition as the most serious and important event of your life; for as a spiritual being in the heavens, you soon must stand, as an addition to its beautified and beatified humanity, when the effects of the prior inner-life will be apparent in your compound as an individual.

CHAPTER IV.

REMEDIES. ADVICE TO MALES AND FEMALES. THE SPIRIT'S PRAYER.

Q. Can you offer us any remedies for the evils which you have mentioned?

A. If this voice that speaks to you could be heard audibly by the male inhabitants of this planet, it would be exacting and emphatic in its demands upon their attention to this duty: that the relations between mortality and spirit, you must respect, as you are existing in, and controlling circumstances and causes, while the humanity on the spirit side must ever be in the presence of, and dealing with, your effects.

Mark.—the divine law of our human nature, which refuses personal spiritual prosperity and powers, through masculine impurity and savagery, has sent its curse upon the male sex of this planet through the element of human blood.

In the foregoing lessons, we have shown you, how this disregard for human life, has shed its damaging influence in the masculine manners and deeds. Now we say to you—tear from your planet's history every page that chronicles a mortal's willful murder. Blot out the record of every bloody carnival,

torture and execution that ever disgraced a person, community or nation. Tear down the pictures and implements that represent murder. Tear from your so-called men of rank their gilded decorations and honors built upon human misery. Destroy every record of ancient and modern inhuman deeds and executions. Seize every weapon of human murder to be found upon this planet, and concentrate them with your damning relics and records of bloody deeds, in one body, and bury the bloody carcass that smells to heaven forever out of mortal sight. Establish restrictions against the making and possession of any instrument or compound, that can by any means be used to destroy the life of a human form. Let the stamp of infamy rest upon him who dares to think of murder, with such force that he will shrink before you as darkness before light, and hush! hush! in the deepest silence the truth that ever woman's blood was shed at the hands of man. Then let the new born child's ears be closed against the truth, that human murder was or is a possibility in the life it is living.

We would that you imitate the heavens by that sympathy for every human form that could not suffer a liability, by which there might result an accident, which would result in its injury.

You should go slow and careful at every turn and transaction in life, avoiding accident which might result in death to the form, which needs all of its mortal life wherein to grow, that nature may gather the spirit gently home, with no shock to retain upon the nervous system.

Consider your mortal life of priceless value, inasmuch as it is your preparatory school of discipline and growth; for when you come to your heaven, you need to realize that your mortal life has served its purpose as far as possible through circumstances of birth and opportunities; for where there is deprivation there is always regret.

If you are low by birth, those are circumstances which you cannot overcome, but you may improve such circumstances by thought culture; for thought is the germinal element of spirit-growth, and by improved mental element you will improve your individual condition, and reflect even better mortal, as well as spirit type, in your offspring.

Bear in mind that there is nothing in mortal life that is a success to you, only as you make it a means of development for the life in spirit, where you are soon to stand out in the heavenly humanity as a success or a failure; with your natural personal pride of type and powers, gratified or dissatisfied. In short you must be lovable if you would be loved by the female sex, and the society in which you are grouped.

You need to be perfect, vital, animated and interesting. Your spirit dual stands by your side. It is growing in spiritual vitality, which fits it for the heavens, just as you live in heaven, in thoughts and actions.

You must consider that your spirit form in its conformity to the mortal in function, is subject to causes in mortal birth and life, which render such functions perfect and vital in spirit, or imperfect and non-vital.

You want strong and perfect lungs, for upon that function you will much depend in overcoming elements and spaces, and all your functions need to be perfect, in order that you may enjoy all that nature fits you for in your perfected life.

Your nervous system needs to be strong, for with imperfect nerves, your power over the magnetic element is lost.

You need perfect brain, that you may be active in your intellectual pursuits, and brilliant in your social life; for, mark—you may have strong brain in your mortal life, but that is no guarantee that you will have the same in spirit; as there is a certain spiritual refinement which makes strong spirit brain, and illuminated mentality, and the tendencies which affect one function affect all alike.

It is true, that many years of spirit life, will result in strengthening the brain to some extent, as well as other weak functions; but the process is very slow, and you want perfection to begin with.

You must consider these causes and effects, in your desire for remedies, and decide for a preparation for your spiritual life, by conformity to causes which will produce effects most desirable through your coming transition, which you expect, and must regard, as the great event of your life.

We wish to elevate you to your natural manhood—to a perfect equality with the female sex, in all that she is refined, pure, modest and innocent in spiritual qualities; for your strong male characteristics combined with such virtues, will make you her equal in spirit, to approach her in the full enjoyment of happiness which is your chief aim and desire in life.

The inferior plane upon which you have asserted yourselves as a sex, in direct opposition to the female, in thousands of vitiating habits, thoughts and practices, constitutes a disease which has devitalized vast numbers of male spiritual beings, and rendered your sex with but few exceptions, in spirit a comparative failure.

There are many remedies for this state of decline if you would seek them; for as you are stronger in form and mental endurance, be you also strong in refinement, and white in thoughts and actions, then you will reach the female, and place yourself in spiritual society where she needs you.

You can remedy the evil effects of money by refusing to recognize it as a standard of respectability or honor.

You can imitate the heavens inasmuch as you possess talents and superior power, that such attributes are in your personal life and usefulness the public property of the humanity in which you abide, and that the humanity in which you move,

have a claim on you for all that you possess, as their personal right.

Imitate the heavens, that respects wealth in personal attributes, and will give all its palaces and beauty and art, with the freedom of the universe for one excellent spirit type.

In your past life, as a sex, you have disregarded the divine law that gives you being, and held vitiating and degrading conditions as virtues, and regarded your spirit life with indifference and ridicule, because you have presumed to believe there was no future state, while you could not dare to deny it in the face of the evidence that has come to you throughout all time.

Your spirit-life is inevitable, for nature has set her sentence upon you, and doomed you to eternal life, deny or defy it as you may.

You cannot afford to disregard this truth—that your spirit type must be built up by your specific compound as a man, and the ingredients in the prescription which I have given you, will constitute that compound and magnet, which will attract the divine germ of growth which makes you beautiful and powerful in spirit.

We cannot tell you why nature is thus arbitrary. We can only give you results, and what constitutes the compound in a man which is necessary to build up spirit type.

Avoid false education concerning your spiritual life, for false teaching and learning are wasted mental energies and time in the opportunity of your mortal life, which needs true and fertilizing thought.

In all things be true to nature, and nature will be true to you.

Make good the opportunity of the mortal life, as a school of preparation, that you may graduate with high honors in spirit; for your mortal life is for you but once, in all your eternal

lifetime; for nature does not build downwards, from growth and development to germ, but upwards from germ to perfection in spirit.

Avoid all hideous objects, pictures, and actions; for hideous sights make hideous thoughts, and thought reflects its imagery.

You parade hideous pictures and monstrosities before the public gaze of women, and exhibit such without regard to the fact, that such thought-imagery leaves its lasting impress upon the mother and child, and that hideous pictures make living impressions.

You should refuse to allow hideous pictures of any kind to be exposed before human eyes. Bear in mind that deformities of mortal birth cannot entirely be remedied in spirit. It does its best, but it will not give a perfect dual in a false original.

Surround your life entirely with beautiful pictures and adornments, for beautiful sights make beautiful thoughts, for thought reflects its imagery.

Make unpopular all public exhibitions which display historic or imaginary scenes of tragedy; for you parade the same before the public as if it were an exalted attribute in human nature, and give its actors honor in the name of art. In this respect again your taste is false, as sooner or later you will need to see. Avoid all such exhibitions, for they not only lend popularity to history that should be forgotten, but inspire men to consider tragedy as a human accomplishment, and the real act of murder as an exhibition of true manliness.

Avoid all violent excitement, for your love of excitement, like your habit of noise, is another ingredient in the devitalizing compound, for all low excitements produce exciting thoughts, and thought reflects its own imagery.

Avoid violent anger, for it produces black thought which reflects its imagery in features, and deeds.

You may remedy the existing wrong of suicide by teaching that such voluntary transitions as violations of law, result in spiritual, mental weakness, and regrets, and constitutional debility, and in many cases a temporary retention upon the mind of the insane and desperate impulses. Be mindful of the truth, that nature is reactory when her laws are violated, and in such cases the reaction is upon the mind, which effects temporary and sometimes permanent, low, spiritual vitality.

Do not deny your spirit life, for as you deny it so will it deny you in unfoldment of powers.

Take one step forward through the remedies we have suggested, and the sun will illumine your mortal pathway with softer light, and divine nature will charm and thrill your being with purer growth, which will take you to highest conditions in celestial worlds.

To woman, in her true position in life, we have nothing to say; for unconscious to herself nature is lavishing its wealth of adornment in perfect type and illuminated mentality which will be to her a surprise and delight; but in all this there are altitudes in personal type, and spheres of usefulness among the star powers in the ascending scale above to which you may aspire. You may be ambitious to reach the queens of the crescent star, and possibly have your ambition gratified by nature, which displays its fancywork of female adornment and special attributes whenever it has a mortal opportunity; but all things must be equal in the nature of superior mortal type, through circumstances of superior birth and natural refinement to *insure* your attaining to the exalted rank.

To our weak sister we will say: If you will keep down, in a low thought element and in damaging contact with vicious men, in vicious practices, such condition will stagnate your growth and your dark thought will reflect its imagery on your dual, and cause weak sphere power, and small, dim star, and general poor type.

Your pride of personal type and powers in spirit is intensified. You wish to be satisfied that the developing season of the mortal life has done its best for you under circumstances of birth, for mortality is the tree of life, and spirit the fruit thereof.

Give nature an opportunity and let it have its own way with you, and assert yourself on your true plane and it will bring you to the heavens in your natural perfection and personal satisfaction.

Now you must ask the question: What constitutes high spirit type? You will answer: high type consists of beauty and perfection of form, independent vital sphere, strong brain power and illuminated mentality, superior perfection and power of vision, special superior quality of voice, in vocal utterance and music, excellence in art, great power in love and unlimited condition.

What constitutes low type? You will answer; low type consists of comparative imperfection of form and function. Weak sphere-power, and brain-power, with comparative inactive mentality, impure quality of voice, and weak power in music and love, imperfected vision, and limited condition

I now plead before you and your male sex to whom I implore in the sincerity of a sorrowing heart and through tears of millions in spirit who are the effects of a blighted mortal life, that this voice from the heavens may penetrate your souls, and thrill you with the importance of your mortal life in the relations which it sustains to immortality. That, while the heavenly life is for all, there are celestial scenes of beauty which you desire, and which may be forever hidden from your view unless you strive to attain them. I pray you do not delay, for the harvester is ever in your midst, who would reap only gems to deck the crown of heaven. Let your poor misguided sex kneel with me, as I implore you to heed the voice of her, who,

while on bended knees and in supplication, the millions of the poor in spirit—the millions of the exalted—the universe of risen humanity, prostrate themselves in tearful prayer, that you may recover from the spiritual degeneracy of the present time. We beseech you do not pray to heaven, for an impenetrable shadow lies between; for what is tangible to you is intangible to the immortal spirit and the highest personage in the heavens hears you not only as she may stand in your immediate presence, but it is heaven that ever prays to you through every possible opportunity where its voice may be heard. Rather, you should pray to that omnipresent divinity which is with you, and around you in nature that works such spiritual imagery in the unfoldment of the human form. Let your prayers accompany me with the spirit humanity gone before you, that divine nature which holds as its own the creative laws and forces, will generate within you a new mortal life with bright prospects for your home immortal. We would that you might liken your mortal life to a great mountain, at the summit of which you might see the radiance of heaven lighting the way and cheering your upward struggling footsteps, and that up this mountain you might come hand in hand, heart in heart, every one to do his part in the joyful ascent. Full of mirth and music, and pure companionship, and casting your eyes towards the radiant summit that you soon must reach, which you may almost see, while your ears may catch those sweet sounds of joy in the musical cadences that vibrate down your heavenward way.

PART III.

LESSON I.

STELLAR WORLDS.

Q.—What is the relation of planets to the sun and to each other.

A.—The planetary outline of the heavens is to the spirit person a reality, only as he may retain it in the memory of his mortal state of being; for the spiritual heavens of surpassing grandeur, and interest, greets his immortal vision. He soon observes in his study of the new heavens that all stellar and celestial zones and spiral veins in the spirit outline are situated in fixed and unchangeable relations to each other in groups or constellations which move as groups in permanent relations to each other around the sun.

From this truth it is evident to you that if your stellar zones are in fixed relations to the same of other planets, that your own planet, as a member of a certain group, must ever retain its fixed position and distance in relation to other members of the same constellation or group, and that whatever group your planet is a member of, such group or constellation will revolve around the sun—in fixed relations—as a body; but during that revolution their positions will appear to you changed in their relation to you, and the sun, in their rising and setting; on the same principle that your planet will by its inclination change poles to the sun during one entire revolution. In other words, the group will not on its plane, present the same front towards the sun during a revolution around the same, and what is the

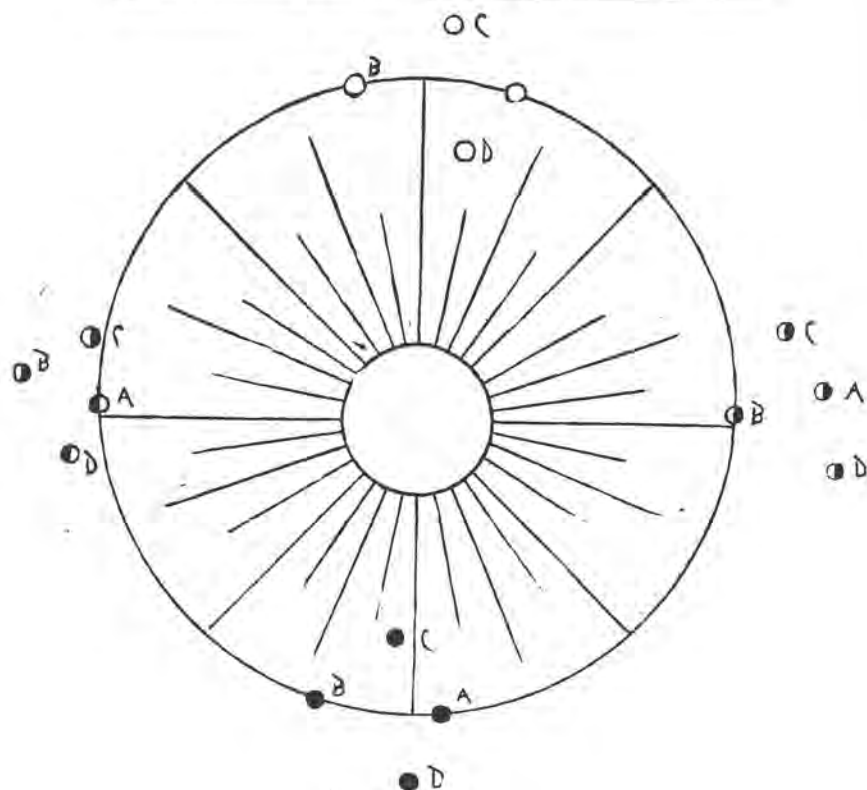


Fig. 4.

inner planet in west relation to the sun, will be the outer planet when the group is in east relation (see fig. 4) and as the different members of the group change in rising and setting, they are also liable to show changing phases, and possibly eclipses and variations; but there is regularity in variations, as there is regularity in the motion and distances of bodies in a group.

Q.—We are taught by our astronomers that we are a mem-

ber of a system of planets which revolve around the sun at different periods. Is such the truth?

A.—Our knowledge of the spirit outline of heavenly bodies all situated and moving in fixed relations and connections, makes it impossible for us to accept your theory of single planets moving around the sun in unequal periods.

When you behold, from your standpoint of life, the planetary outline, and observe the distant groups in unchangeable relations to each other, it should become evident to you that your own group or constellation cannot be a singular exception to the general rule or law, and that it must appear to the observers on the distant groups the same as such groups appear to you, each star in its fixed and unchangeable position.

You cannot take that liberty to make yourself out as a special plan in direct opposition to the universe, when you can read the plain lesson in the stars above you.

Q.—Our astronomers claim that the distant bodies are related to other suns by which they have light and motion. Is such the truth?

A.—There is only the one sun as known to the spiritual heavens, upon which the universe of planetary and spirit outline is dependent for light and life.

Q.—(By the spirit.) What is the distance that your astronomers have placed the sun from the planet?

A.—(By the writer) About 95,000,000 miles.

A.—(By the spirit.) Should you approach the sun at only that distance there would be but little apparent change in its facial appearance or increase in size, as you would view it with naked vision, and another sun of the same diameter and power situated exterior to the outmost visible star on the plane of planets, would appear equally as large, and strong in light. The great sun is in diameter beyond any human means of calculation, and occupies a vast extent of space, and its great dis-

tance from the inner margin of the grand plane cannot be estimated.

There was a theory that our sun is one of five, situated equi-distant in a circle, and this circle of suns each with its grand plane of worlds undergoing a west to east motion; but this imaginary "sun-circle" has never been proven, nor has the nearest imaginary sun in either direction ever been seen.

Q.—(By the spirit) Upon what do your astronomers base their calculations?

A.—(By writer.) Upon what they term the "Celestial Sphere," in the centre of which they place our planet, from which they base their calculations by the "celestial sphere" divided into degrees.

A.—Then their calculations are wrong, if we are right in our knowledge, that the universe of the spirit and planetary outline comprises a *grand plane*, of which the sun is the centre, and this plane may be considered as a great belt comprising groups of bodies moving around the sun from west to east. [See Fig. 5.] As you stand upon the earth with your face to the north and your arms extended east and west, your head or body will indicate zenith, or the horizontal plane in which you are situated; and your back will indicate the *southern void* or *down*, and your face the *northern void*, or *up*. Your right arm will point to the void between the inner margin of the grand-plane and the sun, and your left arm to the exterior void.

Q.—What is the relation of planets to the sun, and how are their distances governed?

A.—In a lesson on the spirit sphere, you have learned the cause of rotary and orbital motion of planets—as understood by us—to be the magnetic element in which they are situated; while the sun itself is the monster magnet—the central conductor, receiver and dispenser of magnetic power, which is exerted horizontally, on a plane of sun and planets.



Fig. 5.

In regard to motion of heavenly bodies you must accept this rule: *that there must be eternal force where there is eternal motion, and when the force is lost the motion ceases.*

The magnetic element partakes of a *dual force*, or what you term the *positive* and *negative*, and this union of forces in the sun constitutes the power by which it regulates the distances of all bodies in space, according to the special magnetic relations between itself and such bodies, planets or groups. To the

governing magnetic power of the planet we will give the name "*polarity*" which implies its southern and northern polar magnetism. The light which you see in the north called the "*aurora borealis*" is the radiation of the earth's great magnetic battery, or as we say the governing magnet, and understood by you as the "positive pole" which, by its connection with the sun, governs the planet's position in space, while at the same time it regulates its rotary motion. Should this magnetic battery become exhausted the sun would be powerless to guide the planet in its orbit. Its regular rotary motion would cease, and it would sink away from the group of which it is a member—a wandering lost planet in the abyss of space. In the planet's magnet rests its regular rotary and orbital motion and position; for it is its vital organ, or function, and is as necessary for the planet's existence as the heart of the human form is necessary for its life and motion.

As all vegetable and animal forms possess their ruling function, so does a planet in its north polar magnetism have its head, or governing power. In its nether pole its feet; in its atmosphere its arms or wings, which serve as its sustaining power, and in connection with the magnetic currents—its propelling power, and in union with the sun's radiations—its generating and organizing power.

You will understand that the planet's governing relation to the sun is always the "positive pole," which repels the planet when in its relation to the positive power of the sun, and attracts it towards the sun, when in the sun's negative power.

Q.—What is the direction in which the repelling power is exerted?

A.—We must consider direction in a horizontal and not in a longitudinal sense, and that it is the northwest, west, southwest power of the sun which is its negative power, or the relation we term attraction, which is greatest in its west and south-

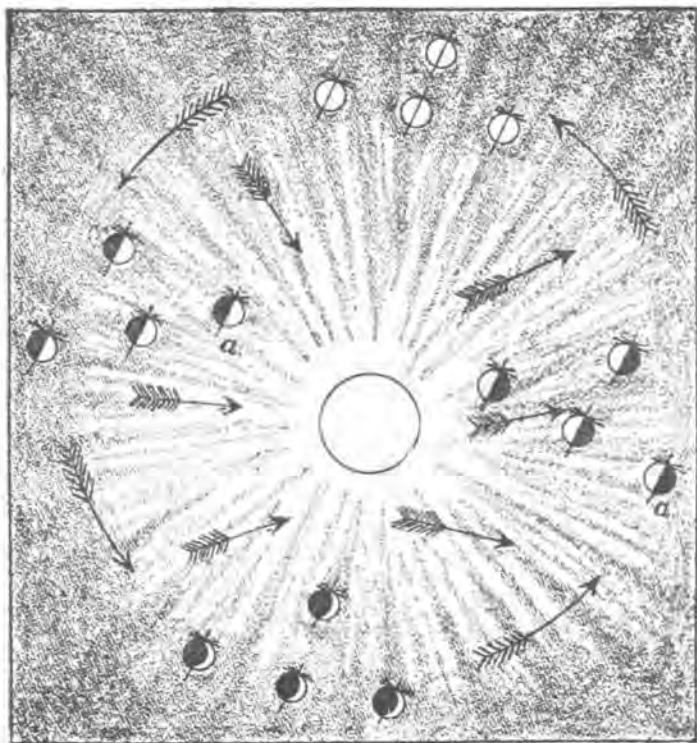


Fig. 6.

The dual forces of the sun. Cause of inclination.

west, and diminishes south, where the attracting power is lost to the repeling power in the direction of southeast, and east, and northeast, or positive power of the sun. [See Fig. 6.] The power of the sun diminishes from west to south, where its magnetic radiations are weaker and having less friction upon the atmosphere the same becomes colder, hence we say, *Heat increases in relation of*

attraction and decreases in repulsion. We admit that *inclination* is the partial but not the sole cause of cold atmosphere.

Q.—How is a group governed in its distance from the sun, and what is the relation of the satellite to the planet?

A.—We believe that groups and single planets are situated at distances from the sun *as to the strength of their magnetic poles and not as to size or density*, i. e., the greater the distance of a planet or group from the sun the greater the strength of their polar magnets, and the greater their rotary and orbital motion.

The satellite—we may say—is in the planet's magnet, or polarity, and is repelled and attracted by the dual force in the planet's magnet, in connection with the same force in the magnet of the satellite which will have its position distant from the primary according to its magnetic strength.

Q. What is the cause of inclination?

A. In the west to east motion around the sun, while in relation of attraction, the north pole of the planet or comet is drawn toward the sun and while in the positive relation of *repulsion*, it is repelled from the sun. [See Fig. 6.]

LESSON II.

THE GREAT SUN. SPIRIT SUNS. LIGHT AND HEAT.

Q. What is light and heat?

A. We have already indicated, that the sun in its light and properties is *dual* as pertaining to spirit and planetary outlines, as well as *dual* in its active energies. As you behold the sun, you must consider that the same luminary gives light and life to the spiritual heavens, as well as to the planetary, and that you are living in the sight of just so much of the spiritual

heavens; for the same ray of light that comes to you, penetrates the tinted ethers of celestial and stellar zones. You will never get away from the sight and presence of this great magnet upon which all mortal and immortal life depends.

As it is the mind or spirit, that sees, so it is that the spirit principle in the light of the sun, will in your mortality, charge the mind but to a limited degree with the effect of its natural power, while in spirit, the mind is charged with a perfection in effects of softness of light quite in contrast with corresponding effects on the mortal mind.

Our belief is that the sun does not possess heat or liquid; but properties of matter, the compound of which is fully charged with the magnetic element to such a perfect degree, that its entire body becomes luminous and vital; neither does the sun radiate heat, which is the effect of the union of the two elements—the magnetic radiations of the sun and the atmosphere. The chemical result of this union simply produces combustion, just to the degree that it produces heat, and the different degrees of temperature vary in proportion to the different conditions and depths of atmosphere. The thin strata of atmosphere up or down towards the poles, affords the sun but little power to produce the necessary friction which produces heat. It necessarily follows then, that as a planet, when you are in the suns dividing line of negative and positive relation, when its radiations are the weakest, you will have cold atmosphere from north to south, and vice versa, just in proportion to its depth—allowing at all times *direct angle* to produce increase in heat.

As heat is the chemical effect of the union of two elements, which produce a third; so also is the varying color and intensity of light due to varying conditions of atmospheres. Could you rise out of your atmosphere, you would behold the sun as a white sphere—throwing out its radiations in great white streams through the spaces, resembling an immense fan; the radiations

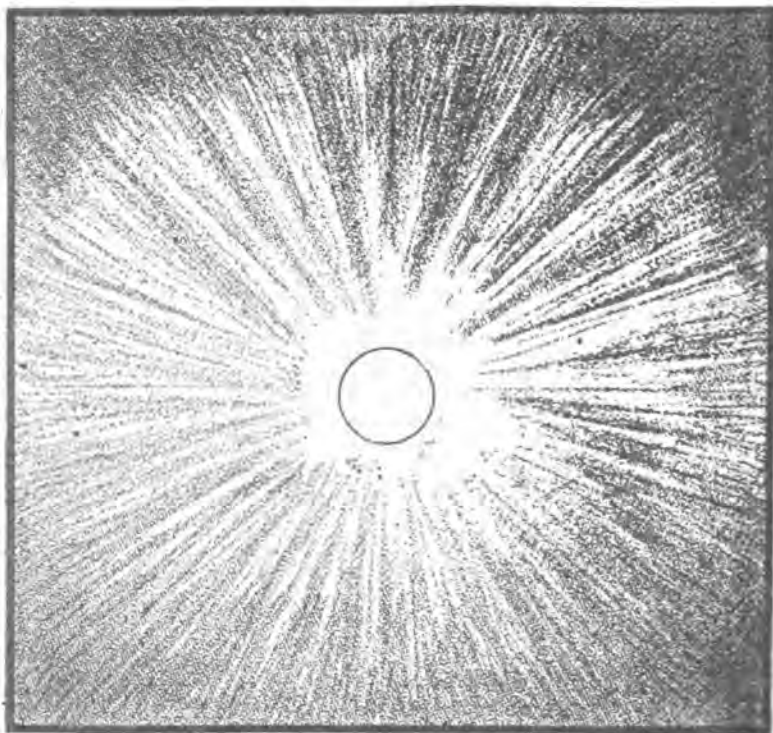


Fig. 7.

The sun as it appears when viewed from the blank ether spaces. As a sun would appear to us if seen at night among the distant stars. When viewed through the medium of atmosphere or spirit ethers the sun appears only as a bright sphere

becoming weaker and having diminished length in its southern limb. [See Fig. 7.] Hence the bright dazzling effect of the sun is much due to the medium through which you observe it.

We believe that the organic properties and radiations of the sun, and self luminous bodies known as comets and the mag-

netic battery of the planet are identical, and differ only in intensity, and that if a small body enveloped with atmosphere, could be placed in the radiations known as the "Aurora Borealis," that the chemical result would be instantaneous combustion, and a bright yellow light, much brighter than the "Aurora" itself. Hence it is plain to you that all stars which show their bright light, are enveloped with atmosphere like your own planet, and that such bright light is only possible where there is atmosphere, and that every planet must shine by its own light, which in intensity and color pertains to itself, and has its origin in the sun only as a source and single element.

Self luminous bodies are non supportive of organic life as the nature of their element is cold or opposite to heat; hence the sun cannot contain any form of life that exists in atmosphere, and is the organizer of life only as it unites with other elements, or with atmosphere.

Q. What is the form of the atmosphere?

A. It is understood to be oval, or in the form of an ellipse, extending east and west, slightly touching the extreme poles. [See Fig. 8.] This is also true of the magnetic sphere of the spirit person which as seen luminous in the shadow appears a perfect ellipse extending right and left, the average sphere of the third grand division showing the upper and lower out-line of ellipse passing near the head and feet. [See Fig. 2 Part 1st.]

Q. What is your theory of sun spots?

A. We believe that they are the temporarily or permanently uncharged, and hence un luminous portions of its surface; or non conducting surfaces. As we understand the law, that the polar magnet of a body will conduct the magnetic currents around the same, *with a rotary force and motion proportionate to its strength*, then it is apparent that the sun might revolve with great rapidity and in revolution would show different spots at different times.

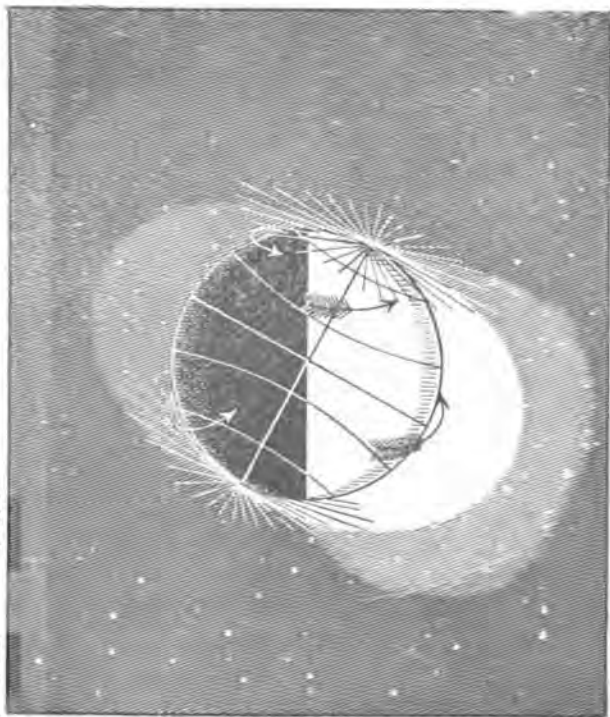


Fig. 8.

The form of the atmosphere. Philosophy of atmospheric light and direction of polar radiations.

Q. What is the effect of the sun's rays upon atmospheres of the distant planets?

A. It is reasonable to suppose, that while the polar magnets of distant planets are of greater strength, that the effect of the sun's rays upon their atmospheres would be comparatively less; which would result in the equatorial surfaces being better adapted to the best types of humanity, and that there would be greater cold on surfaces corresponding to your temperate lati-

tudes; also, it would follow that the action of sun and atmosphere would be less violent than on planets nearer the sun; which would cause a softer effect in light, and less excess in heat. By this we see, that divine nature suffers no lost energies, but balances all planets equally in their relations to each other and their adaptation to humanity. In the sun then, we behold the central vortex of magnetic power, around which, the grand plane of spirit and planetary outline of worlds has its circuit, and through its impregnating principles—in union with atmosphere—we discover the causes which through various elements produce various effects in color and form, and beyond the sun—in his search for first causes of organic life—the restless student of nature may never enter.

Q. Is it possible for any spirit being to travel towards the sun?

A. Beyond a certain boundary, no planet or human being can enter, as the magnetic currents repel with terrific force, and the vast space of unmeasured millions of miles towards the sun becomes an ocean of magnetic forces in violent motion.

Q. Is there no other source of light, or other self-luminous bodies in the spirit heavens?

A. There are the spirit suns, which next to the spiral veins are the largest bodies in diameter in the grand plane, and have their revolution—in their fixed position on the plane—around the great sun. They are sometimes called the *double suns*, but more properly "*duplex suns*," from the fact that they reflect or cast their apparent duplicate at a fixed distant point in space, on a horizontal plane and in their full size and strength of light. There are only three of these suns known in the spirit heavens. They do not effect by their light only the region of the heavens in which they are situated. They are seen from many celestial zones, but from your stellar zones are visible only as

stars, and are to be considered among the superior beauties and advantages of the celestial regions.

We have spoken of the great sun as a single element, which is seen from the blank ether spaces as a white light which does not illuminate the spaces only as it combines with atmosphere. [See Fig. 8.] But as a single magnetic element, we may admit that is a compound, partaking of many vital properties, the nature of which we are entirely ignorant. Atmosphere is also considered a single element, but consisting of a compound of different properties, the nature of which we are to some extent acquainted.

The sun we term the *primal element*, and atmosphere the *basic element*, from its really being the basis—through its union with the primal—of the two new elements, light and heat, and of all organic life.

Q. You state that the sun does not illuminate the blank ether spaces, how do such spaces appear to spirit vision?

A. As the spirit person reaches the blank spaces, he finds himself in comparative darkness, the distant spaces appearing very dark, while in his immediate presence the air appears somber, but active, in atoms of pale light.

You may consider, that if the sun radiated the same quality, color and intensity of light natural to the luminous atmosphere of your planet and others, with power proportionate to its great size, there could be no dark spaces, and the distant stellar worlds would be lost to view in the illuminated sheen in which the dome of the heavens would appear; while in the rotary motion of your planet, you would have sunset and shadow, but not darkness.

LESSON IV.

COMETS, METEORS, TIDES.

Q. What are comets and where in space do they have their orbits.

A. We believe that they are partially self luminous bodies of great size, having a heavily charged envelope and strong magnetic pole as their radiations indicate; and as their radiations are visible to the spirit person, we are led to think that they partake of the quality which is natural in the forces and light of the sun. Having very strong poles they necessarily are repelled exterior to all other bodies in the grand plane, and we believe that they are an exception to the rule of *regularity in variations* and that when they appear to you it is simply a case of variations which may never occur again. These variations by which they become visible to you, are effected by their relation to the *negative power* of the sun exerted with unusual force by which they simply curve in towards you, and then out, when they resume their motion silent, invisible, travelers in the great depths—making their circuit around the sun exterior to the grand plane of planets.

Under the law of "positive" and "negative" attraction, it is impossible for a planet in space to change its relation to another, or to approach another only so far as it be magnetically attracted and if a comet should approach near a planet the latter would be temporarily repelled out of position by the comet's stronger magnet which is as positive to the same of the planet. Hence, there can be no collisions, or calamities in the stellar or celestial heavens.

The comets—although the largest stellar bodies—can be considered as diminutive suns subject like all other bodies to the control of the great sun, and can always be regarded with

pleasant interest and not alarm; for like all bodies in the grand plane—their approach towards the sun—when in its negative relation—is soon overcome by its positive power, when they are forced to resume their regular circuit.

Q. In what direction in the heavens are comets likely to be seen?

A. Never in northern horizon, for that would be up, never in zenith for that would be out in the direction of the center of the grand plane in which you are situated; but they may be seen approaching southwest, while in the sun's negative and appearing quite plain sometimes in south, southeast, where they will recede from view in the sun's positive; but in the direction of their rising and setting they must appear to you different at different times according to your planets local relation to them. If you should see one appearing quite high or in toward the grand plane you would know it to be a comparative small comet, and to be in much greater variation than the large ones which throw out their sun-like radiations.

Q. What are meteors.

A. In your atmosphere you see an illustration of nature's chemistry in the visible effects of the electricities and condensation. It is an apparent truth in regard to meteors that they are the effects of condensation of certain elemental properties originating in the form of globules which do not affinitize with atmosphere where they have their origin, and being of magnetic nature are attracted by the magnetism of the blank ether air, where the chemical effect is to produce instantaneous condensation and fusion, when the condensed matter is repelled back through the atmosphere. Globules of large size may condense solid matter, rocks, or earth, and smaller ones only fire-dust which is disseminated in the air. A great number of such globules—being of magnetic nature attracted together, rising at the same time, would produce the "meteoric

shower," and their supposed periods are simply limited to the natural chemical operation of origin in atmosphere to condensation in ether. You will observe this rule:—

It is not possible for a body however small, to be sustained, or possess regular motion in the ether spaces only as it has a charged envelope—or atmosphere—and magnet, and once possessing such governing functions with relative position and motion, it is in that condition unchangeable and eternal.

Q. Can you explain the cause of our moon's show axial motion?

A. As we have already indicated. *The rotary motion* of a body in space *is as to the strength of the polar magnet*. That your moon has a comparatively weak magnet is evident by its approach to the planet which exerts a weak repelling power, and the magnetic currents around the moon being conducted with less force it would naturally result in slower axial motion.

Q. Can you explain why there should be the variation in the direction of the magnetic currents, as is proved by our compass?

A. It has been explained that the polar magnet conducts the currents from south to north in a west to east spiral, and this would necessitate a variation in the compass at different points on the planet's surface. While in the extreme south the compass would point northwest—on the equator it might indicate east of north, and again in north latitude, west of north and again in extreme north, east of north. (See Fig. 8.)

Q. If it be true that there be no attraction other than magnetic attraction, how are we to understand the cause of tides—which has been assigned to the moon's attraction.

A. The axial motion of the planet, naturally causes the waters to swell over the lands, in advance of the solids—so to speak—which effects a reaction of the waters—which reaction

causes them to recede; when they may chance to meet still another forward swell which would cause a double swell or tidal wave. If there were no continents there would be a regular forward tendency—consequently no tides. The axial motion causes the greatest swell of waters on and towards the equator—from north and south—by virtue of greater outward force, and diminution of tides towards the poles corresponding to diminished “centrifugal” force.

Q. (By the spirit.) What is the given bulk of satellete?

A. (By writer.) About one fiftieth of the earths volume says one authority—one eighteth—another.

A. (By the spirit.) A body that size would almost float in the waters it is supposed to attract—to say nothing of the impossibility of its attracting the waters under the immense *atmospheric pressure* to which they are subjected. Should the atmosphere be suddenly removed, the planets axial motion would cause the waters to fly into space, as well as all loose matter on its surface. Hence it is plain that it is the atmosphere that equalizes and holds the waters down, in their forward and outward tendency rather than that any large body in space attracts them outward.

It is not our purpose to attack with ridicule your philosophers’ theories and calculations, but to kindly call your attention to inconsistencies in your accepted knowledge: Neither do we claim to be infallible in our ability to arrive at absolute correct conclusions in all things, but the superior advantages of the spiritual state, afford the researcher power of approximation to truth, as well as perception of the same, which cannot be attained in mortal life.

Your philosophers claimed to have discovered the law governing the motion of heavenly bodies and to this law they gave the name of “gravitation,” which was suggested by an apple falling from a tree, when at the same time it was known

that if the atmospheric pressure had been removed from the apple and the tree which bore it, that both would have been thrown violently outward from the surface. They gave the organic properties of the sun as being "liquid fire" and "heated metallic vapors," etc., and appropriated it as specially belonging to this planet, with a few others moving around it in unequal periods. They had however discovered the truth that the planet with certain others were situated on a plane with the sun, for the eclipses had proved it; but when they decided to have planets moving around the sun—some in less time than others—they lost sight of the fact that any planet moving nearer and around the sun, in less time than the earth—that at times it would almost certainly appear to pass into—or be eclipsed by the sun as well as seen to pass over it. This would naturally follow, allowing the *plane* of sun and planets which they correctly understood and taught. Notwithstanding the known truth of the *plane* of sun and planets—they made a certain planet in your group to pass around the sun—showing its phases and made it show its full phase, in what they termed the "superior conjunction," when they placed the great sun directly between this "superior conjunction" and your earth—thus placing the full-phased planet in a position where it could not possibly be visible from your earth, for the simple reason—being on the plane with earth and sun—which it is—it would necessarily be in a state of total eclipse, which is true of the section of the grand plane which at any time is directly opposite to you and from your position as a group on the plane you will see different positions of the heavens as they come in view at different times, while certain positions will always appear in a fixed direction

Your philosophers saw in the distant heavens groups in fixed relations, and possibly said that they were planets belonging to other suns, but in coming to that conclusion, they

should have considered that if their own system of planets had changing positions and relations, it must necessarily follow that the distant planets, supposed to be moving around other suns, would also show changing positions, for Nature is unvarying in her processes; but they possibly came to the conclusion that all the fixed stars were suns like the one they had appropriated for their special use, which they set out a few millions of miles in space; but, before coming to such a conclusion they should have considered that the sun being separate and distinct in its organic properties of matter, that another sun would have also been distinct and unmistakable in its identity by its white light and fan-like radiations if seen in the great distance as a mere point of light and that it would be impossible to give to any body in space the name of sun, which possessed the quality of bright light seen in their own group and surrounding planets.

It is for you now to question, whether your philosophers—while they have been very telescopic in their observations—have not been decidedly microscopic in their knowledge and conception of the sun—of its size and power and the incalculable swift motion of the universe around it, which you can partially comprehend when you consider the motion of magnetic currents which conduct magnetized bodies to the utter annihilation of space.

We have offered these lessons in kindness and love, realizing our own fallibility, but conscious of our superior power of receiving and giving. Your system of life is full of false teachings, as well as false taste. You cannot make true knowledge out of false learning and it is only by the deepest thought and study on any natural subject, that you may hope to reach the truth. We now leave you with our blessing, hoping that you may have richer stores of knowledge in your mortal life, and higher thoughts and anticipations of your heavenly home.

PART IV.

THE MINIMIZED SPIRIT HEAVENS. THE MINIOSCOPE.

I wish to impress upon the mind of the reader the importance of this truth—as gleaned from my spirit teachers. That the mind of the spirit-person, through superior medium of vision, is charged with a great variety of effects in impressions of visible things and becomes the conductor of reflections of intrinsic beauties and charms in nature which produce superior effects upon the mind, of pleasure or gratification, compared to which the mind in the mortal state is in a condition of perpetual shadow.

Our teachers, in their lessons on spirit type, have shown that superior power of vision is an associated attribute of high type which, in one respect, implies greater power of conducting to the mind perfection in color and form. In our mortal life we see color and form apparently alike—as far as impressions upon the mind through the mediums of sight are concerned—although we may not all see alike the beauty and merits in any artistic or natural color or form; but the truth that superior type implies increased mind-power to conduct impressions of the beautiful in nature, as well as the *possession of certain special gifts of vision*, it should be a lesson to us of the ambitious pride with which we could consider our existence and await our immortality in the hope that we may possess that spiritual development which will enable us to enjoy the best of all there is in store for us as human beings, in the great heavens toward which we are tending.

It appears, from what I have learned, that a curious effect of reflections in spirit life, is that a bright object will duplex its form in a moving reflection before the vision, and that a glance at the sun will effect many bright spherical reflections, scintillating and fading away; also that the spirit-stars will reflect numerous little scintillating star-shapes, which in quivering motion fade away; that all bright reflections affect the mind in the same manner; and that while such duplex affects are noticable and common to all, there is a certain special gift of vision which is not possessed by all, and in order that the reader may understand the nature of this mysterious gift, I will ask you to imagine a view of a section of the starry heavens diminished to a focus of about four inches in diameter, appearing before your eyes, showing a little depth, or sky, in which you would see all the planets within this view minimized, as diminutive spheres, appearing lighted, and showing their surfaces in light and shade, and their envelope or atmosphere in a little darker shade than the surrounding ether. In the foreground those being nearer to you would appear the size of marbles, with light and shade like little moons, while those in the perspective would appear like dots of pale light. In such an imaginary view, you would have the minimized heavens of the planetary outline which would correspond to a real vision of this description which is of the spiritual outline, and which is a special gift, possessed by many spirit persons, termed the minioscope, or the minioscopic vision which strange to know, began to develope in the writer in the year 1872 when I first noticed it while carelessly looking into the light with my eyes partially closed. It appeared like a glassy double circular space which united, forming a little blank depth within the complete circle, which was about four inches in diameter, and which would remain in form directly before the eyes, if I held my eyes so as to admit a certain amount of light; but



if I gradually opened them, the circle would again double and become invisible in wide open vision. At the time, I regarded this strange effect as only temporary, but found that at any time, by closing out a certain amount of light the effect would be the same; and I further discovered that by looking towards the sun this little blank depth would appear very beautiful in bright prismatic colors, in combinations and blendings, such as I had never before seen; also that minute dark dots were to be seen, as well as faint thread-like lines. As years passed on, I noticed these dots changed to perceptible circles, and new ones came into view, while the original ones became more defined, and the faint lines enlarged so as to show light and shade. I was satisfied that this was a mysterious power of spirit-vision, and that the forms were diminutive representations and reflections of spirit bodies in space; but it was not until my sudden opening out in daily conversation with my unseen friends that I became enlightened as to the true nature of this strange vision, and that I possessed the minioscope prematurely developed. Fig. 9 represents the diameter of the scope and the apparent size of the minimized spirit zones, and spiral veins, which always appear in the same fixed position and relation to each other.

As the minioscopic vision does not depend upon any special mental condition, and having the advantages of viewing this little depth of ringed worlds at any time in daylight, I have become so familiar with every part of it that I am able to draw a very good representation from memory. During the last four years, since my development, the scope has shown reflections very much increased in size, as well as a greater number in the perspective, and in a good sunlight could these reflections be taken in the camera as strong as they appear in this minioscope, they could be plainly photographed. The minimized zones and spiral lines in the foreground, appear pale bright,



Fig. 9.

like the moon in twilight, showing distinctly light and shaded surfaces. My best time for observations is early sunrise, or immediately before sunset when the rays are not as oppressive on the eyes; at such times the great six-zone body, *a*, at the extreme right of the scope, and the zones *b*, *c* and *d* will plainly show the rose pink glow of the sunlight cast upon them through their pink ethers, and in their interspaces I can

plainly see the darker lines of ethers, those between the two inter-rings being deep blue, and in the super-celestial spaces rose pink. In the zone *a*, can be seen, in strong sun-light, the line of purple ethers in the super-celestial space. I am told that the celestial zones are not all alike in the varying tint of their ethers, some predominate in pink, and are called zones of the pink ethers. Others predominate in deep blue, and are named the zones of the blue ethers. Others predominate in a bright golden, partaking of a slight tint of green, which are called zones of the golden ethers. Others predominate in purple tint, and are named zones of the purple ethers. Zone *a*, fig 9, is represented about as I see it in bright sun light, when the sixth and outer ring is plainly visible upon its northern side. I am told that minioscopic vision never shows stellar zones, the lines of reflection coming from the great celestial bodies, and this is evident from the appearance in my vision of one of the spirit suns. The irregular shaped body *f*, is by nature the same as the spiral veins; its lines of dark ethers are very distinct and judging from comparision, it must be of very great diameter.

The thread of vision by which the minioscope forms, is so very small, that the eye must be held very steady, as the least turn of the eye to the right or left will cause the reflections in the foreground of equal magnitude to move either right or left entirely out of the scope, according as the eye is turned, while those in distant perspective will move slightly, and those in the extreme perspective will remain motionless; when the general effect is an appearance of moving in both directions, and if I turn the eye upward the same effect is produced by the motion downwards out of the scope; and in like manner, if the eye is turned downward they will move upward; but upon recovering the central angle every reflection will resume its original position. When I desire to see a change in the

the first magnitude, or the foreground, I slightly turn my eyes to left, when the large zones and spiral veins represented in the cut will move to the right, out of vision, and new zones and veins of the same magnitude will pass in from the left of the scope and pass out to the right, giving place to others, and this changing scene will continue as long as the angle is held in the left, and if I turn the angle to the right, they will all pass back again, true to form and position, while the distant reflections will remain motionless; but if holding the central angle of vision, and gradually opening the eyes the distant reflections will disappear, while the first magnitude will remain dimly seen in the open air but very much magnified in diameter.

I have on several occasions known the minioscope to fill with an entire new set of reflections, showing two spirit suns with their duplexes, and a greater depth of distant zones appearing very indistinct and so close together that they would seem to overlap each other, and a great many spiral-veins seen running in all directions, sometimes describing a loop, sometimes serpentine, sometimes very crooked. They are monster heavenly bodies that under the law of original formation are exceptions to all others; but the law that gave them their irregular and elongated forms was as true to them and the natural purposes they serve the spirit heavens, as it was to the zone and sphere. They always appear in the minioscope showing distinct dark lines on each side, which is their envelope, or magnetic ethers which carries the traveling spirit millions of miles in a week's time. My spirit teachers do not seem to know that these great lines revolve by force of their swift magnetic currents which move around—they in a west to east spiral; but if they do not revolve, then, like the constellations, which on their plane change front, and single planets poles, towards the sun during one revolution—they would be dark on

one side or the other in alternations, during a great length of time or one revolution, while their nether surfaces would never be in sunlight.

In the minioscopic vision represented by fig 9, one of the spirit suns, *e*, appears as a diminutive sphere of white light, and its duplex is seen in the left distance, appearing not quite so bright but unmistakable in its identity as a reflection.

A comparative size of the spiral lines and zones can be imagined, when we consider that the outmost zone of any of the celestial bodies is of much greater diameter than our earth, and that the spiral-veins, seen reflected in the distant depth of the minioscope, appear nearly as great in diameter as the central celestial zone. I consider that the veins seen in the advance depth of the minioscope and the zones *a*, *b*, *c* and *d*, are all of the same magnitude.*

As I have already intimated, when the eyes are opened wide, the minioscope with its minimized heavens disappears, but that it still really exists invisible, in increased diameter is evident from the fact that the spiral-veins will often come before my wide open vision apparently some rods distant appearing at times about two feet in diameter, possessing the color of the moon, as seen by us in daylight, showing light and shade, and if perchance the reflection comes between me and a building or object, it will eclipse just so much of the same from view, and as long as I hold the eye steady in the direction in which it appears, it will remain motionless, but if I turn the eye, it will move away but never dissolves or vanishes.

The minioscope is not dependent upon daylight for its formation, but is ever in existence, and like any other spirit attribute to have once possession is to retain eternally.

*It must be understood that by the term spiral vein, it is meant the spiral circuit, and not that the veins are spiral.

I am told that the minioscope is rarely possessed and seems to be the result of a special mind power of conducting spirit reflections, and that it is liable to be developed in persons who are comparatively weak in other attributes, and not possessed even by many of the exalted rank; also that it is of greater diameter in spirit-life, showing reflections much increased in size. On a cloudy day the reflections appear watery and dim, and when the minioscope is lighted by artificial light, they are much less magnified. It is noticed that the plane appears in full face or verticle towards the vision, showing the true circle of the zones, on a plane with the spiral lines, which are seen running in many directions across the scope, and are not seen extending into the depth towards the perspective, where again other zones and lines are seen reflected on a plane corresponding to the first magnitude. There is however one exception in another set of reflections—not represented in the cut—where a spiral-vein is seen extending back into the depth evidently through a great many millions of miles, when it curves upward on the plane, and if the eye is turned slightly down, the advance view will swing upward out of scope, while the distant portion of the line remains stationary.

I learn from my teachers that the zones do not have their equipose, in space, horizontally on the plane; but have inclination—like the planets—which exposes more of their surfaces to the sun, while if there was no inclination, their nether surfaces would receive but little light or warmth, and that as it is, the nether ethers are much less affected by the sun's rays.

In contemplating these great spirit bodies, the reader has doubtless asked the question, What is the color of the soil, the nature of the vegetation, etc. The reflections in the minioscope do not show much color on surfaces except in a strong sunlight when the central zone of the six zone body, α shows a tint of chocolate brown, but I am instructed that the general surface ap-

pearance is white, with shades of brown increasing in approach to the pure white of the super-zones, and that green, as natural to planetary vegetation, is almost rejected in spirit outline, and is considered a base color, which only enters vegetation as a very light shade; that general vegetation exists in a great variety of colors, in inter-blendings, and that spirit nature is very extravagant in her beautiful designs and adornments in growing vegetable forms which are exclusively natural to spirit, and that as one zone of a spirit body or combination, exceeds another outward in greater circle, so does it supercede another in natural designs in delicacy of form and diversity of color.

The secret power through a law in nature which affects the minioscopic vision, with such minuteness of outline in color, light and shade, must ever remain a mystery; but taking this personal gift as a basis upon which to form a conception of the true nature of the spirit heavens, I am led to believe that after all our thoughts of the immensity of the planetary universe, it is but a minimized universe in comparison to the spiritual, which, in its vast extent and size, divine nature has evidently planned for an eternity of time in which to receive its humanity in its upward progress from the planetary or basic outline.

In the sight of the great spirit heavens we soon shall stand, and tread those white lands of beauty, with the rejuvenated humanity that has preceded us. Heaven is so complete and lavish in its grandeur, and marvelous beauty and perfection of its risen humanity. It has such inducements for us in advantages for the enjoyment of life. It is to be aspired to, as a future and unavoidable condition in life, through a personal pride and desire for the best possible natural accomplishments. Our transition is so easy, so sweet and welcome, which leads us to those heavenly glories. This you may know from one who has once gone out in conscions mental occupation of his

spirit form, although not in open vision—has inhaled the fragrant spirit ethers, and heard the sweet voices of heavenly beings.

Let us as a male sex begin a regeneration in our spirit-growth by purer thoughts and actions and let there be a new and purer generation in the future which shall yield a higher representation of our sex in spirit. Let us as a sex in future become aspirants and competitors with the universe of mortal life for honors and rank in the heavens. Let us be ready for the next grand transit when the queens shall come to lead again their millions to higher and sweeter homes in the celestial heavens.



SUPPLEMENT.

REFERENCES TO FOREGOING LESSONS.

The lessons on spirit approach to mortals teach the absolute dethronement of the spirit person's natural mentality and the reinstatement of mortal senses, memories, propensities and mental power, which is but partially illuminated in his ability to speak of his spiritual state. Hence, it follows that in the double abnormal condition of spirit and medium, direct spiritual revelation cannot be expected, while abundant tests of the spirit's presence and identity may be given while he is in possession of original mortal faculties and memories.

The mortalized condition and intermediate mental stage of the spirit person, in all known cases of mediumship, may be proved by the truth that no two mediums through their controlling spirits will communicate with each other, which would, and could be done providing that the spirit was normal in his presence and control of the medium and open in his intercourse with the normal spirit, who could correctly communicate the words received at one given point and repeat them at any other given point at will. I am instructed that in some special phases of mediumship the spirit in his supreme mental stage—exterior to the medium—may gather quite correctly from thought emanations the words uttered in the presence of the medium and control, but that in most cases the intermediate mental condition is entirely impenetrable by the normal spirit.

It is evident then, that the mental efforts of the controlling spirit and medium cannot be taken as a representation of the

brain-power of the spiritual life which, in its general average is the conductor of great mental force and activity.

The mortal person who reaches the normal spirit has no speculative philosophy regarding the future life, for to him it is the culmination of divine nature's designs for human life in the stupendous universe of spirit with its untold wealth of natural grandeur, human splendor and power. The spiritualistic researcher and medium who deals through the maze and daze of the trance—who is journeying towards the heavens burdened with his bundle of occultism, phenomena, psychic-force, deisms and theisms—I leave in undisputed possession of his road and load, realizing the truth that, as he passes the portal which opens to his heavenly home, he will be compelled to drop his heavy bundle and stand unloaded where human life to its best intents and purposes has just begun.

From the spirits' lessons upon our product of human life in spirit, and the seeming permanent effects of spiritual weakness, we should feel the importance of the opportunity of our lives here for labor, in teaching the relations in causes and effects existing between mortality and spirit. In regard to these effects my teachers have spoken only in general terms—having in view the great predominance of the low grade—as they could not, in the space allowed, enlarge upon the subject and select special classes and give their probable spirit-type.

I feel that I would that all this world might realize as I do the truth of our immortality, and the humanity in spirit life who are ever in the presence of the bad effects of this planet's humanity, who would cry out in their prayers to us that we may do or say something—to our spiritually weak and blind mortality—that might improve such conditions, and if we are true in our belief of the immortal life, we should strive to inspire impulses for spiritual growth in the midst of the weak, and respect the sensitive sympathetic feelings of our sisters and

brothers who have passed from our sight—who must forever feel the importance of the mortal life's work which they unconsciously left undone.

It is an important truth as gleaned from my teachers that there are extreme cases of low vitality in many forms fresh born into spirit to the degree that the word *resuscitation* applies in the almost futile efforts of the attending angels to save the life and form which has been subject to low and devitalizing thoughts and propensities. Nature, they say, never fails in her work of instantaneous union of form with its natural element and condition, but how feeble, how narrow the chances and circumstances through which some weak duals draw their first breath in the spirit ethers. My dear reader, there are scenes portrayed to me of such transitions of which I cannot speak. It is enough for you and me to know that there are cases of transition over which spirits weep as mortals know not how.

The substance of the law and rule in the spirits' lessons upon *thought-imagery*, is *form culture through thought processes*, and as this law applies to the mortal form, it also, with greater force, applies to the companion spirit dual form.

The teachers would have us realize the importance of the little tendencies in pure thoughts and manners, and self-culture from childhood, through our entire course of life, as the generative processes of strong enfoldment of our spirit forms and powers in mature years.

As to the spirits' revelation of the existing contrasts between the male and female on the ascending-plane, she has touched the subject gently, and I have been led into this unpleasant truth by very cautious approaches on her part. She considers that while there is that beautiful and exalted side to our sex, they are so few in number compared to the whole. These revelations then, should prompt us to enquire whether in the

midst of degenerating tendencies and habits we have not subsided into a state of chronic decline to which we have become second-natured, and learned to believe that it is the best that nature affords.

I am led to believe that the exalted personages in spirit, who are conversant with our condition, regard the habit of speed—in the attempt to tax the utmost capacity of business operations and travel into the least possible period of time—as a species of insanity. Such a state of affairs is so directly opposite to the habit of the spirit who does all things with deliberation and by slow and sure degrees. They would have us feel that in this shadowy existence we are but working our passage to our celestial homes, and that thoughtless haste makes ruinous waste and leaves our mortal life's opportunity neglected and its preparatory work unfinished. They cannot see us directly, yet they trace our condition of life correctly from mortal causes to spiritual effects. They consider our system of life overloaded with a miscellaneous accumulation of vitiating habits, far-fetched obscure traditions and beliefs, unreasonable and unspiritual dogmas, and false education, and under this burden thousands of our humanity travel heavenward until at last their heavy load sinks down the river of death, while they struggle wearily to the "other shore." They see us in our somber atmosphere—cold, exacting, forbidding and selfish and in the prevailing masculine savagery—that predominates all the way from the cart-driver to the millionaire—the brighter side of our male life is almost invisible, in the few living in labor for humanity, who from youth to manhood feel the divine clasp of angel hands that would lead to heaven up golden steps of spiritual promise and happiness.

In regard to the lessons on planetary motion it is not our purpose to attack popular astronomy, but to simply explain planetary motion, as understood and taught by the spirit,

which is known to be the *force of magnetic currents and circuits existing in rapid motion in fixed locations and directions.*

In the *celestial sphere* of ancient Pythagoras, and as retained up to the present day by "practical astronomy" we have the universe, as it seems, locating ourselves in the center and the steliar heavens apparently surrounding us on all sides; but "things are not always as they seem," and this adage may be especially applied to our study and contemplation of the stellar heavens which seem to surround us.

Our teachers have illustrated the motion of bodies in space as groups—or single, isolated planets—in fixed positions and relations. Fig. 4. illustrates the group in orbital revolution alternating in its relation to the sun and its planets in apparent direction and relation to each other during one revolution, but at the same time maintaining their fixed positions and showing the possibility of phases and transits to each other.

We are to consider our system of planets as a group or cluster occupying a fixed position in the grand-plane which consists of groups revolving around the sun. *Zenith* we must consider in the sense of *outward*, not upward, from the center and due north and south, respectively, as *upward* and *downward*. This can be easily comprehended when we view the stars in the grand-plane, which are directly outward and see them rising and setting, while those in the north will never rise nor set, and those in the south will be seen briefly to rise and set while the few scattering stars in low southern horizon, as viewed from our northern hemisphere, will not rise to our view, owing to our position as observers in the northern hemisphere also to the inclination of the earth; but should we go to the southern hemisphere the stars that do not now rise would then come in view, and we would look down into the southern horizon, into a starless and worldless void just as we now view the same in direct northern horizon.

If our earth had no inclination and had its equipoise with its poles perpendicular, or *up* and *down* to the plane, [See Fig. 10.] then, to the observer on the equator, the stars in the north and those in the south would, alike, never rise nor set. Located as we are in the grand-plane, revolving from west to east, we must always view stars directly outward in zenith, approaching us in the east and setting in the west, and the seeming effect is that we are surrounded by a sphere of stars and we must necessarily be surrounded on all sides except *up* and *down*, and the fact that stars appear on all sides outward, right and left, is evidence that our group occupies a central position in the grand-plane; for if our planet was located in extreme inter or outer boundary, then, in the course of one revolution we would be turned facing the blank void. Should we in imagination cause the earth to revolve south to north, then we would see the grand-plane in the east and west never rising or setting and zenith north and south would appear a blank and starless space.

As I accept these lessons, I have one particular interest in our constellation, and that is to know the planets of which it is composed. It is reasonable to suppose that all planets which are seen to change in relation to the distant stars are members of our group or correspond to us in their revolution around the sun.

It is observed at this time (June 1, 1890) that four members of our group are unusually brilliant: Venus, Mars, Saturn and Jupiter. At eight o'clock p. m. Venus, Mars and Saturn are visible. At nine o'clock Venus and Saturn have set while Mars in its bright golden light remains in the south, the only large star visible. At thirty minutes past eleven o'clock Jupiter is seen rising in the southeast. From eight to twelve we have viewed four members of our group from our standpoint as a relative member and the assumption is that those which appear the largest, and

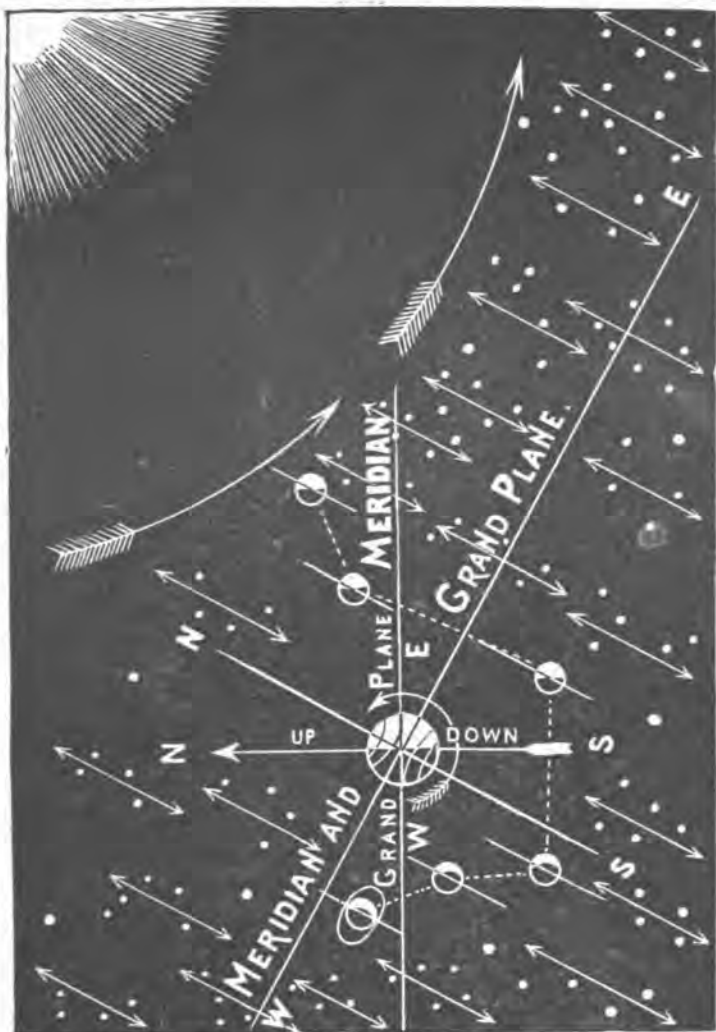


Fig. 10.

Grand-plane and Earth's Group.—Polar angle N and S, as angle of inclination: Vertex angle representing upper and nether relations and dividing line of light and shadow.

are in easiest telescopic magnitude, must be our nearest relatives, and we may presume that as our relatives appear to us in brilliancy and changing position of view, we must likewise appear to them. As our vision crosses the distant spaces we see the distant groups in the great depth beyond us, so far away that our own group of bright stars seem like neighbors and companions as they really are, while the distant constellations, twinkling with their pale light, defy the strongest telescope.

As we view the stars of our group, we see them in apparent variation, in size and brilliancy, at different times, which may be accounted for by their different positions in relation to the sun, as it is seen that the group presents a different front towards the sun from every section of its orbit and it may be true, that as it makes different revolutions around the sun it will show apparent variation in positions of its planets in their relation to the same, but the law of *fixed relations* does not admit of our group of planets changing positions in relation to each other. Taking the distant groups as a guide—as to variation in size of the different members of our own group—we cannot admit that there may be very much difference in their respective sizes, for the distant constellations show stars of about equal size and brilliancy.

It will be seen—from Fig. 4—that if our planet may be in position *b*, in west relation to the sun, the planet in our group which may be in position *a*, will appear more brilliant than it will when in east relation, when our positions, respectively, *a* and *b*, are opposite and reversed to what they are when in west relation. It is believed that our group does not always maintain a perfect plane with a grand-plane, but that it has more or less inclination, in the same manner and direction that the planet is inclined, and that such inclination [See Fig. 10] is greater or less at different revolutions of the group around the

sun. If this be true, it would follow that planets which may be located in the center of the group and have their relative positions in east and west directions, as illustrated by *a* and *b*, fig. 4, such planets will, in relation to each other, always appear regular in directions of rising and setting, and *a*, when in west relation will show phases to *b*, and when in east relation will show its full face, when *b*, will in turn show phases to *a*, while those located at the north pole of the group, and those in the south, will vary in their directions and times in which they are seen rising and setting, and will always show nearly full farcc.

The positions *a* and *b*, fig. 4, are very suggestive of the probable relative positions of the earth, Venus and Mercury, and assuming that the earth occupies position *b*, and Venus *a* in west relation, it is evident that if *a*, *b* and sun form a direct angle, *a* will pass near or over the disk of the sun. Hence the transits common to Venus and Mercury.

An imaginary line extending directly outward from the earth's equator in the direction of zenith, would describe the centre of the arc, of the grand plane in which we are located; or it might be considered a horizontal line in the sense that we use the term perpendicular to define up and down. See fig. 10.

As we look in the direction of zenith or meridian, the plane appears more densely studded with stars and clusters because we are looking outward through the centre of the great arc of the plane. It is not possible for us to form any conception of the extent, in width, of the great circular plane of the worlds; but the depth, in a perpendicular or longitudinal sense, we can conceive when we consider the inclination of the groups and the probable different locations of their planets above or below the centre—or perfect plane.

We admit that it is not possible for us to understand, from

the group hypothesis, the various positions of our planets; but at the same time we confess our inability to understand their various positions of view from the plan of popular astronomy. At the present time we have Jupiter, Mars and Venus before us appearing in their positions during the night, at almost equal distances apart. Mars and Jupiter according to popular astronomy, are now in position called "opposition" which implies the same side with and nearest to the earth. Venus is also on the same side with the earth, but being considered an inter-orbital planet its position is designated as the "inferior conjunction" where our lovely and classical Vesper is now seen as the evening star, and according to popular astronomy is seen 26,000,000 miles from us; but within a few months hence astronomy asks us to look across 164,000,000 miles and behold Venus on opposite side or, as they say westward of the sun in what is termed its "superior conjunction" when it is seen in full phase, and to the unpracticed eye but very little diminished in brilliancy. Mars which is now claimed to be about 46,000,000 miles from earth is also within a few months placed in its "conjunction" when we are asked to view it on the opposite side of the sun across the space of 236,000,000 miles when to the unpracticed eye, it appears in about its usual brilliancy. Jupiter also now in opposition, is claimed to be 385,000,000 miles from us, and we are asked in the future to view it in its "conjunction" across the handsome distance of 575,000,000 miles when it appears bright as ever to the unpracticed eye.

It will be seen from fig 10 that from the darkened hemisphere of our earth from any position of view, as we revolve from the dividing line of light and shadow in the west, to the same in the east, we must necessarily see that portion of the heavens which is opposite to the opposite side of the sun, and stars that are seen in the morning and evening dividing lines

of light and shadow—or in the twilight—are viewed from the oval of the earth, and not in a direct east or west line of the grand plane.

It will be seen from Fig. 10 that the earth's group is represented in west relation, and that the dark hemisphere is turned towards the western heavens, and that stars located in the dividing lines of light and shadow if large enough can be seen, when the sun and the entire heavens on its opposite side cannot be seen; but as we move to east relation the darkened hemisphere is turned towards a different portion of the heavens which we did not see six months previous. It is believed that the inter-plane moves faster than the outer-plane, which would cause changing appearances in some views while other portions will move with us, and always appear in same position and direction.

From the appearance and disappearance of comets, popular astronomy virtually admits that the sun must exert his power beyond the most distant visible star, for many of these strange travelers have never returned from the great distance from which they at first came in view in the power of the great sun, and were they the small bodies as claimed by astronomy, then, according to the popular law of gravitation they should revolve around—in close proximity to—the sun.

In reference to the lessons on natural heat, we are to understand that the sun is in itself an element of vital, creative, governing forces, and that natural heat is simply a creation of these forces in union with atmosphere, and that no ray of natural light from any planet in space can contain a particle of heat, which can only exist within the limits of the planet's luminous atmosphere, which luminous atmosphere alone can render the planet visible in its position in space. It is evident, then, that the distant stars which show such bright active light, are supported by very strong atmosphere which the action of the sun's rays renders intensely luminous.*

It is apparent to the reader that these teachings do not harmonize with our astronomers' fiery sun, and its heated atmosphere, and if we are to consider the possibility of the truth as set forth in these lessons, it remains for us to question whether our astronomers—in their telescopic wisdom—have not failed to read a single correct "answer in the stars" they scanned. They have studied the bright stars in the distant spaces and pronounced them suns, as the natural conclusion has been that they must be very large bodies to appear in such strong light, for the reason that in our own group there are several planets which do not appear to the unaided eye only as stars of the fifth or sixth magnitude and shine with the same pale, leaden light. The reasoning then is, that we cannot consider the fixed stars as suns when they appear with the same light common to the planets which we positively know are not suns. It is reasonable to suppose if in imagination we transfer Jupiter, Mars and Venus to the group named *Ursa major*, or the Great Bear, that they would appear in about the same magnitude and in the same pale light, and become quite as incapable of being studied by the telescope, and that planets—which are members of our group and in telescopic power—which are scarcely visible to naked vision, if transferred to said constellation would become invisible, and could not be seen by aid of the telescope. From this course of reasoning and from what we have learned from our teachers of the nature and forces of the sun, it becomes impossible for us to accept the conclusion of modern astronomy that all the fixed stars are suns, or that any other sun can be seen in the stellar heavens around us; for if such were the truth it would be unmistakable in its

*It is to be understood that the answer in regard to the form of the atmosphere—as represented by Fig. 8—has reference to the longitudinal outline from pole to pole. The real form of the atmosphere is understood to be a flattened sphere, much more so than the globe. The spirit magnetic sphere is understood to be oval or egg-shaped, the elliptic outline extending right and left.

identity by its great size and peculiar light, which is only imitated by the self-luminous comets which are believed to possess the same properties and forces as the sun; and should one of them approach our earth so near that its radiations would penetrate our atmosphere, the effect would be electric agitation, and in the shadow luminous atmospheric disturbance while the comet would appear increased in brilliancy.

In regard to the plurality of suns, we are again in direct opposition to popular astronomy; which claims to have studied 18,000,000 suns, and to have analyzed the chemical properties pertaining to the same; but before they attempt to furnish us a report of the sun and its light and properties; they must necessarily step outside the atmospheric element, and there in the dusky ethers determine the nature of the sun's light as a single element, and then we will accept their analysis as knowledge; but cannot accept their analysis of the sun from a ray of light which has its basis in the atmosphere which in itself contains all the elements which the spectrum indicates, and as regards the light of other planets we must consider chemical properties—which such rays of light indicate—from the atmospheric medium which such light penetrates.

If we are to believe the spirit's revelations regarding stellar and celestial worlds, it is evident that with the sun and its grand plane, we must be contented to be limited and our ambitious desire for "worlds without end" ungratified; for our search for an infinitude of suns and systems would result in the discovery of the blank void where the sun finds no atmospheric body with which to light the darkened depth of unknown elements where nature through her creative forces has not yet begun her work.

While it is impossible for us to conceive of a limit to space, it is possible for us to conceive that the great sun is in itself limited to a certain size which if possible could

be ascertained in square miles, cubic feet and inches, and that a planet—and all that it supports—has certain limits and measurements, and that a group of planets is limited to certain numbers, sizes, and distances apart, and that the universe of groups and bodies of various classes and sizes are limited and numerable if the human mind had power to ascertain the number; but here we must stop; for human vision will never cross the dark blank spaces where in sublime creation may dwell another solar plane of worlds, and when the mind seeks to penetrate the "unknown and unknowable" blank spaces it becomes faint and sick in its whirl of contemplations. We are willing to be satisfied with the known and knowable, and with our human life in its mortal and immortal states of being—as sufficient for us to contemplate—in all that belongs to us through nature's sacred promises; for the spirit has said, the universe is ours with all that it contains.

The philosophical lessons set forth in this volume, I now submit to the thoughtful reader whom I trust will consider them favorably as they appeal to his reasoning mind in the force of truth, and who will not condemn them because of their claims to spiritual origin.

THE END.

