

T H E
CONSTITUTION
OF MAN

IN THE
PHYSICAL, PSYCHICAL AND
SPIRITUAL WORLDS

BY
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AUTHOR OF

*"Man, His Origin, Nature and Destiny," "The Provi-
dence of God in the Affairs of Men and Na-
tions," "Anarchy, Socialism and Commu-
nism," "Equal Citizen Suffrage,"
"The Progress of Philoso-
phy," Etc.*

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DEDICATION.

To Joseph Rodes Buchanan (now in spirit life), the greatest philosopher of modern times, this little volume is respectfully dedicated.

Beginning his wonderful career on the physical plane as a physician, he soon far outstripped his medical brothers in their own domain. He discovered the mathematical and magnetic laws that govern the human constitution; and among many wonderful discoveries which cannot be even referred to here, he demonstrated the principle of Cerebral Physiology, and discovered the great Science of Sarcognomy.

Leaving the doctors in their philosophy of matter, he boldly entered the psychic realm, and discovered that grandest of all sciences, Psychometry.

Stepping from the psychical to the spiritual plane, he has rendered valuable aid in demonstrating that man in his essential nature is a spirit; and in his old age has rounded up his wonderful career by giving the world his "Primitive Christianity," in two volumes, probably the most valuable work ever published; because it gives the teaching of Jesus and the Apostles, free from the interpolations of the Roman Catholic priesthood.

THE AUTHOR.

P R E F A C E.

Eighteen years have elapsed since the publication of my work entitled "Man, His Origin, Nature and Destiny." That book covers a wide field, and is necessarily imperfect as a whole. While it contains considerable original thought, and much valuable information, it is in the main a suggestive, and not an elaborate work. It was intended to set people to thinking about themselves; and to impress the great truth that "The proper study of mankind is man."

Since its publication, I have read everything I could get bearing on the constitution of man; and have thought and written much on the subject. The result of these eighteen years of study is the present volume, entitled "The Constitution of Man in the Physical, Psychical and Spiritual Worlds." Much of the matter was written ten years ago; partly re-written five years ago; and within the last three years entirely revised, and partly re-written. I flatter myself that I am now presenting to the students of the philosophy of man, as complete and practical an analysis of the constitution of man as has ever been published.

There will be found considerable repetition in several of the chapters; but this seemed necessary, in order to emphasize the vital principles of the work.

Again "I cast my bread upon the waters," leaving it to the providence of God as to the good that may result from the truths therein stated.

E. L. D.

July, 1903.

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The Universe has existed forever. It consists of an immense system of suns and planets, revolving around a great central sun; which is itself a reflex of a far greater spiritual sun. Our solar system is located near the great Milky Way, and consists of the sun and eight planets revolving around it, and all inhabited. The Universe contains three primal substances, Spirit, Ether and Matter. Spirit has impregnated ether with the laws or natural forces, such as magnetism, electricity, etc., and through these laws and forces regulates the material world. God is both an impersonal principle and a personal Father. He governs the Universe in part by spiritual agencies; such as angels, archangels, planetary spirits and tutelary spirits, ruling nations. A great spirit appeared in the sky near London during a pestilence; and the spirit guardian of America appeared to Washington at Valley Forge in 1777.

Chapter II. The Evolution of Man.

The planets thrown off from the sun; and the outer planets, are the older and more advanced in development.

When the Earth was thrown out it developed: 1st, the Mineral Kingdom; 2nd, the Vegetable, and 3rd, the Animal, ending with man. First, the black types; second, the brown types, and last, the white or ruddy races. Man did not come from a single pair, but from a series of pairs, and in different localities. The original pairs produced by spirit materialization; and then the race propagated itself by ordinary generation.

Spirit germs are floating in the ether, and are inhaled by breathing. A male germ and a female germ combine at conception.

Chapter III. The Structure of Man.

Man is three-fold, spirit, soul and body. In the present state, five-fold. Diagram: Inner circle represents the spirit; next, exterior soul; next, psychic body, and two outside, body and mind. Mind bears relation to soul, of moon to sun, and sheds reflected light. The mind is suspended by death of body, but the soul continues to live.

Many Bible texts quoted, showing man is three-fold, spirit, soul and body, and showing the distinction between spirit, soul and mind.

The body is lost by physical death, and is never resurrected; the spirit is immortal and never dies. It passes to the spirit world or psychic realm, in its soul or psychic body, and finally enters the celestial realm, or heaven. The soul may be saved or lost; saved if it accepts Christ, and lives on the spiritual plane; and lost if it continues in sin. But the intermediate state is one of probation, and every soul can reform in the spirit world.

Chapter IV. The Physical, Psychical and Spiritual Worlds.

Figure representing the three worlds in red, blue and white.

Man is triune, Body, Soul and Spirit; living in three worlds at the same time, the Physical, Psychical and Spiritual. The spirit of God has permeated the Universe with life in various forms and degrees; therefore the spirit world is everywhere, and in everything.

The psychic world consists of a great sea of ether, which fills interplanetary space; and is impregnated by spirit, with the natural forces, such as magnetism, electricity, etc., through which matter or the physical world, is regulated.

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The Mind is the reflex of the soul.

The brain is the organ of the mind. There are

two brains; the cerebellum or animal brain, which controls all the powers of life. The cerebrum is the organ of the conscious mind; and each organ in the brain represents a faculty of the mind; such as memory, judgment, conscience, etc. The organs are divided into groups; the intellect occupies the front lobe of the brain; the feelings the middle lobe; and the will the back lobe. But the mind, when it acts, is a unit. The mind is an image of God, and possesses his attributes in finite degree. The intellect, occupying front lobe, corresponds to truth; the middle lobe, representing the feelings, responds to love; and the back lobe to the will, represents power or action. The power of thought directed by the will is wonderful. The will is the executive of the mind, and must control thought, and then execute the decisions of judgment.

Imagination is a creative power, and is the connecting link between mind and soul.

Chapter VII: The Soul; Its Nature and Powers.

The Soul is the real life of the man; the subconscious mind of scientists. It occupies the psychical or spiritual body, as the mind does the physical body; and has a psychic brain for its instrument; of which the physical brain is a reflex.

The reasoning of the soul is deductive, and generally correct. Its memory is unerring, and contains a record of every feeling, thought, word and act of life; and by this record we are to be judged. The soul receives innate ideas and wisdom from God's spirit, through man's spirit, and is much wiser than the mind. Wonderful cases cited of the

wisdom of the soul. Also of its wonderful powers; such as clairvoyance, clairaudience, psychometry, telepathy, prophecy, etc. Also wonderful cases of somnambulism and trance.

The soul, the responsible part of man; and is to be saved or lost, according to the life it lives.

Chapter VIII. The Spirit; and Spiritualism.

The spirit defined and proven from the Bible to be immortal and a part of God's spirit.

Spiritualism explained. Many cases of spirit return cited from the Bible; also from history. Communications to the author and others from Washington, Lincoln, Frances E. Willard, Professor Joseph Rodes Buchanan, Zoroaster, Gladstone, Victor Hugo, Jesus, the Apostles and others.

A wonderful reunion of American statesmen and heroes from the spirit world, July 4, 1896; and some remarkable communications.

Chapter IX. Life, and Its Modes of Manifestation.

All life radiates from God, and flows out on the spiritual, psychical and physical planes, imparting life in greater or less degree, to all forms, both in the ethereal and material worlds.

Any obstruction to the outflow of life on either plane causes inharmony and pain, and is called disease. The proper remedy is to remove the obstruction; which is mainly by magnetism on the physical plane. Mental science, and other psychic remedies, on the psychical plane, and prayer and

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Defective laws of marriage and divorce. Marriage a civil contract as defined by common law; a partnership which should be dissolved on reasonable notice of either party.

Marriage may be simply for enjoyment of the parties; or it may be to produce children. How to produce good children. How to determine sex. Magnetation defined.

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Man is dependent both on God and his fellow-man. Hence necessity of human law to regulate marriage, education, trade, money, etc., and to protect person and property. All sane citizens, male and female, have a right to a voice in determining the form of the government and enacting the laws.

Anarchy, socialism and communism, as well as democracy and despotism, considered. Will be no good government until a great co-operative government is established, recognizing the Fatherhood of God and the brotherhood of man.

Chapter XII. Man, as a Citizen of God's Kingdom.

Jesus said, the kingdom of God is within you; meaning that man is a spirit and must conform to spiritual law. The existence of evil and the necessity of raising man up from the animal to the spiritual plane. For this Jesus, the perfect man, came, and the holy spirit was given. "The body returns to the dust, as it was," and is never resurrected. "The spirit returns to God who gave it." It is the soul, must be saved or lost. If we accept Christ, follow his example, and practice his precepts, we become spiritual as he was, and finally become citizens of heaven, the celestial realm.

The earth life and intermediate state are probationary; and the soul is permitted to reform and save itself, at any time before it finally destroys itself by sin. We lose the physical body by physical death, and will also lose the psychic body, or soul, by persistent sin, which is called the second death. In which case the spirit will come to earth, re-embody, and make another effort to perfect and save a soul.

All who violate law, physical or spiritual, must suffer the penalties, whether on earth or in the intermediate state. Reports from the spirit world show that many distinguished plutocrats, and religious persecutors, are now suffering for their evil deeds on earth.

Many reports from distinguished residents of the spirit world.

Chapter XIII. The Sovereignty of God, or the Drift of Destiny.

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*THE CONSTITUTION OF MAN
IN THE PHYSICAL, PSYCHICAL AND SPIRITUAL
WORLDS.*

CHAPTER I.

THE UNIVERSE, AND THE LAWS AND AGENCIES THAT
CONTROL IT.

It is not in the power of finite mind to determine how the Universe came into existence. We can only take it as we find it, and assume that it has existed forever. We find that the earth upon which we exist, is one of eight planets (with more yet to discover), revolving around the sun; and that this revolution measures the year. It also revolves on its own axis in twenty-four hours, which makes a day, and by these days and years we measure time. No doubt each of the planets is inhabited by intelligent beings, more or less after the order of man. The outer planets, Saturn, Jupiter, Uranus and Neptune, having been thrown out from the sun many ages and cycles before the inner ones, Mercury, Venus and Earth, are far more developed, and their inhabitants more spiritual than those of the inner planets. Even Mars is in advance of Earth. The sun, with all its planets and satellites, is revolving around a great central sun, supposed by some to be the star Alcyone; and it in turn with all its mighty family of suns and planets, is revolving

around some more interior sun; and at the center of the Universe is the great central sun, which is the physical expression of God, the first great Cause, from which all life proceeds.

Astronomers, by the aid of the telescope, have discovered myriads of suns in the great Milky way, which appears to be an immense belt of suns and worlds stretched round the Universe. Within this immense belt of suns and planets, occupying the great space included by it, are other suns and planets; and near the edge of this inner group it is said our Solar system is located. This mighty Universe is only the physical expression of a far more real, spiritual Universe within and behind it. Our sun, and all the suns of the Universe, are simply reflections of invisible spiritual forces behind them.

As to the shape and structure of the Universe, I will have to refer the reader to the works of that wonderful seer, Andrew Jackson Davis.

It is believed that the immense void space of the Universe is filled with primal planetary substance, and that the process of evolving suns and worlds goes on continually. The erratic bodies, called comets, may be planets in process of formation, to be members of new systems.

Scientists have discovered that the substance of the sun is the same as that of earth; and of course the other planets of our Solar system are the same, as all are the common progeny of the sun. So when chemists have discovered all the elements which constitute matter, they will have a substantially correct idea of all the matter in the Universe.

Matter is a very unstable form of substance, and is continually changing its form and condition. It

is subject to two great laws which seem to be balanced,—that of formation and dissolution. Matter is continually evolving into organic formations which soon dissolve, leaving the particles to return to their original elements in the earth, water and air. But the atom, the original center, around which the molecules gathered to make the formation, is never destroyed; it is ether and enters into new combinations and serves as a basis for new forms of life.

Two inferences are clear from the foregoing facts: First, matter is not the real, permanent substance of the Universe, but back of it is an invisible, intangible, durable substance, called by scientists ether; and that in this ether are located the natural forces or laws, which govern matter. In other words, matter is simply ether condensed, just as cold condenses water into ice. As ice is not a permanent form of matter and can readily be resolved back into water, and then to steam by heat; so no form of matter is permanent, but all forms, earth, water, rock and metal, can, by sufficient heat, be resolved back step by step, through gaseous conditions, to ether. The wonderful latent power of water is seen in steam, which is now the great carrying power of earth. But far greater agencies than steam are quietly resting in the great sea of ether which fills space; and the one which appears to have most to do in regulating the material world is electricity. Ether fills all space and enters matter at all points; and is said by Colonel A. C. Paul, one of our most advanced thinkers, to consist of atoms in globular shape. These ether atoms are no doubt the atoms which scientists discovered by inference,

and around which other atoms gather, forming molecules, in the process of constructing an organic form either in the mineral, vegetable or animal kingdoms.

Electricity is no doubt a form of ether used in condensing and regulating matter. It is no doubt electrical laws which keep the planets moving in their orbits, and revolving on their axes, just as they send messages around the world by telegraph; and the human voice hundreds of miles over the telephone.

While scientists have long since discovered that heat can be produced by friction, no intelligent definition of heat has yet been made, and the definitions of light, color and sound, and the causes that produce them, are equally ambiguous and conflicting. Colonel Paul insists that all these so-called natural forces, electricity, heat, light, color and sound, as well as magnetism, attraction, gravitation and levitation, are the products of ether; and depend mainly on the position and movement of the ether atoms. That one position and movement of ether atoms produces heat, another light, and another sound. While Dr. E. D. Babbitt holds that all these natural forces are different forms of ether itself, and that the shape of the atom is ovoid. I am not sufficient natural philosopher to know much about these natural forces, but it is evident to me that they all pertain to ether; that ether is the great medium between spirit and matter; and that electricity is the principal agent used in regulating matter.

There is another natural force not yet considered, which is even harder to comprehend than electricity, and that is called magnetism. It is so near to life it-

self, that it may be called the *modus operandi* of life; the means which spirit uses, operating through ether, to manifest life in the material world, in its various forms and degrees. We find that spirit, through ether, has impregnated every part of the material world with some form and degree of life. We find the lowest degree of life in the mineral kingdom, a little higher degree in the vegetable kingdom, and still higher life in the animal kingdom. The degree of life depends on the rapidity of the ether vibrations. This vibration is slow in the mineral kingdom, a little faster in the vegetable, still faster in the animal, and more rapid still in the human. Now magnetism is a product of this vibratory movement of life, and manifests itself in all the aforesaid kingdoms. In the mineral kingdom it manifests its power and its usefulness, in its control of the magnetic needle, forcing its positive end to point to the north, enabling the land surveyor to locate and survey lands; and the sailor to pursue his course on the trackless sea. In the vegetable kingdom it carries the pollen from the male tree, plant and vegetable, to the female; thus producing fruits, nuts and vegetables, as food for man. In the animal kingdom, it enables the lion and tiger, by magnetic currents thrown out from the eye, to easily magnetize and capture their prey; and even snakes charm and capture birds. The same wonderful power is manifested in animal man. A base scoundrel often magnetizes and marries an estimable woman; and often weak men are forced by magnetic influence to commit murder and other atrocious crimes. Two persons whose life vibrations are nearly in unison, are said to be

en rapport,—that is, their magnetism easily blends, and they become friends, or lovers if of the opposite sex. This fact is well known to all, both by observation and experience, and from it we draw the following inferences :

1st. Human magnetism is the essence of the soul and flows out through the mind into the body, and is emitted from it, just as the rose emits its fragrance.

2nd. Life in every part of the Universe manifests itself by vibration, and when two persons have about the same rapidity of vibration, they are in harmony, and their magnetism readily blends, making of them friends, if not lovers.

Electricity is the force of physical and mental life. It comes from the sun, passes through the sea of ether, and regulates matter. As long as it has a conductor, it is invisible and intangible; it is only when it reaches a non-conductor that it becomes thunder and lightning. The physical Universe, the revolution of the suns and planets in their orbits, and on their axes, is controlled by electric laws. These laws also in the main govern the physical body and mind of man, and health depends on their unobstructed inflow and operation.

Magnetism is a higher force than electricity, and may be called the *modus operandi* of life itself. Magnetism radiates from the great spiritual sun, permeates the Universe at all points, and through ether impregnates all forms of matter with life, in its various degrees.

In man the headquarters of this great life force is the soul; and from the soul it is reflected into the physical brain, as the instrument of the mind. And

also into the solar plexus, the psychic entry of the body.

These two great natural forces meet and mingle in the realm of matter. Magnetism is a positive force; electricity a negative force. In the human body there must be an equipoise of magnetic and electric forces in order to have harmony and health. Magnetism as it pertains to man may be termed a psychic force; electricity a physical force. These forces combining in harmonic proportions constitute the electro-magnetic forces of human life. Health depends on this electro-magnetic force. It exists in greater proportion in the vegetable than in the mineral kingdom, and still greater in the animal kingdom. But the earth itself is the great store house and natural battery of this force. By lying on the dry earth, head to the north, the human body will absorb this life force, and become much rejuvenated. By exercise of thought and will power, the same force can be attracted from the psychic realm to any part of the physical body.

This brings us to first principles; whence comes life? Evidently spirit is the source of life; spirit radiating from the great central spiritual sun, has permeated every part of the Universe, and impregnated all ether and matter with life in some form and degree. Spirit is the source of life; and ether is the all-pervading medium between spirit and matter. Spirit has impressed on ether the great laws or natural forces we have been discussing, and by them condenses it into matter and governs it. There are in the Universe three primal substances, Spirit, Ether and Matter; which are in the last analysis but one substance, Spirit or life. Spirit

radiates from God, the first great Cause; condenses a part of itself into ether; impresses on this great medium of life, the natural forces or laws of life; through which it condenses a part of ether into matter, thereby producing the material Universe. On the physical plane, the process of construction and destruction, of organization and disorganization, seems to be balanced. But nothing is lost; the famous atom of the scientists is an ether atom, and when the molecules of matter around it dissolve, it slides back into the great sea of ether which fills all space.

But shall I astonish advanced thinkers by saying, that so far, I have only been discussing secondary causes and their effects, and that the greatest cause is yet to be considered? A machine always implies a maker; a clock would not run if somebody had not constructed it and set the forces to work that make it keep time. What of the Universe, with its wondrous mathematical laws and its myriads of suns and worlds whirling in their orbits, in endless precision? Does not all this imply an architect? A great first cause which produced it? We will not quarrel about terms, we can call it God (which means all good), or we can call it the great first Cause; and the process by which the Universe was produced, we can call creation, or evolution, for the latter is creation working by laws, and is no doubt the process by which all things are produced. Some shallow thinkers insist that everything was produced by Law. Law is simply a rule of action, and implies both a law-giver and a sovereign who acts by and through that law to govern and develop results. The great First Cause working through and by his

own laws, produced the Universe, but how and when, we know not. We can have no conception of creation, we can only accept the existence of the Universe and its Divine Author, as Eternal facts. But I am asked, is there a personal God, or is it an impersonal principle? I answer both. I endorse Pope's immortal lines,

"All are parts of one stupendous whole
Whose body nature is, and God the soul."

That is, that God by his spirit permeates every part of the Universe, and imparts life in some form and degree to every part of both ether and matter. God is everywhere, and Paul recognized this in his great speech at Athens to the Greek philosophers, when he said, "In him we live and move and have our being;" and yet Jesus, a greater than Paul, called him Father, and represented him as a God of love; taught his disciples to pray to him for blessings, and said he was more ready to grant favors to his children than any earthly parent. We therefore believe he is also a personal Father, whose Providence can be seen in the affairs of men and nations. Jesus defined God as a spirit; and as the Bible teaches that man was created in the image of God, we have a right to infer that he is a great personal spirit in the form of man. To reconcile this with the idea that God is everywhere, both Swedenborg and A. J. Davis supposed that the universe might be in the shape of a man.

From the standpoint of finite man, but little of the glorious proportions of God can be discerned. Nevertheless, revelation having informed us that

man was created in "the image and likeness of God," we are able to reason from effect back to cause, and get some general idea of the first great Cause.

Both observation and experience teach us that the leading principle in the constitution of man is love. The love of a mother for her children is a feeling so devoted and so unbounded that it no doubt excites the admiration of the angels. If so great love can be manifested by the miniature "image," how great must be the love of the original Father for all His earthly children. "If ye being evil give good gifts to your children, how much more will your Heavenly Father give unto you." That glorious love is perpetually and practically manifested in the provisions of nature for man's benefit. The beautiful green earth and its varied productions; the air we breathe; the water we drink; the bread we eat; and all the kind providences that cluster around us attest the infinite love of God for His child, man. "Every good and perfect gift cometh down from the Father of lights, with whom is no variableness nor shadow of turning." Hence we infer that love is the leading attribute of God, and we have the testimony of the Bible that "God is Love."

The next strongest element we find in man is Truth. Notwithstanding the deceitfulness of his heart and the many prevarications he makes to cover up his sins, there is a fundamental principle in his nature, beginning with earliest infancy, to learn and teach the truth. And thousands of good and great men give their whole lives to the propagation of truth, and often attest their earnestness by a martyr's death. This faithful though feeble reflection

of the light of truth by men, points back to the original source, and hence we infer that truth is another leading attribute of God. And the entire Universe manifests his wisdom.

Before his ascension, Jesus repeatedly promised his disciples that he would send the Holy Spirit, which he called the spirit of truth, to teach them all things.

The third attribute of God which we find reflected in man, but in finite degree, is power. Man has subdued the animals, felled the forests, opened the farms, builded the cities, caught the lightning of heaven and harnessed it to a car and ship; and in a thousand ways taken control of the forces of nature. He is every day becoming more familiar with the invisible forces which control the grand Universe, of which God is both the Architect and the Soul.

The Psalmist has well said that "The heavens declare his glory and the firmament showeth forth his handiwork."

Therefore, we can safely infer that love, truth and power are the leading attributes of God. And that the Creator, when he created man in his own image and likeness, implanted in his finite nature the same leading attributes—love, truth and power.

In the grand chain which extends from God to grossest matter and holds the universe together, there are four great links, each embracing many sub-links. They are: First, God, the source of all power, and the author of all things; second, spirit, by which and through which God permeates the entire universe and imparts life to everything; third, ether, an invisible, intangible refined substance, midway between spirit and matter, which

fills the entire universe, and in which the myriads of suns and planets pursue their respective courses, as fish swim in water. Ether is the great medium of electricity, heat, light, magnetism and all the other natural forces which move and control matter. The great first Cause, through spirit or original life, has impressed these natural forces on ether, and through ether upon matter and set the great machinery of the universe in motion.

The fourth grand link in the chain is matter, which is probably ether condensed so as to be adapted to the earth-life of man. And though matter is continually changing, its various forms dissolving and their elements entering into new combinations, still in its essential nature, as found in its unit, the atom, it is like ether and spirit—eternal in its duration. That matter is condensed or formed out of ether, and that this is the great source whence originate comets, seems at least reasonable. Some of these comets, in the lapse of ages, become planets. And hence the creation of new worlds and systems is ever progressing.

Through ether, these natural forces are applied in condensing, holding and regulating matter; which is the external crust of ether, and bears the same relation to it that ice does to water. Ice we know is congealed or condensed from water. Heat in sufficient degree melts the ice, and returns it to water. So heat in sufficient degree will dissolve matter in all its forms, and resolve it back to ether. We see how it converts the matter we term water to steam. A greater degree of heat will also convert the earth, a denser form of matter, to invisible elements; and no doubt a heat sufficiently intense

would finally resolve it back to ether. Hence we infer that matter is simply the external condensation of ether.

God is not only a Sovereign of law and order, but also of means and agencies.

In addition to the embodied spirit man, to be considered in a succeeding chapter, there is also countless hosts of original spirits in the Universe. There are Guardian Angels and Ministering Spirits, with whom every human being is supplied as a protection against accidents and other troubles, both physical and spiritual. There are also Angels, Archangels, Planetary spirits, controlling each planet, and Tutelary spirits controlling the affairs of races and nations; such as the Jehovah of the Israelites and the Baal of the Chaldeans and Phœnicians. In the Bible we have accounts of Angels who are employed by God in the processes of evolution, revolution and construction of men, nations, races and planets. The Angel Gabriel is often sent on human missions, and may be the great planetary spirit controlling life on the earth. Michael seems to be the commander-in-chief of the spiritual armies of the Lord, in their operations on earth. There is a legend, endorsed by Milton in "Paradise Lost," that there was once war in the spirit world, between Michael leading the hosts of God, and Satan in command of an army of evil spirits; who were defeated and cast down to earth, and left to occupy the earth and air, to the great injury of mankind. Satan is referred to in the Bible as the "Prince of the power of the air;" and there is no question but that the evil spirits which infest the earth obsess

many weak and wicked people, and are the real causes of much of the crime committed on earth.

Michael was no doubt present and conferred with Joshua when he invested Jericho; and threw down the walls when the sounding of the ram's horns had ceased. He was no doubt in command of the spirit host which saved the Prophet Elisha and his servant, when surrounded by the Syrian army; and he will no doubt come with the great spiritual host which Washington saw in the third scene of his wonderful vision at Valley Forge in 1777; and which is to save the American people from the tremendous power of Plutocracy and Despotism.

There are also Angels which control revolutions and pestilences, such as the one which appeared to the author of "Ghost-Land," near London, about the middle of the Eighteenth Century, on repeated occasions. The following brief extracts of the account of this wonderful spirit is taken from pages 102, 103, 105 and 106 of "Ghost-Land," a remarkable book, published by Emma Harding Brittenge of England. This occurred during a terrible scourge of cholera in London, and the author was scanning the heavens through a powerful Lord Ross telescope. I can only make brief extracts: "I distinctly saw a gigantic and beautifully proportioned human face sail by the object glass, intercepting the view of the stars, and maintaining a position in mid-air, apparently five miles from the earth. Allowing for the magnifying powers of the instrument, I could not conceive of any being short of a giant, whose form would have covered whole acres of space, to whom this enormous head could

have belonged. I subsequently saw it four times. The second time I could perceive as clearly as if I had been gazing at my own reflection in a mirror; the cast of features, the compressed lips and stern expression, the large glittering eye, fixed like a star upon the earth beneath, with long lashes. A vast curtain of streaming hair floated from the head, and the form was moving with inconceivable rapidity through a strong current of opposing winds." June 4, 1800, he saw it again and says: "Titanus came in view at 2 o'clock precisely, sailed by in $71\frac{1}{2}$ seconds, head upright and face in profile, moving due north." A fortnight later he says: "I beheld the Titanic head with even more distinctness than before, and three of my fellow-watchers saw the weird spectacle from different posts of observation." A week later he says: "Two faces of the same size and expression, the one slightly in advance of the other, sailed very slowly into view." His companion watchers also saw them and shouted, "By heavens, there are two of them." The author says: "These wonderful appearances came with the pestilence, and disappeared when it ceased;" and asks, could they have been the veritable destroying Angels, think you? As they were seen by different persons many times, there is no question about the facts. And whether connected with the cholera or not, certainly prove that God has wonderful spiritual agencies, which he uses in regulating men and nations on the earth.

All nations, civilized and savage, not only recognize the great Spirit, but also inferior and intermediate spirits, who deal with the affairs of men, nations and races. The Egyptians, and especially

the Chinese, worship great Tutelary spirits, and the spirits of their illustrious dead. According to the Bible, all the nations of antiquity not only had their gods, but their war gods and spirits, and the Angel of the Lord at one time slew the entire Assyrian army, 185,000 strong. The Greeks and Romans traced their origin to the gods, and recognized many spirits who controlled their national affairs. The Greeks are said to have had over 30,000 gods and spirits whom they recognized as controlling natural and national affairs.

No doubt it was the Tutelary spirit of America who appeared to Washington in that wonderful vision at Valley Forge in 1777, and gave him that grand outline of the three great crises in American history. It is too long to be reproduced in this connection. This wonderful vision of Washington seems to have been prophetic, and the Angel who presented it, and who addressed Washington as "Son of the Republic," was no doubt the spiritual guardian of the American people. The first scene had its fulfillment in the struggle for independence then pending. The second scene had its fulfillment in the Civil war of 1861 to 1865. The horrible phantom coming from Africa, which floated slowly and heavily over the towns and cities and roused the people to fratricidal strife, was African slavery, the chief cause of this wicked and unnecessary war. In the third scene Washington saw immense armies from Europe, Asia and Africa coming across the ocean to invade America. The third scene represents the final struggle of the American people for liberty and independence, against the combined forces of the plutocracy of America and Europe;

the king-craft and priest-craft of Europe and Asia; and the barbarians of Africa and Asia;—to be turned loose on our people by the aforesaid malign influences. Europe represents the money power, which has through its American agents already subjected the producing classes of our country to financial slavery. Africa again represents the negroes of the South whose race prejudice will be easily roused, and who will be hired by the plutocracy to wage war on the white people; while Asia represents immense hordes of Mongols and Malays, who will be led by European officers in a tremendous invasion of the great Republic; which, under false leaders, has foolishly meddled in the affairs of the despotic kingdoms of the East.

CHAPTER II.

THE EVOLUTION OF MAN.

In the divine process of evolution, the time finally arrived when our Solar system appeared in the Universe. First the sun was hurled from the abyss of original matter to its central position, and began to move in its orbit. In the lapse of cycles and ages, it threw off from its heated body the planets which now revolve around it. Beginning with the outer planets, the time finally came when the earth appeared and began to rotate on its axis and to move in its orbit around the sun. It is believed to have been originally a fiery mass, which gradually cooling, produced the rocks and minerals first; and the mineral kingdom was established as a foundation for the soil. In due time the vegetable kingdom appeared, and later the animal kingdom, beginning with the lowest type of animal life.

The process of evolution has ever been onward and upward from lower to higher types of life. The highest type of animal life was reached in man. Between the highest type of actual animal life, such as the gorilla, and the lowest type of man, such as the little wild men of Borneo and Ceylon, there is not a very wide gap. Animals, like men, can perceive and remember, but do not reason. Rationality is the dividing line, the key to the arch of life. In the construction of an arch, if the keystone is

left out, the structure will fall. In the monkey, the gorilla and ourang-outang the arch of life is there, but the key is wanting. All the animals have souls, or psychical bodies, which enter the psychic realm at the death of the physical body; but the immortal spirit, the key to the arch, being wanting, this psychic body finally dissolves and returns to its original elements in the great sea of ether. Those who fail to distinguish between the soul and the immortal spirit, will of course deny that animals have souls. But even a partial analysis of life will teach every thinker that *soul is the real life of every animal form*, and that the physical body, both in man and animal, is only the external frame in which the real psychical body is formed and organized.

It is held by some that the soul or psychic form of animals clings together for a time in the psychic realm, but gradually dissolves in the rudimentary spheres of spirit life. But in man, the key being supplied, the psychic arch not only remains intact, but continues until the psychic body attains immortality. In some of the lowest types of man, it is very little developed and very little mind is manifested. In the case of the so-called "little niggers" running wild and naked in the island of Ceylon, there is very little more intelligence manifested than monkeys, gorillas, elephants, horses and dogs manifest; and the idiots found in Central America do not appear to possess a higher degree of intelligence than the aforesaid animals. In fact, it is claimed by some writers that the souls or minds of some of the lowest types of animal man never attain to immortal life, but like the lower animals, dissolve and return to the great sea of psychic life, before they

reach the real realm of spirit life. The aforesaid little black men in Ceylon have not sufficient intelligence to produce fire, but obtain it from volcanoes and other places, where nature or man has already produced it. Other small types of animal men running wild in the forests have lately been discovered in Eastern and Central Africa; and are said to be also found in Central America and other localities. But I maintain that all real men are immortal and have spirits.

Man did not originate from a single pair, any more than did monkeys and other animals. On the contrary, each of the continents now existing and each of the many sunken continents, which in the lapse of ages have existed, and now rest in the bottoms of the various oceans, has and had its own order of life, and produced its own types of men. Human life, like animal life, is a product of evolution proceeding always from lower to higher forms; and men existed on the earth long before the dawn of our history, not only in Egypt, Chaldea, India and China, but also in Europe, Atlantis, Central and South America, and in the great sunken continents of the Pacific and Indian oceans, with civilization in many respects superior to any now on earth. And these superior types must have been preceded by many inferior types, requiring many cycles and cataclysms for their development and final destruction. The advent of primitive man on the earth was probably a hundred thousand years ago, and may have been a million. On what part of the earth man first appeared, and what was the earliest type, we have no means of ascertaining, but adopting the general classification used in my work on "Man;"

and dividing the race into, first, the dark or black types; second, the brown or yellow types; and third, the white or ruddy types; and assuming that the dark types are the lowest in development, and appeared first on earth, we may reasonably infer that the first man appeared on a continent now sunk in the Indian ocean; that Ceylon, Borneo and other East India islands are remnants of that continent. That it was originally connected with Asia, Africa and Australia; and that the little black men found wild and naked in Ceylon are a remnant of one of the original types, left there by God in his providence as an object lesson for after ages. Intervening types may have been lost with the sunken continent, but types very little higher are still found in Africa and Australia. Then follow various better developed types of negroes in Africa, in their several orders. During the countless ages, in which the dark types were developing on the sunken continent of the Indian ocean, and on the adjacent shores of Australia, Africa and Asia, the same process was no doubt going on in the sunken continents of the Atlantic and Pacific oceans, and later, on the American continent, after it emerged from the ocean.

The second general type embraces the brown races, including under this head the red and yellow races as well. This type being far superior to the dark races, appeared in order of time much later, and embraces the Chinese, Tartars, Turks and all the Mongolian tribes, including the red or hunting Indians, who crossed at Behring strait, while the two continents were still connected by land, and spread over North America. The brown division includes the Japanese, Malays, Dravidians, Lap-

landers, Eskimos and all the Arctic tribes on both continents. It also includes the so-called Stone age and Bronze age inhabitants of Europe, and all the so-called Turanian tribes found all over Asia and Europe, before the advent of the Adamites or Noachians. It also includes the brown colored civilized inhabitants of the sunken continent of the Pacific ocean, the inhabitants of many of the Pacific islands, the Aleutians, the Mound-Builders and Cliff-Dwellers of North America, the Aztecs and Toltecs of Mexico, the Pueblos of New Mexico and Arizona, the Maya civilization of Yucatan, the ancient Peruvians. In short, the sunken isle of Atlantis, the sunken continent of the Pacific, and all the brown colored men, who went from both, to the Americas. Many of these brown races were remarkable for intellect, and on many lines of civilization were superior to any of the nations now existing. The distinguishing feature of the brown races was, and is, intellect, but far inferior to the white or ruddy races in spirituality. They were generally small of stature, not very active or strong physically; not very prolific nor warlike, but peaceable, conservative, intellectual, scientific, with advanced civilization and comforts of life. They were not very spiritual, did not recognize the one omnipresent God, but had a god for every natural power and sentiment. In their civil government, though nominally ruled by a king, and largely governed by priests, their governments were not oppressive; generally peaceable and harmonious, and to some extent co-operative. This type of man founded wonderful civilizations long before the dawn of history, not only in the sunken continents of the At-

lantic and Pacific, and in Mexico, Central America and Peru, but also in Egypt, Arabia, Chaldea, India, Thibet, China and other regions of the earth. Many of these people possessed a civilization and scientific knowledge superior to any now on earth. No mechanical power now known could have placed the huge stones in their places in the Egyptian pyramids; and almost as wonderful works have been found in Mexico and Central America.

The highest type of man is no doubt found in the white or ruddy races, which include not only the Caucasian, or Japhetic races, but the Shemites and Hamites as well, and all the so-called Aryan and kindred races, found on both continents now and heretofore, and in sunken Atlantis. In this famous Isle of Atlantis it is claimed that all the types of man existed, and some set up the claim that this was the Garden of Eden itself. But I incline to the opinion that the Adamic stock was probably the last race evolved; that it was a product of Asia, and that the Garden of Eden (if such place ever existed) was located not far from the junction of the Euphrates and Tigris rivers. But it is claimed that there were white races on Atlantis, and that one of the earliest races in North America was white, and came from Atlantis. This race is said to have been small of stature, somewhat like the Japanese in size, but very intellectual. They were studious and sedentary, and finally depreciated in physical vigor and sexual appetite, until the race failed for want of propagation. The foregoing and other alleged facts in reference to the inhabitants of Atlantis, the sunken continent in the Pacific ocean, and the races which came from both oceans to America, have been given

to me from occult sources, and I so report them for the consideration of thinking people, regarding them myself as highly probable. The Adamic family of men, originating somewhere in Central Asia, is no doubt the culminating branch of the ruddy type. This embraces the Hindoos, Persians, Medes and the entire Japhetic family, which starting from Northwest Asia, occupied all of Europe, and came thence to America, and includes Greeks, Romans, Gauls, Celts, Teutons and all the European nations; and also embraces the various Semite people, such as the Hebrews, Chaldeans, Arabs, Syrians, Assyrians, Phœnicians, etc.; and the Hamitic nations, such as the Babylonians, Egyptians, Carthagenians, Moors, Berbers, etc. In short, all the governing and history-making nations of the modern world are parts of the Adamic or Noachian family, and were provided for when the Eastern continent was divided between them, as recorded in the tenth chapter of Genesis. But for details I must refer to Winchell's table of races, as given in my work on "Man, His Origin, Nature and Destiny."

I now address myself to the great unsolved question as to how man originated on the earth. He either came up from the animals by evolution, as maintained by the physical scientists; or he came down from the spirit world, as all the earlier civilizations believed; or he came from both directions. Greeks, Romans, Persians, Egyptians, Chaldeans, all alike attributed their origin to the gods. Truth is generally found between extremes; and we find man a compound being, part animal and part spirit; containing within himself the elements of the animal, vegetable and mineral kingdoms below him;

and all the spiritual elements of the Angels above him, with a spark of Divinity added, which secures an immortal spirit. In short, man is an epitome of the Universe, and we may well conclude that he came both from above and below.

The following is the opinion of Zoroaster, the founder of the great Persian religion, in answer to questions following:

"How were the original pair or pairs produced, in order to begin the propagation of man on the earth? And were there as many original pairs as there are types of man?" He answers: "*To the first, through spiritual materialization, a natural process, and not at all unreasonable to believe. Second, Each original pair materialized with the particular and peculiar attributes that were required, and there were many first pairs.*"

The foregoing opinion of Zoroaster, that the original pair of each distinct type of man were produced by "a natural process of spiritual materialization" was more fully explained by him in a seance at Paris, Texas, December 18, 1900, with Mrs. Monteith of Indianapolis. He spoke to me through the medium's voice while she was in a deep trance, and on my calling his attention to the foregoing, said substantially: "That the same Divine Creator, who supplies the spirit-germ for every human being at conception, materialized the physical bodies and etheralized the psychical bodies around similar spirit-germs, and thereby created or developed the original pairs of each distinct type of man. And that the account in Genesis of the formation of Adam, and the breathing into his nostrils the breath of life, is substantially a correct history of the origin

of the Adamic type of man, given in such figurative language as primitive man could understand. Of course the inferior types of man had been on the earth long before Adam, and were produced by the same natural process of spiritual materialization; and the original pair of each type of animal creation had been produced in the same way, long before the advent of man.

There is no such thing as the evolution of one type out of another. The dog can never evolve from the lion, or the cat from the elephant, any more than the white man from the negro, or the Indian from either. When the time came for the advent or appearance on earth of each distinct type of animal and human organization, the Divine Creator produced the same, by this natural process of "spiritual materialization," by fashioning around a spirit germ a psychical body of the new type, and a material organization. This creation is really evolution in accordance with laws we do not understand, for the Divine Creator works by law in all things, and this process of creation or evolution is yet going on in every part of the Universe. The Divine Creator, the great first Cause, not only works by law, but is progressive and is continually developing and extending the Universe. After the original pair of each type was provided, as already indicated, man proceeded to multiply and replenish the earth by ordinary generation.

At conception, the germs of both the physical and psychical bodies are derived from the parents, and impressed with the physical, psychical and mental traits of both parents, and their ancestry to the head of the line, in greater or less degree. And

if the parents at time of conception are not in proper health and vigor of body and mind, the child may take very little from either, but inherit its physical and mental powers mainly from some remote ancestor. Thus it is that red hair, or some peculiar type or color of body, which has been lost sight of for generations, may reappear unexpectedly in a child. At the time of conception the spirit, the immortal part of man, is deposited in latent form in the brain of the fœtus. Either God eliminates an atom of spirit from his Spirit and individualizes it to form a man; or the proper spirit germ is attracted from the etherial world, and deposited in latent form in the human fœtus, to develop in its own good time. I incline to this latter view, and the following quotation explains the modus operandi of man's conception:

“Now when men of science begin to understand that the spiritual germs of all things exist within the ethereal atmosphere and are not propagated down—or up—through generations, they will strike the great root of eternal truth—when they can be made to understand that the male parent inhales living germs and holds and makes use of a few of them because of his positive male element he is able to do so, and that a man never was evolved from a monkey or any other animal except merely the gradual evolution of his material form—that the germs of everything in existence reside within the atmosphere to be breathed in by all and held by the male parent, each its own kind or species, and that the flowers of all vegetation attract and hold the germs corresponding to their own species. When science sets

itself right in this respect, the earthly world will move on faster than it does at present.

“It seems very strange to us here, that man cannot see this truth: That all life, of whatever kind, exists first within the heavenly ether as germs, and without these germs there would be no life whatever on the earth; and no developed forms within the celestial world.”

The foregoing quotation comes from the spirit world, and is from a spirit of great research. I am impressed that it is the true theory of the origin of individual life. Spirit is life, and a spirit germ must be the initiative of every form of organic life, whether found in the mineral, vegetable, animal, human or angelic world; and the initiative of every individual in each form of life. The following is also directly to the point. It is from the spirit of one who was a distinguished woman on earth, but does not now give her name:

“Now, answer me—a woman—ye great egotistical egos. From whence are the germs of the souls of your future children? I have cornered you and you cannot escape.

“Now, I will most solemnly answer: The soul germs of your children enter your lungs with the air you breathe. From the lungs they enter your blood. They pass through your heart with every pulsation. The germs then commence to clothe themselves with material substance in the father’s blood. All hereditary tendencies come from the clothing the spiritual germ takes on, and are not in the pure spiritual germ itself. Heredity is all in matter, and not in the pure spirit. But these germs are as inde-

structible as the ether in which they reside and those that do not find an opportunity to develop simply escape all environments, just as the air and ether escape in which they reside, from the lungs and from all parts and pores of the body. All germs which are simply clothed with matter in the blood of the father and do not find lodgment within an egg or ovum, the matter dies and drops away from them, for they themselves are indestructible, and they float away once more within the ethereal air. Now, God wot, I have told you the truth! It is a delicate subject for a woman to write about or I could tell you much more; but you are all aware that there is an Anthony Comstock, so it won't do to talk or write of the things which might enlighten the world on the great question of how they came to be in existence. You must believe, perforce, that God created a man from the dirt, then took out one of his ribs and made a woman. Why did he not make her out of the dirt also?

"Now you ask me: 'But the female inhales germs as well as the male?' Yes, but she makes no use of them; they are to her simply as the air she breathes. Nature is positive and negative, male and female. The positive force holds and makes use of them; the negative force repels or exhales them."

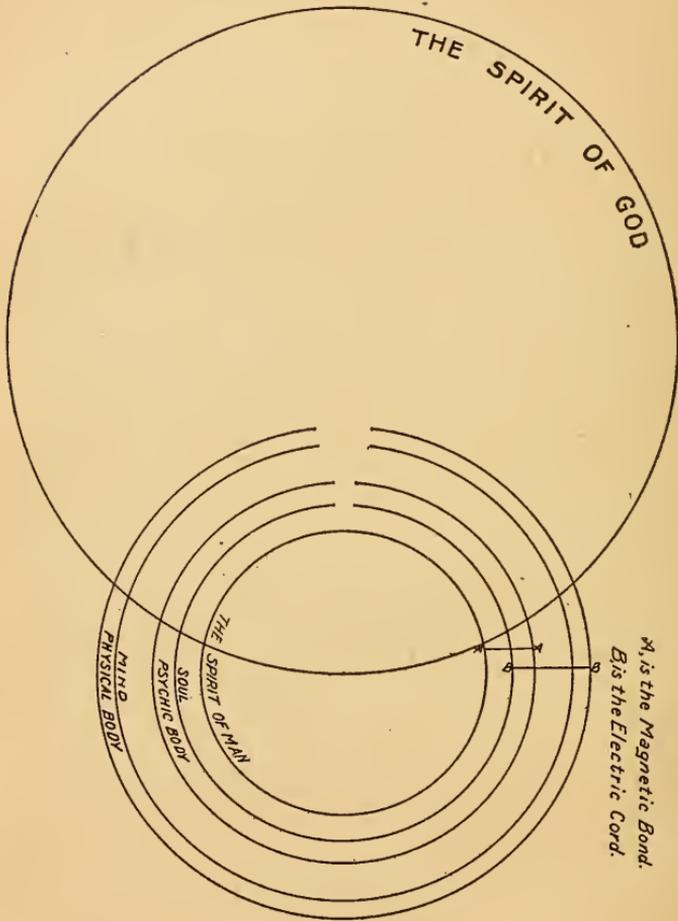
To make a fuller statement on the origin of each individual life, I repeat that spirit is life. Spirit has impregnated ether with life; that is, it has filled the great sea of ether with spirit germs; and ether entering the atmosphere of earth has filled the air with these spirit germs. Every human being inhales them. Females being negative do not use them,

but throw them off with the air expelled from the lungs in breathing. Males being positive, appropriate these spirit germs, which are carried into the blood, and finally become a part of the semen. In coition these spirit germs are projected in the male semen and deposited in the womb, where conception takes place. The foregoing is the opinion of this distinguished female spirit, and is the latest theory on the subject to which my attention has been called. But I prefer to modify this theory as follows: I believe the law of sex pertains to spirit as well as matter and ether; and that spirit germs are both male and female; that female germs, when they enter the lungs, pass thence to the blood and are deposited in the ova as the male germs are deposited in the semen; and when conception results, the male and female germs, which are counterparts of each other, become united and form the potent basis of the new human being, around which the molecules of ether and matter, both from the male and female, arrange themselves by mutual attraction, forming the physical and psychical bodies of the newly created human being.

CHAPTER III.

THE STRUCTURE OF MAN.

Man is threefold, spirit, soul and body. To be more specific, he is primarily fivefold; possessed of an immortal spirit, occupying in this earthly state two tenements, a physical body and a psychical or soul body. The spirit imparts life to both bodies; that imparted to the psychical body is called the soul, and that imparted to the physical body through its brain is called the mind. Hence we have five divisions of man; in the spirit, the soul, the mind, the psychical body and the physical body. And inasmuch as both the soul and its reflex, the mind, are compound structures, part spiritual and part animal, man when analyzed is really sevenfold, to-wit: First, immortal spirit; second, spiritual soul; third, animal soul; fourth, psychical body; fifth, conscious mind; sixth, animal mind; seventh, physical body. But for all practical purposes, man is triune, spirit, soul and body, which latter includes both the psychical and physical bodies. "There is a natural body and there is a spiritual body."—1st Cor., 15th chapter and 44th verse. A better statement would read, "There is a physical body and a psychical body." According to A. J. Davis, the spirit is connected with the soul by vital magnetism; and the soul is connected with the mind, brain and



physical body by vital electricity. The structure of man then stands as follows, viz. :

- 1st. The immortal spirit.
- 2nd. The magnetic bond connecting spirit and soul.
- 3rd. The soul and its psychical body.
- 4th. The electric cord extending to the physical body.
- 5th. The physical body and its human life.

The annexed figure is a fair representation of man, as he now exists in the physical, psychical and spiritual worlds.

The spirit of God passes through the center of the circle of man's spirit, cuts all five circles, thus imparting life to every part of his being.

Figure A, the Magnetic bond; a short perpendicular line connects the spirit with the soul and psychic body.

Figure B is the electric cord connecting the physical body and mind with the soul.

The circle, having neither beginning nor end, is apt symbol of eternal life. The large circle on the left represents the spirit of God. The small circle on the inside of the series of circles represents the spirit of man, and being a circle, implies eternal life. It will not only live forever, but has existed from eternity, either as an original spirit, a spirit-germ or as a part of God's spirit. The circle next outside of the spirit is the soul, and being circular, is intended for eternal life; but having a break in the left hand segment, may fail, and be lost. It is, however, intended for eternal life, and may become immortal on certain conditions, which will be explained in succeeding chapters. The circle immedi-

ately outside of the soul, and connected with it, is the psychic body, called by spiritualists and theosophists the astral body, and by the general public the "double," when it sometimes appears to other people a greater or less distance from its physical body.

The outside circle represents the physical body, and being permanently broken in left hand segment, is necessarily mortal. It dissolves under the touch of the icy hand of physical death, and returns to its original elements of matter, and is never resurrected. The circle immediately inside and connected with the physical body through the brain, represents the mind. The mind, being dependent for its manifestation upon its instrument, the brain, which latter is a part of the body and dissolves with it; it necessarily follows that the mind is virtually destroyed by physical death. The animal part of it is dissipated, and like the body with which it is associated, returns to its original elements; while the psychical parts of it are drawn into the soul, and become a part of it.

David was right when, speaking of physical death in the 46th Psalm, he said, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." And Job, in the 12th verse of the 14th chapter, expresses the same idea. "So man lieth down and riseth not; till the heavens be no more, they shall not wake, nor be raised out of their sleep." But both Job and David were speaking of the mind, and not of the sub-conscious mind or soul; and the soul-sleepers make a false application of these and other scriptures when they quote

them to establish the terrible fallacy of "soul-sleeping." For the soul never sleeps; neither before nor after physical death. The mind sleeps in order to rest the brain and body; but the soul or sub-conscious mind never sleeps. The orthodox world has not been able to meet the seemingly conclusive arguments of the soul-sleepers, based on the Bible, because the majority of preachers have not sufficient wisdom to discriminate between mind and soul, nor between them and spirit. Even as wise a man and as great a philosopher as Professor Charles Dawburn of California seems to have fallen into error on this point of distinction between mind and soul. In an article entitled "Startling Limitations in Spirit Return," which appeared in the *Progressive Thinker* of March 4, 1899, while presenting the great law of vibration as a reason against spirit return, he uses this language:

"It is only recently that I grasped the full meaning of these intensely interesting facts of nature. That is the next, and the all important step, to which I am now inviting the student. It is a fact in itself so stupendous that, until carefully studied, it seems to upset the very foundations of spirit return. This is the fact, which, for clearness, I will divide into two parts.

"(a) Death changes all vibrations to such an extent that the spirit organism becomes invisible to mortal eye.

"(b) Therefore death also destroys all memories of earth life."

Professor Dawburn is no doubt correct, so far as the external mind is concerned, but as great a philosopher as he is must know that the soul or sub-

conscious mind never sleeps and does not die when the physical body dissolves; that the soul possesses among its other faculties a memory which is true and unerring; and that on the tablets of that memory is indelibly impressed, never to be erased, every impression, feeling, thought, word and action that ever passed through the mind or physical body. This is the record of our earthly lives, which we cannot escape, and upon which we are to be judged. This will be fully explained in the chapter on the soul, and cannot be further discussed here.

To briefly recapitulate what the foregoing diagram is meant to teach and imply, I will state that the innermost circle represents the human spirit, and being a complete and perfect circle, implies immortality. The spirit never dies; but at the dissolution of the physical body, in the language of Solomon, in Ecc., 12, "returns to God who gave it." The most external circle, which contains a permanent break in its left segment, represents the physical body, which is necessarily mortal, and dying, is never resurrected. The next circle inside the exterior one, and which is also broken in the left segment, represents the present conscious human mind, which is connected with the physical body, through its instrument, the brain; which will be fully explained in the chapter on the mind. At the dissolution of the physical body, which includes the brain, the mind is left without an instrument or support; and like an arch without the key inserted, tumbles down when the frame or support upon which it rests is removed. The remaining two circles, interior to the mind, and exterior to the spirit, represent the soul

and its psychic body. They are also broken in the left segment; but they are not necessarily mortal, because not matter. The psychic body is believed to be composed of ether; the soul, its life and occupant, is no doubt spiritualized ether; and at physical death, they pass into the spirit world, or intermediate state, as the tenement of the immortal spirit. The psychic body is intended to become the eternal habitation of the immortal spirit, and I am satisfied so becomes in a large majority of cases, when the life in the intermediate state is ended, and the spirit enters the celestial state, or Bible heaven. But if the Bible be true, it is possible for souls to be lost; and those who continue in rebellion to God and law, and persist in leading animal, selfish and criminal lives, until all hope of reform is exhausted, will no doubt be lost, and the psychic body as completely destroyed by the second death (whatever that may be), as the physical body was destroyed and lost by physical death. But the spirit being immortal, "returns to God who gave it." In such cases the spirit has failed to accomplish the purpose of its embodiment, viz., to individualize and save a soul, as an eternal habitation. Such spirits may be permitted to re-embodiment and try the problem of physical life again. To this extent reincarnation may be true; but the discussion of these great questions of human destiny must be reserved for succeeding chapters.

Referring again to the diagram, the short perpendicular line extending from the spirit circle to those of the soul and psychic body, represents the magnetic bond, which Mr. Davis says connects the spirit and soul; and the other perpendicular line, extending

from the soul circle to those of the mind and body, represents the electric cord, which Mr. Davis says connects the physical body to the soul. This electrical cord is of course severed at physical death, leaving the mind and body to dissolve, because no longer connected with soul or spirit, and therefore having no access to life. The magnetic bond, which ties the soul and its psychic body to the spirit, is of course never severed, except in the cases of those souls finally lost. We have every reason to believe these are few in number. In fact, a large majority of advanced thinkers believe that the soul is immortal and never dies. But it is clear to me that the teaching of Jesus and his Apostles is that souls who persist in selfishness, rebellion and crime, and refuse to reform, are finally lost; and of course, in such cases, the magnetic bond between soul and spirit is severed, and the spirit is left without a habitation, to return to its maker, as it came out an original, pure spirit.

It will be observed from the diagram that the circle of God's spirit cuts all the circles of the structure of man alike; that God's spirit enters and occupies common ground, not only with man's spirit, but also with his soul, mind, and both the psychical and physical bodies, thus proving the truth of the declaration of the Apostle Paul, in his great speech at Athens, recorded in the 17th chapter of Acts of the Apostles, where he declares that "In him we live and move and have our being." There is no question but that the spirit of God is everywhere, imparting life to all forms and conditions of both ether and matter; and we could not live a moment even in our physical and mental existence, if we

did not at every inspiration derive life from God. Really nothing dies in its essence; matter only dissolves and assumes new forms; the atoms of matter are eternal. The physical body of man is only a temporary frame or mold created for the purpose of individualizing a spirit and perfecting a psychic body as the permanent residence of the immortal spirit; and when the work is completed, or all that can be done in that direction is accomplished, the scaffolding is taken down and thrown aside, never to be used in that connection again, while its particles enter into other combinations and new forms. The spirit accompanied by the soul and occupying its psychic body, enters the spirit world or intermediate state, and is allowed, if necessary, countless ages to improve and perfect its soul as an eternal habitation; and succeeding, becomes an angel and enters the celestial state, or Bible heaven, as will be shown in succeeding chapters. Man having thrown off his temporary parts, the external mind and body, by physical death, enters the spirit world in his permanent structure, really a triune being—first, immortal spirit; second, soul; and third, psychic body. And in this state he is allowed every opportunity to improve, develop and save his soul.

Having now stated the structure of man, as I understand it; and that he is in the broadest sense threefold, spirit, soul and body, I wish to submit a few proofs, both from reason and revelation.

In the first place there seems to be a Trinity running through everything. In the Divine realm we have the Father, Son and Holy Spirit. In the attributes of God, Love, Wisdom and Power. In

the family of man, husband, wife and child. So in the structure of man, spirit, soul and body. The Immortal spirit is breathed into organized matter, and as a product of the union, soul or human life results. We are informed in the second chapter of Genesis that "God made Adam's body of the dust of the earth, and breathed into his nostrils the breath of life (immortal spirit), and man became a living soul." To state the process in a more scientific form, we would say that man is created, evolved or developed by a union of Immortal spirit with the organized substance of his psychical and physical bodies; and the product or progeny of this union is the birth of the soul, or human life. Thus we have the trinity of man, spirit, soul and body. This idea is clearly taught in the account of his creation; and that this may be an allegory does not weaken the great truth taught, as recorded in Genesis.

This three-fold nature is fully recognized by the Holy Spirit speaking through Paul, as follows: "And may the God of peace himself sanctify you *wholly*; may your *spirit, soul and body* be preserved entirely without blame, at the coming of our Lord Jesus Christ." 1st Thess., 5th and 23rd.

The habit of most preachers, and of people generally, in using soul and spirit as synonymous terms, has been the source of interminable confusion and endless trouble. There is no excuse for this, because the word of God, and the teaching of the Holy Spirit, is explicit, that soul and spirit are distinct parts of man. But I can only cite one other text in this connection. Hebrews 4 and 12 reads: "For the word of God is living and active, and sharper

than any two-edged sword, and piercing *even to the dividing of soul and spirit*, of both joints and marrow and quick to discern the thoughts and intents of the heart." The idea clearly implied is, that while the relation existing between soul and spirit is as close and intimate as that between joints and marrow, yet they are separate and distinct parts of man, and the spirit of God can separate the one from the other; and will unquestionably do so, if the soul fails to accept the terms of the gospel of salvation.

That the immortal spirit of man can ever be lost or destroyed, no careful reader of the Bible will admit. Solomon, the wisest of men, and who drew his wisdom by inspiration from God, said, "The body returns to the earth as it was; *the spirit to God who gave it.*" Ecc., 12 and 7. And Paul, in his address to the Greeks at Athens, maintains that we are in spirit the children of God, and uses this language: "For in him we live and move and have our being." Acts, 17, 28 and 29. Here we have the Holy Spirit speaking through Paul, and teaching that our spirits are parts of God's spirit. Stated scientifically, the idea is this: God's spirit is everywhere, imparting life to everything. Our spirits are parts of God's spirit, as drops of water constitute parts of the ocean. "We live and move and have our being in him" as drops of water exist in the ocean, yet in elementary division, each drop is distinct and separate. Two important ideas are deducible from Paul's statement. That our spirits being parts of God, are necessarily immortal. If Paul is right in maintaining that we in our spiritual natures are not only the children of God, but in reality parts of God, then man's spirit can never

die, but "returns to God who gave it." It is the soul that persists in sin which shall die. And the physical bodies of men generally must die. "The body shall return to the earth as it was, but the spirit to God who gave it." This single text disposes of two parts of the trinity of man; the immortal spirit returns to God and never dies; the physical body dissolves and returns to its original elements in the earth and air, and is never resurrected. It is the psychical or soul-body which is resurrected. The physical body bears the same relation to the psychical or soul-body that the chrysalis does to the butterfly. When the latter leaves its primitive depository it wings its flight to a happier state of existence, never to return. So when the spirit of man, still encased in its psychical or soul-body, leaves the physical body at its dissolution, it never returns to gather up the scattered elements and enter the physical casement again. It has no more use for them than a snake has for the old skin which it throws off in the spring of the year. Matter is only condensed ether, and ever dissolving and changing. The physical body of man is ever dying, and it requires the constant work of the alimentary system to keep it alive. Physiologists have long said that the entire body passes away in seven years; and it is now maintained that this occurs within one year. There is nothing permanent in the physical body.

Having shown that the spirit is immortal, and lives forever, and that the body is mortal and is never resurrected, it remains now to dispose of the soul. This is the hard part of man to define. The word soul is almost synonymous with life, and in its most general sense means human life. In the

Bible and elsewhere, it is often used to express the entire man; as so many souls were saved or lost at a certain time and place, referring to the present human life.

As in chemistry, two elements having an affinity for each other, mix and completely blend, producing an entirely new substance in structure, so the spirit blending with the organized substance of the psychical and physical bodies, produces the soul, or human life. And in the general sense, the soul embraces the entire man, spirit, bodies, and the life that results from the union. But when we analyze man we find that there is a specific sense in which soul is used. It is the life which God's spirit, through man's spirit, imparts to the psychical and physical bodies. That life which resides in the psychical body is the soul proper; that which resides in the physical body, and is manifested through the brain, is called the mind, and is the reflex of the soul. We can best describe the soul by briefly outlining the mind, its external counterpart. The brain is the organ and instrument of the mind; each faculty of the mind has its representative organ in the brain. There are two brains: the cerebrum, which represents the conscious mind, and the cerebellum, or animal brain, which acts automatically, under the agency of the spirit operating through the soul, without reference to man's conscious mind, which is represented by the cerebrum. So that whether the latter sleeps or wakes, respiration, circulation, digestion, secretion and all the processes of physical life controlled by the cerebellum brain go on continuously. This part of man's machinery is common with the animals. The

spiritual agency which controls animal life is called instinct; the same agency controlling human life is called intuition; and both are really inspiration. It is the conscious mind represented by the cerebrum brain that raises man above the animal plane and makes him a rational being. There are many organs and subdivisions of this brain, which will have to be left for another chapter on the mind specially. I can only here refer to the three general divisions of the front, middle and back lobes of the brain. As man is in the image of God, he is a miniature representation of Truth, Love and Power, which are the leading attributes of God. The front lobe of the brain is the seat of intellect, and responds to truth; the middle is the home of the sentiments, and responds to love; the back lobe is the seat of the will, and responds to power or action.

But back of the mind is the soul, of which the mind is the external reflex. As the mind is the life of the physical body, so the soul is the life of the psychical body; and the latter body contains a psychic brain, which is the instrument of the soul. This psychic brain is likewise divided into three lobes; the front lobe is the abode of truth; the middle lobe of love; and the back lobe of power. The psychic brain also contains similar organs to those of the physical brain, and these organs represent the faculties of the soul, which have their corresponding faculties in the external mind. This psychic body, with its soul life, is the real man, of which the external mind and body are the reflex or shadow. That this psychic body, with its soul life or sub-conscious mind, exists in the present state of man, is evident, not only from the experience of thou-

sands of persons, but also from the positive statement of the Holy Spirit speaking through Paul in 15th chapter of 1st Cor. He uses the present tense, saying, "There is a natural (physical) body, and a spiritual (psychic) body."

In proof of the great natural fact that the spiritual or psychic body now exists, inside the physical body, and passes out and enters the spirit world at the death of the physical body, we might cite the testimony of hundreds of clairvoyants who have witnessed it, but want of space forbids. A single case direct in point is sufficient. The following is quoted from pages 18 and 19 of "The Spiritual Body Real," by Giles B. Stebbens:

To clairvoyance we must look for descriptions of the release of the celestial form when we are born into a higher life which best verify the Pauline view. One such description must suffice. Myra Carpenter, a woman of character and capacity, writes a friend as follows of her mother's transition:

"My mother and I had often talked of death and immortality. She frequently magnetized me when she was in health; and I was in the clairvoyant state, by her assistance, when the spiritual sight was first given me. I acquired the power of putting myself in that state without the assistance of an operator. She had often requested that I would, at the time of her decease, put myself in that state, and carefully notice the departure of the spirit from the body. Her failing health admonished her that her end, for this life, was near; but she viewed it with calmness, for her thoughts were full of the life to come, and her hopes placed on her Father in heaven. Death had no terrors for her. When

she felt its approach, she sent for me, as I was absent, attending an invalid. I came, and remained constantly with her until she left us for a better home. Her last words were addressed to me. Perceiving that she was dying, I seated myself in the room, and was soon in a state of spiritual clairvoyance. With the opening of my inner sight, the painful scene of a mother's death was changed to a vision of glory. Beautiful angelic spirits were present, watching over her. Their faces were radiant with bliss, and their robes were like transparent snow. I could feel them as material, and yet they gave me a sensation which I can only describe as like that of compressed air. These heavenly attendants stood at her head and feet, while others seemed to be hovering over her form. They did not appear with wings, but in the perfected human form. Pure and full of love as they seemed, it was sweet to look at them as they watched the change taking place in my mother.

"I now turned my attention to her, and saw the physical senses leave her. First the power of sight departed, and a veil seemed to drop over her eyes. Then hearing and the sense of feeling ceased. The spirit began to leave the limbs, as they died first; and the light that filled each part in every fiber drew up toward the chest. As fast as this took place, a veil seemed to drop over the part from whence the spiritual life was removed. A ball of light was now gathering just above her head, and this continued to increase so long as the spirit was connected with the body. The light left the brain last, and then the silver cord (connecting it) was loosed. The luminous appearance soon began to assume the

human form, and I could see my mother again. But oh, how changed! She was light and glorious—arrayed in robes of dazzling whiteness, free from disease, pain and death. She seemed to be welcomed by the attendant spirits with the joy of a mother over the birth of a child. She paid no attention to me or to any earthly object, but joined her companions; and they seemed to go through the air. I tried to follow them in the spirit, for I longed to be with my mother. I saw them ascend until they passed through an open space, when a mist came over my eyes and I saw no more.”

To briefly and succinctly restate the structure of man, I will add:

Man is triune—spirit, soul and body; or to be more specific, man is a spirit, occupying (in the present state of existence) two tenements at the same time, namely: a psychical body and a physical body; or as the Apostle Paul puts it in his Corinthian letter, “a natural body and a spiritual body.”

The physical body, dissolved by physical death, returns to its original elements in the earth and air; while the psychical body enters the spirit world as the permanent house of the spirit. The life which the spirit of God, through man’s spirit, imparts to this inner psychical body, we term the soul; while the life imparted to the physical body, through the brain, we term the mind. The mind bears the relation to the soul that shadow does to substance. The soul, with its psychic body, is the real man; while the mind, with its physical body, is the external reflex. The soul is the subjective man; the mind is the objective.

The external mind is the conscious part of man

in his present state, while the soul is called by scientists the sub-conscious mind. The organ and instrument of the external mind is the brain. There are two brains—the cerebrum, which represents the conscious mind, and has been fully analyzed and explained by the science of phrenology; and the cerebellum, or animal brain, which is in the main independent of the conscious mind. It is controlled and operated by the spirit of God acting through man's spirit directly on the processes of life. The action of the heart, lungs, and other processes of animal life go on incessantly whether the conscious mind represented by the cerebrum brain be awake or asleep. Man receives his life directly from God through the cerebellum brain, just as the animals do.

The soul contains a psychic brain, of which the external or physical brain is the reflex. The psychic brain also embraces a cerebrum and a cerebellum, with similar organs and functions in the psychic realm, to those of the external brain, in the physical realm.

The word "soul," in its literal meaning, is almost synonymous with life, and is often used in the generic sense to include the entire man, as the Bible tells us that eight souls were saved from the flood. But when we speak of man as spirit, soul and body, we use the term in its specific sense, and in that sense I now wish to consider it.

I have shown that the spirit occupies two tenements on the earth—a psychical body and a physical body. The life which God's spirit, through the spirit of man, imparts to the psychical body, we term the soul; while the life so imparted to the physical body, we term the mind. The brain is the

organ and instrument of the mind, and through it and its extension, the nervous system, life is imparted to the physical body. There is a corresponding brain in the psychical body, which is the organ and instrument of the soul, and through it the spirit, aided by God's spirit, imparts life to the psychical body. The psychical body and the life, love and truth which occupy it we ordinarily term the soul of man. As the mind is the external reflex of the soul, so the physical body is the external reflex of the psychical body, and the brain of the corresponding psychical brain. As the physical body perpetuates immediate life by breathing oxygen and general life by food and drink, so the psychical body perpetuates its organic life by breathing a psychic ether, and its psychic life by feeding on the innate love and truth imparted to it by God's spirit through man's spirit. In other words, the real life of man is the soul, and his real body the psychic body, which contains the real brain, a cerebrum and a cerebellum. The former represents the spiritual part of the soul and the latter the animal part of the soul; and they both have their reflexes in the cerebrum and cerebellum of the physical brain. Under the direction of God's spirit, acting through man's spirit, life, intelligence and power are constantly imparted from the soul's cerebellum to the physical cerebellum—controlling and operating the forces of life. Of this the conscious mind, represented by the cerebrum brain, is wholly unconscious.

The following remarkable case, vouched for by M. Janet, the French hypnotist, clearly shows that the mind, soul and spirit are distinct parts of man; and under the proper degree of trance, each of these

parts may be made the sole actor in life, the other two being suspended for the time.

NATURAL SOMNAMBULISM.

“Really the most interesting case reported by M. Janet is that of the patient designated as Leonie, which furnishes an intensely interesting illustration of how the memories and character will change with the sensibilities and motor impulses. This woman has had attacks of natural somnambulism since the age of 3 years, and her life record reads more like an extravagant romance than genuine history. From the age of 16 she has been almost constantly hypnotized by all sorts of persons, and now she is more than 50. While her normal life developed in one way, in the midst of her poor country surroundings, her second life was passed in drawing rooms and doctors’ offices, and naturally took an entirely different direction. When in her normal state this woman is a serious and rather sad person, calm and slow, very mild with everyone and extremely timid. To look at her, says our author, one would never suspect the personage which she contains. Hardly is she put to sleep hypnotically, however, than a metamorphosis occurs. Her face is no longer the same. It is true that she keeps her eyes closed, but the acuteness of her other senses supplies their place. She is gay, noisy, restless, sometimes insupportably so. Good-natured she remains, but has acquired a singular tendency to irony and sharp jesting. Nothing is more curious than to hear her after a sitting, when she has received a visit from strangers who wished to see her asleep. She gives a verbal

portrait of them, apes their manners, pretends to know their little ridiculous aspects and passions, and for each invents a romance greatly resembling prophecy, for many of their little stories eventuate with more or less exactitude in the after life of their subjects. To this character must be added the possession of an enormous number of recollections whose existence she does not even suspect when awake, for then her amnesia is complete.

TOO STUPID.

“In her secondary state she refuses to answer to the name of Leonie, and takes that of Leontine (Leonie II.), to which her first magnetizers had accustomed her.

“‘That good woman is not myself,’ she says; ‘she is too stupid.’

LEONTINE AND LEONIE.

“To herself, Leontine, she attributes all the sensations and all the actions; in a word, all the conscious experiences she has undergone in somnambulism, and knits them together to make the history of her already long life. On the other hand, to Leonie I. she exclusively ascribes the events lived through in waking hours. M. Janet was at first surprised by an important exception to this rule, and was disposed to think there might be something arbitrary in this partition of recollections. In the normal state Leonie has a husband and children, but Leonie II., the somnambulist, while acknowledging the children as her own, attributes the husband to ‘the other.’

HER FIRST ACCOUCHEMENTS.

“This choice followed no rule, but, perhaps it was explicable. It was not until later that M. Janet learned that Leonie’s magnetizers in early days—as audacious as certain hypnotizers of recent date—had somnambulized her for her first accouchements, and that she had lapsed into that state spontaneously in her later ones! Leonie II. was, therefore, quite right in ascribing to herself the children, since it was she who had given them birth, and the rule that her first trance state forms a different personality was not broken. But it is the same with her second state of trance. After the renewed passes, syncope and other requisites to reach the condition of Leonie III., she is another person still—a third individuality. Serious and grave, instead of being like a restless child, she speaks slowly and moves but little. Again she separates herself from the awaking Leonie I.

“‘A good and rather stupid woman,’ she says, ‘but not me.’ And she also separates herself from Leonie II. ‘How can you see anything of me in that crazy creature?’ she asks. ‘Fortunately I am nothing for her.’

“Leonie I. knows only of herself; Leonie II. of herself and Leonie I.; Leonie III. knows of herself and both the others. Leonie I. has a visual consciousness; Leonie II. has one both visual and auditory; in Leonie III. it is at once visual, auditory and tactile.”

In the foregoing case “Leonie” represents the woman in her normal earthly condition, with the external mind in control, both soul and spirit being

largely in abeyance. In this state she is a quiet, passive, ignorant woman, engaged in the most ordinary duties of life, and knows nothing of the other two states.

As Leonie II., or Leontine, the soul takes control; the external mind being temporarily suspended; she at once manifests the active, critical, psychic state, aroused and impressed by over thirty years of hypnotizing.

As Leonie III. the spirit takes control; a deep trance having suspended both soul and mind. We have not only the stupid Leonie I., but also the active, critical Leonie II. suppressed; and in Leonie III. we have the spirit grave, wise and discreet, in full control. Being directly connected with the spirit of God, as a drop of water constitutes a part of the sea, it derives wisdom by inspiration from God, unobstructed by external influences, and wholly ignores and holds herself above the stupid animal life of Leonie I., and the crazy eccentricities of Leonie II. This wonderful case, not only gives a clear illustration of the three planes of mental, psychical and spiritual life which pertains to man here and now, but also gives us an inkling of what superior lives we shall live, when the spirit gets full control, and we walk with God as Jesus did. I must be permitted to make a modest criticism, to correct what I consider a fallacious inference of the reporter in the foregoing wonderful case. He attributes the fact that "Leonie II.," or the woman in her psychic state, *recognizes her children as her own but ignores her husband, and alleges that he belongs alone to "Leonie I.,"* as resulting from the fact that the children were born while she was hypnotized.

This writer ignores the great basic fact that children inherit their psychic natures, as well as their physical powers, from their parents. And this woman, while in the psychic state, could intensely realize that these were the children of her soul. But she did not recognize the husband, because there was no conjunction of soul between them. Like many marriages on the earth, it was not a real marriage, or union of souls, but a mismating; simply a union on the physical plane; and therefore the husband belonged to "Leonie I.;" and under human law, had the legal right to control her physical body, and propagate children; but did not belong to "Leonie II.," nor she to him, because there was no union of souls. And in the spirit world, they will mutually and agreeably separate, as no doubt many of those legally tied on earth will do; because there is not a proper blending of temperaments; and there does not exist the necessary psychic and spiritual bonds to hold them together.

The following case also illustrates the three-fold character of man; spirit, soul and mind, to wit:

"A most strange account of a man who possesses three separate personalities comes from New York, where the case is being given great attention by certain members of the medical profession. The person in question is Rev. Thomas C. Hanna of Plantville, Conn. He has recently been in the New York State Hospital under the care of Dr. Boris Sidis, an associate in psychology in that institution. The patient is reported cured and the doctor has given out many of the facts.

"This is the statement of the case: The second consciousness existed side by side in the same man,

while he, as a sort of third party, looked and worried about them, trying to decide which one of them was his real self. He thought he ought to be one or the other altogether, and he tried to choose between them and the trinity become a unity. Dr. Sidis claims to have found out how to get at a man's sub-consciousness and to have produced an absolute cure, as in the case under notice.

"The condition of Rev. Mr. Hanna was brought on by an accident. He was 25 years old when he met with the accident. All the physicians who had to do with the case and those of his acquaintance who called at the institute testified to his intellectual keenness, his unusual abilities and his high aspirations. He had strong will power and held himself in perfect command. He was a university graduate. His family history was excellent, his parents and grandparents on both sides being vigorous and healthy.

"On April 15 last year he fell from a carriage and was unconscious for two hours. When he came to he was as a baby just born. The accumulation of experience gathered from the time of his birth to the time of the accident had disappeared. He lost the power of voluntary activity; he did not know anything of his own personality, nor could he recognize persons or objects. He had not the slightest conception of objects, of distance or of time. Movements attracted his involuntary attention and he followed them with his eyes just as a babe does. He liked to have them repeated, but of anything else he did not take notice. He had lost all comprehension of language, all sense of orderliness. Ap-

parently his brain was as free of thoughts, impressions, ideas, memories as that of an infant."

In this case the concussion from the fall so completely paralyzed the brain that the external, or conscious mind, was driven out entirely. And a man of great intelligence and learning lost in an instant his mentality, and all the knowledge acquired in a quarter of a century. What a conclusive proof of the fundamental principle of Phrenology, which is that the brain is the instrument of the mind. In this case, the brain being temporarily paralyzed, and the conscious mind having no tool to work with, retired from the body. He was wholly unconscious, or in a deep trance for two hours, and the narrator says, "When he came to, he was as a babe just born." His entire past was wholly gone, and like a baby, he had to begin the acquisition of knowledge anew. That is, his sub-conscious mind, or soul, operated itself; for it does not act through the physical brain, but through its own psychic brain. His physical brain being paralyzed, his conscious mind could not act, and did not for months. He was substantially in the condition of a hypnotized person; his conscious mind, including memory, judgment and will, all suspended; and his sub-conscious mind, roused and acting under the will and direction of the operator. The hypnotized person, like a powerless baby, believes everything the hypnotist tells him. The reason is, his conscious mind is suspended, and he does not have the use of memory and judgment, so as to compare what is told him with the knowledge of facts stored in his memory; and like an ignorant baby, is compelled to take what the operator says as true. This was the condition

of this man for months, until the physicians finally roused his conscious mind, after his brain had partly recovered; and then until his brain had fully recovered, he was in a state which the doctors called "double-consciousness." That is, while his conscious mind operated itself he remembered the entire past of his life until the hurt; and when the injured brain tired, the mind would recede and his sub-conscious mind would assert itself, when the past became a blank, and he only remembered what he had acquired since the hurt. That it was his sub-conscious mind or soul alone that operated itself for months, is evident from the facts quoted above. The narrator says, "He did not know anything of his own personality, nor could he recognize persons or objects." The realm of the soul, or so-called sub-conscious mind, is the psychic or unseen world; it knows nothing of material matter, and recognizes nothing in the objective world. The narrator also says, "He had not the slightest conception of objects, of distance or of time." This is corroborated by the reports of all intelligent and reliable disembodied spirits. They say that in the spirit world, or psychic realm, they have no means of computing time as we do, and little idea of the measurement of space, because they move in space, with the rapidity of thought. The report of this case is too long to quote entire; so I leave off the months of experimentation of the doctors, and take it up again at the point where they succeed in rousing his conscious mind, after his brain had partially recovered, and when that state of the case, termed by the doctors double-consciousness, set in, as follows:

"A week later they took him to the Pathological

Institute, where, under the influence of psychic and physiological stimulus, he fell into a state of double consciousness or double personality. The old memories rose in the full light of the upper consciousness instead of in the form of dreams or semi-trance states. The primary state included the patient's whole life up to the time of the accident; the secondary state dated from the time of the accident and included all the knowledge and experience obtained in that state.

HIS "STATES" WERE SEPARATE.

"Whatever he did in one state he did not remember in the other state—did not even suspect its existence. He had to go back into that state and then his memory was normal. Complete amnesia separated the two states.

"When Mr. Hanna awoke one morning and remembered who he was, he did not remember anything of what had happened since his accident, and could not understand where he was. He recognized his brother, who told him he had been ill, and that he was now with friends in the best hospital for his case in the whole world. He took his brother's word for it, and did whatever the physicians asked him to do, with implicit confidence and without a word of protest.

"When Dr. Sidis found that sleep was the bridge his patient crossed to reach his other consciousness he thought out a scheme to bring about a cure. He had Mr. Hanna do things that would induce sleep; incited him to fatigue himself in various ways.

"In whichever state he was when he went to

sleep, he always awoke in the other. By increasing the frequency of these naps he was able to shorten their duration, until finally the patient passed from one state into the other without going to sleep at all.

"Then a strange thing happened. Mr. Hanna discovered a third personality—one that was conscious of the other two and yet distinct from them. He could recognize each as belonging to him, and he fancied he would have to be one or the other. He saw that the two were different in many ways, and he tried to decide which he would rather be.

"Then he found that he could not choose. His third personality, which naturally was very weak at first, suffered intensely under the strain. It tried to get rid of one and to become the other, but it could not get rid of either. Mr. Hanna says the agony he endured is beyond the power of any words of his to express. But as the days passed and his third personality gained strength it grasped the situation and his suffering abated, until finally all three consciousnesses merged into one and Rev. Mr. Hanna was a well man, physically and mentally, and to-day he is doing his work as regularly and as efficiently as ever."

During this period of double consciousness, the patient alternated between the action of the external or conscious mind, and that of the soul, or subconscious mind, and passed from the one to the other through the medium of sleep, just as the subject does in cases of hypnotism. As long as the disabled brain could act, the conscious mind operated itself; and all his past life up to the time of the hurt was perfectly remembered. But when the weary brain took refuge and rest in sleep, the sub-

conscious mind would assert itself as it had accustomed itself to do during the several months, while the physical brain was completely disabled, and at once all of the past life previous to the hurt became a blank, and only what had been acquired through the action of the sub-conscious mind after the hurt remained. In either state, he remembered nothing whatever of the other; so it appeared to the doctors as two personalities; but in reality it was two distinct parts of the same personality, which had been temporarily severed by the terrible shock of the fall; and as soon as the brain was completely restored, so that the external mind could take complete control of it, and use it all the time, the mind resumed its permanent connection with the soul, as its external reflex; and the soul, or sub-conscious mind, no longer manifested itself externally. Then the spirit, which is rightful sovereign of this trinity of man's constitution, took control, and the three-fold man became a unity; or, in other words, was restored to normal health. In conclusion, I must notice what the reporter says about the spirit, the third person in the trinity of man, the rightful sovereign, who is with a majority of persons, practically dethroned by the rebellious will, selfish feelings and animal appetites of the mind and body, and has little chance to assert itself. The reporter says: "Mr. Hanna discovered a third personality—one that was conscious of the other two, and yet distinct from them. He *could recognize each as belonging to him, and he fancied he would have to be one or the other.*" As the immortal spirit, he was the real ego of the man, the rightful owner of both soul and mind. If the brain healed, and the man recovered,

the spirit would have to resume its normal connection with the external mind; take its position in the background, and seldom be allowed to manifest itself, while the selfish personality of the mind still reigned in the physical body. But if the body died, the mind would be broken up, and at an end; its animal parts would dissolve like the physical body, and its spiritual parts would withdraw into the soul, and the spirit would then resume its permanent connection with the soul in its psychic body; "that body not made with hands, eternal in the heavens," of which Paul speaks in 5th chapter of 2nd Cor. The physical prostration and mental suspension of the man enabled the spirit to finally come up from its long state of abeyance and assert its rights. It recognized that both mind and soul belonged to it, but that it must choose between them. If the physical life of the man was to continue, then the spirit must resume its connection with the mind as it existed before the man was hurt; but if he died, it must make a permanent union with the soul, and in its weakness, it could not decide, because it could not then tell whether the man's physical life would be continued or not. But the reporter further says: "His third personality gained strength; it grasped the situation, and his suffering abated, until finally all three consciousnesses merged into one, and Mr. Hanna was a well man, physically and mentally." That is, the immortal spirit of the man appealed to that inexhaustible supply of life and health, the Spirit of God, of which itself was and is a small integral part; and at once the outflow of life from God's spirit was ample for the human spirit to regain its strength, grasp the situation, and his suffer-

ing abated. Then all three consciousnesses merged into one, and Mr. Hanna was a well man physically and mentally. In other words, the brain, the instrument of the mind, being restored, the mind, soul and spirit each resumed its proper order and connection, and the man's human life was fully restored.

Spirit may be defined as universal life. Man's spirit is a part of that universal life, and is therefore immortal. Soul may be defined as finite or organic life. The life of a man is his soul; the life of an animal is its soul. The body is the form which the soul takes.

Notwithstanding man's complexity, he is a grand unit, combining in his constitution (as already stated), all elements both above and below him; and he acts as a unit, whether such action occurs on the physical, psychical or spiritual planes. In the present material state of existence, the spirit and soul can only act through the mind, in conjunction with it, and practically subject to it. For in the physical world, there is no question but the mind is the sovereign. While the spirit is the true sovereign, and the soul the real, or the subjective man, the mind being its external reflex, should be governed by the suggestions coming from the soul, and received from the spirit; but may or may not be so governed; and in a majority of cases, is not so governed, but asserts its own personality. And the spirit and soul having no external means of asserting themselves, are practically subject to the mind in the present state of existence.

In hypnotism we have a perfect illustration of the complete subjection of the sub-conscious mind, or soul of the subject, to the conscious or external

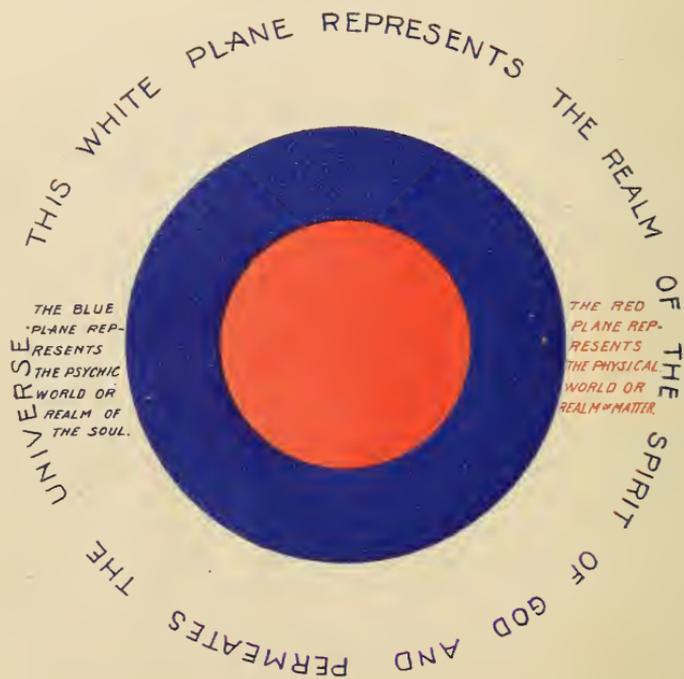
mind of the operator. In active earth life, we are all more or less self-hypnotized; that is, our souls, or sub-conscious minds, are in the main subjected to the thoughts and feelings of the external mind. In the case of more thoughtful and conscientious people, we are in our calmer moments reminded by the judgment and conscience of our souls, of the foolish, and often evil thoughts, words and actions of which we have been guilty on the sensuous plane. But with the great mass of humanity, moving continually on the sensuous or animal plane; and surrounded by an impenetrable aura or mental fog of ignorance, passion and prejudice, the gentle reproofs of the soul and spirit seldom reach them during the earth life.

CHAPTER IV.

THE PHYSICAL, PSYCHICAL AND SPIRITUAL WORLDS.

There are three primal substances: First, Spirit, which has permeated the entire universe with life; second, Ether, which is spirit condensed; is the medium of life, and fills interplanetary space; third, Matter, which is ether condensed, as we find it in the planetary bodies, and their products, animal, vegetable and mineral. Matter, with all its organic forms of life in different degrees, is permeated by ether at all points; and ether is permeated by spirit at all points. Ether is the medium of all the natural forces, such as magnetism, electricity, heat, light, sound, gravity, etc. Spirit, through ether, and the natural forces inherent in it, is continually forming matter, and regulating and controlling it. In the diagram on the next page, the white field represents Spirit, extending to every part of the universe; the blue field represents Ether, filling all space occupied by organic forms of life; and this great sea of ether is filled with spirit germs and impregnated with life at all points. The red field represents Matter. These three primal substances all occupy the Universe at the same time; ether within the matter; and spirit within the ether. Man is three-fold; first, an immortal spirit; second, an ethereal soul; and third, the physical body; and occupies all three worlds at the same time. Life radiating





from God through every part of the field of spirit, imparts its vibration to the great sea of ether; which likewise imparts this vibration to organized matter. The intensity of life depends on the rapidity of these vibrations. Man receives the life of his body on the physical plane by these vibrations; his life on the psychic plane by a more rapid vibration; and his life on the spiritual plane by a still more rapid vibration. In his present state man is living on all three planes at the same time. His spirit is a part of the spirit world; his soul is a citizen of the psychic realm; while his physical body belongs to the material world.

The accompanying illustration represents the three planes of life, on which man is living in his present state of existence. It is intended in a general way to represent the three worlds. The Spiritual, represented by the white, extends throughout the Universe—God, through his Spirit, is everywhere. The blue field represents the Psychical world, the great ocean of ether, which extends through interplanetary space, and covers part of the ground God's Spirit occupies. The red represents the Physical world, covers part of the psychic realm, and the same part of the spiritual. Man in his human state is occupying three worlds, but is only cognizant of one, the material or physical world. When he throws off his physical body, he leaves the material realm and enters the psychic realm, where matter is absent, but ether and spirit abound, and exist in common. After his probation is over in the world of spirits or psychic realm, and he has perfected his soul, he enters the Angelic state, the Bible heaven; that part of the spiritual

world where neither matter nor ether exists, and where only pure spirits abound. The spiritual realm extends through the domains of both ether and matter, but man is not conscious of it until he enters the realm of spirits.

Since writing the foregoing, I have been reading in the *Progressive Thinker* the letters of Professor Denton from the spirit world, given through Mr. Petersilia. In addition to the great psychometric truth which he taught while yet on earth, that every thought and feeling of every intelligent being, on all the planets, is indelibly impressed on the surrounding ether and matter, he now states that the immense sea of ether which fills interplanetary space is an eternal mirror, reflecting all these impressions; so that spirit eyes can behold all that is going on in any planet. Truly the psychic realm is one of wonders. The spirit eyes can behold what is going on in the planets and the sea of ether; the spirit ears can hear the music of the spheres; and the soul is in psychometric touch with heaven and earth.

But let me submit some of the proofs that man, in his present human life, is living on all three planes of life at the same time.

The inspired Paul, in his letter to the Corinthians, states that there is a "natural body and a spiritual body;" meaning this physical body, and a psychic or soul body.

In the 5th chapter of 2nd Corinthians he refers to this psychic or spirit body, when writing of physical death, he says, "for if this earthly house of our tabernacle is dissolved, we have a house not made with hands eternal in the heavens." Paul

uses the present tense, clearly meaning that the soul body, though unseen, now exists in the psychic realm.

Jesus demonstrated the existence of this spirit body in the presence of Peter, James and John, on the mount of Transfiguration; where his physical body was dissolved, and he appeared in his glorious spiritual body and conversed with Moses and Elijah, disembodied spirits, who had been in the psychic realm for hundreds of years.

John, when in the spirit on the Lord's day, had his physical life suspended, in other words was in a deep trance; and with spirit eyes beheld in symbolic vision the coming events of the gospel dispensation; and with spirit ears heard the wonderful words of the angel who communicated with him. The whole of John's vision, as recorded in Revelation, occurred in the psychic realm, or spirit world.

Emanuel Swedenborg, the great religious seer, spent much of his life in the psychic state, or spirit world; talked with all grades of disembodied spirits; examined and reported, not only the condition of the good spirits in Paradise, but also described the hells or spiritual prisons, in which the more criminal spirits are confined in the intermediate state.

Even St. Paul, while yet in the physical body, but no doubt in a trance, speaks of being in Paradise; and on one occasion, "whether in the body or out of the body he cannot tell," no doubt out of the physical body, but in the psychic body (which he termed the spiritual body) he was permitted to enter the "third heaven," or celestial state, and saw and heard things unutterable. Here, then, in the case

of Paul, we have an example of one man who, while yet on the earth life, was permitted to visit briefly the other two worlds, the psychical and the spiritual. While in his normal condition he was in the physical world; in the psychic state, that is a trance of physical body and mind, he went into Paradise or the intermediate state; and in a deeper trance, and wholly unconscious state, his spirit was permitted to pass through Paradise, and enter Heaven, and "see and hear things unutterable."

Andrew Jackson Davis, that most wonderful medium and clairvoyant, could almost at any time suspend the physical functions and enter the psychic state or spirit world, behold its beauties and talk with its citizens. He has left in his interesting and instructive books some wonderful descriptions of the spirit world. He also visited many of the planets, and has left in his works intensely interesting descriptions of their inhabitants and civilizations.

In profound sleep of mind and body the soul, which never sleeps, enjoys the liberty of the psychic realm.

In the book entitled the "World Celestial," by Dr. T. A. Bland, the hero of the narrative, who is called Paul, claims to have gone into a cataleptic sleep which continued ten days. During this time his spirit, in its psychic body, was in the spirit world with his spirit sweetheart, and met and conversed with many of the greatest philosophers and teachers of both ancient and modern times. He listened to wisdom from the lips of Socrates, Pythagoras, Zeno, Franklin, Paine, Swedenborg and many others; and also describes the glorious temples and

residences of the sages and saints in the psychic realms.

Hundreds and thousands of persons in deep trance have entered the spirit world, seen its glories, heard words of wisdom from disembodied spirits, and reported their experience to friends in the flesh.

About three years ago, while sitting in a private circle in Paris, Texas, a young lady (whose name I cannot give because she does not sit regularly and does not wish to be known as a medium) was deeply entranced and her spirit left her body and was gone probably half an hour. When she returned she reported that she had been to the principal cities in the United States, into Canada, across the Atlantic, to London, Paris; and finally from a provincial town in France, where a co-operative religious body was in session, and where I suppose the proper magnetic currents existed, she ascended into the spirit world, and witnessed many wonderful things she said she was forbidden to tell. She freely told us many interesting things going on in the cities of earth, but declined to reveal the wonders of the spirit land.

This often occurs with many people in profound sleep; the spirit leaves the body and goes to distant parts of the earth, and often into the spirit world, meeting and conversing with the spirits of departed friends. The people who realize these experiences usually speak of them as dreams; but they are real visions and actual occurrences in the psychic state. The spirit, in its psychic body, leaves the physical body while the mind is wrapt in profound sleep and meets disembodied spirit friends, either in the atmosphere of earth or in the ether of the

spirit world, and holds sweet converse with them. And if the faculty of memory in the external or conscious mind is sufficiently awake to be impressed, wonderful views of the glory of the spirit world, and of what occurred, is remembered.

All abstracted persons, young or old, are using more or less their souls, or sub-conscious minds; revelling in the psychic realm, and therefore to that extent oblivious to external or earthly affairs. As we grow older this tendency increases, until those who attain great age are called childish. That is, as the physical body, including the brain, gradually weakens and disintegrates, the mind has little means of manifesting itself; memory is almost gone, and no power left to draw on the earthly store of knowledge; and the organs of judgment and comparison, being weakened by the decay of the brain, there is little power to reason on the scant facts at hand. Thus because the mental manifestations are weak on account of the decay of brain, we call the old childish; but what the mind has lost the soul has gained. The immense treasures of the memory, garnered during a long and useful life, are not lost, but safely stored in the soul. The giant logic of a Webster, the philosophy of Bacon, Newton and Plato, and the glorious spiritual visions of Swedenborg, St. John and St. Paul are not lost, but will be regained, with thirty and sixty and one hundred fold added, as soon as the old physical body is thrown off.

Mrs. Harriet Beecher Stowe was a remarkable example of the lingering of the physical body and animal mind on the earth, many years after the spirit, with its psychic body, and the soul, with all

the higher powers of the mind absorbed, had taken up its permanent work in the spirit world, or intermediate state. The strong vital tenacity of the Beecher stock, held the old physical body, and the animal and simpler parts of the mind on the earth, in a childish condition, for many years, after the progressive spirit and fearless soul of the author of "Uncle Tom's Cabin" was in the intermediate state working for spiritual and political reforms, and the redemption of man with a far more powerful leverage than she could have exercised on earth. During our sitting in the Ring circle in 1895, at Paris, Texas, a spirit claiming to be Mrs. Stowe came repeatedly and wanted to inspire a book through the mediumship of Mrs. Stella Pollard, one of the circle; the historical and political parts to be supplied by the present writer, the book to be similar in plan and purpose to "Uncle Tom's Cabin," and the subject to be the present life and death struggle between labor and capital, or rather between the producing classes and aggregated wealth protected by monopolistic laws.

When this spirit first announced her purpose, claiming to be Mrs. Stowe, none of the circle having heard of the transition of Mrs. Stowe, we were naturally curious about it, and wrote at once to ascertain if she had really passed over. We soon learned that her physical life still remained in the body, with the mind in the childish condition in which it had been for several years past. The next time she came I reminded her of the result of our inquiry, and she made substantially this wonderful reply:

"To me it seems that I am, and have been for

years, wholly in spirit life, engaged with my whole spirit, soul, intellect and strength in works of reform; *but I am told that my poor, old physical body is still alive on earth, with a spark of mentality remaining in it. I, however, never go back to it, and being wholly absorbed in my work here, am not conscious of its existence.*" In her case, while the electric cord of vitality which still tied the soul back to the physical body, was not broken; it was permanently elongated; her soul had so absorbed the nobler parts of the mind, and both spirit and soul were so absorbed in their great reforms, that she was practically dead to earth, and a denizen and active worker in the psychic world.

The invasion of the physical world from the spirit world is as common as our invasions of the psychic realm. Hundreds and thousands of persons, yet dwelling in the flesh, are more or less magnetized or hypnotized from the psychic realms, as well as the physical. Not only are mediums influenced, and sometimes entranced by their controls, but we are all influenced and protected by our "guardian angels" and "ministering spirits," and intuitively impressed with our best thoughts and feelings by our spirit guides. Shakespeare, Edison and every genius who has lived on and benefited the earth, was, and is as much inspired as Socrates and Joan of Arc admitted they were by their spirit guides; and as Blind Tom was by the musical masters who worked his organism. We are all more or less inspired not only by the spirit of God, but the other agencies of Providence; such as guardian angels and ministering spirits, and other spirit guides, who are ever ready to teach us wisdom, if

we would receive it. The trouble is that weak minds and passive wills are overcome by evil spirits, and led to evil acts, to their own injury and that of others. Obsession by evil spirits is far more common than is supposed, and has caused thousands of crimes, for which there was no motive whatever on the part of the perpetrator. In all such cases, the unfortunate person should not be punished, but placed in an asylum for spiritual instruction and development.

Sometimes a willful spirit, bent on realizing some earthly experience, which was not fully gratified while in the flesh, will seize the body of some passive spirit in the flesh, crowd it to one side, and monopolize its body for months or years, and finally return to the spirit world, letting the real owner resume his earthly domicile. Hundreds of such cases have been published by the press and reported by the doctors; in which cases the doctors, utterly ignorant of the state of the case, call it a change of identity; in which the man suddenly ceases to be John Smith, and calls himself Peter Jones; forgets his entire past, knows nothing of his surroundings and none of his former friends; and like a new born baby so far as memory and sense is concerned, begins life anew. After the intruding spirit has accomplished his purpose, or tired of the experiment, he withdraws from the physical body, and returns to the spirit world, allowing Mr. Smith, the ejected tenant, to resume his earthly premises; when instantly all the former life of Smith returns, and the doctors say he is cured. But mark you, none of the experiences of Jones during his enforced tenancy, whether it was for months or years, is

ever known to Smith; it is a complete hiatus, or gap in his earthly career.

In very rare instances this temporary change of tenancy occurs with the consent of both spirits, as in the case of the celebrated "Watseka Wonder;" in which Mary Roff, a disembodied spirit, occupied the body of Lurancy Venum for many months, with her consent, and then retired. The case is fully reported in my work on "Man, His Origin, Nature and Destiny," and cannot be reported here, for want of space.

In the following case, the deceased wife returned to earth, occupied the body of her sister, and continued to perform the functions and duties of a wife:

A DOUBLE ENTITY.

"In 1850 I became acquainted with a young lady, an elder sister or child of a family in Dunkirk, N. Y. The girl attracted my attention, and at the end of two years, in 1852, we were married at Fredonia, N. Y., a town located a few miles south of Dunkirk. My wife's name was Martha. In the course of three years a girl baby was born unto us. This addition to our little family seemed to make our family circle complete, and my wife would often remark to her friends that she had all the "trinity" that she cared for in her husband and her baby and her home.

"However, life seemed to us a constant dream of home-like pleasure. I was employed down town all day; and at nightfall always rushed to my happy home, to wife and baby, to enjoy a long evening

with them, often robbing all of us of needed rest that we might visit, until often 10 o'clock found us, up sitting by the crib that contained the curly head of our baby Grace.

"Well, time wore on until at the end of five happy years, I arrived home one night to find my wife Martha sitting in the large armed rocking-chair, with baby Grace asleep in her lap, and as I supposed, the mother asleep also; but as I imprinted a kiss upon her lips, I found them as cold as ice, and her form stiff and rigid, fast locked in the embrace of an eternal sleep, the sleep of death.

"Her sister Mary, who had made her home with us for the last few years, was upstairs in her own room, which she rarely left to sit in our room with us, now came down when she heard my exclamations of grief, and did her best to console me, declaring that she was Martha and that she is not dead, also declaring that she is not Mary at all. At that time I paid but little attention to her protestations that she was Martha, but after we had left Martha's body in the distant church-yard, and my home seemed so desolate as I returned to it, I began to notice that Mary always stayed downstairs in our room, and that she had deserted her own room and that she cared for our baby Grace just as Martha always did, and that she always met me at the gate or door just as Martha always did, at all times filling the place of a wife insofar as household duties were concerned, even kissing me just as Martha did at parting in the morning and meeting me when I returned at night.

"When our baby Grace was born, our good old doctor at once recommended that Martha and baby

Grace should occupy a separate room from our own, and from the night of Martha's death Mary left her own room and has insisted upon occupying Martha's room with Grace at night. Mary left her own room locked up, left all her clothing and toilet articles and has used the articles in Martha's room, wearing Martha's clothing, etc., never inquiring for any article, but seems to know just where everything is that belonged to Martha or baby Grace, just as well as though she was Martha herself. At table she took Martha's place and calls herself Martha, writing home to her mother, brothers and sisters as Martha used to do, and any interference with her plans of Martha always brought a wild look in her eyes that would brook no control over her, only as Martha, the mother of our baby Grace. Mary has never opened her own room more than three or four times since Martha died, and then for a short time she would be Mary and I would have to have Grace looked after by some one else until Mary was Martha again.

"At the end of a year I came home one evening and found Mary in her room and baby Grace below crying for mamma, and strange enough Grace always accepted and took up with Mary as her real mother, calling Mary by the same pet name that she had called her own mother. I took care of baby Grace and put her in her crib asleep, and went up to Mary's room. She received me as Mary, just as shyly as any girl of 18 would receive a brother-in-law. After convincing myself that I was in the presence of Mary and that Mary was in her right mind, I proposed that we should join our fortunes by getting married and so keep the family together.

Instead of answering me direct she became Martha and upbraided me for wishing to get married again when she was already married long ago and that once was enough. However, she consented to have the ceremony performed again on the next anniversary of our marriage and this was done. She has been Martha ever since and has never opened her room as Mary since, nor has she ever since been any other personality but Martha, and has fulfilled the duties of a loving wife for the last forty-seven years faithfully, always insisting all that time that she was Martha. She has worn Martha's clothing out long ago, but to this day she wears Martha's jewelry, and fills Martha's place just as Martha would have done. Her whole family have long ago accepted the situation and call her Martha, and Mary is not known among us at all but that she is the departed one.

"I have a hundred explanations, from a hundred different sources, but are any of them the truth?"

"The most plausible one is that the spirit or soul of Martha has taken possession of the earthly body of Mary, and being a determined and a persistent personality, she has set aside the soul or spirit of Mary and so still exists in earthly life through and in the body of her sister Mary. Mary was of a quiet, negative character, and always was subservient to Martha's wishes. If this is the case, that Martha does possess the organism of Mary, will some of your students in occult matters tell us all about it, and also tell us if there is another case on record like unto this case; also tell us where the soul or spirit of Mary is while she is in this manner crowded out or set aside. Has Mary's life gone

out instead of Martha's, or does Mary lie dormant in her own body while Martha demonstrates through it? Who knows? I do not; but there is one thing certain, Martha is with us while Mary is not. While this fact would not hold good in human law, it does hold good with us, and we would like some explanation from some student that knows more about the matter than we do.

“J. W. DENNIS.”

There are other cases of seeming death where the spirit after a time returns to earth and remains for years. These are cases like that of Mrs. Stowe, where the electric cord is not severed, and a remnant of the physical and mental life remains in the body, but is not perceptible, sometimes for days. Though seemingly dead, and the spirit and soul in the spirit world, a remnant of life remains in the physical body, as in the case of Mrs. Stowe. The case of Mr. McLoughlin, reported on page 127 of “Man,” was such a case.

Thus far I have spoken in the main of the physical world in which we now reside, in which our spirits occupy two habitations, the physical and the psychical bodies; and secondly, of the psychical world which the spirit enters after physical death in its psychical body. I have yet to briefly consider the spiritual or celestial world, which the spirit enters in its spiritual body, after its character is perfected in the spirit world or intermediate state, and it becomes fitted to become an angel. Thus we see that the immortal spirit of man pertains to three distinct planes or worlds. The first, or rudimentary state, is on earth; the second, or intermediate state, is the psychic realm, ordinarily called the spirit

world; and the third is the celestial state, or Bible heaven. We throw off the physical body when we leave the earth, and we drop the astral body when we leave the intermediate state, and enter the celestial state, or heaven, in our immortal spiritual bodies. Our progress then is onward and upward from lower to higher degrees of harmony and happiness, through eternity. This higher spirit world or celestial state was what Paul called the third heaven. While spirits from the intermediate state cannot enter heaven or the celestial state, those in heaven can come down to the intermediate state and to the physical world or earth, on missions of mercy, and to impart knowledge and wisdom. They impress us all more or less, and inspire much of the speaking and writing of the day, without speakers and writers being conscious of it. All the best music is inspired from the spirit world, as well as the most valuable inventions and discoveries.

Spiritually minded people, especially in the autumn of life, spend much of their time in the psychic realm; as did Swedenborg and Andrew J. Davis all their lives; the difference being that the great seers could at any time pass into "the superior state," while ordinary mortals can only go when the mind and body are in profound sleep. When memory and the other organs of the brain are asleep, nothing is usually remembered of the psychic journeys of the soul. It is during these ethereal journeys we visit our psychic abodes; which with the aid of spirit friends we are erecting in the beautiful spirit world; and to the beauty and comfort of which every good deed on earth adds something. However, with the large majority of persons, little

is done towards erecting their psychic abodes until they pass over. The following is from a distinguished lady, who with her lady friend, erected their psychic residence after passing over. She gives something of the process by which these beautiful mansions are produced :

“Our homes are first modeled within our minds, according to our tastes and desires; the thought is a thing and takes on or clothes itself with sublimated material substance, which it attracts according to the law of magnetic attraction and the spiritual attraction of gravitation, consequently we soon had a home according to our united desires. I will not weary you by describing it; enough to say it suited us to a charm and was as beautiful as a dream; for the so-called dreams of the imagination are spiritual realities; for we dreamed or imagined the home in our minds; and you do precisely the same thing on earth. You first dream or image your home in your mind, then you clothe it with stone, brick, or wood, as you please. We here clothe ours as we please, but do not use the coarser, more substantial brick, stone or wood; but, if we think intently of a beautiful jewel, or any other substance, the thought has form and attracts through magnetic chemical affinity substantial matter according to the thought.”

To briefly recapitulate: Matter is crude ether temporarily condensed and organized, under electrical laws, by spirit. Ether permeates matter at all points, as well as every part of the Universe. Ether is the universal sea of life, which has been impregnated by spirit with all the natural forces. Spirit, which is life, permeates ether and matter at

all points, impregnates both with spirit germs, which are the sources of life.

In man the spirit is the individuality, which is eternal, and has ever existed either as an individual or as a part of the universal spirit of God. The soul is the personality of man, and its body is formed of ether; and occupied by the spirit it lives in the great sea of ether, as a fish in the ocean. The soul is the real man and is temporarily occupying the material body as a matrix or mould in order to perfect itself, and completely individualize the spirit. In sound sleep, when the body rests and the functions of the mind are suspended, the spirit in its soul body can leave the physical body and go anywhere in the psychic realm, but cannot ascend to the celestial heaven. So that man as a human soul or personality is occupying two worlds, the material and the psychic at the same time; while his immortal spirit really occupies three worlds. It is domiciled in its two houses, the psychic and physical bodies; and at the same time is a part of God's spirit, just as a drop of water constitutes a part of the sea.

Man is the subject of two births. His physical body is born from the womb of the mother, into the atmosphere of earth. His psychic body is born from his physical body into the great sea of ether. There is no death.

At so-called physical death the material body is thrown off, and man continues to occupy two worlds, the psychic and spiritual. When the soul and its psychic body are perfected, the spirit occupying them enters the celestial state or Bible heaven.

Man in the psychic state cannot enter the cele-

tial realm, but can visit the earth at will, and communicate with spirits in the flesh, either through his own psychic powers or those of an outside medium.

Purified spirits occupying perfected souls, can also come down into the psychic and physical worlds on missions of mercy and for the purpose of teaching spirits in the body. Jesus is still teaching the spirits in prison in temples in the psychic realm, near the confines of our material world. He also, through the Holy Spirit, continually teaches and comforts all his followers on earth.

NOTE.—Since this chapter was set up, I have read that wonderful book by W. T. Stead, entitled "Letters From Julia," in which Julia, a spirit friend, for a number of years, communicated with Mr. Stead almost daily, by automatic writing through Stead's hand. Mr. Stead, by many tests, put the matter beyond controversy, that it was really his friend Julia who communicated with him.

She reports the spirit world as extending from earth's atmosphere, where so many evil and undeveloped spirits are found, an immense distance into space, becoming more and more spiritual as one passes up from the first sphere near the earth. Also that disembodied spirits can travel with the speed of thought anywhere in the psychic realm, and that if man on earth had keener vision, that is, spirit sight, he could behold myriads of disembodied spirits all around the earth.

She reports that those spirits who are followers of Christ, who obey the new commandment to "love one another," and who are doing all the good they

can for their fellow beings, enjoy perfect bliss; that for all such, the law of love is the whole law of being. She claims to have met and talked to Jesus; and she is thoroughly imbued with his spirit of love. Her whole soul seems devoted to an effort to benefit mankind on the earth, and she claims that it is possible for man to put himself into psychic conditions by which his spirit friends can communicate with him at will.

L. of G.

CHAPTER V.

THE BODY, AND ITS TEMPERAMENTS.

The body of man is an epitome of the material world below it. It contains within it elements from the animal, vegetable and mineral kingdoms. It is a structure or skeleton of 208 bones besides the teeth, bound together by ligaments and covered with a coating of muscles and flesh. This structure is supplied with life by the circulatory and respiratory systems. The blood, which contains the elements of physical life, flows out from the heart, through the arteries, to every part of the body, continually renewing its vitality. It is taken up by the capillaries and carried over into the veins, through which it returns to the heart, freighted with dead matter. The heart sends this venous blood on to the lungs, where coming in contact with the oxygen of the air, which is inspired at every breath, it is purified and returned to the heart, to start on its grand round of life again.

It is necessary that the blood should be continually supplied with the elements of physical life; hence we have standing behind the circulatory system, the alimentary system, which may very properly be termed the mill of the body. This consists of the mouth and its attachments, the stomach and the entire alimentary canal, including its annexes, the liver, gall bladder, etc. The province of the ali-

mentary system is to convert food into life-giving blood. This is done by mastication and the mixing of the saliva in the mouth, the mixing of the gastric juice and the process of digestion in the stomach, by which the food is converted into a substance called chyme; and passing out of the stomach, receives certain secretions from the liver and gall bladder, and is converted into a fluid called chyle, which is taken up by absorbents along the line of the upper bowels and carried into the blood, to which it imparts new life.

As the governor over all these systems (the motive, muscular, circulatory, respiratory and alimentary), stands the brain, located in the head as the organ and instrument of the mind; with its extension, the nervous system, reaching and controlling all the aforesaid systems and every part of the body.

The province of the spleen has not been defined by physiologists. But I believe it to be the medium through which life and magnetism are imparted from the brain and nervous system to the vital organs of the body. Located in the left side in close proximity to the stomach, heart, lungs and liver, it is well situated for a reservoir of magnetism; which, coming from the great source of all life, through the brain and nervous system, and also through the solar plexus, is accumulated and held here in the spleen for distribution to the machinery of the body, as needed for the purposes of daily life. And in proof of this, let the spleen become obstructed from cold, malaria or any other cause, how soon do we feel not only a fullness and sore-

ness in the left side, but the obstruction and partial failure of the secretions and processes of life.

The beautiful doctrine of the temperaments grows out of the relative size and proportions of the motive, muscular, circulatory, respiratory, alimentary and nervous systems; and the size, shape and quality of brain, consequent on its bodily environment. The abnormal or even large development of either of the aforesaid systems produces a material environment, which affects more or less the size, shape and quality of the brain, and produces a condition of mental and physical life which is called a temperament. Hence a very large and angular frame would give the motive temperament predominating. While a large chest with big lungs and heart and a vigorous circulation of blood would give the vital temperament. And so of each of the systems.

As man is a three-fold being possessed of body, soul and spirit, the most natural classification of temperament would be: First, physical, where there is an abnormal development of the body, as in the case of all giants. Second, vital, where there is a large development of soul or life forces, in powerful circulatory and respiratory systems giving great force of life, both physical and mental. Third, spiritual, as manifested by an undue development of the size, quality and sensibility of the brain and nervous system, as in the case of all sensitives of every class, including mediums, clairvoyants, clairaudients and psychometrists.

But when we begin to analyze the body, we find that the physical temperament is properly divisible into two: first, the motive temperament, based on

the length and size of the bones, producing a long, angular, lean man; second, the muscular temperament, based on the predominance of muscles and flesh.

The vital temperament is also properly divisible into two: first, the vital proper (often called the sanguine), based on a large chest with powerful circulatory and respiratory systems; and second, the food or lymphatic temperament, dependent on an abnormal development of the alimentary canal and its processes.

The spiritual is also divisible into two: first, the spiritual proper, with a pear-shaped head much the larger on the top, with the base of the brain small and the body slender; second, the mental or intellectual, with a weak development of the spiritual powers, shown by a flat top heap, but the remainder of the brain, and particularly the front lobe well developed, and the body, though often spare and never with a surplus of flesh, always hardy and durable. A fair blending of the aforesaid temperaments constitutes the harmonial or balanced temperament.

It thus appears that a proper classification gives us seven temperaments, to wit: First, the motive; second, the muscular; third, the vital; fourth, the lymphatic; fifth, the mental; sixth, the spiritual; seventh, the harmonial. Besides these primary temperaments, there are multitudes of cases in which two or more of said temperaments are prominent in the individual, producing some striking combinations of temperament; and these combinations are always found, in greater or less degree, in all noted men and women. In other words, the larger the

combination, and the more of these temperaments that are prominent in the constitution, the greater will be the individual.

I will now proceed to briefly define and illustrate the primary temperaments. The motive temperament, being an excessive development of the bones, gives a tall, angular person with long limbs and spare flesh; a comparatively small head, very prominent at the organ of firmness on the top head; and usually a brunette, but not always; sometimes the complexion is florid, and the hair red. Such persons are slow in their movements, but possess great physical hardihood and endurance. The mind is moderate but slow, very conservative in its views, and stubborn in its opinions. These are the fellows who "swear the horse is sixteen feet high, and never take it back." They are opposed to all progress; they learn nothing new; and if the world depended on them, it would probably go back to barbarism. The Texas giant, Thurston, who is 7 feet, 8 inches high, may be cited as an example of this temperament.

The muscular temperament. Take a person of tolerably large frame and add a large development of muscles and flesh, and we have the muscular temperament. We have added to the hardihood and endurance of the motive, the great strength and power of the muscular. This gives us such men as the giant Goliath, John L. Sullivan, Jim Corbett, Bob Fitzsimmons, Peter Jackson and all heavy prize-fighters. This class of men are animals in appetite and mind, and as a general rule brutes in character, and are too well known to require description.

The vital temperament, growing out of a large

development of the circulatory and respiratory systems, gives a large, broad chest, with strong limbs, terminating in moderately small hands and feet; a short neck, with large, broad head; and generally a florid complexion, with light hair and blue eyes. The circulation of blood is rapid and vigorous; the body and mind strong and full of force; and all action, physical and mental, energetic. The appetites, affections, passions and propensities, both high and low, are all strong. In short, this class is overflowing with human life, both animal and spiritual, and make the most enthusiastic Christians, as well as the most abandoned sinners. They are saints to-day and sinners to-morrow, as they are bound to "fall from grace" frequently. Those who are faithful Christians have the same struggle going on continually between the flesh and the spirit that Paul had, and of which he writes so much. But taken all together, they are honest, industrious, energetic people, doing the bulk of the world's work, physical, mercantile and professional. They constitute the great body of the merchants, drummers and politicians, and a large part of the lawyers and the farmers. They are true friends, ardent lovers, and very susceptible to the charms of the opposite sex.

Among prominent business men in the United States I will mention the late railroad king, Tom Scott, and Jim Fisk, the Wall street broker. Many Texas lawyers might be cited.

The lymphatic temperament is that wherein there is excessive development of the alimentary system. The powers of digestion, secretion and assimilation are so great as to lead to an abnormal development of the abdomen. There is in this temperament plenty

of both physical and mental power, but a want of energy, and generally a want of the highest order of moral character. Grover Cleveland is a national example of this temperament. But there is so much of the animal, so little of progress in these people, that they benefit the world but little, although they possess strong minds.

The mental temperament grows out of an excessive development of mind, at a greater or less expense of body, and at heavy expense of spiritual power. It is indicated by a large head, especially in the front part, but is almost flat on top; and a body with no surplus flesh, and which is sometimes quite spare, but which is hardy, durable, wiry and active. The brains, nerves and bodies of these people may be said to be of the finest steel. Their bodies, though not large, are hardy and durable, their intellects strong and brilliant, their feeling and social instincts generally cold; and to moral character they make small pretensions. They cannot, because while they have splendid foreheads and strong intellects, the top head is comparatively flat, cutting off the spiritual and moral faculties, and largely the social feelings also. Ex-Senator Ingalls of Kansas, and Senators Vest of Missouri, and Hill of New York, are all tolerably fair specimens of this temperament. The so-called learned professions, viz., the clergy, doctors and lawyers, are full of this class.

The spiritual temperament comes from a large development of the spiritual nature at the expense of the animal and physical powers, and is indicated by a pear-shaped head, largest at the top, with long neck, slender and often frail body. The intellect

is strong and clear, but its effectiveness is generally impaired by a weak and often unhealthy body. In this temperament the front lobe of the brain, the home of the intellect, and the entire top head, covering the social, moral and spiritual faculties, are all well developed, giving the highest type of intellectual and moral character; but the usefulness of most of this class is more or less crippled by the want of physical health and strength. This temperament embraces most sensitives, including some mediums, clairvoyants, clairaudients, psychometrists, seers, prophets, christian scientists, mental scientists, theosophists, some preachers of the different religions, and thousands of highly organized and cultivated ladies. As fair examples will name the late Thomas L. Nugent of Texas and Frances E. Willard of the World's W. C. T. U.

The seventh and last primary temperament is the harmonial, which is simply a fair blending of the other six temperaments, producing as nearly perfect people as have been produced on the earth. In this class we place George Washington, Benjamin Franklin, W. E. Gladstone, Victor Hugo, Baron Humboldt, Plato, Abraham, Moses, and some others who might be named. The only perfect specimen of this class—the one Harmonial Man—was Jesus the Christ.

While all the temperaments must combine in greater or less degree in every human being, it is only a few in which all six have combined in considerable degree producing tolerably well-balanced characters, as we have just shown. Still there are thousands of cases in which two or three, or four, and sometimes five of these temperaments, have

combined in good proportions, producing the really great men of the world, great on special lines. I have referred to Washington and Gladstone as great and balanced minds of the harmonial temperament, but in my humble opinion greater men than either have lived on the earth, not so well balanced on all the ground, but possessing such a strong combination of powerful temperaments as to be great and useful men on needed lines of reform. I will now briefly notice the leading combinations of temperament.

Take the motive, with its stern will power and hardy endurance, and add to it the mental with its vigorous and aggressive intellect, and you have the born leaders of men in war and in politics. Such men were Julius Cæsar, Oliver Cromwell, Andrew Jackson, Stonewall Jackson, Abraham Lincoln, Jeff Davis and John C. Calhoun. Among religionists the Apostle Paul, John Calvin, Thomas D. Caskey of Texas fall into the same class. These men are not philosophers; they learn very little that is new but they possess powerful minds, are perfect logicians. They are deductive reasoners; they seek few new facts, but argue from established facts. Whoever admits their premises, will be forced to accept their conclusions. Now suppose you add to this combination of the motive and mental, the muscular, and you have a character which while not quite so aggressive, possesses in reserve even greater powers of body and mind; the great muscular strength, adding to the volume and effectiveness of mind when roused. Such men were Webster, Benton and Sam Houston; and such were Beecher and Martin Luther.

Add to this combination of motive—muscular and mental—the spiritual, and you have great reformers, both in religion and government, such as Socrates, Swedenborg, John Wesley, Alex Campbell, Thomas Jefferson, Thomas Paine and Benjamin Franklin. And then by adding to the aforesaid four temperaments the energy and force of the vital, you get the composition of those forceful reformers, who founded permanent systems, such as Confucius, Bhudda, Zoroaster, Mahomet, Plato, Aristotle, Bacon, Des Cartes, Darwin and others. Napoleon possessed four of these five temperaments, viz., the motive, muscular, vital and mental, but lacked the spiritual. So he was simply a great destroyer, and in no sense a reformer. And this was true of Alexander the Great, Tamerlane, Ghengis Kan and a majority of the military leaders of the earth.

But there are some combinations yet to make on another line. Suppose we add to the hardihood and endurance of the motive, the energy, strength and power of the vital and stop; we will then have the adventurers, big and little, of earth, including pioneers and all explorers. Such men were Davy Crockett, Daniel Boone, Kit Carson, Dr. Kane and H. M. Stanley.

But suppose we drop the motive and add to the vital the mental; we pass at once from explorers to statesmen. This is a leading combination for lawyers and statesmen, and includes such great lights as J. A. Garfield, S. J. Tilden and John J. Crittenden. Then add to the vital and mental, the motive, giving will power, and we have distinguished civilians, with executive power in the persons of Henry Clay, James G. Blaine and John C. Brecken-

ridge. And if we add to the foregoing three the muscular we have in the combination of the motive-muscular, vital and mental, such statesmen as Stephen A. Douglas, Lyman Trumbull, Allen G. Thurman, Andrew Johnson and John H. Reagan,



ABRAHAM LINCOLN

and such generals as Grant, Sherman, Lee, A. S. Johnston and Joseph E. Johnson. Add to this combination the spiritual and you get political reformers, such as Peter Cooper, W. J. Bryan and Mary E. Lease.

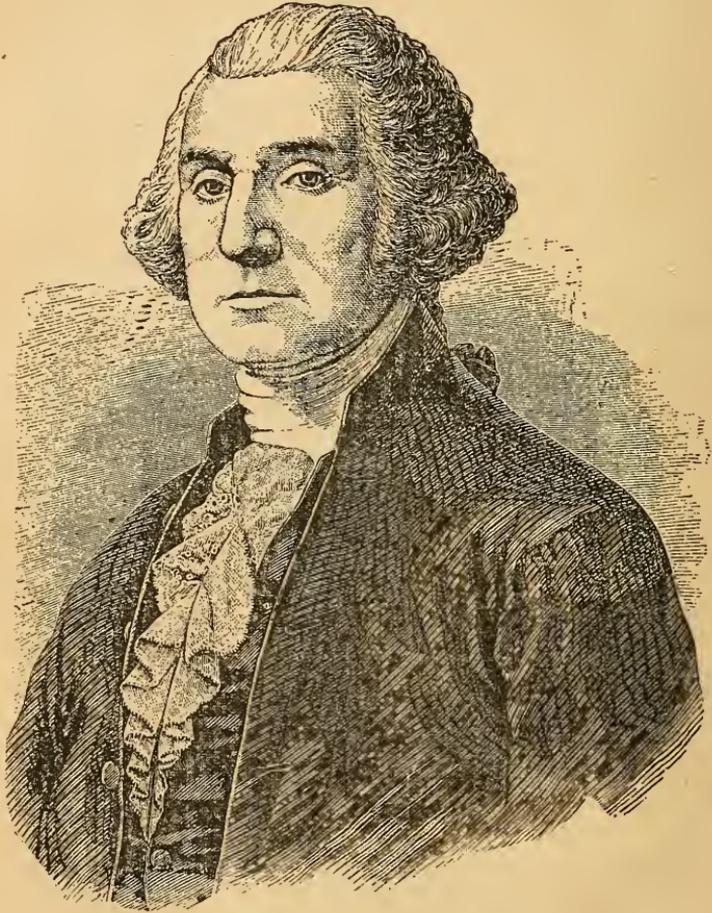
Feeling that this chapter will not be complete without some cuts, illustrating the leading temperaments, and being unable to illustrate all the temperaments and combinations, I have selected seven leading characters of history, each one of whom

will illustrate, first, a primary temperament; second, a leading combination of temperaments. They are as follows:

Mr. Lincoln represents first, the Motive Temperament. A large, long, bony structure, being six feet four inches tall, with limbs of corresponding length. The movements of the great rail-splitter and wrestler were slow, but powerful.

Second. Lincoln was not only great in his physical structure, but a strong combination of all the temperaments. His specialty, however, was the motive-mental, a combination which produces born rulers of men, both in statesmanship and war. To this class belonged Andrew Jackson, Oliver Cromwell and Julius Cæsar. In this class also belong John C. Calhoun, Jefferson Davis and Stonewall Jackson. The volume of intellect in the motive-mental is not quite so strong as in the combination of motive-muscular and mental, represented by Webster. But men of the former type possess such strong will power, such hardy endurance of body and mind, and such domineering aggressiveness, that they become the foremost leaders of nations.

General Washington is intended here to represent, first, the Muscular Temperament. The muscular necessarily implies the motive, because a man cannot have a strong muscular development unless he possesses a powerful frame to build it on. Washington, like Lincoln, possessed a large, bony frame; but to Lincoln's leanness he added muscles of steel and flesh of iron; and the hardships and horrors of the Revolution, through which he passed unscathed, showed his muscular make-up.



GEORGE WASHINGTON .

Second. But Washington represented much more than muscular endurance, and a courage which Jefferson said "was absolutely insensible to fear." He was well developed in all the temperaments, and one of the best balanced characters in history. He was great in all things, but not the greatest on any single line. Jefferson was a greater statesman, Franklin a greater philosopher and diplomat, and Bonaparte a greater general; but Washington was great on these lines, and on so many other lines, that in the aggregate he was a greater man than either of the distinguished men just referred to. He had that comprehensive common mind, and practical judgment, which covered all the ground from farming and surveying to statesmanship and diplomacy; and courage and composure that could never be thrown out of balance. Moses was of this type, and Gladstone and Lincoln, but they stand below Washington in the class.

Dr. Franklin represents, first, the higher vital temperament, sometimes called the sanguine, and indicated by a broad chest, giving room for a powerful heart and strong circulation of blood, with great lung power. Also a large, broad head, indicating a comprehensive, active and working mind. In short, the essential temperament of life and the one predominating with all the active and powerful workers of life, both on the physical and mental planes.

Second. Franklin represented a powerful combination of all the temperaments. He possessed a good development of the motive and muscular, a powerful development of the two vital temperaments, and the most comprehensive mind America has yet produced. Had he been a little better de-

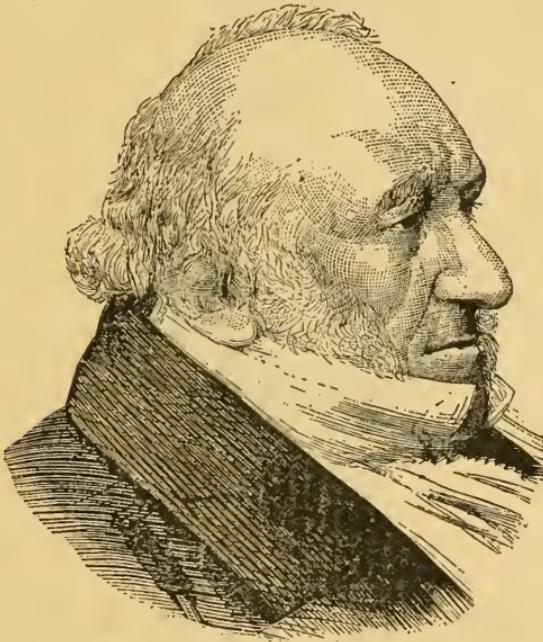


BENJAMIN FRANKLIN

veloped in the spiritual, he would have been our greatest man. He was very near a balanced character, and few greater men have lived on earth. Newton, Bacon, Humboldt and Victor Hugo belong to his class.

This figure represents a distinguished Jew, a late member of the British Parliament, and is a type, first, of the Lymphatic or Food Temperament, in which we have an abnormal development of the stomach and alimentary process, producing great abdominal proportions, in connection with a strong body and mind, but sluggish in disposition and wanting in energy. It is an animal, selfish organization, but possesses strong common sense and great vigor of body and mind when aroused. The sluggishness and power of this temperament is well represented in the animal kingdom by the ox and

the elephant. The head is large as well as the body, but its massive proportions are in the base or animal region, running up like a cone to a point at

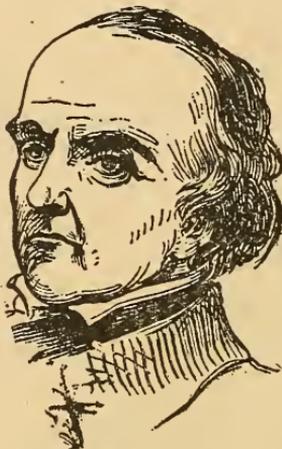


MOSES MONTEFIERO

firmness on the top head, the coronal regions being low and poorly developed.

Second. This figure represents a strong combination of four temperaments, the Motive, both vital temperaments, and the Mental, but the spiritual is wanting. It is of the earth, earthy, and is very common among men and women. Ex-President Cleveland and ex-Governor Hubbard of Texas belong to this class.

Daniel Webster represents, first, the Mental Temperament, in an eminent degree, as indicated by a tremendous brain, in a wide, deep head, but comparatively flat on the top, showing gigantic mental powers, but want of spirituality. This organization



DANIEL WEBSTER

gave us the greatest constitutional lawyer of the nation, and one of the most powerful natural logicians of any age or country.

Second. He represents a powerful combination of five temperaments; both the physical, both the vital, and the mental in an eminent degree. Had he been rounded out with a good spiritual development, he would have been one of the greatest men of earth. In his moral and spiritual nature he was "slack-twisted." Bacon, Bismarck, Thomas H. Benton and Sam Houston belonged to this class.

Emanuel Swedenborg, the great Swedish seer,

represents, first, the Spiritual Temperament. This is indicated not only by his large, well rounded and harmonially developed head, but specially by its



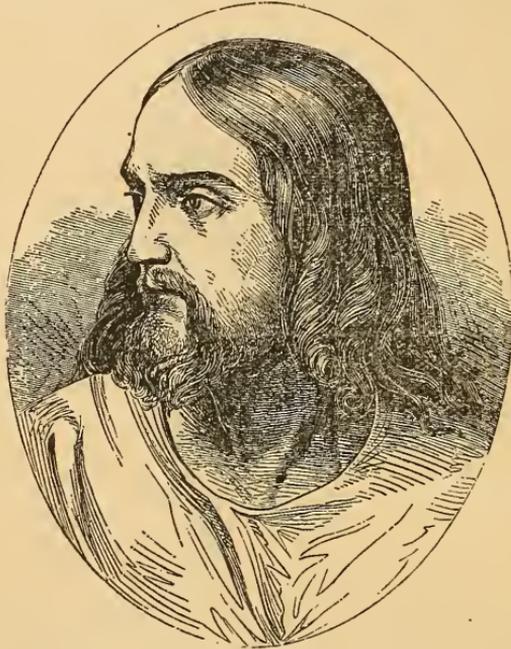
EMANUEL SWEDENBORG

great height and the prominence of the coronal regions, showing extraordinary spiritual powers.

Second. He represents a strong combination of all the temperaments, harmoniously blended, and stands among the best balanced characters of history. To this class belong Abraham, St. John, Socrates, Plato, Pythagoras, Zoroaster, Joan of Arc, Humboldt, Victor Hugo, Isaac Newton, W. E. Gladstone and our own Washington, Franklin, Frances Willard and Clara Barton.

This is supposed to be a picture of Jesus, the Christ, and represents the Harmonial Temperament.

That is, that perfect and complete development and blending of all six temperaments; which is indicated by a perfect head, face and expression. The well-



JESUS

rounded and perfect development of the top head indicates that the spiritual faculties were sufficiently powerful to hold his human and animal natures in complete subjection. And his perfect life, obeying all the laws of his being, physical, psychical and spiritual, and committing no sin, demonstrates this great historical and scientific fact; and makes him the Example, Leader and Savior of Mankind.

Having defined and illustrated all of the primary

temperaments, and their principal combinations, our next proposition is, that a knowledge of temperament is the true basis of practical education. When we take into consideration the fact that true education consists in the equal and harmonious development of the entire man, physically, intellectually, socially, morally and spiritually, it necessarily follows that to learn the relative development of the respective temperaments of a child, and take proper steps to restrain the prominent ones, and at the same time rouse and develop the defective ones, is the very gist of practical education. But this is a subject of such importance as to require a distinct lecture; and will therefore be eliminated from this discussion.

I now proceed to the last and most interesting part of my subject, viz. : That a proper blending of temperaments is the only true basis for happy marriages. Man and woman are the complements of each other; and it takes the complete blending of these complements in marriage to constitute a perfect humanity. The only real marriage is where the parties are as completely joined together in nature, disposition and mutual love, as the finest dressed ceiling is perfectly dovetailed together under the hand of a master workman. Suppose you take an undressed pine plank, one inch in thickness, and with one-half inch tongue, and try to join it with a finely dressed poplar plank, one and one-fourth inches thick and with a groove in its edge three-fourths of an inch wide, you will never make any connection. In the first place, your material is dissimilar, one coarse and the other fine; they will never blend; secondly, they are of different thick-

ness, and will make your floor uneven; and last, the groove is larger than the tongue; they don't fit and they won't hold together. Now, this is only a feeble illustration of a cultivated young lady with the mental and spiritual temperaments predominating, attempting to marry an uneducated young man with the motive sanguine predominating. She simply can't do it; there is no marriage about it; the license may issue, and the preacher may say his ceremony, but there is no marriage—no real union; there can't be any; they are like the dissimilar planks—they don't fit. She has only sold herself into the most damnable form of slavery. The happiness of both parties is gone, and the sooner they separate the better. Children born under such conditions cannot be good. But in marriage as in medicine, "an ounce of prevention is worth a pound of cure." You "want to be right before you go ahead." You want your sex-mate to be your complement. In your physical, mental, social and spiritual natures you want to be as completely united as the plank in the ceiling under the hand of a master mechanic. You want your union as husband and wife, and the family which usually follows, to be as near perfect humanity as can be attained. Therefore you must study yourselves in advance; ascertain the leading temperaments in both parties, and the proportional development of each; and then compare notes, and see if it is a fit. To illustrate: Take the simplest division of temperament, the physical, based on the body; the vital, based on the soul; and the spiritual, based on the spirit. And let us suppose that there are seven degrees of development in each temperament. Seven being the highest

degree, and the perfect number of the Bible, is the point in human perfection we want to reach in our family nature. If A, the man rates five in the physical, three in the vital, and two in the spiritual, B, the woman must not be below two in the physical, four in the vital, and five in the spiritual. The family aggregate in temperament would then be as follows:

Physical—Male, five; female, two, equals seven.

Vital—Male, three; female, four; equals seven.

Spiritual—Male, two; female, five, equals seven.

What I mean is that the family aggregate in each temperament should never be under seven. Of course there is no objection to its being more, provided the aggregate of each temperament is kept about the same, so as to preserve the balance of constitution in the children as nearly as possible.

For want of time I have made my illustration from the fundamental division of three temperaments. The examination and the chart should cover all six temperaments, two of the physical, two of the vital and two of the spiritual. Thereby you can reach a balance approximating correctness. Take your girl, and go to a scientific phrenologist, who understands the philosophy of temperament, and get charts of both parties. Then sit down and add up the aggregate, and see how the balance stands. Ascertain whether the supposed complements will fit or not. If so, and everything else is right, "go ahead." If not, let there at once be "a parting of the ways."

CHAPTER VI.

THE MIND, AND ITS FACULTIES.

The spirit, soul and mind are distinct parts of man. The spirit is immortal and a part of God's spirit, as a drop of water is a part of the sea. But in the human state, man's spirit has been individualized; and occupies two bodies, one of ether and one of matter (Paul's natural and spiritual body). The life of the ethereal body is the soul. The life of the physical body is the mind. It is represented in the diagram of chapter III by the fourth circle from the center. The inner circle represents man's spirit, the second man's soul, the third the psychic or ethereal body, the fourth the mind, and the fifth the physical body. The brain is the instrument of the mind. Through it the mind governs the body, and acts on the external world. The mind sheds a reflected light from the soul, similar to the reflected light of the moon. The soul, called by scientists the sub-conscious mind, is the real man; and the sun of the human existence.

As the moon reflects the light of the sun; so the mind reflects the light which it receives from the soul, or sub-conscious mind.

Both soul and mind are compounds of spirit and animal. As the brain is the instrument of the mind, when the body dies the mind also dies; its animal parts return to its original elements as the

body does; while its spiritual elements withdraw into the soul; and the latter in its psychic body enters into the spirit world, and begins real life.

The spirit, soul and mind are all represented in the brain. There are really three brains. The cerebrum is the instrument of the mind; the cerebellum is the instrument of the soul; and the pineal gland is believed to represent the spirit.

Each of these brains has its reflection in the body. The heart, the seat of love and unexpressed wisdom, is the bodily center of the spirit.

The genital organs are in close and intimate sympathy with the mind; and specially respond to the cerebrum brain.

The solar plexus, located back of the stomach, is the psychic center of the body; and responds to the soul. It is the receptacle of life, magnetism and electricity from the sun; and transfers these subtle elements both up and down the body.

The spleen is a depository and reservoir for a large per cent of these life forces; which are used to regulate and vitalize the stomach, liver, bowels, kidneys and other organs of the body.

The only satisfactory view of the action of the mind is from the brain, its organ and instrument. This, in its general structure, is composed of three lobes; the front lobe is the region of thought; the middle lobe is the region of feeling; and the back lobe the region of action.

This corresponds with the old division of mind by the metaphysicians: Intellect, Affection and Will power. The Intellect occupies the front lobe of the brain; the Affections the middle lobe; and the Will the back lobe. This general division of the

leading attributes of the human mind, is a faint copy or shadow of the attributes of God; in whose image man was created. The leading attributes of God are Truth, Love, and Power. Truth has its finite reflection in the Intellect of man, located in the front lobe of the brain. Love is reflected in him as Affection, located in the middle lobe; and Power is manifested in the Will, located in the back lobe.

It has been well said, and often repeated, that the mind is the man. So far as human life is concerned, this is practically true. While we term the life of the psychical body the soul, we term the life of the physical body the mind; and the brain with its extension, the nervous system, is the instrument of the mind, through which it permeates every part of the body with its life. As the physical body is the reflex or external crust of the psychical body; so the mind is the external or reflex of the soul. The immortal spirit, which receives life directly from God, imparts that life through the soul to the mind and body continuously.

While the soul is the real man, and the mind its external reflex; the latter is practically the man in the present state of existence, being the conscious mind which is in immediate contact with the external world. The soul is referred to by scientists and philosophers as the sub-conscious mind.

The brain and its appurtenance, the nervous system, is the instrument by which the mind controls the body and acts upon the external world. There are two brains, the cerebrum, the seat of the conscious mind; and the cerebellum, which includes the animal powers, passions and feelings. The latter is the seat of animal life and embraces the organs

of the animal appetites and feelings; such as alimentativeness, the appetite for food and drink and the means of preserving individual life; amative-ness, the sexual appetite and the means of propagating the human race; acquisitiveness, the disposition for acquiring property and the necessaries of life; combativeness, the disposition to defend the rights of person, family and property; destructiveness, the power of elimination, for the survival of the fittest; conjugality, the propensity to mate; philo-progenitiveness, the love and care of offspring; the love of home and the social instincts. To the foregoing may be added the so-called five senses, viz., taste, touch or feeling, sight, hearing and smell.

All the foregoing appetites and propensities are common to animals as well as to men, and may be termed the animal part of the human soul and its reflex, the mind.

Within the cerebellum is also located the seat of the involuntary powers of life. Here are located the brain and nervous centers which control the heart and circulatory system; also of the lungs, by which we inhale life from the oxygen of the air at every breath; the secretions of the liver, spleen, gall bladder, and all the powers and functions of the stomach and bowels are controlled by the same involuntary powers of life. Whether sleeping or awake, without reference to the thoughts and feelings of the conscious mind, these wonderful functions of involuntary life go on, day and night, without cessation until physical death, when the soul with its psychical body leaves the physical body. All these wonderful processes are common to man and animals, are parts of the mind and soul, and are

represented by the cerebellum or animal brain. These processes are, no doubt, controlled and operated by the spirit acting directly through the animal department of the soul and mind; and controlled in man exactly as they are in the animals. What we call instinct in animals is inspiration in man, or a higher order of instinct from the same divine source.



The Cerebrum brain contains the organs which represent the conscious mind. Adopting the general division of the mental philosophers, we may divide the conscious mind and its organ, the Cerebrum brain, into the Intellect, Feelings, and Will; represented in the brain by the front, middle and back lobes, respectively. The intellect occupies the front lobe of the brain; the feelings occupy the middle lobe, and the will, the back lobe. The accompanying figure, taken from the title page of "Life by Sidartha," represents a model human head.

It is divided into the front lobe, occupied by Wisdom, or Intellect; the middle occupied by Love or Feeling; and the back lobe by the Will. The front lobe of the brain occupies the forehead, side face, and front part of the crown; is the seat of the Intellect, and the receptacle of Truth. The middle lobe of the brain is the middle part, and extends from the ears to the crown of the head; is the seat of the Feelings, and the receptacle of Love. While the back lobe occupies the back part of the brain; is the seat of the Will Power, and the region for decision and action.

Thus we see that man being "in the image and likeness of God," possesses the leading attributes of God,—Truth, Love and Power.

The intellect embraces the perceptive organs located just over the brow; the memory, occupying the middle of the forehead, and the reflective organs, occupying the upper part of the forehead. The region of feeling, which may be termed the social and moral department of the mind, is found in the middle lobe, extending from the ear to the top head. While the region of the will power is found in the back head, extending from the cerebellum to the crown of the head. This includes a part of firmness at the crown of the head, and embraces continuity, self-esteem, pride, ambition, health, hardihood, caution, energy, etc. While the region of feeling, embracing the moral and social powers, occupies the middle lobe of the brain, and includes part of firmness, conscience, spirituality, veneration, hope, faith and love to God and man; the latter including the social group, such as sympathy, benevolence, philanthropy, etc.

I wish now to notice some subdivisions of the front lobe, representing the intellect of man. Prominent brows show a strong development of the perceptive organs, and give a man of keen perception, and a great gatherer of facts; but if the forehead recedes, leaving the reflective organs moderate, he will not be a great reasoner. Prominence of the middle of the forehead shows a strong memory; while prominence at the top of the forehead shows great reasoning powers. Again, the reflective or reasoning organs, like all other organs, are double, corresponding to the right and left hemispheres of the brain. At the center of the top of the forehead, we have intuition or foresight; on either side, sagacity; next, comparison; then judgment; and outside of that on either side, analysis, invention, etc. So that a forehead prominent in the center gives the intuitive or sagacious person of great foresight. A wider forehead gives the man of best reasoning power and good judgment; and a very wide forehead gives the analytical thinker, the philosopher, schemer, and inventor of great systems.

As already stated, there are two brains; the Cerebrum, representing the conscious mind, and occupying the main top head; and the Cerebellum, occupying the base of the head, and representing the animal mind. Both these brains are divided in the middle by a perpendicular partition, into the right and left hemispheres. The right hemisphere, through its nerves, controls the left side of the body; and the left hemisphere the right side of the body. As the right side of the body is usually larger and stronger, causing most persons to be right-handed, we infer that the left hemisphere of the brain is the

larger and stronger, and this is usually shown in the size and shape of the head. It is claimed by some mental philosophers, that the greater part of mental effort, is the work of the left hemisphere of the brain. Both observation and experience have shown that persons engaged in constant mental work, develop the left side of the head more rapidly than the right.

Dr. E. D. Babbitt holds that the left hemisphere of the brain represents the intellect; and the right hemisphere organic life. This is no doubt true in the main.

The law of sex, which is the basic law of nature, no doubt asserts itself in the two hemispheres of the brain. The initiative of every molecule is formed by a male atom being attracted to a union with a female atom, to be followed by others. In men a preponderance of male atoms produces the larger hemisphere of the brain, usually the left side; which reflected in the stronger right side of the body, produces right-handed men. Left-handed men have a larger right hemisphere of the brain, in which male atoms predominate.

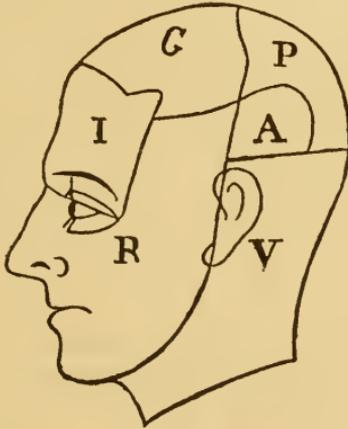
In woman it is the female atoms which, predominating in the left hemisphere of the brain, makes it larger, producing right-handed women. But if the female atoms predominate in the right hemisphere, making it the larger, then we have left-handed women.

It is no doubt the law of sex which produces the duality we find in the human body; the eyes, the ears, limbs, lungs, nostrils, etc., in pairs; one representing the positive or male element, and the other the female or passive element.

Although every faculty of the mind is represented by a distinct organ of the brain, or rather duplicate organs; yet they seldom so act. Usually an organ or a group of organs inspired by the normal desires of the mind, which controls such organs, arouse the mind to action; but when it takes its final action in the matter, it acts as a unit; its decision is expressed by the faculty of judgment; and executed by the will, which latter uses the affections and appetites as its agents in executing the decrees of the mind.

We can only get an idea of the mind by an analysis of the physical brain, its organ and instrument. The nearest a complete analysis of the physical brain, and of the mind which it represents, has been made by the science of Phrenology. Starting on the common basis of the old mental philosophers, that the brain is the instrument of the mind, phrenology goes a step farther, and holds that each faculty of the mind is represented by a separate part of the brain, called an organ. This school is called the Gallean system, founded by Dr. Gall; and the successors of Gall have mapped the head, setting apart a portion of the brain as the organ of each distinct faculty of the mind. But Professor Joseph Rodes Buchanan, in his investigation, discovered several mistakes in the Gallean system; also a considerable portion of the brain, in which no organs are yet located. Buchanan also showed that each organ could be subdivided, and that organology carried to its logical ultimate, would give as many organs as fibers of the brain, each representing a slightly different shade of sentiment from its neighbors. That really mental action results from

groups of organs acting together, or from the mind acting as a unit, through the will, as already suggested. Professor Buchanan arranged kindred groups into what he termed "Regions," and claims that such is a better system than uncertain organology. Here is Buchanan's grouping of the organs, found on pages 175 and 176 of my work on "Man, His Origin, Nature and Destiny:"



"ORGANOLOGY—SIX GREAT REGIONS.

"The most convenient division of the head for practical purposes will be into the regions of intellect, virtue and power occupying the frontal, the superior, and the upper posterior regions, to which we add their antagonists, the region of animality, violence and relaxation, occupying the occipito-lateral, occipito-basilar and antero-basilar regions.

[“I. Intellect; G. Goodness or Virtue; P. Power; A. Animality; V. Violence and Crime; R. Relaxation.”]

(“It must be borne in mind that precise divisions have an arbitrary character. There are many organs near the dividing lines, which are connected by natural affinities with each of the adjacent divisions. We might with great propriety trace a neutral zone in the temples, bordering upon each of the six great regions and possessing an intermediate character.)

“The comparative size of these regions will determine their predominance in the character. But it is to be borne in mind, that our organs are not characterized by a democratic equality of influence upon the character. In the normal development of the brain, the superior organs have a decided ascendancy. The organ of Consciousness or Wakefulness has usually from sixteen to eighteen hours of predominance, and its antagonist, producing profound sleep, has but six or eight hours of full indulgence. The region of health predominates habitually over that of disease. Honesty and philanthropy predominate habitually over fraud and felony. Abstinence yields but occasionally through the day to the influence of Alimentiveness, and it would seem that the lower organs of the brain are more and more deprived of a controlling influence upon the character in proportion as they are inferior in rank. Yet in proportion to the size of their development, it becomes probable that they will assume and maintain an occasional control of the character.

“The inferior organs are to be regarded as the physiological antagonists of the higher, standing related to corporeal functions as the higher do to the mental. The constitution of man may be compared to a tree, the higher portion of which expanding

in the sunlight and atmosphere is dependent upon its subterranean portion rooted in the soil. As the roots are to the tree, so in their legitimate range of action are the inferior organs to the superior, which are able to exist in man only when they have a physiological support.

"The different regions are named from their ultimate tendency. The region anterior the ears producing disease and feebleness—the region posterior to the ears producing various crimes and vices, when acting unrestrained—the frontal organs producing various forms of intelligence, the coronal organs various species of virtue—the upper occipital producing various efficient energies, and the occipito-lateral tending to diminish or destroy the intellectual action, and keep man in a condition of stationary barbarism.

"The region of Animality is so named in consequence of its being the antagonist of intellectual action. Its predominance would produce entire mental vacuity and incapacity for thought. Its most predominant action is during our nocturnal sleep, although during our waking moments it frequently produces a heavy lethargic influence and mental indifference."

The trite expression, "The mind makes the man," has much truth in it. The power of well regulated thought is immense. Thought virtually constructs the brain, nervous system, and largely shapes the body; but it must be controlled, regulated, and directed by the will, in order to be effective. Much more depends on will power than is generally understood. Desire inspires the feeling for a certain end; Reason determines whether it is natural, logical and

expedient; and Conscience decides whether it is right under the circumstances. This can only be effected by consecutive logical thought. If the conclusion reached is right; then the Will must execute it. Hence almost everything depends on will power. We must literally work out our own salvation; and the consecutive thought which is necessary must be forced by the will.

Imagination is the creative power of the mind. Reason can take existing data and reach correct conclusions; and conscience can tell whether they are right. But if we wish to reconnoiter new territory, or clear new ground, imagination must blaze the way; and the will again becomes necessary to force this pioneer of the mind to enter the wilderness of thought. As imagination, the advance guard of the mental army, begins to "shell the woods," the dawning light of intuition begins to open up, and the golden rays of inspiration flow in. No part of the mental machinery is as important as the will and the imagination. The latter is the bridge which spans the chasm between the mind and soul, and merges reason into intuition.

Dividing the head in the middle by a horizontal line, it will be found that in the main the animal organs are below and the spiritual organs above that line. The perceptive organs, the five senses and all the basilar organs, belong to man in common with the animals. While the pure intellect, the social, moral and spiritual organs, and the will, belong to man in common with the angels and spirits. While man is essentially a unit, he is of a dual nature, part animal and part spirit. And it is the union of the immortal spirit, with the animal nature, which pro-

duces that composite product, we term the soul and its reflex, the mind, which I am now considering. Both soul and mind are part spirit and part animal.

I will now notice very briefly some distinguishing peculiarities of these several departments of the mind. Among the five senses, the eye is the particular organ and instrument of the intellect. It is the window of the soul through which most of the impressions of the external world reach the perceptive organs. And light is the great natural medium which represents intellect. Through this medium, we not only get our impressions of the physical world; but it is intellectual light which illuminates the entire mental machinery, and holds the lamp, from the light of which the court of conscience is enabled to pass on the righteousness of the conclusions arrived at by the judgment, and the actions to be executed by the will.

While the eye is the inlet to the front lobe of the brain, the ear is the inlet to the middle lobe, and sound is the great natural medium by which the feelings are reached. The region of power, located in the upper back head, is represented among the senses by touch; and the hand is the medium of its communication with the external world, and the main instrument by which the will executes the mandates of the mind.

The sense of taste applies to matter, and is intended to guide the appetite in the selection of food and drink. While smell seems to apply to the essences or ethereal forces, and is intended as a guide for the selection of those essential elements of food and medicine, which are proper to be inhaled into the lungs, or taken into the stomach. To recapitu-

late: The eye is the medium of light and truth, and is the entry to the front lobe of the brain. The ear is the entry to the middle lobe, responds to sound, and is the medium of love and the kindred feelings. Taste responds to matter, and is the medium of food and drink. Smell responds to the gases and essences. Touch is represented by the hand, and responds to the soul, as manifested through the mind, its external reflex.

The nervous system is an extension of the brain to every part of the body; and while organs of the brain are the immediate instruments of the mind, every part of the body is in some general sense also the instrument of the mind. The nerve extending from each organ or part of the brain, reaches and affects a certain part of the body. I here refer to pages 185-6-7 and 8 of my book on "Man," which fully explains this subject.

I also make the following extract from pages 202, 203 and 204 of "Man:." There are many other respects in which the mind manifests itself through the body. The external appearance, voice and all movements of the body, manifest character and capacity.

First: We have the well known science of Physiognomy. The face is universally regarded by both learned and unlearned, as the index to the character. S. R. Wells, in his valuable work on physiognomy, lays down three general forms of faces. First, the oblong face, corresponding to the motive or physical temperament; and cites as examples, Andrew Jackson, Cromwell and Cæsar. Second, the round face, corresponding to the vital temperament; and cites Bonaparte and Richter as

examples. Third, the pear-shaped face, corresponding to the nervous or spiritual temperament, and cites as examples Shakespeare, Dante, Poe and others.

In the spiritual or pear-shaped face, the forehead is high and broad; the features delicate; the eye bright and expressive; the hair fine, soft, and generally of light color; and the neck slender, with narrow chest and small limbs. In the round face the whole form is broad and plump, complexion generally florid, eyes blue, or light gray, and the hair soft, light, and fine.

In the oblong face we generally have a dark complexion, dark eyes, dark, strong and abundant hair, with firmness, rather than delicacy of texture. The character indicated by the forms of face just given corresponds with that indicated by the mental, vital, and motive, or physical temperaments, which have already been explained.

Of course, I cannot go into the details of any science referred to in this work, and for a description of the different kinds of noses, eyes, mouths, chins, etc., and their significance, I must refer the reader to the elaborate work on Physiognomy, by S. R. Wells. But I cannot leave the subject without calling attention to one important principle of facial expression referred to by Dr. Buchanan. The tendency of all the organs of the brain, is to act on mathematical lines, in the direction in which their fibers point; that is from the center of the brain outwardly in every direction. Hence, it is, that the coronal organs act in an upward direction; the basilar organs in a downward direction; the frontal in a forward direction, etc. And as the mind

through the brain and nerves controls the muscles—the tendency of the coronal or moral and spiritual organs acting upwardly, would be to elevate all the muscles of the face, producing a pleasing expression of countenance. If, then, we find the brows, the upper and lower eyelids, the lips, corners of the mouth and all the movable parts of the face elevated, we may infer that the social, moral and spiritual faculties of the mind are predominating. If, on the contrary, all these movable parts of the face are depressed, producing lowering brows, drooping eyelids and hanging lips, with nose of great downward length, we have the indications that the basilar organs predominate and consequently that the animal passions and appetites are controlling the character.

The mind and its conditions are reflected through other parts of the body as well as the face. The voice, the walk, and all the movements of the body, as well as its general shape, indicate character, but I cannot go into the details of these indications.

I will only refer briefly to the indications of character, which we have in the handwriting of individuals. Our penmanship is more or less affected by the mathematical laws discovered by Dr. Buchanan, and to which reference has already been made. That is, the tendency of the moral organs is upward; the tendency of the basilar organs downward; and the tendency of the intellectual organs forward on a horizontal line. These laws manifest themselves in the shape and construction of the letters and the upward and downward stems of the letters. If the stems of the letters below the line are long and heavy it indicates that the basilar organs pre-

dominate, and that the individual is more or less under the sway of his passions. The same thing is indicated by a tendency to run below the line in forming the body of the letters.

But if the tendency is upward; to get above the line with the body of the letters, while the upward stems are long, the stems below being short, it indicates the predominance of the moral organs; that the higher and better traits and powers of the mind are controlling, and that the passions are kept in comparative subjection.

While if the tendency of the writing is horizontal and straight forward, the body of the letters exactly on the line, and all the termination of letters ending with a horizontal stroke, it indicates the intellectual man; especially if the penmanship is open and has a progressive appearance.

Palmistry is also a wonderful science, full of import of both a mental and psychic nature.

As Psychometry is the most wonderful part of the science of man; and touch or feeling is its external sense; of which the hand is the instrument; it follows that the size and shape of the hands; and the lines and other external marks of the palms and fingers, are full of significance. But I cannot go into the details of Palmistry; nor the unseen influence of the planets, on the lives of men. I can only refer the reader to works on Palmistry and Astrology.

The mind through its instrument, the brain, not only controls its own body; but often the bodies and minds of other persons. The magnetism which flows from the soul through the mind, into the brain, passes out over the nerves; and then upon

magnetic currents in the form of a personal aura, it reaches and mixes with the magnetism of other persons; and often controls their brains and thereby their minds. A full explanation of Magnetism, leads to Mesmerism and Hypnotism, and will be considered in another chapter. A brief reference to Mind Reading and Telepathy, is all that can be done here and now. The thoughts and feelings of the mind can pass out over these magnetic currents, and not only mix with the magnetism of another person, with whom the active mind is en rapport; but pass over his nerves into the brain, and make this more passive person, conscious of these thoughts and feelings of the more active mind. Hence it is that friends who are en rapport, that is, living at nearly the same vibratory motion of life, so often think and speak of the same thing, and at the same time. This is Mind Reading, and is common experience.

A still more wonderful extension of this power is Telepathy; or the ability of two friends en rapport in spirit, soul and mind, to communicate with each other, hundreds of miles apart. In these cases, such harmony exists between the individuals, and there is such a blending of their respective auras, that magnetic lines are extended from brain to brain, and the parties converse, like talking over a telephone. Telepathy will be further explained in the chapter on the Soul, and cases cited.

I cannot close this chapter without emphasizing the great power and importance of the mind, in the present earthly existence. The poet was practically right when he said, "It is the mind which makes the man." While the spirit is the essential ego; and

the soul the real personal man, of which the mind is the external reflex, still in the present material existence, both spirit and soul, are powerless to manifest themselves, without the consent of the mind, manifested through its executive, the will. That the soul or sub-conscious mind is subject to the domination of the external mind, is conclusively shown by the fact of hypnotism. Although the conscious mind possesses at present this power, it should be exercised humbly and cautiously; in the light of the inspiration received from the spirit; and as a faithful reflex of the psychic love and truth emanating from the soul. The mind should reflect the love and truth the soul imparts, just as the moon reflects the light of the sun. While it is true that thought, aided by imagination, is the creative power of the present life; that thought should be based on the innate truths imparted by the spirit of God, through the soul into the mind. And this must be controlled by the will; it must regulate thought and see that it conforms to abstract truth. A fearful responsibility rests on the will power of the mind. We must indeed "work out our own salvation with fear and trembling."

To state the matter more comprehensively, and give the status of the mind precisely, let me repeat what has been said in former chapters, viz., that the spirit is a part of God's spirit, as a drop of water constitutes a part of the sea. By the creative power of God it is detached, and embodied in ether and matter, in order to become individualized. The union of spirit and ether, produces the soul, which is the real and responsible man. The soul creates the physical body; and reflects itself in the mind, for

the government of the body, and the manifestation of mind in the physical world. The brain, with its extension, the nerves, is the instrument of the mind, through which it manifests itself in every part of the body. In this earthly existence the mind is the working power of the man. The spirit and soul are compelled to work through the mind. Temporarily the mind is substantially the man; and success on every line depends largely on the power of the will, which is the executive of the mind. The mind controlled by the will, can accomplish effective work, both in the physical and psychic worlds. The mind can, through the soul, appeal to the spirit, and invoke unlimited power from the inexhaustible supply of God's providence, for the good of man on every plane of life.

CHAPTER VII.

THE SOUL; AND ITS NATURE AND POWERS.

In the diagram of the circles in Chapter III, the soul is represented by the second circle from the center. It stands next to the spirit. It is the product of the union of the spirit, with the organized substance of the psychic and physical bodies. It is the middle part of man; it is the real human being. The mind its reflex, and the physical body are its representatives on the earth. The sub-conscious mind or soul is the real man; and that is what we are now to consider.

The word "soul" in its literal meaning is almost synonymous with life; and is often used in this generic sense to include the entire man, as the Bible tells us that eight souls were saved from the flood. But when we speak of man as spirit, soul and body, we use the term in its specific sense; and in that sense we now wish to consider it.

In another chapter we have shown that the spirit occupies two tenements on the earth, a psychical body and a physical body. The life which God's spirit, through the spirit of man, imparts to the psychical body, we term the soul; while the life so imparted to the physical body we term the mind. The brain is the organ and instrument of the mind; and through it and its extension, the nervous system, life is imparted to the physical body. There is a

corresponding brain in the psychical body, which is the organ and instrument of the soul, and through it the spirit, aided by God's spirit, imparts life to the psychical body. The psychical body and the life, love and truth which occupies it we ordinarily term the soul of man. As the mind is the external reflex of the soul, so the physical body is the external reflex of the psychical body, and the brain of the corresponding psychical brain. As the physical body perpetuates immediate life by breathing oxygen and general life by food and drink, so the psychical body perpetuates its organic life by breathing a psychic ether, and its soul life by feeding on the innate love and truth imparted to it by God's spirit through man's spirit. In other words, the real life of man is the soul, and his real body the psychic body; which contains the real brain, a cerebrum and a cerebellum. The former represents the spiritual part of the soul and the latter the animal part of the soul, and they both have their reflexes in the cerebrum and cerebellum of the physical brain. Under the direction of God's spirit, acting through man's spirit, life, intelligence and power are constantly imparted from the soul's cerebellum to the physical cerebellum—controlling and operating the forces of life. Of this the conscious mind represented by the cerebrum brain is wholly unconscious. But the action of the conscious powers of the soul in its cerebrum brain, are faithfully repeated in and cognized by the conscious mind acting through its cerebrum brain, when that brain is sound, sane and awake. The powers of the soul never suspend; its psychic brain never sleeps. But the operation of the conscious mind has to cease, when the physical body,

including the cerebrum brain, is asleep. If the sleep is sound, we dream no dreams and see no visions. If the sleep is partial, and some of the organs of the brain awake, we get disconnected glimpses of thought from the never ceasing action of the soul. If memory is awake we get a record of what is seen and felt, and the dream is vivid, though it may be disconnected. If the organs of reason and reflection are awake and acting, we may often get a connected report, or an argument and sometimes an address. But much is seen and felt and thought in the soul which never reaches the conscious mind, until physical death removes the obstruction of matter. The spirit no doubt imparts much truth and love from God's spirit, into the soul, which is never fully reflected in the mind. In sleep the spirit often leaves the body, and accompanied by the soul, goes out into the spirit world, and beholds wondrous beauties, and hears much wisdom, which it reports to the soul; but this report never reaches the mind, unless the organ of memory be awake at the time, permitting that faculty to take cognizance of what occurs. When memory is able to report what is seen and heard, it appears to us as a dream, when we awake, but is in reality a psychic vision of what has actually occurred.

The following so-called dream illustrates this power of the soul, under the direction of the spirit, to leave the body in sleep; solve the problem of a lost ship; and save the lives of heroic sailors at the very point of death :

A DREAM WHICH MEANT MUCH.

It is long years since the news of the loss of the sailing schooner. The Wavy Lass, with her crew of ninety men, thrilled the whole of the population of Newfoundland. Neither vessel nor crew were heard from for weeks, until a report came from the far north concerning the rescue of eight men, and this is how it happened.

In a little fishing hamlet of some dozen families lived a young girl named Katie Crummie. Like others, she was moved with sympathy when she heard of the wreck of The Wavy Lass. She shed tears as she heard the father read the news in a paper to the crowd of men and women who came in that evening to listen, as the story was rehearsed concerning the orphans and wives and mothers of the lost crew.

The following night Katie had a dream. In her dream she saw the brave vessel in the dark night caught between two large ice-floes, and literally crushed to pieces; she saw the men escaping for their lives; she even heard their cries for help, as some of the poor fellows were the victims of the relentless ice and waves. Though the sea was so rough, and the night pitch dark, two boats were saved and manned. One boat got away with a few men, but in her dream Katie saw that boat vanish. She heard sad cries for help, then all was silent, except the wind and sea. The other boat she saw with eight men. She watched it closely, and by and by the men struck an ice-floe, hauled their boat on it for safety, and in so doing lost the only two oars they had, and thus they drifted about in the Atlantic

for twelve days and nights. Katie followed them in her dream. She saw how they hungered for food, how they walked in a circle on the ice-floe to keep themselves from freezing and sleeping the sleep of death. She would fain have taken them food, but suddenly she saw the ice-floe running aground on the beach of a little island some two and a half miles out from her home. The men landed, eight of them, for she counted them once again, and the dream returned. Every detail of the shipwreck and about the same eight men, with their boat on the ice-floe, and their landing on the little island, was repeated, only more vividly than before.

When she awoke the second time the streaks of early dawn were in the eastern sky, and her mind was much impressed with the thought that she should go and rescue those eight men, as she dimly saw the island outlined out yonder against the eastern sky. She knelt in prayer, and something seemed to say clearly, "Go yourself at once to the island."

She dressed hurriedly, resolving to go and maybe get back before any one would be astir. When she got to the cove where her father's little skiff was she again lifted her heart up in prayer, and the voice said more plainly, "Go at once." She put the "bread-box" with the provisions into the skiff, which the father had replenished the night before for his day's fishing, and hoisted sail. In a minute or two the little boat was heading for the island. The morning was fine, the sea smooth, the wind fair. Katie had many a time sailed over the same course before alone, when she would go out to tend her father's herring nets, if he were very busy. She knew every

rock and shoal in the vicinity, and knew the best place to land on the little island.

In a little while she was drawing nearer to the island, and the morning's light was getting clearer. Yet, though she felt sure she was on a God-sent mission, she was considerably startled when she saw the forms of three men clearly visible on a high peak of the island. Was she dreaming still? Could it be really true that men were there waiting for her? As these questions were clamoring for an answer in her mind, the little skiff ran right on a gravel beach, and eight sturdy men hauled up the skiff and its passenger high and dry on the island. One of the men—he was the captain—said to the girl: "I told my men just now, after we had been praying, that the angel of our deliverance would come, but we hardly expected it would be a young lady all alone."

"I dreamt you were here, and came with this for you," answered Katie, in a most matter-of-fact way, handing out the "bread-box" as she spoke.

"We are very thankful for your coming, for we have not had any food for nearly two weeks," said the captain.

"I knew that," replied Katie, quietly.

Then the men gathered in a circle around the girl and sang, "Praise God From Whom All Blessings Flow," and wept for joy as they sang.

Then they examined the well-furnished "bread-box." To their joy there were matches, for no fisherman's outfit is complete without them. A fire was started. Around it they gathered, and ate with thankful hearts.

Meanwhile Katie's people had missed her, but some one had happened to see the little skiff with

its white sail leaving the cove at early dawn, and when the smoke on the island was seen, all surmised it was Katie who had gone out there; why, they could not tell, and there was nothing to do but that two or three punts should go out, Katie's father with the rest.

While the shipwrecked men were enjoying their meal Katie told them about her dream. As she related detail after detail, the men stared at each other in wonderment. In their surprise they forgot their hunger and their food. The only conclusion they could dare to suggest was that the Lord had brought about their deliverance through Katie's dream.

In a short while the punts arrived from the mainland. Imagine their surprise to find Katie surrounded by eight weather-beaten seamen, to bid them welcome. Then no words can describe the feelings of those humble fisherfolk as they listened to the story of the wreck, the dream and the rescue. The rescued men were taken to the little fishing hamlet, and treated with the hearty hospitality for which fisherfolk of Newfoundland cannot be surpassed.

In this case the intense sorrow and sympathy of the girl's soul, for the fate of the sailors, not only caused her to leave the body in deep sleep and go to the struggling men on the cold ice-floe; but being psychometric, she was able to grasp the entire situation, and run back over their heroic struggle for life for nearly two weeks; and then come forward, and trace the future down to their delivery the next day through her instrumentality. This wonderful vision covered thirteen days, and shows the power

of the soul to unravel the past and also to peer into the future.

Thus it is that people seem to dream of meeting and talking with their disembodied friends. It is an actual vision, a meeting of soul with the soul—the one in the spirit world, and the other in the body. And the organ of memory in the physical brain being awake, that faculty of the mind is permitted to witness the scene, and report what was seen and heard. But the larger part of the wisdom and knowledge gained by the human spirit, from God's spirit, and other disembodied spirits, and stored in the soul, never reaches the conscious mind until it is relieved from the shackles of matter by physical death; because the only way it can reach the external mind is by being reported to the organ of memory and stored by it for use of the mind. Memory, with the balance of the conscious mind, is generally suspended by sleep when the most valuable accessions are made to the stores of the soul. And when the conscious mind is awake memory is so crowded and occupied with the great flood of sensuous matters, which come trooping in through the senses from the external world that the still, small voice from within is seldom noted.

It must be remembered that the soul has no connection with the external world, except through the conscious mind; but through the spirit stands in direct connection with the internal world. It lives in the great sea of ether, which is the very atmosphere of the psychic world; and when the physical body is asleep, can communicate with the disembodied spirits, who occupy the same psychic sphere, and can by asking continually receive inspiration

and wisdom from God's spirit. Thousands of valuable facts are known to our souls, which have not yet been noted and cognized in our conscious minds. The organ of memory may be compared to the central office of a telephone system. Such reports as it can receive and note from the soul, are promptly reported to the proper organ or system of organs in the mind. But with worldly-minded people, which constitutes ninety-nine out of every hundred, when the mind is awake there is such a rush of reports from the external world to the office of memory, and so many of such reports already stored in memory, that the still, small voice from within is seldom noted.

Many people, when in a trance, that is, with the bodily powers all suspended, speak other languages than their native tongue, and which they have never learned; and also deliver learned lectures on subjects about which they know nothing in their normal state. Also while asleep people often in visions or so-called dreams see ahead of them approaching death or some casualty or trouble. An alarming report of this kind from the soul, usually awakens memory, and the fact is noted and remembered, and invariably occurs just as it was seen in the vision of the soul.

Who has not awakened in the morning hundreds of times with a feeling of trouble on the mind, which lingers until crowded out by the great rush of daily affairs? This is the efforts of the troubled soul to communicate to the conscious mind, the coming events of disappointment and trouble, which fill up the principal part of our lives; and whose dark shadows are clearly discernible by the soul, through

its clairvoyant and psychometric powers; but cannot be seen by the conscious mind. So many thousands of well authenticated facts, such as we have just referred to, have occurred, that the scientists have concluded that there is a sub-conscious mind, in which many facts and much knowledge is stored which ordinarily does not reach the conscious mind.

The so-called sub-conscious mind of the scientists is the human soul; the real life of the man; of which the external or conscious mind, is only a counterpart or reflex. By far the most important of our wisdom, and some of our knowledge is stored in the soul, and never reaches the conscious mind.

That the soul is the real man now; becomes more and more so as the body fails and the mind weakens, and after physical death opens up in a state of existence, excelling earthly existence, as far as the heavens are higher than the earth, is attested by the luminous words of that great soul, Victor Hugo, in the following message, given in the evening of his life:

VICTOR HUGO'S MESSAGE.

You say that the soul is nothing but the result of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head, and eternal spring is in my heart. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song. I have tried it all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say like so many others, "I have finished my

day's work." But I cannot say, "I have finished my life." My day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to appear with the dawn. I improve every hour because I love this world as my fatherland. My work is only beginning. My work is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite means infinity.

I will refer here to one most important fact. Jesus told his disciples that it was necessary for him to go away to prepare a place for them, and that in his Father's house were many mansions. Each of us will get a mansion proportioned and adorned in accordance with our life work on the earth. Our spirits assisted by other loving spirits are engaged all the time, furnishing and decorating these mansions; and the material out of which they do it, are the good deeds which our souls, through our bodies, perform for our fellowmen. Of these momentous facts, and of the progress that is being made in furnishing and decorating our mansions, not made with hands, our spirits and our souls (if in reality they are doing any good) are all the time cognizant; but these wonderful facts are never reported to the conscious mind.

But while the soul by reason of its residence in the psychic world, and its contact with the spirit and other spirits, possesses great advantages over the mind so far as getting wisdom is concerned; it labors under great disadvantages and disabilities so far as knowledge is concerned. It has no avenues of access to the original sources of knowledge in

the external world, except through the conscious mind, and its five senses. Hence, in natural sleep, or magnetic, mesmeric, or hypnotic sleep the powers of the conscious mind being suspended, the soul has to act on the data it has, or that imparted by the mesmerizer or some disembodied spirit. It is wholly deprived of exercising its own discrimination, comparison, judgment or conscience, because the powers of its conscious mind are suspended; and it is the function and power of the mind to do this—being in contact with the external world, and having all the original sources of knowledge at hand. The soul has none of this knowledge; it can only go to God for wisdom, but must take its knowledge from its own mind, or some other mind, or some disembodied soul; and is compelled to take it all as true; it has no way of comparing it. The only way it can avoid taking a given report as true is by exercising its will power; and through the spirit appeal to God's spirit for wisdom, by which to test the truth or falsity of the proposition being pressed on it by another mind in the body as in hypnotism, or by a disembodied spirit, clothed only in its soul or psychical body. But in all cases of mesmerism or magnetism, whether the mesmerism be in the flesh or out of the flesh the will of the subject is enslaved for the time, and is compelled to do whatever the magnetizer suggests. He has no will power to appeal through his spirit for wisdom; and he is completely cut off from data for reasoning by the magnetic sleep of his own conscious mind. Therefore is compelled to do what he is told, and to act on every suggestion that is made.

And here I must refer to another fundamental

truth which pertains to the soul. The psychic world, in which it resides, is the realm of causes, while the physical world is the region of effects. Hence all seeds of suggestion sown in the soul, will produce plants of action through the conscious mind and active body. And therefore it is that the suggestions of the hypnotizer are always carried into effect, and often in spite of the calm judgment of the conscious mind.

While therefore the dangers of magnetism, hypnotism, mind reading, etc., are apparent and ought never to be exercised except by honest and competent operators, yet their use to the world is beyond calculation; the hypnotist, tying on to the great car of faith, which the Bible tells us removes mountains, makes his subject believe that he is cured, and at once the wondrous fact results that he is sound in body and mind. I have opened the door but slightly that looks out on the great fields of hypnotism, mental science, christian science, etc. They will be discussed elsewhere.

While the soul is the real human life, the great sub-conscious mind, of which the external mind is only the reflex, as the physical body is only the reflex of the psychical body; and its brain the reflex of an internal psychic or soul brain possessing all the faculties which phrenology has discovered in the conscious mind; yet I cannot go into an analytical consideration of these separate soul faculties. But the conscious mind is a complete reflex of the soul; and I have in another chapter treated it somewhat analytically, noting its divisions and many of its faculties. Reference to this chapter on mind, will enable us to get a general idea of the soul facul-

ties, just as we get a general idea of a tree by the shadow it casts.

The soul bears the same relation to the mind that the sun does to the moon. The light furnished by the moon is valuable because it lightens the darkness of the night, and is valuable to man in many respects. But it is all reflected light and comes from the sun. And as the light furnished to the moon and reflected to man on the earth, is not the hundredth part of the light the sun possesses; so we may say that the light and wisdom reflected into the mind from the soul is not a tithe of the wisdom stored in this great sub-conscious mind for the future use of man.

Man's life on earth may be compared to a moonlight night. While his entry into psychic life is like the break of day. He leaves the shades of night behind and beholds the superior light and love of the soul rising like the sun as it climbs the eastern horizon.

To briefly restate the position of the soul in the constitution of man, let me add, that it is formed by the union of the immortal spirit with the organized matter of the physical body. That it is the middle part of man, and the real and responsible human being. It draws sustenance, both from the positive spirit and the negative body. While it gathers from the finer elements of the physical body to build up its psychical body; it also draws from the spirit, and through the spirit from God's spirit, unlimited supplies of spiritual power. By fully recognizing the spirit as the divine part of man; and holding itself in complete subjection to the spirit, the soul can create and preserve a perfectly

healthy mind and body; and exercise almost unlimited power on both the mental and physical planes, for the good of mankind.

The power of the soul, aided by the spirit, is creative, and it forms both the body and mind with the wonderful brain and nerves as the instrument for the mind to work with. For the soul performs much of its work on earth through and by the mind; and by the use of thought controlled by the will.

But much of the work of the soul is performed entirely outside of the conscious mind. Through the solar plexus, situated near the pit of the stomach, the soul imparts wisdom and power to the animal life; and the vital machinery of the body. This life power is transmitted instantly through the stomach downward to the sexual organs, kidneys, bowels, etc.; and upward to the heart, lungs and liver.

All the involuntary processes of life are carried on by the soul, entirely independent of the conscious mind. But all these processes can be affected, either for good or evil, by the action of the conscious mind.

As already stated, the conscious mind sleeps, but the soul never. The memory of the conscious mind is often inattentive and sometimes treacherous; and many things which pass the mental machine, are hardly noted, and soon forgotten. Not so with the memory of the soul; that tablet of the psychic brain is a perfect record. Not a feeling, thought, word, or act of the man, but leaves its impress there; some day to be made manifest to all who choose to look. How guarded, therefore, should we be; not only God sees all, but in the psychic state, our fellow beings also will behold us as we are, not as we now seem.

Another peculiarity of the soul is, that its reasoning is intuitional and unerring. Its logic is deductive and conclusive. The reason is, it does not get its data from the external world as the mind does; it is not misled by seeming appearances, and sensuous fallacies. Its information comes by inspiration from God, and consists of pure truth, and innate ideas; which become the major premises, from which the soul, by the deductive process of reasoning, reaches sound conclusions. Whatever is settled by the soul, or sub-conscious mind, while the conscious mind is asleep, is always settled correctly. Hundreds of persons completely baffled over mathematical problems, have sought rest in sleep, and while the conscious mind slept soundly, have arisen in a somnambulistic condition, and solved the problem correctly. In the same way, title papers and other things of value, which were lost, have been pointed out to the conscious mind.

Often in seeming dreams (but real visions), we have coming events in our lives foreshadowed or represented in symbols. These visions should be carefully noted and well considered, for they always have significance, and are often literally fulfilled. Or if a symbol is given, we are often able, when awake, to interpret it, as solving some of the vexed questions of conscious life. It is a frequent experience of the writer that the unsolved problems of the mind are unraveled, or such a trend of thought invoked, as will solve them, by a symbolic vision which appears in sleep. The strong impression of the vision usually wakes me, and as soon as the conscious mind sets its machinery of reason to work, I have no trouble in applying the symbolic significance to some

problem of unsolved thought, which had probably for months and years, sought a solution from the conscious mind. In a sleeping vision, January 16, 1898, a discussion in the psychic realm was presented to the writer. The question to be discussed was "Christian Perfection," or the possibility of the followers of Christ attaining the Christ character on earth; a question which had several times been up in our prayer meetings. A voice seemed to say to me, take the affirmative side; and immediately quoted the last verse of the fifth chapter of Matthew (the words of Jesus), "Be ye therefore perfect, as your Heavenly Father is perfect." Awaking at once, I became better satisfied than ever that Jesus meant what he said in the words, "These signs shall follow them that believe." And in another place, told his disciples that with proper faith, they should perform even greater things than he had done on earth.

The superiority of the soul or sub-conscious mind, to the external conscious mind, ought to be apparent to all thinkers, from the simple, but profound fact of sleep. We spend about one-third of our time in sleep; during which the body, and its life, the conscious mind, is suspended. It is, in fact, a temporary death, and is called by the poets, the twin sister of death. What is it that looks after and presides over the processes of life, while this temporary death prevails in the body and mind? What force keeps up the pulsations of the heart, the circulation of the blood, and the respiration of the lungs; without all of which, life could not continue a moment? The boasted mind has nothing to do with it—it is asleep, and wholly unconscious.

It is the soul which presides over and runs the

processes of life; under the direction of God's spirit, acting through the spirit of the man. The soul never sleeps; and we sometimes get glimpses of its action, in dreams and visions. If the action of all the organs of the cerebrum brain is suspended, the sleep is perfect, and we have no dreams. But if the organ of memory is awake, it catches glimpses of the action of the soul, and mixing them with impressions already existing on its own tablets, remembers the mixture as a dream. If the reasoning faculties of the mind are awake, we may get a statement or an argument, and sometimes even an address. The writer has several times in life made orderly arguments in his sleep, upon subjects which had a fast hold upon his mind, and kept his memory and reasoning faculties awake, while all the other organs of the brain were sleeping. As already stated, we often get in sleep a psychic vision, which is a symbol of some truth or fact, which the Holy Spirit, or invisible guides, wish to impress on the mind. And sometimes we get a glimpse of the future; as "coming events cast their shadows before them."

The following wonderful case is an example of the powers of the soul; and conclusively shows that it is aware of many things unknown to the mind:

This article is contributed by Count Ernst von Leben to the *Theosophist*. It illustrates some startling facts with which thinkers should be familiar. The count goes on to say:

The facts of my narrative happened just as I have stated them, but as the actors of the little drama are all still living, and as many of the incidents are such that the chief actor would not like to have them published to all the world as having happened to

him, I have been compelled to alter all names and localities, but narrate the facts without any embellishment.

When I was studying at Heidelberg, one of my boon companions was a captain in the German army, called Sergius Hofmann. It is not often that one finds a lover of the mystical and occult among the military, but if ever there was one, it was Captain Sergius Hofmann.

My friend had been married some few years when I first met him. His wife had a fortune of her own, and so they lived in very comfortable style for a German officer. His wife was not much interested in the occult, consequently he did not reveal this side of his character so much to her as he did to me. His wife's tastes were more for society and gaiety.

One day I made the acquaintance of an American lady, the Baroness von Ritter, and her sister, Miss Arnold. These ladies being interested in spiritualism and discovering it to be also my hobby, asked me to come every Sunday afternoon and sit quietly with them to see if we could not develop some spiritual gifts amongst ourselves. The gift that came to Miss Arnold was automatic writing. First with the help of a planchette, afterwards with simply a pencil in her hand, she would write messages purporting to come from the world of departed souls.

As I was often talking of my friend Captain Hofmann, they asked me to bring him some day. Accordingly, one Sunday afternoon I brought him and introduced him, and we had a seance together, which ended in an interesting talk on astrology and palmistry which the captain practiced amongst his other studies. Finally, the captain gave Miss Arnold

an example of his art by delineating her character and fate from her hand.

Shortly afterwards, the captain was ordered out on service at the Cameroons, and as the station was notorious for fevers he left his wife behind him in Germany. He saw no more of the baroness and her sister, who also shortly afterwards left Heidelberg and went to reside in Switzerland. In course of time I also left and went to my professional duties in England.

More than a year had passed away. Occasionally I corresponded on matters spiritual with the baroness. One day I was asked in a letter whether Captain Hofmann and wife got on well together, or whether they had had any quarrel. I replied that except that on the mental plane their tastes did not altogether agree, I had always found them good comrades to each other, and that no quarrel had taken place so far as my knowledge went. In reply, the baroness informed me of the reason of her question. She and her sister, in their home in Switzerland, were sitting together to get automatic writings from spirits, when one evening, to their astonishment, Miss Arnold's hand was controlled to write by the spirit of "Captain Sergius Hofmann." This was the first time that an intelligence that had not yet permanently separated from his earthly body, had communicated with them by this means. He affirmed that he was still living in his body, but that he was very unhappy, and found some comfort in talking to them. When asked why he was unhappy, he replied that he would shortly be divorced from his wife on account of some action of hers; that his outer self was not aware of this fact, but

only dimly felt some shadow settling upon him. Being then asked to give some proof that it was really his self communicating, he replied that he had held Miss Arnold's hand for five minutes. Miss Arnold indignantly repudiated the fact that she had allowed any gentleman to hold her hand for so long, but soon they recollected that the captain had told her fortune from her hand on the only occasion he had met her.

Time went on. The spirit of the captain came again, each time persisting in affirming that the same fate was hanging over him, and apparently finding some consolation in thus relieving the burden of his mind; but nothing in the outer world seemed to point to the truth of the statement. Captain Hofmann, I heard from friends of his, had returned, and was living very peaceably and quietly with his wife. Six months or so had passed since his return, when at Christmas time I went to spend a holiday at Heidelberg to look up some old friends and to refer to some books in the library there. It was a week before Christmas, and I was absorbed in my books in the library when I was tapped on the shoulder, and, looking up, saw my old friend, Captain Hofmann. "Well, old man," he said, "I had a sort of presentiment that I should meet you soon, and a sudden whim to come here this afternoon, and here you are. Let us come out into the beer garden. I have had some queer experiences lately I want to tell you of." We went out, and, on the way, I remarked that I had heard of his return six months ago from Africa, but I had no idea of his being in Heidelberg. "I am stationed at Mainz," he said. "My wife and I have been staying here

for a few days; you must come in and see her presently." The unpleasant affair, then, thought I, has not come off.

When we had settled down over our beer, he began to tell me the following extraordinary experiences.

He had discovered, he said, that his spirit double was in the habit of wandering about and making communications to living persons. I smiled. He has heard from my friends, I thought, but, to my surprise, he continued: "There are some people who live in a castle down the Rhine, a widow lady and two daughters, whose names I had never heard of, whose existence I was not externally aware of. These ladies have taken up with esoteric and mystical Christianity, and one of the daughters is controlled to give writings purporting to be teachings of angels. One evening, a few months after my return from Africa, instead of the usual angel inspiring the hand of the girl Adela, there came a communication from a new spirit signing himself 'Sephariel.' That, you know, is a spirit that I am often in communication with. This spirit ordered the mother to make the acquaintance of a certain incarnated person called Captain Sergius Hofmann, as there were communications that could be given only in his presence. As they had never heard of me, they did not know what to do. But on subsequent evenings they got communications signed by my name entreating them to make my personal acquaintance, saying they could give me a great deal of help, and if they would write to Countess W—— she would give my address and introduce me.

"Out of curiosity they did so, not giving the

countess the exact reasons why they asked her to give them my address. She did so, and I was informed by letter of the communications and requested to come down to the castle for a visit of a few days.

"I went down there full of curiosity. I found the three ladies very congenial people, and I got intimate with them at once—as if we had known one another in ages gone by. You know the feeling," he said to me. "We had some very high and mystical teachings through Sepharial, and I left. But after I left my spirit continued to write through the hand of Adela. There is some sort of affinity between the soul of that girl and me, you understand," said Sergius, looking at me full with his steady gaze for a few seconds as if wishing to implant an idea into my brain which he did not wish to give utterance to in words. "My spirit wrote through her hands begging them to continue my acquaintance, saying that a great blow would fall on me shortly like a thunder-clap, and that if my outer self did not get a warning and sympathy in time, it would lose its reason and do some rash act. The blow is to fall on Christmas eve. There is my story," said the captain, "but I cannot see where the blow is to come from."

In return, I told him about his spirit having communicated also through my friend Miss Arnold, prophesying trouble going to befall him, but I thought it discreet not to mention anything about a divorce.

"Now you must come along and see my wife," said the captain, gaily, "she will be delighted to see you, and will make some afternoon tea in your

honor. We are only passing through Heidelberg, and staying a few days in lodgings. My wife is going on to-morrow, to spend her Christmas with her parents in Dresden, but I am going to stay here for mine. I cannot get leave long enough. Besides," he added, in a low voice, "if this blow is to come to me on Christmas eve, I may as well be alone to receive it."

I found madame and the captain very genial and jovial. There seemed to be no misunderstanding as yet between them. We laughed and chatted, and then I took my leave. "Come and let us have lunch together on Christmas day, if you have nothing better to do," he suggested, as we both shook hands. "We shall both be lonely bachelors, and I may want cheering," he added, significantly. "Well, I will call for you, and we will go to the gardens together," I replied.

A week went by, and Christmas eve came and went. The next morning, as by arrangement, I called to fetch my friend, expecting to find his fancy about the blow falling on him suddenly on a particular date to be all nonsense. But I found him sitting with his elbows on a desk, and with his head leaning on his hands, and staring, crushed and stolidly, at a letter before him.

"The blow has come," he said, "and through this letter I have discovered that my wife has been false to me while I was away on service. I was writing to my wife yesterday evening, when the post brought this letter addressed to her and forwarded on here from our home. I knew the handwriting well. It was from my wife's greatest schoolgirl friend. She often wrote and my wife always showed me her

letters. So not thinking there could be any secrets between them, I concluded there could be no harm in opening her letter, reading her news, and enclosing it in the one I was writing to my wife. In that letter I discovered that when I had been away in Africa that girl and my wife had been together and gone off on a tour with a theatrical company, and each had lived as the wife of one of the actors. There is the blow, and I had not a suspicion of it!"

Then I told the captain how it was his fate, and how his spirit had known of it, and a year and a half ago had told us of its impending. He was amazed to hear this. "All that I have felt," he said, "is a sort of vague unrest."

Just then the post brought a letter. "It is from Adela's mother," he said reverently. He showed me what it said. "Last night my daughter received the following communication from Sephariel and we are ordered to send it at once to you." On another slip of paper was written: "The blow has come to you that we knew of and spoke of from within. Be composed and resolute. It is your destiny. We are near you, giving you our sympathy."

I left my friend. I could not persuade him to come with me. He could not eat, he protested. I felt that he wanted to feed on the letter just received. So I left him, and lunched by myself, with my mind full of the wonder which I had just witnessed.

For the next two or three days I did not like to intrude myself on my friend in his pain. I contented myself with writing to say that he could command my services if I could help him in any way. But I received no reply. I walked by his lodgings,

I watched for him, but I could see nothing of him. On the evening of the second day I ventured to knock at his door and ask the landlady after him. She said he had been ill, or something was the matter with him. He had shut himself up in his room and had hardly touched a morsel of food, but that evening half an hour ago he had gone out. The next morning I could wait no longer. I determined to call and cheer him up.

I found him in his room. "I am all right now," he said. "I have had a lesson. I had been brooding over what was the best thing to do, and yesterday I came to the conclusion that the best solution out of the difficulty was to take my own life. I could thus save bringing a public disgrace on my wife. Besides, what have I to live for? My dearest friends are all in the spirit world. I would go there. Even if I obtained a divorce," he added, with his significant gaze again, "I could not ask a young and happy girl to marry one whose honor had been publicly dragged in the dirt. So I determined I would go out and buy a strong dose of chloral at two chemists' shops, and come home and drink them. I went out in the evening and purchased them, and when I came home I found a letter had arrived by post in my absence, and, as my landlady had placed it on my candlestick, I took it up to my bedroom. It was from Adela. For a long time I hesitated to open it. When a resolute man has made up his mind to any one course of action, he does not like subjecting his mind to anything that is likely to make it irresolute again. At last I was impelled to open it, and this is what I found in it. Read it."

A short note from Adela said: "The following has just been written through me. I do not know quite what it means, but I am ordered to send it to you without delay." On an enclosed slip was written in a big, firm handwriting: "As soon as you receive this, go out without hesitating and fling that pernicious stuff which you have in your pocket into the gutter of the street, and remember that you have to live for a definite purpose. Sepharial."

"Well, I went out," said Captain Hofmann, "and flung the bottles in the street, and now I am contented. I feel like a soldier who has been ordered to stay at his post, and that my life is not my own."

Here my narrative must end. My friend, the captain, applied for a divorce, and in course of time obtained it, the case being undefended and kept from the papers by judicious expenditure upon reporters.

In the foregoing case, it seems that the soul or sub-conscious mind of Captain Hofmann, was all the time aware of his wife's infidelity; but had no means of communicating the fact to his conscious mind, except by the roundabout way of leaving the physical body, and communicating through a medium. His spirit guide also communicated the same fact in the same way.

Somnambulism not only proves the existence of the soul, as both sleep and hypnotism do, but shows its immense superiority over the mind. The following cases illustrate the superior power of the soul or sub-conscious mind; and are taken from pages 50 and 51 of Hudson Tuttle's "Psychic Science:"

The Archbishop of Bordeaux is authority for the following. A young clergyman was in the habit of

rising from his bed and writing his sermons while asleep. When he had written a page, he would read it aloud and correct it. While writing, the archbishop held a piece of pasteboard under his chin to prevent him seeing what he was writing, but he went on without being in the least discommoded.

“A young lady at school succeeded in her Latin exercises without devoting much time or attention to them. At length the secret of her easy progress was discovered. She was observed to leave her room at night, take her class book, and go to a certain place on the bank of a small stream, where she remained but a short time, and then returned to the house. In the morning she was unconscious of what had occurred during the night; but a glance at the lesson of the day, resulted in the discovery that it was already quite familiar to her.”

Her soul had mastered it in a few minutes, while her mind was sound asleep.

. Sleep walking is another conclusive test of the power of the soul; because persons walking in sleep pass safely over the most dangerous positions, where they would not dare go when awake.

The nearest approach to death is trance in its deepest form. It is often mistaken by the doctors for death, and thousands of poor victims buried alive. From hundreds of cases published in the papers, I cite the following, in which, luckily, the victim was saved:

In all its work the Society for Psychical Research never unearthed a story more remarkable than one which is vouched for by Bishop Samuel Fallows, of the Reformed Episcopal Church.

“It was told at a meeting of a college Greek

letter society," said the bishop to a reporter for the Sunday *Inter Ocean*, "by the young husband of the woman who figures in the story. He pledged everybody to secrecy concerning names, dates, or anything which would fix the identity of the parties. All are Chicago people of well-known families, and the principals are alive to-day."

After stipulating that the names of the people in print should be Charles and Mrs. Charles Smith, the bishop told the story as follows:

Some years ago Mrs. Charles Smith, the wife of a young Chicago man living on the North Side, was taken seriously ill and died in a short time. She was not embalmed and was buried two or three days later in Rose Hill cemetery. She was buried in the afternoon, and in the evening a friend of the family came in and decided to stay in the house that night with the husband and servants. In the middle of the night Mr. Smith was awakened from a rather restless sleep by some one calling his name. He heard the name two or three times, "Charles, Charles," very distinctly. He did not associate the voice with anyone he knew, and said to himself that it was a hallucination. Being a man of materialistic views he attached no superstitious meaning to the matter, and soon fell into a troubled sleep again. After a little while he was awakened by the voice again, this time more insistent: "Charles, Charles, Charles!" Just as day was breaking, for the third time he heard the call again, this time entreatingly.

This time he recognized the voice very distinctly as that of his wife. Moved by some inexplicable impulse, he sprang up, searched the room thorough-

ly, found no one, and rushed into where his friend was asleep.

"Come, get up," he said; "we must go to Rose Hill!"

His friend tried to dissuade him, but to no purpose. They harnessed a horse to a light buggy, took spades and pick-axes, and drove to the cemetery at break-neck speed. As quickly as possible they dug down to the coffin, which had been put there the afternoon before, and opened it. The young wife was just turning over in the casket. Although alive she was unconscious. Presumably she had been in a stupor the entire time. She was taken home, recovered consciousness, and is alive to-day. She has no idea that she was ever buried alive, and probably if she had known all of the circumstances at that time the shock would have killed her. She was told that she had been very ill and had recovered almost miraculously. Beyond that she knows nothing of the story. There seems to be but one explanation, and that is that Mrs. Smith's sub-conscious mind influenced the mind of her husband telepathically and warned him of her danger.

This last case not only proves the existence of the soul, after the death of the body, but also clearly demonstrates clairaudience, or spirit-hearing. The husband being sensitive, heard with spirit-ear the spirit-voice of his poor wife, miles away in the sealed coffin, in the bottom of the grave. The woman had no audible voice, because her entire physical body, including the organs of speech, were so dead that it had been buried. The bond of love between the man and wife was so strong, that it had quickened his psychic nature, and developed his spirit hearing; and

he with spirit ears heard her spirit voice, which was entirely inaudible to the natural world. And this brings up the great fact of the psychic senses. There is not only a psychic brain, with all the corresponding organs to the physical brain, including a perfect memory, but also psychic senses corresponding to the five external senses; and this was a case of clair-audience or spirit hearing, by the husband, which saved the life of the wife. Clairvoyance, or spirit sight, is much more common than clairaudience, spirit hearing.

The following case of the saving of a ship and hundreds of lives, through the dream, or rather the psychic vision of a woman, is a wonderful illustration of both clairvoyance and clairaudience. For she saw with spirit sight the breakers ten thousand miles away; and her husband, by spirit hearing, received her warning in time to save the ship. The following is the account of it, and speaks for itself:

THOUGHT TRANSFERENCE VOUCHED FOR BY A NAVAL OFFICER.—A SHIP IN THE PACIFIC SAVED FROM AN UNCHARTERED REEF, HE BELIEVES, THROUGH A PREMONITION OF DANGER FELT BY THE WIFE OF AN OFFICER THOUSANDS OF MILES AWAY.

“Listen and I will give you an instance which is true in every particular, though I do not care to mention the names of the persons concerned; but they are in the navy to-day:

‘We will say that Lieutenant Glover was officer of the deck of the ship *Rancocus*. She had been cruising off the coast of South America for several months, and on putting into port received orders

to sail for a small group of islands one thousand miles to the west, and rescue some sailors who were reported there. The vessel was nearing this place when the incident occurred. As I have said, Mr. Glover was on deck that night. It was blowing pretty fresh and clouding up, and he ordered the royals in and then topgallant sails; even then the ship was heeling over so that it was not comfortable. He was about to call the watch and reef topsails, and was standing by the weather rigging looking out over the water listening to the swash of waves, when he heard a voice: 'Keep to the right; keep further to the right, for God's sake.' It was so distinct and clear that he turned, expecting to see some one; but the man at the wheel was a long distance off. Glover called to him: 'What did you say, quartermaster?' he asked. 'I didn't speak, sir,' replied the man. 'I thought you did,' Glover rejoined. He walked forward a little way and looked out over the water again, when again came the cry, 'Keep to the right; keep to the right.'

"The officer turned quickly, but there was no one near him, and, startled, he turned aft, a strange fear, or something akin to it, taking possession of him. He was in charge of the ship, and was responsible for her, but he had no right to change the course without consulting the captain. Then, again, it was nonsense to listen to his imagination, he thought; so he strode forward with an effort to throw the feeling off. But as he grasped the shrouds, and looked ahead, the voice came again: 'Keep to the right, in God's name! Keep to the right!'

"That settled it. Glover sprang forward, and shouted: 'Lay aft, watch; 'bout ship!' The men

sprang to their stations. 'Ready about stations for stays!' came the order, followed by the whistle of the boatswain. The ship surged up into the wind; buffeted the waves for a few moments, and then swung away on the other tack. As she came on her course Glover made up his mind that he was in for it, as when he explained to the captain that he had put the ship about all on account of a voice he would in all probability be either put under arrest or placed on the sick report as being unfit for duty, while the men would think he had been drinking. But his relief in sailing in another direction was so great that he did not seem to mind anything else, and he immediately proceeded to report: 'Captain,' he said, 'I have come to report that I have put the ship about for what you will consider an idiotic reason. Three times I heard a voice by me on the deck say, "Keep more to the right!" and I was so convinced that there was danger ahead that it became a certainty, and I put the ship about, sir.'

"Glover stood, and waited for his sentence, as the captain was a noted martinet, and an explosion was fairly sure to come; but, to his amazement, the captain said: 'You did quite right, Glover; reduce sail, and keep her as near the spot where you went about as you can until morning.' Glover went on deck much pleased, and in twenty minutes had the ship lying to on the port tack.

"The wind blew hard during the night, but by morning it had gone down. The captain came on deck early and at once sent for Glover. 'Mr. Glover,' he said, 'I wish you to figure out exactly the leeway and drift during the night and put the ship on the old course again, and let me know when you esti-

mate that she will reach where you were last night when you put her about.' Glover figured for a while, ordered the ship about, and stated that they would reach the spot in two hours. The men soon discovered that something unusual was in the wind, and excitement grew intense when the officer of the deck ordered an extra lookout in the top and told all hands to keep an eye out for danger ahead. Glover himself went forward, and every top had one or two men.

"The ship was forging ahead at great speed, and at four bells Glover informed the captain that, as near as he could judge, they were on the exact spot. 'Keep a weather eye out, lads,' said the captain, 'and the man who sees anything ahead gets extra grog.' For twenty minutes the ship plunged on. Then a man in the fore top waved his arm, shouting, 'Luff, luff; rocks ahead!' Up went the helm, and the big ship surged around into the wind, while the sailor pointed to the starboard where the sea was eddying, boiling and foaming over a long sunken ledge just at or below the surface, so low, indeed, that it could not have been seen until the ship was nearly on it. Glover's face was as white as a sheet as the captain walked up to him and said, 'Say nothing of this, my boy, but you have saved us from a horrible death.' 'Not I, sir,' replied Glover, looking so demoralized that the captain sent him below while he ordered the ship to be laid to. In a few minutes a boat was lowered, and the crew, with leads and all the appliances for making soundings and mapping the reef, rowed to it.

"The wind was dying rapidly, and in a short while the boat ran within a few feet of the spot and

found a ledge about a foot below the surface of jagged, toothlike rocks, extending along for a mile, and very narrow, with deep water all about; a ledge never known before. Whether it was a new upheaval could not be judged. In any event it was a most dangerous place, and in ten minutes more, probably, the ship would have crashed into it on the previous night and not a man would have been left to tell the story. Now that ledge is marked on the charts. The strangest part of the whole affair now comes in. Glover never mentioned the circumstance to any one; but when they reached port again, some months later, he found a letter from his wife, a portion of which he showed to the captain. 'I cannot give it verbatim,' said the story-teller, 'but I have seen the letter, which ended with the hope that her husband would not think her foolish, but she had had a fearful dream. She saw the ship rushing along, with him on deck, and there seemed to be a horrible abyss right before it. There was still time to save him, and she screamed, "Keep more to the right! keep to the right!" so loudly that it awoke her. She hoped it was not a presentiment of evil.'

"That's all," said the retired officer, "and it is almost exactly true, or as true as I can give it without naming the date, the officer, the ship and her cruising ground. The fact remains that this wife in a dream saw her husband rushing to disaster, and by some stupendous mental effort communicated a warning to him several thousand miles away, her very words being repeated, so that his ship was saved."

It is a historical fact that Swedenborg clairvoy-

antly saw his own city, Stockholm, burning, from a town in Germany, several hundred miles away. A. J. Davis saw his future wife clairvoyantly from New York to Ohio; and both Davis and Swedenborg saw and talked with disembodied spirits nearly every day for many years of their earthly lives. These facts all show that the spiritual senses of sight and hearing pertain to the inner man; and therefore that there is a sub-conscious mind or soul, which is the real man, of which the external mind is but a reflex.

Psychometry or the soul sense of feeling or touch, is a still more wonderful power. This power was discovered by Professor Joseph Rodes Buchanan in 1842, and I consider it the greatest of all the psychic powers. Touch is the external sense of psychometry, or soul measure. This discovery of Professor Buchanan's is the greatest ever made, because it puts one en rapport not only with the object touched, but with everything connected with it antecedently and subsequently, both in the physical and psychical worlds. And it applies to everything to which the mind or soul can be directed. It is yet to be the means of giving us correct histories of the nations and races of the past; and also of their careers and destinies in the future. It will also unravel the mazes of geology, and give us the remote history of mother earth, as written in the everlasting rocks; tell us of the cataclysms and catastrophes of the past; the sinking of continents, and the rising of mountain chains; and the many types of man who have appeared and disappeared, as the mighty panorama of evolution has slowly proceeded through the lapse of ages and epochs unnumbered. It will

also tell us of the coming cataclysms, of the sinking of lands, the rise of seas; and the final end of nations and races, as the cups of their iniquity become full. And will point to revolutions, and the fall of empires, as they cast their somber shadows before them.

A person of strong psychometric power can hold a letter in the hand, and describe the writer physically, psychically, mentally, morally and spiritually; and even enter into the outlines of his history. Mrs. Cornelia Buchanan, wife of Professor J. R. Buchanan, was a fine psychometrist, and gave correct descriptions of many of the leading men and women of the past, from simply holding in the hand a picture or letter. And also gave the leading outlines of the history and works of most of the Apostles, and of Jesus Christ. Many wonderful readings can be found in Buchanan's Manual of Psychometry, made by Mrs. Buchanan and other psychometrists. It seems that psychometry includes the most important and mysterious parts of prophecy. The primary part of prophecy consists of intelligent inferences, drawn from mathematics, logic and the fixed laws of nature; such as predicting an eclipse of the sun many years in advance of the time. But reason cannot invade the psychic realm, and discover "coming events as they cast their shadows before them." Here psychometry comes in, and fills the long felt want. The psychometrist can suspend or ignore the conscious mind, and enter the psychic realm, and become at once en rapport with all souls and with magnetic currents of the great sea of ether; and can at once both

see and feel the mighty army of "coming events," as they troop up from the unseen future.

Here is a short simple case, which illustrates the principle of this wondrous power, as follows:

"But how are these things stored away or shelved in the brain? or, rather, is the brain the only receptacle of memory? To illustrate, a sensitive was taken where a murder had been committed and given a fragment of rock picked up on the ground, and from this she proceeded to describe the particulars of the murder, of which she had no previous intelligence. In this case was it memory? If so, was it located in the inanimate rock? It certainly was not in the brain of the sensitive. In instances of this kind we have additional evidences of life existing with all inanimate objects, and as sound is caught up and treasured by the cylinder of the phonograph, so is the history of every event written upon the superficies of the objects lying near by, and they may be conveyed to the brain of a sensitive and again reproduced."

Professor Denton reports from the spirit world, that ether is an immense mirror, which reflects everything that takes place in all the planets, and makes all visible to spirit eyes.

Thus it appears that not only every event, but every thought and feeling, is recorded in indelible characters, upon the ether which penetrates our atmosphere at all points; and may be apprehended not only by disembodied spirits, but also by psychics in the body, and reproduced. The phonograph and other inventions illustrate this great truth.

The following case from Arizona also illustrates the great historical value of psychometry:

I wish to make a record for the benefit of present and future generations of a most truthful psychometric reading that has to do with and throws light upon the pre-historic people who once inhabited the Salt River valley in Maricopa county, Arizona. The ruins of dwellings and canals are found to cover about 300 square miles of territory, reaching from the base of the Superstition mountains on the east to the mouth of Salt river, where it empties into the Gila (pronounced Hela) on the west. Some of these buildings were very large, one ruin (mound) covering fully an acre of ground.

In the winter of '83-84 I was living in the city of Phoenix, in the heart of the valley. An ex-soldier made excavations of some of these mounds or ruins, and found many relics, among which were the remains of three human beings. I visited the excavation and secured a bone, which I carefully wrapped in cotton and put into an oyster can and mailed it to Dr. James Cooper at Bellefontaine, Ohio, with the following letter:

PHOENIX, A. T., Jan. 26, 1884.

James Cooper, M. D., Bellefontaine, Ohio:

DEAR DOCTOR—I send you a relic which I trust will introduce you to pleasant acquaintances. When you have examined and reported I will write particulars.

Fraternally,

O. F. THORNTON.

On February 16 I received the following from Dr. Cooper:

BELLEFONTAINE, OHIO, Feb. 10, 1884.

Mr. F. O. Thornton:

DEAR BROTHER—Yours of the 26th ult. has, with the relic, been to hand for several days. I would have attended to it sooner, but health of self and wife is not good and I had to await conditions.

PSYCHOMETRIC EXAMINATION OF THE RELIC.

This is part of the vertebral column (lumbar vertebræ) of a human being, and it seems to have been recovered from the ruins of what was once the home of its owner, or, rather, of the soul that once dwelt in the house of flesh of which this bone was a part of the framework.

I am carried back into the past many ages and see a fertile valley through which a stream of no great size winds its devious way. The stream is dammed at intervals of some miles and the water diverted into small canals or ditches, which convey it over the fields in which corn and what seem to be beans and other vegetables seem to be growing. I see people busy in the fields, some using hoes and others pulling weeds and loosening the soil about the growing vegetation with what look like small spades made of wood but shod with a kind of metal. The men are, many of them, more than six feet in height, of full habit and very muscular. The women are six to eight inches shorter, have fine forms and are not ungraceful. The features, though negative, are well formed and gentle in expression.

I see dwellings, which are mostly square, or

nearly so, some of them two stories in height and built of what looks like stone (in fact some are stone, I think), but probably it is adobe. But the particular individual to whom this house belonged: I see a man, his wife and two children, a boy and girl—about, say 12 and 9 years respectively. They are of a light yellow color, with black eyes and hair. The woman and girl are dressed in a cloth woven out of flax or similar vegetable fiber, and the man and boy wear a kind of tunic which covers the body from the neck to the knees, leaving the arms and legs bare, except the sandals on the feet. The heads of the males are bare, but the females have a square of cloth which is ornamented with metal, like silver and copper, in small round and square pieces, which are pierced with holes and worked into different forms on the border of this square of cloth. This is worn over the head, the front part partly covering the forehead and the back part resting on the shoulders.

The dress of the female is a loose frock falling below the knee, has loose sleeves and is confined at the waist by a blue and red belt, also ornamented with pieces of metal and bright-looking stones in front. The belt is more a sash, for the loose ends fall to or a little below the hip on the left side.

The man seems to have been a worker in metal, for I see a furnace, melting cups (crucibles) and a flat stone and hammer which are used to beat the metal out into form for use. I think evidence of these facts will be (if they have not already been) found near where this relic came from.

I finally see a great commotion among the

people; the heavens are very black, lightnings flash and fierce winds blow, rain falls and the earth seems to be convulsed by an earthquake which throws down many of the houses and kills some of the people, while others escape to higher ground before a large body of water covers for a short time the fertile fields and many of the ruined dwellings. With this the scene fades from my view.

The foregoing gives a partial glimpse of the great civilization which ages ago existed in the Rocky Mountain region. The dry, pure air of this region has preserved fragments of the remains of these prehistoric people and their cities, as explorers now find them in Arizona, New Mexico, Colorado, Utah and other states.

The following case of the Pratt brothers of Chicago is a wonderful example of soul sympathy and psychometric power:

“Fred Roe Pratt, attorney, and one of the well known Pratt twin brothers of 3229 Prairie avenue, died at Manila a few days ago and instinctive knowledge of his death flashed quicker than the cable’s message to the mind of Frank Fay Pratt, the surviving brother, says the Chicago *Daily News*. Joined through life by some strange telepathic faculty, the brothers had for years maintained a mystic, unbroken interchange of thoughts and tidings. When the last link in the occult chain came across 12,000 miles of ocean to Frank Fay Pratt the latter knew as unerringly as though his brother had died beside him that the twinship was sundered and the telepathic partnership dissolved forever.

“The surviving brother was resting calmly in his home at early evening when the knowledge came upon him. Stopping but to tell his aged parents of the blow, he hurried out into the night, and hour after hour walked the streets, fevered with the burden of his grief. Three days later came the cablegram from Manila telling briefly that Fred, who had been voyaging around the world, was dead and that his body was upon a steamer going to Japan.

“Frank Fay Pratt was at home to-day talking of his brother to a group of sympathizing friends—a brother of Robert Baker, with whom the decedent had started around the world, Captain Anson and others, who had known Fred Pratt, and all of whom knew the strange communications so long maintained between the twins.”

Psychometry is the great soul power which is finally to correct history, and unfold and reveal prophecy. This brings up the subject of prophecy, which has often manifested itself in the history of the world.

Probably the most remarkable instance of this wonderful power of the sub-conscious mind was manifested by Cazotte, the French writer and philosopher, when at a feast of the leading reformers and philosophers of the French Revolution, several years in advance of the horrors of the reign of the guillotine, by the enlightened power of his soul, he looked forward and caught “the coming events as they cast their shadows before them.” This man on that occasion, accurately predicted the fate of all the distinguished ladies and gentlemen present. All

the philosophers and reformers were to lose their lives at the hands of the rabble; and although his predictions were laughed at, the terrible history of the Revolution, after it fell into the hands of Marat and Robespierre, literally fulfilled every one of them. The conscious mind of Cazotte had no means of knowing this terrible future history; but his enlightened soul could and did look forward, read and correctly report it years in advance.

The readers of the *Arena* will remember Professor Buchanan's "Coming Cataclysm," written five or six years ago.

The terrible disaster at Galveston is a partial fulfillment of the wonderful predictions made by Professor Buchanan. Other coast cities will share the same fate as Galveston, and all the predictions of the "Coming Cataclysm" will be substantially fulfilled in the coming disasters on sea and land; and the revolutions and wars that are to shock the nations and overthrow corrupt governments in the near future.

Since writing the foregoing, the destruction of the city of St. Pierre on the island of Martinique by volcanic eruption, and the loss of forty thousand lives, has added another terrible chapter to the fulfillment of the predictions of Professor Buchanan in the "Coming Cataclysm."

The terrible earthquakes in Central America, the destruction of several cities, and the loss of hundreds of lives, may be considered a further fulfillment of the same prediction.

This element of prophecy in the soul often asserts itself while the mind and body are asleep, and catches a correct view "of coming events, as they

cast their shadows before them." If the organ of memory in the conscious mind is awake at the time, the vision is noted, and we call it a dream. Hardly a human being but has experienced these so-called dreams, which were afterwards fulfilled or realized. The daily papers teem with such cases. The following is selected from hundreds that might be given, because it is short, and illustrates the point:

A CINCINNATIAN'S VISIONS WERE MATERIALLY
REALIZED.

Cincinnati, Ohio, Jan. 16.—W. A. Gentry dreamed on Sunday night that he had been run over by an electric car. On Monday night he dreamed that he was the victim of a cable car accident. The succession of dreams so impressed him that he bought two accident tickets for \$5,000 each, good for a day, and made application in a regular accident agency for a pension of \$25 a week accident indemnity, \$2,500 in case of loss of a limb, and \$25,000 in case of death from accident. This policy had to go to New York for approval and to cover the delay he yesterday took another \$5,000 one day ticket.

At 5 o'clock yesterday afternoon Gentry stepped on an icy crossing and fell prone upon the street. His left arm went directly under a heavy coal cart wheel. He is at the City Hospital, where it is the opinion of the surgeons that amputation will be necessary.

The possession of occult knowledge unknown to the conscious mind, and the power of prophecy,

is common to all souls, as has already been duly shown in Hofman's case. Thousands of cases might be cited, where the soul, when the conscious mind is asleep, catches a glimpse of some event or disaster, coming up in the near future of the individual. It is usually a premonition of physical death, or some calamity. Sometimes the danger indicated can be avoided by necessary caution and prudence. But if it is death, and the date is fixed, it usually occurs on time, and nothing can avert it. The evidence seems conclusive that our souls, being freed from the clogs of matter, and having free access to the boundless sea of ether; and possessing clairvoyant and psychometric power, have a broad view of both the past and the future of our personal careers.

The well known dream of Mr. Lincoln was prophetic, and in point. I quote from Tuttle's *Psychic Science*, p. 138: "It occurred but a short time before his death, and was related by Mr. Lincoln to his wife and others, in the following words: 'About ten days ago I retired very late. I had been up waiting for important dispatches, I could not have been in bed long, when I fell in a slumber and began to dream. There seemed to be a death-like stillness around me. Then I heard subdued sobs, as if a number of persons were weeping. I thought I left my bed and wandered down stairs. Then the silence was broken by the same sobbing, but the mourners were invisible. I went from room to room; no living person was in sight, but the same mournful sounds met me as I passed along. I was puzzled and alarmed. What could be the meaning of all this? Determined to find the cause of things so

mysterious, I kept on until I arrived at the end room, which I entered. There I met a sickening surprise. Before me was a catafalque on which was a corpse wrapped in funeral vestments. Around it were soldiers acting as guards; and there was a throng of people, and some gazing mournfully on the corpse, whose face was covered; others weeping pitifully. Who is dead at the White House? I demanded of one of the soldiers. The president, was his answer; he was killed by an assassin. Then came a loud burst of grief from the crowd, which woke me from my dream.' This dream is historical, and clearly shows that the soul of the great martyr president was prophetic; and while sleeping he could see the mournful event 'casting its dark shadow before it.' "

Telepathy, or the communication of soul with soul, over magnetic lines, either awake or asleep, is another wonderful power of the soul. The following extract shows the mode of Mr. Stead, the English reformer and journalist. He communicates with friends at any distance, wholly through the sub-conscious mind or soul. The conscious mind may be otherwise engaged, and know nothing whatever of the transfer of intelligence from the soul, or sub-conscious mind.

W. T. Stead has acquired a fame peculiarly his own as a popular news writer, and champion of unpopular causes. He came to the front of spiritualism by not only espousing the cause, but as one of the most wonderful mediums for a form of writing he called "automatic." The term is a misnomer, for automatic implies that the hand writes of itself, while Mr. Stead makes a quite different explana-

tion. He not only obtains communications from the dead but the living, and the far greater part of his writings are said to be from distant friends in the body. From his prominence in literary circles and the influence his writings exert because of the character of the journals in which they are published, his theories have gained attention and demand consideration especially of spiritualists.

Mr. Stead has recently published his views, and the following is their complete presentation in his own language:

“I have now for several years conducted a series of experiments of automatic writing with friends in various parts of the world, and have arrived, after much experience at certain conclusions, about which I feel tolerably certain. ‘Automatic handwriting’ is a term used to describe writing which is obtained when the recipient, holding pen or pencil, places his hand lightly upon a sheet of paper, and allows the mind of the communicating persons to use that hand as their own. To many it may seem incredible that if you disconnect, as it were, your hand from your mind, and place it at the disposal of a third party, your hand should write anything intelligible. I do not say all persons have that faculty. I was extremely surprised when I was first told that such a thing was possible.

The conclusions at which I have arrived as the result of experiments carried on for the last six or seven years are:

“First, that no one can say beforehand whether any particular person can or cannot use my hand for the purpose of telepathy or automatic handwriting. Some friends who are very near and dear to me

utterly fail. Others with whom I am not on particularly near terms write with considerable accuracy.

“Secondly, it is not in the least necessary for the person who writes with your hand to be conscious that you are receiving such a communication from him. That is to say, you ring up your friend and ask him to communicate by the aid of my automatic hand. That message does not, as a rule, produce the least impression upon his physical consciousness. The friend will use my hand to tell me the whole series of incidents which he did not intend to communicate to me.

“Thirdly, it makes no difference for the receipt of the telepathic communications whether the person from whom you receive them is asleep or awake, or is engaged in any kind of mental or physical exercise. The sub-conscious mind which alone is exercised in all such telepathic transmission, takes no account of these external circumstances, is always ready to be rung up, and never resents any questions.

“Fourthly, the most accurate communications are always those relating to subjects upon which the person from whom the communication is received feels deeply. An intense feeling, either of joy or sorrow, is transmitted not merely with accuracy, but with a certain intensification of emotion, whereas the inquiries as to prosaic details, such as what they may have had for dinner, or by what train they came up to town, are apt to be considered quite wrongly.

“Fifthly, the value of these auto-telepathic communications is materially impaired by the fact that

the transmuting sub-conscious mind or whatever it may be, is apt to confound thought with things, and to describe a fierce determination to do harm as if the harm were absolutely accomplished. In the same way a great dread lest an accident should occur, will often be rendered as an absolute statement, as a fact that the accident has occurred.

"Sixthly, another element which deprives the communications of the value which at one time I thought they might possess, is that the communicating medium, whatever it may be, is sublimely oblivious to considerations of time, that is to say, my hand has often written accurate descriptions of the mental state of a person from whom the message came, which were perfectly accurate some years, months, weeks or even hours before, but which were not correct at the moment at which the message was written. This, however, is a comparative bagatelle, compared with the element of marvel that is introduced by the fact that the automatic hand will frequently describe events as having already happened which have not happened at all, but which subsequently happened exactly as described. I have had so many experiences of this sort that if any one of my friends were to write with my hand and inform me that any accident or piece of good fortune had befallen him, if the message were given with any particularity of detail, I should feel tolerably certain that if it had not happened at the time of writing it would certainly happen before long. I always make a rule of submitting all the writing which I believe to my friends from whom it purports to be a communication, and their annotations are extremely interesting."

It is claimed by Thompson Jay Hudson, in his work on Psychic Phenomena, and also by W. J. Colville in his New Psychology, that the power of the sub-conscious mind or soul, over the physical body, is almost unlimited, when so ordered by the will, the executive of the conscious mind—provided always, the conscious mind gets out of the way, by being entirely passive. To illustrate what I mean: Have the conscious mind just before going to sleep, to resolve and order the sub-conscious mind, or soul, to remove any obstructions and remedy all the ailments that the body may be laboring under at the time. Then go to sleep, and while the powers of the conscious mind are entirely suspended by profound sleep, the sub-conscious mind or soul will proceed to execute the order, by entirely relieving the physical body of any ailment from which it may be suffering.

The power of the soul, involved in this proposition, is the major predicate, or great underlying principle, which explains at once most of the cures of mental science, christian science, hypnotism, trance, etc. I will not include prayer and faith cure, because they appeal to the higher plane of God's spiritual power. The wonders of hypnotism and mental science are all performed on the psychic plane. They are latent powers of the soul, always ready to be manifested for the good of man, when properly invoked. But they cannot be fully exercised, unless the common external mind becomes passive, which state cannot be rendered perfect except in sleep, either natural or artificial, as in cases of hypnotic experiments. As to the facts, no question can be longer raised. Thousands of almost

miraculous cures (cases given up by the physicians) have been cured by hypnotists, mental scientists, and so-called christian scientists, and at first glance they seem beyond belief. If we reason a little, all difficulty disappears, and nothing wonderful is left except the wisdom and goodness of God. No greater miracle has ever existed on earth than human life. How is it that the tireless heart pumps on and circulates the blood of life, day and night, without rest and without the aid of the reason of the conscious mind? How is it that the lungs inhale life from the air, every moment that we live, whether the mind and body be awake or asleep? How is it that the liver secretes bile, the stomach digests food, and all the alimentary powers go on continually without our aid? Cannot any sane person see that man is dependent on God for life, and nearly all other blessings? That the God who gives life, can give health; that health is simply the unobstructed flow of life; and that disease is only the obstruction that interferes with the outflow of life, and the same power that gives the life can remove the obstructions and relieve the body, that is, cure the disease, or ailments? What is that power? The spirit of God, acting through the human soul, and imparting life to both body and mind. And as the spirit and life of God, like his sunshine, are ever flowing and shining for all, it is only necessary for man to set his selfish personality aside, reduce his physical body and conscious mind into a passive condition; and relying entirely on the will of the Father, present his mind and body to be cleansed, corrected and healed by the glorious outflow of God's love and truth and power.

Of the many thousand wonderful cures that have been wrought by the love and truth of God, acting through the machinery of the human soul, I have only space to cite a case or two, which clearly illustrates this wonderful latent power. When the prophet Elisha laid his body on that of the seemingly dead child of the Shumanite woman, he evidently supplemented the power of love and truth with magnetism; but the great lever power which brought the spirit back to the body was the combined love of the mother and the prophet.

Jesus healed miles away, and without the knowledge of the sufferer, which is also in point, and illustrates both mental and christian science.

Thompson Jay Hudson, in his work on Psychic Phenomena, insists that telepathy is the normal mode of communication between soul and soul; and that in sound sleep, when the conscious mind and physical body are in repose, is the time for such correspondence between subjective minds. That all necessary to be done is for the conscious mind before going to sleep, to firmly resolve to communicate with an absent friend, on a subject selected, at midnight, when both parties will probably be asleep. It is not necessary that the other party should know anything of the determination of the party acting; but it is necessary that the two should be friends in sympathy at least, if not completely en rapport. That the vibratory movements of their lives in spirit, soul and body should be so nearly in accord, that comparative harmony exists between them. If the magnetic currents of life with both parties are vibrating in unison, there will be no trouble in making the psychic connections, so soon as the positive force

of the external mind is suspended by sleep. The following is one of the tests quoted by Mr. Hudson, as reported by S. H. B., the gentleman who made the experiment. He resolved in his conscious mind, before going to sleep, to visit two ladies in their sleeping apartments, at midnight, March 22, 1884. Here follows the statement of the ladies as to the result, to wit:

“On Saturday night, March 22, 1884, about midnight, I had a distinct impression that Mr. S. H. B. was present in my room, and distinctly saw him while wide awake. He came and stroked my hair. I voluntarily gave him this information, when he called on me April 12, telling him the time and circumstances of the apparition, without any suggestion on his part. The appearance was most vivid and unmistakable. L. S. VERITY.

Miss A. S. Verity, who was sleeping with her sister, corroborates the circumstances, as follows:

“I remember my sister telling me she had seen S. H. B. and that he had stroked her hair. A. S. V.”

Statement of S. H. B.: “On Saturday night, March 22, I determined, before going to sleep, to make my presence perceptible to Miss V. at midnight. About ten days afterward, I called on Miss V., and she told me that about midnight, March 22, she had seen me so vividly in her room while awake, that she was so shocked in her nerves as to have to send for a doctor the next morning.”

In this case, the mind and body of S. H. B. were wholly unconscious, wrapt in profound sleep; while

his spirit in its psychic or astral body, in obedience to the decree of the will of the conscious mind, made before going to sleep, went to the sleeping apartments of the lady, aroused her from sleep, and was able to so materialize the hand as to stroke her hair. The only condition is that the agent concentrate his thoughts on the object in view before going to sleep.

Telepathy and prophecy, which we have briefly considered, seem to be parts of psychometry, or at least connected with it. Psychometry is the psychic sense, whose external reflex is touch. And while sight responds to clairvoyance and hearing to clair-audience, we have not been able to discover the psychic senses, of which taste and smell are the external reflexes, but such no doubt exists.

The soul or sub-conscious mind never sleeps, and all that is necessary, in order to have more or less of its manifestations, is to have a suspension of the action of the conscious mind and physical body. This may be by natural sleep or by artificial sleep, as in mesmerism or hypnotism; or it may be in some of the forms of trance, of which there are several degrees. The deepest form of trance is the nearest approach to physical death, and is often mistaken for death by physicians and others. Thousands of unfortunate people are annually buried alive. When will people exercise the common sense and humanity to keep the bodies of their friends out of the grave until physical decomposition sets in? Some of these deep trances become a chronic sleep and continue for years. Among hundreds of cases, I give the following as a sample case:

SEVEN YEARS' SLEEP.—A PENNSYLVANIAN'S LONG
CATALEPTIC SLUMBER ENDS.

Milford, Pa., Jan. 11.—William Depue, a prominent citizen of Bushkill, Pike county, whose mind for seven years has been a blank, has suddenly returned to consciousness.

Seven years ago while at work, Depue became ill. Doctors could find no possible ailment. The sick man sank into a cataleptic sleep, from which medical science could not arouse him.

At no time during the long period did he recognize any one, and food was given him through a tube inserted in his mouth. He lost no flesh and was apparently as healthy as any man.

Although the best medical men in the country were called to his bedside his case baffled them all.

Upon recovering his senses he set about his usual labors as if he had been asleep but the ordinary time. He remembers nothing that has taken place during his seven years' trance. The only result is that he is almost blind, otherwise his physical health is perfect.

The celebrated case of Mollie Fancher of Brooklyn is also in point. She has been in a trance for many years; has to be fed by friends, and lives unconsciously. In all these cases, while the soul is alive, awake and very active, the external or conscious mind is asleep; and memory makes no note of what passes, leaving the many years of the trance a complete blank, in the conscious life of the individual.

The soul not only possesses great intuitive wis-

dom, as hereinbefore shown, but also great psychical power, when it temporarily leaves the body in deep trance.

I wish here to speak very briefly of the power of the soul during earth life, to leave the body in deep sleep or trance, and moving with the rapidity of thought, go long distances, and perform useful works for the benefit of humanity. A case in point occurred in my own life. About eight years ago I received a letter at Paris, Texas, from my sister at Edmonton, Ky., stating that my father and mother were dangerously ill, and requesting that I come to their suffering bedsides. I was so situated at the time that I would not go, unless it was absolutely necessary. So I called on Professor Henry, a reliable spirit medium, then temporarily in Paris, who, at my request, kindly went into a deep trance; left his physical body and went to Edmonton, Ky. Leaving the body and mind in deep trance, the spirit, in its soul or psychic body, went to Edmonton, made the investigation, and returned in fifteen minutes, reporting my parents better and out of danger; also giving the surroundings as to the doctor, and my brother who was present, and the further fact that my sister was seriously indisposed, a fact she had not intimated. I wrote my sister at once, and in a few days received a reply, corroborating the statement that Professor Henry had made.

In addition to the power of the soul to leave the mind and body during sleep and go into the spirit world, it can under certain conditions leave the body, while living and awake, and appear great distances away, to people in the flesh. This has occurred hundreds and thousands of times; the

astral or soul body being recognized by acquaintances, and is called in common parlance, "seeing the double of the person." The following well authenticated case shows that the soul, with its psychic body, can sometimes leave the physical body and its conscious mind, performing its ordinary duties, and going great distances, appear to other people; and even materialize sufficiently to render medical treatment to patients and speak to friends. There are thousands of cases of the astral or psychic body being seen far from the physical body, but there are few cases where it can materialize and converse and act, as did Captain Wingett:

THE DOUBLE.—CAN THE BODY BE IN ONE PLACE AND IN GOOD HEALTH, WHILE ITS EGO IS MANY MILES AWAY?—REV. CAPTAIN WINGETT'S STARTLING EXPERIENCE.—WAS IT HIS ASTRAL BODY THAT TREATED PATIENTS?

Rev. Captain W. Wingett is a developer of mediumship, a seer, healer and hypnotist, who is now located in Richmond, Ind. In fact, he was reared in this section and entered the Union army during the Rebellion, from Liberty, a few miles south of here. He has been a healer and developer who has traveled much and is widely known as a truthful, upright gentleman, possessed of a strong will and great force of character. He recently returned from California, where he had spent a few years, had healed many, developed many mediums and assisted in establishing spiritual societies.

While there he raised a middle-aged lady from an illness that threatened immediate death. On

leaving, he agreed to treat this lady at specified times, although not personally present. All this was not out of the ordinary. But the strange part of it is that he is recognized by the lady and her friends as there in his own proper person.

They shake him by the hand; he talks with them and then treats the patient. On one occasion, the lady and her sister were at a public hall and saw the captain, and waved a glove to attract his attention. He came to them and sat down between them and conversed.

Since he has been here he wrote the lady, changing the day of treatment, but the letter was delayed and did not reach its destination until after the time fixed on. Nevertheless, he was at the home of the lady on that evening, greeted her and her sister, and held quite a conversation with them, explaining the missing letter.

Immediately after the occurrence, the lady wrote Captain Wingett, who was here, telling all that had occurred. I read this letter and was much impressed with the fact that the lady mentioned things told her by the "double" which had occurred in this city on the very day he appeared to her.

In conclusion, I must be permitted to repeat that the soul is the personal and responsible part of man, the real human being. The spirit is immortal and pure, being a part of God's spirit. The soul is the product or progeny of the union of immortal spirit with the organized substance of the physical and psychical bodies; it is intended to be perfected and saved, as the eternal spirit body of the spirit. It is the soul that obeys, or sins, and that must be saved,

or lost. The mind is simply its external reflex, and as already stated, bears the relation to the soul that the moon does to the sun. The mind is shining with a borrowed light, which goes out at the dissolution of the physical body. The physical brain is its instrument; and its animal parts dissipate with the death of the brain and nerves; while its intellectual and spiritual parts withdraw, and recede into the soul, becoming a part thereof, and carrying all needful parts of the records of memory, judgment and conscience with them. The soul, the real unseen man, having thrown off its temporary habitation, the physical body, passes into the psychic world in its psychic body; and co-operating with the spirit, continues its work of perfecting, saving and immortalizing itself. When perfected, it throws off the astral or psychic body, just as the physical was thrown off on earth, and as the purified spiritual body of the immortal spirit, enters the celestial state as an angel.

The powers and privileges of the soul, even on earth, are inexhaustible. If we would live subject to our spirits, and conform to God's spirit, we have a right to draw on the infinite life of God, for unlimited power on the physical, psychical and spiritual planes. Magnetism, psychic force and spirit power, all are subject to the demands of man, when asked for in the right way.

CHAPTER VIII.

THE SPIRIT ; AND SPIRITUALISM.

It is held by some that man has no immortal spirit. That it is only the spirit of God imparting life to the soul and body of man ; and hence that man is only two-fold, soul and body. But I believe that I have demonstrated that he is three-fold, spirit, soul and body. That his spirit is immortal because a part of God's spirit, as shown by Paul at Athens, when he said that "In him we live and move and have our being;" and as shown by Solomon in Ecclesiastes, where he says, "The body returns to the earth as it was, but the spirit to God who gave it." That the spirit of man, while a part of God's spirit, is also a distinct individuality, is taught by the prophet Zechariah, who says the Lord formeth the spirit of man within him, Zech. 12 and 1 ; by Solomon, Prov. 20 and 27, "The spirit of man is the candle of the Lord searching all the inward parts;" and by Job 32 and 8, "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding." We also might cite many texts from the New Testament, showing the distinctness of the spirit of man ; that it is distinct from the spirit of God ; and also from the human soul. We will only cite a few. The Holy Spirit, speaking through Paul in 1st Thess., prays that we may be

preserved blameless in *spirit, soul and body* until the coming of Christ. In Hebrews, we are told that the word of God is sharper than a two-edged sword, "dividing soul and spirit, joints and marrow, etc." James says, "The body without the spirit is dead." Stephen, in departing from the physical body, prays the Lord to "receive his spirit." John was "in the spirit" (that is, in a trance, with all powers of soul and body suspended), when he beheld that glorious vision on Patmos; and looking down the stream of Time for 2,000 years, beheld with spirit eyes the grand panorama of divine and human events, in both church and state, pass before him, and heard with spirit ears the necessary explanations.

I have heretofore illustrated the connection of man's spirit, with God's spirit above, and the human soul below, as follows: Let the great ocean represent the spirit of God; a small bay extending into the land, represent the spirit of man; a river running down through the land into the bay represent the human soul; and the land on its banks the body of man. As the flow of the tides from the great ocean comes in through the bay and even enters the mouth of the river, so the inspiration of God's life and love and truth flows from his spirit through man's spirit into his soul, and imparts life to soul and body and innate ideas to the mind. We live every moment that we do live by inspiration from God, and that life is imparted continuously or we could not live at all. All correct thought is based on innate truth which God's spirit imparts through our spirits. And Job well expressed the truth when he said, "There is a spirit in man; and the inspiration of the Almighty giveth understanding."

The spirit of man occupies two tenements on the earth, the physical and psychical bodies; called by Paul in Corinthians, the natural and the spiritual bodies. The spirit of God through man's spirit imparts life to both these bodies continuously. The life imparted to the psychical body is called the soul; that imparted to the physical body is called the mind, which is simply a reflex of the soul. The soul is sometimes called the sub-conscious mind, because it is not connected with the external world by a mental memory recording events and retaining them in the conscious life of the man. The real home of the spirit is in the soul; that is, in the psychical body of man, to which it constantly imparts life, love and truth from God's spirit, of which it constitutes a small part. But the spirit also has a temporary home in the physical body; it is believed to be located in the brain, or rather somewhere between the cerebrum, the brain of the conscious mind, and the cerebellum, the brain which controls man's animal nature. It may be that the pineal gland is the seat of the spirit.

Occupying this central position in the human brain, the spirit of man is the medium through which the spirit of God imparts innate ideas of truth and love to the cerebrum brain for the processes of thought and feeling; and life, instinct and wisdom to the cerebellum brain to control and regulate the processes of physical life, as manifested in inspiration, circulation, secretion, digestion, assimilation, locomotion and all forms of action. What we call instinct in animals, we call inspiration in man; but so far as we can see, the principle and the cause are the same. It is in both cases the spirit of God

imparting to the soul of the animal, as well as of man, that life, wisdom and power which regulates and perpetuates animal life; but of which we are not conscious, because the wisdom and power is not reflected from the soul to the conscious mind in man, and because there is no conscious mind in the animals.

It is certainly one of the wondrous things of the universe that whether our conscious minds sleep or wake, these processes of human life go on with mathematical precision as long as earthly life continues. We know that we could not live a moment if oxygen were not constantly breathed into the lungs; that we would die instantly if the heart were to stop its propulsion of the blood; that we could live only a few days without digestion and assimilation of food; and that if the secretions and functions of the liver, spleen, kidneys and the vital organs are in any way impeded, dissolution of the body at once sets in; and yet the wisest of men are in no way conscious of how these wonderful processes of life are kept up. We can only attribute it to the wisdom, love and power of God; that his spirit through our spirits impart these wondrous powers of life to the soul; and from it by reflex action, it is imparted to the cerebellum or animal mind. These wonderful powers of life, not being reflected from the soul in the psychic body to the cerebrum brain in the physical body, do not reach the conscious mind; and hence we do not cognize them at all.

But unless they are crowded out by external and sensuous considerations, the innate ideas of truth and love, which God's spirit imparts through

our spirits into our souls, are reflected in large measure into our conscious minds; and become the basis of all well regulated thought and feeling; producing fruit in words of truth and acts of righteousness. The cerebrum brain is the organ and instrument of the conscious mind; it receives its mental supplies from two sources, one from without, the other from within. The internal, as already explained, comes by inspiration from God's spirit, through man's spirit, in the form of innate ideas, and is termed wisdom. That from without comes from the external world through the five senses; is received by the perceptive organs; is noted and retained by memory; considered and weighed by the reflective organs; and passed on by judgment and conscience; and if considered true and right, put into effect by the will power. This we properly term knowledge, and if it is formulated without using innate truth as a basis, it is most likely to be erroneous. We should regulate our thoughts by, and conform our reasoning to, the truths which God's spirit imparts through our spirits; then our conclusions will be true, our faith perfect, and our actions right.

This is wisdom which excels knowledge as much as the heavens are higher than the earth. This is the mission and work of the human spirit; with the aid of God's spirit, of which it is a part. It must regulate the appetites, passions and affections of the soul; and regulate the thoughts, feelings, words and actions of its reflex, the mind. The large majority of mankind permit the external impressions of the world to crowd into and take entire possession of the conscious mind, crowding out the spirit of both

God and man, and causing the conscious mind to set up its own personality as a source of wisdom. This is the course of nearly all in the secular professions and employments, in politics, science, education, and with a majority of philosophers and theologians. Hence the world is full of error and disease. The only remedy for the fallen and degraded condition of man is the introduction of wisdom. This is the mission of the human spirit, aided and assisted as it ever is by the spirit of God. The very gist of religion and duty is for the spirit of man to resume its sovereignty, and hold soul, mind and body in reasonable subjection. This is the struggle between the spirit and the flesh, of which Paul wrote so much, and of which his life was an object lesson. Let us assert the sovereignty of our spirits, and live for the glory of God and the good of man.

SPIRITUALISM.

The paramount issue of the ages is Spiritualism vs. Materialism. When Christ was on earth, he found the Sadducees arrayed against the Pharisees, and alleging that there is no God and no spirits. When he comes again, he will find the same issue pending. The hosts of materialism, headed by the majority of the physical scientists, backed by part of the medical profession, some religionists and a considerable per cent of the common people, will be found, like the Sadducees of old, denying that spirits exist. This mighty host denies the existence of God; maintains that the Universe came by chance, and man by spontaneous generation. They deny that there is any spiritual life, and maintain that

human life is the product of force, which they allege is inherent in matter. They claim that mind is the result of physical organization; that thought is secreted by the brain, as the liver secretes the bile. And that when the physical organization of man is dissolved, that his life goes out like the candle in its socket, and that in physical death he sleeps an everlasting sleep.

Opposed to this gloomy host stands the mighty army of spiritualism, with its camp-fires brightly burning, and its banners of truth and love unfurled. It includes in its ranks all well informed christians, christian scientists, mental scientists, theosophists and spiritualists proper, who maintain and demonstrate spirit return. Spiritualism maintains that there is a true and living God, whose love inspired, whose wisdom planned, and whose power created the Universe. That what the blind scientist calls the inherent power of matter is the delegated life of God's spirit. That man himself is an immortal spirit, the child of God. We believe with Paul that "In him we live and move and have our being." That every human spirit is a part of God's spirit, as each drop of water constitutes a part of the sea. And that when "the body returns to the earth as it was, the spirit returns to God who gave it." Paul, in the 15th chapter of 1st Corinthians, uses the present tense and says, "There is a natural body and there is a spiritual body." And again, in the 1st chapter of 2d Corinthians, referring to physical death, he says, "For if this earthly house of our tabernacle were dissolved, we have an house not made with hands eternal in the heavens," referring to the spiritual

body which our spirits now occupy, and in which they enter the spirit world. We hold that we throw off these physical bodies just as the butterfly leaves its chrysalis state and enters a higher and happier existence. We "throw off this mortal coil," with its pains and troubles, and enter the spirit world in our glorious spiritual bodies, like those in which Moses and Elijah appeared at the transfiguration of Jesus, 1,500 and 900 years respectively after the deaths of their physical bodies.

It thus appears that, as "there is a natural body and a spiritual body," there is also this natural or material world for these physical bodies, and a spirit world for the spiritual bodies, after they have thrown off the physical form. This spirit world is the intermediate state occupied by man from physical death until the respective resurrections; first, of the righteous at the second coming of Christ, and 1,000 years later, of the wicked. Each planet has its own spirit world around it. These spirit worlds are usually divided into seven spheres; but this division is arbitrary. The first, located in the earth's atmosphere, is for wicked and undeveloped spirits, and contains within its limits the orthodox hell, or rather Swedenborg's hells; for punishment is comparative, and in degree adapted to the state and character of the spirit. But millions of spirits are so ignorant and earthbound that they remain for years in the air and on the earth, seeking earthly gratifications. They frequent saloons, restaurants and bawdy houses, by the thousand—obsessing and influencing spirits in the flesh in order to partake in some degree of the gratification of their old passions. The second sphere is about on a par with the

average character of moral people on the earth, and here is where the majority of spirits go to begin their education under teachers from higher spheres. In the third sphere, paradise proper begins, and becomes more and more glorious as the ascension is made. The spirit world is a duplicate of the material of physical world, only infinitely more glorious. Instead of our sunlight, it is lighted by the most brilliant luminous ether; instead of the air we breathe, the spirits breathe a psychic ether; instead of physical sight, they are clairvoyant, seeing immense distances; clairaudient, hearing even the music of the spheres; and psychometric, being in touch with all souls.

But I am asked how I know all this about the spirit world. I answer, by reports from reliable reporters in that world, by addresses delivered through inspirational and trance mediums, by written communications through slate writing and other mediums, and through many other phases of mediumship. You ask what a medium is. I answer, a sensitive person who, becoming passive, is mesmerised and controlled by a disembodied spirit—just as one spirit in the body mesmerises another and controls him. A is positive, B is passive, or makes himself so, in order that A can mesmerize him. The external or conscious mind of B and his body are put to sleep, hence it is called hypnotism, from a Greek word meaning sleep. This leaves A in control of the sub-conscious mind or soul, because it is completely cut off from the external world and from the exercise of memory or judgment by the conscious mind, that mind being asleep. The sub-conscious mind or soul has no means of knowing anything,

except what the operator wills for it to feel, think or conclude. In short, the subject is under the complete mental and physical control of the operator. Just so the medium is under the complete control of the disembodied spirit, who controls it according to the phase of mediumship to which it is best adapted, whether inspirational, trance speaking, slate writing, materialization, psychometry or what not.

That disembodied spirits have had communication with those in the flesh, in all ages, is the sure testimony of all history, both sacred and profane. The Revelation of both the Old Testament and the New rests on the testimony of spirits or angels; the term angel simply meaning a spirit messenger. I will mention a few in this connection. Spirits materialized and dined with Abraham on their way to the Cities of the Plains; and talked with Lot while getting him and part of his family out of the city, before the destruction of Sodom and Gomorrah. The spirit of the prophet Samuel talked with King Saul through the medium of Endor, and told him that he and his sons would die in the battle with the Philistines next day, all of which occurred. The handwriting of a spirit appeared on the wall at Belshazzar's feast, announcing the immediate doom of Babylon. From the New Testament I also cite a few cases. Moses, 1,500 years after his death, and Elijah, 900 years after his death, appeared at the transfiguration of Christ, and talked with him. Elijah had already controlled and directed John the Baptist in his preparatory mission. The angel of the Lord released Peter when imprisoned by Herod, and afterwards angels or spirits released Paul and

Silas when imprisoned. A spirit appeared to Cornelius and caused him to send for Peter in order that he might hear the gospel preached; and another came to Paul in a vision, and asked him to go over into Macedonia to preach to the Gentiles. A spirit also sent Philip to convert and baptize the eunuch. And John, in a glorious vision on Patmos, received from a spirit supposed to have been the prophet Daniel, a wonderful communication, much of which was understood to be from Jesus himself. The whole of the Mosaic and Christian religions are resting on communications from the spirit world to men in the flesh.

Profane history is full of well authenticated cases of spirit return. The case of Mr. Wilbarger, the Texas pioneer, is remarkable. Scalped and left for dead by the Indians near the present site of Austin, his sister, who had died the day before in St. Louis county, Mo., came to him and told him not to despair, that succor would come. Mrs. Hornesby, living five miles away, in spirit vision twice during the night saw Wilbarger, and told the men who had left him for dead that he was yet alive, and urged them to go after him. At daylight, they went and found him as she had seen him, and brought him in; and he recovered, to live many years. This is unquestioned Texas history.

The career of Joan of Arc, controlled entirely by spirits, is without a parallel in history. France had been for years under the heel of England, when the Maid of Orleans, whose purity of character was second only to that of Jesus of Nazareth, rallied her countrymen, and after the most superhuman efforts,

expelled the haughty Briton and restored France to her national rights.

Socrates, the wisest man Greece (if not the world) has produced, credited his great wisdom to the inspiration he continually received from the demons or spirits who attended him.

The great modern seer, Emanuel Swedenborg, lived as much in the spirit world as in the material world, and was permitted to explore both the heavens and the hells, and to report many conversations he held with spirits. Hundreds of remarkable cases not so well known to history, might be cited. I will mention one taken from Robert Dale Owen's "Debatable Land," and which is well authenticated. He gives the case of a lady dying in the early settlement of California, whose spirit returned to her old home in Massachusetts and appeared to her sister in profound sleep. The spirit of the sleeping sister left her body and, following the disembodied spirit across the continent, beheld her corpse in the cabin in California, with the husband watching by it. A letter from the latter received in due time corroborated the vision of the sister in Massachusetts as reported above in every particular. This case shows that spirits do sometimes leave the body in profound sleep, and make long journeys, even into the spirit world. Swedenborg and A. J. Davis both did this. Mr. Davis also claims to have visited several of the other planets. In all cases where the spirit leaves the body, it maintains its connection by the magnetic and electric chords. If they were severed, the spirit is freed and death is the necessary result.

I am at a loss to know why anybody would doubt

spirit return, when both the Bible, all history and common experience are full of it. Man is a spirit in the flesh, and continues a spirit when out of it. He is then untrammelled by matter, and necessarily has greater powers of locomotion, and freer thought. Why should he not sometimes be concerned about the family, friends and country left behind? It is human nature, and common humanity demands that he should be concerned.

Spiritualism, or that the spirit of man continues to live and often returns to earth, is a part of the science of man, and of the philosophy of human nature. To my mind, spiritualism is both a science and a philosophy; not necessarily a religion, because its adherents are of almost every religious faith except atheists, agnostics, materialists and soul-sleepers. It embraces within its ranks Deists, Buddhists, Theosophists, Christians, Christian Scientists, Mental Scientists, Universalists, Restorationists, Unitarians, etc. While most spiritualists, like the Unitarians, think that Jesus was only the son of God as other men are, but a wonderful medium, they all hold to his doctrines, and believe that his precepts should be practiced and his example followed. They also believe in the love and mercy of God, and that every soul will finally be restored to loving relations with his Creator and brethren, unless lost by persistent sin and rebellion.

The following from the spirit of that great humanitarian and reformer, Frances E. Willard, is in point, and shows that there is no conflict between religion and spiritualism, as ignorant church members suppose; and that the Christian religion ought

to be broad enough to embrace both spiritualism and divine healing :

SHE HAS COME BACK WITH MESSAGES TO BE DELIVERED TO THE WORLD.—SPIRIT OF FRANCES E. WILLARD RETURNS AND USES THE ORGANISM OF MRS. ELSIE HORNBECK, WHO COMES BEFORE THE W. C. T. U., TELLING THEM OF THE GREAT WHITE RIBBONER'S WISHES, AS SET FORTH IN THE DAILY NEWS.

"I am Frances E. Willard," said a plainly dressed woman as she stepped into the elevator of the Woman's Temple and asked to be shown to the offices of the W. C. T. U. "I have messages from heaven for Miss Gordon and for the general officers and I must give them."

The speaker was Mrs. Elsie Hornbeck, who at times is possessed of the idea that she is Miss Willard; and as such receives messages from the spirit world bearing on various phases of the work of the temperance unionists. Mrs. Hornbeck is a member of the W. C. T. U., but never saw Miss Willard nor did she ever engage in active temperance work. She claims that while kneeling beside her bed last summer a spirit came and knelt beside her and said: "Henceforth you are no longer Elsie Hornbeck. I give you a new name—Frances Willard."

In order to deliver some of the latest messages she called at the temperance union offices, and, standing in front of a picture of Miss Willard and frequently glancing at the portrait, Mrs. Hornbeck told of the messages which she believes the spirit of Miss Willard has intrusted her to deliver to the

leaders of the reform of which Miss Willard was the leader for many years.

“My first message is to rally all your forces to work against the power of sin. Recognize good wherever you find it. There is good in everything. Build a new church on the broadest possible foundation. Have it broad enough to take in the spiritualists at one extreme and the divine healer at the other. While giving the message Mrs. Hornbeck seemed under some hypnotic influence, and continuing she said: “Miss Willard believes she made a mistake in not marrying and warns other of her friends to avoid the same mistake. She says while now residing in Rest Cottage she is working harder than ever.”

At first the White Ribboners present were inclined to believe their visitor insane, but after listening to her story as to how she received the messages and her suffering resulting from giving them to the public, her words were given thoughtful consideration.

The following letter from Miss Willard was received in December, 1899, through that world-renowned medium, C. Walter Lynn, of Oakland, Cal., in response to an inquiry by me, as to whether she really appeared in the Temple at Chicago, as stated in the foregoing report, and whether she had also appeared to me a short time before, in a dream, or vision.

She not only responds affirmatively to both inquiries; but also gives me satisfactory tests of her real identity, by referring to our labors in the cause of prohibition; and in speaking of my kindness, re-

fers to the fact that I introduced her into Texas, on her first visit South; made her Texas appointments for her on her next tour, and entertained her on each of her three visits to Paris. The letter is as follows:

“DEAR FRIEND—I come as best I can. Glad from the bottom of my heart that I can come at all—not chirography, but my thoughts. The world I now inhabit is not one of limitations, not bound by church or creed; and filled with grand possibilities. The unselfishness of your life appeals to me. Well do I remember our former friendship, and how could I forget your kindness and willingness to aid in promulgating the truth. We labored under great difficulties; it was not a bed of roses, and though the numbers were few, good seed was sown. Yes, I have been near you in dreams. I am near you in waking hours, for I constitute one of the band that are surrounding you, and I come because you have asked me, and because there is good work to do. The so-called death was only the beginning of life to me, and as I go on, and on, seeking and searching for truth, I am gratified at the marvelous results attained. Yes, I was in the Temple. I look upon your “Constitution of Man” as a marvelous production, and hope it will receive the commendation of the world. Intelligent people will welcome it with joy. Now I leave you, but I hope to come again.

“Your co-worker and friend,

“FRANCES E. WILLARD.”

The writer has had, through trance mediums, interviews with General Washington, General

Jackson, Abraham Lincoln and other American statesmen and patriots. These patriotic American statesmen have organized a spiritual congress, of which Washington is president. The object of this congress is to protect American liberty against the plutocracy, which now threatens its existence. Much as some of these statesmen differed while on earth, all are standing together on the other side; and trying to protect the American people against monopoly and corruption in all their varied forms. Washington, Jefferson, Jackson, Clay, Lincoln, Davis, Grant and Lee all stand shoulder to shoulder for the people against plutocracy.

At Paris, Texas, about December 20, 1900, I held a lengthy conversation with General Washington, through Madame Monteith, a trance medium from Indianapolis. Among other things, he told me that he controlled Abraham Lincoln during the Civil war, and that the latter took no important step without consulting with Washington. It is well known that Lincoln kept Mrs. Maynard, a reliable medium, near the White House, for consultation with the spiritual congress, on all important matters.

During the past ten years I have had many conversations with General Washington, through trance mediums, and several letters, through slate writing mediums. All have been substantially of the same import; that while the spiritual congress has, and will continue to do all in its power to save the people from the corruption and oppression now being imposed on them by monopolies and trusts, in their various forms, there is little hope of preventing a

bloody revolution. And this impression accords with the prophecy contained in the third scene of Washington's vision of 1777, which is referred to in the first chapter of this book. But all the prophecies agree, that while the struggle will be a terrible one, the American people will finally prevail over the plutocracy at home, and all their allies from the eastern continent. And there will finally be established in the United States a great co-operative democracy that will recognize the fatherhood of God and the brotherhood of man. According to Washington's vision, this great and permanent victory of the people is to be seconded by aid from the spirit world. At the culminating point of the struggle, when the people are almost overcome by the odds against them, an army of spirits, similar to that which protected the prophet Elisha and his servant from the Syrians, is to come to the assistance of the patriotic people of America, and completely overthrow plutocracy, and all its hosts of foreign allies.

In 1896, at Paris, Texas, our little circle, consisting of Mrs. Stella Pollard (now passed over), Captain S. J. Wright and myself, was favored with weekly lectures by a Greek philosopher, who lived on earth over 2,000 years ago; and many others who spoke to us through that wonderful trance medium, John W. Ring, now of Galveston, Texas. In answer mainly to questions put to him by myself, this philosopher gave us much scientific information, and occult wisdom, which cannot be given here.

I will, however, report a few of the wonderful things told us by this great philosopher. He said that in pre-historic times there existed on the earth

civilizations superior to any now existing. In support of this statement he referred to the fact that there is no mechanical power now known on earth, by which the immense stones in the Egyptian pyramids could have been placed in their positions. He said that the mechanical powers now known, and others unknown to us, were used; and also said that the natural force of levitation, the opposite of gravitation, was largely used.

This indicates that the theory lately advanced by some of our American scientists, that the law of gravitation is not universal, but confined to earth in its operation, is true; and was understood by the ancient Egyptians. This theory maintains that at a point somewhere above the atmosphere of the earth, the attraction of earth is overcome by that of the outside Universe; and bodies will float in space. No doubt the ancient Egyptians knew how to tie on to this outside universal attraction and thereby overcome gravitation. And this is the principle or force of levitation, by which those immense stones, weighing many tons, were poised in the air, and placed in their positions.

This philosopher also told us that the wise men and prophets of that ancient day, knowing that the human race was going to lapse into ignorance, caused the keys of much of the wisdom and science of their time to be stored in the inner chambers of the great pyramid Cheops, in order that the wisdom and knowledge of their day might finally be regained on earth. And that the time is near at hand when these great treasures will be discovered and made known to the world. He told us something of these earlier civilizations; and explained to us some

of the occult laws which govern the earth and man. He also explained to us the causes which once produced tropical vegetation nearly up to the north pole, and afterward covered the entire northern hemisphere, down into the temperate zone, with immense glaciers of ice, which remained there for ages. But space forbids that I go into details.

He also discussed the origin of man on earth; the many cataclysms that have visited the earth; the sinking of continents and the emergence of land at other points above the sea; told us of the sinking of the great Isle of Atlantis, with its millions of population and great civilization, and many other wonderful things pertaining to the earth, during the millions of years it has been developing since it was thrown off from the sun. In short, for profound wisdom and knowledge, the writer has never heard any lectures that will compare with those of this Greek philosopher, delivered through the medium, John W. Ring, at Paris, Texas, in 1895 and 1896.

At our request, this philosopher sought and found Jesus, the Christ, in the upper depths of the celestial world; interviewed the Savior of men, and reported to us his status and glorious environments; and also the wonderful influence he is exerting throughout the Universe for the good of men and angels.

In 1894 Joan of Arc made a similar report to Professor Joseph Rodes Buchanan, which can be found on pages 105, 106, 107 and 108, of Vol. I of "Buchanan's Primitive Christianity." The following are brief extracts from said work; some of the words of Joan about Jesus:

"I have seen Jesus and know something of him. He is a noble presence, vitalized with spiritual activity. His face shines with living light. The sphere of his character is essentially one of harmony." Joan states in substance, that though the home of Jesus is in the celestial world, his light and influence extends down through the spirit world, or intermediate state, and reaches man on the earth. She says the home of the Nazarene is one of beauty and spiritual attraction. It may be represented as established in a vast garden, adorned with the loveliest creations of nature, and beautified also by the highest art works of man. His home is shared by loved and loving souls, whose sphere of harmony blends with his own, and who unite with him in all good works.

The report of the Greek philosopher to our circle, as to the abode of Jesus and its surroundings, was substantially the same as that of Joan of Arc.

But by far the most important reports that have yet reached the earth, either from the celestial region or the intermediate state, are contained in the two volumes we have just quoted, viz., "Primitive Christianity," by Professor Joseph Rodes Buchanan. In this wonderful work, probably the most valuable on earth, we have reports from the Apostles, and other New Testament writers, and even from Jesus himself; giving first a brief but correct history of the life of Jesus and the Apostles.

Secondly, the true gospel as it was taught by Jesus and the holy spirit through the Apostles and other teachers.

Thirdly, in foot-notes, the interpolations of the Roman Catholic priesthood, constituting about one-

half of the New Testament, as we now have it.

This plain, primitive gospel was given by Jesus and the Apostles and evangelists themselves, in part, directly to Professor Buchanan, who is mediumistic himself; partly through honest and intelligent mediums; and partly through the wonderful powers of psychometry, the grandest of all sciences; and of which Professor Buchanan was the discoverer and first teacher.

The interpolations of the New Testament as we now have it, constitute about one-half the text; and were made by the priesthood of Rome, mainly in the early part of the second century; and finished when Constantine virtually destroyed Christianity, in the third century, and substituted Roman Catholicism, by blending Christianity with Judaism and Paganism, the latter largely prevailing.

Now at the end of 1,900 years, the authors of Christianity have come in spirit and person to Professor Buchanan and his medium friends, and through them given the world the true gospel, freed from priestly interpolations. This is the greatest event of the century, but will be temporarily rejected, as Jesus was on earth. After a struggle, at the end of the cycle, the world will accept it; and the great system of Christian communism taught by Jesus will be established on the earth.

Prof. Buchanan, who has been in the spirit world about five years, communicated with me on December 23, 1900, through Mrs. Monteith; and informed me that the two volumes of "Primitive Christianity" above referred to, are substantially true. Also that he has passed through the psychic realm, and now has a home in the celestial state, and has seen and

conversed with Jesus. And at a seance with the same medium three days before, General Washington and Frances E. Willard gave me the same information, to wit, that the so-called spirit world is an intermediate state, through which all disembodied spirits must pass, and make much reformation before they enter the celestial state, or Bible heaven; but that they both had entered that state; had seen and talked with Jesus, and had beautiful homes in the celestial realm. But being much concerned for friends on earth, they spend much of their time in the psychic realm, near the earth, working to reform the government, and the churches; and aiding various reforms and helping individuals to struggle up to the spiritual plane. Also that Jesus often lectures to "the spirits in prison," near the earth plane.

The gifted Ingersoll has passed over; and within ten days of his departure he returned to earth, and delivered the following address, through that efficient and reliable medium, Mrs. Cora Richmond:

Springfield, Mo., July 24.—There was a big crowd at the spiritualists' convention last night to hear the spirit of the late Col. R. G. Ingersoll address the people of earth through a medium, Mrs. Cora L. V. Richmond, who claimed to have been the first earth medium through which the soul of Henry Ward Beecher spoke.

She spoke in the first person, as though it were Colonel Ingersoll speaking, and said: "My soul stands by my clay body. Had I been true to my convictions I would have bowed to the spirit land. Now I learn my mistake and am here to warn others. I found no hell; neither heaven with alabaster

streets; nor throned monarch with angels playing harps for his delight. I found joy such as comes to a mariner when on the dark and storm-tossed sea a ray of light appears.

“From the awful death silence, comes surpassing glory, spiritual life. Friends welcome me; loved ones gone before call me. I did not travel to a distant land, but was there on awakening. I heard voices of loved ones say, ‘Is he really dead?’ I saw faces coming toward me and welcoming me to the spirit land. First I thought, ‘Is this a dream?’ Next I realized I was in a land of spirits. I felt as one shut up in an air-tight inclosure; then released. A heavy cloud seemed to fall and I entered the spirit world. I revoke all said against a future life; nothing I said against theology. The difference between the theological heaven and hell and this realm is as great as life and death. Death does not separate from harmonious existence.

“In my earthly life I had much in common with spiritualists. We labored to some extent for a common cause—the breaking down of the bigotry of a blind theology. Many times when I have stood by the body of a departed friend, I have hoped for immortality. I had no knowledge of life beyond the grave. But I now come to say that I was mistaken, for I now know there is a spirit land. I still say, as I said in earthly life, that between the hell pictured in orthodox belief and the limited bigoted heaven set forth by the same theory, give me the hell.

“I am not dead. Death is not death. Come with me, weary man of the earth, toiling in the treadmill of daily existence, and I will uplift you.

“When I died I heard my loved ones say, ‘Can it be possible he is dead?’ I heard the medical men say, ‘Yes.’ As I left that old tenement of clay I heard the spirits of friends who had departed before me saying, ‘He is alive, and in the realm of spirits.’ It seemed to me that a great tide of freedom was sweeping through my consciousness.”

Then Mrs. Richmond launched into a flowery picture of spirit life. The speech occupied about three-quarters of an hour in its delivery and the vast audience listened attentively.

Mrs. Richmond declares she had no idea in advance as to the words that Colonel Ingersoll would prompt her to say.

Mrs. Richmond attained widespread notoriety just after the death of Henry Ward Beecher, by claiming to have a message from him, somewhat similar to the one she credited to Ingersoll here last night. Mrs. Richmond was at that time in a spiritualist camp at Lilly Dale, N. Y.

On the 27th of December, 1899, Professor Joseph Rodes Buchanan passed to the spirit world. The 11th of December, sixteen days before, was the eighty-fifth anniversary of the birth of the great philosopher. On that day, his friends on both sides held a reunion at his home in San Jose, Cal., in his honor. On the 10th, the day before, some of the greatest spirits on the spirit side, including Victor Hugo, W. E. Gladstone, Robert Dale Owen, William Denton and Cornelia Buchanan, impressed C. W. Lynn, the medium at Oakland, Cal., to write their greetings to the great philosopher, their friend, and the friend of humanity. The appended clippings

give portions of their letters. As stated by Professor Buchanan, some of them were not personally acquainted, but knew his work, and commended him as a friend of humanity:

In introducing the subject Dr. Buchanan commented on these messages of 1898, explaining his relations to the persons and the strong individuality of the messages, showing no influence from Mr. Lynn, who had very little knowledge of any of the persons or their characteristics which appeared in the messages, and was utterly incapable of writing so characteristic, forcible and eloquent as the messages.

He had hoped that his distinguished friends would approach again on his eighty-fifth anniversary, December 11, but had no assurance until the morning of that day, when he received from Mr. Lynn, of Oakland, Cal., a letter conveying thirteen messages, saying that the parties had called upon him and impelled him to write:

“OAKLAND, Dec. 10, 1899.

“I was impressed to-day or rather influenced by many of your friends on the spirit side of life who were eager to send their congratulations to you on your eighty-fifth anniversary. Enclosed you will find the communications as received. There was a grand influence with all of them. It was pleasing and inspiring to feel the sensation.”

The thirteen writers came in the following order and said that great numbers desired to send their messages but the number was necessarily limited. Their names were Cornelia H. Buchanan, William E. Gladstone, William Denton, Phoebe Carey, Robert

Dale Owen, Robert Ingersoll, Kate Field, Thurlow Weed, Edgar Nye, Victor Hugo, Henry C. Wright, John Pierpont and Theodore Parker.

In reading the messages, which were listened to with intense interest, he spoke of his relations to the parties. The first that came, Cornelia H. Buchanan, had been his companion in life and guardian angel since her death. Endowed with unequalled psychometric powers, she had assisted in his psychic investigations and the results had been published in his *Manual of Psychometry*. Her message was the following:

“DEAR JOSEPH—How many have been the changes, and how few are left in the material life, of the old friends and acquaintances. You stand almost alone. One of the patriarchs, and yet you possess the grandness of intellect and power of years ago. True the limbs may be weak, and the hands a little trembly, but the indomitable spirit lives, and animates your being, just as in the days of yore. You may seem alone to those who look with material eyes, but, ah! Joseph, you have plenty of company. How many have been attracted to you through the honesty and stern integrity of your life. Thoughts of material gain have never entered your heart. You have sought to benefit your fallen creatures. The world cannot call you a failure, for you have given out thoughts, philosophical and scientific, that have ‘opened the doors,’ and revealed truths, that have proved a blessing to many poor starving hearts. We have seen the day when spiritualism, as a belief, was looked upon as almost a crime, but now its adherents are found in count-

less numbers, in every nation and clime. Call it what they will; it is all one and the same thing. It lives, is a truth, and will ever exist and grow in numbers.

“Dear Joseph, brave man, true to your belief and sincere in all your actions and deeds, let me in love congratulate you, and mingle with the many others that come to greet you, on this your eighty-fifth anniversary. May the good angels bless you forevermore.
CORNELIA.”

FROM WILLIAM E. GLADSTONE.

Dr. Buchanan stated that this was the third message received from Mr. Gladstone, whose first message came one year ago, expressing friendship for Dr. Buchanan, who like himself in pursuit of duty, toiled along lines of unpopularity and who afterwards expressed his deep interest in the welfare of his nation and his overwhelming feelings from the grandeur of the new world he had recently entered, in which he was acquiring larger views:

“*Dr. J. R. Buchanan:*

“ESTEEMED FRIEND—Another milestone has greeted you, and soon you will have proceeded on your journey, past the eighty-fifth anniversary of your life. I do not claim to know of all your struggles and triumphs, but I recognize the singleness of purpose in your life, the desire to benefit your fellow-man. It was this attribute that attracted me to you. I am glad, and in coming nearer to you, entering the circle of your friends on the spirit side of life, I seem to have gained in de-

velopment of the spiritual faculties. It has been the means of opening my eyes to beauties of a nature that I might never have realized, for who could come in contact with such souls as William Denton, Robert Dale Owen, Pierpont and others that I might mention, without gaining lasting benefit.

“Your eighty-fifth anniversary! It seems a long time, and yet you are just beginning to live. You are but a child in knowledge, compared to what you will gain. You have builded a foundation that is eternal, and when the tired frame is laid aside, the spirit and soul will go on, and on, gaining in wisdom and knowledge, in the spirit realms. How grand it is to know that this can be. What a comfort to me. It gives me hope. Oh! that I could influence my countrymen; that I could show to them their errors, and the abyss that is waiting for them. How greed has steeled their hearts. Think of the conflict now raging, the brave men, the flower of England going down to death. The errors that have led to this conflict are egregious, and terrible in consequence. The Boers are fighting for liberty, for their homes. It is the courage of despair. From a despised people belittled by statesman and commoner, they have proved themselves heroes like the Spartans of old. Errors have been committed on both sides, but, alas! my countrymen are the aggressors. They should have held out the ‘olive branch,’ and by mediation saved the nation the terrible grief that will pervade and shadow the homes of thousands for years to come. It is love for gold, love of power and acquisition that prompts the combat, not justice. I long to reach the hearts of my countrymen to warn them to beware of the fate that

awaits them. There comes a time in the history of all nations, when the proudest fall, and the haughty must bend the knee. My sympathies and love go out to my countrymen and my friends, yet I cannot condemn the Boers for their bravery in defending their country and their homes.

"I seem to gain more and more all the time in spiritual things. It is grand and wonderful to me. May the Omnipotent power that reigns, sustain you to the end, and when you must lay aside the material, bless you with eternal love and wisdom. Peace be with you. Truly your friend,

"WILLIAM E. GLADSTONE."

FROM PROFESSOR WILLIAM DENTON.

"Professor Denton," said Dr. Buchanan, "was my intellectual comrade, and has often communicated since his death on a lonely barbarian island in the Pacific, in 1883."

"Dr. J. Rodes Buchanan:

"DEAR FRIEND—The setting of the sun on this, your eighty-fifth anniversary, will not leave you in darkness, but with a warm heart blessed in the love of those who have come to you through space to offer their tribute. What can I add to what has been said? No need to eulogize you. The world knows of your life work, your unselfish endeavors toward science and spiritual research. It will live in memory for years to come. Age has touched you lightly. It is a good commentary on the words, 'a righteous life hath its reward.' True, your hair is silvered and your eyes may be dim, but you are not an old man; you are not past all usefulness; you

are young and filled with the ardent desires that animate all that are pure in heart. The grave has no terror for you. The so-called death has no sting. You are waiting with a smile upon your face and a clear conscience for the summons that will call you home. But your work is not done yet. When the last page is written, and the last thought enscrolled that is designed to perpetuate your memory, then you will close your eyes and go home. Go to mingle with those who love you. Those who will guide you along the path filled with perfume from flowers of love, and along the still waters of the eternal stream of life. Peace be with you, dear friend, forevermore. WM. DENTON."

PHŒBE CAREY.

Dr. Buchanan said the message of Phœbe Carey was a surprise, as he had never had any intercourse with the Carey sisters in life. But she had communicated in warm friendship with Mrs. E. S. Buchanan.

"Dr. Joseph Rodes Buchanan:

"DEAR FRIEND—Life is not ended, but just beginning with you. We can see the door opening a little wider and wider, that will reveal to you the beauties and splendors of the Father's home where there are 'many mansions.' Ah! what a grand structure you are building; how many chambers, wide halls, beautiful gardens and grand avenues you are building. Every day you water the plants in wisdom, and scatter the seeds that will yield a bountiful harvest. This is a day for rejoicing, a day to crown

you with love and friendship. So we each bring our tributes, and lay them at your feet. You are not alone, nor are you forgotten. The company that surrounds you is one which abounds in hospitality; all are laden with gifts. Partake freely and without stint, for the storehouse is filled and the granaries overflowing with the harvest. Your friend,
PHŒBE CAREY."

ROBERT DALE OWEN.

"Robert Dale Owen, who came next," said Dr. Buchanan, "was one of my earliest appreciative friends, who in 1841, wrote to the New York *Evening Post* a glowing account of my experiments on the brain, and discoveries.

"DEAR FRIEND—Only a few words. Our hearts are full to overflowing. We look upon you once more. Just a year ago we sent you our tribute. It has been decreed that you shall continue in the material life a little longer. You are one of the missionaries who has been spared to round out a perfect life in well doing. You have lived to see obloquy changed to admiration, to see science applied to spiritual philosophy. It was not necessary for us to have the belief in truth reduced to a science. but it tickles the palate of the world's people. How they are searching, digging and delving to "prove all things," and yet the truth is made manifest in the fact that life is eternal spirit. It ever existed, and ever will live, throughout eternity. Let us congratulate you; let me add my tribute to the myriads around who long to give in their testimony,

and yet but a few can respond. In your researches, in your life work, you have attracted them to you. It is easy to account for. Many of them may be strangers in a material point of view, but affinities in soul love and aspiration. Now I take my leave. I am glad to give you this evidence of my presence. May the days that greet you on earth be free from pain, and rich in material blessings, and graced by the help of angel love. Your friend,

“ROBERT DALE OWEN.”

ROBERT G. INGERSOLL.

“The message from Ingersoll,” said Dr. Buchanan, “was a great surprise, as I had never been near him, though I admired his labors. But I believe he was brought in by meeting with my friends. His message is eloquent and natural.

“There is a good deal that is dark to me, a good deal that is past understanding; but I see rays of light. I feel the invisible power that will lead me ‘out of the wilderness.’

“How fleeting is material life. The framework is filled with animation to-day; the eyes look upon the objects in an adoring gaze. The senses are thrilled with emotion, while the bodily needs may attract attention. Man plans and devises his life, how he will devote the hours, days or years, and yet, in a moment; almost like a breath from the wind, it is all ended, and the temple that has been inhabited is a piece of senseless clay, that must be hidden from sight to escape pollution. Ah! how much there is to learn, and alas! how few realize it. Little

did I realize the perplexities that awaited me, yet I can truly say from out of the darkness, I am coming into the light. I do not find spirit life one continual dream of bliss. No, indeed! I find so much to learn, mistakes to atone for, and problems to solve. I cannot say that I have many regrets to offer, regarding the material life. I was not perfect, but I endeavored to be just to my fellow-men. To my wife and children, I left a heritage of love; I idolize them and their love was the main source of happiness to me. How touching, yes, and how thrilling come to me the telegrams over the wires that bind our hearts in subtle sympathy. It blesses me, it helps me on my way, encourages me in my struggles to gain development in the spirit. I recognize now many mistakes I made regarding the grand philosophy. How beautiful it is in conception and how magnificent in its truth. It is not a time for sorrow in my home, but a time to rejoice, for I am home, and not alone, but in the mansion builded for me. I would not have my dear wife, nor any one who is near to me, shed a single tear, for I have only advanced a little nearer to the realization of true life, and I am waiting to greet them in love. True, their tears are like diadems, and they glitter and scintillate and illumine the surroundings in the proof of imperishable love; but I am free from care; all that I need is the knowledge that they are happy. How death levels all distinctions. How hollow the mockery that attends great pomp and display. Here we meet upon a common level; are judged according to our attributes in wisdom or otherwise. I realize the truth, 'in the Father's house are many mansions.'

"I deplore the mistakes I made in material life. I have renounced my agnosticism. Why not, when the living truth is revealed? The grand men and women who have espoused its principles should be crowned with jewels. Many of them have almost suffered martyrdom. It makes me feel cold at heart, when I think of the theories once claimed, so unsatisfying, so unreal.

"Experience is a grand teacher. What shall I do to retrieve my mistakes?—seek to influence those who are intelligent and promulgate the truth. I am a new scholar in the school. Study my lessons well. Oh! the dark clouds, the doubts and perplexities that first assailed me. The feeling that I was alone. It was terrible; but it has gone, never to return. To the world I can only say: I renounce my theories, and I take up the standard of eternal life and wave it to and fro. Up the mountains of doubt I will climb, span the chasms of distrust, pass by the narrow path of prejudice and plant my banner upon the mountain's summit, where the sun of love can reveal its colors, and the moonlight shine upon its glittering folds. Doubt and distrust have left me, and the truth is revealed. Life is eternal, the material existence but a probationary period. How grand to know that I live and that I will greet my wife, children and friends in eternity. I once was blind, but now my eyes are opened. I have no comments to make upon the action of my fellow-men. All that I ask is that they seek the fountains of eternal life, true wisdom. My heart was touched by the actions of the many ministers of the Gospel. They gave me more credit for good intentions than I anticipated. Death seemed to soften all asperities.

But I am asked to add my tribute to this grand old man, on this, his eighty-fifth anniversary. Ah! what can I say? Congratulate him? Years of devotion to science and philosophy have endeared him to many hearts.

"I come as a pupil to a teacher, one that is entering a new school. I extend the hand of friendship, and congratulate myself, not him, in making the acquaintance. Sometimes a fierce blast of nature's elements will destroy an entire forest, all but one or two tall towering oaks, that stand alone in all their majesty, their branches towering to the skies. Behold here is one of Nature's noblemen. Years of antagonism have not swept him out of existence; like the oak he stands erect, filled with courage, defiant in his defense of truth. The world is the better for his living, and his memory will go down to coming generations through the works he leaves behind. Peace be with him and all mankind.

"ROBERT G. INGERSOLL."

THURLOW WEED.

"The message of the great politician, Thurlow Weed," said Dr. Buchanan, "was a great surprise, for I recollected him only as one of the trio ruling New York—Seward, Weed and Greeley, from which Greeley withdrew."

"The group that gathers around you, and the lines of invisible telegraphy in harmony, are sending messages that are truly a blessing. Count me among the number eager to greet you.

"THURLOW WEED."

REV. JOHN PIERPONT.

"My old friend of fifty-seven years ago," said Dr. Buchanan, "is ever very welcome."

"DEAR FRIEND—Only these words: May peace, love and spiritual blessing be with you now and evermore. Amen. PIERPONT."

VICTOR HUGO.

"The messages I have heretofore received from Victor Hugo," said Dr. Buchanan, "have been intense, eloquent, and extremely cordial. That he should speak of his country now is as natural as that Gladstone should speak of England. Both seem very fearful of the future of Europe. There has been some alarming prophecies as to the future of France."

"Dr. J. Rodes Buchanan:

"The impulse that draws me near to you to-day is one that is easy to define—brotherhood. Our ideas may be different, but we are working for the common good. I see the danger threatening my country, France. I realize the changes and convulsions that are near at hand. The old world is in a spirit of unrest. The pent-up torrents will burst through the banks after a time, and terrible will be the results. The fate of Rome does not seem to be remembered. History will only repeat itself. After the storm and from amidst the ruins and chaos will spring up a new generation. God grant it will be founded upon the principles of justice and equality.

You are near the setting of the sun in material life, but the dawning of the day will be near at hand, and find you blessed in intelligence.

“VICTOR HUGO.”

THEODORE PARKER.

“Theodore Parker,” said Dr. Buchanan, “who was my friend in life, has spoken to me heretofore in the same spirit as to-day, insisting on the supreme importance of love, as a sufficient platform for the spiritual movement, in which I agree with him.”

“It has been said, that spirits do not return to earth after a certain period, that they go to the other realm beyond the material, and do not care to return, and cannot. I doubt this as a truth. Love, boundless love, animates the spirit, and no matter how far away or how long they have been out of the body, the thought sent out in space calls them to the heart. It needs but the touch upon the wire that binds soul to soul in consanguinity. Love lives forever in the heart, and it cannot be effaced by time as computed by material. You have my best wishes. I come freely and gladly this day.

“THEODORE PARKER.”

On the night of July 4, 1896, at Paris, Texas, at the instance of Captain S. J. Wright and the writer, a patriotic reunion was held at the Ring circle, by the spiritual congress. Mrs. Tabor, a superior spirit medium, being in the city at the time, was invited to sit with Medium Ring; so that the magnetism and necessary mediumistic power might

be sufficient. The leading veterans of the three American wars; that of Independence; that of 1812, and that of the Civil war of 1861-1865, rallied around us. Also many of the great statesmen of the past one hundred years of American history.

As reported to us by the mediums who witnessed the scene clairvoyantly, no grander reunion ever occurred on the American continent. These old heroes and statesmen, however much they may have differed on the construction of the constitution, and on financial and economic questions while on earth, are as patriots, all standing together now. And on the side of the people against plutocracy; and all trying to preserve the liberties of the American people.

Grant and Lee, and their great lieutenants, are all standing shoulder to shoulder for the American people against enemies both at home and abroad.

Abraham Lincoln and Jefferson Davis shook hands across our seance table, as evidence that the bloody chasm between the North and South is closed forever; and that henceforth we are one people and one nation.

A wonderful exhibiton of this grand reunion was a panoramic outline of the leading events of American history, commencing with the landing of Columbus, and passing down to the Cleveland administration then in its last year. The greatest events of our history were given prominence, especially the administrations of Washington and Lincoln. All the administrations were given in beautiful spiritual light of more or less brilliancy; until the pending administration of Cleveland was reached, which was given under a dark shadow. No

explanation was made from the spirit side; but the interpretation of the writer is that this dark shadow is the reflection of the shameful historic fact, that this man, as president, surrendered the financial freedom of the American people to the bankers and bondholders of Wall street. And this shadow will forever rest on his administration, and on him, unless he repents in "sackcloth and ashes."

Another peculiarity of this wonderful seance, was that when the administration of President Jackson was reached, the medium (then an uneducated boy of 19, wholly ignorant of the political history of the United States) remarked, "I see a dark building in the background I cannot understand, and a tall, slender old man dressed in homespun, walking in front of it, with a hickory stick in his hand, which he points at the building." Suddenly the medium exclaimed, "Ah, I see now. The word bank appears on the front of the building; and the man, who is General Jackson, points his stick at the building, and says tell you (referring to the writer) that no political reform will avail anything until the national banks are overthrown."

Towards the close of the seance a new spirit (to us) of great nervous energy took possession of the medium and delivered himself of the following unique address, which was delivered with such vim as to fix it in indelible characters on my brain, never to be forgotten. Here it is, verbatim et literatum: "American liberty is dead and buried, and over its grave is erected not merely one shaft, but over four thousand, and every one of them is a national bank."

Upon my asking who the speaker was, he replied: "I am Edmond Randolph of Washington's

cabinet." Readers of American history will remember this grand old patriot, who stood with Thomas Jefferson in his memorable contest in Washington's cabinet with Alexander Hamilton, the original champion of plutocracy.

I cannot close this report on politics from the psychic realm, without stating the remarkable fact, that though Jefferson is my favorite statesman, I have never received a word from him. On one occasion, while talking with General Washington, I asked the question: Why is it we never hear from Jefferson? He replied that Jefferson's time was almost wholly occupied on Wall street, New York; where he is continually opposing and upsetting the plots of the plutocracy to enslave the American people. And, he continued, but for Jefferson's efforts the people would be in a far worse condition of financial slavery than they now are.

The writer is blessed with a very wise band of spirit guides, including among the ancients Zoroaster, the founder of the great Persian religion, and other great Persian and Arab sages; Socrates, Zeno and Pythagoras, among the Greek philosophers; and Professor Joseph Rodes Buchanan, Dr. John Bovee Dods, and other modern philosophers. Also such statesmen as Washington, Lincoln and Parnell; and such reformers as Frances E. Willard.

Whenever I want special information from my guides, I write the questions and send them to the great automatic writer, C. Walter Lynn, at Oakland, Cal., and the guides come and answer through Mr. Lynn. I have communications from them sufficient to fill several chapters in this book; but have only made two or three quotations; and now wish

to make one, simply because it is a complete test of the genuineness of these communications.

Of date January 23, 1902, I received letters through said medium from Frances E. Willard, General Washington, Abraham Lincoln, Professor Buchanan, Dr. J. Bovee Dods and Zoroaster.

The genuineness of these communications is demonstrated by the following conclusive test:

The writer had written and published in the *Advocate*, at Paris, Texas, January 8, 1902, an article on the battle of New Orleans of January 8, 1815; in which, speaking of British aggression, he referred to the Revolutionary war, and spoke of Washington's victory at Trenton, Christmas, 1776, as having a parallel in De Wet's victory over the British, Christmas, 1901; he also denounced this unjustifiable war on the part of the British and complimented the Boers for their bravery and patriotism in defense of their homes and liberties.

But this article was not referred to, either in the questions sent to the guides or the letter to the medium. Nor is it probable that Mr. Lynn, residing at Oakland, Cal., had ever seen said article published in the *Advocate* at Paris, Texas, a paper of mere local circulation. Nevertheless the writer received from his guides the following letter indorsing his views both as to the British and Boers; which is proof conclusive that said article was read by the spirit guides from the unseen world. The letter is as follows:

"E. L. Dohoney:

"Your opinion of the British coincides with ours, and we wish to thank you for your manly course in

espousing the cause of the Boers. Their bravery is unquestioned, and the justice of their cause is patent to the world. It is almost a crime that civilized nations will stand back and see them oppressed, crushed and wounded and dying, by the nation that rose in blood and that will go out in blood, a just retribution for cruelty and love of conquest. No better tribute or more fitting day to express it could have been offered than Jackson day. We all love you for the courage of your convictions.

(Signed)

“YOUR GUIDES.”

On the 29th of May, 1902, I had letters from my guides. Those of General Washington and Frances Willard, being mainly in reference to personal affairs, are withheld; but the following from Zoroaster, being more general in its character, is inserted. In his opinion the earth and its inhabitants are in a great state of unrest. Calamitous times are on us, and worse to come. We are evidently approaching the end of a cycle. The letter is as follows:

“DEAR FRIEND—We come to greet you in love. Come to help you all that we can through this instrumentality. You are still fighting your way through life with antagonistic elements on each side of you; and yet you do not fall by the wayside, for you are sustained by truth, and have faith that the powers that be will bring you the fruits of victory. Go on brother, send in glad tidings to the multitude by voice and pen, and all will be well with you. The world is in a seething, troubled condition, yet there are many earnest souls seeking the truth, thirsting for the words that will guide them aright.

What a mighty convulsion of nature was that of Mt. Pelee, and how destructive to Martinique. It thrilled the world with horror, and yet it is only the beginning of what *will* come. The ashes of a thousand years or more cover cities, towns and villages. The seas hide the spires of temples, and these scenes will come again. Nature revolts and obliterates, and yet man builds and builds, with iron and steel, thinking that he is invincible. Ah! what a history we could reveal of the rise and fall of empires; the human race comes and goes in cycles, and ever will. Man is but a puny child in the grasp of the great over soul. Great discoveries will yet come to bless humanity, and then after a time will come seeming oblivion, and new generations to people the earth. It is the part of a plan that cannot be changed; it has ever existed. Well, brother, you are doing your duty, and come what will, you have nothing to fear. Persevere in your efforts, follow your impressions, and the unseen forces will guard you well. I come a long ways to greet you, and I am the spokesman for many, who love you for your honesty and your noble desires to benefit mankind. Your friend and brother,

“ZOROASTER.”

I neglected to state in the proper connection, that about two ears ago the Honorable Benjamin Hill, the distinguished statesman of Georgia, whom I never knew in physical life, and with whom I have never thought of communicating in spirit life, gave me this brief indorsement through a slate-writing medium:

"I come to greet an honest man who cannot be corrupted by bribes or favors. Truly yours,

"BENJAMIN HILL, of Georgia."

Also in the spring of 1902, at Paris, Texas, Colonel A. H. Belo, late editor and proprietor of the *Dallas News*, whom I never met but once in this life, and that was at the Raymond Hotel in Austin in 1873, came to me through an automatic writing, and earnestly advised me against my contemplated removal either to the Panhandle of Texas or to Colorado. He insisted that it was too late in life to make such a change, and that I would spend the remainder of life much more comfortably at my home in Paris, Texas. He also said that my books and other writings, though valuable to mankind, would not be much appreciated during my earthly existence.

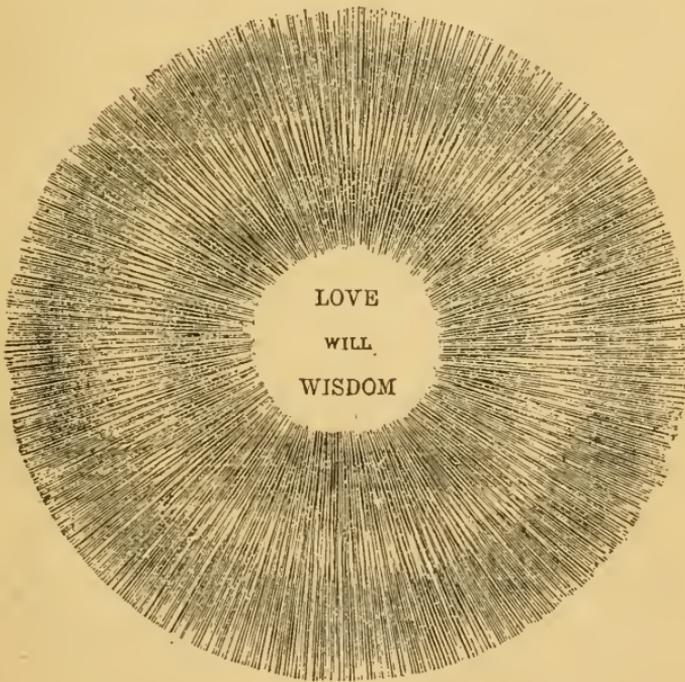
In Denver, Colo., on the 23rd of June, 1902, I had a sitting with Mrs. Bullene, one of the greatest psychics now living in America. An ancient spirit who gave his name as "Adalgia," because he said he represented the earliest civilization of earth, came and favored me with a wonderful conversation through the medium. He claimed to have lived on the continent now sunk in the Pacific ocean, about 50,000 years ago; that his was a white race, with a civilization superior to any now on earth; and that it was the earliest really great civilization of earth. That it existed before any of the great civilizations, which later sprang up, both in the eastern and western continents; and that his people lived long before the great civilization of the lost Isle of Atlantis, in the Atlantic, which sank in a single night, with its

teeming millions of people, great wealth and advanced civilization. He claimed that America was peopled from his country; and that the first people here were white. Ages later the Mound Builders and Cliff Dwellers, who were kindred races, occupied America; and from them descended the Toltecs, Aztecs and the Pueblos. The Moqui, Yaqui and other mongrel races are from the same original sources.

Professor Joseph Rodes Buchanan also came at the same time and held a long and satisfactory conversation with me. He gave me valuable suggestions in reference to the preparation and publication of my books; and valuable advice and directions with reference to my health; but as these are personal matters, they will not be reported in this connection.

On the 17th of June, 1902, in Denver, at a sitting with Mrs. Raymond, a psychometrist of great power, many valuable communications were received. I will only mention one: An angel came who claimed to be an original spirit who had never lived in the body; she claimed to be my guardian angel and held in her hand a faded lily, but upon which grew beautiful green leaves; she said the lily represented my weakened physical life, but the green leaves the great and beautiful truths I was yet to give to the world through my writings and lectures; said my physical life would continue eighteen years; fifteen years of active, useful work and then three years of rest and repose, after which I would pass to spirit life.

CHAPTER IX.



LIFE; AND ITS MODES OF MANIFESTATION.

God is the center source and cause of all life. Through his spirit he has permeated the Universe with life, in all its manifold forms, degrees and modes

of manifestation. His life is slumbering in the mineral kingdom, breathing in the vegetable kingdom, moving in the animal kingdom; reaches self-consciousness in the human race; attains to freedom in the psychic state, or spirit world; and reaches perfection in the celestial state, or heaven. The annexed illustration, taken from "Views of Our Heavenly Home," by A. J. Davis, is intended to represent the great Central Sun of God's spirit; from which life and light, love, truth, wisdom and power radiate in all directions; and permeate every part of the Universe. Outside of this great Central Sun of life and light, is situated an immense sea of ether, which fills interplanetary space; which sea of ether is impregnated with life, by God's spirit; which life is manifested through the natural forces, such as magnetism, electricity, light, color, sound, heat, gravitation, levitation, attraction, etc. Ether on its confines, through the aforesaid forces, and other unknown forces, has been condensed into matter. And through the laws of life, and the aforesaid natural forces, matter is shaped into organic forms of various degrees of life.

Spirit is eternal life pure and simple. Spirit condensed into ether, becomes real life, charged with the natural forces, regulating matter in all its forms; and imparting the several degrees of material life. The original atom around which the molecules of matter gather, in organizing a new form of life, is an ether atom, and cannot be dissolved. Each one of these atoms is believed to be an organic form of life; and each combination of atoms forming a molecule is also a miniature form of life. Harmonious atoms, under the laws of vital

and chemical action, come together and construct the molecule; while a combination of harmonious molecules constitute a still larger germ of life; and a multitude of these germs make up the physical body. If they are harmonious, uninterrupted health is the result. If the molecules are not entirely harmonious, more or less disease is the result. The doctors have discovered these germs of life, and have constructed the theory of germs as a cause of disease; which is now one of the great fads of the medical profession. These germs, instead of being the cause of disease, are the component parts of physical life. And disease, which is another name for inharmony, is simply a contentious state existing between these minute life organisms. Just as clans fight each other and produce inharmony in the state; so these minute organisms fight each other as the doctors have seen them, and produce disease or inharmony in the physical body. The remedy is not to kill the life germs; but to remove the causes of the disturbance, by a return to an observance of all the laws of nature on the spiritual, psychic and physical planes. Of course I do not deny that microbes and other foreign elements of disturbance enter the body from without and are the causes of disease. Malaria is a very common form of external disturbance.

In the world of matter, there seems to be a continual struggle between life and death; and at the end of the disintegration of each natural form, nothing remains but the original atom, around which the body of matter formed under the fixed laws of life. But in fact there is no death; Spirit is immortal; Ether is eternal, and the so-called atom

of matter is really ether, as it cannot be dissolved. It is only the various forms of material life which dissolve, leaving the eternal atoms to enter into new combinations of molecules and new forms of life. The eternal law of change is written all over the face of matter; and the power of organization and dissolution on the material plane seems to be balanced. But underneath the great raging foam of matter lies the immense calm sea of ether, extending through the Universe, and permeating matter at all points. Back of the boundless sea of ether is the eternal sun of God's spirit, as represented by the figure at the head of this chapter, radiating life, light, love, truth and power, in all directions; impregnating the immense sea of ether with the laws of life, and the natural forces by and through which, both ether and matter are controlled and perfected. The outflow of life from God's spirit proceeds eternally and uninterruptedly to every part of the Universe, and impregnates every form of life, on all three planes, the spiritual, psychical and physical. This outflow of life proceeding from the great central sun of God's spirit, when it reached our solar system, was first deposited in the sun, for distribution among the planets. Reaching the matter which now constitutes the earth, it developed and organized our planet, and impressed first a low form of life on the mineral kingdom. In process of time, it organized the life of the vegetable kingdom; in the lapse of ages, produced the life of the animal kingdom: and proceeding continually from lower to higher forms of life, finally reached the highest form of animal life in man. Then beginning with the lowest type of man, proceeded by evolution from

type to type; and by natural selection, or proper blendings and crosses, produced in each type continually, new and superior varieties. This process is yet going on; and by no means the best variety of man has yet been attained. The spiritual man, as seen in Jesus the Christ, is the standard sought.

But the animal man is only the mold in which the psychic (or soul) man is cast; and in turn the psychic body is only a mold for the immortal spirit. So that, fully analyzed, man is existing on all three planes at the same time, as explained in previous chapters; and is continually receiving his life from the spirit of God, on all three planes, the spiritual, psychical and physical, at the same time. Life proceeds in the aggregate from God's spirit through man's spirit, and is distributed to the soul and its psychic body, and to the mind, and its physical body. A magnetic current continually flows to the physical brain, for the supply of life to the mind and body. A current of psychic life and force continually flows into the psychic brain, and supplies life to the soul and its psychic body. While spiritual life is directly imparted to the human spirit, by its connection and constant contact with God's spirit.

The main depository of life in the physical man seems to be at the head of the spinal column, midway between the cerebrum and cerebellum; from which point it is distributed both to the animal brain and conscious mind; and over the nervous system, which is an extension of the brain, to every part of the body. The conscious mind, through the cerebrum brain, has a telepathic connection with every part of the system over the nerves; and more or less voluntary control over the motive, muscular and

vital systems. But the main process of physical life is carried on by the spirit of God, operating through the cerebellum or animal brain, and automatically controlling and directing the processes of the heart, lungs and other organs, regardless of the voluntary action of the conscious mind. The spleen is the depository of animal life; and from it the necessary magnetism is distributed to the liver, stomach and other vital organs of the body. It is claimed that the solar plexus, situated back of the pit of the stomach, is the point of connection between soul and body. It is the entry of the inflow of electric and psychic life from the sun; which is distributed thence, both up and down, to supply the vital organs of the body.

Every form and variety of mental manifestation is made through the brain, and consequently depends on an ample supply of magnetic fluid to the brain. The unobstructed flow of magnetism to the physical brain secures perfect health of body and mind; and any obstruction of this inflow of life produces weakness and more or less pain, which we term disease. Hence it follows, that the removal of these obstructions by magnetic treatment, is the principal remedy for both physical and mental ailments. But the psychic treatment which is good for the soul also strengthens its reflex, the mind, and hence it follows that magnetic treatment may be supplemented by mental science, in removing the obstruction to the inflow of mental life and vigor.

The outflow of life from God's spirit, through man's spirit, into the soul, we term psychic force or ethereal life; and is always ample for perfect health to the soul, and its psychic body, unless ob-

structed by the violation of the laws of his being, by man himself. If by the excesses of the body and mind, or even by the sins of the soul itself, the outflow of psychic life, which God is ever sending through the spirit into the soul, becomes stagnated or obstructed, the obstruction must be removed by psychic force, either inherent in the soul of the man, or from external sources. Here opens up the great field of mental and christian science as furnishing the principal remedies for the removal of the obstructions. The power of truth and love to remedy all things is infinite. And the power of the will in regulating thought, to remove obstructions, and build up brain structure, is a creative and constructive force, little understood by most people, in this human life on earth. "It is the mind that makes the man." The mind, through its executive, the will, can control the body, and keep the physical and mental machine in order, so as to receive the necessary and constant inflow of magnetic and psychic life, to keep soul, mind and body in complete harmony, which is health. The will must force the mind to turn from the ailment, and behold the love, truth and power of God, which can cleanse the soul, mind and body. Even the imagination, the most creative faculty of the mind, is a powerful ally of the will, and comes to the rescue in making the necessary affirmation, that the real man is well and not sick; and that all that is necessary to do is to return from the dark retreats of our personal selfishness and rebellion, into the sunshine of God's love, truth and spiritual power.

Above the psychic plane is the spiritual plane, the life of the immortal spirit, which is a part of God's

spirit. Life comes on this glorious plane by direct contact with God's spirit, and by simple inspiration; and if it becomes obstructed on account of the sins of the soul, we have only to go to God in prayer, for the removal of the obstruction. Jesus, our great example, while on the earth, taught that God, our Father, not only is cognizant of all our needs, physical, mental, psychical and spiritual, but that he is loving and kind, more ready than any earthly parent to grant all the needed blessings of life, upon the simple asking. "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you. Whatsoever ye ask in my name, the Father will grant unto you." And in his glorious prayer, recorded in the 17th chapter of John's gospel, he says: "Sanctify (or cleanse) them by thy truth; thy word is the truth." Jesus has left the Holy Spirit as his agent and administrator on earth; and every person who accepts Christ by faith and obedience, is entitled to the gift of the Holy Spirit as a comforter, counselor and teacher of all truth. The privileges of those who have the Holy Spirit abiding with them are boundless. The last words of Jesus before his ascension were, "These signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick and they shall recover." Not that all these spiritual powers are conferred on any one person. As taught in the 12th chapter of 1st Cor., there is one spirit but a diversity of gifts. To one is given wisdom, to another knowledge, to another miraculous power, etc. Some are apostles, some

prophets, some teachers, some ministers; and some have power to cast out evil spirits; others to lay hands on the sick, and they shall recover. And in the 5th chapter of James, it is taught that, "The prayer of faith shall save the sick." Faith is the great lever power on the spiritual plane, by which, in answer to prayer, we open the door of God's love, and receive all needed blessings. spiritual, psychical, mental and physical. I will in this connection cite three cases of relief by that great physician of both soul and body, Jesus the Christ; one on each of the aforesaid planes of life.

First, the case of the woman who touched the hem of his garment, and was relieved of her physical malady. The relief in this case was evidently an outflow of magnetism; because Jesus said that virtue (life power) had passed from him, and inquired who had touched him.

Second, the case of the nobleman's son, who was healed of a raging fever, miles away, and unbeknown to himself, was on the psychic plane. The love and truth of the Father and Son, passing on the currents of ether, reached the soul of the sick man; and passing thence to his mind and body, removed all the causes, mental and physical, which produced the disease, "and immediately the fever left him." This was clearly a mental science or christian science treatment.

Third, the pardon of the thief on the cross in response to his faith, was a case on the spiritual plane. All his sins and crimes were forgiven in response to his simple prayer, made in the exercise of a trusting faith; and he received the promise of being that day in paradise with Jesus. Paradise

means, among the good and happy in the spirit world, or psychic realm.

All life manifests itself by vibratory movement. That radiating on the spiritual plane is inconceivably rapid; so much so as not to be witnessed by material eyes.

The life radiating on the psychic plane, though much less rapid in vibration than that on the spiritual plane, is yet far too rapid to be detected by the physical eye.

While life radiating on the physical plane is ordinarily visible to the material eye.

Dr. E. D. Babbitt, in his valuable work entitled "Principles of Light and Color," claims to have discovered the shape of the atom; which he maintains is egg-shaped. The smaller end is positive, and the larger end negative, with an indentation called by Dr. Babbitt the vortex.

To the general power of cohesive attraction which pertains to all matter, is added that of chemical attraction or affinity; which brings the positive ends of atoms into connection with the negative ends of other atoms; and causes the positive ends of the one to enter the negative ends of the other. Thus the initial step is taken, which leads to the formation of molecules.

While cohesive attraction and chemical affinity bring the positive and negative atoms together, in the formation of molecules; and the same principles of attraction blend these molecules in the formation of bodies; a much more comprehensive attraction called gravitation then steps in and holds the body thus formed in its proper position, and

causes it to move in its regular orbit, or occupy its proper sphere in life.

Every atom manifests life by vibratory movement; and every body formed by a blending of atoms and molecules is moving in its own orbit or proper sphere of life.

All life is manifested by motion; the medium of motion is electricity; and the sun is the source of all the electricity which reaches the earth.

Electricity is the power which produces motion; it is negative and cold but powerful, and a prime factor in producing and maintaining life on earth.

Heat is a natural force which is positive and warm; and is the counterpart of electricity. Heat and electricity, according to Dr. Babbitt, are very fine and powerful ethers, and prime factors of life on the earth in all its varied forms and degrees.

Light, another great factor of life, is a finer form of ether; and moves at a still greater rate of rapidity than electricity; but all these natural forces of ether move with a rapidity utterly inconceivable by the human mind.

Light, as is well known, when analyzed, is found to contain the seven colors of red, orange, yellow, green, blue, indigo and violet.

But condensed into its fundamental division, may be called red and kindred colors; yellow and kindred colors; and blue in its several phases.

Red in a general sense is a representative of heat; yellow represents light; and blue represents electricity. As electricity is negative, cold but powerful, all objects which are of blue or kindred colors will be found to be cool, calm and passive. While heat

being positive and warm, red bodies will be found to be warm, positive and demonstrative.

The bodies of yellow and kindred colors will be neutral, receptive and harmonious. Applying this principle to the human mind, the intellect in a general sense is represented by blue colors; the feelings by red colors, and the psychic and spiritual faculties, by yellow and white colors.

Dr. Babbitt recommends red remedies and especially red light for all disturbances of the arterial circulation, blood and skin diseases, etc. Blue remedies, and especially blue light, are good for brain and nerve troubles, neuralgia, etc. While for troubles of the vital organs, such as constipation of the bowels, catarrh of the stomach, torpid liver, etc., yellow remedies and especially yellow light are suggested.

But Dr. Babbitt holds that by far the best remedy is a sun bath, in which we get not only the red, yellow and blue light, but also the heat, electricity and magnetism of the sun, the great source of life on the earth.

Another great natural force which comes to us in the form of a fine and powerful ether is magnetism. Dr. Babbitt holds that magnetism is a modified form of electricity. As considered and treated by the scientists, and as exemplified in the action of the magnetic needle, this is no doubt true. But the word is now used in another and higher sense; and when we speak of human magnetism, we mean the very *modus operandi* of human life. Magnetism radiates from the human soul, as the rose sheds its fragrance on surrounding objects.

I admit that the sun, through the mediums of electricity, heat and light, is the great source of mental and physical life on the earth, in all their forms and degrees. But back of our physical sun is the great spiritual sun, represented by the figure at the head of this chapter; which eternally radiates spiritual life; and that radiation is magnetism in its higher sense. It is transmitted to the sun of our solar system; and comes down on his rays, along with the light, heat and electricity, which generate human, animal and mineral life; and adds to human life those wonderful psychic and spiritual powers which secure immortality.

To briefly recapitulate: The outflow of life from its great central source to every part of the universe, may be termed magnetism in its generic sense. This outflow of life reaches man on three planes, the spiritual, psychical and physical. The inflow of life on the physical plane of the human being is what we ordinarily term magnetism. But the inflow of life on the psychic plane is also a magnetic force. And that on the spiritual plane is the highest order of magnetism, being pure spiritual life.

The Universe is a unit, in which we have the great principle of unity in diversity. God's life permeates every part of the Universe, and is all the life there is. In the language of Paul at Athens, "In him we live and move and have our being." That is, man in his essential nature is a part of God's spirit, as a drop of water is a part of the sea. But man's spirit has been individualized; and in the present human life is occupying two bodies, one of ether and one of matter, called by Paul the spiritual and natural bodies. The spirit has been individual-

ized, in order that it may develop and perfect its soul, or spiritual body, as an eternal habitation. The material body is only a mould for the ethereal or soul body; and when it can be no longer utilized for that purpose, is dissolved by what is called death; but really there is no death. Matter is not destroyed, but enters into new combinations in other organic forms. Life is eternal and ever exists in its several forms and degrees, in every part of the Universe. There is no death.

If man would remember that he is a deific being; that his spirit is part of God's spirit; and would keep his spirit in perfect alignment with God's spirit, he would drink in immortal life at every inspiration.

The inflow of life which comes into man on all three planes of his being at every inspiration is perfect; and the health resulting from this inflow of life should be perfect also. It is not so, because man obstructs this inflow of life by violating the laws of his being. The remedy is to remove these obstructions, by returning to God and nature. Let man conform his will to the will of God, and obey the laws of his being and complete life and perfect health will be the result.

If we suffer pain or misfortune, we must submit to it in meekness, patience and love, knowing that it is the will of God; the necessary chastening, resulting from our violations of law. Whenever we return to God and obey his laws, we will be healthy, harmonious and happy.

NOTE.—In this chapter, as well as others, I have intimated that while physical death by decompo-

sition has so far been general among men; yet there have been a few exceptional cases. Enoch, Elijah and Jesus, and probably a few others, have escaped physical decomposition. And the Bible seems to teach that there will come a time when physical death will be entirely overcome. This will no doubt be at the second coming of Christ, and the inauguration of the millenium. I cite a single text from Revelations in proof of this glorious event.

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither shall there be any more pain: for the former things are passed away.”

I do not understand that the physical body is ever to be immortalized; but it will escape decomposition. It will gradually be dissolved and dissipated, and the glorious psychic or spiritual body will appear in its stead.

Many people now living believe that they will escape physical decomposition.

CHAPTER X.

SEX, THE BASIC LAW OF LIFE.

The principle of sex penetrates the very center of being and extends to every part of the Universe. It may be considered the axis of life. God, the great cause, is both male and female; in him sex is blended. Spirits are created in pairs, male and female; which are the complements of each other; segments of the same circle of being; and will finally be united in a perfect angel union. This grand ultimate point of being is at once the prophecy and the promise to every soul of a perfect mating and complete harmony. Very few attain it on earth; it can only occur when the spirit complements in their embodied forms chance to meet and mate. As stated in previous chapters, all these spirits seek and obtain bodies on the earth, or some other planet, in order to develop and perfect individual souls. The male spirits become men in the body; the female, women; and sex being the fundamental principle of their natures, the mating desire early manifests itself. The soul being immature, and the conscious mind still more immature, mistakes are made in a majority of cases, and instead of mating, it is mismating. The enforced union under our unreasonable marriage laws, leads to distrust and hatred; and in many cases to hell on earth. Mar-

riage, as it often exists on the earth, is simply legalized adultery between parties not only not adapted, but generally antagonistic to each other, and often enemies. The propagation of the race, under such evil influences, necessarily leads to the production of criminals.

The insane prejudice of the churches and of public opinion against divorces, and in favor of preventing them by law, should be directed to marriage. Every possible legal restraint should be thrown against early and ill-advised marriages; and every possible legal facility afforded people who make mistakes to separate at once, and stop propagating the race under such evil influences. We are a thousand fold more considerate of our horses and cattle, than we are of our children, whom God honors with an indwelling immortal spirit, as tenant of the physical and psychical bodies. With the generation of such animalistic minds, as our system of legalized adultery is producing all over the land, the immortal tenant, the spirit of man, hardly ever gets a chance to manifest itself. The result is that in millions of cases life is so animalistic and selfish that the career is soon ended in dissipation or crime; the human life is a complete failure; and the immortal spirit is forced to re-embody and make another experiment on the human plane, to secure a soul or psychical body as an eternal habitation; or else return to God who gave it, and abandon individuality.

But the argument in favor of liberal divorce laws and easy separations, when the contracting parties have made mistakes, is met by the churches with the position of Jesus, that there is only one

ground for divorce, viz., adultery. They forget that the same Jesus said, "Whoever looks on woman to lust after her, has already committed adultery in his heart." Every mismated couple, first are disgusted, and then hate each other. But the principle of sex prompts to a continual desire for a true mating; and it is as natural for both parties to look on other men and women, in quest of the true mates, as it is for the sun to shine. So in nearly every case there exists the adultery in the heart to which Jesus referred, and consequently Bible ground for divorce. But there is a much higher ground, from which the question can be looked at than this; and that is that there cannot be a true marriage in the spiritual sense until substantial complements meet and mate. Marriage on the human plane is simply what the common law has denominated it, viz., a civil contract. It is a partnership between a man and woman, to raise and educate children, and for certain other domestic purposes; and like all other partnerships, ought to be dissolved on reasonable notice from either partner. That the institution, as humanity has it, is earthly and temporal, is evident from what Jesus said to the Sadducees about the woman who had seven husbands; which they considered conclusive argument against the resurrection of the dead, because there would be no way of determining whose wife she would be in the spirit world. Jesus replied, "In Heaven there is neither marrying nor giving in marriage; but all are as the angels;" meaning, of course, that there would be nothing in the spirit world like marriage in the flesh.

But that there is for every immortal spirit a final perfect and harmonious marriage in the realms of the blest, is evident from the constant longing of every human heart, soul and spirit. God has created no desires that will not finally be gratified, in a legitimate way.

Mrs. Cora Richmond, in her extremely interesting work on the "Soul," holds that every original spirit will be re-embodied, until it secures a saved and perfected soul, in which it can enter the world of spirits, or intermediate state, to complete its individual, independent, personal character, as an immortal being. When this is done, it meets its sex mate, if not found before, and then the real harmonious and eternal marriage takes place; and perfected spirits and souls of the male and female complements of each other, are blended into a perfect angel; which goes from the spirit world, or intermediate state, into the celestial region, called in the Bible, heaven.

Every human being on earth has a celestial guardian, in the form of one of these perfected angels; who are called in the scriptures, guardian angels. While a number of the disembodied spirits in the intermediate state are under the control of this guardian angel, as "ministering spirits," to care for each human being; and to protect us from physical death and bodily harm, as well as spiritual wrongs from the aggressions of evil spirits. What we ordinarily call the providence of God includes the fatherly care of God's spirit, with the assistance of our guardian angels, and the "ministering spirits," who are ever around us; and also our spirit guides, a part of the time with us.

Mrs. Richmond holds that every spirit has to go through twelve embodiments on the earth; and that in one of these there is a real marriage on the earth by the meeting and mating of the real spirit complements. I give this as speculation. It seems to me that God would require of no spirit more embodiments than are necessary to secure a saved soul, as an eternal habitation. If we secure this with one embodiment, it seems to me that we will be permitted to secure our spiritual perfection in the intermediate state; and consummating the true marriage of our being, pass on to perfect angelhood. If not, then it seems to me we would have the privilege of re-embodiment until we finally accomplished the goal of our being, no matter how many ages intervened, or how many reincarnations occurred.

Lest some may infer that I hold the institution of marriage a failure, and favor its abrogation, I will add that such is not my position. That it has proven largely a failure under existing laws, is evident to all thinking minds, but that it could be greatly improved by proper legislation both as to marriage and divorce, is also evident. Marriage laws are necessary. While no doubt better children could be produced under the higher law of affinity; and while there can be no question of the natural right of every woman who desires to bear a child to select the father of that child; yet observation and history have shown that there are so many animal, selfish men, who would leave the mother unaided to bear, raise, support and educate the child, that marriage becomes an absolute necessity, in order to compel men to raise and educate their own children; and to support and care for the mothers.

It thus appears that marriage, as we have it, is simply a human institution; a law of partnership for the most important business and the greatest duties of this life. And it should be treated from a civil, and not a divine standpoint; and the laws so amended as to throw every possible restriction around marriage, and afford every reasonable facility for separations. Love is the only true basis for marriage. If mutual love prevails, there will be no desire for separation. If they wish to separate, that is sufficient grounds for the separation. Good children cannot be produced where there is an undesirable union. When we enter the spirit world, the law of affinity will have full recognition.

Professor P. Braun, in his work entitled "Mastery of Fate," Volume II, while holding as I do, that sex is the basic law of life, and that there should be no union of the male and female, unless there is mutual love on all three planes, the physical, psychical and spiritual, also holds that the sex act, or physical sex union, should never be indulged in except for purposes of propagation, even by husband and wife; that they should wholly abstain for at least three months before the time agreed on for the conception of a child, and not then, unless both parties are in the most perfect state of physical, psychical and spiritual health, and completely en rapport, by being in perfect love with each other, in spirit, soul and body.

With the proposition contained in the last clause of the foregoing sentence, I am in hearty accord. A child properly begotten and conceived, and borne by the mother under good influences, until born, has received a greater blessing than all the educa-

tion that can be given during the earth life, if it lasted one thousand years. But what are the conditions precedent to the proper conception of a child?

First, both parents should be in good health of body, mind and soul.

Second, they should be complements of each other in temperament and disposition; segments or halves of the same circle of being and life; or as nearly so as possible.

Third, mutual lovers, en rapport on the physical, psychical and spiritual planes. This will be the case if substantial complements of each other.

Fourth, a mutual desire and purpose to produce noble offspring.

Fifth, a thorough preparation and toning of the system, physical, mental, psychical, sexual and spiritual, up to the highest possible degree, for this special occasion, when the greatest thing a man and woman can do on earth is to be performed. I therefore agree with this writer, that propagation is the ultimate object of the sex act, but it is not all the object of sex relations. The primary object of sexual intercourse is the mutual happiness of man and woman; as already stated, they are segments of the same circle of being; and as a circle cannot be complete until its two halves are properly joined together, so man and woman cannot be happy unless joined together in mutual love. But this junction must be of spirit, soul and body; and the conjunction of the bodies in the sex act implies also the higher and nobler junctions of the soul and spirit. The sex act, instead of being only an animal gratification, is the most loving and sacred act that a man and woman can perform on earth.

The reason there is so little gratification in the sex act, is that it is usually performed on the physical plane alone, a mere animal lust. It therefore follows that none should marry, except those who are temperamental complements of each other, or as nearly so as possible, and who are mutually in love on all three planes; who are en rapport, that is, whose vibrations of life are wholly or nearly in unison physically, psychically and spiritually. Such, and such alone, should ever engage in the sex act; and its purpose and object is first, the mutual happiness of the sex mates in complete juncture of souls.

Second, its ultimate object is the propagation of the race. For this last purpose, as this writer properly maintains, it should be seldom exercised, and that after great preparation, and under the most favorable influences. The creation of a new human being is the fruit of the tree of sex; the union of souls that attends the sex act is the flower. But there will be no union of souls if it is a mere act of lust on the physical plane alone, as is the fact in a large majority of cases, both inside and outside of matrimony. The truth which I would indelibly impress on the minds of my readers is that the sex act should never be engaged in unless the sex mates are en rapport, that is, thoroughly in love, in body, soul and spirit. In such cases there is a complete blending of magnetism, a perfect union of souls; and if conception results, the fruit of this natural union will be good, true and beautiful.

In the large majority of cases the sex act is indulged in on the physical plane alone, the sex mates having little or no love for each other in soul and spirit; and conception resulting, the pro-

geny is usually mediocre in mind, selfish in disposition and life, and often criminal in conduct, ending in trouble and punishment.

The majority of marriages on the earth result from physical attraction mainly, with little or no affinity of soul and spirit. As soon as lust is gratified, they find themselves wholly incompatible in temperament, soul and spirit. The living together of many of these couples is simply legalized adultery, and the resulting progeny gravitates through vice and crime to the poorhouse or penitentiary.

A man and woman sometimes have some affinity of soul, or of spirit, or of both, but little of body. Or the affinity may be of body and not of soul. How are these partial loves, and these irregular lovers to be gratified? And how are married people who desire to enjoy each other's love, and yet do not wish to propagate, to be gratified? God has never implanted a natural desire in the human soul that is not entitled to legitimate gratification. And lovers, whether married or single, regular or irregular, can allay their amative feelings and gratify their love in a sweet harmonious feeling, by kissing, hugging or otherwise embracing each other, or by simply holding each other's hands, a privilege which no virtuous, loving woman would refuse to a loving friend. The philosophy of this is, that the gratification or satisfaction which lovers desire, results from a blending of the magnetic and psychic forces, which flow out from the mind and soul; and this can be secured in such satisfactory degree as to allay amative feeling, by simply holding the hands. Of course a complete union of souls only results from a per-

fect coition of real lovers. But holding the hand, kissing and embracing, are satisfactory substitutes, where the sex act is not proper. Since writing the foregoing I have read a little book called "Magnetation," by A. Chaviness, which takes the same position.

To briefly recapitulate: I express the opinion that spirits, or spirit germs, are eternal; but individualized, at the time of their embodiment on earth; are male and female, that is, produced in pairs, who are the complements of each other—segments of one angelic circle. The true sex mates seldom find each other on earth; therefore marriage, while necessary in order to force selfish, sensuous men to support and educate their own offspring, and protect and support the women who bear and raise their children, is not eternal, or divine, or even permanent. The common law contains the true conception of it; it is simply a civil contract, and that form of a contract called a partnership; and like all other partnerships, should be dissolved for good cause, at any time on reasonable notice. The father should be required to support and educate the children; the custody of the children given to the parent best fitted to raise them; but neither parent debarred from visiting them at any time. But in case both parents are unable or unfit to raise and educate the children, then a proper guardian should be appointed, and the children educated at the expense of the state. No child born within or without wedlock should be considered illegitimate; but all children should inherit from both parents and have equal rights under the law. That gifted woman, Frances E. Willard, never said a truer or greater

thing than the following: "There are no illegitimate children." They all have the impress and seal of nature and nature's God; and are entitled to equal rights and equal honor, no matter what may have been the faults or irregularities of the parents.

The marriage law has no standing in the spirit world. We have the concurrent testimony of Jesus and all returning spirits to this effect. The law of affinity prevails in the spirit world; and wives of earth, when they pass the veil, do not hesitate to abandon selfish, cruel husbands, and seek their true sex mates; and husbands likewise seek their true sex mates. And in case of mistake in the spirit world, the parties mutually separate and seek other affinities, until the complements of each other are found. In other words, perfect liberty exists in the spirit world, and the law of affinity is fully recognized by all. After true sex mates have found each other, and have perfected their souls, they enter together the celestial state, or Bible heaven, perfected angels. Mrs. Richmond maintains, in her work on the "Soul," that the sex mates are joined together into one complete angel. But I incline to the idea that every spirit is a distinct individuality, and as such, becomes an individual angel. But they are united in a perfect celestial marriage; and are in perfect harmony, being one in feeling, thought, word and action; so as to really make one perfect life or soul, in its general sense.

The following communication from an author in the spirit land sustains the theory of sex law as hereinbefore presented; and shows that the law of affinity prevails in the psychic realm:

I forgot to tell you that my reception did not consist of great men alone; there was an equal number of great or gifted women present. I am a woman and I am determined to take the part of women. Do you think those men would have been very happy all alone by themselves? Why, they would need women there, if for no other reason but that they might worship them. Yet we did not worship them, we didn't think they were a bit better or more gifted than we were, and we were women just as much as we had been on earth, and they were men just the same as they had been.

I tell you, friends, we were even more womanly than we had been, and the men were more manly. Don't let that old, foolish idea get into your minds—that the spirits and angels are neither men nor women, but all as one sex. Nothing can be more untrue. The same law holds good here as on earth. We do not bear children, to be sure, but I never had a child when I was on earth, and there are thousands of other women who never bore children, but they are women for all that, just as much women as though they had borne children, and no woman bears children after a certain age. Is that any reason why she is not a woman, and just as much a woman as though she had?

Now you ask me: "Is there, then, love between the sexes?" and I answer most emphatically, yes! What ennobles a man or woman more than deep and constant love—eternal love, if you please? On earth it is the foundation of all things; without it nothing can be; without it there can be no men or women. Love is the creator of all things—sexual love, not platonic. How else could justice ever

come to those who die young or in infancy? Are they never to know the joys of love? Out upon such nonsense! Are the unmarried and lonely never to know love and companionship of husband and wife? Are those who are most miserably mated to vicious, debauched and drunken husbands—or sometimes the reverse—are they never to know the joys of true love and companionship of a good, true husband or wife? Think again, my friends.

“Do you have all the organs there which belong to the body here?”

Yes, we do; we certainly do. Contradict it, ye wise ones, if you will, but if the life of the earthly body is the spirit thereof, and the spirit is in the form of the earthly body—which it certainly is—have we not organs similar to those of earth? Do we have hands and not a stomach? Do we have a head and not a heart? Do we have feet and not brains? Every organ of the body that you have, we have also, for it is the life or the spirit of those very organs that we take with us when the body dies.

Now if we have feet, it is that we may walk. If we have eyes, it is that we may see; if ears, that we may hear; if a brain, that we may think; a stomach, that we may digest food. Each and every organ fulfills its duty here as there, except the organs of reproduction. Reproduction belongs only to earth; still, we possess the organs, but they do not reproduce. Like the fruits of earth, all seed germs take root only in material substance. Now the question is: How and what do we eat? We eat everything that is good for food—that is, to feed the sublimated material. We cannot take life of

any kind, therefore we cannot eat animal flesh. I would like to make this world as clear to you as possible. If in your world peaches grow on trees, they do in our world, for the sublimated tree is here, or the spirit of the tree, filled with luscious peaches without stones, or pits, or much skin, for as I said, seed germs gravitate to the material earths, but the sublimated essences gravitate to this world. If you have grapes there, so do we here, plentifully, without the seed or skin. The skin of our fruit is soft, sweet and waxen, and the luscious fruit melts in the mouth without much mastication.

The following extract is in point. It is taken from one of F. Petersileas' letters from the spirit world, published in the *Progressive Thinker*, as follows:

Many on earth think that families will be reunited here and then go on in the same relation as before, perhaps to all eternity; but this is not so, neither does any family ever sustain the same relationship that it sustained while on earth; and now, in order to make myself clear, I will explain exactly how it is.

For instance, we will say a family on earth has two or three small children transferred to the celestial world. The father and mother and the remaining children live on earth for a great many years thereafter, the children thus remaining grow to manhood and womanhood, marry, and have families of their own. The father and mother remain, perhaps, fifty or more years; we will say that perhaps the children they lost have been in the celestial world

fifty years. Now these children have not been standing still; no, not for a moment—no more than those on earth. If those on earth have grown to manhood and womanhood and married, can anyone think that those in the celestial world have not done the same? It must be a self-evident truth that such is the case. These celestial children have also grown to manhood and womanhood; they have been united to their true counterparts, and the union constitutes an angel or completed whole, male and female as one. They do not bear children, as on earth, but the union of the positive and negative forces, male and female, generates thought, becomes objective, or objects—spiritual entities—not human spiritual or angelic living entities endowed with life and motion, but thought entities. I do not know that I can make this clear to all in any better way than to again give something of my own experience, for the eternal laws that apply to me and mine, apply to all.

When on earth, in my young manhood, I married; my wife bore me a number of children. Previous to her death, or departure to the celestial life, two or three of those children died or departed to the celestial world. I was left on earth with two children to care for. In a couple of years or so I married another lady. By my second wife I also had a family. I remained on earth, after that, nearly forty years, and then preceded my second wife to the celestial world. Now no one can reasonably suppose that he wife and children that I lost in my early manhood had been standing still all that time waiting for me, or that it would be reasonable to think that I should be again united to my first wife.

Those in the celestial world had gone onward far more rapidly than if they had remained on earth. The truth of this must be evident to all.

"Well," you ask, "how did you find it?"

This is how I found it. My first wife had for many, many years been united to her own true counterpart and consequently had become an exceedingly bright and shining angel, so far beyond me that I really can never overtake her. We could never, under any circumstances, be united again. I do not mean that I do not, or may not reach the various altitudes of wisdom which she has attained, but, of course, I am always far, far behind her; neither do I mean to say that I have not met her. I have met her many times and she, or they, rather, have often been my teachers. All the details concerning this are given in my book, "The Discovered Country," and the details of her experience are given in the book, "Mary Ann Carew. Wife, Mother, Spirit, Angel."

Now, how was it with the children that I had lost—those who had been in the celestial world for, perhaps, forty years? No one can suppose that they remained children, lived with their mother, and waited for me. No, no; such was not the case. Those children had met and remained with their mother as long as was for the good of both mother and children, but those children grew rapidly into young men and maidens, were united, each to his or her own counterpart, and also became bright and shining angels.

Since writing this chapter, I have read a rather remarkable little book entitled "Regeneration," by

Professor A. S. Weltmer of Nevada, Mo. He holds as I do, that sex is the basic law of life; and rather emphasizes the position, by maintaining that life is manifested only through sexual organism. He divides sexual life, or rather the life of man, into "generation and regeneration." By the former, man propagates the species; by the latter, rebuilds himself. He holds that sexual life and power can be used to secrete semen; or the semen can be withheld, and another fluid secreted which is used to regenerate and build up the physical body. Whether there is a distinct sexual secretion, different from semen, or not, there is no doubt but that the common sexual life, back of semen, can be used to maintain the physical and mental life of the individual, or it can secrete semen to be used in sexual intercourse with the other sex. Jesus the Christ, the most remarkable man of earth; and Sir Isaac Newton, one of the greatest philosophers in history, neither ever secreted any semen, but used the sexual power, in other words, all the life God the Father gave them to keep the body, brain and mind in first-class working condition, in order to work out efficiently their wonderful missions. The same can no doubt be said of the late Frances E. Willard, and of the yet living Clara Barton, and many others. Professor Weltmer also holds that these secretions are produced by thought; and that thought can and should be controlled by will power. In short, that every man can and should determine, by the exercise of the will, whether he will secrete semen for sexual intercourse; or the other sexual fluid, for the regeneration and upbuilding of the physical and mental powers of the individual.

As the propagation of the race is one of the objects of the union of the sexes, mankind can be improved as much as the domestic animals have been; and higher types of men and women produced by the observance of simple and natural sex laws.

As already stated, none but the healthy, and those who are substantial complements of each other should marry. Sexual indulgence should be abstained from until both parents are in the highest state of health physically, psychically and spiritually; and until the desire of motherhood is intense on the part of the wife.

They should also have agreed long before on the character and line of life they wish their child to follow. If they desire a philosopher they should for months before read philosophical works; if a scientist, then scientific works should have their attention; if a statesman they should read the biographies of the greatest statesmen; if a musician, they should study and practice music.

After conception the wife should perform no hard physical or mental labor; should continue reading and thought on the lines already agreed on. She should also surround herself with the most exquisite works of art and sculpture, and daily practice or hear harmonious music. By observing these simple means, a progeny can be produced one hundred per cent superior to the parents; and new and improved varieties of man developed on earth. We ought in time to reach the type of Jesus.

It is also in the power of the parents to determine the sex of the child; and to produce at every conception, a boy or girl, as may be agreed on between themselves.

While man imparts the life, woman controls the sex. That is, the growth, maturity and condition of the eggs or ova, in the womb of the woman at the time of conception determines the sex. If coition takes place within five days after the monthly period, and conception results, the child will be a female; because the ovum, which explodes and mixes with the male semen, forming the new being, has not reached its full maturity. If coition occurs between the fifth and tenth days, after the monthly period, and conception results, the child will be a male, because the ovum is in a riper condition. If coition does not take place until after the tenth day, conception seldom results, because all the ova have by this time ripened, exploded and passed off with the refuse of the system.

This rule or law was thoroughly tested in the writer's own family, producing five boys and three girls, without a failure.

Since writing the foregoing I have read the "Majesty of Sex," by Nancy McKay Gordon. This author, like myself, holds that woman determines the sex; but maintains that she does it by thought, controlled by will power at the time of conception. This is a reasonable hypothesis, and I accept Mrs. Gordon's rule as an amendment to mine. Let the husband and wife follow my rule as to time, and also adopt the Gordon rule, by both parties (more especially the wife) fixing the mind intently on the sex desired, at the time of the conception of the child, and the result will be doubly sure.

Mrs. Gordon, in her able work, also emphasizes the doctrine of regeneration, maintained by Weltmer, Braun, Chaviness and many other writers.

That is to say, that men can secrete semen to produce a new human being; or they can refrain from secreting semen and retain their sex-life, to build up the physical and mental power of the man. Some of the ablest philosophers and adepts wholly retain their sex power for mental and psychic use.

But we must remember that semen is secreted by thought; and the moment we let desire lead the mind to the thought of sexual relations, that moment semen begins to form. It requires great watchfulness and the exercise of a powerful will, to keep the mind from secreting semen. And when once secreted, semen can never return into the system for purposes of regeneration; but is compelled to pass out of the system, either by actual coition or in the urine, or some other leakage of the system. This sex power is of infinite use to man and should be guarded and well preserved. Semen should never be secreted except for legitimate purposes. These are:

First—The creation of a new human being.

Second—The mutual love and happiness of husband and wife in actual coition, but not for the purpose of conception.

Third—Magnetation; that is, the blending and mixing of magnetism between lovers and friends, without coition. This, as already explained, is secured by the holding of hands, kissing and caressing; and is almost as gratifying as actual sex relations.

Those who have a mission in life and prefer to remain unmarried, should control their sex power if possible, and use it for regeneration. But if com-

pelled to have some sexual gratification, use magnetation, and avoid coition altogether.

The following, clipped from *Lucifer*, shows that outside of the propagation of the species, the sex act has a mission, purpose and effect bearing directly on the happiness of mutual lovers in the present life.

Even Frances Willard, who called herself a Protestant nun, and sacrificed her life for the public good, in her first enunciation from spirit land, said she had made a mistake, and advised her sisters and co-workers to enter marital relations.

I cannot agree with you that total abstinence from sex relations is conducive to the highest power for good. The light I have upon the subject teaches me that the sex act is the highest manifestation of human love, and as such, builds up our three-fold natures, magnetizing the physical, electrifying the mental and quickening the spiritual. That it falls short of this in the majority of instances does not disprove the fact that when rightly used such benefits are derived. It seems to me that this abstinence, like other self-sacrifice, grew out of the old teachings of religion in which it was thought we must give something to propitiate God. After the burnt offerings, the doves, etc., they began to make the sacrifice more personal—to scourge and flay the flesh, etc., any self-abasement to honor God. Now God and good are one. Our power for good lies not in giving up any of our pleasures—to be happy is to be good. I place sex relations on the highest plane, the rational plane, as I would place any and all of our functions. Because we need to eat we need not be gluttonous; because we have voices we

need not screech or howl, and because we have sex organs and desires we need not debase ourselves nor our fellow creatures, sexually. If there is disgrace or dishonor attached to those who, feeling the harmony between them that makes them akin, who feeling an equality of mentality, a blending of spirit forces, who feeling, in short, that divine vibration called love, and who in glance of eyes, in touch of hands and lips, are drawn closer and yet closer until at length in complete union they find rapture and joy and peace—if to this act is attached disgrace, then it is disgraceful for the rose to give forth its fragrance; if dishonor, then it is dishonorable for the dewdrop to glisten in the sunshine. And if our power for good is increased by cutting off the climax of pleasure, then equally logical would it be to cease gazing at the beauties of nature, to shut our ears to the song of birds, to stamp out the flowers that give forth perfume and, like the ascetics of old, don the sackcloth, heap ashes on our heads, and try to find God (good) by the route of torture and self-sacrifice.

— I firmly believe in the joyousness of love, that we can accomplish more, know more, *be* more when influenced by love. Nor do I mean to say that the sex act is all of love, but I believe that in its mutuality, its purity, it increases our virtues—all the good that is in us—that it is *creative* in deed and in truth, and that to create other bodies is not its highest function, but to create better thoughts, give birth to nobler deeds—this is the divine mission of sex congress, the real, the ultimate, sex love.

Hence it follows that a marriage which is simply a civil contract between sex mates, may not be for the purpose of propagating the race at all; but simply for the mutual happiness of the parties to the contract; and observation teaches us that a large per cent of modern marriages are of this kind. But do not infer that I endorse those diabolical murders of children in the womb, committed by the thousands, by fashionable, as well as ignorant people. A child, as soon as conceived, becomes a spiritual being, and is one of God's children, whose life can never be taken away. You may in your wickedness destroy the physical germ, but the spirit and soul remain, and some day your progeny will meet and condemn you.

But there are legitimate means of preventing conception; and every woman is not only the equal of every man in natural and civil rights; but the absolute owner of her own physical body, whether inside or outside of the matrimonial state. She has a right to decide that she will never have sexual relations with any man; but in this case she ought not to marry. And if married she still has the right to decide that she will not bear children; and in this case, it is proper to use legitimate means to prevent their conception, or else live a celibate life. But in the latter case, the husband would have a right to separation, if he demanded it.

And even if the marriage is mainly for the purpose of propagating children, the wife being the master of her own person, has a right to restrain the husband until she is not only in proper physical and mental health, but until the desire for motherhood is on her.

CHAPTER XI.

MAN AS A MEMBER OF SOCIETY, AND A CITIZEN OF
THE STATE.

Man is a dependent being; not only on his creator who brings him into existence, in a helpless condition; but wholly on his parents at the beginning of his earthly career, and almost entirely on them, until he reaches physical maturity, and some degree of mental development. And as the parents sometimes die, and sometimes are wholly unqualified, or unable to raise and educate their children, these duties are often necessarily thrown on society, and the state.

When the individual (male or female) is finally educated and developed, physically, intellectually, socially, morally and spiritually, he or she is ready to begin the practical duties of the earth life. The main object of this life is to propagate the species, and improve the race, in mental and physical constitution, and moral and spiritual character; and incidentally to enjoy all human happiness possible, by establishing harmonial relations and pleasant environments. This absolutely necessitates a thorough understanding of the law of sex, the basic law of life, as explained in the preceding chapter, in order to select a proper sex mate, with a good blending of temperaments, a reasonable adaptability of dis-

position, and mutual affection, if not perfect love. The marital relation necessitates human laws to fix and determine the respective duties and rights of the marital parties. For marriage is really a partnership between a competent man and woman, to enjoy life together, to propagate, raise and educate children, and jointly work for the improvement of the entire human race.

The marriage law should specify that no minors can marry at all; and no person who does not present to the official who issues the license, certificates from competent physicians that both parties contemplating marriage are of sound body and mind, with no hereditary taints of disease.

The law should require both parties to produce from a competent phrenologist certificates or charts, showing the constitution and temperament of each party to said marriage and that they are sufficiently adapted to each other, in mind and temperament, to qualify them to live together in the marriage relation, in comparative harmony.

Marital partners, united on such a basis as the foregoing, would never seek separation, because natural attraction would hold them together. And their children (if any), being the product of harmonious positive and negative forces, and the progeny of mutual love on the part of the parents, would possess physical health, mental capacity, moral character, and spiritual powers of a high order. Thus a superior civilization could soon be produced on the earth.

As people are selfish, laws are necessary to compel the support and education of the children begotten and born; and when the parents are unable

or unwilling to do so, to see that these poor dependents are provided for by the state. A system of free public education stands next in importance to the laws governing the marital relations.

Man not only depends on the state and society for mental and moral supplies, but also for the physical necessities of life. No one man can produce by his own labor all that is necessary to make his family comfortable and happy; and hence must exchange products with other laborers, and with other communities. This necessitates the laws of commerce; and as barter is unhandy and expensive, money or a representative of value as a medium of exchange, becomes necessary. Hence a great system of laws or rules of action become indispensable not only to regulate marital rights, provide public education, and protect person and property from the frauds and crimes of wrong-doers; but also to regulate the rights of labor and produce, provide commerce and exchange, and establish a satisfactory financial system. These and a thousand other things make human laws a necessity; and such laws could not exist without authority to prescribe them. So early in the existence of the race, bodies of men, forced by necessity, organized themselves into tribes, and adopted social rules or laws to regulate their respective rights, and protect person and property. Later these developed into nations, and organized regular human governments. This is what Mr. Blackstone, the great English law writer, calls "The original compact of society." And Blackstone's theory is really the underlying philosophy of every human government ever organized, no matter what the facts of the origin and history were,

to wit, that each individual citizen agrees to surrender to the state a portion of his individual liberty or license; and to obey the laws enacted, pay taxes to support the government, and defend the state and people when necessary; and in return, receive from the whole people, through the state government, protection to person and property, and all legislation necessary for the happiness and progress of the people. As every human being is a child of God and nature; governed by the same natural laws, and possessing the same natural rights and liberties, it follows as a logical and just consequence that all should have an equal voice in framing the human government; in determining what its form shall be, whether theocratic, patriarchal, despotic, aristocratic, democratic or communistic. And after the form of government is agreed on, and a written constitution made prescribing same, all adult sane persons are still entitled by natural right, which should be secured as a civil right in said constitution, to equal voice in making the laws, which are to tax their property and punish their persons. And this should apply to both sexes, and all races, colors and types of people living under the government.

Equal citizen suffrage is secured by natural right. In support of this position I here refer to pages 332, 333 and 334 of "Man; His Origin, Nature and Destiny;" and to my pamphlet on suffrage.

Debarring woman of the right to vote is a gross infraction of natural right; as is capital punishment; and our barbarous systems of imprisonment, and the inhuman treatment of convicts, prevailing in nearly all our states. Human laws should pro-

tect life and liberty, instead of depriving the citizen of these natural rights.

Capital punishment is judicial murder. It should be prohibited, because the state has no more right to take human life than an individual has. God gives life and he alone should take it. There should also be radical reform in prison punishment. While the convict must necessarily lose his liberty, there is no justice in his losing the proceeds of his labor—that belongs to and should go to the support of his family if he has one; if not, then to an educational fund for the benefit of the convicts of the prison in which he is incarcerated. Every prison should have a good library. No convict should be required to labor over eight hours; the remainder of his time should be for rest, recreation and such mental and moral instruction as he may be able to obtain from the library, and from teaching by lectures to be delivered every night.

As to the form of government which should be adopted, I cannot do better than to append my lecture on Anarchy, Socialism and Communism, as follows:

In defining the terms of my subject I shall not be governed by popular usage. The true meaning of each term employed will be given. This will be found to be partly in conflict with the loose and incorrect sense in which newspaper writers and superficial thinkers generally use these terms. Neither will my definitions be in entire accord with the specific senses, in which some reformers have used these terms.

The unrestrained exercise of an individual's desires may be termed individualism. Anarchy is

the exercise of individualism in society, regardless of the rights of others. Daniel De Foe's story of Robinson Crusoe on the Isle of Juan Fernandez is a complete illustration of individualism.

“I am monarch of all I survey,
My right there is none to dispute,
From the center all round to the sea,
I am lord of the fowl and the brute.”

Had he undertaken to exercise the same power after his return to civilization, he would have been an anarchist.

Socialism, in its widest sense, is any system of human government which recognizes the rights of society. It denies the practicability of individualism and the justice of anarchy. It holds that man is dependent, first on God, for life and all its attendant blessings; secondly, on his fellow man; that he cannot live alone; that he is a creature of society, and must recognize its rights; that natural justice requires that man should recognize as many rights in his fellow man as he claims for himself. It therefore follows that every form of human government is socialism in some degree. Whether democracy, aristocracy or monarchy; and whether much or little individual liberty is allowed, every form of human government is a species of socialism.

Communism is that form of socialism in which every feature of individualism is abandoned, and the citizens hold all things in common.

We are informed by the author of the Acts of the Apostles, that immediately after Pentecost, “All who believed were together, and had all things in

common." The Christian religion, if carried out in all its purity, is unquestionably the nearest approach to a true system of communism which has yet been promulgated on earth, and will no doubt be developed into a perfect communism at the second coming of Christ, with the inauguration of the millenium.

It will thus be seen that anarchy stands at one end of the line, and communism at the other. That the former is the essence of selfishness, and leads to barbarism; while the latter is the fruit of love, and develops into heaven. But as the denizens of earth are not yet fit for heaven, and few we hope are bad enough for barbarism, we may eliminate both anarchy and communism from the discussion and confine our attention exclusively to socialism. What form of socialism is best adapted to the present wants of man? How much individualism can be safely tolerated without danger of insurrection or anarchy? How much communism can be ventured on without danger of individual oppression and tyranny? And then how much voluntary co-operation can be induced and established between the farthest limit of individual rights, and the nearest margin of common use?

In answering these momentous questions, there is one fundamental rule which must be constantly observed; and that is, that every individual right must be accorded that is not absolutely incompatible with the public good; because *the freer man is, the happier he is.*

Therefore, in addition to life and liberty and the pursuit of happiness, every man should have his own wife, every woman her own husband, and the two

their own family; for the protection and support and education of which they should be held primarily responsible. Every citizen should have his or her own homestead, which should be donated by the people, through their agent the state, by fee simple title. And every citizen should also have the right to worship God according to the dictates of his own conscience, without interference by individual or state. No religion should be established by law, or taught in the public schools; and no church property should be exempt from taxation. In short, religion should be purely an individual matter, with the same rights and responsibilities that are accorded to every other species of individual liberty.

But enterprises of such public and general character as affect the rights of the great body of the citizens, cannot be properly controlled by individuals or joint stock companies; and therefore should be controlled by the people in common, through their agent the state, and its employes. For instance, all navigable waters should be held by the state for public and general use; all lands not donated to citizens for homesteads should be held in common for public use. The people, through the government, should also own and operate the military and naval departments, and all forts and public defenses; the postal department, the telegraph and telephone system, and all railroad and express lines, as well as all mines of every kind and character, including coal, oil and the gases, as well as gold, silver, iron, lead and other metals. And the government should issue all the money. None of these great general and public affairs, in which the people in common are interested, should ever be intrusted

to the ownership or control of corporations; because experience has shown that, as a general rule, these artificial persons, being soulless organizations, use and abuse public rights for their own private end, and for speculative purposes; and rob the citizens of their natural and legal rights.

At the point where individuals and firms are unable to control enterprises and affairs, the people, through the state, should assume control.

It being admitted that free and good government depends on the intelligence and virtue of the people, the state is interested in having all its citizens well educated physically, intellectually, socially and morally. And as there are many orphans, and many poor and ignorant people, who are unable or unwilling to educate their children, it necessarily follows that the people, through the state, must provide free and common education for all. Hence the necessity of an efficient system of public schools in every state.

And in order that not only intelligence, but health and good order may prevail, the state should suppress all nuisances and every evil which affects the health or morals of the people, or the good order of society; such as the liquor traffic, opium dens, gambling hells and houses of prostitution.

The people of towns and cities should also, through their municipal authorities, regulate the supplies of water, gas, electric light, heat, etc.

Everything which affects the general interest of the people in common, should be owned and operated by the people, through their respective governments, municipal, state and national; and never entrusted to soulless corporations, which take advan-

tage of the power conferred on them by the people to rob their benefactors.

Between the inner line of these great public rights, which affect the people in common, and therefore must be controlled by a system of legal communism; and the outer limits of individual rights, that can be safely allowed, is a wide field for voluntary co-operation. For instance, there is neither reason nor justice in every housewife remaining a slave forever, on the tread-mill of cooking and washing dishes day in and day out. But with proper co-operation a dozen, twenty, or fifty families might reside in the same locality, occupying residences around a circular enclosure say one hundred yards in diameter; in the center of which should be located the dining hall, with restaurant attached; where every species of improved cookery, and any kind of food could be supplied on short notice. And both cooking and washing dishes carried on by improved processes of steam and electricity.

The disadvantage that small farmers labor under in competing with labor-saving machinery, might also, in a large degree, be overcome by a whole neighborhood of these farmers combining together and owning and operating all the machinery they need in their farming operations. In the same way these farmers might establish co-operative stores, so as to buy goods of all kinds directly from the manufacturers and importers, and supply the same to themselves at cost and carriage. And so hundreds of other industries might be controlled and conducted economically and profitably by a simple and just system of co-operation.

Under such a combined system of individual liberty, voluntary co-operation, and legal communism as I have roughly sketched, monopoly and extortion would disappear and consumers would obtain both goods and products at the actual cost of production; because, when the people, through their agent the state, assume ownership and control of these great general and public enterprises, for the common good—as a matter of course all charters and exclusive privileges are at an end, and monopoly is impossible.

It will be seen from the foregoing that I do not think mankind is yet sufficiently advanced, morally and spiritually, to incorporate by law the principles of the Christian religion into human government. We will have to wait for the millenium for that. Nor do I indorse fully the theories of Owen Fourier and others; all of which proved impracticable. Neither do I fully endorse Mr. Bellamy's general state communism, which he terms "nationalism," and which is fully set forth in the now famous novel entitled "Looking Backward." There are many advantages in Mr. Bellamy's system, and its principles and regulations might work well during the millenium, but while human nature remains as it now is, one effect of "nationalism" would be to destroy individual liberty, do away with personal responsibility, establish clique and party despotism, and crush real merit.

The principle of "nationalism" should only be applied to those great general, public and common interests, in which all citizens are concerned; and which are too stupendous for individual enterprise to control and operate; such as the public defenses,

navigable waters, public lands, education, money, the postal department, telegraph, telephone, railroads, mines and the other interests hereinbefore referred to, including everything in which the people have a common interest. All other interests pertaining to society should be left either to individual enterprise, or voluntary co-operation.

In conclusion, I cannot refrain from repeating that every possible individual liberty which will not disturb the public order, or the common good, should be accorded to the citizen.

The form of government I favor may be termed a complex and co-operative system of socialism. While it rejects anarchy, or extreme individualism, on one end; it also rejects communism, in its full sense, on the other end. It clings on to every inch of individual liberty, which is not incompatible with the public order and common good, and only applies the principle of state communism to those great general and public affairs, in which the people have a common interest; which individual enterprise cannot properly control; and which monopoly and corporate interests are now using to rob labor and oppress the people.

In the United States and the several states, our statesmen have committed a fatal mistake by placing these immense and vital public interests in the hands of soulless corporations, instead of allowing the people to retain the ownership and control of their own common affairs, through the agency of government, municipal, state and national.

The form of government herein suggested is intended as the best that can be hoped for in the present state of the human race. But we live in

hopes of the second coming of Christ (whatever that may be or imply); and the inauguration of the millennial reign of peace—the formation on the earth of a great co-operative government, which will recognize the fatherhood of God and the brotherhood of man—that great Christian communism that is to be the ultimate end of the mission of Christ on the earth.

ADDENDA.

The form of government outlined by extreme socialists is substantially correct, and is really communism. The perfect government we will finally attain to is Christian communism, as it existed after the day of Pentecost, “when they were all together with one accord and had all things common;” but this can never be until the great monopolies are broken up; such as competition in trade, usury, rent, extortion, the liquor traffic and capital punishment. These great evils which have become crystalized portions of society, can only be broken up by the strong hand of revolution. The right of revolution is a natural right, and belongs to every people. It need not be a bloody revolution if the robber rulers are wise. Some of the greatest revolutions in England were bloodless.

CHAPTER XII.

MAN AS A CITIZEN OF GOD'S KINGDOM.

Whether the principle of evil is eternal as assumed by Zoroaster, the founder of the first great religion which recognized one God, and whose theory was adopted in greater or less degree, both in the Mosaic and Christian systems; or whether everything is intrinsically good; and evil is only undeveloped good, growing out of man's ignorance, as maintained by many idealists, and by spiritualists, christian scientists and mental scientists generally, need not be discussed; as the stern fact continually stares us in the face that all life encased in matter is more or less animalistic, ignorant, sensuous and selfish; with a powerful trend to evil, leading often to diabolical crime. In order to rescue man from this ignorant, sensuous and selfish condition, and raise him to the spiritual plane, God in his providential love and fatherly care, has extended his kingdom to the earth, through that wonderful man Jesus, called the Christ. It is true that several Christs and many prophets had preceded him; but the kingdom was not fully established until after the death and resurrection of Jesus; when, according to promise, he sent the Holy Spirit as a comforter and teacher to not only the Apostles, but all who accept Christ, with power to live the Christian life, and "add to faith, virtue, knowledge, patience, tem-

pearance, godliness, brotherly kindness and love;" so as in the end to become perfect men and women in Christ. Jesus taught that the kingdom of God is within us, meaning thereby that it is spiritual, and pertains to the immortal spirit. That man as a spirit is the child of God, and therefore essentially good. That evil is the fruit of the ignorance and selfishness of the soul, and must be overcome by patient, loving submission to the will of God, the Father. God is good and man, his child, can become good. "Be ye therefore perfect, as your Heavenly Father is perfect."

Paul also taught that man's spirit is a part of God's spirit; saying in his Athens speech, "In him we live, move and have our being;" the idea being that man's spirit is as a drop of water in the great sea of God's spirit. It follows that the great object of religion is to subject the soul of man to his spirit; which puts it in accord with God's spirit, or into the kingdom of God; by acknowledging allegiance to the divine government, and obeying the spiritual laws of man's being. In other words, we look within and recognize the spiritual law, and conform our will to God's will, and this makes us citizens of the kingdom of God. But we show our faith by works which are external. As the essential man was at the beginning an immortal spirit; and became incarnated, or immersed in matter, in order to individualize and perfect a soul as a spiritual body, and an eternal habitation of the spirit, it is necessary to lift him up out of matter, and place him back on the spiritual plane where he originated, and where he belongs. By involution, man was involved in matter; and took on himself an animal

nature, in connection with his original spiritual powers. By evolution he must be rescued from matter, and lifted up to the spiritual plane where he belongs. This restoration God effects by his Spirit, through the man Jesus, who though animal in his physical nature as other men are, was created and born with his spiritual powers fully developed, so as to live and walk on the spiritual plane, even on the earth, obey all the laws of his being, commit no sin, and leave a perfect example for the entire human race. All who accept Jesus as the Christ, and keep his commandments, are aided by the Holy Spirit in living Christian lives, and become faithful subjects of the kingdom of God.

If we follow the example of Jesus, and practice his precepts, we are citizens of the kingdom of God.

Jesus the mediator between God and man, and the Savior of men from both sin and sickness, was prophesied by the prophets, and announced by the gospel writers. In Matthew, 8th chapter, 16 and 17, we have this language, "When even was come, they brought to him many that were possessed of devils; and he cast out the spirits with his word, and *healed all that were sick*: that it might be fulfilled which was spoken by Esaias the prophet: himself took our infirmities, and bear our sicknesses." And it was the constant practice of Jesus to do both things in the same connection. In the 4th chapter of Matthew, and 23rd verse, we have this language: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom of heaven; and healing all manner of sickness, and all manner of disease among the people." All the gospel writers record the same great facts.

Just before his ascension, he conferred these powers, not only on the apostles, but upon all believers of every age and clime. In Mark, 16th chapter, verses 15, 16, 17 and 18, we have the language of Christ, as follows: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing it shall not hurt them; *they shall lay hands on the sick, and they shall recover.*" These spiritual signs or powers, which were to follow the exercise of faith in Jesus, were not confined to the apostles, nor to the apostolic age, as we have been taught, but were graciously awarded to every true believer in every clime, and in all ages. And in the 20th verse of the same chapter, we have the testimony of the inspired word that these signs did follow with all who believed. Of course Jesus did not mean to imply that all these "signs" or powers would be manifested in wonderful degree by every believer; but some would excel in one power and some in another, as taught by Paul in the 12th chapter of 1st Corinthians, as follows: "Now there are diversities of gifts, but the same spirit. * * * For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to *another the gifts of healing by the same spirit*; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of

tongues. But all these worketh that one and self-same spirit; dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body being many are one body; so also is Christ. * * * Now ye are the body of Christ and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts." 1 Cor., chapter 12, verses 4, 8, 9, 10, 11 and 12, also verses 27, 28, 29, 30 and 31.

Passing now from the general consideration of these spiritual powers, let us ascertain the specific teaching of the Bible, as to the one power of relieving the sick. By reference to James, 5th chapter, verses 14, 15 and 16, we find this language: "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And *the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him.* Confess your faults one to another, and pray for one another that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Here we have James, the inspired teacher of the mother church at Jerusalem, teaching the same great truth, that Christ taught when he gave the grand commission to the eleven apostles. Not only does he teach that these

great spiritual powers are the privilege of every true believer who is a faithful follower of Christ, but in strict accord with the example of the Lord himself, he teaches the *inseparable connection* of the *forgiveness of sin*, and the *healing of disease*. And such we are credibly informed from history was the common and general privilege of all the faithful followers of Christ during the first three centuries of the Christian era. Such has been the exalted experience of a faithful few in every age, down to the present; and such is now the free and open testimony of hundreds and thousands in Europe and America. We are again coming out of darkness, ignorance, and selfishness, into the open sunlight of God's love, enjoyed by the early Christians.

The action of Constantine in the fourth century combining Pagan customs with the Christian religion as the public faith of the Roman empire, almost destroyed the religion of Christ on the earth. It produced Roman Catholicism, and the dark ages; and led to a compromise between the church and the world, resulting in priestcraft, creeds, sects, parties, bigotry, intolerance, crime and war; from the effects of which neither the church nor the world has yet recovered. But through these fourteen centuries of darkness and selfishness there has always been a faithful few, who knew that these spiritual powers and privileges pledged by the Lord Jesus *can be enjoyed by the true followers of Christ*. And hundreds and thousands of cases can be cited of the cure of disease, by the truth of God in answer to prayer.

Invoking the divine power, which heals the

sick and performs the other signs to which Jesus referred, implies the baptism of the Holy Spirit. This demands not only individual illumination, but social co-operation, in the joint and united prayer of two or more followers of Christ.

“Again I say unto you, if two or more of you shall agree on earth, as touching anything that they shall ask, it shall be done for them, of my Father who is in heaven. For where two or three are gathered together in my name, there I am in the midst of them.” Matthew, chapter 18, verses 19, 20.

To be a little more specific as to the Holy Spirit, we understand it to be that part of God's spirit which has been assigned to Jesus to carry on the work of the Christ; and “the spirits of just men made perfect” in the invisible deific mission, which is to lift the followers of Christ from the sensuous to the spiritual plane, and align them by the side of Jesus, our elder brother. Before man can be lifted up to the Christ plane, he must receive the full baptism of the Holy Spirit.

The time is approaching when a considerable number of men and women will be ready and will receive the baptism of the Holy Spirit; and have the power to heal the sick, cast out demons and perform the other signs which were to follow those who believe.

This second Pentecostal gift of the spirit is probably all that is meant by the second coming of Christ.

But whether Jesus comes in his spiritual person, or only by the baptism of the Holy Spirit falling on the saints who have perfected their Christian characters, these saints will come with him and

reign with him during the one thousand years of the millenium.

It is during this 1,000 years of peace, while the devil is chained, that the great body of the followers of Jesus, who have not become sanctified and fit for the baptism of the Holy Spirit, will have ample opportunity to perfect their Christian characters.

This by no means implies that every soul does not have this right at all times in the intermediate state. But not with the same advantages as will exist during this reign of peace of one thousand years, under Jesus and the saints.

As stated in a previous chapter, physical ailments may be relieved by magnetism, mental science, hypnotism; and by faith through prayers, as herein maintained. I only wish to add that the same power of the Holy Spirit, which cleanses the soul and cures the body, can confer on every true follower of Christ whatever privilege, power or blessing is really needed. The Master himself, as recorded by the beloved John, repeatedly said, "If ye abide in me, ye shall have whatever ye ask of my Father." All power necessary to advance the cause of truth, and manifest the love of God to man, will be given to the faithful Christian, in answer to earnest, faithful prayer.

To briefly recapitulate: I repeat that there are three worlds with which man is connected; the physical, psychical and spiritual. The physical body of man, like all matter, is evanescent; it dissolves under the icy touch of physical death, returns to its elements in the earth and air; and is never resurrected. There are exceptional cases, where the body is dissolved without decomposition. The spirit

being immortal, "returns to God who gave it." That is, it lingers in the spirit world, or psychic realm, until it perfects its soul, and the psychic body as an eternal habitation, and then becomes an angel, and enters the celestial state, or Bible heaven. It is believed by many that at this time the astral body is thrown off, just as the physical body was thrown off, when the spirit and soul entered the psychic realm; and that the spirit enters heaven in a purely spiritual body, which has become immortal. That is, that the psychic body not only possesses the astral body, which is sometimes seen even in earth life far away from the physical body, and appears to others, as the so-called double; but also an inner coating of very ethereal substance, which is gradually perfected during the sojourn of the spirit and soul in the psychic realm, or intermediate state, into a perfect spirit body, as the eternal habitation of both spirit and soul. But in the evolution of the complex being man, his physical body is eliminated, on his entry into the psychic state; and his astral body is likewise eliminated on his entry into the celestial state, or Bible heaven.

The soul, we have already explained, is the life which pertains to the psychic body. It is the soul which, according to the New Testament, is to be saved by accepting Christ, and keeping his commandments, or lost by continuing in sin. No doubt some souls are so animal and selfish that they persist in sin in the spirit world, until their psychic bodies are thoroughly corrupted, and disintegrate, as the physical body did on earth, leaving the life or soul to return to its original elements in the ethereal world. This is the second

death, or loss of the soul. Whether the spirit returns to God to be merged into his general spirit, or is permitted to re-embody and try again to perfect a soul, is an open question.

As God is a merciful Father, and desires that all his children should be happy, I am of the opinion that in all cases where the soul is lost, the immortal spirit is permitted to return to earth and re-embody. And that this privilege is continued until every spirit finally perfects and saves a soul, as an eternal habitation, in heaven. Reincarnation is probably true to this extent.

The so-called spirit world, or intermediate state, is a probationary state like the earthly existence, always open to repentance and reform; both happiness and suffering abound, according to the character and conduct of the individuals; and Swedenborg made correct report when he said there were hells (not of fire and brimstone), dark spiritual prisons, in which greater or less suffering is endured, according to the earthly character and conduct of the individual.

I append hereto the following article of mine from the *Progressive Thinker*, on the book entitled "A Wanderer in the Spirit Lands," as a fair general description of the series of hells existing in the psychic realms, for the punishment of different degrees of sin and crime:

A WONDERFUL WITNESS.—"A WANDERER IN THE SPIRIT LANDS."

Since the preachers have determined to "whoop up hell" again, it is well to inquire into the matter

and ascertain what hell is. Of course, intelligent people know that both heaven and hell, in their primary sense, refer to states and not to places. Heaven is harmony, and hell, unhappiness resulting from violation of law and the failure to discharge duty. We enjoy the one, or suffer the other here on earth, according to the manner in which we conform to the laws of our being. But both experience and observation teach us that the accounts are not fully squared on earth. Many good people suffer more than their sins demand, and many bad ones do not receive full punishment on earth for their evil deeds. Hence the reciprocity of a heaven and hell in the next state of existence, where the accounts of human life can be balanced. To meet this long felt want the priests invented the orthodox hell of fire and brimstone into which the honest moralist is cast, along with the worst criminals, to be burned forever.

When human reason revolted at this monstrous doctrine, the free thinkers went to the other extreme and taught the people that there is no hell. One extreme begets another.

Swedenborg made many tours of exploration into the spirit world, and reported not one, but many hells. He discovered spiritual prisons where transgressors are held in darkness and isolation, until they repent of their evil deeds, and seek reformation; when angel guides and teachers assist them to struggle up to a land of light and liberty. Swedenborg found that there are different degrees of punishment to conform to different degrees of crime and sin; and hence the necessity of a multitude of hells, or spirit prisons. His revelation is entitled

to the same credit as Bible revelations, outside of the statements of Jesus; but his great mind was somewhat warped by his theology, and he unconsciously distorted facts to fit his religious views.

Then came that great psychic witness, A. J. Davis, in some respects superior to Swedenborg, because his mind was not warped by orthodoxy. But the guides of Mr. Davis had once been men (and as it is human to err), they also let their theories and opinions sometimes warp their testimony.

Besides, both Davis and Swedenborg were of over average character and therefore did not go into the worst part of the spirit world, nor were they permitted to explore the deeper hells.

Observation is beneficial; but we really learn nothing well that we do not experience. Hence we needed a supplemental report from hell, by a competent witness who has been through it. That we have in "A Wanderer in the Spirit Lands." Mr. Franchezzo seems to be not only a man of fine intellect, but of educational opportunities and a varied experience, as a thorough-going sinner on earth. In the hells of the psychic realm he necessarily had to suffer the full penalties of all the laws both physical and spiritual, which he had violated, and which had not already been suffered on earth. He is a thoroughly competent witness to corroborate and supplement Swedenborg and Davis, and the many other witnesses who report through the *Progressive Thinker* their experiences in spirit land. His testimony is relevant, and to the point, and throws a world of light on this dark subject, which orthodoxy has for centuries befogged and misrepresented. He not only describes the various forms and degrees

of punishment he had to pass through, but states the great fact of his reformation and restoration to the realms of light. And then reports a wonderful tour of exploration and observation, under the guidance of a wise guardian angel who showed and explained to him the deeper hells, and more terrible punishments to which greater sinners than Franchezzo were being subjected. Many of their punishments, though psychic and ethereal in character, present the appearance of physical flames and smoke, and the punishments to which the unrepentant have subjected themselves, are equal to the horrors of the orthodox hell.

But that medium and minor sinners, and moral and just people outside the church are subjected to this terrible punishment, is an orthodox falsehood; as is the doctrine that sinners cannot repent and reform in this intermediate state.

This book contains the valuable testimony of a competent witness on many things pertaining to the spirit world; and deals in facts and philosophy of a lofty character on many planes; but space forbids that I should in this article refer to more than the wonderful testimony on hell. On this dark and damning subject I regard Mr. Franchezzo as the most competent witness, and his testimony the most relevant and convincing that I have read.

I hereto append the following testimony of distinguished men who have passed over, given through the reliable medium, C. W. Lynn of California, and reported by the great Christian spiritualist, Dr. Peebles:

PULLMAN.

“The change called death is not a happy one for everybody. My friends will, no doubt, be surprised to learn that I am not among the blessed. They tell me here that many who quitted the earth a long time ago are still in an apathetic or dark condition. For me the book was opened immediately, and the acts of my life, inscribed upon it, placed me in a most unenviable position. They have shown me my true character, and there is nothing in the sight of it that makes me joyful. Not restrained while upon the earth by any kind of creed, I am now very much restrained; and I suppose I must attribute it to my worldly prosperity. It is not a great good to possess much wealth, for it prevents one from making any moral progress. I understand this, and now I most deeply regret having committed many acts in my earthly life which were contrary to the spirit of justice. I fancied I was just to everybody, and particularly to my workmen; but I see that I was a selfish withholder of the rights and the products of the labors of a great number of people, whose share ought to have been equal to my own, according to an equable proportion. I assumed a great responsibility. I now see it, and I have to make great efforts to alleviate and efface the faults of my earthly life.”

ASTOR.

One of the Astors, pronounced to be worth \$600,000,000, returning through a medium in New York, exclaimed, in seeming agony: “My wealth,

my ill-gotten gain, is like a moral millstone about my neck. I weep, I suffer, I pray. I am in the dark, and I ask what means can I adopt to undo the past, to scatter my wealth among the poor, to help the afflicted, to educate the orphan, and benefit my mortal brothers and sisters. I have been here taught that it is only by aiding and lifting up others that we reach the heavenly home. I was filled in my earthly life with greed; I filched from the poor. Now they are comforted and I am tormented."

SINGER.

Many of you, no doubt, have in your homes Singer's sewing machine, but do you know the real history of this millionaire's life? He was a professed spiritualist, and yet he selfishly lived to accumulate, and he "loved too well, rather than wisely," using a poet's words. After his death, the will was bitterly contested, involving a long and expensive lawsuit. The case was finally decided in favor of his first wife. In the palmy days of Henry Slade, when stopping with Dr. Elliott, in Ilion, N. Y., Singer gave a most striking communication to Dr. Elliott in these words: "Can you understand," said the spirit of this millionaire, "how a rich man can be unhappy in the spirit world? If you would like to know, live the life that I did. I would give all my fortune and a thousand times more if I could return back into my body and reform, undoing much that I did; but now I must suffer until I can do something in some way to make good my past dark life of selfishness and shame. I hope you will bring the truth of spiritualism to all souls, teach them to

practice, which I did not, its holy teachings, and urge upon them what a true life is. I am truly,

“J. W. SINGER.”

GOULD.

Through Mr. Lynn I received the following communication from the famous Jay Gould:

“All my wealth, all the struggles and toils for gain, have not brought me happiness. I am unhappy. I wander to and fro seeking aid, searching for the path that leads to higher values, to peace of mind, but I find it not. It is too true that as I sowed, so am I now reaping. Oh, God, when will it end!”

TWEED.

“From the realms of spirit I come filled with bitter remorse for all my misdeeds. Grief, anguish, fills my breast, and in the darkness I pray for the light of day. What availeth wealth when death intervenes? Oh, my fellow men, live honestly, make integrity and justice your guides—all else fades away in the sight of God like the fleeting day.

“W. M. TWEED.”

ABRAHAM LINCOLN.

The following communications, because uncalled for and wholly unexpected, are all the more valuable. I never ask for a test; I want no tests. If good and wise spirits have messages for me, I am glad to receive them, and for the same I am truly grateful. Through Mr. Lynn, whose mediumship

I highly commend, I received unasked the following communications :

“Will you let me, oh mortal brother, address you? I am sure you cannot say nay. It seems odd to me that a few will persist in asserting the fact, as they call it, that I was not a believer in spiritualism, when it was so well known that my later years were guided by grand and mighty spirit influences, brought me through mediums. My death was no surprise to me. It had been foretold, and I knew my slayer. Poor Booth! He long ago atoned for the crime and had my forgiveness. He was but an instrument for Jesuit powers behind him. Death to me was life and joy and peace. With my boy and others I wander here and there freed from cankering care. I mingled with the friends I had known and with my soldier boys. The deep desire for my country's good I brought with me to the higher life. Mrs. Surratt, poor woman, suffered, died—but she still lives.

“Spirit life has been with me a long series of lessons. While infinities stretch on before me I see more and more work to be done. I do not feel like leaving my fellow travelers yet. I want to dwell near the material for a time that I may benefit my country. I remember the emancipation proclamation, but brother, did we free the slaves? I thought so, but alas I see the pallid face, I hear the clank of chains, and the crack of the millionaire master's whip of the slave driver—white slaves this time! And it seems to me that the patriots, the brave men of our country, should begin to plan ways and means to bring freedom again to our land.

Rich combinations are becoming potentates, and the poor, what are they but serfs at beck and call? The fires of 1861 fill my soul. Monopoly, trusts and syndicates are threatening to sap the life blood of the nation.

"The late war a necessity? Yes, but alas! Even patriotism was half-forgotten in the ambition of officials or in the rush for spoils. The people as a nation—the masses—are patriotic and true, but they seem to be dreaming while the serpent of greed entwines its wriggling form to crush; and will so do, if not prevented by the united power of the masses moving and acting promptly in harmony.

"The grave has long held my mortal remains, but my spirit lives, and I am fully myself, enlarged and glorified. Changes since I left the body have been many. Evidences of immortality have increased. Countries are being better governed. I hope for much in the future. A congress of benevolent spirits is banded together above you for good, and we hope by co-operation to bring to honest, truth-loving mortals the harvest they desire, and which many of them even now deserve. You are one of the chosen workers. I thank you, and may you ever continue brave and fearless in your good work of disseminating the truth and defending the right.

ABRAHAM LINCOLN."

WILLIAM DENTON.

"To my earth friend, the grand warhorse, J. M. Peebles, I want to send my greeting.

"Well, you are still in the flesh, fighting along the old lines fresh and vigorous. The psychometric

prophecy made to you in the past you see has proven true. It would seem that if spiritualism was so good to live by, it certainly must be equally good to die by. I am the proof. Your experiences have been many in many lands. You have witnessed many changes, and have been in many combats with tongue and pen. Yet, like a tall sturdy oak, you stand firm and true to your colors.

“Brother Peebles, I always admired a fighter, and wish the cause had more of them. So continue the battle. We do not want you with us yet. My experiences, untrammelled by the body, have been grand. I have found very much of the “soul of things,” and yet I am still digging and delving amidst the varied debris that has accumulated for ages. The planets and their influences upon each other and upon earth inhabitants, charm me. As another said, all are but parts of but one stupendous whole. It seems to me that my spirit will never grow tired—tired of exploring the immensities of the universe of which your earth is but a dim speck. I could not resist the opportunity of coming to you. Memory does not wholly perish with the body, nor does death destroy individuality nor the previous drift of earthly thoughts and aspirations. I assure you that I am more than satisfied with my transition. Though my designated work was not done, I find better facilities for continuing it. Looking earthward I see many groveling in selfishness and consequent misery and woe. I would that they were wiser. You know as they live in the material, so must they find themselves in the spiritual world. Success to you, my brave brother, and may your

good health continue till your earthly mission is accomplished.

WILLIAM DENTON."

Luther Colby controlling, came through Mr. Lynn at this seance, with words of greeting and encouragement, but gave no message.

At another of Mr. Lynn's sittings Dr. J. Bovee Dods, author of "Psychology" and other works, came with a most powerful message against the administration of drug poisons, and vaccination. These are the closing words of his message: "Perhaps I have used too strong language against this crime of inserting a cow-pox poison into children's blood to breed future diseases. I feel the wrath of an avenging angel when this subject, with its direful consequences, is broached. * * * It may seem strange that I should take so much interest in material things, but brother, is it not meet for spirits to work with mortals, helping them in every good work? May you for many years keep strong in body * * * ."

Wendell Phillips came with ringing words relating to principles, governments, and the unconstitutionality of laws past and present—laws that, binding the weak, often offer loopholes of escape for the strong and the rich. His words and sentences, though polished, were clear-cut and scorching. His personality continues.

William Lloyd Garrison came—and these were his first words: "Like our friend, Brother Abraham, I think the cause against slavery—one kind of slavery, with two or three aspects, is nearly ready to be fought over again." As his message

was partly prophetic, I prefer not to publish it. "Crises," said he, "were impending on both sides of the curtain, visible and invisible." Referring to the dark days of 1860, his words in part were: "There should be an awakening of the American people. Human rights are divine rights. It is to be hoped that freedom will be the watchword and that justice and equality will gain and hold pre-eminence both at home and in the far off isles of the waters."

John B. Gough's greeting to me was most cordial. I knew him well. After assuring me of the great joy he experienced in spirit life from the gratitude of those whom he had helped into the ways of sobriety when lecturing in his body, he informed me that he was still engaged in reformatory work, freeing both "mortals and earthbound spirits from the slavery of appetite, and the thralldom of passion. The spirit toiler is never weary in doing good."

John Pierpont came. His message was brief and I give it in full: "My dear friend, I have but this word to say: I come from the higher realms to welcome you, and to assure you that we are never so far away as not to know of the good work you are doing for humanity and for the advancement of the blessed cause of spiritualism. You are one of the called, as a watchman, and as a bearer of the message of the soul's immortality. Joyously shall we welcome you when your appointed work is done, and you exchange the mortal vesture for the immortal."

These messages, I repeat, were thrice welcome from those old soldiers and reform workers in the fields of humanity, because I neither asked for nor expected them. I personally knew them all, however, and hence their words of cheer were as sunbeams and ever-flowing fountains of inspiration.

The confession of John Calvin is also given in this connection. It was made in 1842 to the Quakers, probably the most truthful and spiritual religious sect that ever existed on earth. There is no doubt whatever of its authenticity. The confession is too lengthy to give entire. I extract the more pertinent parts, as follows:

Michael Servetus, a Spanish physician, I deemed my greatest enemy. As he was of an open, liberal turn of mind and possessed great influence, I knew he could do me great injury if he opposed my sentiments, and this he did with a free mind, for he was bold in his inquiries after truth; he pointed out to me in writing some errors in my own writings on religious matters. I considered this a great insult, and from that time determined he should suffer the fate of a heretic. Accordingly at the first opportunity he was arrested and cast into prison. He soon made his escape and was concealed for a time among the Papists. I strove to persuade them to execute him as a heretic, and contended that he was a most wicked man and deserved death wherever found. The authorities of Geneva went on with his trial and condemned him to be burned in a slow fire. As they could not obtain his person they burned his effigy, and several of his books. I have been thus particular in relating this, to show how inconsistent it was for us to claim to be reformers of

the Catholic religion while acting so wild and foolish and being more cruel than they were.

A while after this, Michael was passing through on his way home, and I caused him to be arrested and imprisoned. Soon false charges were brought forward to condemn him. There he was, away from home, surrounded by a pack of wolves. For though he had friends in the place, no one ventured to plead his cause for fear of sharing his fate. I hoped he would change his feelings and cease to oppose my sentiments, knowing that if he united with me, it would greatly strengthen our cause, while if he continued to oppose, it would have great influence in the opposite direction. Michael possessed a firm mind and noble disposition, and therefore could not be turned from his principles, except by truth and sound reason. Of this I possessed a great deal, in my own opinion, but very little in Michael's opinion. Therefore I had him executed.

Like many others, I strove to justify this abominable deed. And even in this enlightened age of the world, some will try to justify such wicked deeds, because they were done by reformers. O that they could know the truth of God in relation to such evil deeds; they are the fruits of a haughty temper. I am thankful the time is near at hand when they will see and know that their boasted reformation will be of little consequence to them when they are brought to judgment. Let that be in this world or the next, they will find said reformation to be nothing but a cloak to cover their lusts. And behold the time cometh when their cloak will drop off and leave them without a cover for their abominations. When that time comes, I shall re-

joice and be more zealous in pulling down the anti-Christian forms and plans than I ever was in building them, and I can now do it in a spirit that knows neither body nor soul.

AN ALARMING DREAM.

The spirit of persecution always exists in those who possess a high sense. This spirit having no bounds among us, was ever ready to defend itself in the most cruel and abominable ways that could be invented. After a time those bold enough to testify the truth were fewer and a cessation from those cruel acts afforded me time to reflect upon past scenes. But I was so veiled in darkness and so puffed up with pride that I could not think aright as I now can. I thought myself a true teacher and propagator of the Christian religion.

As I saw my days drawing toward their close, I began to think some of eternity, and to prepare for death. My reflections on the past and thoughts of the future awakened a sense of guilt. The more I thought of eternity the more I feared death. Michael Servetus occupied my mind more than any other person I had ever dealt with. I saw something in that man beyond my comprehension the first time we had an interview, though I regarded him as an enemy for opposing my sentiments.

As my day dreams increased, so did the dreams of night, till I realized that there was no peace for the wicked. Some of my dreams were quite terrifying. About a year before I left the body, I dreamed a horrible dream, which I will relate to give you some idea how much I felt while in the body on

account of my anti-Christian darkness. Had I not been so veiled by this darkness and completely bound by pride, I could have done a great deal of good in the world, though it would have cost me my life. Yet it would have made far better conditions for me in the world of spirits, had I opened some of the feelings and reflections of my soul to those around me.

I dreamed as follows: I thought I was walking in a very beautiful field, and saw in the middle of the field a white stone. Its exceeding whiteness attracted my attention and I went to it. I suppose it might measure two solid feet. I approached from the east. Its top was perfectly smooth; upon the east side was written, "Darkness, darkness is upon thee, O earth, and darkness shall yet remain."

I then looked upon the north side, and found these words thereon: "But longer will I strive with the wicked inhabitants that dwell in thee, O earth!" I found written on the west side: "Behold upon this side shalt thou receive light and peace first, and from this side shall it flow to the other three." Upon the south side was written, "For the mercy of God endureth forever and ever."

Feeling weary, I sat upon the stone to rest. I queried in thought why this stone was placed there, and why it had not been discovered before, as it was in such plain sight. I also tried to solve the meaning of the writing and to surmise who could have placed it there. I thought so intently on these things that I soon forgot where I was. The earth began to tremble as with the power of an earthquake, and a voice from the stone spoke to me: "O,

John Calvin, in darkness hast thou arisen, and in darkness shalt thou fall!"

At this the stone opened and I fell into utter darkness. I seemed to be falling for the space of an hour, and at times the roar of thunder, the awful screaming and mournful noises that filled the darkness were indescribably terrifying to me. While falling I exclaimed: "O my God! my God! where am I now?" The thunders answered: "In the same darkness in which thou hast always been, only heretofore thou wast rising, but now thou art falling." This was the sound I heard mingling with the terrifying screams. Then did I cry and mourn because of the peril I was in.

After I ceased, I did not know which way to turn, nor how I should ever get out of that gloomy place. It seemed to me that I had fallen a great distance. There I stood, in deep despair, fearing to step lest I fall again, while the roaring and terrifying screams seemed to be drawing nearer and to increase in number, till my fear became so great I thought each moment must be my last.

Again I exclaimed: "O, my God! what shall I do?" The roaring thunders replied with increased fury: "Do as you have always done, remain in darkness." I then thought my doom was sealed, for I saw no way out of this dreadful place. After a while the noise entirely ceased, and was followed by gloomy, death-like silence. I thought of trying to find a way out, and finally ventured forward, thinking I might as well die first as last, if I remained in such darkness.

I began to move cautiously, not knowing what I should meet. I had not gone far when I stepped

off from a precipice perhaps fifty feet in height. On landing at the bottom I heard loud laughter from all quarters. I also heard a voice ask, "Who is that tumbling down here with such fury?" Another voice answered, "It is John Calvin. I guess he has lost his light, else he would not be tumbling here so carelessly." Another called out, "John, where is your light that you have been talking about so long?" I felt ashamed, for my pride was so great I would rather be terrified than ridiculed. I did not answer this question, because I knew it would give more chance for ridicule. So I walked on with greater speed than before, determined to find light or death. I had not gone far before a voice said, "What seekest thou?" I replied that I sought light to find the way out of this dreary place. The voice asked, "if I knew what road I was traveling?" I answered, "I do not." The spirit said, "It is the same road you have walked in years past, and the light you will find will be the light of hell." I said, "Well, I am willing to see the light of hell for the sake of getting out of this darkness." So it bade me travel on, and I would find it. I quickened my speed and the next stumble I made landed me in the burning flames of light. In my terror I awoke, and behold, it was a dream. And thankful I was to find it so. Never did mortals know this before. Had it not been for my pride and the fear of an ignominious death, I might have profited by this and by other similar warnings. I knew that if I repented those of my class would regard me as a scoundrel, and that consequently I should have to feel their vengeance. Many such things haunted my mind till my mortal career closed.

As my time of exit drew near, every thought of death brought increasing terror, as I believed that I knew in a measure what my situation would be after my entrance to the spirit world, for I regarded what I had experienced in feeling and dreams as symbolic thereof. Yet I had resolution to keep them concealed from every mortal but myself. In my last sickness, my bodily sufferings increased my terror of mind, and my terror of mind increased my bodily sufferings till separation came. Then I felt in their full severity the terrors of a guilty conscience.

My sufferings were not diminished, but increased, for I found myself in the darkness I had dreamed about. Yea, in that silent darkness, without any sound excepting what I made myself, I wandered around upwards of a hundred years. At length I was blessed with sufficient light to perceive that I was yet on earth. This light increased till I could perceive people, animals, birds and trees quite distinctly. But they were all alike to me (those of a kind) and all seemed to flee from sight as soon as I saw them.

I soon found myself in a more horrible situation than ever. Darkness again gathered around me, filled with loud thunder, mingled with terrifying screams and doleful noises, such as I had heard in my dream. But with such augmented terror as cannot be described to mortal ideas, nor will those things ever be experienced except by those who indulge in a haughty temper, and do not repent of it in this world. At times those dreadful clouds would leave me and then return. In this situation I passed another hundred years. In the latter part

of this period I was covered with one of those clouds of darkness, quite unexpected, in perfect silence. I was not long in this before I heard a female voice. I quickly turned in the direction from whence it came and saw a small light. Every word that I heard came like flames of fire, for they were the living truth of God.

Another voice said to me: "Behold the little spark of gospel light in the midst of this great cloud of darkness."

I attempted to cry for mercy, but in vain, for I could not utter a sound. Then said the voice, "You would not use your voice to cry for mercy when it was in your power, and now, when you wish to do it you cannot. Remember your sufferings are not yet ended, for great is the tribulation you have prepared for yourself. I say you, for so it is. Righteous are the judgments of the Lord Almighty, and righteously will they be executed on every soul that merits them."

Thus was I left to wander again, and I pondered seriously on what I had heard, till I began to feel that I would be willing to do anything to find again that little spark of light I had seen. I had not traveled far before I found myself chained and surrounded by burning flames. Then were my sufferings increased. It seemed to be a long while that I was in that condition, and I could do nothing but weep and lament in bitter anguish my deplorable state. I could hear no voice but those rejoicing in my sufferings.

After being in this condition several years, I heard a voice say, "For what dost thou cry?" I answered, "For mercy." Then said the voice, "How

canst thou receive mercy?" I answered that I did not know, and entreated the voice to tell me. I was asked if I would be willing to receive it in any way it should be made known to me. I replied that I would, for I did not think I could be in a more deplorable situation than I was.

He then asked if I was willing to confess all my dark crimes. I said that I was. He told me I might follow him. I saw not the spirit, but my chains were immediately loosened, and I followed the sound of his voice through the flames for a long time. We came to a dark place, and then I saw a small light of the spirit which guided me. After traveling a long time in the darkness, the spirit stopped, opened a small door and we entered a very small room.

The spirit said: "Now you may confess your sins in my hearing, if you will." In obedience I began my confession. After I had opened about one-quarter of my life, the spirit told me I might stop. I saw a fountain before me, and the spirit bade me wash in that fountain and wait his return. In this manner I had to go through the confession of my whole life, washing at every quarter.

When I had finished, he told me I must labor for sorrow and repentance, and humble myself exceedingly ere I could be allowed any further privilege. I was left in that little room a long time, and saw no one but the spirit, whom I found to be the apostle Peter. He came to me every twenty-four hours, and inquired concerning the state of my feelings.

At length he asked if I was willing to ask the forgiveness of all whom I had ever injured, or

vented my feelings upon. I said that I was willing to do it with all my soul. He then said I might go with him and do it. It seemed to me quite a distance we went but the road was straight, and led to a very beautiful white house. We entered the hall and passed to a room in the rear part of the house. There I found the company assembled, with Michael Servetus at their head. I knew Michael the moment I entered the room. Peter told me I could now do my duty. So on my knees in humiliation and deep sorrow of soul did I proceed, and humbly beg the pardon of each one, from the first to the last.

After all the cruelty I had shown Michael, he could not refrain from tears. Instead of rejoicing in my tribulation, he freely forgave me and blessed me, and so did all the rest.

After this I was conducted to another smaller room, and told I might stay there for the present. Peter came to see me every twelve hours. Michael came twice a day and brought me food, but did not speak to me. Once in a while I could hear music and dancing in the house. I did not know what to make of it, and I dare not ask what it meant, through fear of doing wrong, for I felt that I had suffered as much as I could bear.

One time while Peter was with me, I heard the music and dancing plainer than ever before; so plain that it startled me at first. Peter looked on me and smiled. This was the first smile I had beheld since entering eternity, and I began to feel a sensation of comfort I had never before experienced. I then felt free to ask the cause of so much music and dancing. Peter told me they were worshipping

God in spirit and asked me if I wanted to see them. I replied that I did.

He then led me into a very large room in the same house, where a large company of spirits were assembled in the worship. When I beheld the simplicity of those spirits, my tribulation was turned into mortification and I felt ashamed of my pride, for I did not know as I should ever gain simplicity enough to unite in this mode of worship. It was entirely new to me, but I thought it must be the worship of God, or Peter would not have told me so.

After meeting was over Peter conducted me to my room and told me that when I felt that I could unite in that devotion, I should have a farther privilege. It was not long before I freely offered myself up and told Peter I was willing to do anything required of me, for I plainly saw that to be the only way I could make any spiritual progress. He conducted me into the next meeting, and great was the mortification I felt. Before the meeting closed my pride was pretty well abased, insomuch that I wanted to unite again.

After this I did not see Michael for two or three years previous to the commencement of this spirit manifestation on earth. For Michael had traveled a great way beyond, and is still in advance of me. Thus was I gradually led along slowly, rising from one degree to another.

I am exceedingly thankful for this gospel of light. It has done a great deal for me and for a great many others. My spirit has been so subdued that I can love and bless those whom I formerly cursed and willingly took their lives. And they can love and bless one who formerly refused to show

them the least degree of mercy. Michael and I love each other with the tenderest love, which is well pleasing in the sight of the divine spirit.

About two years before the beginning of this manifestation of spirits on earth, Michael and I were called upon to go and gather the anti-Christians that left the world and were searching for light. I esteemed it a great privilege to go in company with so good a man. We had a great work to do, and an innumerable multitude of spirits to speak to, for great was the work in the spiritual world at that time. We have been in this labor nearly all the time since.

I have now satisfied my mind, believing the account I have given will be interesting to many, and hoping it will be a warning to those who are beset with a haughty temper and a proud spirit.

JOHN CALVIN.

It will be seen from this revelation that Calvin, although a distinguished follower of Christ in profession, and the founder of one of the most renowned religious creeds or confessions of faith, and yet regarded by millions of professed Christians as one of the greatest reformers, was really a very selfish, ambitious, cruel, wicked man; and confessed that he murdered Servetus through envy. And yet this man, who was over two centuries in suffering and repenting of his great crimes, is now reformed, and co-operating with his distinguished victim in reformatory work.

The following is the testimony of Jesus himself, as given by Franz Petersilea, a disembodied spirit, to his son, a reliable medium. It shows by the high-

est authority that the intermediate state, or so-called world of spirits, is one of probation; that Jesus is still teaching "spirits in prison." That he lives in a lofty and pure habitation in the celestial world, or Bible heaven, and comes down to a great temple, in the psychic realm near the earth, and teaches thousands of earth-bound spirits, who either had no sufficient opportunity on earth to reform, or else rejected all overtures while in the primary state; and also those who are creed bound.

LIFE AND EXPERIENCE IN SPIRIT LAND.—A SERIES OF LETTERS FROM SPIRIT FRANZ PETERSILEA TO HIS SON, CARLYLE PETERSILEA.

My eyes now rested on the crucifix. "Were you crucified?" I asked.

"As you see," he replied.

"Were you crucified between two thieves?" I again questioned.

"I was," he answered.

"Were they with you that same day in Paradise?"

"They were, and their death agonies were equal to my own; yet, those on earth waste no pity on them. They were to be pitied even more than myself, for they had not my hope."

"Did you appear to the disciples and others, after your so-called death?"

"I did," he answered. "I loved them so much and was so anxious they should know my teachings were true, that I was enabled to show myself to them. I wanted them to know I had simply left my body but was still alive and with them; and

when I said, 'I ascend unto my Father,' I meant that shortly I could not be visible to them for I should be more ethereal or heavenly; for the spiritual beings who had met me had told me this; they were with me at the time, but were too ethereal to be seen by those who saw me."

"Why do you have this cruel looking picture on the window?" I asked. "I should suppose you would wish to forget anything so repulsive and terrible."

"I could not forget if I would," he said. "I dislike the picture as much as you do, perhaps more, but I am called to this hall often to teach and to show myself to the spirits yet in prison."

"Spirits in prison?" I asked. "That will surprise many on earth."

"Very true, and those who come to this hall to hear me, and others, cannot believe that they are in prison."

"How so?" I asked.

"First, I must tell you how this hall was erected and for what purpose. It appears to you a beautiful building, does it not, real and enduring?"

"It certainly does."

"And yet you are well aware that it is not material?"

"Certainly; I know that it is a building within the heavens and not made with hands."

"And yet it has been created, not by hands, but by thoughts. You know already, my dear Herr Franz, that thoughts are real things or entities?"

"Yes, I have long since discovered that to be true."

“Well, this beautiful hall has been erected by a large concourse of spiritual beings, as a suitable and convenient place wherein to teach the spirits still in prison. Everything about this building symbolizes something else. It is a hall of marble, which is strong, beautiful and enduring; its whiteness, purity; the gold veining, true worth; the elegant windows of stained glass in all colors, symbolize that all do not perceive alike; the chairs of gold signify that all are of worth; the red cushions, that eternal love holds all souls in an eternal embrace; the three steps leading to the rostrum, symbolize body, spirit, soul; the rostrum itself, the higher plane from which spirits or souls look down and give forth teachings to those not yet arrived to their altitude. The dome, with its revolving planets, we use as symbols to teach many great truths, and we may have occasion to use them for your edification, my dear Herr Franz.

“At last we come to the picture that you questioned me about. The picture means sorrow, agony and death of the material body, that man may attain to the glories of heaven, or become an immortal, spiritual being, dwelling within the heavens or the ethereal body. The woman and the babe mean that we all must be born into the flesh before we can attain to wisdom and self-consciousness; then, from the flesh, to sorrow, agony and death, before reaching the glorious happiness of self-conscious, wise, immortal angels, dwelling forever within the ethereal or celestial world.”

“You speak of spirits in prison. Perhaps I do not quite understand your meaning. Will you

kindly explain to me exactly what you do mean by that expression?"

"My dear friend," he said, "I do not now come in direct contact with the men of earth, but I teach spiritual beings who do. Like yourself, for instance. You come in direct contact with your son who is still an inhabitant of the earthly sphere. You have come here to me to be taught—to ask important questions and receive truthful answers. Many other spirits come here for the same purpose. The greater part of them having left their mortal bodies, firmly established in the beliefs taught in the Catholic, Episcopal, Presbyterian, Baptist, Methodist, and various other denominations, they are still bound by these chains—and are in prison; their souls are dark—they do not understand the truth—they all, to a man, woman or child, expected to see God directly, and when they were told that no one had ever seen God as a male, personal potentate, many could not, or would not, believe; and they cry out for Jesus Christ—the Savior of mankind! 'If we cannot see God, let us see Christ—the beautiful Christ. Jesus lived and died for us. Let us see him at least,' and when they are informed that Jesus of Nazareth is within the heavens, their delight knows no bounds; and when kind friends bring them to this hall—and other halls like this, for there are many, very many of them here—they enter, their features take on a satisfied, pleased and often enraptured expression; they feel at home in a hall like this. It is somewhat like the ones they have left on earth, and yet exceedingly more beautiful. They take their seats in silence as of old in the church, and are ready and eager to hear. This

is one of the numerous ways in which many of the spirits yet in prison are taught, and as soon as their minds are enlightened they go to their friends in the mortal life, as you will shortly go to your son, and tell them that which they have learned, and when they cannot tell their friends direct, they inspire some sensitive, or medium, to teach from the rostrums of earth the same truths which they have thus learned."

"I, myself, was a poor, ignorant carpenter, at first, for carpenters, in my time on earth, were not educated at all. I afterwards became, with my followers, a fisherman, a calling even still lower than that of a carpenter. I knew little or nothing of the rules of my own language in those days, in fact, I spoke a smattering of two or three different languages and was not correct in any of them. It is the thought and not the language that should be considered."

I will go on with my subject. As the man of Nazareth sat there together with me, he clasped my hand in his, and his beautiful eyes rested with interested complacency upon me—those beautiful, magnetic eyes! I can never, never forget them. I feel their glance even now, although this particular interview was many years ago.

"When sensitives say they receive teachings from Jesus, they are right," he went on slowly and thoughtfully. "It may be compared to pouring water down through several vessels before it reaches earth. Do not think that my interest for the inhabitants of earth has abated one jot or tittle since I entered this life. My interest is greater now than ever before. Those on earth may call this my

second coming if they choose. I am able to go to them now with power and great glory, for I, together with a multitude of enlightened spirits, do descend to the earth, and they say truly, it is the second coming of Christ; for the things which I did, they now do also."

Jesus sat in deep meditation for a space.

"My dear Herr Franz," he said at last, "I know of no better way than to state the exact truth about these matters. Some will believe, others will not. Some on earth believed me when I was with them, others did not. I fear, my dear pupil, that you will be obliged to bear this burden as I did—even as I now do."

"When I first came to this life," I said, "I was greatly surprised to find that animals existed after the death of the body, just as I did; and, in my book, 'The Discovered Country,' I stated that fact. A howl of derision and disbelief came up to me; but, dear Master, it is a fact, as you and I both know. It is just as impossible to destroy the life of an animal as it is that of man. Life is life, wherever found, and life cannot be destroyed. The ego within an animal sees, hears, feels and thinks as does man; he also breathes and has various organs like those of man. Strange that man should suppose that he alone was immortal. The animal's thought may not equal the thought of man, but that counts for nothing where immortality is concerned, and many on the earth, since that book was written, have come to know the truth. The earthly world is fast coming to understanding more how it is with us here. If the people on earth could once understand that there is no limit to space, that the

ethereal world extends forever and ever, they would see that there is room enough—and to spare—for all the earthly worlds are capable of producing. The earths do not endure forever and forever, but when an earth has produced all that it is capable of doing, it becomes old and dies, or is disintegrated, returns to its former elements, what there is left of it that is not capable of covering spirit with matter.

“We cannot get beyond earths and their influences, and they cannot get beyond our influence. We influence nearly everything that takes place on the earths. Man gets a new thought or a new invention and it is some spiritual being who impresses that thought on his mind. We progress in wisdom and return and give it to earth’s children. We discover great natural laws, we then impress these truths upon the minds of men, women and children, that the earthly world may be benefited thereby. The spiritual essence, or life principle, of all that the earths produce, lives on forever. The life essence of a tree is still a tree—a flower a flower—and thus of all natural objects. Man as a spiritual being rises to a world of spiritual objects. Man creates homes, halls and temples of learning on earth; he also creates them here. They first exist in his mind or spirit as a thought; he clothes his thought with material substance; these things also exist here within his soul or spirit; he clothes them with spiritual substance; they thus become objective and useful to him and others, as they do on earth.

“So in this communication when we speak of houses, halls of learning, spiritual temples and so forth, do not be surprised, for we certainly have

them. When we speak of animals, do not think it false, for they do actually live here as there, in their spiritual forms. How mankind ever came to believe that animals did not exist in the spiritual world, is a mystery, certainly; but we think it rests on a few words found in the Bible, to this effect."

"Can you tell me, dear Master, the true meaning of those words—the spirit or soul of a man goeth upward, that of a beast downward?"

"Yes," he replied with a smile. "I can tell you. Surely the meaning is this: A man's spirit is above that of a beast or animal; his wisdom is above that of every other creature on earth, consequently his spirit rises above that of the animal, the spirit of the animal forever remaining beneath that of man. This is the true interpretation of that passage in the Bible, and if the former language in which the books were written had been rendered aright, such a mistaken idea would not have found lodgment in the minds of men. Does it not in those same books speak of beasts in heaven bowing before the throne of God together with the elders? And were not the prophets—in other words, mediums—constantly speaking of beasts, seeing them in their visions, and so forth?"

"How often do you lecture in this hall, dear Master? I desire to come and hear you."

"This hall is very near to earth," he replied. "I teach in many others far above this. When I do speak here I am obliged to bring my subjects down to the comprehension of those who assemble here, and they are those who, as I said, are in prison, bound in the chains of a former creed, looking with distorted vision on all things spiritual. Therefore

if you were to report one of my lectures to the people of earth, they might deride you. But we are accustomed to derision, are we not, Herr Franz?"

"You speak truly, dear Master."

"There will gather another assemblage here very shortly. You can remain if you like. I will do the same. There will be others here who will speak to the spirits in prison, as well as myself, others far wiser than I am, having been in the celestial world for many thousand years. You may not be able to repeat to earth's children all that is said, but many of the truths uttered you will remember, and will be able to impress them, or photograph them on the brain of a sensitive, or perhaps many sensitives or mediums."

I here give the following brief summary of the constitution, development and destiny of man, as I understand it:

First—The spirit is immortal, and "returns to God who gave it."

Second—The physical body is mortal and "returns to the earth, as it was." It is never resurrected.

Third—It is the soul which is saved or lost.

Fourth—The soul is saved by being lifted up from the animal to the spiritual plane, by the spirit of God. This is religion, or being bound back to God.

Fifth—The soul is a free moral agent, and may accept Christ, and through the aid of the Holy Spirit, become at one with the Father, through the Son; or elect to remain in sin and be lost, as elsewhere explained.

Sixth—God is a loving Father to all men, and no respecter of persons. He sends rain on the just and unjust, and causes the sun to shine on the good and evil alike. But no man can see God, and he can only manifest his love through man; hence the necessity of Jesus the Christ.

Seventh—Jesus, though a man, was nevertheless so developed spiritually, by the overshadowing influence of the Holy Spirit, that he was able to obey the laws of his being, and commit no sin. He is the great exemplar of the race. If we follow his example and practice his precepts, God gives us the Holy Spirit, to occupy our bodies as temples, and aid us in living the Christian life.

Eighth—Sin is the violation of law; and whoever disobeys the laws on the physical, psychical or spiritual plane must suffer the penalty.

As a general rule, we reap what we sow. And yet there is a glorious qualification of this stern law of nature; and that is the love and mercy of God; the healing power of the Great Physician.

On all these planes of life, if we violate law, we at once suffer the penalty; but if we repent and turn to God for life and aid, the healing power of nature, which is only another name for the love of God, is at once set up. If it is the fracture of a bone, by violation of physical law, the healing process of nature is at once set up, which can be greatly augmented by our own faith and works. If it is a violation of law on the psychical or spiritual planes, the penalty must likewise be suffered; but the loving restoring powers of the inexhaustible spirit of God are ever at hand, upon our penitence, confession, ceasing to do evil, and beginning to obey the laws

of our being. This privilege of appeal to the Great Physician for relief from the penalties of violated law, pertains to the physical, psychical and spiritual worlds; and is always granted upon confession, repentance, faith and obedience. Very few attain the Christ state or perfect holiness on earth; only those who receive the baptism of the Spirit; but nearly all reach it in the intermediate state. When we reach this state of perfection we throw off the astral body as we did the physical on earth, and enter the celestial state, or heaven, in our immortal spiritual bodies. Those souls failing to reach this final perfection, are dissolved, and return to original elements, upon the dissolution of the astral body.

Ninth—The spirit left without a body, is probably permitted to re-embody and make another effort to perfect a soul. To this extent, reincarnation may be true. If not, it returns to and is merged in the spirit of God.

Tenth—Man on earth cannot enter the psychic state in his physical body; nor from the psychic world can he enter the celestial in his astral body. But millions of spirits from the intermediate state come to earth and communicate with men. And often great and good spirits come from the celestial regions on missions of mercy to man, to reveal great truths, and for other wise purposes.

The celestial or heavenly state is not only one of harmony, but of eternal progression. "The spirits of just men made perfect" progress ever onward and upward, on the pathway of truth, in the sunshine of love. But many of them are missionaries to assist in redeeming the penitent both on

the earth and in the psychic realm. As already stated, Jesus and many other saints often preach to "the spirits in prison;" that is, the sinners who occupy the various hells on and around the earth. It is also the duty of the followers of Christ on the earth to aid in relieving those earth-bound spirits. The more love we manifest; the more self-denial we practice; the more good we do to others; the oftener we return good for evil, which is the true test of Christian character,—the more we advance our own spirituality, and the more we aid the penitents both on earth and in the psychic realm. By sitting in a prayerful spirit en rapport with the saints in the spirit world, and praying for light from the celestial region, we can greatly aid in relieving and releasing earth-bound spirits.

All who are now in darkness and all who will bring condemnation upon themselves by sin, will finally be redeemed. Whenever they become penitent and pray for aid and begin to help others, God will send angels to lead them into the light.

To briefly recapitulate man's pilgrimage into matter, and his return to God, we begin by saying that the essential ego, an immortal spirit, of its own accord with the consent of the Father Spirit, embodies itself in two tenements, the inner of ether and the outer of matter, for the purpose of individualizing itself, and perfecting a soul or psychic body, as an eternal habitation. The physical body is only a temporary mould in which the psychic body is shaped; and for the additional purpose of certain material enjoyments, and for the presentation of many temptations which the soul must overcome, in order to strengthen and perfect itself.

When all is accomplished that can be effected in the physical body, it is thrown off by death. Many die young and before much is done for the soul; but this is when the person either will not, or cannot accomplish any more for his soul.

The soul then continues its progress in the psychic realm, until perfected; when the astral body is also thrown off and the spirit enters the celestial region in its spiritual body. The return of the spirit with a perfected soul to God, is called religion, or binding the spirit back to the Father. It is effected by becoming again one with the Father through the Son, and remaining at one with him by keeping his commandments. The Son is our elder brother and great exemplar. By following his example and practicing his precepts we ascend to the spiritual plane and walk with God as did Enoch of old. Jesus, through the Holy Spirit, helps us to bind ourselves back to the Father. The Spirit of God is a continual comforter and teacher, provided we keep the commandments, that is, obey the laws of our being on all three planes of life. Any violation of law, physical, psychic or spiritual, is sin. Whenever we violate any law, we have to suffer the penalty attached to each violation.

God punishes nobody; we punish ourselves by the violation of law. As God imposes no punishment, he has none to remit or remove. We are not saved by the blood of Jesus; nor by his suffering. Jesus was a man or he would not have died on the cross; and his physical blood could not possibly be the source of our spiritual salvation. We must save ourselves—"Work out our salvation with fear and trembling."

God is love and forgiveness; all past sins are forgiven the moment we reform, just as nature forgives a physical fracture and heals it up as soon as the parts are properly set and adjusted. Jesus was a man, and like all men, a son of God; but he entitled himself to the distinction of being called the Son of God, because he was the one man who obeyed all the laws of his being and committed no sin. He is our perfect example; we are saved by following his example and practicing his precepts. In this christian evolution the Holy Spirit is our helper, comforter and teacher.

But the foregoing is qualified by the great facts continually occurring, under the operation of the laws of nature. In addition to the punishment brought on ourselves, and our posterity, by our violation of law, the operation of the great laws of nature brings physical suffering on ignorant and helpless humanity; unless avoided by superior intelligence either on this, or the other side of the veil. It will be remembered that I stated, in chapter I and elsewhere, that under the operation of electric laws, the material world seems to be balanced between two great opposing forces; that of organization and disorganization, formation and decomposition. While new worlds are being organized, and new continents and islands being developed on those already existing, other lands are being destroyed by volcanoes, earthquakes, sea storms, land storms, cyclones and other destructive natural agencies. Thousands of human lives are lost by these cataclysms and catastrophes; and only those escape who have sufficient intelligence to read nature's warn-

ings, as a few did at St. Pierre; or those who are sufficiently impressional as to receive warning from spirit friends, as did Brother John W. Ring and his relatives and immediate friends at Galveston. Thousands of lives are destroyed by pestilence and famine; and only those escape who exercise superior wisdom, by providing remedies or escaping from the dangerous locality. For the millions who die in war, man, far more than natural cause, is responsible.

For the thousands who die by earthquakes, volcanoes, cyclones and by electric bolts, God is no more responsible than he is for the ordinary operation of the law of gravity. If the baby is permitted to crawl upstairs, climb out the window, fall from the second story and is killed, it is the negligent parents, and not God who is responsible. If we were sufficiently spiritual and intelligent, nearly all natural injuries could be avoided. In fact, we are prevented from nine out of ten of these natural injuries and so-called accidents, by our guardian angel and the ministering spirits who are ever around and protecting us.

The very fact that matter is unstable, and its organic forms dissolving as rapidly as they are developing, necessitates earthquakes, storms, floods, volcanic eruptions, the sinking of islands and continents, and the upheaval of others. This leads to large loss of animal and vegetable life; and also to the loss of human life, unless foresight, intelligence and caution are exercised to avoid such losses.

To illustrate: Since the earliest settlement of the Mississippi valley that river, or some of its tributaries, has annually overflowed the valleys, destroy-

ing thousands and often millions of dollars worth of property, as was the case in the late floods in the Mississippi, Missouri and Kansas rivers; and still worse, destroying hundreds and thousands of human lives. And yet with one hundred years' notice the people have taken no permanent steps to protect themselves against what they know will occur. The people, through the United States government, should have protected themselves against these floods more than fifty years ago.

The destruction of life and property by these annually recurring floods could have been long ago prevented by the government constructing canals and lakes at proper points, for the purpose of controlling and holding the surplus water, when the overflows occur.

Thus a double purpose for the good of the people could be subserved; first, the saving of life and property; second, the use of this stored water for irrigation purposes in periods of drouth.

The Galveston disaster could have been avoided. Either no city should have been built on an island, nearly on the level of the Gulf, or it should have been protected by a sea wall. The writer predicted the fate of Galveston thirty years before it occurred; and by the very agency which destroyed it.

Nearly all the 40,000 destroyed by Mt. Pelee could have escaped by flight. The terrible and long continued threatenings of the volcano, gave them notice and ample time to escape. Even the beasts of the field understood it, and nearly all escaped by flight. It is the stubbornness and rebellion of man which in many cases cause his losses and suffering.

It is already apparent from the foregoing pages

of this work that I believe in the providence of God ; but that providence is not only manifested through his Spirit, but through the disembodied spirits of men, and by countless thousands of men and women in the flesh who care for the ignorant and helpless, and every day save thousands from physical death or bodily injury, from the operation of natural law. God's providence is manifested through means and agencies.

CHAPTER XIII.

THE SOVEREIGNTY OF GOD; OR THE DRIFT OF
DESTINY.

"All things work together for good, to them who love God."
—*Paul*.

"Whatever is, is right."—*Pope*.

At the last moment, I write another chapter. For years I have regarded the number twelve, as the sign of completion; and the twelve chapters of this book, as covering all the ground.

As Jesus while on earth appointed twelve Apostles, and afterward returned from the psychic realm, and in a "knock-down argument" with Paul, converted that hard-headed citizen, appointed him the thirteenth Apostle, and sent him to the Gentiles; so I indite this thirteenth chapter for the benefit of the doubting Thomases, who will not accept all I have written in the foregoing twelve chapters.

In fact, further explanation seems necessary as to some of the positions taken in the book.

The attentive reader will observe that all through the book I have assumed that man is the child of God; that our loving Father is more ready than any earthly parent to provide for his children; and that the providence of God is everywhere manifest in the affairs of men and nations. Yet the drift of destiny moves on in a resistless tide, sweeping the good and the bad alike into the jaws of death. The average

mind stands appalled at the calamities occasioned by earthquakes, volcanoes, floods, cyclones, cataclysms and other disasters.

Although I showed in the last chapter that much of these calamities could be avoided by the exercise of forethought and reason on the part of man; yet the painful fact remains that many of the poor, weak and young never could have escaped either from Galveston or Pelee. While in Lisbon, Pompeii, Herculaneum and many other cities, thousands perished almost without notice, by earthquakes and volcanic eruptions.

Who will dare say that the three hundred poor miners who perished miserably a week ago in a Rocky mountain mine, were worse than the eighteen men upon whom the tower of Siloam fell. According to Jesus, the latter did not die on account of their sins.

In assuming that man is the child of God, and that he is our loving Father, I feel it my duty to attempt to explain the seeming conflict between some of the laws of nature, and the providence of God.

It will be remembered that in the fourth chapter of the book, I assumed that there are three primal substances, Spirit, Ether and Matter; that spirit is life itself; that ether has been impregnated by spirit with the forces of life, and is eternal. But that matter is unstable; that its forms are dissolving as fast as they are developing; that the principles of formation and dissolution seem to be balanced; and that the *fundamental law of matter is that of change*. All forms of matter are continually decomposing; and the particles thereof entering into new combinations. This fundamental law of change

which pertains to all matter, is a necessary part of evolution.

The progressive development of the earth and its productions could not go on to higher conditions, and to the development of higher forms of life, without this eternal law of change which pertains to matter.

Hence it was that the early continents, with their dense, tropical production, in the lapse of ages sank beneath the ocean; and their immense fern and other forests have been covered with strata upon strata of earth, in order that the coal and oil fields of modern times might be provided for man. While other continents were raised above the water, so that a higher order of vegetable and animal life might be developed for the future use of man. While these cataclysms caused the seeming loss of vegetable and animal life; it really was not lost; but simply stored away for higher and better uses for the distant future. The new continents which emerged from the sea became the fields for the growth of the higher orders of life, both in the vegetable and animal kingdom; and finally became the arena for primitive man.

Grant you that these recurring cataclysms destroyed the physical bodies of millions of men, as well as animals. Dare any man assume that this was a curse, rather than a blessing! Remember that the real man is an immortal spirit, and cannot die. "The spirit returns to God who gave it."

The soul is also ethereal and eternal; and it is only the physical body that dissolves and passes away. All the millions who went down in these great cataclysms went to the spirit world in their

psychic bodies; and then began a course of development far superior to what they had on the earth.

To say nothing of primitive man, a large per cent of the present inhabitants of the earth would be better off in the psychic realm; and that is the reason so many die in childhood, and so many are cut off in the prime of life. The universal testimony of the spirit world is, that those dying in childhood make far greater progress in intellectual and spiritual life than those who remain on the earth.

Of those whose physical career ends in the prime of life, there are two classes. First the meritorious, whose progress entitles them to a higher grade of life, where they can do more good than they could have done on earth. All the great enterprises of earth are going on in the spirit world; and men and women who have made great spiritual progress, are often in middle life elevated to the psychic realm; where their power for good is ten-fold greater than it was on earth. All the great inventions are first made in the psychic realm, and impressed on the minds of great psychics like Edison and Tesla. Likewise all the great humanitarian movements originate in the psychic realm, and are impressed on the minds of the men and women who lead these movements on earth.

To replenish the ranks of these active reformers in the spirit world, meritorious workers in earth life are often taken in the midst of their usefulness. All such continue their work on the same lines, with an increased leverage of power, probably a hundred per cent greater than on earth.

Among those thus taken and promoted to a higher grade in the school of life, is included all martyrs. Martyrdom seems to be a part of the

economy of reform; that "the blood of the martyr is the seed of the church," is an old saying. The world regards these reformers, who inaugurate new systems, as insincere, as demagogues and hypocrites. Many of these reformers have to die at the stake to convince mankind of their sincerity. They seal the truth and justice of their causes with their own life-blood. At the head of the glorious army of martyrs stands Jesus the Christ; and beside him stands John the Baptist, Peter, James and Paul. Also Socrates, Hypatia, Bruno, Servetus, Joan of Arc, and thousands of others in all ages.

In the case of Jesus, it was necessary for him to die, not only as a martyr; but also to establish the great fact of the resurrection of the dead.

The other class whose physical lives are cut off in the prime of life, are men whose spiritual growth has permanently ceased; in whom ambition, the love of money, or some other selfish consideration, has absorbed the soul; and the spark of spiritual life has almost died out. There is no possible hope for reform on earth; and as their selfishness is continually adding to their sins, which must be suffered for in the next life, it is better for them and for society that they be removed from the temptations of this life; and after necessary suffering and repentance in the spirit world, let them begin their lives anew.

The world and the church is full of this class of people; the external behavior seems to be all right; but selfishness in some form has absorbed their souls; and they are no longer of any use to themselves or humanity. Whenever the point is reached, that there is no hope of spiritual reformation; when pride, or ambition, or avarice, has absorbed their

souls, God removes them from the arena of temptation; and gives them an opportunity to repent for their sins in the spirit world.

Presidents Garfield and McKinley were distinguished examples of this class. Both in early life were no doubt sincere Christians; and both remained formal Christians and good church members until the end. But Jesus says, we must judge the tree by its fruit. Tested by this rule, we find in the light of impartial history, that the temptation of ambition, the burning desire to become president, overcame these otherwise good men; and to secure the prize, each adopted political and plutocratic policies and practices which they knew to be wrong. When their spiritual life was almost crushed out, by selfish ambition, God permitted them to be stricken down. Of course God did not control the assassins. The devil or evil spirits did that. But God permitted these ambitious men to fall victims to their own evil policies and practices, which were ruining both themselves and the nation.

There is a world of truth in Pope's seeming paradox: "Whatever is, is right." Not always right in the abstract; but best under the circumstances, and therefore right in a general sense.

While the assassins who struck down Garfield and McKinley, and even the distinguished men who killed great Cæsar, were all murderers and deserved the punishment they received, still it was the will of God that these rulers should die; and their respective nations were benefited by their fall.

Let us turn from men to nations, and briefly outline some of the stupendous events which have

marked the course of the *drift of destiny*, as it has pursued its resistless way down the ages.

To briefly refer to prehistoric times; we learn from the Egyptian priests through Plato; and later from many spirit sources, that about twenty-five thousand years ago the Isle of Atlantis, in a single night, sunk in the Atlantic ocean, with millions of inhabitants, unbounded wealth, and a civilization superior to any now on earth. Whether these people had become so corrupt that their cup of iniquity was full, we know not. The most reasonable supposition is that their career on earth was at an end; that their destiny was fulfilled; and like over-ripe apples, they fell from the tree of physical and national life, to be known no more among the nations and races of men.

But that nations do become so corrupt that God considers "their cup of iniquity full," and permits them to be destroyed, we have the authority of the Bible.

When "the cup of iniquity of the Canaanites was full," God commanded the Israelites under Joshua to go in and destroy them, take possession of their country, and hold it as their own.

By reference to the second chapter of the prophecy of Daniel, we learn that when the cup of iniquity of great Babylon was full, God raised up Cyrus and the Persian army, to destroy that wicked power.

When the Persian cup of iniquity also became full, God permitted Alexander and a few thousand Greeks to overthrow the Persian Empire.

When classic Greece also became thoroughly corrupt, God permitted the great Roman Empire to set its iron heel on that people.

When colossal Rome reached a degree of corruption hitherto unknown in history, God permitted the northern barbarians to come in and destroy the empire, with its great wealth.

From this brief reference to the great empires, referred to in the second chapter of Daniel, it seems that it is a part of the divine plan, when a nation's cup of iniquity is full, to permit some other nation to overthrow it. When that nation also becomes thoroughly corrupt, for some other power to destroy it; and so on down the ages, each nation passing out when its "cup of iniquity is full."

But when we turn to profane history, we find that the drift of destiny has a much wider sweep; that the brutal rule, "Might makes right," seems to prevail.

Passing by other nations, let us briefly notice the so-called Christian nations of Great Britain and the United States.

A brief outline of the crimes and outrages of England in Ireland, India, South Africa and other countries, would fill a volume; and yet the empire of Great Britain stands and seems to flourish.

But it is to the United States that I wish to especially refer.

Our ancestors sought civil and religious liberty in the wilderness of America. They found the Indian in possession, where he had held undisputed right for hundreds of years. They needed the country for homes; so they proceeded to rob the red man of his heritage; and when he resisted they

exterminated him. For nearly three centuries the maxim has prevailed on our frontier, that "the only good Indian is a dead one." History furnishes no case where a people have been treated worse than the United States and its people have treated the Indians. We have robbed them of their homes, and practically exterminated the race.

From the moral and legal standpoint, we are robbers; but from the standpoint of the evolution of mankind, it was absolutely necessary for us to have this country. "Manifest destiny" had decreed America as the arena upon which was to be founded and developed the greatest and most progressive nation on earth. This was to be, and is, the refuge of the lovers of liberty from every part of the world. Europe had to be sifted, and its best elements transferred to America; and here was to grow up a composite nationality of the greatest, freest and the most progressive people on earth; whose duty it was to be, and whose duty it now is, to be instrumental in freeing and civilizing all the nations of the world. In order to develop this tremendous power for the good of man, it was necessary to have this country; and we could only get it by robbing the Indians of their home.

It is all a part of the *drift of destiny*. "Whatever is, is right." At least justifiable under the circumstances.

Men and nations commit wrongs; and God overrules those wrongs for the general good.

The Indian had run his course; and by refusing to labor, forfeited his right to the earth. So he has been in the main transferred to the psychic realm, and in a few generations more, will be wholly there.

No doubt it is best for him to become extinct from the earth in order to develop his moral and spiritual powers in the psychic realm.

But I have not yet stated half the iniquities of the American people. Having taken the Indian's country for a farm for Uncle Sam, they needed laborers to work it. They went into the jungles of Africa; captured the poor negro; forced him into slavery; and made him labor on their farms for nearly three hundred years. From the standpoint of legal and moral right, no greater crime has ever been committed. Yet who dare say that the American negro is not a thousand per cent better off than if he had remained in barbarism in his native Africa?

The American people taught the negro to labor, which is the fundamental law of life, and the first step in real education. While he was yet in slavery, they taught him the Christian religion. Then they freed him; and now they are rapidly educating him.

Who knows but that the educated American negro may yet return to his native Africa, and civilize and christianize the entire race?

Thus it is that God overrules evil for good, and often causes the wrong to result in great good to the wronged, as has been the case with the American negro. "Whatever is, is right." Not always right in the abstract, but proves the best in the end. It is the *Drift of Destiny*.

As to the victims of wrong on the earth, they are all benefited in the end in some way. First, if reformers and they are martyred, they go at once to a higher and better field of action, where they can accomplish greater good.

Second, if they belong to the class that has abandoned all spiritual effort, it is better for them to be transferred to the psychic realm.

Third, if there is still the latent spark for good in them, it is better for them, through labor, trial and trouble, to work out their salvation on earth, even if it is in slavery, as the negro did. God will overrule it all for good in the end.

For more than a quarter of a century the writer and many others have spent much time and money trying to reform politics, and check monopoly in the United States; trying to secure the repeal of the class legislation which transfers the money and property of the producing classes into the hands of a few millionaires. But our efforts have been unavailing; millionaires increase in number and substance; and some of them are becoming billionaires.

"It is an ill wind that blows nobody any good." Who knows but that God may yet overrule this injustice, and cause this ill-gotten wealth to be used for purposes to benefit all the people.

We approach the close of the cycle; we are on the eve of stupendous events. Great inventions and discoveries are near at hand, which will require fabulous amounts of capital. It is much more accessible in the hands of a few than scattered among the masses.

Carnegie is already using his wealth in founding libraries which will benefit the people.

Morgan may yet furnish several hundred millions to tunnel Behring strait, and connect the eastern and western continent by railroad.

Even Rockefeller may open his heart and furnish the capital to fill the air with aerial cars; and furnish the money to tap the upper deep, and draw down the ether and electricity to light the world, and run the machinery of the earth.

What, then, is the conclusion of the whole matter? God is the only true sovereign; his government the only just government; and his laws the only true system of laws, ever devised for the government of man. In the proportion that man makes God's laws the basis for human government, just in that proportion will human laws be harmonious, and the people happy. God is good, and overrules the evil in men and nations for the general good of mankind.

Man is a free moral agent, with the power for good or evil. All the evil on the earth originates in man's animal nature, and from the evil spirits which infest the atmosphere of earth.

Men and nations are responsible for the great national crimes to which I have referred; but God has overruled much of it for ultimate good.

Paul was right when he wrote, "All things work together for good to them who love God." "If ye love me ye will keep my commandments," were the words of Christ. Therefore if we keep the commandments, it matters not to us whether there be peace or war, famine or plenty, health or disease, prosperity or adversity, all will be well with us. Such is the *Drift of Destiny*. But nothing can harm us while we walk with God. Our spirits are aligned with his spirit and ever protected.

But even as to the rebellious, who refuse to keep the commandments, God overrules their evil

action, for the greatest good to the greatest number. It is the *Drift of Destiny*. All will be well in the end.

Man in his essential nature is good, because his spirit is a part of God's spirit.

It is the soul that sins; and sin grows out of the ignorance and selfishness of the man's animal nature. When the evil doer sins out his day of grace, his earthly life is cut off, and he is transferred to the psychic realm, where after the proper punishment, brought on himself by the violation of law, he is permitted to repent and reform his character. As a general rule souls are finally saved. Where the soul is lost, the spirit is no doubt permitted to re-embodify and make another effort to perfect a soul.

In the final consummation all spirits will return to God with perfected souls. The evil in man's animal nature, overcome by the goodness of God, will disappear from the universe forever.