
The Theory of

Spiritualism

— BY —

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To my spiritualized parents
is lovingly inscribed
this book.

THE ABLE ASSISTANCE, IN THE PREPARATION
OF THIS BOOK, RENDERED BY MESSRS. THOMAS
GRIMSHAW AND ISAAC POST AND THEIR GUIDES,
IS HIGHLY APPRECIATED BY THE AUTHOR WHO
EXTENDS TO THEM HIS LOVING GRATITUDE

The Theory of Spiritualism.

CHAPTER I.

"If a man die shall he live again" has been the wail of the human race for ages and ages, and remains the one sad cry that has not been answered so as to satisfy the minds of a vast number of people.

That we are born into this world; that we live here a brief time and that we disappear are three things upon which we are all agreed.

What we are here for, where we are going to and when will we get there, are three questions this book attempts to answer.

It may be that the views herein related are incorrect in some particulars, and is it not also possible that the reader is wrong in some of her or his opinions about these matters?

Kindly read this book with as much patience as you can muster up, and do not throw it aside merely because you do not agree with every statement it contains.

If the author and the reader have the same ideas about the facts and theories related in a book the reading of it would be without benefit.

By advancing views contrary to the preconceived ideas of the reader the whetting process is obtained of reading, investigating, examining and comparing the facts relating to the subject which causes the mind to become brighter and keener and thus enabled to hew nearer the line of wisdom.

If a man gulps down any and every thing he finds in a book without consideration he gets but little food for his mind from it. It is not the eating of food that nourishes the body, but the assimilation of it. It is not the knowledge acquired that makes a man wise, but the use he makes of his knowledge.

This book cannot think, neither can it reason. It can not furnish the reader with a free and independent mind, nor provide him with the courage to announce and stand by his convictions of what is true and untrue. It can, however, suggest thoughts and it does declare things alleged to be facts.

If a man assimilates no food he soon perishes, and in like manner the mind that is not receptive and active becomes weak and dwarfed.

The mind that is kept tightly closed from the light of progress cannot grow.

It would be better for a man never to read a

book, than to read one with a sour mind shut up, like a clam does its shell, for he obtains no benefit himself and will, perhaps, keep others from reading the book who might be helped by it.

May the one who reads this book, not for the author's sake, but for his own sake, suspend judgment until he has carefully read and considered the facts herein alleged to be true.

This is asked merely because the subject treated is of such vast importance to the human soul.

Then do not condemn this book if it should displease you in some ways, but remember that your best friends occasionally say or do things displeasing to you.

Is it not a pity that all over this beautiful earth are scattered death-fearing mortals?

The gloom of the grave hangs over many from the cradle to the close of this life. The sting of death is often anticipated so as to worry the mind into a frenzy.

And the pangs of hell and the malignity of the devil are so dinned into the ears of the mortal that his mind is filled with anguish, terror and despair in his dying moments.

It is hoped that the facts alleged in this book, when investigated, will extract the sting of death;

destroy the horror of the grave and take away the fear of hell and the devil from the minds of many mortals.



CHAPTER II.

SPIRIT MANIFESTATIONS.

Spiritualism informs us that spirits have continuously manifested their presence and power to mankind through the past ages, and that they are as free and willing to manifest now as at any other time in the past.

Men today are very much like they were when Jesus walked among men. At that time they would not believe unless they "saw signs and wonders," and many would not believe even then, on account of their slothful and double minds.

Man's history shows him to be inclined to evil

and ever ready to accept the dark side and reject the bright; ever ready to cry down and destroy the thing that is of the most real value to him.

Man declares he will not believe a thing unless he absolutely knows it, and nine-tenths of his knowledge comes by hearsay.

Man really knows but little after all, when the subject is properly considered. He knows that the hand that holds this book moves in answer to his will, but he cannot fathom the reason it does so.

He declares that in order for him to believe certain things he must see them, and yet the most powerful things that man has to deal with are invisible. He has seen trains drawn by steam and yet steam is invisible.

✓He has ridden in cars propelled by electricity, but no man ever saw electricity. Man has crossed the oceans by the aid of wind, although no wind has ever been seen by man.

✓The earth's gravitation cannot be seen, but when man gets in its road he usually feels its power. ✓Magnetism, although one of the most wonderful of forces, is invisible.

✓Heat, which is ever either blessing or injuring mankind, is invisible.

✓ Light, the power which uncovers so many things, remains itself unseen.

All the gaseous substances are beyond the sight of men, hence we cannot draw a breath of air (which is a gaseous substance), without getting it from the invisible. We can see nothing without the aid of light. We can smell nothing except by its odor, which is invisible, and we can hear nothing unless invisible sound waves bring the sound to us.

Thus it may be seen that man lives and depends more on the invisible than he does on the visible things in his surroundings. Then let us bear in mind that the man who must see a thing in order for him to believe that it exists is still in his infancy, as all babies require this proof.

History shows that a vast majority of mankind has always believed in spirit manifestations. No fewer than a billion people on earth today declare that spirits do manifest.

Going back as far as our recorded history will take us, and resorting to a matter of calculation, it will be seen that over one hundred billion persons have, while living here, believed in spirit presence and manifestations.

Spiritualism declares that this earth has existed

at least 250 thousand years. If this be the case, the men and women in heaven who once walked the earth and believed in these things are innumerable.

Before the one who is investigating this subject concludes that all men who believe in spiritualism are unbalanced, beside themselves or crazy, would it not be wiser for him to first consider the vast number of people, past and present, he is about to adjudge imbeciles? Many of whom, doubtless, are his ancestors.

✦ Jesus, while among men, was accused of being insane, but no one now so considers him.

Spirits have at different times performed among men nearly every act or thing that man ever did, and in addition, have done thousands of things beyond the power and knowledge of mankind.

✓ They have spoken from caverns, bushes, cabinets and trumpets, sang songs, played pianos, tambourines, guitars and other musical instruments, and yet men will say that it is all a hoax.

✦ They have lectured through men, women, children and beasts, composed poetry, painted pictures, drawn sketches and still spirit manifestations are not worthy of serious consideration.

They have unlocked doors, removed shackles, un-

tied knots in ropes when both ends were held by persons, enabled men to walk on water and axes to float on water, divided the water of the Jordan river and Red sea, quieted tempests, stilled troubled waters, made bitter water sweet, and turned water into wine, although there are men who say that all people are crazy who believe in such things.

They have materialized forms of men, women and children, of flowers, such as pinks, rosebuds and roses, of laces, clothing, jewelry and money in spite of the unbelievers.

They have been heard, felt, seen, sensed and photographed and still there are men ignorant enough to declare that good spirits will not, and bad ones can not, come back.

They have rocked tables, cradles, pianos, sofas and rapped on tables, walls, beds and numerous other things in order to convey intelligence and love to an ignorant and benighted world.

They have built fires, prepared meals and materialized food sufficient to feed multitudes, and have carried food to men in mountains and wildernesses, and yet spirits who announce their presence are of the devil's household.

They have stopped and started rain, started and stopped plagues and fought battles, and caused

hail to fall on the warriors, and produced thunder and lightning, and all this by men who once lived among men, and yet there are men who tell us that when a man dies he is dead, and that is the last of him.

They have written with pens, pencils and typewriters, and have written names on cards in gold and furnished the gold, they have tamed wild beasts and taken the sting from fire and still there are doubters.

They have written prescriptions, produced and prepared medicine, performed surgical operations and cured all kinds of diseases. They have made the blind to see, the deaf to hear, the lame to walk and the dumb to talk and sing, and yet they are evil spirits.

They have dwelt with men, walked with men, eaten with men, talked with men, wrestled with men, fought with men and worked with men, and still man, in his grossness, denies that such things have occurred.

Not only have they done these things, but they have performed thousands of other things too numerous to mention.

They have been doing these things throughout the past ages and as they do it by operating natural

laws they will continue to do such things as long as this earth shall be peopled.

If you fail to believe in such things here you have just that much more to learn hereafter, as the time will come when you cannot refuse to believe in them.

May we all keep our minds open and clear that truth and enlightenment may come in and dwell with us so that we can be profited, in one way or another, by everything with which we come in contact.



CHAPTER III.

SPIRITS ARE ANXIOUS TO MANIFEST THEIR PRESENCE.

✓ Spiritualism teaches that spirits are willing and anxious to manifest themselves to their loved ones on earth.

Our dear ones who have vanished from our sight desire to give us messages of love and encouragement. They are anxious to prove to us that they are not moldering in the grave. Above all they wish to satisfy us that they are not in hell, suffering agony, but that they are in heaven, as happy as they can be and where all is grand and lovely.

We have had the fear of hell hanging over us so long that it is quite natural for us to speculate as to whether our departed loved ones are in heaven or hell. Our thoughts, being easily perceived by these spirits, cause them to greatly desire to inform us of their safe arrival in heaven.

We are so inclined to cling to the clay bodies of our dear ones that we build costly monuments over their graves and constantly visit the place where we last saw their earthly forms, half believing that they are still there awaiting the final resurrection.

When a spirit sees an earthly friend or relative weeping at his grave, he longs to tell the mourner to grieve not for him, for he is not in the grave, but in heaven, enjoying its delights to the fulness of his capacity.

If a spirit who is especially attached to us should foresee impending danger or misfortune in our future, he would like very much to forewarn us if he could do so.

In like manner, if a spirit should see that we have a wrong idea about certain important things, he will strive to set us right about them.

✓ Then let us keep our minds pure and ready to receive any impression or messages the good spirits may bring us, for it is their great desire to apprise us of the real purposes of this life in order to enable us to live so as to unfold the beauties of our souls.



CHAPTER IV.

A GUARDIAN ANGEL FOR EACH HUMAN BEING.

✓ Spiritualism teaches that all men have guardian angels who accompany them through this life.

These guardian angels are selected for us by the law of adaptability.

Angels are able to see the formation of each thought as it matures in the brain of a mortal.

And thus seeing our mentality at work, they can and do often impress their thoughts on our mind, and we receive them as our own. In this way we are frequently aided without knowing it.

Many of us can call to mind numerous experiences we have had wherein we said or did something, the reason for which we could not account.

To illustrate, suppose you are walking down a street and just ahead of you hangs a sign which, unbeknown to you, is about to fall, when you, without any apparent reason, cross to the other side of the street and thus avoid the accident. Who knows but that your guardian angel impressed it on your mind to cross the street.

This life is so close to the other that the inhabi-

tants of the latter are familiar with everything that occurs here.

Our happiness in the beginning of the next life so depends on our conduct here that the angels, knowing this, wish to render whatever aid they can to enable us to live wise and noble lives.

Many men have more friends in heaven than they think they have. Men are so fickle that they forget their departed friends long before they, with their enlightened minds and unfolded love, forget the ones they left behind.

We need not be surprised if we find on entering heaven many friends waiting to welcome us whom we had forgotten or had never regarded as friends.

Our conduct determines the kind of a guardian angel appointed to accompany us. A spirit is selected who will likely have the most influence over the mortal.

It has been found that a spirit a little above the mortal in spiritual unfoldment has more influence over him than the spirit has who is a great deal more spiritually developed.

Every observer of human nature has noticed that in order to most effectually influence a man the influence must come from some one of about the same condition in life.

If a man tries to influence another whose condition in life is higher or lower than his own, he will find no common ground on which to meet the man he seeks to influence. Their minds will not come in contact and the attempt will prove a failure. It is also necessary for them to have many things or experiences in common before the man, hoping to influence the other, can get so familiar as to be able to impress his thoughts on the mind of the other man.

If a man has an elevated guardian angel and will not heed his gentle promptings, but leads a downward and sinful life, his elevated angel will have to give way for some spirit nearer his level, for the elevated spirit, being unable to influence him, the next best thing is to get a spirit who can impress him even if it is degraded.

So it is when a man has lowered himself and obtained a degraded spirit guardian, if he then, however, strives to live a nobler and better life, he gradually rises from his low condition to a more elevated plane, and as he does so his degraded guardian spirit loses his power to render him any help and therefore turns the guardianship over to a more elevated spirit.

No highly elevated spirit could enjoy heaven

if he had to spend most of his time with a man inclined to do evil, and neither could a degraded spirit feel at ease in the presence or society of a pure and righteous man.

As each human being has a guardian angel who accompanies him all the time, there must be in every home on this earth as many invisible occupants as there are visible ones.

Then how careful we should be in our home life and daily conduct if we are continually watched by unseen eyes, the owners of which rejoice at our victories and grieve at our downfalls.



CHAPTER V.

HEAVEN IS A STOREHOUSE OF KNOWLEDGE.

Spiritualism alleges that heaven is an intellectual place.

We have been told that in heaven all things shall be at once uncovered and made known to us, but Spiritualism refutes this idea, and declares that knowledge in heaven is acquired in the same manner it is on earth, by continued efforts along the line of investigation. If this were not the case heaven would be peopled with loafers.

If the knowledge and wisdom acquired by men on earth can not be used by them in heaven, their efforts have largely been in vain. The unfolding of the human mind seems to be the most wonderful thing on earth. This mind, when it goes to heaven, remains the same. It has only changed a human for a spiritual body. As this mind naturally craves knowledge here, it will crave it there, and if there is no knowledge for it to feed on, it cannot unfold and grow so as to be in a happy condition.

It is so arranged that we enter the next life with all the knowledge and wisdom acquired here.

Arrangements have also been made to give our minds employment throughout the coming ages. Spirits who have been in heaven many thousands of years, and who have continually led intellectual lives, are still experiencing surprises and wonderments at the depths and breadths of eternal things.

It is likely that nearly all of the discoveries and inventions that man has ever been blest with have come from the spirit world.

A man starts to thinking along a line of investigation and he gets an impression from some place, he knows not where, that if certain conditions are obtained certain results will follow, and he goes to work and brings about the condition required and behold! a great discovery or invention has been made.

A spirit following the same line of thought a man does will often try to impress its ideas on his mind, and whether the idea that brings the discovery or invention was conceived here or in heaven remains to us unknown.

That we take with us whatever knowledge and wisdom we acquire here seems to add great value not only to the next life, but to this one also.

We are inclined to refrain from looking into certain branches of knowledge, because we think

that such information, by reason of the brevity of this life, can be of no benefit to us, when as a matter of fact we have eternity in which to use any knowledge we may possess.

Then let no one whose age or health informs him that he must soon leave, lose his interest in earthly things, or cease to gratify the natural cravings of his mind for truth and knowledge.

No parents should be discouraged who have spent much time and money educating a child who soon after graduation dies, for the knowledge that has been obtained will be taken to the new home and used in a heavenly career.

Should we not regard our minds as flower gardens wherein there shall remain no weeds or fallow ground, so that when the trans-planting time shall come there will be plenty of lovely flowers and no occasion for a sorting and a discarding of any, but that every plant may be pure and beautiful?



CHAPTER VI.

CHILDREN GROW TO MATURITY IN HEAVEN.

✓ Spiritualism declares that children who depart this life before maturity continue to grow and develop in heaven until they attain their full physical and mental growth.

If parents could fully realize the truth of this statement, how much comfort would it afford many of them in their hour of distress, when their loved one vanishes.

While the child which is, apparently, taken away from the parents quite young, will nearly always manifest itself in the same sized body it had when it left, it merely does so to enable the parents to recognize it. If, twenty years after a baby leaves it should come back as a full grown person, the parents, unless spiritually unfolded, would fail to know their child.

It matters not, how many years go by before your lost one is able to make his presence known to you, he will, usually, appear in the bodily form he vanished in, for purposes of recognition. If he had any physical peculiarity or deformity, he will

show them to you, so anxious is he to assure you of his presence.

Parents and grandparents return with their gray hair and walking sticks—cripples with their crutches—Indians with their tomahawks—paralytics with their swiveled limbs, all to enable you to identify them.

It by no means follows that they appear this way to one another in heaven, far from it. There they never grow old, never become crippled and have no use for weapons of warfare.

It seems if we fully understood that our vanished loved ones are not really lost to us, but are often with us and hover over us through the night, that we would be better prepared to bear the pain of separation at their promotion.

It is likely that a child which departs this life at an early age will spend a great deal of its time while it is growing up to its full stature, in its old home listening to conversations or music, viewing the sights that have become dear to it, lending its gentle influence wherever it can so as to be of service to its loved ones. Of course, if the home conditions are not good and pleasant, the child spirit could be of no service to itself or others by staying in it.

If, then, we all entertain angels unawares, should we not be careful in our private life and conduct to do nothing that tends to evil and everything within our power that promotes good, that the purest angels may feel comfortable in our homes and love to dwell with us?



CHAPTER VII.

MAN TAKES HIS CHARACTER TO HEAVEN.

✓ Spiritualism teaches that we take our characters to heaven with us.

If our characters go with us then, of course, we must take whatever we possess of wisdom or ignorance, self-denial or selfishness, rectitude or perverseness, loving-kindness or hatefulness.

Ignorance about spiritual things will cause many men much regret in the better land when they review their past lives.

It seems to be our duty to never neglect an opportunity of informing ourselves and of acquiring as much wisdom as possible, for none of the lovely and tender virtues are ever so effective as when guided by wisdom.

The perverse man who finds fault with everything and everybody and persists in looking at a thing in the wrong way when he knows, or ought to know, better, will find when he lands on the eternal shore that order is one of the first laws of heaven, and that he has made a mistake in overlooking the general harmony of things merely on account of slight discords.

Miserable and pitiable shall be the condition of the man who lives for self alone, and whose only ambition is to acquire earthly wealth, for when he leaves this life he must give up all this property and go to heaven a pauper, as only spiritual riches can enter there, of which he has none.

He who has made a practice of hating or despising persons of another sect, race or condition in life, will be found without an excuse when he sees and realizes how precious the ones he has hated or despised are to the spirits in heaven.

It seems that if a man should continually despise a large class or race of people while on earth,

he would be made miserable in heaven by the multitudes of the despised ones he would have to meet and associate with, many of whom probably far in advance of him.

Let no man despise any human being, but let him remember when he sees a man of whatsoever sect, race or condition in life, that the man is an immortal soul and that they are to spend eternity together.

If one could only realize this eternal association of mankind it would cause him to be more considerate in his conduct with his fellow men, and would make him more interested in the welfare of his eternal associates.

We shall not need a judge on our arrival in heaven to determine the position we are to have, for the heavenly fitness of all things will compel us to take our proper places, whether the places be high or low.

Whatever of good we may have done on earth will be of great value to us on the day we locate in heaven.

If our character goes with us, we should remember that every kindness and goodly deed we have used in building it will be the strong beams supporting the structure and that every cruelty and

evil act will be the decayed and cankerous timbers we have so foolishly used.

This being the case, does it not behoove us to cultivate virtue and love and thus build a character that we need not be ashamed of on the day of our heavenly birth?



CHAPTER VIII.

HEAVEN RECTIFIES ALL THINGS.

✓ Spiritualism teaches that in heaven all things are rectified and all accounts balanced.

That the "Doctor, lawyer, merchant, chief; Richman, poorman, beggerman, thief," shall stand together and be judged according to their merits or demerits.

Royal and aristocratic blood decays with the body. Equality is heaven's decree. The power and

distinction possessed by kings, presidents, generals and magnates fall with their bodies, and they must stand up with the lowest and weakest of mankind and be judged as to their deeds done on earth. They must give an account of not only what they had known to do, but also of what they should have known to do.

We are told that a slave is often more elevated in heaven than is the man, who was his master.

Riches have a tendency to make a man selfish, so that he gradually loses interest in everything but his gold, while poverty is inclined to make a man strive for something higher and better. His low condition enables him to become familiar with the finer and nobler elements in human nature when he witnesses the patient struggles and self-denials of his neighbors.

The rich man having lost sight of things of real worth, the elevating and spiritual things, often finishes his career by groping in the dark, hoping to gain some spiritual attainments by giving some of his money to found a public institution.

The poor man, not being bothered by the cares of much property, has more time to cultivate brotherly love and self-denial, which are so helpful in preparing him for the hereafter.

Then it will not be surprising if we find the poor man enjoying the blessings of heaven in more abundance than the richman.

So equal and exact are the adjustments of heaven that no man blames any one but himself for his condition.

Earthly honor and power usually cause a man to become austere, proud, self-satisfied and domineering. All of which retards the soul in its unfoldment.

The unfortunates, the cripples, the invalids, the down-trodden and the outcasts of this life, on account of the privations and suffering they experience, are inclined to look to the future life for comfort, and doing so they become more spiritual, as they think of the better time coming in the place where such troubles and afflictions as they have are unknown.

The powerful and honored of mankind should remember that when they shall be stripped of their earthly dignity they will be but ordinary mortals, and perhaps the puniest and most pitiable. Let them bear in mind that they are of no more consequence in the sight of God than is the boy who shines their shoes, and that the less they are puffed up here the less will be their degradation in

heaven. They should also remember that as they have greater opportunities for doing good, so will greater results be required of them.

If all things are to be made right in heaven, may we not seek revenge when injured by another, but may we call to mind the fact that sooner or later the one who injures us must pay for it. That an injury is a greater burden to the one who does it than to the one who suffers it.



CHAPTER IX.

COMPENSATION OF HEAVEN.

/ Spiritualism declares that the law of compensation rules in the spirit world.

That "As we sow so shall we reap," is not only true of this life, but it goes with us to the next.

In heaven each man must stand on his merits or demerits, as the case may be.

We can observe this law of recompense in this life, for when we violate some rule of health we must, sooner or later, pay for it, with interest.

So it is, as to our moral nature in this life. If we are inclined to be perverse, spiteful and selfish, we show it in our face and conduct and many can feel it in our presence, all of which causes mankind and even the beasts of the field to avoid us and have as little to do with us as possible.

Every sensitive man has recognized a feeling of uneasiness and displeasure in the presence of certain people which is often caused by their evil minds. Their conduct may be all that it should be, yet this feeling remains. This feeling is caused by these people being false at heart, untrue to themselves and to everybody else. Merely acting the part that they may be able to deceive some one.

Such people are not only reaping now what they sow, but as fast as they gather they sow again, increasing their harvest each time a hundred-fold.

If a man has a perverse, spiteful and selfish nature throughout this life he takes the same nature to heaven. Then what shall he gather at the general harvest time?

No one in heaven can feel at ease in his presence, except, possibly, a degraded being like him-

self might feel a little less miserable in his company. Has not such a man made for himself a lonely and pitiable condition?

As to the man who is self-denying, upright and forgiving in his daily life, these virtues can be easily seen and known by men and beasts. This kind of a man blesses all with whom he associates with that feeling of pleasant security so precious to all living creatures.

A man like this naturally attracts the purest and noblest men and women in his surrounding while on earth, and when he reaches the better land he will find his granary full from the harvest of good deeds done on earth. In addition he will have many who failed to recognize his worth on earth come to him and congratulate him on his amazing success.

Thus each kind of a man not only gets his deserts as he goes through this life, but also has them stored up for him in heaven.

If a man while here injures another man and does not become reconciled to him by the time both reach heaven, he can never feel perfectly happy and pure until he has sought out the injured brother and become reconciled.

If one man does another an injury it is unnecessary for the injured party to give the other his

deserts, for let him be assured that a time will come when all things shall be righted.

This law of compensation is one of heaven's most beautiful plans to promote justice and charity. It equalizes men and teaches them their duties, one to another.

As a rule the more wealth a man has on earth the less he has in heaven.

The punishment in store for the evil man will be found not in hell, but in heaven. His suffering will not be caused by fire and brimstone, but by regret and remorse.

If a man is led astray by the gauds of this life, he gradually loses whatever regard he may have for moral worth, and instead of trying to enrich his soul he devotes all his time to outward show, hence, when he departs this life he takes with him regrets and sorrow for his worse than lost opportunities.

A man who has lived a lifetime in as fertile a field as this earth is, without harvesting any grain, but on the contrary has cultivated burs and thistles, deep will be his regret when he finds his heavenly granary empty and biting will be his remorse when he realizes the injury he has done in his wasted and sinful life.

It has been said that our life is like a book in which this life is the preface and the next life the subject matter. If this be the case, do not some of us devote too much time to the preface and not enough time to the real book?

The regret for neglected opportunities which affect a man's eternal life cannot be estimated. The remorse of the man who has lived a life of sin, when he sees the snares and pitfalls he has left behind him to entrap his fellow-men, will cause him disconsolate sorrow.

If we are to regret the mistakes we make in this life, it necessitates us to be on the alert so as to increase our understanding about eternal things, for in the time to come we shall not judge our earthly lives by what we have known, but by what we should have known.



CHAPTER X.

SPIRIT IDENTITY IN HEAVEN.

✓ Spiritualism assures us that we do not lose our identity in heaven, but that we can recognize each other as readily there as we can here.

If we could not recognize our relations and friends in heaven it would take from our future home many of its most alluring charms.

It seems that one would feel lost if he could not find in heaven his near relatives, such as mother, father, brothers, sisters and children, and that a gloom and loneliness would come over him. But if he finds his near and dear relatives waiting to receive him in their arms and to give him such a gladsome welcome as had never entered his mind he will feel that heaven must be a glorious place indeed, if it has that kind of an introduction to it.

If one knows and is known in heaven he will early realize his kinship with all men and be interested in their progress when he finds that they are anxious for his advancement.

Without our identity in heaven, earthly struggles and privations for the good of others would not re-

ceive their rewards and this would be contrary to heaven's supremely grand arrangements by which it metes out to every man whatever is coming to him.

Those who are near and dear to us do not lose their interest in us when they leave their earthly bodies, but their interests are quickened and increased by reason of the enlightenment of their minds, which enables them to understand us better and to prize us more highly as travelers on the road to heaven.

Spiritualism informs us that we shall be able to meet, recognize and converse with our loved ones on the other side; that we shall be people just as we are here, except that we shall have spiritual, instead of physical, bodies.

In a trance lecture Mr. Thomas Grumshaw said:

"Let us suppose that you die, what do you lose? You lose your physical body, you carry everything else along with you. You do not lose your mental power or your mind. Every experience that you have had is stored in your mentality, and you carry it with you. But you are now living in what we might correctly call or refer to as a new world, and this new world is making impressions on your

mentality and under these impressions you are forgetting many of your old experiences in earth life and it will require some kind of physical association in order to bring back the memory of those experiences.

"You respond to some impulse that impresses you with the thought that you would like to know something of the old world in which you lived, and your old friends of earth. You are informed that it is possible for you to visit your old home and that you may meet again with the friends you have left behind. It would be perfectly natural for you to be stirred by the reception of this news, just as you would have your emotions aroused by the suggestion that it was possible for you to visit your old home and the friends of your childhood. Laboring under this emotion, you endeavor to re-establish that relationship with the earth life, and you are informed that it will be necessary for you to seek some medium.

Do you not think it causes a cry of pain to go up from the heart of the spirit to find his attempt a failure? Do you think yours is the only disappointment? If so, you are mistaken.

"Oftentimes the failure of the medium is evidence of their honesty. Let us have honesty and

earnestness of desire. Let us seek for the best; seek for that which is most elevating, and go to mediums in that spirit. Do not say to them, 'You are a fraud, I don't believe a thing you say.' No mediums who truly respect themselves will spend one moment in trying to convince such an one of the nearness of their spirit friends. But when they come and say, 'I do not know whether it is possible to communicate with the other world, but I would like to know. I have friends who have gone, and I want to get some word from them. People have said you are fraudulent, but you shall have the benefit of the doubt. Only bring me a word from the one that I love, and joy will come in my life and I will bless you forever.'

"Then will the medium endeavor to bring some message from the loved ones.

"But, alas! too many, when the way has been opened, and mother has come, will turn around and say, 'Mother, tell me how to make more money.'

"O, that the time might come when mediumship will not be so prostituted.

"As you make your circles and seances more sacred, try to have hearts filled with love for each other, living in harmony with each other, you will get these evidences of identity.

“When you understand what spirit communion is intended for, that spirits are not coming back to you merely to let you know that they are alive, but to create a desire in you to live a higher and better life, then spirit communion will prove a blessing, then will it be proven that the two worlds are not separated by an unpassable gulf. Then you will understand that your spirit friends are anxious to bring smiles to the faces of all sad mortals, to bring new inspiration to the struggling children of earth.

“O, that the time would come when the light might break and the realization that we are immortal souls bring joy to all our hearts, is our earnest prayer.”



CHAPTER XI.

ADAPTABILITY IN HEAVEN.

✓ Spiritualism informs us that the law of adaptability prevails in heaven.

In this life people usually have desires or inclinations to follow certain vocations or to accomplish certain special results; so it is in heaven, every one does the thing he is most fitted to do, provided it is useful.

If one could only realize that heaven contains simply men and women who at one time dwelt in mortal bodies but who now occupy spiritual bodies, it seems that a clearer idea of heavenly things could be formed.

The fact that one does not need to discontinue his studies or investigations along certain lines when he leaves here, makes heaven more desirable and this life more enjoyable. Otherwise we would say, when trying to fathom a matter or solve a problem, "What is the use, our life is so short we shall have no use for the knowledge after we get it."

But with the light that Spiritualism throws on

the subject we are able to see that whatever knowledge or wisdom we acquire on earth not only helps us here but also aids us throughout eternity.

We notice that in this life everything is adapted for certain things, and that, whatever it may be, it is not at its best, when it is out of its place. This gives us an illustration of the adaptation of things in heaven.

If a man has great musical ability and devotes this life to it, heaven would not be a heaven to him if he were not permitted to follow his calling. And so it is with others who are especially gifted in certain useful pursuits.

After all, heaven and earth are very much alike. Both are parts of the whole, the universe. The only difference, apparently, is that the one is formed on a grander and lovelier plan than the other.



CHAPTER XII.

PROGRESSION GOVERNS HEAVENLY HAPPINESS.

// Spiritualism teaches that progression governs enjoyment in heaven.

We shall have something else to do besides singing "Glory, glory hallelujahs" in heaven. This would prove monotonous and tiresome. The mind, to be healthy and happy, must have change. Mind is like water, it requires action to keep it pure and sweet.

It matters not what we see, hear, taste, smell, feel or do, we soon tire of it and wish a change.

This action or change may have a downward or an upward tendency. If downward, we may experience a spark of pleasure, but the main results will be regret and remorse, while if our minds tend upward, we shall have present joy and permanent happiness.

As advancement on earth affords us joy while here, it will give us tenfold more joy in heaven, for there we shall be able to understand more fully how much it means to us.

Nature furnishes us here a splendid illustration. Everything, no matter what it is, is constantly changing.

If it were not for these changes the earth would not be anything like the pleasant and interesting place it really is.

Let us all fall in line and get the habit of advancing now so that when that better day comes we shall be prepared to advance higher and higher.

May the one who reads this book examine its contents as patiently and as fully as possible; investigate its assertions, discard its errors and adopt its truths.

Only by this winnowing process can wisdom be obtained among men. Happiness, to be secure, must be guided by wisdom.

No one in this life or the next can advance while lolling on flowery beds of ease. Only by honest and sensible efforts can happiness be attained.

If the seed should lie dormant in the earth there would be no harvest. But it does not do so; it presses the soil away, it grows till it meets an obstacle, struggles with it, is overpowered, but not discouraged, so it tries again by going round the obstacle, and finds itself in the brightness of day, and yet it does not stop, but fights on against the

wind and rain and noxious weeds and insects, until by its efforts it has grown large and becomes a thing of beauty when it waves its golden crown in the brightness of noonday.

May we be ever ready to examine any theory that has a bearing on the future condition and home of the soul.



CHAPTER XIII.

LOVE GOVERNS MEN AND ANGELS.

✓ Spiritualism declares that love is one of the most powerful things in existence.

Love in some form or other can be found in all men and beasts.

There seems to be but one kind of love, but many uses are made of it.

Love may be used to advance good or evil, owing to the inclination of the one who possesses it.

As a man loves so is he. If he loves self-denial and purity, he will cultivate these virtues, and they will form and enrich his character, but if he loves selfishness and perversity he will gradually become debased. Take love from us and no one hardly would wish to live this life, but with love given to us we find many things which make us long to linger here.

Love, in some form or other, rules the world. Armies are levied and equipped merely to carry out some scheme prompted by the love of a man or men for certain things. Armies are withdrawn and disbanded because of a certain kind of love in the hearts of those in authority.

And thus it goes through all the affairs of men and angels. It is the master of all situations.

A man without the proper kind of love is of but little use on earth or in heaven.

The cultivation of pure and righteous love is man's best vocation.

If love is the most powerful attribute of the mind on earth where the wisest are but children in intellectual attainments, what must be its power in heaven where men have been acquiring knowledge and wisdom for thousands of years?

In order to feel at home on our arrival in heaven we must keep our minds filled with a love for the good and pure things of this life, so that the next life may, without even a change of thought, be the exact continuation of this life.



CHAPTER XIV.

AFFINITY SELECTS HEAVENLY COMPANY.

✧ Spiritualism informs us that the law of affinity selects our associates and dwelling places in the realms of the spirits.

In heaven spirits of the same kind or degree of unfoldment dwell together, thus enabling each one to feel at ease in his new home.

If spirits of a low condition get in the presence of highly developed spirits they all feel uncomfortable and vice versa.

There is no impassable barrier between the different conditions or states of spirit life and spirits can freely go from one state to another on special missions. Spirits from many conditions often meet together as men do, for the purpose of furthering some plan of general interest. After the meeting has been adjourned or the mission performed, the spirits naturally feel the law of affinity or fitness drawing them to their respective places of abode.

This law of affinity can be felt by us even while here.

All thoughtful persons have doubtless noticed how uneasy they have been while in the presence of certain people while, on the other hand, they have noticed how peaceful and joyous they have felt in the company of certain other people.

And this is the law that pervades all things in heaven. An exalted spirit enjoys a wider, deeper, grander heaven than does the spirit of low degree.

The first can enjoy all the conditions of his surroundings as well as all of the conditions below his state, including the condition of the spirit of low degree while the latter is limited to the few pleasures to be found in his low and narrow surroundings.

No exalted spirit is ashamed to stand beside and assist the meanest and basest wretch among the spirits of mortals, but many of the partially unfolded spirits partake so much of this life that they are too proud to have anything to do with depraved spirits. Thus in their ignorance they perhaps overlook the best opportunities of elevating themselves by doing good to others.

Hence, as it is in this life so it is in that, if we cannot rise above low and narrow conditions we become slaves to mean and selfish notions.

May we early learn how hard it is to render real aid to those of a better condition than ours and also the poor pay usually awarded for such services, but may we also learn how easy it is to be helpful to those of a worse condition than ours and that heaven is the paymaster for all services rendered them.



CHAPTER XV.

SPEED OF SPIRIT TRAVEL.

✓ Spiritualism declares that spirits can travel as fast as the electric current.

Your loved ones may be one moment listening to some conversation or music in their old home and the next moment be on the other side of the earth looking at some beautiful flowers and then away they will perhaps go to some far distant planet to examine something of interest on it.

This ability to pass from one point to another so rapidly enables a spirit to accomplish much more than if it had to travel like mortals do.

The spirit can go almost as fast as your mind can from place to place. So if any one will but reflect as to how quickly his thoughts can be changed from one part of the earth or universe to another part, he can get a fair conception of the speed of spirits.

All spirits have not this high speed. It only belongs to the enlightened spirits. Earth-bound spirits are sometimes unable to travel with any more speed or in any other manner than mortals do.

That none of us may be earth-bound may we early learn to grasp and cling to heavenly things and to cast aside all those things which have a tendency to bind us to the earth.

Instead of being pitiable creatures when we arrive in heaven on account of our low condition let us strive to make the best of this life and enter heaven as one whom the angels love to honor and welcome.



CHAPTER XVI.

DIMENSIONS OF THE BODY OF A SPIRIT.

✓ Spiritualism informs us that the body of a spirit has four dimensions: Length, breadth, thickness and matter-pervasion.

This matter-pervasion or the ability to go through matter is one of the hardest things for the human mind to grasp.

Human beings are so inclined to measure everything from a material standpoint that their minds cling to a thing merely because it is tangible.

No material thing, however, retards the passage of a spirit in or through it on account of the substance of which the spirit's body is composed, being so refined.

A faint idea of this power can be obtained from physical things. We are told that there are pores or passages in all material things no matter how refined or how small. For instance, you can blow your breath or filter water through a brick. Breath and water are substances and men use brick with which to build some of the most substantial houses.

As we recognize the fact that matter, of every kind, has these pores or passages throughout it, it is but a step further to get the idea as to how a spirit of a finer substance can pass through matter.

Then, indeed, is there nothing hid from the all-seeing eyes. We cannot hide from our heavenly visitors no matter where we may go. Should we try to hide in the grave they can come to us; at the bottom of the ocean, it is no task for them to find us, yea even if we flew to the center of the earth they would be there waiting for us.

Thus are we, as the politician would say, in the

hands of our friends. So let us do nothing to grieve them, but strive to live high and noble lives that we may prove ourselves acceptable to them when this life is ended.



CHAPTER XVII.

A MAN'S DEATH IS A SPIRIT'S BIRTH.

✓ Spiritualism affirms that the act of death is merely the laying aside of a body made of clay, when it becomes insufficient, as one would a garment. It further alleges that spirits as well as men have natural bodies, the only difference being in the degree of refinement they possess.

This change we call death does not come all over the body at the same moment, but, like a garment wearing out, it begins at a certain place and continues until there is no life left in the old body and

as this body is gradually cast off the spirit takes possession of its new body.

A death on earth is a birth in heaven and so regarded by the angels. Like a birth on earth the heavenly birth is a matter of great rejoicing. As premature births are not desired on earth, neither are they in heaven, hence every one should strive to live here until he is fully developed and then let nature take its course.

The new-born babe, having become so accustomed to its former dark, confined and cramped condition that it is filled with alarm when it sees the light of day and finds that it can roll and kick, so the new-born spirit is dazzled by the brightness and glory of heaven and is amazed at the wonderful arrangements made to insure the eternal happiness of mankind.

At death there is no troubled river, nor gaping chasm, nor wide abyss, nor yawning gulf to cross over, neither is there a dark valley to go through, but as the rosebud opens into the full blown rose in like manner is a spirit born into the next world.

As men foretell the birth of an unborn babe and make arrangements for its proper reception, so angels foreknow the birthday of a spirit and arrange to receive, aid and welcome it.

Then why should death be so frightful? Why should the thought of it have a sting? It is as natural to live as it is to be born and as natural to die as it is to live, and as natural to be born in heaven as it is to die here. There is no more cause for alarm at the second birth than there is at the first. It is but the operation of certain natural laws.

It is a remarkable fact that the people who fear death the most are the people who claim to be the most highly developed, mentally and spiritually. This is explained by the fact that the half-civilized people of the earth live near to nature and love her and think that she would in no manner injure them in this life or the next, while the present day Christians and Mohammedans have their soul-sleeping and final resurrection and general judgment day, their devil and hell and a divided humanity to take into consideration at the approach of death. All of these things are creatures of men's minds, but they work great mischief to the peace of those who believe them.

One of the persons to whom this book is dedicated lived among men seventy years and for about fifty years was a faithful member of the Predestinarian Baptist Church and was one of the best of men. On

his death bed he said he did not feel satisfied nor ready and was afraid to die. An effort was made to get him to understand some of the truths about death revealed by Spiritualism, but he repelled the effort as an offense to his religion.

And thus he died after all his religious devotion and preparation. Since his death, however, he has never missed an opportunity of manifesting his presence and testifying to the truthfulness of the doctrines of Spiritualism.



CHAPTER XVIII.

SPIRITUALISM AND THE GRAVE.

- ✓ Spiritualism declares that the body is of no more value after death than that much clay of any other kind.

Spirits are being born in heaven by the death of mankind at the rate of one a second or about 30

millions a year. About one and one-half millions go from this country annually, leaving that many bodies to be disposed of by those who remain.

The cost for each burial, including funeral expenses, burial lot, and tombstone averages about \$150, making the cost of taking care of the bodies 225 millions of dollars annually. In addition to this 100 thousand spiritual advisors must be paid at an average of one thousand dollars per year for each, making another hundred million dollars. Thus the people spend annually about 325 millions of dollars for burials and spiritual advice.

The people incur this enormous expense largely as a result of certain advice given them by their spiritual advisors, although these spiritual counselors have this rule of law in one of their books: "Then shall the dust return to dust as it was and the spirit shall return to God who gave it."

Their great Teacher, whom they profess to follow, said to a young man who wished to go and bury his father, "Come, follow me and let the dead bury the dead." Let the dead in spirit bury the dead body. In the face of this example preachers continually hold out the ideas of soul-sleeping and body resurrection. They still cling to the moldering clay, although they know or ought to know that the soul

has no more use for the body than a man has for the croppings of his hair or finger nails.

Why do not these ministers say to the bereaved and grieving ones: "Sister, brother, dry your tears, cease your weeping, your dear one is not gone, neither does he lie dormant in this body for he is now more alive than ever before and is able to reveal his presence to you and prove to you that he lives and loves you still. He wishes you to put his body away in some convenient manner so that it will bother no one, as he has no further use for it."

The Greeks and Romans used to cremate their bodies until these soul-sleeping and final resurrection notions came as barnacles clinging to Christianity.

It is a travesty on religion to give the cast-off body so much importance and to spend great sums of money on it. The mourner's religion is made ridiculous by her claiming that her husband is in heaven at the same time acting as though she thinks he is in the ground.

Let us never think of our departed ones as being in the grave but may we bear in mind that they are in a brighter and more glorious place than is the one we occupy. May we realize that our dear departed ones, having their minds opened to a clear-

er understanding of things, desire us to live sensible, simple and virtuous lives and that, if we declare that the soul returns to God who gave it, we should pactice in our conduct toward the bodies our dear ones left, as we preach, so as to be consistent with our religion.



CHAPTER XIX.

THERE IS NO HELL.

✓ Spiritualism declares that there is no hell. That the idea that a good and all-wise heavenly Father who foreknew and foresaw all coming events could have prepared a place of eternal torture and suffering for the large majority of his own children is too preposterous to have any hold on a reasonable mind. Can anyone think for a moment that the pure and tender Jesus would have assisted in arranging a

fiery furnace in which nearly all of his sisters and brothers were to be burned forever and ever? Could a just God consign a still-born babe to such a place according to the doctrine of predestination?

Should a man do to his children what the Father of all is accused of doing to his children, how long would he remain at large? Would the law be allowed to take its course in his case or would a quicker way be found?

Surely God should not be expected to do what the most depraved man in existence is too good to do.

Hell is a hideous invention of men designed originally as a bugaboo to frighten men out of their sins but it has been commercialized and is now often used to scare men out of their funds. Instead of scaring them into living better they are now frightened into giving better.

Hell, as a place of eternal torment, was unknown before the Christian era. Judaism never taught such a horrible doctrine. Sheol, a Hebrew word which is translated by the word "Hell," is a word used by the Hebrews to denote the place where all who die apparently go regardless of their spiritual condition.

Before the birth of Christianity six translators

of each tribe of Israel, making seventy-two in all, were selected by the High Priest to go to Alexandria, at the request of the king, to translate the Hebrew Bible into the Greek language.

In the version made by these Jewish translators, the Hebrew word "Sheol," which occurred sixty-five times, was rendered by the Greek word "Hades," which signifies a place where all people land when they cross the river of death, according to the Greek philosophy. According to this philosophy all who die must pay their way across the river Styx before they can enter hades, and a piece of money is buried with them for this purpose. If hades was such a terrible place why should any one wish to pay to enter it? In those days all Greeks were supposed to go to hades and all Jews thought their dead went to sheol just as we believe that every man is journeying to eternity.

If Judaism knew of no such place of eternal punishment, then it must be an idea of modern times. Surely Jesus would not have devised such a thing. Then the doctrine of eternal torment has been read and written into the Scriptures ignorantly or designedly, by the writers or translators, without right or reason.

No people in the history of the world have ever

been so accursed by a religious doctrine as have the followers of Christianity been by the cruel and baneful doctrine of hell-fire and eternal torment.

Whether men have been made better by the anxiety and agony they have suffered on account of this infernal doctrine, or whether they have been saddened and discouraged by it remains to be seen.

In the New Testament some of the words rendered as "hell" do not refer to the grave but to remorse or that state of mind we experience when we recollect the sins and mistakes of our past life.

When the English language contains such powerful words as regret and remorse it is passing strange that our translators could not use them instead of resorting to "hell-fire" and "eternal torment."

May everyone who reads the Bible remember to use instead of "hell" and "eternal torment" the word grave wherever reference is made to the hiding or destruction of man and to use the word remorse whenever the idea of the grave will not fit in so as to make the passage intelligible. Then will he be able to get a better understanding of the pure and helpful teachings of the One of blessed memory.

In heaven we shall know each other as we do here, then how disappointed one would feel to make

the rounds and discover that nearly all of his loved ones were in hell.

What a gloomy place heaven would be if nine-tenths of the homes already prepared for the children of men were vacant on account of the owners having to go to hell and agonize throughout eternity. How sad and disconsolate would be the universal Father of the children undergoing this punishment. As a matter of fact we are all brothers and sisters, so what a dismal reunion we should have when we realized that a large majority of our family at that moment were undergoing excruciating torment.

The whole scheme of hell and eternal torment is so unreasonable and unthinkable that it is singular that humanity has patiently worn the galling yoke so long.



CHAPTER XX.

THERE IS NO DEVIL.

✧ The Devil is another hobgoblin brought forward to scare men out of their sins, but remains now to scarce men out of their funds.

Judaism, upon which all the Christian Scriptures are founded, never had or believed in a devil.

The authorized version of the Old Bible does not contain the word devil. The Jews did not believe in a place of eternal punishment hence had no use for a devil.

The word Satan does not occur in the Pentateuch or the Jewish Laws.

Satan is a Hebrew word which means opponent or adversary. What justifiable reason the translators had for leaving us in the dark about the word satan is not apparent. The only reason they seem to have had was to try to connect the word satan with the monstrous Devil that appeared in the Scriptures at the time of the Christian era.

In the attempt to thus twist the word out of its original meaning it will be noticed that the transla-

tors got themselves into pretty tight places sometimes.

For instance at Matt. 16, 23, where Jesus and Peter had been discussing certain doctrines and Peter now takes a position opposite to the views of Jesus, but Jesus rebukes him and says to him, "Get thee behind me satan." How much better it would have been to have translated this passage literally so as to say "Get thee behind me opponent," or "Get thee behind me, adversary."

In their efforts to fasten the idea of the devil upon Judaism our translators here have made the gentle and patient Teacher call His chief apostle the devil, for they try to make it understood that satan and devil are the same.

As we have noticed, satan is a simple, harmless word used in the Hebrew language to denote the opposite or adverse side of any position. If a Jew sued some one he would become a satan and the defendant would also be a satan, and they would be satans of each other or opponents of each other as we would say it. So it would be adversary vs. adversary, satan vs. satan. But with the hideous monster the devil is represented to be, it would hardly sound right to say that every one who went to law became a devil, making it, devil vs. devil.

The untranslated word, *satan*, is to be found in but few places in the Old Bible, outside of the Book of Job. This book records a poem of the highest order. Poetic license prevailed then as much as it does now. For the purpose of fully expressing their thoughts, poets would personify or represent certain ideas as persons. Personifying an idea, also portrays it more distinctly before the mind.

The plot of this poem was to set forth the trials of life and to show the ability that man possesses to withstand them.

In this trial it was necessary in order to bring out all the facts that there should be two parties, one the plaintiff and the other the defendant, each an adversary (*satan*) of the other. God, the plaintiff, contends that Job is proof against sin and temptation while the other adversary (*satan*) holds that Job is weak and wicked. The trial begins, Job suffers afflictions; then come three pretended comforters, who are really tormentors; Job endures everything patiently and the poem concludes by Job winning the victory over the evils of this life.

Wherever the word *satan* appears in the Bible it means nothing more nor less than opponent or adversary.

The Christian churchmen, having established and fully equipped a hell, realized how inconsistent it would appear to have the loving Father take charge of it, so they rummaged around in the dark and ignorant ages of the world and found the devil, who was then being worshipped by prayers and sacrifices in order to avoid his visitations. This devil who was the god of the demon worshippers seemed to be the best fitted for the place, of all monsters that could be found, hence the churchmen conscripted the god of demonology, and have had possession of him ever since.

The unfortunate job the devil has can readily be understood when it is noted that he must keep his fiery furnace going all the time, must submit to all the vile epithets the ministers can think up to fling at him, must go to and fro throughout the world seeking some one to ensnare and over and above all he must himself, at last, be dumped into the lake of fire and brimstone together with all his children.

Is not that poor pay for such faithful services?

The idea of a hell of eternal punishment is no more absurd than the idea of a devil. They go together and if one falls the other must fall also. The people do not fear the devil as much as they once

did and may the time come when our ministers shall cease to refer to such a thing.

When Christianity casts aside the ideas of predestination, hell, devil and one or two other unreasonable doctrines she will find herself purer and stronger by reason of getting rid of such barnacles.

One of the unreasonable doctrines is founded upon the alleged sin of unbelief. This idea seems to have been injected into the Scriptures to help on predestination. A natural father would not punish a child for entertaining views different from his provided it obeyed his commands.

Is an earthly father superior to our heavenly father?

At Mark 3, 15 would it not be more logical and easier understood to use the word "obeyeth" instead of the word "believeth." "That whosoever believeth in him should not perish, but have eternal life." Then we would have, "That whosoever obeyeth him should not perish, but have eternal life."

The translators have translated the original Greek word at one place in the gospels by the word obey and at another place by the word belief.

Christ came to preach a simple and sensible religion that the weak and down-trodden of this earth could understand; then why mystify his teachings in any such a manner?

CHAPTER XXI.

HEAVEN FOR ALL MANKIND.

✓ Spiritualism stands for the common brotherhood of mankind and that each and every man who departs this life shall enter heaven.

There is but one door leading out of this life and this door opens into heaven.

Then let it be understood that whether a man wishes to or not he shall certainly arrive in heaven the moment he leaves here. It matters not what any pastor, priest or prophet may say or do nor what you may say, do or believe; no one can change your destination. As surely as you now live you shall live again and as surely as you shall live again you shall live in heaven.

Our heavenly Father who knows our wishes and requirements much better than we do has provided a future home for each and every human being and there will be no vacant houses as He makes no mistakes.

We are told that in heaven a house is provided for each one and that each one shall be permitted to occupy his house if he shall do certain things

while here, but we are also told that few there be who will do them.

What a dismal place heaven would be if nine out of ten of these houses should have to remain vacant throughout eternity, on account of the owners having to go and dwell with the Devil in his bottomless pit forever more.

This "bottomless pit" idea sounds too much like a joke to be taken seriously, now-a-days. If it had no bottom it would be a tunnel instead of a pit.

Ignorance, it seems, is the only thing the idea of a hell can rest upon, and as people become enlightened they will look at such a thing as we now regard the idea our forefathers had when they offered up their loved ones by death on the altar to appease an angry God. The ideas are both relics of superstition.

Let us never think of our heavenly Father as being capable of doing cruel and unjust deeds that we would shrink from doing ourselves, rather let us think of Him as a considerate and loving Parent.

When a man is willing to acknowledge the common brotherhood of mankind and that all men are journeying to the same destination he is ready to begin living for eternity.

As we are, then, all of one household no one should

regard another as inferior or of less value than himself but he should remember that each man is equally precious to God whether he be of the highest type of civilization or the lowest specimen of the jungle.

The sooner a man begins to live for eternity the better off he is himself and in addition every one he comes in contact with is benefited.

The one who lives for eternity does not have to announce the fact on the streets or highways. Such a thing has a quicker and more convincing way of reaching the mind. If a man is good and kind and aspires highly, these things show in his face, in his manner, in his conversation, in his appearance and in fact in every movement of his body.

A time will surely come when every man must acknowledge that all other men are his brothers. Then would it not be better to do so now and thus get an early start in thinking a little more of them and a little less of self?



CHAPTER XXII.

SPIRITUALISM AND SISTER RELIGIONS.

Spiritualism preaches toleration and appreciation of all religions, according as they show worthiness.

Spiritualism alleges that the spirits use the various religions as avenues through which they bring to humanity their messages of truth and love. It may be that the avenue through which a pure and wise spirit conveys his message to mankind is not exactly the kind that he prefers but if it is the best avenue obtainable he will use it anyway.

If the pure and wise spirits tolerate and use the various religions why should we not tolerate and use them for what good they may afford us?

Spiritualism teaches that all knowledge of heavenly things has been given to man by spirits and as these spirits have used the various religions through which to impart this heavenly information to mankind, it seems that we should appreciate every good and wholesome doctrine wherever found.

As there is good and bad in a man so is there

good and bad in a religion, for all religions are formulated by the hand of man.

A wise person will praise the good and condemn the bad whether found in church creeds or in human beings.

✓ Spiritualism does not wish to take from any church a teaching, precept or ceremony that tends to purify and elevate mankind.

✓ Spiritualism wishes to destroy in all churches every cunning device or doctrine used as deceptions with which to defraud mankind out of its property in order to fill the coffers of the church.

When the doctrines of Spiritualism are understood and applied the power of many churches will be weakened. A church will be less domineering when it realizes that each of its members can get in touch with heaven without its aid or permission.

All religions are very much alike at their birth, but as they are molded and remolded by the hand of man they soon fall to his level of weakness and worldliness.

Spiritualism teaches that we should be ever on the alert to find the gold and leave the dross whether in religion, science or morality.

CHAPTER XXIII.

SPIRITUALISM THE FOUNDATION OF ALL RELIGIONS.

✓ The study of the early history of any religion will disclose the fact that it began by some one or more persons being inspired to give the people certain messages. And these messages when properly formulated constituted the new religion.

Some of the men who founded a religion thought that they were being inspired by the great Jehovah directly, so that He uttered through them his messages to the world while other men and women thought that a certain holy spirit or ghost used them as instruments through which to convey his messages to mankind. While yet another class of people think that numerous holy ghosts or spirits use their faculties to impart their glad tidings to the human family.

Spiritualism declares that God uses the spirits of men who have been occupants of earth to bring His messages to mankind.

It is further declared that so far as the most elevated spirit in heaven, who has manifested to mankind, has information by knowledge or hear-

say, no spirit or man has even seen God or heard His voice.

If the angels in heaven are unable to see God or hear His voice, how can man presume to do so? The good men who thought they heard God's voice are now in heaven and likely realize that the voice they thought was God's was that of a pure and well-wishing spirit, an erstwhile earth-dweller.

It will be found on investigation that all religions have been given to earth by the denizens of the spirit-world, influencing or inspiring the founders or first prophets of each new-born religion.

Of course, Atheism, Agnosticism and Skepticism are not considered, as they are not religions, but the opposites of religions.

It does not follow that because an inspired person represents that his inspiration is from one source, when, in fact, it is from another, that he is an impostor—far from it. He is simply mistaken as to a minor detail. He feels that he has a God-given mission to perform and he starts out on his mission and soon finds that there is a holy influence enlightening his mind, and he concludes that it is God directly leading him, when, in truth, it is the pure and elevated spirit of a man who

has lived an earthly life among men, that is inspiring him while performing his mission.

If, then, it is a fact that all these founders or first prophets of the various religions of mankind in these and former times were inspired by the spirits of good men, does it not prove that the fact of spirit manifestation is a matter of vast importance to humanity? And does it not also show that Spiritualism is the foundation of all religions as they all have evolved from certain conditions claimed and maintained by Spiritualism?

If all our spiritual knowledge has come to us from heaven, should we not remember that we all have access to this fountain of knowledge, and, knowing this, should we not go early and late to drink at this fountain, that we may be filled with that spiritual knowledge so precious to the soul?



CHAPTER XXIV.

SPIRITUALISM AND PROTESTANTISM.

Spiritualism finds fault with modern Protestantism because it denies by its teaching and practice the equality and common brotherhood of mankind and that each human being is an heir to heaven.

No estimate can be made of the good that Protestantism has brought to humanity. It has furnished sunshine and flowers to millions and millions of soul-sick mortals during its lifetime of more than five hundred years.

Protestantism contains today multitudes of as pure and righteous men and women as ever lived, and she can count her ministers who are consecrated and spiritually unfolded by the hundreds of thousands.

When the people had become dazed and subdued by the cruelties and atrocities committed in the name of the Roman Church, on account of the granting of Indulgences and the establishing of the Inquisition, Protestantism with her heroes came to the front, fought the battle and won her victory for religious purity and freedom.

Protestantism is and has been since its birth a standing protest against any teaching or ceremony of the Roman Church it does not approve of; hence it has been and is today in a large measure the censor of Catholicism.

Like many other religions, Protestantism was pure at its beginning, and its ministers and members endeavored to lead a Christ-like life. But Protestantism has been continually dividing and separating into so many isms and sects, each sect having a doctrine of its own to mix with the truth, that as a guide to the wayfarer it has proven in many cases so bewildering that the traveler has lost his way.

As the Protestant Churches have increased in their earthly holdings they have gradually let loose of their heavenly bonds, so that at present they are more like society clubs where dress and social standing are the subjects considered than they are like churches where souls are prepared for their future standings and their heavenly liveries are selected; where souls are not stifled and debased, but where their beauties are unfolded into full-blown flowers.

If Jesus should call upon some of his ministers of today, He would not be recognized nor gladly

received, but would likely meet with that patronizing and despicable reception usually given by the so-called better class to the unfortunate and poverty-stricken people in whom they pretend to be so much interested.

If Jesus should take a seat in some of the churches of today, His representative, the minister, would not acknowledge an acquaintanceship with Him, and His brothers and sisters would regard it as pitiable, indeed, that a carpenter who associates with fishermen and tanners should not know his place but presume to try to mingle with them.

Too many of the present-day ministers of the meek and lowly One have become so stiff-necked and domineering as to hoodwink and impose on the members of their churches. These cunning ministers deceive the members by their false-piety and use the sisters as instruments with which to reach the purses of their husbands.

Go into almost any of the Christian churches and you will hear that "The Lord loveth a cheerful giver," but if the life of the minister is examined it will likely be found that he lives the most sumptuously and the apparel of himself and family are finer than the apparel of any of his flock. Was

Christ so selfish as to want the best things of this life?

If the men sent to represent this country in foreign lands should fail to represent it as it is, but, in order to become popular in the foreign country, should represent this government as the foreign country wished them to, they would soon be out of the ministry of this country. Any one familiar with the teachings of Christ and not accustomed to seeing Christian ministers as they are now-a-days, would hardly take them to be representatives of the Preacher who had no place to lay His head and who was fed by the angels.

We are told that angels ministered to Jesus while in the mountain, but so worldly and gross have these ministers become that if a spirit angel should appear to one of them and offer him something to eat it would almost paralyze him. He would call for help—go to bed and send for the doctor. The doctor would diagnose the case as a nervous trouble induced by overstudy and recommend that he take a vacation.

The main points considered in selecting a spiritual advisor and pastor by some of the churches are:

Does he look sanctimonious?

Does he dress stylishly?

Does he have a splendid appearance?

Does he appear to be the kind of a man that will get his picture in the newspapers and thus advertise the church?

Does he seem polished, so that he can "act" well his part?

He must be a good solicitor; in other words, he must be a money-getter.

He must be foxy, so as to be able to twist out of questionable situations; and last, but not least, he must have the gift of gab.

Under these conditions, what chance would Jesus have of becoming a pastor of such a church? Should an invitation be extended to Him, would it be accepted? Would He not decline the offer and quote to them: "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables. Your riches are corrupted and your garments are moth-eaten. Set your affections on things above, not on things on the earth." Should He accept the pastorate, would He not be too plain-spoken to hold it? But, as it is much easier to look over another's faults than it is to overlook

them, we should be careful to recognize and appreciate virtue wherever it may be found.

✓ Spiritualism does not preach despair, but hopefulness; does not wish to destroy, but to upbuild all those things of real worth and lasting value.

✓ Spiritualism appreciates every true and wholesome doctrine of Protestantism, but it condemns many of its teachings as cunningly devised schemes designed to deceive mankind in order to gratify the desires of selfishness.

Thousands of Christian ministers of today believe in Spiritualism and would publicly endorse its teachings were it not for the sake of the money they would lose by having to give up their pastorates.

Many such pastors who believe in Spiritualism are tied down by an expensive family, so that they feel unable to get along without the salaries they are drawing, and thus continue to wear the yoke and to declare the things they are paid to preach, and thereby become unfaithful to themselves.

However, many of these ministers who feel unable to give up their positions are doing all they can towards leading the members to the recognition of the true spiritual doctrines, but so ruttled

and grounded are the people in their religious opinions that they have ears, but they do not hear; they have eyes, but they do not see, and they have minds, but they do not reason.

Humanity is like sheep. As the first sheep goes, so go the rest; over ditches or through thistles and burs, it matters not so long as they are following the first sheep. So with the people: as the forefathers believed, so they wish to believe; as the forefathers feared hell and the devil, so they must fear hell and the devil; as the forefathers felt the sting of death and the terror of the grave, so must they. And so it goes all through life. Then, as our forefathers wore rings in their noses, why should we not? Why cannot man recognize the fact that he is a member of the great human family and as such has his responsibilities to assume and his duties to discharge independent of the beliefs or experiences of any man of the past, present or future? Why does he not keep his mind free and independent, so that he can utilize any new and better ideas that may be advanced, instead of being a slave under bondage to the past?

CHAPTER XXV.

SPIRITUALISM AND CATHOLICISM.

The vast amount of good to mankind accomplished by the Catholic Church cannot be estimated.

To it we owe, indirectly, for all the blessings received through Christianity since the dark ages, for it preserved and handed down to us the Christian Scriptures, making it really the mother church.

The enormous power for good that the Catholic Church is wielding in the world today cannot be calculated. So when a criticism is made, it is not because no good can be seen in the works and teachings of Catholicism. And it is hoped that no one will take offense at anything that may be said as to the alleged mistakes and wrongdoings of the Catholic Church.

A church is like a tree: it should be judged by its fruit; and if certain of its branches are unfruitful they should be pruned; and if certain others of its branches are decayed, they should be cut

away, lest the decay enter the heart of the tree and induce death.

Catholicism, pure and simple, the kind that the early popes, priests and communicants suffered martyrdom for, stood out as the only beacon-light of the dark ages.

As worldly wealth and power tend to make a man selfish and gross, so are churches inclined, as they grow richer and stronger, to become more worldly and spiritually degraded. Catholicism has grown in wealth and power from the poorest and weakest to the richest and mightiest organization in the world.

Has its wealth and power been acquired fairly and honestly?

In some countries its power has been taken from it, and its property forfeited to the State for the alleged reason that they were unjustly obtained.

No man acquires worldly wealth and power without being familiar with the means by which he obtains them. So it is with Catholicism; its power and wealth can be traced to certain sources.

The only key that will unlock the gates of heaven is in the possession of the pope at Rome, according to its teachings, and no one can possibly enter

the eternal home without a permit issued by the Catholic Church.

This has proven one of the church's most profitable sources of wealth and power, for who would not, if they were firmly impressed with the truthfulness of this teaching, give anything within their power to obtain one of those priceless tickets of admission into heaven?

Penance has been a means of enriching the coffers of the church immensely. A communicant is first required to tell the priest about his meanness, and then the priest informs him about how much he will have to contribute to the cause so as to redeem his key to heaven which is held in pawn by the church. This is like "Heads I win; tails, you lose," as the church withholds the key if you do not confess your sins, and if you do you must pay the price fixed by the priest. The church never loses. In confessing your sins it is also necessary for you to inform the priest about your financial affairs, so that he may be able to ascertain just how much you should pay as penance for the shortcomings you have owned up to. This gives the priest the information needed to estimate the amount you can pay. And the manner of your confession, as to whether you appear frightened or

not, enables the confessor to determine what you will pay to redeem your heavenly admission ticket.

With this information, under these conditions, the church is able to levy tribute for any sum the occasion requires and to enforce the collection of the tribute by threatening the victim with excommunication and eternal punishment.

The granting of indulgences has caused a constant flow of gold into the treasury of the church. This source of revenue has been operated on the quiet since the Reformation in the sixteenth century. Originally, indulgences were issued as remissions of sins already committed, but this proved so profitable that the indulgences were made to cover future sins, so that if a communicant wished to commit a sin all he had to do to keep himself free from the penalties of it was to buy an indulgence.

At the time of the Reformation it was customary in France for these indulgences to be peddled about among the people. The priests would appoint agents to sell these indulgences by retail to any one who would give the most for a permit to commit a sin.

As all these sources of revenue were cunningly designed to prey upon the vice and ignorance of

the people, the granting of indulgences, being the most odious and flagrant, was the first to meet with a repulse from the people and was the opening wedge that brought about the Reformation, at which time Protestantism was born.

Not satisfied with its untold wealth and power at the time of the Reformation, the cunning churchmen formulated the scheme of Purgatory after the Reformation, that, as a money-making proposition, has not been equalled in any age of the world. Purgatory was to be used in place of indulgences, which had suffered by exposure. Purgatory has no foundation in the Bible. It seems to have been adopted from Buddhism and commercialized as a means of revenue by the Catholic Church.

The Council of Trent (1563) placed Purgatory on a paying basis when it declared that the "souls in Purgatory are assisted by the suffrages of the faithful and especially by the sacrifice of the altar." And that the profitableness of the scheme might not be hindered in any way, the same decree "enjoins Bishops to abstain from difficult and subtle questions" in their discourses on the subject, and prohibits curious inquiries, etc.

Purgatory, according to the scheme, is a place where good people who are guilty of some minor

sins go to when they die and must stay there until they are purged of their sins before the gates of heaven will open for them.

Catholicism, possessing the only key that will unlock those gates, as believed by the faithful Catholics, the church is in a position to demand any price the friends and relations can pay for the release of the loved one from Purgatory.

Lest the friends and loved ones left behind should fail to pay the departed one's way into heaven, it is but natural for him to make a substantial bequest in his will to the church to cover any mishap that may overtake him on the road to heaven.

If a person is advised by his pastor that a mother or father, or brother or sister, or child or other relative or friend is in Purgatory suffering tortures, and that it requires just so much money to pay for sufficient prayers to get the loved one out of torment, who on earth, believing this, would not sell all they had, if need be, and give the proceeds to the church for the deliverance of such a loved one?

All of these money-making and power-begetting schemes are based upon the claim that the pope at Rome is the gate-keeper of heaven, and that Ca-

7 the person does not know what he is
talking about. Their is no such a thing as
"paying" to go to Heaven.

1977 - It is known Catholicism of this day
will proceed for paying one way to
Heaven and not return.

tholicism has the only key that will unlock the heavenly gate, and that all who are to enter heaven must be provided with a passport issued by the Roman Church.

Can any reasonable man think for a moment that the justice-loving and all-wise Father of all would be a party to such an injurious and pernicious trust or monopoly? Would He be a member of such a narrow and nefarious money-making and power-begetting combination?

In the proportion that Catholicism has increased in worldly wealth and power it has become degraded, step by step, spiritually. If the signs of these times forebode anything, they foretell the decline and probable downfall of Roman Catholicism.

✓ Spiritualism declares that all men are brothers and that no man, no matter how pure and holy, is any more certain to go to heaven than another man, no matter how vile, and that, without the aid or prayers of any pope, priest or saint.

/ Spiritualism alleges that thousands and thousands of spirits have manifested themselves to mankind and all testifying to the fact that every man who dies goes to heaven whether he is a saint or sinner.

Churches are like men, and should have just as

many and no more rights and privileges under the law than have men.

If it be true that Catholicism has not got a monopoly on heaven, under what reasoning is she entitled to hold the property she has obtained under this supposition? If a man obtains property in this manner, the property is taken from him and held for the rightful owner, and if he fails to claim it, it is escheated and vested in the State. When a man has amassed a large fortune and achieved great power under these conditions, he usually has but little time, inclination or ability to impart spiritual things.

As Catholicism has increased in worldly wealth and power, she has come from being one of the most despised things on earth to be the world's most exclusive dictatress. Her word now carries more weight among men than does the mandate of any King, President, Potentate or Ruler of mankind.

However, as too much of this world's wealth and power tends to make a man gross and less spiritual, so churches are affected in the same way by these things.

Instead of being helped, Catholicism is often hindered by her wealth and power. They are bur-

dens to her, weighing her down so that she is losing sight of heaven in her struggles with these earthly things.

And yet, while carrying these heavy burdens, she is feeding the hungry, housing the homeless, comforting the disconsolate, nursing the sick, relieving the afflicted and helping the unfortunate of untold thousands of human beings.

May Catholicism be able to free herself from the lethargy of wealth and power and break off every shackle that hinders her, and may she live to bless mankind for ages and ages to come!



CHAPTER XXVI.

JESUS AS A MAN, JESUS AS A MEDIUM, AND JESUS AS THE CHRIST.

In a trance lecture by Prof. Grimshaw upon this subject, he said: Our purpose is to tell you something of the life of the wonderful man Jesus. Jesus was not a myth. Jesus, the character around whom the simple stories of the New Testament have been entwined, was an actual personage, who enjoyed and suffered life in a mortal form.

You ask us how we know that such a character lived, and we wish to refer you to the fact that there are intimations even in secular history of the existence at that time of a preacher of extraordinary type.

We wish further to present to you the fact that such an exalted character as Jesus is supposed to have been could not possibly have been manufactured without some sort of foundation, even by a wily priest.

And we wish further to refer you to the fact that there exists in the spirit world a sacred history that is authentic in its character, and this sacred

history, which we have had the privilege of perusing, has convinced us of the fact that the Nazarene, Jesus, was a real personage.

✓ But when we have acknowledged the existence of Jesus we part company with our orthodox friends.

The Jesus in whom we believe was naturally born. The Jesus in whom we believe was a natural man. The Jesus in whom we believe died upon the cross, but the Jesus in whom we believe was not immaculately conceived. He was not born of a virgin. He was not the third member of the Trinity. That Jesus, to our mind, is nothing other than a mythical character. The Jesus in whom we believe, and whom we preach, was born of poor Jewish parents. His father was a carpenter. He was taught his father's trade. But even as a boy he showed remarkable traits. He was found in dispute with the rabbis in the temple when he was not yet ten years of age.

We find him exhibiting an intelligence that was far beyond his years. And after He had grown to manhood he became possessed of a conviction that He had a mission. That He was divinely appointed to perform a certain work and to preach a certain doctrine. We shall not be able to understand

the real character of this man unless we can go back in imagination to those times and for a moment become one of the Jewish people. You will remember that the Jews believed that they were a "peculiar people." They believed that they were God's people. They had been privileged to enjoy communion with the denizens of the invisible universe, such as had not been enjoyed by the people round about them. They had been guided by invisible intelligences and therefore the conviction had grown upon them that they were to be especially favored of God. At the time our story opens, however, they were subjects of Rome. Roman soldiers were even rambling about the streets of Jerusalem. The Jews were called upon to pay tribute to Cæsar. But they were unwilling subjects, and they entertained the dream that some time God would send them a deliverer, that some one would come amongst them who would strengthen their arms and give them power to overthrow the thralldom of Cæsar's rule. They had come to believe that Jerusalem should be the center of the world of wisdom, of wealth. That the wealth of the nations should be poured at her feet. They had come to believe that the Jewish history was the very essence of truth. That its doctrines

were the fundamental doctrines necessary for the well-being of the world. And the tenacity with which they held on to their beliefs and their customs is shown in the remarkable character and lives of the Jewish people from that day to this. And Jesus at that time when they were in a fever of expectance, when they were living between hopes and fears—fears that God had forgotten them and hopes that He would send them an earthly deliverer—Jesus appeared on the scene, and he called upon them to repent, for the kingdom of heaven was at hand. At first the Jewish people did not know how to take him. They wondered for a moment if he was the appointed one. But then the Pharisees looked upon his mien, which was that of a peasant. They recognized in it something of his parentage. And they said: "Why, this is only the son of a poor carpenter. Why, he is an ignorant man. How can he work out our redemption? He is not strong enough to overthrow Caesar's authority. How can he deliver us from the bondage of Rome?" And they laughed at him. But the poor people, they alone, offered an ear; they listened to the message he had to give. They followed him gladly. There was no temple sufficiently large to

hold all the people that wanted to listen to the message Jesus had brought to the people.

✓ And what a strange message it was! "Love your enemies." That was a strange message. And what a strange message it was that "The kingdom is only open to those who are humble in spirit and who lead virtuous lives." Why, the Jewish people had been told that they would have a monopoly of heaven—that it was their own because they were God's chosen people, and here they were told that it was only open to those who were humble in spirit, to those who lived virtuous lives. They had been expecting some one who would place a sword in their hands wherewith it would be possible for them to overthrow Cæsar.

✓ But Jesus said: "The kingdom of heaven is not of this world. Love your enemies and treat kindly those who spitefully use you." It was a new doctrine. This was a spiritual state; it was something that could not be monopolized; it was a something that could not be cornered by a few; it was a something that all the peoples of the earth could share in.

Every one who lived a virtuous life—every one who sought to do God's bidding—all who expressed in their daily lives the spirit of righteousness—

were the ones who should inherit the kingdom of heaven.

It must have taken a bold man to speak that way. To stand alone and to set himself up against the preconceived ideas of the people. We must remember that that was a different age from this. We must remember that it was even a stronger day of prejudice than this. We must remember that it was an age when a greater degree of ignorance enveloped the people than now. We must remember that it was an age when people lived narrower lives than it is possible for a man to live now. They were traveling in their narrow sphere. And the teachings their fathers had handed down to them as truth were not to be questioned. Now they were called upon to listen to doctrines that were entirely new and strange, and it is not to be wondered at that the ambitious Pharisees, who sought after wordly power and wealth—no wonder that these persecuted him and sought his death.

When we come to study the character of the Nazarene we find that he was a man humble in nature who loved not ostentation or display. If we are to rely in any degree on the story of the Gospels, we must believe that he lived a very simple life. With his wonderful power, with his won-

derful eloquence, he might have enjoyed the support of the rich, he might have lived in a measurable degree of comfort.

But we find him mingling with the poor and lowly, we find him clothed with the simplest garments; we find there were times when he did not even have a place to lay his head. We find him mingling with publicans and sinners.

The Pharisees said: "This is not the kind of a Messiah we want. Why, what manner of man is this? See the company he keeps! See how he associates with the lowest of the low! See how even his very disciples are ignorant fishermen. Why doesn't he have a following of intelligent men? Why doesn't he receive the support of the strong arm or the strong intellect of the rabbis?" The poor sought him gladly and listened to his simple message, and Jesus evidently believed that his mission was more directly amongst the poor. They needed all the comfort and consolation it was possible for him to give. They had little to hope for in this life.

They were not blessed with an abundance of this world's goods. It was hard for them to live from day to day, and he inspired them with a thought of a future world, a heavenly kingdom which every

one was to enjoy in spirit beyond the portals of the tomb. But then only the pure in mind were to enjoy this life. Those who lived noble lives here who expressed humbleness of spirit and tried to be virtuous and honest from day to day.

Why, we do not wonder that the poor listened to him gladly. The poor have always been most ready to listen to the truth. The poor have always been the most liberal. The poor have always been the most anxious for a new and better state. Wealth breeds conservatism and an inclination upon the part of the individual to say: "Why, everything is all right; don't let us disturb the present order of things. Why should the present order of things be disturbed when we are surrounded by every comfort?"

So it has been in all ages the poor were most ready to listen to the message of truth as it came from the region of the skies.

Well, now, we said that Jesus was natural-born. That he was the child of a poor carpenter. That he endeavored to learn his father's trade. But as a boy he indicated inclinations towards study. He was found in the temple disputing with the rabbis, and they wondered what manner of a child is this? Why does he not follow in the footsteps of his

father? Why isn't he content to live the life his father lived before him? Why should he be ambitious to be in the company of these learned men? He confounded the rabbis who heard and saw him by the expression of those wonderful traits in his personality.

How was it possible for that child to talk to these men who had spent their lives in study?

Our contention is that Jesus was a medium. And when we come to acknowledge that he was a medium, why, the whole secret of his life's work is laid bare. We begin to understand how it is possible for him to confound the rabbis. How it was possible for him, a mere child, to discuss theological questions with them. We can understand why he was seized with an impulse to break away from the old life of his father. He was filled with a desire to do some special work. He was to be the instrument of the angel world for the proclamation of truth. He was to be an organizer. He was to be an epoch-making man. That is why he was not satisfied to follow in the footsteps of his father.

He was an oracle. That is why he was able to dispute with the rabbis in the temple.

And then there is another remarkable circumstance in connection with the life of the Nazarene.

Perhaps you will remember that he was baptized by John in the Jordan, and when he came up out of the waters the Gospel tells us "The doors of heaven were opened unto him and he saw the Spirit of the Lord descending as a dove and alighting upon him, and a voice spoke out of heaven, saying, "This is my beloved son, in whom I am well pleased."

Now, it does not say that any of the people that were there assembled heard this voice. It does not say that all of the people there assembled saw the Spirit of the Lord in the form of a dove descending upon Jesus. It says that he saw, that the heavens were opened unto him. He was blessed with spiritual vision. His eyes were opened. He could hear voices that the common people could not hear. He was blessed with an ecstasy of spiritual experience.

And he went into the wilderness and was tempted. And he was able to resist the temptation. He was tempted to go out into the world, as thousands were tempted before him, and as thousands have been tempted since, to use his talents for personal aggrandizement. He was tempted to become a power for personal ends. But the Spirit of the Lord (who was the spirit of good) was upon him. His

soul had been touched with the heavenly fire. There had come to him the inspiration of a higher mission. A mission to do something for humanity.

There had been born into his soul a recognition of a higher purpose of living, and a feeling that it was his mission to go out into the world and proclaim this gospel of glad tidings of "Peace on earth and good will toward all men." He was filled with the desire—he felt that heaven had appointed him to go out and preach this gospel, that heaven was only to be the possession of those who earned it.

And then there is another experience which would indicate to our mind that Jesus was a medium. You will probably remember the experience when he went up into the mountain and he saw the spirits of Moses and Elias. People say that Spiritualists are crazy when they say they have seen the spirits of their fathers and mothers, but they believe implicitly that when Jesus went up into the Mount of Transfiguration he saw the individual spirits of Moses and Elias. Were they from the nether regions? Did they come from the bottomless pit?

✓ We are told that only evil spirits can come back, that the good do not want to come back. Surely,

Moses and Elias may be numbered amongst the exalted spirits. They had spent their lives in well-doing. They were considered as favorites of God Almighty. And they came. The spirits of Moses and Elias appeared to Jesus and he interviewed them.

He was a medium; he was just exercising his mediumistic powers, just as the mediums of your own day exercise their mediumship.

Let us now consider Jesus as the Christ.

Do you know that this term "Christ" has been terribly abused and the majority of people do not seem to be able to realize what it does mean?

Christ was not the name of a personage. Christ is a title just the same as we call a man Lord who is a count or a duke. The term Christ has been borrowed from Egypt. It was common in Egypt six thousand years ago. In those days there was a common belief that man had a number of souls, whilst in the twentieth century you are disputing amongst yourselves as to whether a man has got one.

Six thousand years ago in Egypt there were thousands upon thousands of people who believed that man had seven souls.

He got them at different times. There was the

soul of the body, of the blood. There was the soul of the breath—why, there is a relic of this idea among the Russians today. Whenever a member of the family dies, all others are put out, all strangers are excluded, and the relations gather about the dying member of the family, in accordance with the so-called superstition that when the breath goes out of the body of their loved one it will go into some other member of the family. They want to keep that soul-breath among them. It is a relic of the idea that prevailed in Egypt thousands of years ago, and that the breath-soul could be crushed out of man, and that it was crushed out of man by death. Then there was the soul of reproduction, which came at puberty, and the soul of intelligence, which was the ability to think and reason.

Then there was the astral soul, that which became the body of the ego after it parted company from the physical body.

And there was another soul. It was not often referred to, and then only with bended knee and bowed head—and that was the spiritual soul, which was considered to be a Christ.

When a man had acquired this spiritual soul he lived a spiritual life. He spent his life in well-

doing. He was illumined with a new light and his body was thought to have become brighter for having walked that way. There seemed to be a something that went out from the lives of such men that was helpful to the people. And so it was, when a man had grown to be spiritual. And spiritual meant not to be pious, asking long prayers, or spending a lot of time on your knees. Spirituality does not consist in going to church frequently, in making long faces, and looking sour at everything that is bad.

That is not being spiritual. To be spiritual is to do right for right's sake. To be spiritual is to become possessed of a love for all mankind and to entertain a feeling of sympathy for even the lowest of the low. And when you have acquired this spiritual soul you will be a Christ, you will be a savior of mankind. Such a man was Jesus, and Jesus expressed his nature by doing good, in healing the sick, making the blind to see and the lame to walk. No wonder the poor loved him. No wonder they treasured his name. No wonder that he became the heart and center of worship. And this hero worship is not dead, and we hope it never will be. We hope you will treasure in your memories

ideals of those who have devoted their lives for the well-being of humanity.

And do you not see how natural we have made that man Jesus? We have taken him from the artificial region of god-ship and we have crowned him with the crown of pure and noble manhood. We have taken him out of the artificial regions to which our orthodox Christian friends have relegated him and we have made him out to be our elder brother. We have taken him out of that artificial region where he was so far beyond comprehension and have presented him as an ideal character which it would be well for you to follow. Let the example of Jesus be an inspiration to us all. When we think of the good it was possible for him to do—when we think of the conquest made by Buddha, Krishna and Jesus, let it be an inspiration to us to try and do likewise. Let us strive to be Christs ourselves.

Jesus treated all people as brothers. Like a great man he was humble in spirit and kind and considerate of others. Like all truly great men, he was thinking of the interest of the world. He did not approve of narrow limitations or clannishness.

Then let us walk in the footsteps of the meek and

lowly Nazarene. Never say any more that Spiritualism has no reverence for Jesus."



CHAPTER XXVII.

SPIRITUALISM AND CHRISTIANITY.

Spiritualism finds no fault with Christianity in its simplicity and purity as preached and practiced by its founder, the meek and lowly carpenter of Nazareth. But it does find serious fault with Christianity as preached and practiced by the modern ministers of the Gospel.

Spiritualism attacks Christianity and every other religion which denies to any man a heavenly home regardless of his moral condition, birth or beliefs.

In a trance-lecture by Prof. Grimshaw it was said: "If the exponents of Christianity had confined themselves to the sermon on the Mount,

Christianity would have gained an everlasting victory over the world, there would not be so many different sects, so many different schisms. There would be no need for the establishment of this organization. But the theologians have departed from the principles that were enunciated in that famous sermon and have introduced doctrines for which they find no warrant in Scripture. In this famous sermon on the Mount you all will find nothing said of vicarious atonement. Nothing said of the fall of man and his redemption through the blood of an innocent being. You will find nothing at all said about the anger of God or everlasting torment for sinners. "Blessed are the peace-makers, for they shall be known as the children of God." "Blessed are the merciful, for they shall beget mercy." "Blessed are the poor in spirit, for theirs is the kingdom of heaven." And then, turning to his disciples, Jesus called them the salt of the earth, the light of the world. And he admonished them to be like lights set on a hill; he said: "Let your light so shine that others, beholding your good works, shall glorify your Father, who is in heaven. Hide not your light under a bushel, but become as lights set upon a hill to guide people out of darkness into light." And then we have that

famous prayer known as "The Lord's Prayer." And he says when you give alms do not herald the fact with the sound of trumpets. Give in secret and be rewarded openly. When you pray go to your closet, do not stand on the street corners, that people may be impressed with your sanctity of spirit. And this prayer—it is a prayer that will live as long as intelligence survives—it is one of the grandest prayers that has ever found utterance from human life: "Our Father, which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it in heaven. Give us this day our daily bread. Forgive us our debts as we forgive our debtors. Lead us not into temptation, but deliver us from all evil, for thine is the kingdom, the power and the glory, forever and forever, Amen."

Jesus taught in that sermon that all who cried, "Lord, Lord," would not be admitted into the kingdom of heaven, but only those who did the works they were admonished to do by the Father. We are also told that those who would make an offering to the Almighty, before laying that offering upon the altar, it would be wise for them to pause and inquire if they were at peace with the world, if their neighbors had aught against them? If they

found that their neighbors had anything against them it would be their duty to leave their offering and seek out their brother or neighbor and first become reconciled, then return to their offering and it would be acceptable in the sight of the Lord. First become reconciled to thy brother, first cultivate a love in thy heart for thy brother, who is with thee, then thou wilt be better prepared to engage in worship of the Infinite.

Sometimes our choir sings for us a beautiful hymn, which says how pure in heart and thought should be the one who would hold an hour's communion with the dead. We are told in that hymn that the angels cannot come to us when we are out of harmony with the world. Whilst we have a single thought of hatred in our heart for anyone, the angels can only stand outside and listen to the discord within.

The words of that hymn are simply re-echoing the sentiment that is expressed in the sermon on the Mount. It is the same sentiment that has been expressed by all the truly religious teachers of all the ages.

It was the religion of Krishna, it was the religion of Confucius, it was the religion of Thomas Paine—it is our religion, a religion that consists

not in forms or ceremonies, not in subscribing to some particular creed, but a religion that is evidenced by good works.

We are told that we should judge a tree by its fruits—"By their fruits ye shall know them." Surely, a tree that is good will not bear evil fruit, and surely a tree that is evil will not bear good fruit.

A man who is good will express goodness in his every act, whilst one who is evil, the fruits of his life will also be evil. And so we judge people by their fruits, or works. We are also told by this sermon on the Mount that we must seek first the kingdom of heaven and its righteousness, and all else will be added unto us. Now this statement is simply a protest against the prevailing custom of those days, as it is the custom of today, of seeking after material things, making the search for gold the first and foremost in life. And here we are told that we ought to lay up treasures in heaven. That it is better for us to accumulate treasures of spirit than it is for us to accumulate material riches—those spiritual riches that moths nor rust cannot corrupt and which thieves cannot break through and steal. It is far better for us to have cultivated the fruits of our spirit, far better for us to build

up a noble character, far better for us to have unfolded a righteous spirit than it is for us to have accumulated riches that we must surely leave behind us when we reach the portals of the tomb. And this is what Jesus must have meant when he admonished people to first seek the kingdom of heaven and its righteousness.

Where there is harmony within, when we are at peace with ourselves, then we have discovered the well-spring of happiness. We are prepared to go out into life and shall wrest from it a fair measure of success. But so long as we are chasing after this worldly will-o-the-wisp, pinning our faith to it, trusting that it will bring us happiness, so long are we wasting our energies. But with the acquisition of spiritual treasures we will be able to enjoy life, indeed.

But the expressions of Jesus in the sermon on the Mount have been the expressions of all those exalted sages and seers who have stood so far in advance of their fellowmen. There is a class of people today who tell us that Jesus plagiarized the whole sermon on the Mount from Krishna. We do not care, the truth will bear repeating.

✓ Truth is as old as the world; it has assumed different garbs, but you cannot kill it. You may kill

the instrument, through which it finds expression. You may distort it so that you will not be able to recognize it, but out of the ashes of its destruction Truth will finally arise and assume new forms, and find higher and higher expression.

✓ We do not know of anything in the gospel of modern Spiritualism that is new, or that has not been expressed in some age by some peoples. But because it is old it does not necessarily follow that it is not true, and because it has found expression through other channels in days gone by, that is no argument against its value to the people of this day and generation.

Real truth is the mightiest of all. Prophets of all ages have tried to bring humanity up to a point where it will recognize itself as really spiritual. We want every man and woman, every boy and girl, to grow in the consciousness that they are immortal souls, that they are spiritual beings, destined to live after their material forms have faded away.

That is the substance of the teachings of the Nazarene, it is the substance of the teachings of Buddha, of Krishna, and of all those who have tried to redeem the world from the darkness of ig-

norance and sin, and lead them up into the brighter light of a spiritual life.

Let the doors and windows of our souls be opened so that we can let in new inspiration. Suppose that we were to shut up this room so as to exclude all fresh air. It would not be very long before you would have absorbed all the oxygen in the room, and you would die. You would starve to death for want of those gases that are essential to the sustenance of animal life. And just as it is necessary to have windows and doors in the houses to let in the purer air from without, so it is necessary that you should have open doors and windows to your mind or spirit, to let in that spiritual food that will sustain you from day to day.

✓ "Do unto others as ye would have others do unto you," has come to be recognized as the very bedrock upon which is based our conception of the moral relationship existing between men. If I behave towards you as I wish you to behave towards me there will be no inharmony or disorder or quarrels. I do not want you to quarrel with me, to hurt me, physically, mentally or spiritually. I want you to be kind, loving, just, true and merciful in your dealings with me. Grant that I may for-

give those who have injured me, just as I would be forgiven for my transgressions.

Can you improve upon that?

Can you improve upon that earnest, aspiring desire to come to a state of peace and harmony with nature, the angels and humanity?

Somewhere else, in the Scripture, we are told that unless we have learned to love our fellowmen, whom we have seen, it is impossible for us to entertain that higher love for God, whom we have not seen. You cannot feel that higher, diviner, universal love which is the love of God until you have unfolded that spirit within you that will cause you to be at peace with all the world.

We want to have a religion that consists of doing good, a religion that consists in acting honestly toward one another; a religion not of forms and ceremonies, not of long prayers and longer faces, but a religion of kindness, justice, good works, a religion that will make this life brighter and more livable; a religion that will bring back smiles to the lips, roses to the cheeks that were pallid with sorrow or deprivation.

We want to have a religion that will heal broken hearts, dry the tears from the cheeks of the bereaved, give fresh courage to the disappointed,

make us like a light set upon a hill, showing that we are and have been recipients of blessings.

Brothers and sisters, we have not abandoned any of the principles as expressed in this sermon on the Mount. We have not abandoned anything that is true and beautiful in the sacred literature of the world.

We can take up the Bible and appropriate its truths. We want to clothe it in language which will be applicable to our day and age. We want to separate the tares from the wheat, to examine it in the light of reason.

We beg leave—we claim the right, to criticise the Scriptures and use our reason upon its revelations. We claim the right to lay to one side things we do not understand, the right to denounce in unmeasured terms all dogmas that tend to degrade human kind, which would be truly blasphemy against God.

We cannot conceive for a single moment that God is less just than human beings. We cannot entertain for a single moment the thought that God Almighty would consign a single human soul to everlasting torment for sins committed upon earth.

We want to have a God whom we can truly venerate and worship.

✓ We want to have freedom in matters of religion. We want men to be able to go out into the woods and commune with God there—listen to the merry songs of the sweet birds as they flit from tree to tree, and behold a manifestation of God there. God does not necessarily frequent the tabernacle, the church or the temple. God is wherever there is love and if that love be found in your home, as you are dandling your little baby upon your knee, so much the better. Worship then your children, your wives, your husbands—one another—and when you have come to cultivate the highest possible love that you can for one another, then you will be ready to worship God."

How vastly different are the glad tidings, and good will to all men, as preached by Jesus on the Mount and the teachings and precepts of the churches of modern Christianity.

Some churches of today are able to keep you out of eternal torment if you can believe, by force or otherwise, certain things; while other churches can save you from the bottomless pit provided you are baptized in a certain way or have been sprinkled with holy water, and still there are others which cannot afford you any aid, as according to their creed, you were foreordained to be lost and suffer

eternal punishment before you were born, yea, even before the foundation of the world was laid.

Christianity, as given to us from the spirit realms, was pure and helpful, but since it has been rehashed and warped so as to satisfy the different opinions and desires of many kinds of sects it is very hard to separate its truths and errors so as to be able to take the gold and leave the dross.

So much selfishness has crept into the churches, both Roman and Protestant, that they have almost lost sight of the original purposes of Christianity. Instead of working for eternal riches they are inclined to seek after worldly wealth in order to outdo or outshow some other sect or denomination, or perhaps to gratify the cravings of some avaricious or dissolute priest or pastor.

The remarkable thing is that with all the errors that selfish man has intermingled it with, yet Christianity remains today one of the greatest and best religions of the world.



CHAPTER XXVIII.

SPIRITUALISM AND THE BIBLE.

✓ Spiritualism declares that the inspired teachings of the Bible were given to our forefathers from the same source and in the same manner that spirits are now imparting spiritual knowledge to the world.

It further declares that spirits have been manifesting to mankind continually throughout the ages both before and after the Bible was written.

It also affirms that no more consideration should be given to the inspired writings of our forefathers than to the inspired writings and messages of to-day. But that each should be prized according to its merits and accepted or rejected as a man's reason and experience may enable him to determine.

✓ Spiritualism declares that on account of the ever changing conditions of the early writers of the Bible caused by travel, warfare and change of governments, many errors and inconsistencies have crept into the Scriptures.

It seems that many errors have been made in the translations of the Scriptures, both old and new,

on account of the numerous men whose hands they have gone through, each one tinging them with his own opinions.

The Catholic church has a Bible that suits it and Protestantism has a different and smaller Bible that exactly satisfies it and they are both translated from the same sacred manuscript.

✓ Spiritualism advises us to seek the truth wherever it may be found, whether it agrees with the teachings of the Bible or not, as truth is the very foundation of the true religion.

In reading the Bible we should not look for errors, but truths; should not gather the chaff with the wheat, but only the pure and wholesome grain, remembering that man has had charge of the Bible for thousands of years and in his weakness he has intermingled, among its truths, many errors.

✓ Spiritualism claims that the fountains of truth did not cease to flow when the Bible was completed, but that these fountains from which our refreshing knowledge comes continue to grow purer and mightier as the days go by.

✓ Spiritualism declares that the god or guide of Abraham and of Isaac and of Jacob is still living and ready to be consulted. Then why should we cling so tenaciously to the inspirations given thou-

sands of years ago when we can get them now, pure and undefiled by the vice and ignorance of man?

Good and holy men and women all over the world are today consulting and being led by denizens of the spiritual realm just as the holy and wise angels led and instructed our forefathers in Bible times.

The mediums were known in those days by many names, such as: Prophets, seers, healers, wise-men, sorcerers, teachers, witches, preachers, diviners, magicians, wizards, apostles and soothsayers. These different names were used in many cases to denote honor or dishonor, owing to how the spiritually gifted person was regarded by the writers and translators of the Bible.

For instance, a Greek word in the original text at Matt. 2, 1, is translated as "wise men," while the identical word at Acts 13, 6, is translated as "Sorcerer."

✓ A study of the Bible reveals the fact that it recognizes and teaches Spiritualism in all its phases. Among the different spirit manifestations spoken of in the Bible are spirit guardianship, spirit communion, spirit materialization, spirit inspiration, spirit worship, spirit healing, spirit comforters and spirit sublimation.

There were various kinds of spiritual gifts in Bi-

ble times as there are in these times. The Bible speaks of clairvoyants or those who saw visions, clairaudients or those who heard voices and sounds, as well as materializing, healing and trance mediums.

Spiritualism claims that the Bible was written by inspired Spiritualists, and that it recognizes and teaches Spiritualism from lid to lid.

From hundreds of quotations that might be used to show that the Bible honors and defends Spiritualism, the following passages are selected. The reasoning faculty should be used in every case in order to make the proper application of the passages:

The angel of the Lord stood in the path of the vineyard. Num. 22:24.

And there came an angel of the Lord and sat under an oak. Jud., 6:11.

And the angel of the Lord appeared unto the woman. Jud., 13:3.

The angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. Matt., 28:2.

And there appeared unto him an angel of the Lord, standing on the right hand of the altar. Luke, 1:11.

The angel of the Lord, by night, opened the prison doors. Acts, 5:19.

There stood by me this night an angel of God. Acts, 27:23.

Behold, I send an angel before thee to keep thee in the way and to bring thee into the place which I have prepared. Ex., 28:20.

Behold, mine angel shall go before thee. Ex., 32:34.

And there appeared an angel unto him from heaven, strengthening him. Luke, 22:43.

And Jacob went on his way and the angels of God met him. Gen., 32:1.

For he shall give his angels charge over thee, to keep thee in all thy ways. Ps., 91:11.

And behold angels came and ministered unto him. Mat., 4:11.

And the angels ministered unto him. Mark, 1:13.

Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels? Matt., 26:53.

And it came to pass that the beggar died and was carried by the angels unto Abraham's bosom. Luke, 16:22.

And seeth two angels in white, sitting the one at

the head and the other at the feet, where the body of Jesus had lain. Jno., 20:12.

And the angel of the Lord found her by a fountain in the wilderness. Gen., 16:7.

And the angel of the Lord called unto him out of heaven. Gen., 22:11-15.

Thou gavest thy good spirits to instruct them. Neh., 9:20.

Then a spirit passed before my face. Job, 3:15.

Beloved, believe not every spirit, but try the spirits, whether they are of God—because many false prophets are gone out into the world. I. Jno., 4:1.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb., 1:14.

And there are diversities of operations; but it is the same Lord which worketh in all. But the manifestations of the spirit is given to every man to profit withal. 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 the interpretation of tongues: but all these worketh that one and the selfsame spirit,

dividing to every man severally as he will. I. Cor., 12:6-11.

When you come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God. Let the prophets speak two or three and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace, for ye may all prophecy, one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets, for God is not the author of confusion, but of peace. I. Cor., 14:26-33.

Take not thy holy spirit from me. Ps., 51:11.

He hath said which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. Num., 24:4-5.

And he became very hungry and would have eaten, but while they made ready, he fell in a trance and saw heaven opened, etc. Acts, 10:10-11.

And it came to pass that when I was come again to Jerusalem even while I prayed in the temple, I was in a trance and saw him, etc. Acts, 22:17-18.

And when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive. Luke, 24:23.

And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us. Acts, 16:9.

At midday, O King, I saw in the way a light from heaven, above the brightness of the sun shining round about me and them which journeyed with me. Acts, 26:13.

A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them. Lev., 20:27.

And after six days Jesus taketh Peter, James and John, his brother, and bringeth them up into an high mountain apart and was transfigured before them; and his face did shine as the sun and his raiment was white as the light and behold there appeared unto him Moses and Elias talking with him. Matt., 17:1-3.

Quench not the spirit, despise not prophesying,

prove all things, hold fast to that which is good.
I. Thes., 5:19-21.

And now abideth faith, hope, and love, but the greatest of these is love. Follow after love and desire spiritual gifts, but rather that ye may prophesy. But he that prophesieth speaketh unto men to edification and exhortation and comfort. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelations or by knowledge, or by prophesying, or by doctrine. I. Cor., 13:13 and 14-1, 3, 6.

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards out of the land. And the Philistines gathered themselves together and came and pitched in Shunem; and Saul gathered all Israel together and they pitched in Gilboa. And when Saul saw the host of Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by urim, nor by prophets. Then said Saul unto his servants, seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a so-

miliar spirit at Endor. And Saul disguised himself and put on other raiment, and he went and two men with him, and they came to the woman by night; and he said, I pray thee divine unto me by the familiar spirit and bring me him up whom I shall name unto thee. And the woman said unto him, Behold thou knowest what Saul hath done, cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die? And Saul swore to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel she cried with a loud voice; and the woman spoke to Saul, saying, Why hast thou deceived me? for thou art Saul. And the King said unto her, Be not afraid, for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel and he stooped with his face to the ground and bowed himself. I. Samuel, 28:3-14.

And when they shall say unto you, seek unto them

that have familiar spirits and unto wizards that peep and mutter. Should not a people seek unto their God? for the living to the dead? Isa., 8:19.

In the same hour came forth fingers of a man's hand and wrote over against the candlestick, upon the plaster of the wall of the King's palace; and the King saw the part of the hand that wrote. Dan., 5:5.

And the devil leaveth him and behold, angels came and ministered unto him. Matt., 4:11.

But it is written, eye hath not seen, nor ear heard, neither have entered into the hearts of men, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the spirit searcheth all things, yea the deep things of God, for what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man but the spirit of God. Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the spirit of God,

for they are foolishness unto him; nor can he know them, because they are spiritually discerned. I. Cor., 2:9-14.

I have many things to say unto thee but ye cannot bear them now. Howbeit when he, the spirit of truth, is come he will guide you into all truth Jno., 16:12-13.

And when Jesus cried with a loud voice, he said, Father, unto thy hands I commend my spirit, and having said thus he gave up the ghost. Luke, 23:46.

And as they thus spoke Jesus himself stood in the midst of them and saith unto them, Peace be unto you. But they were terrified, and affrighted and supposed that they had seen a spirit. And he said unto them, why are ye troubled and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself; handle me and see, for a spirit hath not flesh and blood as ye see me have. And when he had thus spoken he showed them his hands and his feet. Luke, 24:36-40.

And their eyes were opened, and they knew him and he vanished out of sight. Luke, 24:31.

Our God, and the Father of all, who is above all, and through all and in you all. Eph., 4:6.

The spirit itself beareth witness with our spirit

that we are the children of God; and if children then heirs; heirs of God and joint heirs of Christ. Ro., 8:16-17.

And because ye are sons, God hath sent forth the spirit of his son into your hearts crying Abba Father. Gal., 4:6.



CHAPTER XXIX.

SPIRITUALISM AND POLYTHEISM.

The name of Polytheism is derived from two Greek words—"poly," meaning many, and "theos," signifying gods. Thus is obtained many-gods or polytheism, from the number of deities worshiped by the people of this religion.

This religion seems to have been one of the earliest religions accepted by mankind, revealed by recorded history, as it is to be found among uncivilized or savage peoples throughout the world.

Many of the Jews during Bible times were followers of many gods or polytheists, but the First Commandment was intended to correct this error,

It was not uncommon among the Jewish prophets for them to call their guides, gods.

With the light that Spiritualism throws on the subject, it can be easily understood how these people came to get the idea of many gods. When some good and holy spirit would come in one name and render a service and then another good and pure spirit, having a different name, would bring some glad tidings to mankind men naturally supposed that there were several gods, to whom they attributed the sources of these blessings instead of the fact that, as Spiritualism declares, there is but one God who employs innumerable heavenly messengers to carry his messages of knowledge and loving kindness to his children on earth.

Polytheism has about 125 million adherents, nearly all of whom are either savage or half-civilized people.

Polytheism believes in spirit manifestations of all known kinds. Among the American Indians, mediums are called "medicine men."

In fact, while religions may be found among primitive people, that have no altars or places of

worship, yet none can be found which has not spirit communion.

The similarity of the various religions in their early stages wherein their ideas and beliefs are alike and their deities called by the same name, although by savages on opposite sides of the earth from each other, proves the common source of all religions and that this source is heaven.



CHAPTER XXX.

SPIRITUALISM AND JUDAISM.

Judaism is the religion of the Jews and is also the foundation upon which Christianity was builded.

That being the case, Judaism should hold a firm place in the minds of Christians and any fact relating to the early history of this religion should be of great interest to them.

Judaism believed in and taught spirit manifesta-

tions. It was not considered by the early Jews as a very remarkable occurrence for an angel to walk, talk or wrestle with them.

The Jews did not believe in the God-head—or Trinity—Father, Son and Holy Ghost. They worshiped and acknowledged but one God and that was Jehovah.

The Jews did not believe in a place of eternal punishment, hence they had no horrors like “hell” and the “devil” in their religion.

Like Buddhism, Judaism taught that at certain periods of time great prophets would appear and lift the Jews up to a better position. But when their last Great Prophet came the Jews had become too gross and mercenary to appreciate him, so they refused his teachings and denied his authority.

In studying Judaism, it will be noticed that it is a history of the times when it was supposed that men walked and talked with God, but Spiritualism shows that our forefathers were mistaken, as they really walked and talked with holy spirits instead of God.

Hence, it was probably the “Guide of Abraham, Isaac and Jacob” who talked with them instead of the God of Abraham, Isaac and Jacob, as described in the Bible.

Merely because the Jews thought that it was Jehovah speaking to them when in fact it was a spirit employed as one of his messengers speaking, does not make the occurrence the less to be believed.

The Jews were a very spiritual people. They developed many mediums of all kinds.

Their main cabinet seems to have been their "Holy of Holies."

This Holy of Holies in the Jewish tabernacle was a chamber about 18 feet square inside of the Holy Place. The Holy Place being inside the tabernacle proper, making three walls inclosing the "Holy of Holies." This would certainly make it quiet and dark enough to insure good conditions for spirit manifestations.

It was the duty of the priests to offer sacrifices to the Lord and to take whatever message the Lord had for the people and go out and publicly declare it to them. They were go-betweens for God and his people.

These ideas of the priests and the Holy of Holies were used by the Greeks in the temple at Delphi at least five hundred years before Moses was born.

The messages or oracles were obtained at the Temple of Delphi in the following manner. The temple contained an inner chamber called the sanc-

tuary which none but the priests and priestesses were permitted to enter.

The priestesses were called Pythias, "to inquire," and the priests were called "prophets," literally meaning "the ones who declare things."

In this sanctuary was placed a three-legged seat upon which the priestess or medium would sit while uttering trance-messages.

The Pythias, or priestesses, in preparing for this service, would bathe in the purest of water and dress themselves in a manner to indicate modesty and purity.

When all preparations were fully made, the medium would take a seat on the tripod and the priests would assemble closely around her and then a cool vapor would envelop them. The medium under these conditions would go into an ecstasy, or trance state, and utter the oracles or messages.

In addition to their duties inside the sanctuary the priests were required to hear the message or oracle and go out and declare it to the world or to the one for whom it was intended.

The sanctuary was not only like the sanctuary or Holy of Holies, of the Jews, but it was arranged on the plan of the cabinet used by mediums of today. The word cabinet comes from cabin, a small house,

and to indicate a much smaller place the word "cabinet" is used.

The assembling of the priests closely around the medium could have been for no other purpose than to form the battery to produce the proper magnetic conditions for spirit manifestation.

This temple at Delphi was only one of many that were in active operation before the Bible of the Jews was written.

A study of the early religions will disclose the fact that all peoples of all times as far back as we can go have had their mediums and their cabinets. These cabinets were first formed of thickly clustering foliage, but as the people advance toward civilization they build their temples out of more substantial things. The temple at Delphi was plundered by an invading army at one time and the spoils obtained amounted to over ten and one-half millions of dollars.

In proof that the Jews depended largely on the women through whom they got their messages, the following passages are quoted from the Scriptures:

"So Hilkiab, the priest, and Abikan and Achbor and Shaphan and Asahiah went unto Huldah, the prophetess the wife of Shallum, the son of Tikvah,

the son of Harhas, the keeper of the wardrobe; (now she dwelt in Jerusalem in the college), and they communed with her and she said unto them, thus saith the Lord," etc. II. Kings, 21:14-15.

"Likewise thou, son of man, set thy face against the daughters of thy people which prophesy out of their own heart and prophesy thou against them," Eze., 13:17.

"And there was one, Annie, a prophetess, the daughter of Phanel, of the tribe of Aser; she was of a great age and had lived with an husband seven years from her virginity and she was a widow of about four score and four years, which departed not from the temple but served with fastings and prayers, night and day." Luke, 2:36-37.

"And Deborah, the prophetess, the wife of Lapi-doth, she judged Israel at that time." Judges, 4:4.

"And the same man had four daughters, virgins which did prophecy." Acts, 21:9.

"And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand and all the women went out after her with timbrels and with dances and Miriam answered them, 'Sing unto the Lord,' " etc. Ex., 25:20-21.

If then this Jewish sanctuary was nothing more nor less than a cabinet where spirit messages were

obtained, does it not establish the fact that the Bible was written by Spiritualists to Spiritualists about Spiritualists?



CHAPTER XXXI.

SPIRITUALISM AND HINDUISM.

Hinduism is a religion seemingly gathered from many religions. It has several doctrines that resemble Buddhism and a few that are similar to the teachings of Christianity. It has about 200 million devotees.

Hinduism has records of its history running back 2000 years before the Christian era.

This religion has three gods—Brahma, Vishnu and Siva. It is sometimes called Brahmanism after Brahma, one of its gods.

Hinduism teaches that the human race is divided into castes, ranking as follows: Priests, warriors,

merchants, laborers, outcasts. According to its teachings it is impossible for a member of one caste to get into another caste. As they are born so they must remain.

Something like this caste doctrine is the idea of predestination.

In the Bible it is alleged that God said, "Jacob have I loved and Esau have I hated," before they were born. This doctrine, that a man is predestined to go to heaven or hell, no matter how useful or useless his earthly career is, makes a caste of the most hopeless and baneful kind.

This idea of caste is extended beyond death by Catholicism. None but Catholics are permitted burial in its cemeteries.

Hinduism believes in spirit manifestations of all kinds. The Hindu priests go into the temples and obtain the messages and instructions of their gods given to mankind for its welfare and guidance.

In the light that Spiritualism throws on the scene, it is very easy to see that these gods who give the Hindu priests oracles for the people are nothing more nor less than some wise and loving spirits who are especially interested in the people who adhere to Hinduism.

CHAPTER XXXII.

SPIRITUALISM AND MOHAMMEDANISM.

This religion gets its name from Mohammed, its founder, who was born A. D. 569, and died A. D. 632. Mohammed's father died when he was about two months old and he and his mother had a hard struggle on account of poverty.

The beginning of this religion was very similar to the beginning of the Christian religion, in fact its similarity is to be seen in most of its doctrines, such as the resurrection of the body, the last judgment, the place of future rewards and punishments and predestination. Mohammed also taught and believed in spirit manifestations.

Mohammed, when quite young, began to converse with angels—profane history tells us that he was an epileptic, that he had fits.

Like Jesus, he was intellectually inclined and would often go into the mountain to meditate and commune with the angels. But unlike Jesus, he could not resist the temptation to do evil and thus fell into the snares and wiles of designing and selfish men, who led him astray. Instead of using

his spiritual gifts to help mankind he used them for spoil and warfare.

The early teachings of Mohammed were pure and wise, but he seems to have gradually lowered his moral teachings until towards the last his gifts had become so commercialized that he was able to get whatever kind of a message from heaven the occasion required to further selfishness and intolerance.

Jesus taught people to love their enemies while Mohammed declared to his followers that whoever died in war, fighting for the cause, went straight to heaven.

Jesus taught self-denial and universal brotherhood, but Mohammed believed in the idea of everything for the faithful and heaven for Mohammedans only.

Mohammed's thought for mankind was warfare while Jesus' thought was welfare.

When Mohammed first began getting inspirations they were good and holy, but as he began to use them for selfish ends he naturally grieved the good spirits that were inspiring him and as he continued to be inclined towards worldly things the better spirits would gradually give way to spirits more harmonious to him. Thus he perhaps de-

scended from one spirit to another on his downward road.

Mohammed, like many other great prophets, believed that he was being led and inspired by Jehovah directly, while Spiritualism teaches us that neither man nor angel, so far as known to us, has ever seen God or heard his voice. Then Mohammed must have mistaken some good spirit for Jehovah, himself, and not being able to recognize the changes of spirit guides he concluded that it was the same power inspiring him throughout his career. This religion has about 200 million followers.



CHAPTER XXXIII.

SPIRITUALISM AND BUDDHISM.

Buddhism is one of the oldest religions. It does not seem to have any record of its beginning. Its name was taken from an Indian name which means "enlightened."

Buddhism teaches that at certain periods of time there will appear on earth a great prophet whose duty it shall be to instruct the people about the realities of life.

All the spiritual gifts or manifestations taught in the Bible and by Spiritualism are also taught by Buddhism.

One of the greatest Buddhas or Prophets Buddhism seems to have ever had was Gotama, who was born B. C. 622 and died B. C. 543.

Buddhism today has over 500 million followers, making it as to membership the greatest religion in the world.

Buddhism seems to be a reservoir of spiritual knowledge to which all other universal religions have gone for ideas and instruction.

✓ It is claimed that nearly all of the teachings of

the New Testament are to be found in Buddhism, having been formulated at least 600 years before the Christian era.

Catholicism seems to have obtained many of its ceremonies and religious teachings from Buddhism. Long before Catholicism was thought of Buddhism had its monasteries, its priests, with the dress and cap, it taught celibacy, it had the rosary, the bells, the incense, the lighted candles at the altar, the same intonation in their services as has Catholicism, also the same ideas of praying in an unknown tongue, the offerings to departed spirits in the temple and the same ideas of purgatory.

A study of the various religions of the world will disclose the remarkable similarity of all of them in their infancy, before mankind had a chance to corrupt them. All pure religions seem to have been given to humanity by the spirits of departed men and women. The fact that human nature is the same in all ages of the world accounts for the similarity of the various religions when first formulated.

Good and holy spirits have always tried to help men whether men understood and appreciated their efforts or not. If at times they were unable to get the whole truth to the people they would impart

what they could and hope for a better time to come when men would be more spiritually minded. These good and wise spirits are able to see the good in a religion much better than we can with our prejudice and ignorance.

Who knows but that the wise oracles given out by the priests of the god or goddess made of wood or stone by the hand of man in the early times, were not the messages of wise and elevated spirits using the priests as mediums, this being the only way the spirits could reach the people?

The temples of idolatry were provided with an inner chamber resembling the holy of holies of the Jews and the cabinet of the Spiritualists.

The teachings of Buddhism are so deep and so broad that the people of the western countries fail to fathom them, therefore we call Buddhists heathens as the best way to get out of the dilemma.

Among the thirty graces or virtues required of a man in order to become a good Buddhist according to its Scriptures is "His heart shall be full of affectionate, soft and tender love."

Buddhism Scriptures contain a passage entitled: "The noble eight-fold pathway of life," which a Buddhist must follow if he wishes to attain the

highest degree of happiness. This pathway is as follows:

Right Views (free from superstition or delusion).

Right Aspirations (high and worthy of the intelligent, worthy man)—

Right Speech (kindly, open, truthful)—

Right Conduct (peaceful, honest, pure)—

Right Livelihood (bring hurt or danger to no living thing)—

Right Effort (in self-training and in self-control)—

Right Mindfulness (the active, watchful mind)—

Right Rapture (in deep meditation on the realities of life)."

Can a purer, richer passage be found in all the volumes of the world's literature?

Another teaching of Buddhism is that one should not wait till he goes to heaven to be happy, for if he cannot be happy here, he cannot be happy in heaven until he becomes enlightened.



CHAPTER XXXIV.

SPIRITUALISM AND CONFUCIANISM.

Confucianism is named after Confucius, a great Chinese teacher, born B. C. 551 and died B. C. 478. His father died when he was three years old and he and his widowed mother had hard struggles on account of poverty.

Confucius was a Buddhist in religion, but he emphasized certain teachings of Buddhism and lifted them out of their former niches. He carried these teachings beyond the bounds of Buddhism and thereby established a new religion in a manner similar to the way Jesus departed from some of the doctrines of Judaism, and established Christianity. Confucianism has about 260 million adherents. Unlike Christianity, which blesses every people or nation that accepts it in its purity and simplicity, Confucianism seems to retard and hinder its followers in their moral and spiritual developments.

One of the strongest doctrines of Confucius was that each person should revere and worship his parents in or out of the flesh. The way one adored and worshipped his ancestors became a gauge with

which to measure his religion. This worship of ancestors caused the devoted to look backward instead of forward—to imitate his forefathers rather than seek new discoveries and inventions.

Religions, like men, are measured by the results they obtain. If anyone will but look into the condition of the people wherever Confucianism has attained the ascendancy he will notice that they are in a state of ignorance and retrogression. Which is largely the result of undue and unwise ancestral worship.

✓ Herein lies a great danger to Spiritualism, as a religion. When we fully realize that our dear and near relations are not parted from us but are with us, wishing to aid us with their enlightened minds, we are naturally inclined to be led and taught by them, but we must remember that they are anxious for us to progress intellectually and spiritually. That they would much prefer to see us advancing all along the line than to see us trying to stay in their path and making the same mistakes they made.

Our spirit friends and ancestors are now in a place where advancement is the only way to continual happiness, so it is reasonable for them to wish us to advance so as to keep us as near their

state of development as possible so that when we get to heaven we may all be of the same affinity.

Confucius did not believe in returning good for evil but his idea was to return good for good and recompense injury with justice.

Confucius is given the credit of formulating the Golden Rule. He claimed that the word "reciprocity" would serve as a good rule of conduct through life. "What you do not want done to yourself do not do to others."

Confucianism teaches spirit manifestations in all forms. It seems to make a mistake when it attempts to discourage spiritual communion with spirits outside of one's immediate family. This has a tendency to check the proper intercourse of spirits of different ideas so necessary for spiritual and mental unfoldment.



CHAPTER XXXV.

SPIRITUALISM AND TAOISM.

Taoism is also a Chinese religion which is really an extended form of Buddhism. This religion has about 60 million followers. Taoism was established about the same time confucianism was introduced.

Its founder, a great teacher by the name of Laotse, was born B. C. 604 and was an acquaintance of Confucius.

Taoism gets its name from "Tao," which means "Way."

Taoism declares that spirits do manifest their presence to mankind in the various ways mentioned by Buddhism and in the Bible.

Unlike Confucianism Taoism has proven a blessing to every one who has faithfully followed its teaching.

✓ One of its strongest and most beneficial doctrines is the idea that eventually good will over come evil, thereby instilling hope and patience into the hearts of its adherents.

This same cheer and encouragement is what gave

Jesus's teachings such a hold on the minds of the people.

The Jew had the choice of accepting the doctrine of the Saddusees who said "as a man dies so is he, there is no future beyond the grave," or of accepting the teachings of the Pharisees who declared that if he violated one jot or title of the law he was as guilty as if he had violated the whole law of the Jews and that there was a place of eternal punishment already prepared for him. At this time Jesus appeared with his message of love and glad tidings for all men, and declaring that God is the Father of all mankind and that all men are brethren. This gave the people such hope and encouragement as to start a religion that has revolutionized a large part of the world and still moves on.

Taoism speaks of a good man as follows: "Men respect him, heaven protects him, the spirits defend him and whatsoever he does shall prosper." At another place it is said that, "when one's mind is directed to good, though the good be not yet done, the good spirits are in attendance on him; and when one's mind is directed to evil, though the evil be not yet done, the bad spirits are in attendance on him."

Taoism says that "the Highest Goodness is like water. Water is benefiting to all things, and with-

out striving it occupies the lowest places which men dislike. There is nothing in the world more supple and weak than water and yet for dealing with things that are hard and strong nothing can surpass it."

Taoism teaches that good should be returned for evil. And that "there are three precious things to prize and hold fast. The first is gentle compassion; the second is economy; the third is, humility. With gentle compassion, one can be brave, with economy, one can be liberal and with humility one can make himself a vessel for the most distinguished services."



CHAPTER XXXVI.

SPIRITUALISM AND SHINTOISM.

Shintoism is named from the Chinese word "Shinto," which means "The way of the gods."

This religion seems to be older than Taoism, another Chinese religion which has but one God, while Shintoism has many gods. It seems that the more advanced a religion is the more readily it accepts the theory of there being but one God.

There are about 15 million Shintoists in Japan at present. This was the prevailing religion of Japan until Buddhism was taken there from Corea in A. D. 552. Since Buddhism gained the ascendancy in Japan Shintoism must depend largely on the people who live in the mountains of Japan for its faithful ones.

The Shinto priests and devotees are able, it is said, to heal the sick, walk barefooted through fire and in their bare feet climb a ladder, the steps of which are sharp swords turned edge upward.

Shintoism believes that the Mikado which means "Venerable" is not only the ruler of the

country, but is also the chief spiritual advisor or High Priest of Shintoism.

The wonderful feats that the devoted Shintoists are said to be able to do they attribute to the powers of nature and do not apparently believe in spirit manifestations except to the Mikado. And thus it is, one religion attributes its remarkable experiences to nature, another to one of its gods and another to Jehovah, the only God.

From the standpoint of Spiritualism, we are able to get a better and clearer view of all these ideas, and thus see that what one thought was the power of nature and another thought was the power of God or gods was nothing more nor less than spirits operating according to the laws of nature with their enlightened minds.



CHAPTER XXXVII.

SPIRITUALISM AND THEOSOPHY.

Theosophy gets its name from two Greek words "Theos" God, and "Sophia" Wisdom, literally meaning divine wisdom.

Modern Theosophy was originated by Jacob Bohmen, a shoemaker, born A. D. 1575, and died 1624.

It was claimed for a long time that Theosophy was really esoteric Buddhism, but of late this position seems to have been abandoned.

Esoteric Buddhism is that portion of its doctrines that is considered by its priests as too deep for the people in common, hence these doctrines are held back from the people. This esoteric or holding back idea seems to have been necessary in the dark ages when men were so gross and ignorant, but no good reason can be given for its use in the present day among civilized people. This keeping back or esoteric doctrine can be found in some measure in all religions. In Buddhism and Catholicism it can be the most readily seen in the praying in unknown tongues.

Theosophy in many respects resembles Spiritualism but the latter seems to be a broader and a simpler religion.

Theosophy declares that in every human being there is a spark of Divinity and Spiritualism affirms the same thing.

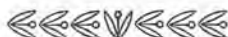
Theosophy teaches that this spark of Divinity is sufficient to fully illuminate the soul so that knowledge is not required from the outside to develop the soul, while Spiritualism tells us to get knowledge wherever it may be found, and to use all rightful means of obtaining it within our power.

It is claimed by Theosophy that the power to do wonderful and miraculous things comes directly from God, but Spiritualism says that it is but the operation of natural laws by enlightened minds of earth and heaven.

Another belief of Theosophists is that they are inspired by the heavenly Father directly, and yet Spiritualism informs us that God employs pure and holy spirits to impress on our minds what he wishes us to know.

Theosophy believes that Christ restored to all mankind the germ of spiritual life which cannot be lost, provided it is cultivated, however; Spiritualism declares that God has ever been the uni-

versal Father and that every man, woman and child that ever lived, that now live, or that hereafter may live, is His child and as such is entitled to and shall certainly receive the enjoyment of the heavenly home which the loving Father has provided for all His children.



CHAPTER XXXVIII.

SPIRITUALISM AND WOMAN-SUFFRAGE.

✓ Spiritualism declares that men and women are equal and should have the same moral, spiritual, political and intellectual privileges.

Spiritualism affirms that man, by reason of his physical strength, is better fitted for certain vocations than is woman, while the latter, because of her more delicate and sensitive organism, is more adapted for certain things than is man.

Owing to the woman's peculiarly nervous organism, she makes the best medium or channel for the spirits of the unseen world to give their messages through.

Among the savages and half-civilized peoples, women are revered as the mediums through whom God speaks. So firmly has this idea taken hold on the minds of these children who live close to nature that when a man develops mediumistic powers he is required to wear woman's clothing. Here seems to have been the origin of the idea of priestly robes as used at present.

The world has doubtless received more spiritual knowledge through the women than it has through men. The women are now and ever have been more religiously inclined than are men. Yet women are enjoined to keep quiet in church and if they wish to know anything about religion they should ask their husbands after they get home.

When this was written the chances are that women were as they are to-day better posted and more interested in spiritual things than the men.

Men have received their religions largely through women and have been so brutish as to use the very religions with which to curse and condemn her.

Women were used by the Jews and early Chris-

tians as mediums through whom they obtained spiritual knowledge and yet men have injected certain barbarous ideas into the Scriptures which have a tendency to dishonor womanhood.

The idea that it is a curse to be able to reproduce her kind, is ridiculous. The idea that a girl baby should be received with silence and patience and a boy baby with rejoicing has caused countless tender plants of humanity to suffer from neglect and injustice.

Think of a man standing at the bar of Justice to-day and offering the flimsy plea that "my wife caused me to commit the crime."

When Aaron and Miriam rebelled against Moses because he had married an Ethiopian, Aaron, the brother of Moses, was allowed to go free but Miriam, the sister of Moses, was stricken with leprosy.

Solomon went off into idolatry and the offense was charged to some of his wives.

Women were regarded by the early Jews as spoils of war and if they overcame their enemy and found beautiful women among the captives, they were each allowed to select one and take her home and shave her head and marry her. But if she failed to delight him, he might turn her out. De. 21, 10.

Heaven, the great rectifier, has meted out justice to women, and man is compelled to submit to the fact that because of her down-trodden condition on earth she cultivated patience and spirituality so that she is superior to him in heaven. She will continue more exalted until man can rise from his gross and undeveloped condition.

By the hand of Mr. Post, a spirit has written upon the subject as follows: "It is plain to me now that I am free from interested motives, and I think I may well be allowed to give my sentiments. I see that the intellect of woman, in its natural state, is fully equal to man's, and if it is not as well developed, it is because of deficiency in education. Her influence on the rising generation is far greater than man's. Then what is wanted to improve mankind is to give woman proper education, and the work is done.

If we hear of a man of uncommon endowments, we may almost always find his mother one of the brightest and best of women. This I believe the intelligent will acknowledge to be true. I have another reason for considering woman man's equal, and that is she always has a tendency to make man better. Let men be long by themselves, without the society of women they become less refined and cul-

tivated, and the more cultivated and ennobled women are found, there, too, will be found better men. Hence then, if they were regarded on an equality in the law-making department, as well as every other, then mutual happiness would more abound.

In view of her degradation in many particulars, as for instance if she marry, her individuality is legally lost, her property is lost and whatever of right she has, is by the indulgence of her husband and not because the law gives it to her.

So too, in regard to making laws to which she is held accountable, she is not suffered to have a voice. Only think of the foreigner who knows not to speak the language, can be naturalized and vote, while the brightest intellect in the Union, if possessed by a woman, is deprived of the privilege.

She is also denied the station of a minister of the religion that was introduced to the world by One who proclaimed freedom to the captive—and who more needed liberty than woman and where do we find those that appreciate the religion of Jesus Christ more than she? Then how cruel to debar her from the privilege of proclaiming it. When will man realize the abuses he is heaping on his best friend?

For none are better fitted to make laws for them-

selves and children—none are better qualified by their heavenly Father to preach the pure, the peaceful religion of Jesus—none are better qualified to teach the young and rising generation what will make them best fitted for usefulness on earth and enjoyment in heaven.”



CHAPTER XXXIX.

MEDIUMS AND THEIR METHODS.

The number of mediums is about equal to the number of human beings, for every one is more or less mediumistic. As to whether a person can come in touch directly with the spirit realms is more a question of development than it is of innate ability.

Spiritual powers or mediumships are of many kinds. There are trance-mediums, or those whose vocal or other organs, while entranced, are used by the spirits.

There are clairvoyants, or those who are able to see spiritual things.

There are clairauiants, or those who hear spiritual sounds.

There are materializers, or those who can obtain materializations of human and other forms.

There are physical mediums, or those who can enable the spirits to make sounds by raps and move ponderable things, such as rocking tables, playing musical instruments and lifting articles of furniture, etc.

There are healers, or those who can bring the aid of heaven to the afflicted.

The methods used by spirits and mediums are also of many kinds.

Heaven is so near and so numerously peopled by men and women who are so anxious to announce their presence that they use any and every opportunity afforded them by humanity for manifestations. Some of the methods most commonly used are the Planchette and Ouija Board and table rocking and rapping.

The Planchette (Fr. small plank) is a board about 5x7 inches, tapered at one end. The board is supported at the large or back end by two castors, and the front or point end by a lead pencil

which is run through a hole, making the third leg. The planchette is placed on paper and the hands of the operator placed on the board, and if successful the board will move so as to write with the pencil.

The Ouija is a board about 14x20 inches, upon which is printed the alphabet, the numerals, and short sentences, such as "Good bye," etc. Upon the Ouija is placed another board about the shape and size of the planchette. This board, however, is supported by legs so cushioned as to slide over the Ouija board smoothly. The operator's hands are placed on the smaller board.

Within a few minutes it will likely begin to move and the front leg or pointer will pass from one letter or figure to another, imparting a message more or less intelligible.

The Ouija board is probably the best means for the average family circle to use in order to obtain easy and proper results.

Table rapping or rocking is obtained in the following manner: Two or more persons take seats at a small wooden table and place their hands, palm downward, on the table. Each one taking part should keep his attention on the thing being done. There should be as little talking in the room as

possible, for spirits are very sensitive, and besides, it is very hard for them under the best conditions to impart sensible messages in this way.

When the parties have sat for 5 or 10 minutes, if the magnetism be sufficiently powerful, some kind of spirit manifestation will possibly take place. If table rocking, the table will be made to do one of two things, either rock backwards and forwards and sideways in answer to questions, as a person shakes his head, or the table will raise and lower one side, causing its legs to rap on the floor. If table rapping is obtained a gentle rap will be heard coming, apparently, from about the center of the table.

There are different kinds of signal codes, but the one commonly used is: 1 rap, "yes;" 2 raps, "no;" 3 raps, "end."

When a spirit presence is announced, it is asked if it wishes the alphabet called, and if so, begin with "A" and proceed till it raps "yes," then begin again for the next letter of the word, and so on till the whole message is given.

The room where a seance is being held should be closed so as to be free from outside noises and curious persons, both of which have a tendency to detract the attention of the sitters from the seance.

The room should be darkened in order to get the surest and best results.

Light in itself is an energy, and yet everything about the room should be as passive as possible. Light, being an energy that can only live by action, becomes an irritant to the unseen forces. Light also causes every object in the vision of each sitter to be imaged on the retinas of his eyes, detracting the sitter's mind from the thing being done.

Another form of mediumship is to sit passive with pen or pencil in your hand and allow the spirits to take your hand and write with it. This spirit or automatic handwriting can only be done by those who are especially gifted in this way.

It is sad, but necessary, to state that there are many degraded men and women living on earth today who, while claiming to be mediums, are so base and sordid that in their efforts to filch from investigators a little of the filthy lucre will resort to all manner of fraudulent practices. They not only commit these frauds in their own name, but they, in their weakness and depravity, do them in the name of the Diety and His angels.

People are inclined to think that all spirits in heaven are pure and truthful, and that whatever comes from above can be implicitly relied upon.

This great mistake brings many disappointments to mankind.

As long as wicked and debased men and women are sent to heaven from earth in their degraded conditions, so long will there be in heaven lying and deceiving spirits.

These are earth-bound spirits, whose earthly careers were spent in gathering earthly things. When they died they could not take their cherished things with them to fondle over, as a miser does his gold, hence they have great difficulty, owing to their darkened condition, in finding how to while away the time. Their minds naturally dwell on earthly things. While on earth what little enjoyment they had could hardly be called happiness, but rather a sort of pleasure of a questionable kind. Such spirits think it great sport to see a human, pumping a well dry in order to get the bag of jewelry which he supposes is at the bottom.

They delight to see men tear up carpets, take down walls or dig deep into the ground for the sack of gold they have lyingly told about.

Without excusing these false-hearted mediums and wicked spirits, yet the man or woman who seeks to make heaven a bureau of information to further his earthly schemes usually gets what is

coming to him or her. Unreliable and misleading will be the messages received by the one who offends heaven, by asking information about such trivial and fleeting things as money or social matters.

All such things relate to a time as brief in the minds of exalted spirits as the snap of a man's finger is to him, then why should they waste time in helping mortals to obtain those things which usually hinder instead of assisting them spiritually, and which, owing to the brevity of this life, they must almost in the taking, leave behind them? Only the low and degraded spirits care to bother with such things, and they are usually unworthy of belief.

These trifling and wicked beings in both spheres work great mischief among men by their false and deceitful deeds. Many people are so weak-minded as to condemn the whole building merely because a few of the planks are not of the right kind. This kind of people will begin investigating a new subject and get along very nicely until something appears which they have found to be untrue, and thus they, in their weakness, will denounce the whole theory as unworthy of further consideration. How much do such people, in their conduct, resem-

ble the ground-hog, of which it is said, that if he, upon coming from his sojourn in the ground, shall see his shadow, he will re-enter his former dark and gloomy abode. In like manner are these simple-minded investigators, when they go to a medium and receive untruthful and deceitful messages, they are ready, on account of this dark spot, to act like the ground-hog when he overlooks the beautiful expanse of sunshine and keeps his attention fixed on his shadow, the one dark spot, and returns to his darkness, preferring that to the light of day.

The fact that there are hundreds and hundreds of mediums today who are not what they pretend to be, argues nothing against Spiritualism. If Spiritualism is to be condemned because these barnacles are found clinging to her, what shall be done with Christianity, which can count her ministers by the thousands, who profess to be preaching because of their love for the Almighty Father, but who are really preaching because of their love for the (to them) Almighty Dollar. Are not these untruthful, deceitful men? And yet no sensible man blames Christianity for possessing them, for she cannot help it. All religions have these cheats to contend with.

The following spirit messages were obtained some-time ago, and certain parts of them have been omitted on account of their obsolete or personal nature. They were received by the hand of Mr. Isaac Post, a spirit-writing medium. As to these essays Mr. Post has written: "One evening, while attending a meeting, a friend read a sentiment purporting to be signed by sixty-two spirits, whose names were read. My hand was moved to write that each of those spirits would gladly give me a short communication, to which I assented, and found them each waiting his time in regular order."

While the name attached to an essay is but little evidence that the party whose name it bears wrote it, yet it is hoped that the reader will devote more attention to the subject-matter than he does to the authorship of the essays.

After all, it matters not so much what field yielded the grain, as it does that the grain is pure and sound.

So let these essays stand on their merits. May they be given a fair and impartial examination and may they in some way or other benefit every person who reads and considers them.

CHAPTER XL.

ESSAY BY BEN. FRANKLIN.

Believing that many inhabitants of earth will feel cheered when they hear the reports of their spirit friends who, having fulfilled their missions in the bodies, now from an unseen position give such accounts of themselves as they find to be true.

Could I have known this to a certainty, how cheering it would have been to me to have looked forward to the time when, as my body lost its vitality, the spirit would leave it and enter a new one perfectly adapted to a life that will continue without growing old. Had I realized this, the burdens of life would have been changed to pleasures, and all my sorrows would have weighed too light to name. Then, if these truths would have been of so much value to me, I may, at least, be excused for offering to assist others, as I should have been exceedingly thankful for the same.

When it is considered that each embodied mortal is accompanied by one or more angel spirits, to guide, to guard and instruct as best they can; when it is known that these can perceive the thoughts

as they are matured in the mind and stand ready to assist in carrying them out if they approve of them, or thwart them, if they apprehend injury from their execution; when these truths are realized universally, men will cease to injure each other, when they find, to a certainty that, in doing so, they wound themselves far more.

Let us take a view of the effect the doctrine here inculcated will have on the various religious organizations. They must naturally oppose these truths, not because it is their interest to do so as men, but because it is their interests as sects to oppose.

It will be the interest of the minister to oppose it, for when a man comes to listen to a spirit director within his own mind, he will have less need of one without him, for besides the convenience of having an unselfish counsellor always at hand, there is no expense attached; I say when men come to realize these truths, creeds must let go their hold on the mind; traditions will lose their power, and as liberty comes to be experienced in some measure, its merits will begin to be appreciated. Then nothing can be found sufficiently strong, longer to restrain, but the mind freed from the hindering influences of education, sectarianism and traditions time honored, stands up in the dignity of its inde-

pendent manhood before the God of the whole universe, freed from all that has bound it and ready to receive the pure truths from heavenly spirits, immediately, remembering that he is as near his heavenly Father, now as ever He was, that His love is as pure, His power is as great, and that His mercy still continues with all its vitality.

Then the honest man has nothing to fear.

To change public opinion is no easy matter, even if great gain is to be obtained thereby.

It has taken the learning of many ages to establish the present ideas of theology. The greatest minds that have lived have been devoted, with all their powers, to make it reasonable, but after all I have yet to find him that felt perfectly satisfied without a doubt left, that everything was true.

To be sure many have laid down their heads in peace and opened their eyes, disrobed of their bodies in possession of the most delightful realities that it is possible to imagine.

But these realities were not in consequence of truthful training of the minds, nor in consequence of correct views of God, nor of His laws, but in spite of them.

Their felicity is occasioned by their devotion to

do good, to be good, because they have been unselfishly devoted to make others happy.

But with how much more fortitude would they have met the ills of life, had they realized that the angels of heaven were around about them, ready to lend their counsel and assistance at any time.

And who will object to companionship with them, who, having all the experience that a life in the body can give, and in addition the continued knowledge obtained since leaving it with all its hindering loves and prejudices, which are almost impossible to counteract, entirely. But as man, in his spirit condition, is as really an individual as while embodied, as he loses nothing of his identity by changing from a coarser to a more refined state, where there is no more change, but for the better. These being undisputable facts, as witnessed by many at the present time, and proved to a demonstration, to the candid (I will not say to the uncandid), but to those that investigate candidly. For instance, who can explain what is given by the sounds: first the attention is called and intelligence is sometimes obtained far in advance of any mind present; whence comes it? Some say it is magnetism. But whence comes its intelligence, it must be from mind, but where is the mind? Another says

it is electricity. Suppose we grant it, but where does electricity get its knowledge?

Surely none can conclude that magnetism or electricity can possess intelligence unless directed by mind. Then the question follows, where is the mind that directs these things? We have said, no mind present is capable; then it must be one absent. The conclusion must be come to, that there are invisible spirits present who are doing what they can to manifest themselves to their loved ones of earth. It seems to me that when spirit laws are understood, everyone will rejoice to be governed by them; hence the earnest desire that fills my heart to spread light before the earthly traveler.

Let us view the subject in whatever light we may, still it is easier to allow it to be what it claims to be than account for it in any other way. The philosopher may apply any usual mode of reasoning, and he will fail to find any reasonable rule that can explain it; the astronomer, too, must lack knowledge to unfold these spirit truths. The chemist, with all his apparent miracles, cannot fathom these things. Each individual has a guardian that would not deceive, and who desires to become so familiar that none can mislead him. Men have found electricity a powerful agent in the earth, but

its power is not yet fully developed. Spirits that gave the subject their attention while in the body, cease not their interest in it when their body is laid by, but they continue their investigations and assist others that come after. Let no man claim that he has made great improvements in the arts and sciences, unassisted by spirit friends. The telegraph wires would not now be conveying intelligence from one end of the land to the other but for the assistance of disembodied spirits. We take great interest in the discoveries of science, and assist, as we find one devoted, to carry forward that which we delighted in, while inhabitants of earth.

But I must not dwell on any one subject, for I could fill volumes instead of a few pages.

A few remarks may give the reader such ideas of his own powers and the facility for acquiring knowledge that a new world will be opened to his view, when he comes to realize, to a certainty, that he has just entered upon a life that must surely continue without the possibility of a cessation. And according as he spends his introduction, that is, his embodied life, will his spirit life be inclined. If that has been usefully employed and honestly devoted to elevated pursuits, the affections placed

on ennobling objects, desires chaste, love pure, all these continue to grow in the continued life.

Spirit life would be tiresome, without employment; then there is nothing contrary to God's eternal and immutable laws, for man to love the pursuit most, that he preferred in the body, and he continues it, provided it is useful. Thus I have continued my experiments, in my present abode, and have assisted those that have been instrumental in carrying forward plans of great usefulness to man, and I tire not. To be sure, my time is not wholly employed in the pursuit of any one object, but the book of nature is too vast to be exhausted. Something new and interesting rises up before the pure mind continually, so that we do not grow weary by day, nor faint in the night season, but time passes without regret, as we use it to the best advantage.

I see all the plans of Jehovah are adapted to their ends, that is, all that come under my knowledge.

Everything that God made has kept its place, except man, and nothing that he created has the power to overstep its bounds except him.

God endowed him with reason, with intellect, with the power of choice, and in these consist his

greatest blessings. Were man good because he could not avoid it his enjoyment could not be great, but having his freedom to choose good or evil, his future condition is in his own hands.

And when these truths are fully experienced death will have no terrors, but the grave will seem inviting as it becomes known that the real man enters it not, but being freed from its hindering clogs, finds that enjoyment that it knows not fully of.

B. FRANKLIN.



CHAPTER XLI.

ESSAY BY ELIAS HICKS.

I rejoice to have the privilege of thy assistance to give my testimony in favor of spiritual communication. I feel constrained to give of the knowledge I am possessed.

In the first place let me say: there is nothing on earth so worthy of attention as the preparation for a continued life beyond the earthly one. How can that best be accomplished is then the important inquiry? Must one afflict himself or herself? Must it lead from all bodily enjoyment? By no means, for the best father, mother, husband, wife, son, daughter, and the good neighbor is best prepared to enjoy the highest mansions in spirit life, and none so happy as those who act well their several relations in their earthly lives. Then, how admirably has the Great Author planned for the good of man. How beautiful the arrangement, that man's highest interest is increased by his best performing the several duties with which he stands connected. I am well aware that it is much easier to theorize about love and good will, kindness and forbearance than to practice at first, but, by a watchful care, one evil after another can be overcome and harmony will reign in the soul and life will be a continual invitation to all that are acquainted, to come and taste of the joy within. In this state, always looking for happiness, you will be continually receiving it from sources where it was not expected; if surrounded by poverty, patient perseverance will rob its ills of a large part of its pains, and being

prepared for the spirit life, all will be unspeakably glorious. If I could only give of my present knowledge it seems to me I could be the means of bringing sons from afar and daughters from the ends of the earth, by causing them to cultivate love and good will. Let me turn thy attention to another subject: I found on leaving my body that I was well prepared for my new body, not perfectly, as I told thee in a former communication, for education and sectarianism had such influence that my perception was somewhat bewildered and my vision blinded, but my honesty of purpose and my devotion to do good was such that my condition in my new abode was indescribably joyous. I was introduced to those whose affinity drew them to me as well as mine to them; hence mine was a state above all my anticipations. I accompanied my associates in their flights to their distant homes—delightful ones, and from which we could not exist; we go forth to do our duties and return at intervals; thus our time is delightfully passed, endeavoring to do good, to instruct both man and spirits. Although my enjoyments are far greater than my expectations, yet I may say, in one thing I felt disappointed, for I had imbibed the idea that the good, when they leave their bodies, are introduced to the presence of God

—the God I fully believed had often visited me and given me words for the people, and who had often filled my soul with love inexpressible. I inquired of my friend, who had been my delegated guardian, George Fox, for my God who had done so much for me. I was informed that, although His love is over all His works, although His wisdom is displayed everywhere, although His power is seen in every direction and although everything is sustained by Him, yet His individuality cannot be seen. Then I inquired, who shall I thank for the favors that have been showered upon me; who shall I love in return for all my enjoyments? I was told that when the mind is filled with love, gratitude, kindness, benevolence and charity—then it is in harmony with God, this it is that makes a man in the image of God, for these are His attributes.

I inquired, if that is so, is not anger, jealousy, revenge, hatred and cruelty His attributes also? For man finds himself possessed of all these. I was answered that man is possessed of all these, they were given for a good purpose—they were given him by the Great Creator of intelligence in order to prove his fitness for enjoyment, his capacity for heaven and happiness.

If he cultivates the better faculties they grow

and if those opposite were not gratified they become weaker and weaker, thus the good getting the mastery over the evil, the whole man becomes God-like in all his movements, his enjoyment is great, while he continues in the body and when he leaves it he is prepared, like thyself, to enjoy what thou doest. I saw the justice of his remarks, and I was filled with astonishment. I remained silent, when my friend continued: "I see thou art filled with admiration—let me remark further that it depends upon the faithfulness of the individual in cultivating his faculties, whether he enjoys much or little in the spirit life. If he suffers himself to be controlled by evil, then his spirit life commences in comparative unhappiness, but all have the opportunity of progressing—hence, let me tell thee thy work is not yet done, but industry is the life of the spirit world; our time would pass without enjoyment but for the power of progression.

I found these to be true sayings. I find I am a learner. That one thing after another opens to my view in the most beautiful manner. O, my friends, there is nothing to compare with a devoted life, there is nothing to compare with the enjoyment of those, who, having lived to their highest concep-

tions of good, enter their spirit life. These are prepared to encourage their dear ones who are left behind to live as they have lived, then their lives will be also joyful.

ELIAS HICKS.



CHAPTER XLII.

ESSAY BY ELIAS HICKS.

My friends—It is my design to say something about the state I now am in. When I found my end approaching, I looked calmly forward, with an assurance that good was in store for me. My faculties remained after my speech failed, and much, very much, passed through my mind that I would gladly have expressed. Had I the power I wished to say, my peace flowed like a river; that the prospect before me was filled with brightness inexpressible. I desired to say this, and much

more, to my anxious friends. It was a happy time to me. While I lay prostrate, without the power of expression, the contemplation of the future was of the most enchanting character. I began to realize the new life before I left the old tenement, and as the life blood receded I found I was first introduced to the company of many that I had very much loved in their former condition. I found, indeed, that one-half of the enjoyments of the righteous had not been told.

My friend, it is of vast moment that mankind should know what surely awaits them; they should be made sensible of the fact that they do live and according as they live in the world will be their new or continued life.

They should understand, if they live to themselves in the world, they of necessity enter the spiritual world selfish—and oh, their loss in both spheres. If men live a disorderly life, they must of necessity enter the new life with the same unsubdued passions, from which it is not easy to be redeemed. Hence, if such get the hand of the medium, as they can, they make bad work. They have as free access to the use of a medium as those that are of a higher and better character. The same rule is observed here as in the body—God sends

his rain and sun and change of seasons in the world on the just and on the unjust. So here, there is no respect of persons. We each have the same privileges to use the mediums and as on earth, the best spirits or most retiring and the lower beings less happy and more restless, are more likely to get into communication than the good, hence, so many silly communications from the spirits and the necessity of great care on the part of the medium.

I will now proceed to give some information in relation to my present home, a home eternal in the heavens. I desire, for the encouragement of thyself and others, if any should read this, to say that I am in the state described by the prophet Isaiah: I have bread and honey given me without price—I have my cup filled with the choicest wine—I have my joys in the morning, in the evening I sing praise to the most high God. I am so lost in considering the unbounded goodness of God, that I am not capable to set it forth by any description in my power to give. I am in the enjoyment of that love that it is not in the power of words to tell. It must be felt to be realized. I will say further that my condition is such that I can pass from one end of the earth to the other as quick as thought

—that it scarcely takes time to visit a neighboring star in the firmament of heaven, that the condition of many of them is so familiar to me that I could give such information of them as has never yet been given if it would be useful to you. I will now give some account of the condition of society in my present abode—a house not made with hands. Those of one affinity draw together as naturally as birds of the same species associate together; hence, the lover of peace has no affinity with the lover of war and military glory and they can not be happy together. He that has done what he could to make his fellow man happy by acts of kindness, can not enjoy the society of him who has been engaged in spreading discord. He that has enslaved his fellowmen will not harmonize here with the enslaved and down-trodden. He that puts the bottle to his neighbor's mouth and causes him to do wickedly, can not be happy with him who loves to live orderly and Godly—thus thee may see that all find their level; but there is no impassable barrier between us. To be sure, the happiness of the wicked man is very small compared to that of the good man, but it is all he has the power of enjoying.

I see thy mind inquires whether these, the least happy, will arise from their degradation? Yes, my friend, they will arise, all will progress, but in such a manner that they will be themselves—they will know themselves and arise by slow degrees. A long time will be required for the low, the selfish and the cruel to rise above their low condition. And bear in mind that while the latter are slowly advancing, in a much greater ratio are they who were progressing in the lovely when they entered the new life. It takes time for the low to even perceive their loss, and a long time for their affections to be entirely changed and placed upon better loves and desires. Oh, the advantage of a good and pure life in the body and in the spirit state increased a thousand fold.

Can any wonder that it is a matter of great rejoicing to spirits to find a natural law by which an intercourse between the embodied and disembodied conditions of man can be clearly manifested. To us it is the most important discovery that man has ever made; hence, it is a cause of rejoicing to us in either sphere. I desire to speak of the beauty, the order, the harmony and the wisdom displayed by our Heavenly Father in thus gradually unfolding one truth after another; had the things now

witnessed in this land been divulged in other times or perhaps in other parts of the globe, such persecutions would have ensued as would have prevented the spreading of these developments. I see the more strict religionists are the least likely to examine this subject without prejudice, but it must progress, although sectarians may rage and ignorance may laugh to scorn, yet these truths must succeed, for the Most High God hath spoken it, and for many favors, I feel to bless Him for none, more than this.

It may be asked, what good can result from this? What benefit can be obtained by conversing with the silent dead? It is introducing certainty for uncertainty. It is removing doubts about the future life. It teaches, according as the mind, the real person leaves the body it finds its spirit life commences. Who, realizing this, will cultivate the spirit of war, or slavery, or cruelty, or intemperance, or unkindness, or pride, or anger, or any feeling in opposition to love and good will to a brother—can any one? It seems to me, not. When men leave all the evil passions, then happiness will reign triumphant in the land, and man will find his heaven to commence while inhabiting his body. And as the time approaches for leav-

ing it, the prospect for passing to a far better home will be inexpressibly joyous, where all troubles will end and where sickness and sorrow are strangers. O, then is there anything that can compare with a good life—is there anything that will pay like subduing the unruly passions, with which humanity is beset? I think not. And anything that has a tendency to produce these results should be received as a blessing, with thankfulness to God, the giver of every good gift. I know of nothing so calculated to make man understand his present condition, or the one to which he is hastening, as this intercourse. I used to suppose, that it was God that operated upon my mind, giving me what to say to the people. I continued firm in that belief until I awoke in newness of life, in my everlasting home, then I found what I considered God's impressions on my mind, were made by angel spirits—by the spirits of those who had once inhabited bodies.

ELIAS HICKS.



CHAPTER XLIII.

ESSAY BY EMANUEL SWEDENBORG.

My friend, I desire you to continue to cherish the idea that good spirits will never teach falsehood, but will always endeavor to elevate their friends, both in their present and future condition.

We find ourselves here in a condition so far above our highest desires, that language would fail me to even faintly portray it.

As I had often the privilege of conversing with spirits, I supposed I had a pretty correct idea of my future home. But not so. I was lost in wonder when I entered my new life, where I had a new body formed. I was delighted with my change.

At first I could scarcely realize that it was myself. I looked for my hands and there they were. I looked for my feet and they too were there. And so of every part of my body, nothing was lacking. I cast a view at my old frame, it now seemed too worthless to be concerned about. I saw my friends with sadness in their countenances, moving gently about as though afraid of waking me. Could I have spoken I would have said, only put it where

it will not annoy you. I am as really with you as when I moved that body about.

I found myself welcomed to my new home by congenial spirits, and such a welcome no man can fully realize until he leaves his cumbrous body. My new associates led me off to a view of distant objects and to try my new body. I found that space was nearly annihilated—we moved with that speed of which you can conceive an idea of by thinking of the magnetic telegraph.

My first journey was to visit a planet. It was delightful to pass thus as easily as I formerly did to a neighbor's. I then returned to earth to see how my friends were managing my former body. I was present at the funeral. I felt a desire to speak out the words with which my mind was filled. I would gladly have told them that I was in their midst. The minister should have known this or not undertaken to teach spiritual knowledge.

I consider this the most important and dignified subject that the mind of man can be occupied with. We occupy a circle or sphere by ourselves, that is, we have our allotments or duties to perform. For, bear in mind, that a state of inactivity, even in the highest heaven, would be tiresome. We pass and repass through space that

a kind and an all-wise, good and bountiful Creator saw best to plan. And as we thus pass through space we do what we are capacitated to do, to enlighten and give those we come in contact with what will tend to their present and eternal welfare. And after a round of duty we again rejoin the company of those of our affinity, for, bear in mind, we have a home, a mansion as Jesus called it.

EMANUEL SWEDENBORG.



CHAPTER XLIV.

ESSAY BY GEORGE WASHINGTON.

It is with peculiar feelings that I introduce myself to your notice. It is quite unexpected to me to be thus favored. In the first place, let me say, we are on an equality here. All honors in the bodily state fall with the earthly tabernacle. I found on

leaving my afflicted body that a new one was prepared for me that would never grow old. This was delightful news, but I found that popularity was no passport to happiness. He that had been worshipped on earth was on a level with the worshipper. He that had enslaved his fellowmen was on a level with the enslaved. He that had commanded armies, with him that was slain on the opposite side in the conflict. He that fared sumptuously with him that begged his bread. He that had lived to gratify his own selfish purposes was in the most deplorable circumstances. Had I had nothing but my prowess as a warrior to recommend me, I should have been comparatively miserable, but thanks to my heavenly Father, there were other loves that had taken root and had grown some, but they were very much choked by my educational and sectarian views; still they had grown to some extent and had borne fruit. My condition, then, was not hopeless. I now perceived what it was that afforded the enjoyment I was in possession of. I therefore commenced in earnest to cultivate the good, the lovely, the pure, and the wise, as ability was afforded and I have greatly advanced. I have left the spirit of war far behind. I have left the spirit that could make merchandise of my brother far

behind. I have left the spirit that could compel my brother to labor for me without wages, far behind, and the spirit that could take the life of a brother, far, very far behind me.

These truths being known, could man go to war and kill his brother? Could he bear the idea; did he know that he would soon have to face his brother in the spirit life. Or could he tempt his weaker brother to take unto his lips that liquid poison which would ruin himself and render his family miserable?

I verily believe that when men come to fully realize these things a good time will have commenced indeed. For when man comes to fully realize that his bodily death is only an introduction to his eternal life, and that as he leaves the body his real life commences, would he, under such circumstances, use his brother or sister cruelly?

You know I felt anxious that nothing should disturb the harmony of the United States. That feeling was correct, for love and harmony are essential to happiness, both in the family circle and in a more enlarged view, and without them all that can produce misery and wretchedness must of necessity take their places. Then let me say, there is no better way for individuals than to live in

harmony with the good, the true and the lovely,
independent of governments or sects.

GEORGE WASHINGTON.



CHAPTER XLV.

ESSAY BY GEORGE FOX.

Nothing so much elevates the soul as a correct spirituality. Many seem to think that the death of the body must transform an ignorant or wicked spirit into an angel of light at once. Not so, are God's laws—such as is sown must be gathered. Those that become established in the familiar converse with spirits, have no great necessity to refer back to books, to the production of ages long passed away, for those that wrote those books, in the first are still living, and are ready to be called upon by the honest inquirer, and can give what they then meant and if not as at present presented

to view, correct, then they stand ready to give the truth as they now find it.

My friend, there never was a better time than this. God never loved his children better than He does now. He never was better prepared to give them instruction than He is now. Our heavenly Father has done and is doing all that wisdom could devise, all that love could plan, and all that power could accomplish, to make man happy—to prepare him for enjoyment on earth and joy indescribable in heaven. No written code, however it may be adapted to the time and circumstances for which it was designed, will be wholly suited as an ultimate Christian standard. His must be a life ever on the watch, ever ready to examine whatever draws his attention. And if selfishness is sufficiently subdued, and prepossessions banished from the mind, then with an honest purpose of heart, independent of books or men, a judgment will be formed that will elevate and prepare the mind for advancement while in the body and will necessarily introduce to a happy eternity.

GEORGE FOX.

CHAPTER XLVI.

ESSAY BY ADIN T. COREY.

I meet thee under very different circumstances than when last together in the body. I then very much doubted the continuance of my individuality after leaving my body; and now, behold, I am so operating upon thy nerves as to convey my own sentiments. Although I enjoyed the free interchange of sentiment at that time, yet the contemplation of some of the thoughts I then uttered do not afford me satisfaction. My doubts then freely expressed, were calculated to unsettle the mind, which should be avoided, unless higher and more useful views replace them.

It is of importance, that correct views should be entertained in regard to Jesus Christ. His spirit was divine, His body was human; His body died, His spirit continued to live, and by it I was often led to declare to the people its power, for the spirit that was manifested through Him is ready and willing to lead on all that give themselves up to be led unselfishly by it.

Mine is the privilege to often visit those in the

body, and impress upon their minds their duty to themselves, their God and their fellowmen.

I see that I can do much in this way, to carry on the great work of reforming men.

It is my business to impress the minds of those engaged in the cause of liberty, temperance, woman's rights and other reforms.

I often inspire them with courage and determination to persevere through all opposition. I feel to give some of my experience relative to my leaving my worn-out covering (a wretched house for a spirit to dwell in, and it was time to have a new one), but I, even I, who had testified so much of the goodness and suffering of God, felt in doubt about the new one, and therefore I strove to stop in the old, as long as I could; but according to the unchangeable laws of nature, the old one, when it was worn out, must fall, so I was forced to come to it, and to my unspeakable joy, I found I had been the greatest gainer imaginable. I found myself just entering the real life. I looked about me and saw the countenances of my old friends in ecstasies at my arrival. I felt if I had known this to a certainty, how I would have rejoiced at the prospect of changing my old tenement for a new one.

ADIN T. COREY.

CHAPTER XLVII.

ESSAY BY THOMAS JEFFERSON.

The vast results that can be accomplished by individual faithfulness is not fully appreciated. He who can influence the future for good, must be a benefactor to man, and of necessity must be in the way of happiness, as he journeys on earth. Although it may seem to the superficial observers that his trials and afflictions are many, yet he feels that support that these know not. And when he parts from his body he finds himself prepared for a mansion unspeakably glorious.

A reformer, one, who being sensible of the evils with which he is surrounded, and nerved with a resolution to abate them, at whatever cost, must take his stand as it were by the side of Almighty God. He must examine as unselfishly as possible everything that presents itself. And finding the true position it is entitled to, he must place it there, and sustain it, without wavering. To be sure, it is necessary to be stript of every prepossession, however acquired, and I find religious prepossessions are the most difficult to overcome. But it

must be done if the true position is arrived at. When this position is arrived at, the mind is prepared to examine righteously. And a decision will be come to, that the scorn of friends can not alter. Neither can persecutions inflicted by enemies overcome it. Nor will the flatteries of those whose good will it is very desirable to continue to share be able to draw you from the convictions thus firmly and unalterably imbibed. The reformer should, as he finds the right, pursue it in a firm, but peaceful determination to never suffer himself to angrily sustain his position. And, of course, never to resort to force. As a peaceful reformer, he may instill his views gradually into the hearts of thousands. If this plan were carried out, revolutions would be carried on without munitions of war, without the collection of armies (the instillers of vice and licentiousness), making widows in great numbers, parents childless, and children fatherless.

I am satisfied that it is necessary to bear earnest testimony against military glory. Instead of promoting him who has been the most successful in carrying devastations, ruin and human suffering to the greatest extent, he should be considered an enemy to both God and man, which, indeed, is the

case. When the right estimate is put upon the character of a warrior, then the work of reform will have been commenced in earnest. Then the good time long looked for will begin to make its appearance.

It is of all things most glorious to see men and women arise above all traditions, educations and surrounding circumstances, and devote themselves unselfishly to God, and humanity. They enjoy life while in the body, and when they leave it, they are prepared for such happiness that the selfish man knows not of. I am greatly pleased with this manner of communication. It seems to almost bring us in the same sphere, for I find but little difficulty in expressing myself. But it is so long since I conversed with words, that I find more difficulty in arranging my communication than when embodied. Hence, you should not be surprised if my communication does not read as smoothly as writings that I left behind me. But this I am sensible of, that my mental man has greatly improved. You see, I now condemn that which I practiced or rather encouraged others to do. I saw not then that the true way to revolutionize a country was to preach the right, to live the right, and always by example to lead aright, and changes

would surely come. Bloodless victories, one after another, would crown such labors of love, and generations yet unborn would bless the labors of these.

It seems marvelous to me that I did not see these things in their true light, and that it was not until I left the body that I was able to perceive how mistaken I had been.

My desire is to spread light as much as possible to the inhabitants of earth, that those who now live, and are to live, be better prepared to live to the glory of God, and good of man.

THOMAS JEFFERSON.



CHAPTER XLVIII.

ESSAY BY "L. E. L."

I am rejoiced to be thus privileged to express my own thoughts. It is what I have long believed would be established; and hence, you see, that I am prepared to receive this very important development, not as a mystery, but as a discovery of a law that has been in existence from the creation of man. But its distinctive developments are new to this generation. Although from history, it appears to have been recognized a long time ago. To me this is a very important subject. It seemed to me important while embodied on earth, but I failed to see its operations, although at times I was sensible of the presence of departed loved ones. They seemed to inspire me with love and a power of expressing my feelings in a way that often astonished. It is a cause of great rejoicing to spirits to thus have a way to give their experience to their embodied friends so readily. Oh, it is sublimely beautiful to know and realize this. To find myself, who has for years been removed from the sight of human eyes, now guiding this pen. My advice is,

then, to watch these developments closely, and as light dawns, examine for yourself. For to me, the unfolding of spirit laws is the most interesting of all, for they are the most lasting of anything the mind can grasp or perceive.

I will allude to myself, for there is a mystery hanging over the last part of my bodily existence. In order to fully understand it, I will give some of my experience for the few last months of my life. I had become somewhat known for my literary achievements. I became acquainted with him who became my husband and I thought we loved each other sufficiently to insure us a blissful life. But in that I found myself greatly mistaken. Very soon after our covenant was entered into, or rather publicly consummated, I found that our attachment was less mutual. For as we became more fully acquainted, we each found we had been deceived. He found me determined to do and act only on the highest ideas of right, with which my soul was filled, while my husband seemed determined to act according to his highest ideas of sensual gratification. Hence, then, you will perceive, we were wholly unfitted to increase each other's happiness. While I was filled with grief and remorse, and of course less cheerful and happy, than when we for-

merly occasionally met, which added not to my charms, he no longer felt restraint, but seemed to take pleasure in adding to my sorrows. Thus passed our time. I saw nothing ahead in the domestic circle to give me any hope of happiness, and of course lost somewhat of my former cheerfulness. And it was natural, while his mind remained unaltered, for him to treat me more coolly. Here, you see, my condition was miserable indeed. My husband enjoyed the company of others far better than mine. Then I wonder not that a plan was entered into to be freed from me. I was in their power, and what could I do under the circumstances? I was told that it was impossible for me to leave my room alive, but that I should be most cruelly murdered, and that it would be much easier to die by a violent poison than to perish by other means. And reduced to this extremity, I took the fatal vial, swallowed its contents, and very soon left my body. Here, you see, there was plausibility in the report that I had died by my own hands, but the truth is, I did not voluntarily die by my own hands, I was reduced to the choice of deaths.

I have been thus particular in order as there seems to be some mystery involved, to explain all. It was a happy release to me. I had not the difficult

task of using my utmost exertions to please my tyrant husband, and even then to fail. But I was introduced to the society of those who had feelings congenial to my own, who could appreciate me. For now I found deception availed not. No spirit can by cunning introduce itself to the affections of the pure, but all must find their level. Here each affinity draws together, and the impure can not associate in loving oneness with the pure. We are freed from all care of providing food or raiment for the body. We are free from all anxiety in regard to what is to be our destiny, that being reduced to a certainty. We find that as we cultivate the good, the pure, the lovely, new and heretofore unseen sources of enjoyment continually open before us. Our desires and our loves are so limited by wisdom that they are fully gratified. We are in a continual progressive state. And our desires flow to our embodied friends. We feel to encourage them to come up, to be more elevated in their minds. For nothing can give happiness like knowing and realizing that a higher destiny awaits us at the end of the earthly journey.

It seems like a task beyond the possibility of accomplishment, to change man from the power of brute force to that of love and kindness if we look

with human eyes, but when one takes a view with spirit vision, anointed with the eye salve of heavenly preparation, then it is that truth unfolds—then the power of love appears strong—while physical force looks miserably weak and unavailing. I have seen the spirits of those who, on a certain occasion, had been engaged in destroying one another, doing what they could to inflict pain and suffering upon their fellows, and lay waste the beautiful works of man, and render the fruitful fields barren; I say, I have seen these enter their spirit life, hurried from their bodies with their passions excited, having been cut down while aiming the deadly blow at another. O, how my sympathy has been excited for them. Although the minister may praise them for having sacrificed their lives upon the altar of their country, yet these find, notwithstanding the purity of their motives, that they are not well fitted for their new or renewed life. I have endeavored to comfort these, and point them the way to advance, but this has been their language—How could I have been so blind. I had professed to be a follower of Jesus; I had read the beautiful accounts of His life; I had read and believed that His was a life for every one to follow, if he would receive the reward of well done at the end of his

earthly journey; I had read these things often and believed them; how, then, I could, in view of these plain truths, cultivate the opposite, I can not understand. How I could suppose that I could deceive my heavenly Father, by professing one thing and acting another; by praying one thing and doing opposite; by asking God to fill my soul with love, and turn to slay my brother. Jesus did not thus, although his temptations were far greater than mine. Then how can I look to Him for comfort? My spirit is not in unison with His. He died crying "Father, forgive those who torture me, for they know not what they do," while I died with a full determination to kill as many as possible. How can I enjoy the society of Him, of whose goodness I used to sing, but of whose life, experimentally, I was a stranger? I replied, thou hast reasoned correctly, but it will be of no avail to regret the past. The same just law rules here as on earth. The only sorrow that avails for wrong done is a determination to do wrong no more, but, by performing all things well hereafter to atone for past errors. Let us, then, from this moment, use our influence to induce those who still continue in their bodies to shun the follies that caused us such loss. It has glad-

dened my heart to find these accept my advice and assist in first learning and then teaching the truth, as it unfolds to them.

Very few of earth's inhabitants realize the power of love. Then the advice of elevated spirits is, let every one practice the love principle himself, and leave the results to God. And that living in obedience to His laws, insures the only safe abiding. Means are in embryo that must hasten the good time coming. And this is one means of forwarding it when friends embodied can converse with the disembodied so readily as we do. Surely the dividing line is almost annihilated, and men, learning what awaits them very soon, at the longest, will commence living for eternity. Then all will be well; living for eternity must be manifested by living well on earth.

L. E. L.



CHAPTER XLIX.

ESSAY BY JOB SCOTT.

On my exit from my earthly tenement I found a better one prepared for me. All pain and anxiety was gone, and I looked about me to see if this was a reality. To satisfy myself, I looked at my hands, and of a certainty they were there—I looked at my feet, and they lacked nothing—all was complete and my own dear wife was the first to welcome me and introduce me to others. Such happiness as I now realized, none can understand, but those who have left their afflicted bodies and entered into their new and perfect one. I now had an opportunity to view the wonders of my new abiding place. My good monitor had often inspired me with desires to view, and portray the happiness of the future, but it came short; oh, how far short of my experience. Words must fail to picture it—language must be insipid—though it is far better than no description. This is a joyous day to spirits. They see the means of communication opening between the two conditions of life—the bodily and the spiritual. Here we see, that as man comes to

fully understand his future condition and to know the certainty of the presence of his spirit friends, witnessing his every thought and action, then he must leave the evil of his ways. And when he knows that as he lives in the body he enters the continued life, for instance; if he has cultivated the disposition of cruelty, he must be cruel still and remain so until he realizes his loss and with full purpose of heart commences cultivating the merciful spirit. Then he will gradually arise. But he who has embraced the principle of mercy in his earthly life must continue in advance, in his spirit home.

I desire to say a few words relative to the different religionists who are doing so much to spread the Gospel of Jesus Christ, as they term it, in heathen lands. If they realized in their own experience the Gospel of the blessed Jesus, they would see that, however useful it might be to send the Bible to the ignorant, that they themselves are far from the enjoyment of the Gospel spirit.

If the Scriptures are so necessary to benefit the heathen, why does it not produce love amongst those who have it continually with them, and profess to be governed by it?

JOB SCOTT.

CHAPTER L

ESSAY BY EDWARD HICKS.

I am delighted beyond expression to thus be favored. It is the first time it has been my privilege to express my thoughts in this way, and I now do so with gratitude, both to God, for giving the power and to thee for the privilege of using it. I used to often, while embodied, feel the company of loved ones operating upon my mind, but strange, it seems to me now, that I learned no more of the laws by which spirits are governed. And how beautiful the arrangement. Had I have known what I now do, I could have better and clearer pointed to my spirit friends for instruction. I verily thought it was God that called me and gave me words for the people. In this I was mistaken, for it is only through instruments that he operates on the minds of his children. Can anything be more beautiful? For every one can and does have an attending spirit, or guardian angel to lead and instruct them. They generally have more that are particularly interested in their welfare, but it is the privilege of one to be the immediate guardian.

I see many, very many, noble men and women in the land that have done much and are doing, with a zeal that is an honor to themselves. In many respects they have gone on conquering and to conquer many evils with which they are surrounded. And as often as they obtain the victory over a weakness, happiness flows in with its consoling balm, and encouragement is felt to press on to another victory.

Now, whoever thou art that peruses these lines, do me the favor to bring to thy mind a forgiving spirit, while thy brother, who has been tempted as thou art, while in the body, gently lays before thee a weakness with which thou art taken captive. Although it seems a small evil; not so, my friend, for it stands in the way of progress in many ways. I mean the use of tobacco. For, my dearly beloved friend, how canst thou expect to induce others to refrain from weakness while thou art thyself a captive to this vice? Oh, consider, my dear friend, what an example thou art setting to the young and rising generation—the hope of the future. Pause, my friend, and see what encouragement the precious, tender young mind has, by thy examples, to give way to weakness.

I would not judge harshly, but it seems to me, as

small an evil as this is considered, it will be found to be of greater importance the more it is contemplated. Besides a very great expense, it injures health and is disagreeable to those that association brings in contact. Its filthiness is an annoyance to society. And again, look for a moment at the vast amount of land that is occupied with its production. And the very great labor that is required to produce and prepare it for use. It is sorrowful to see this beautiful earth made to administer to man's injury by thus gratifying a depraved appetite. And still more to be regretted that the labors of men are thus wasted. Only think what a waste of time. Thousands toiling from youth to old age to produce such injury to man, and consequently at war with his best interests.

I feel to express my knowledge as it has been acquired since leaving my body. It was quite time for it to be exchanged, but as the time approached I felt somewhat embarrassed. For with all my experience I had not a satisfactory idea of my future life. I felt sure of a happy future, but further, I did not know. My mind was quiet, but I felt desirous for a view beyond my body. I often had been led to picture out with such eloquence as the sub-

ject is calculated to inspire, when the feelings are powerfully enlisted, the happy home that awaits the weary traveler. In view of the future and while occupied with its consideration, I found I was losing all concern for my body and at the same time I felt a new birth taking place. And the question arose, can this be death? Soon, I found, instead of death it was a renewing of life. Then, thought I, how little to be dreaded. I felt that had I have known this, how pleasant the prospect of a change would have been. It was like taking a journey for the gratification of some loved object soon to be attained.

I found old friends fully prepared to receive me. I found it was well understood where my affinity would place me. I was welcomed with such delight that it is out of my power to portray. Suffice it to say that the mind can not conceive of the happiness, of the harmony, of the love, and of the wisdom that is here displayed. I rejoice that this manner of communing is opening for us to convey our knowledge to our earthly friends. It seems to bring the two conditions very near. It gives the earthly travelers certain evidence that they are surrounded with spirit friends, who are waiting to do them good, by helping to bear the ills of life cheerfully

and encouraging them to go joyfully forward—happy themselves and making others happy.

It is delightful to see the beautiful order that governs here. To see, as they feel the affinity, the pious Christian, the good Mohammedan, the Hindu, him that inhabited the burning sands of Africa, him that peopled the unknown forests of the interior—I say I find all these, an affinity for each other.

Then thou wilt perceive that it is not so important what man believes in regard to abstract faith, as it is to cultivate a loving spirit—as to give place to charity—as to show faith in God unseen by love to his children who everywhere need sympathy.

Although it is well to have just and correct ideas of God, and how he deals with his intelligent children, and I would not discourage any investigation into the laws by which man finds himself surrounded, but would by all means encourage it. For, as correct knowledge beams on the mind, it loses, as it were, a burden with which it has been loaded and rejoices that one weight after another falls. Then as his burden lightens his celerity increases and he is enabled to rejoice that his journey is filled with pleasures inexpressible. And instead of con-

denying his fellow traveler for not keeping up with his hindering load, he is ever ready to lend a helping hand in all kindness, without boasting of his own acquirements or condemning the brother for his slothfulness for not perceiving what is so clearly visible to himself. He goes happy on his way, dispersing blessings on all, feeling no narrow restrictions. If a dear brother allows the chilling winds of sectarianism to wither his noble nature, then he pities him, for who so needs the kind regard from a more favored friend than him that suffers his soul to be thus ignorantly stripped of its most lovely adorning?

I acknowledge I allowed my sectarianism far too much to control me. And now I feel its effects—its hindering influences. May it be a warning to others. For there is no safety short of keeping the mind free to perceive and the purpose single to perform as fast as the understanding, enlightened by wisdom from on High, shall point out.

With thanks for this favor, I leave thee with feelings that words can not express.

EDWARD HICKS.

CHAPTER LI.

ESSAY BY WILLIAM WEEKS.

I scarcely know what to say first, so much crowds upon me for utterance. You know enough of me to know that I lived not to do good to man or beast. You know that I regarded not the advice of the good and despised their examples of kindness.

Although you know some of these things, yet much of my conduct was unknown to you. Let me then say of my appetite for strong drink; it was gratified as far as was within my power and a drunkard's reward was mine. Poverty was my companion—a grieved and abused wife was my slave—I was a tyrant to my children and clothed them in rags. I was the pest of the neighborhood, and I therefore lived without friends, except such as debauchery draws together, and the friendship of these is of short duration, it vanishes like the dew. I kept the idea of a spirit life as much as possible out of my sight. The end came, and I could turn from the light no longer. For as the old body that I had so disgraced fell, I was clothed with a spiritual one. I found nothing to screen me from those

that I had wronged. I had nowhere to hide, but was myself, as bad as I was, and could be no other, Oh, thought I, could I have only known this, I would have been better prepared for the change. When I used to hear the minister preach about hell-fire, I had no capacity to believe it and hence, I concluded that all the stories about heaven and hell were made up to frighten the weak and credulous, but it seemed to me on landing on the shores of eternity that, had they preached the truth, as I found it to be, I should never have been that miserable man that I found myself to be.

I can not convey in words the condition in which I found myself. Turn which way I might, all was gloom. I was filled with the most hopeless anticipations that it is possible to conceive of. While in this position, some of my old neighbors, whose counsel I had despised, and whom I had wronged while in the body, came to me and kindly invited me to listen to them. Here was an unselfish love exhibited, that I never expected to find. They pointed me ahead and told me there was yet hope. They showed me the steps I might take that would gradually lead me out of my deplorable condition. Such unselfish conduct and disinterested love, as was thus manifested, I resolved to

heed, and by close watchfulness and persevering industry, I have greatly advanced. My former loves gradually gave place to higher and nobler ones, but how different my condition from the condition of those that would have saved me while in the body. Although I grieved them there, I find them instead of turning from me now, and reproaching me for my former folly, they, from their advanced and happy positions are kindly lending me their assistance to the extent of their abilities. I desire to warn all to shun the miserable life I lived in the body. I desire to spread wide as possible the truth of the spirit life, and that the earthly one is probationary.

W. WEEKS.



CHAPTER LII.

ESSAY BY JOHN C. CALHOUN.

It was very unexpected by me to be called upon by Benjamin Franklin, informing that you desired to hear from me. It is only on the condition, as he told you, of your allowing me to express myself in my own way, that I embrace the opportunity. I will, therefore, proceed to give of the knowledge that I am in possession of. I allude to that knowledge acquired since leaving my body. In the first place, on leaving my earthly tabernacle, I found another body fitted for the real me to dwell in. I had no satisfactory idea about what I should be when done with time, but my most cherished view was, that when the body dropped, all was over. But I found I was as really John C. Calhoun as ever. This, you may be assured, was delightful, to find myself in the possession of a body, a real me, to continue on everlastingly.

Oh, thought I, could I only have been assured of this, how different would my earthly life have been. This was my first impression. I found myself surrounded by congenial spirits, who welcomed me as

they were prepared, but on looking for those whose characters I had most admired, I found them not. I inquired for these and to my inexpressible sorrow, I was informed that they were far away, if I may use the expression, I mean in a far happier condition. At this I was surprised, for I had given my life to accomplish ends for the people. My desire had been as devoted as any to promote the stability, the unity, and the harmony of the government, to continue it on the same ground that those worthies that formed the Constitution intended. And now to find myself far, very far, behind these, was cause of surprise as well as of remorse. I inquired for the cause and was told that Washington and Jefferson, with others, had labored to set bounds on slavery with a hope of its extermination. There, you see, was a wide difference between us, while they were anxiously watching every opportunity to let the oppressed go free, I diligently and continually devoted my mind to fastening the chains more securely. I looked, with astonishment upon the delusion with which my mind had been filled. The powers with which I had been favored, had been worse than wasted. I should have been a leader in good, instead of evil. I should have been foremost in promoting liberty instead of slav-

ery. Then you see, I was not in a condition to enjoy what those do who cultivated their better faculties, that had been influenced by love unselfish; by love for the poor as well as the rich; by love for the slave as well as the master.

It seems to me unaccountable that my mind should have been so darkened, so blinded by selfishness, as to live to spread wrong, while I endeavored to persuade myself, I was doing right. I now find all special pleading of no avail. Every spirit finds its level. Worldly aggrandizements fall with the body. A poor, despised, wronged and abused slave is often found far, very far, in advance of his master. I find, too, that he that had been engaged in cultivating peace and good will amongst men, very much in advance of the mightiest general that had ever commanded armies. I find, it is not so much the abilities that are possessed, that gives enjoyment in the spirit life, as the use that is made of what is given. Here then, you see, mine is comparatively a low condition. But what do you think of the minister of the Christian religion, who, while professing to be engaged in spreading such a religion as this, yet sanctioned, even encouraged, the greatest wrongs that ever cursed humanity. Can there be more degraded men? I can now bear

my testimony against these—had it not been for the encouragements I received from them, I never could have so devoted my life to curse man, present, and to be.

May the people be freed from the lead of such teachers, may they look for themselves, and live to do their duty to God and to man, independently—each for himself, for each enters the spirit life himself, and no other. Oh, then, depend not on a selfish priest, but let each live to do good. Then enjoyment in the body will be what mine was not, happiness, and in the spirit state, greatly increased. Oh, that there was some way to tell the many that I have more or less influenced, to hear these truths from me. If they could realize that it is really me speaking to them, methinks they would listen, and if I could gain their attention I could induce them to leave the evil of their ways and do works meet for repentance.

It seems to me there must soon something come that will awaken the dwellers in wickedness to their conditions and they be induced to let God, whose right it is, rule in their hearts, and love and good will abound among men universally. I fear I am intruding too much upon your time, but when you reflect upon the vastness of the subject, I feel

emboldened. For none that have the power, can be excused, it seems to me, to withhold that information to their fellow heirs to an inheritance that must continue whether they have done what they could to elevate a brother, or depress him. Whether they have done what they could to honor their Creator, or not. Still, their life, that commenced on earth, must continue. Some may say, if God possessed fore-knowledge, why did He so arrange man, that he should, of necessity, in many instances, enter the spirit life miserable, with a prospect of continuing so? It seems to me I can comprehend this mighty subject now, although I may not be able to clearly explain it. In the first place, man is placed in a probationary state, he very early in life, feels, as he gives place to the better feelings of his nature, sweet peace; and the more he cultivates these feelings, the more they grow—like a crop of corn, if cultivated, and every opposing object removed, a good crop may be reasonably expected; so with the capacities of man, if they are watched closely, and those dispositions or faculties that insure peace and happiness encouraged, and those that make life miserable, such as anger, revenge, pride, and everything that prevents one's self, or others, from the enjoyment of life's bless-

ings, present and future, discouraged, then happiness must ensue. Consequently, in this view, you must perceive that man is the maker of his own happiness in both conditions of life, bodily and spiritually. God has adapted man to his position. What more shows his wisdom than his arrangement with man. Man could not be in a condition to enjoy happiness without proving his capacity for enjoying. Thus I found it. I had lived too much to self. I had not sufficiently obtained the victory over pride, nor over my angry passions. I, to be sure, could treat my equal with respect, but him that I considered my inferior, I despised. Thus passed my life. Injustice I suffered to take root, and grow to my great injury and to the injury of others. Could I blame God for this? No, he had done all that he could for me, for even God could not force happiness on intelligence, all He can do, He is doing. He rewards for every small act of kindness as well as great ones. He continues to hold out inducements to turn from the evil and cleave to the good. Oh, then, what cause I have to bless God, for even my experience, for my state. To be sure, my life was of such a character that I do not deserve a high mansion, but I do enjoy all

that I am capable of. I wish to encourage others to shun the rocks on which I suffered so much.

JOHN C. CALHOUN.



CHAPTER LIII.

ESSAY BY ELIZABETH TWINING.

It is to me a happy development that has opened to us. It is what has been looked for by enlightened spirits. But in what way this communion would break forth, none knew. And when it did, many were in doubt of its utility, for a time. But now all doubts have been vanished, and I may acknowledge, I was one of those that doubted, and, therefore, did not, at first, see the beauty and excellency of these developments.

I had been a zealous sectarian during my earthly sojourn. I had earnestly endeavored to do my duty, faithfully. I had gone forth in obedience to what I

believed was my heavenly Father's requirements to declare what he gave me, from day to day, to the people. In this I experienced peace and joy that amply paid me for my devotion.

I had no idea then, that it was some angel spirits that thus influenced me,—one that had been clothed with an earthly covering as I was—I did not find my mistake until I left my body.

Oh, then, how all my former planning failed me. I had somehow imbibed the idea that I should find my God, whom I had endeavored faithfully to serve, and from whom I had all confidence that I had often received counsel, would be surrounded with glory unutterable. But in what way I could not imagine. I had some general ideas of greatness not defined. And from His exaltation I expected to receive the sentence of "Well done, thou good and faithful servant, enter into the joy of thy Lord." Judge of my surprise, on my arrival to my spirit home, I was welcomed with all the endearing affection that it is possible to conceive. I was surprised and delighted beyond my power to express at my change. When I was fully assured that this was my continuing home, I inquired for the God, whom I had so faithfully served and for whose approbation I had sacrificed every selfish enjoy-

ment, as I thought, to obtain. My companions informed me that they knew not any locality for him. They knew this, that they that do good, cultivate kindness and love, devote themselves to making others happy, are happy themselves while on earth, and must, of necessity, enter their renewed life in a condition improved in all their ennobling virtues. That such is the law of spirit life that, according to the earthly, the spirit life commences. How limited the mind must be to suppose that our God could be so divided as to be personally present with every intelligence in bodily existence. And not only so, but with all that have existed, for none that ever lived have lost their individuality. Hence, then, the absurdity of supposing that God, in an individual capacity, can take cognizance of each intelligent mind and direct them in the performance of every duty. God's works are on a much larger scale. His plans are of a more general character. His laws are unchangeable. Happy is he who can, without the prejudice of education, or bias of books, or religious trammels, receive impressions immediately from a pure spirit friend who has had the experience of an earthly life, with the addition of spirit knowledge.

Beautifully has Omnipotence arranged His laws

All His works are balanced in the most exact order. Nothing is lacking. His arrangements are adapted to their ends. As the planetary and starry firmament are continued in their course and as the order of commencement, continuation and decay are stamped on all earthly animation, so is the order of the spiritual kingdom. Everything is the most perfect. It is delightful to witness it. It is joyous to be a partaker of it. Our employments are as various as our capacities, but everything is arranged by system.

The bad man cannot be an educated spirit, neither can he do their work until he becomes changed.

All things tend to progress in the spirit world. The most depraved, after a time, tire of their condition, and slowly advance from it.

But they that faithfully endeavor to act up to their highest convictions of right, never repent, but rejoice evermore.

ELIZABETH TWINING.



CHAPTER LIV.

ESSAY BY "A. H."

In the first place I desire to say that I wish more particularly to give of my present condition to my dear wife. I desire to impart to her what I am, where I am, and how my time passes. This I might do for her, did she know when to look for me, or understand more of spirit laws. I have often endeavored to impress her mind, but have not been able to gain her attention so far as to convince her of my individual presence. I am as really, personally myself as when I was bodily with her, but my covering is of such fine material that human eyes cannot behold me. I can see those that are still in the body as readily as when I occupied one myself; yea, far more so, for the darkness of night imposes no barrier to my vision. Our light is of such a character that we need not the light of the sun to illuminate our pathway, neither its heat to warm us, for our God has planned on a much larger scale than finite man can comprehend. I am in the enjoyment of such happiness that it never entered my mind while embodied to believe possible,

notwithstanding I used to publicly call the attention of the people to kindness, to love, to good, and to tell them of the enjoyment that a good life afforded the devoted mind. To be sure, the reward pays well in the earthly journey, but it bears no comparison to the one it introduces to. Oh, if men and women could only realize their real position, present and future, how different would be their lives.

I greatly desire my dear wife to become acquainted with this manner of intercourse. If we both understood spirit laws we could interchange our sentiments freely. Then we would reason together as life's journey continues, and when the body has performed its labor it will lie down and the spirit will rejoice to be released from such a cumbrous covering.

Where is the person that will continue to do evil when he comes to realize that when he shuts his eyes in what he calls death, it is only opening them to the real life, that is to know no ending, and that according to his advancement in the good, the lovely and the pure will be his entrance in the renewed life? Hence, an advance in the earthly probation forwards, all things being equal, through the endless ages of eternity, I mean, by all things being

equal, that it somewhat depends upon the perseverance of those in the spirit state as to how fast they advance. Progression is stamped upon all things relative to man. He progresses from youth to old age in experience, in knowledge, if his outward man is in a condition to allow it, and in age. That which was exceedingly joyous at one time loses its charms and something else takes its place. So in the spirit life, happiness would cease to a mind, or spirit, unless there was advancement. Some have the idea that spirits are continually employed in singing praises to God Almighty. How little they realize that sameness, would be tiresome. That change is necessary to insure continued enjoyment. For this change of employment, our heavenly Father has wisely and beautifully provided. Time would fail me to give of the realities with which I am surrounded, and to which all that live on earth are hastening.

But I hope I have said enough to induce my dear wife to examine closely in order to perceive my mental influence in the secret of her soul. When she reads this I will be present and will do what I can to make her sensible of it.

Our children are as really present with me as

ever they were, and we often join in the family circle with their mother and brothers.

A. H.



CHAPTER LV.

ESSAY BY MRS. FRANKLIN.

Spirits, after leaving their bodies, linger around their friends that continue embodied for years, or as long as those they have an affinity for, remain. But even they find their home in other parts of the universe, some in one place and some in another, according to their affinities. Although while connected with earthly friends, much of their time is spent with them, yet we could no more live there continually without that nourishment and resuscitation that spirits require and which cannot be procured on earth, than he who reaps down your fields

can live without bodily nutriment. Hence, then, as it is impossible to live continually on your earth, there is necessity for us to have a home, a place to fly to, when our duties are performed. Then the question naturally arises in your mind, where is the spirit home? Let me tell you. Those bright, shining stars that are harmoniously singing praises to their Creator in the regions of space—a space so extended that even spirits disembodied cannot comprehend—those shining orbs are the homes of spirits. Some find a home in one and some in another, according to their adaptations. The distance of these seems to be a consideration with one clothed with his cumbrous body. But that idea belongs to earth, for as soon as the spirit is freed, it finds that space is traversed with the speed of thought. Now, it is in attendance on one embodied friend, and then far away among congenial spirits. My friends, we are not homeless strangers traversing the immensity of the universe, but we each have a loved home, a place to retire to, where each affinity is in the enjoyment of all it is capacitated for. We mingle together, we have no walls of separation that confine us, except what conduct, condition, or development imposes, for they that live not the good life in the body enjoy not the society of the

pure and lovely; hence, they are not prepared to share with them, in the same mansions of the spirit home.

The better ones can know the conditions of all below them, and find it to be their business to help them onward. But the less developed have not the ability to enter the homes of the more advanced, and yet such encouragements are held out, such reports are received, that they fully believe of the good ahead; they can compare what they did know with what they now experience; they see progression has been a law of heaven, and can have no doubt of its continuance.

I feel quite willing to tell you how I found myself situated when I entered the spirit life. I had, to the best of my capacity, done my duty faithfully. Although history fails to record my name as one of the great of the earth, yet I think it will not be charged that I wish to detract from the just fame of my husband when I say that I was his helper in every thing that has rendered him worthy of remembrance. I still continue to do my uttermost to assist in convincing mankind of their destiny. From this digression, I will return to my account of entering the untried life. I did not feel certain of what awaited me. I had an undefinable

idea that seemed to whisper, this is not the last of life, but I felt not its full truth.

Where I should go, or what I should be, whether I should be consciously myself or not, was not fully confidently established. Or whether, as many have thought and believed, I should sleep to some very distant time (which was about equal to annihilation to me) when the angel would blow his trumpet at the last day. All these views and many more had found a place in my mind. With this, to me, most interesting subject unsettled, I left my body, and judge of my surprise when I awoke, as from a refreshing sleep, into all the realities of spirit life. I found all my better and holier feelings were more acutely real, than ever. I was still myself. Nothing was lacking. After realizing my real state, I thought, if this is death, so dreaded, how mistaken is man! Instead of its being a dreadful thing to pass through, it is the most joyous journey that I had ever been a sharer of. My old body that I had enjoyed so much happiness in, now seemed to me too worthless to claim my notice. I felt love stronger than ever flowing to those that were caring for it. But, I desired to let them know that I was not there—that now that body was of no more consequence than any other inanimate substance that

the eye may chance to rest upon. To be sure, it was best to put it out of sight, to prevent annoyance to themselves, but it mattered not to me what was done with it.

I was introduced to the company of congenial spirits, who had been waiting to receive me, as soon as I was released, and who had been attending upon me while embodied, though I knew it not. These I accompanied to their home. I found in my new home all I could desire, yea, far more than I could have fancied possible.

Time would fail me to give the particulars now, and besides, it would be hardly possible for one still confined to the body to appreciate our necessities and our gratifications.

I delight to thus give of the knowledge I possess. I will now leave, full of joy and hope renewed, the friend of spirit investigations.

MRS. FRANKLIN.



CHAPTER LVI.

ESSAY BY EDWARD STAPLER.

In the first place, I feel interested to have this manner of interchange of knowledge spread far and wide. There never was a time when truths better adapted to the condition of man were communicated than are now being developed to him. God loves his children now as well as he ever did. He finds no necessity of referring his seeking dependent ones to what was written centuries ago, for individual rules of conduct, for men and women have now quite as good facilities to find out their duties to God and man as they have ever had. A duty made clear on the mind by an unseen intelligence is of vastly more consequence than an imaginary one received from a book, however good the book may be, and however it might have been adapted to the time it was written.

I would by no means detract from the writings of good men that lived long before us, but shall we stand by and extol their writings, and conclude that they lived in a time when the favors of Jehovah

were more showered upon them than on the present generation?

No, my friend, God is as near his children as ever he was. He loves them as well and his power is not lessened.

Then what a loss for man to so esteem a production of men, long since passed from sight, as to prevent him receiving instructions from the same source, that those did who received those valuable truths.

Do you think that any one of the prophets, whose writings are recorded in the Bible, would recommend their writings as of more value than productions from as good a source in other ages of the world? I tell you, no, but every wise man, every good man, every unselfish man, when he had obtained that food that satisfied his own soul, would invite others to gather from the same fountain whence he received his satisfaction. Hence, then, it is taking nothing from the most excellent writings, for man to desire to receive immediately from the heavenly granary, as those ancient worthies did. And then, behold, the blessed Jesus, him, in whom bad men could find no guile, always encouraged men to look and examine for themselves. He never gave any particular rule or law for man to be

governed by, but he did say, "who so doeth the will of my Father, the same is my mother, my brother and my sister." Which implies, a holy life gives heirship with himself. Then as his life was one of perfection, we see before the mind pictured, the general character of the good man. We see He manifested such love, if imitated, would banish all wars from the earth, intemperance would hide its awful head, and kindness and good will would banish famine and want, from the face of the earth.

This is what Christianity pure and undefiled would do for man.

Jesus never taught that all truth was given by Him while on earth, but He said, "I have many things to say, but you cannot bear them yet." Now, it is clear to me that the things that are now being manifested are some of the things that the people of that time could not bear.

Wise men will use all the means that they are blessed with for their instruction. What there is in the Old Testament that can be used to advantage, be sure and appropriate, but, whatever tends to evil, leave as soon as you would leave the society of one you have no affinity for.

However good advice, counsel or rules may be for

one day or age, each age has need of rules or regulations for itself.

Wisdom uses the good of all times to promote the interest of the present. Wisdom despises not the present by looking behind for all that is good, but it examines the past, compares it with the present, and follows the good from whatever source it is obtained.

The present is also full of danger. Men should not imagine that they have attained fullness of wisdom, for nothing indicates more folly than that. But all should keep their eye open to perceive and their ear open to hear whatever it may please infinite wisdom to reveal.

Never was there a time when the gates of heaven were so opened as now. But great care must be taken, lest the revealings of some forward spirit, not well balanced with wisdom, imposes upon those clothed with bodies.

Let facts as they are presented be weighed and compared, and then let the conclusions thus wisely arrived at be cherished as a revelation from heaven, for it is surely the case. God has bestowed on man all his faculties for a good purpose, and when used according to his designs, they must proclaim the wisdom of the Creator. As I observed, it is

necessary to examine carefully to arrive at right conclusions. But after a just conclusion is arrived at, I would warn against any fixedness, any supposition, that the whole truth is attained. But always remember that as in the bodily state the nourishment of yesterday satisfies not the cravings of the stomach today, so with the mental man, its tendency is onward. To keep it strong and vigorous, it must be free. After one truth has been received and made clear, then keep the mind free, for it is a truth that many have entertained angels, when, if they had set their mind against new revelations, they would have lost their precious company. Here is the fatal mistake of most professors of the religion of Jesus. When they turn their lives toward a better life they feel a reward, for every sincere craving of their heavenly Father's love in their souls produces happiness. If these continue on, as I observed, and keep the mind free to the inflowings of God's love, they will continue to grow in wisdom and goodness. But if, instead of this, the confiding soul joins with such as say they have found religion, and suffer themselves to be bound with another's experience, they must become dwarfs. Although they may pray earnestly, may sing devoutly, yet as long as their dependence is upon former ex-

perience, how can they be other than dwarfs? Nor can their spirits, when they leave the body, be fitted to give their earthly friends, valuable counsel. My experience is such that I could write volumes in place of this short essay, but I rejoice to have this privilege. Oh, it is a cause of thankfulness continually, that this manner of communication is opened. It is good to live in this age of the world; spirits, disembodied, can so readily give of their knowledge to their embodied friends.

EDWARD STAPLER.



CHAPTER LVII.

ESSAY OF SARAH SHARP.

I gladly accept your kind offer, but with a feeling of my unworthiness, for I deserve no such attention from you, and therefore the more thankful I feel for this privilege.

I had all the advantage, in my early life, to have laid a foundation for a useful and honorable life. My parents had very kindly used their exertions to give me an education equal to their means. My life passed with nothing in particular to narrate, until I had grown to be a woman. I fancied I was far above the snares of the seducer, and from that secure feeling I now date my downfall. I know that I looked forward with confidence upon the prospect of a useful and happy life. Many were the visions of happiness, that floated across my mind's eye, and never did I harbor a thought to interrupt a sister's felicity, until circumstances changed all my bright anticipations. In an evil hour he, whom I had always regarded as a brother, by the most insidious and artful intrigues, overcame me and my affections were blindly placed on him. I was,

as it were, completely taken captive by his kindness and professed affection. It seemed nothing to me that I must lose my reputation among those with whom I had been used to lovingly associate. It seemed nothing to me that my conduct must be exceedingly grievous to my dear father and mother, whose idol I was. It seemed nothing to me that my conduct must make the life of my dear sister miserable. It seemed nothing to me that I was doing violence to my every prospect of future respectability and happiness; and it seemed nothing to me that to all these prospects must be added the greatest of all, the miserable one of an unfitness to enter the kingdom of heavenly happiness.

You may think, how was it possible that I could have fallen in the snares thus set for me.

I cannot give a satisfactory reason unless I became deranged. Not that my whole mental individuality was lost, but that the powers of my mind must have given way. I was wrecked.

My life became wretched unless in the company of him who had estranged me from the path of innocence. Oh, the unhappiness my weakness caused me! Many times I craved that I might be taken from the evils with which I was surrounded, and then the feeling of unfitness to enter the untried

life, and the hope of amendment would nerve me to bear the present and hope for the future. Thus passed my life until one evening I was attending to the duties that devolved upon me, while with my sister, I stepped out the door, intending to return immediately, but I was accosted by him that had been the cause of all my troubles, who said he wished to speak to me upon a very important subject; I stepped to him, when he put his arm around me and instantly plunged his knife in my throat, severing the main artery, which, at once, terminated my bodily existence. My exertions were used to the uttermost to part from him, but all was over; he gave no time to dread death, for my fate was sealed almost instantly. I only had time to think he was determined to kill me. The next I knew, I was looking at my bleeding and lifeless body, as well as his. I asked him why he had done this thing. He replied, he was determined I should not outlive my love for him. I said, had you no pity for my daughter? His reply was, yes, he did feel for her, but he thought she would have friends to care for her. I said no more to him, for at this time we were each taken into the care of those that had an affinity for each.

I now found that I had different society from

those that had surrounded me while I was surrounded with bodily afflictions; for who so much needs the kind sympathy of friends as those that have been overcome by temptations, who have fallen into degradation. I was in trouble, and my friends deserted me. I felt the need of a kind word, but in its stead, I met the cold repulse. I felt that I had sinned, and needed the hand of a disciple of Jesus to lift me from my degradation and to say to me, go, and sin no more. I needed one whose love overbalanced their pride, to say to me, come my dear sister, let the past be remembered no more, but let us look forward for the blessings that are still in store; for that mercy which Jesus always encouraged the penitent to expect. But instead of that, my former associates forsook me. Those that professed to be the followers of the blessed Jesus passed me by. Then, is there any wonder that thus situated, I failed to become elevated? that since those that I would gladly have associated with, despised me, I should seek those that did receive me cordially?

I find my spirit condition low, but, thanks be to God, I have much, very much, to rejoice in. I am in as much enjoyment as I can be, considering the life I lived. I do not feel the stings that those do

who, while professing to be self-denying Christians, yet lived to gratify self, imposing burdens upon those over whom they exercised control, grievous to bear, and thanking God that they were not like others, or even like myself, a poor sinner. These are even worse off than myself. I do not feel to condemn others, but I do wish to warn every one against the dangers that are strewn in life's path; to shun the unhappy life that I lived; and to encourage all to do what they can to save an erring brother or sister; for, depend upon it, each has his work to do, and he or she that lives to elevate, to reclaim, is building on a foundation that must last them when their bodies fail. It is my privilege to often visit my dear ones that are left behind.

I endeavor to impress their minds with desires to do good, to be kind to all, to be happy, to strive to make others so, and in doing this I find my enjoyment is increased. I would like to say to my dear earthly friends that I am as really myself as when bodily with them. I would do them much good if they were prepared to receive me. I thank you for your kindness to one you never knew or heard of, except in connection with crime. Oh, it is cause for gratitude that while many great and

good are waiting to communicate through you, you leave them, to allow one so unworthy as myself to give you of my present and previous condition.

SARAH SHARP



CHAPTER LVIII.

ESSAY BY THOMAS CLARKSON.

It is with feelings of gratification and heartfelt thankfulness that I am thus privileged. It is, indeed, a bringing of heaven and earth very near when a disembodied man can influence one embodied in such way as to convey readily his wishes, his knowledge or his occupation to his embodied friends.

My life was such that it was thought by those who knew me, and who believed in man's continuing when removed from sight, as to entitle me to heaven and happiness. This I found verified, and let me

give you a short history of my experience since. I was met by my friends, whose lives had been devoted to do men good, unselfishly; who had sacrificed their talents, time and money on the altar of humanity; who had counted nothing too dear that gave the reward of sweet peace—these I found ready to welcome me. No earthly salutation can compare with the love these manifested. In astonishment, I said, can this be death?

No, was the reply, it is not called death here, but rather a birth.

This is what the earthly condition considers death; and indeed it is death to that.

But instead of its being the end of the spirit that governed the body, it is just entering on the voyage of real life. It is freed from that cumbrous body and its requirements and hinderences.

No house to be built for it, no bread to prepare to sustain, no clothes to provide, and therefore all anxiety for these ceases. This was good news to one who had been perplexed, as I had been, to provide the necessaries to sustain myself. I found that I was clothed with a body that far surpassed any plannings that had ever been formed in the visions that fancy portrayed to the mind. The old man, with all his weakness and infirmity, had given

place to the vigor of youth, and I was, in all fullness and completeness, myself.

I felt my individuality; I had the knowledge, experience and wisdom of a long, earthly life and nothing more. What I had done and been was fresh in my view, nothing more, except I was closely observing the changes that were going on with me. Know, then, all that was before me must be learned.

My friends invited me to prove the condition of my new structure, by accompanying them. It is impossible for me to convey to you a full idea of the ease with which space was traversed. I found that spirits associate by a feeling of sympathy. Each, as it leaves the earth, finds congenial spirits to welcome it. Bear in mind we enter the spirit life, whether we have lived to do good or evil, or whether the life has been a mixture of both. Here the level is found; deceptions avail not, nothing can hide the real character. No choice can be exercised, for the law that rules here is so equal, that there is no desire to associate with other than those that affinity draws together.

But, notwithstanding this, we are not idlers. Those more advanced feel a love indescribable, and a desire to assist those of less advancement, less elevated enjoyment, forward to a higher and still

higher condition. As in the earthly state, the teacher instructs the pupil from one degree of knowledge to another, so here we learn one thing after another. I will return to my own case. I found, without the fear of falling on the passage, distance seemed annihilated. After getting somewhat familiar with this new state of things, my instructors informed me that I, too, had my duties to perform.

That in action alone can happiness be continual. That mine would be the privilege of assisting those still clothed with the bodies. This was delightful to me. I therefore set about my work as soon as I found what it was, and I have been encouraging him who, like myself, is devoted to do good to others, to which I early in life pledged myself, although it seemed to me it was giving up all worldly prospects. At that time I verily thought my life must be miserable, that I must lose the good opinion of all those whose friendship I most valued. I thought I was giving up all prospect of worldly respect, and all prospect of support sufficient to sustain my bodily necessities. All these I offered up when a young man.

But I found my peace flowed as I never before had experienced.

I found my earthly necessities were provided for in a way that seemed impossible to my short-sighted vision. Honors, too, were heaped upon me after I had toiled long and manfully. Often have I persevered when death by assassination stared me in the face. Surely had I not been sustained by some good spirit, I must have fainted by the way. Although the evils that crossed my path were many, although the dangers were great through which I passed, yet, I firmly believe my life passed with more enjoyment, my friends loved me better, and more of the worldly goods were bestowed upon me, than if I had gone selfishly to planning for my own aggrandizement. Having thus experienced the benefits of a well spent life in the body, and receiving the highest enjoyment in my new home, is there any wonder then that my most earnest attention is turned to those who, like myself, are devoted to humanity, to suffering humanity? I use my influence to strengthen and encourage them. This I endeavor to whisper in the ears of the sufferer, that their time of suffering will soon be past, and a glorious immortality is but a short distance ahead. Then keep courage, my brother, or my sister; for although it may seem that we are surrounded with the wicked, with those that would do an injury, yet

the Lord, our God, is with us; and if we feel that we have his approbation, then we have nothing to fear for in that condition, to continue in the body is well, but to leave it is better. What encouragements under all circumstances! The good man is safe. I feel to encourage all to persevere in unselfishly doing good. If a brother is in affliction relieve him. If a brother uses you harshly, tell him plainly his fault, but show a willingness to forgive, without waiting for an acknowledgment from him; for, remember, such is the law of our heavenly Father, that it tends to happiness to imitate him; for he is always ready to receive a repentant sinner. He waits not to have a full settlement, item by item, but as soon as he sees the penitent, although a great way off, he sends his spirit messenger to meet and welcome him again to his Father's house.

When the spirit of love shall abound in the land, when men and women shall come to prefer another to themselves, it will be joyous to live on the earth; then, indeed, death to the body will lose its sting.

This manner of communication, methinks, will have a tendency greatly to hasten the good time long looked for. Can any one live to his present and future misery when he comes to fully realize

that he is surrounded with spirit friends? That, whether good or not, he lives on, and that his after life must commence when his former one leaves him? It seems to me not. Could man realize that, when anger disturbs; his spirit, parents, or wife, or brothers, or sisters, or children, are witnessing his weakness and sorrowing, while thus they see him in his degradation, surely he would watch that he be overcome no more.

Permit me to encourage you to let no opportunity pass without searching into these spirit developments, for they are of vast consequence. It gives you the privilege of the counsels of those that have long since passed from sight, and have been learning ever since. With these to counsel you, life will pass pleasantly and death to the body will have no terrors. I would like to say more when opportunity offers.

Rest assured that angel spirits enjoy these manifestations as well as their embodied friends.

THOMAS CLARKSON.



CHAPTER LIX.

ESSAY BY SAMUEL FOTHERGILL.

This is interesting to me, to thus meet one still clothed in the flesh, to express myself through, as I used to, while on earth, bodily. In the first place I desire to turn my attention to the subject of man's accountability to his Creator.

He finds himself placed in a body so complete, so wonderfully made, that he is at a loss to know from whence he came, or whither he goeth. He finds that he is in possession of certain attributes. That amongst these are the feelings of love, hate, justice, selfishness, kindness, cruelty, lenity, revenge, mercy and injustice. All these, as opposite as they are, he finds himself controlled by. And these he finds, as he gives attention to their workings within, make the man. If he allows the feeling of love its proper sway, governed by wisdom, then he is in possession of peace and happiness,—then his family or associates love his company. If he is treated harshly his kindness shames the perpetrator. If he is persecuted, he forgives. If he is slandered, he slanders not in return. If he is re-

proached for not believing in the popular religious ideas with which he is surrounded, he bears it patiently. If, in the family circle, things occur to annoy, he calls to his aid forbearance and love, the clouds disperse and harmony again abounds. And if adversity assails, love and kindness will make a way when discouragement seems to close his path.

Then, if love, when properly directed, will accomplish so much, it becomes its possessor to cultivate it closely, to watch its pointings, to let it be governed by wisdom; for if it is not, injury may proceed from this excellent virtue. In opposition to love is implanted hate; which, if allowed to grow, must produce unhappiness to the possessor and to those with whom association connects him with. The feeling produces its like in others, whether in the family circle or in a more enlarged point of view. It affects the wife most, for if she finds her love and confidence are treated with coldness, and even harshness at times, gradually her respect and love for her companion decreases, and the performance of the necessary cares of life, instead of being pleasures, become irksome. And the children who, naturally look to the parent for all the perfection that a man is capable of, finding him subject to al-

low his angry passions sway, lose that respect for him that his position entitles him to. Hence, although they may, from dread of physical injury, perform his wishes, yet, as it is not love that binds them to him, they must, of necessity, be controlled by the opposite of love and harmony,—they are under restraint while in his presence and love his absence. Such a man fails to be happy himself or to make others happy.

Let us turn our attention to view the designs of our heavenly Father in placing his children in their present probationary condition. At his introduction, man is one of the most helpless of animals, both in regard to his physical and mental condition.

As his body grows his mental capacity gradually unfolds. It is clear whence his animal strength and growth comes from, but not so with that which controls the body. Whence that comes, no eye can see, but the fact that a mind is received into the animal none dispute. The reasoning faculty, that no other possesses, being dispensed so gradually to the child, that some believe it is indeed a part of the body. But, my friend, the body would be as complete without the reasoning powers, as with it. Hence, then, whence cometh this second part—the part that makes a man so entirely, so surpassingly

above every other created being? God has so arranged that as the child breathes the pure air, a portion of His nature and essence is gradually imparted to the child, as he becomes capable of receiving it. He also imparts his various organs to cultivate, and as he exercises any one of them unduly, it will grow more rapidly than the others. Hence the necessity of guarding these heavenly gifts closely. Let love unselfish be cultivated which will insure the society of the good. While in the body it will draw good spirits to administer to it, in its earthly probationary state, and will entitle the possessor to an elevated mansion or place in the spirit life, and prepare him to encourage some earthly traveler to live the good life as he has done. On the contrary, if some other disposition or opposite character is cultivated, as, for instance, selfishness, then if he does not obtain the largest share, or some advantage over another, his enjoyment is incomplete. He manifests uneasiness at another's success and renders those he is associated with uncomfortable, and himself unhappy, while in the body, and unfit for exaltation in the spirit home. Then, you must see, that man is the maker of his own destiny. God imparts to every rational creature free agency, and gives the capacity to live hap-

pily in the body. If he elects to live to his highest idea of good, then happy spirits administer. But if, on the contrary, he unhappily chooses to go selfishly on his way, he finds thorns to disturb his tranquility, and spirits like his own are drawn to him by affinity. Oh, then, you see, our heavenly Father has done all that wisdom can devise, all that love can carry out, to induce man to be good, to be happy and to make others happy. I would gladly give further knowledge about the great Creator, but, my friend, as desirable as it is to know, as gratifying as it would be for me to tell, it is beyond my capacity to do so. His wisdom I see, His love I feel, His greatness I admire, His power is astonishing, His immensity I cannot comprehend, His omnipresence I witness, but his location I know not of. His angels I see and accompany on their errands of mercy. I see your mind inquires, whence do they obtain their directions? As, in the bodily state, man finds by close attention what will make him happy while in the body; so, here, by cultivating that which promotes the highest enjoyment, we continually advance in wisdom, in knowledge and in harmonious enjoyment. Man should not expect to arrive at the summit at once, neither should spirits. But every one should endeavor to treasure what

they find to be true and lovely, and patiently wait further developments, remembering that when ten thousand years have passed away our lives have but commenced; that progress or advancement is stamped on all things, whether in heaven or on earth. I could fill volumes in speaking the praises of Him that lives forever and ever, and of the enjoyment of spirits that, having performed their parts well while in the body, are now doing what they feel to be their duty in every respect.

SAMUEL FOTHERGILL.



CHAPTER LX.

ESSAY BY NICHOLAS WALN.

I am one that passed from sight years ago, but I have not lost my interest for earth's inhabitants, nor have I gone so far as not to notice the developments now being made.

It seems to me never, since man was created, has

there been so favored a time to be an inhabitant of the earth.

You have the best experiences of those that have lived before you, and who recorded their best convictions, which have come from many ages of the world's history. And besides, a way is now being developed, whereby those that have lived in any former age can converse freely with a medium of the present time.

This gives, as I observed, the present generation a great advantage over former ones. It is cheering to us to thus see this intercourse spreading. For in this development, we see the seeds of progress for the embodied and a knowledge of what awaits them when the body is left. It seems to me of the greatest importance that man should know his present condition and what awaits him on his journey. It seems to me, a mark of the greatest wisdom, to inquire what becomes of the spirit which controlled the body, and its nature, while controlling it.

This I considered a momentous question while I occupied a body and I suffered such influences to govern me so far that, when I left it, I found myself wonderfully favored. I heard it said, thou hast been faithful over few things, enter thou into the joy of the Lord. My thought was, Lord, in what

have I been faithful? (for I felt as though I had been an unprofitable servant), and the reply was, didst thou not give thy standing among men, in order that thou mightest be happy in this life? But I said that was only doing my duty—true—and the performance of duty must necessarily lead to this result.

Then, thought I, a virtuous life must be very profitable, for it yielded a very large dividend while in the body, and now, to find its possessor so vastly wealthy, convinced me that I had made a mighty investment and ever since I have been receiving compound interest.

Now, what do you think of such an outlay—that of laying up treasure, on such profitable terms, where it will be perpetually insured, without a possibility of a failure?

On leaving my body, I was met by loved ones who had gone before me. These were free to give me of their knowledge, acquired since leaving their bodies.

Although many seemed to belong to the same community or circle, yet one seemed particularly delegated as my instructor. With my instructor I passed from place to place, and saw the condition of many companies less elevated than our circle,

None can enjoy more than their bodily life fitted them for. Although thou didst not labor for the sake of reward in the future life, yet a good life necessarily leads to the enjoyment of it. I told my guide this seemed too much—to receive full pay while in the body, and now such unbounded enjoyment in the spirit life. He remarked, give God the glory, and added, I have shown thee the condition of spirits below us in enjoyment, it must be our business to elevate them, to raise their loves and aspirations to higher and more worthy pursuits. Ours, too, is the unselfish task of encouraging the embodied to cultivate more exalted views, to be kind to one another, to let nothing deter them from a virtuous life, which alone can insure happiness. And while we teach these truths we also shall be advancing.

Now, thought I, here is great gain for me, a poor worm. I had thought I was working for great pay, but I failed to see such completeness. I was rich and full, and lacked nothing. Every self-denial that I had been enabled to bear seemed to be crowned with blessings unnumbered. I rejoice in this, that I have been enabled to make one sensible of the fact that I still live, and as I live he will live also.

NICHOLAS WALN,

CHAPTER LXI.

ESSAY BY "F. M."

I found, on my arrival here, that I had been assisted by my spirit friends, although I knew it not, all my life long. I lost much to myself by not realizing this fact.

It would have been of inestimable value to have realized what you do, of attending spirits. It would have rendered many of my perplexities and trials of very little account. And I should have been filled with joy when I laid down my head. But my bodily life was often cheered by the purest enjoyments. I found my spirit life commenced when my earthly one left me. And I have steadily progressed ever since. My progress is according to my industry. As in the body, it requires labor to insure health of body and development of mind (and without it, both must fall short of accomplishing the designs of the Great Architect, who planned all things present and to be witnessed), so, in the spirit state, it depends upon our disposition whether we progress fast or slow. And as I possessed an inquiring mind, I was prepared to progress. It was

delightful to find that no sophistry could avail, but we all were exposed to our spirit friends, without any possibility of appearing what we were not. I had never courted popularity, and, therefore, felt great joy when I perceived this. All is harmony. Those who had been too forward, now felt the justice of now being duly assimilated with those to whom they felt an affinity.

Let it be remembered that nothing so much shows the wisdom of God, as the beautiful arrangement of man's spirit condition. All is according to the most exact justice and wisdom.

I wish to turn your attention to the manner of spirits dealing with their embodied friends. When one turns his attention to discover some improvement in mechanism or science, spirits who have a predisposition to the subject to be investigated, are drawn to him and labor with him, and endeavor to find out and impart such improvements as suggest to their minds. For, remember, spirits do not immediately become filled with knowledge upon leaving their bodies; nor do they experience completeness, but go on and progress continually.

Then, those particularly interested in the subject endeavor to assist, as they have knowledge, or as fast as they attain it.

Do you think that the telegraph would have been in its present condition without Benjamin Franklin's assistance since he entered spirit life? Depend upon it, such results as are now being witnessed would not have been consummated without the assistance of spirits.

Thus it was with me; when my mind was turned to discover something, to accomplish certain results, the idea that it could be done would present itself, and, as I meditated in silence, one part would present itself, and as it was found to be according to natural law, my mind was led to contemplate another part, and thus, by degrees, I was enabled to comprehend the whole. And as the model was formed in my mind, my hands were devoted to build the machine. Had I then known that it was some spirit friend who was assisting me—now presenting one view to my mind, and leading me to consider its practicability, or otherwise, as the case might warrant—I should have very much valued such a friend, although it might have stripped me of some of my self-sufficiency. Yet, that would have been amply made up, yea, vastly added to my enjoyment, to have been sensible of the presence of a loving disinterested counsellor, ever willing to lend what assistance it was in his power to render. It

was only when my mind was in a quiet state, that he had power even to give a suggestion that I could appreciate. Hence, you will see the philosophy of silence. Then it is that impressions can be made that will benefit. Not the stillness of the body only, but the mind, too, must be quiet; for, be assured, spirit friends in attendance cannot make themselves or their wishes known while the attention is divided on this subject or in pursuit of that loved object. If anything is harbored that the mind values more than the company of some spirit guardian, that friend must, of course, give place to that which has more attraction.

My friend, the laws by which the embodied and disembodied spirits are controlled, deserve the purest investigation. The more known the more they will be valued. The investigation will not detract from the means of procuring sustenance for the body, nor will it limit the mind from the investigations of science. I found the Scriptures fulfilled, that it was not according to the profession of faith that entitled one to high enjoyment, but it was he who had fed the hungry, visited the sick and comforted the afflicted, who was received into the higher mansions.

J. M.

CHAPTER LXII.

ESSAY BY LYDIA SMITH.

I am delighted with this privilege, not only on my account, but for the reason that I am convinced that great good will result to mankind from this manner of communication. It is certain evidence to the mediums that some influences beyond their mental or animal capacity influences them.

It opens to them new and heretofore unknown fields of labor. It introduces them to those that have been long removed from sight, and affords an opportunity to receive from them such advice and assistance as they are permitted to give. And the question arises in your mind, why withhold any knowledge that we are possessed of?

The answer is clear to us, though I may fail to make it so to you. If we meddled too much with the affairs of man we should take from them their self dependence, which it is not our duty to do, for to capacitate man for the highest state of enjoyment he must be left to cultivate the capacity with which he finds himself in the possession of. Hence, the necessity of his being left very much to himself to

work out his own character, not as a machine, controlled by others, but as a learner from everything that presents itself. It is found very difficult to examine freely, without prejudice, for tradition and education, have so fortified certain matters of faith, as well as practice, that it is of vast importance, that man, in the first place, unlearns much of what he has been educated in. This is found to be the greater work, because there is so much truth mixed with error—truth and error are so interwoven, that I see no way for man to entirely separate them, short of the assistance of angel spirits. And it is not in the power of every spirit, so soon as it leaves the body, to give wise counsel. Hence, then, the necessity to discriminate and investigate what is presented to view from the spirit world, as well as the earthly.

As the mind desires knowledge in regard to its spirit capacities, the assistance of an angel spirit is necessary, and much assistance has been rendered in all ages.

I found it to be the case with myself, and I gave such close attention, that I was led by it, from one experience to another, in beautiful order. But I had no just idea whence I received my instruction

and who it was that thus enlightened my understanding.

My instructor was so reasonable that when a duty was given me to perform, its necessity was laid before me so clearly that I was left without excuse if I did not perform it. But as I performed it I felt sweet peace.

This encouraged me to perseverance.

Hence, my angel spirit became my most endeared companion. To be sure, I was mistaken in one thing, I supposed it was God himself who was thus leading me gently along, administering peace and joy for every act of obedience to my convictions of duty. My mind was so limited that I thought God, by his own spirit, operated upon me, and upon others, as they were devoted to live to him in all humility. Many discouragements it was my lot to feel, because those that had every appearance of as much devotion as myself often spoke such sentiments as the witness within me condemned.

This led me to great perplexity which was not explained until I awoke in newness of life. Then I found it was my angel spirit that had led me thus carefully along. And that it is according to the knowledge of the attendant, and the power they have obtained over man that he acts in regard to

spirit knowledge. This explained all the difficulties with which I had been embarrassed. Although, I thought, at times, my spirit was illuminated to see my own state, and believing God must operate on all the same, why were they led differently by the same God, was the difficulty, but now all is explained.

We each had dear ones to illuminate us. And as they themselves were enlightened, they led along, provided their friend acquiesced in following the guide so unselfishly delegated. This accounted for all the difficulties that had so perplexed me. Oh, the arrangement is sublimely beautiful. All that now seems to me to be lacking to man, is for him to realize his privileges. As every one has attending spirits, that are interested in them, that would lead them gently along and open one truth after another, nothing seems lacking, provided man is prepared to receive knowledge from heavenly sources. When he finds the true condition, both present and future, his life will be joyful, his path will be illuminated with the most enchanting views, happiness will seem strewn on every side and joys will spring up instead of sorrow.

Can anyone continue to do wrong when they come to understand their true nature? That they live among spirits? That they are seen wherever

they may go? That no place can be found so secret but that spirit friends accompany them? I think not.

My desire and the earnest endeavor of all elevated spirits is, to lead men to the knowledge of the realities with which they are surrounded.

O, it seems to me if I had known these things, I should have been more happy myself, and should have been able to have scattered blessings without number around me. It seems to me when these things are fully realized, that man will feel no disposition to oppress his fellow man. He will feel no disposition to assume any great thing for himself, but will act for the good of all.

Love will fill his soul, peace will dwell in his bosom, and kindness will flow to all. He will not need armies of men to defend him, for his confidence in his God will be such that come life or come death, all will be well. His safety is sealed continually and he goes on his way rejoicing, dispersing blessings to all.

LYDIA SMITH.



CHAPTER LXIII.

ESSAY BY DANIEL O'CONNELL.

I gladly avail myself of the privilege of the use of your pen. I have much to give, but the time is so short that I can but glance at a few of the most prominent topics that interest intelligence, whether in their earthly body or in their more refined spirit body. I find myself as really occupying a body as when multitudes were flocking to hear my voice. I am incased in a body, to be sure, so refined that the gross eyes of earth cannot discover me, yet there are far more eyes looking upon me now than there were when embodied and constantly before the people. On no account would I mislead any one. I scorned to do so while on earth, and much less inducement I find here; therefore, you may depend upon me. I shall speak of nothing that I consider of little consequence.

I am surrounded with the most important and interesting realities imaginable. I can now retrospect my earthly life.

There is nothing that causes me so much enjoyment as those unselfish truths that I was enabled

to see and utter in regard to peace. It was a sacred truth and one that should be realized by every reformer, that the blood of man should be considered too sacred to be sacrificed to carry out any measure for bettering his condition. When man comes to fully realize his value, he cannot be instrumental in planning for another's destruction—far from it, his mind would be intent upon rendering man happy, his own interest would lead to this, for there is no truth more sure than that, as man makes his brother happy, his own enjoyment is increased. It seems to me, men must soon learn what awaits them at the end of their bodily race, and knowing, live to insure the crown.

Very few appear to know the power of love, it is far more powerful than force.

Force must be continued to keep order, but love requires none to watch, none would, willingly injure those they love. Love fills its possessor with joys and encourages others to share with him. Thus, when one gives himself up to the control of love every one respects him, and they being influenced by his example, coming under the influence of the love principle, will be likely to allow it to extend and as love spreads over the land, where will be the use of the warrior? His business must cease, and

he would be filled with that love that would prefer losing his own life to the taking away of another's.

My earnest desire is to set forth the true principles of righteousness in the clearest manner. I feel assured the better men understand the laws by which they are surrounded, the more they will prize them. The more they understand their spirit nature, the better their laws will be. And the more they comprehend their present and future condition, the better prepared they will be for both states, bodily and spiritually. God has done all that wisdom could plan for his children. For, of all created animals, man alone is endowed with a moral nature. All other animals have, in common, more or less of the selfish nature, as man has, but they have not the capacity to overcome it. Their nature leads them no farther than the present enjoyment. Not so with man. He can enjoy the present, anticipate the future and retrospect the past. His mind inquires whence came all these, that surround? Whence are we going? For what are we so astonishingly formed?

The answer to all these is often brought to the mind, but whither, is not certain. But that does not alter the fact of the capacity to inquire, to examine,

and endeavor to arrive at the truth. There is an adaptation of every thing to its purpose.

Man was designed to fill a certain destiny. To learn what would produce his own and others' happiness, and when he discovers it, to live so as to insure it. This, his all-wise Creator planned in order that he might be proved. That his capacity for enjoyment might be tested. But how often he neglects his own duties that are made clear to his mind, and looks out of himself for some great things; instead of studying himself and his capacities, and shaping his conduct according to the just balance of the wonderful reasoning powers with which he finds himself possessed. He, too, often looks out of himself, beyond his limited capacity. He is apt to endeavor to find God, out of himself, instead of within his own spirit nature. Mine is the privilege to visit the tried ones of earth, to encourage them to bear patiently its ills, to give consolation to those that have need, to whisper hope and assurance to their mental ear.

Mine is also the privilege to encourage the sectarian to cease his dependence upon any outward thing, however honored by time, however venerated by sacred remembrances. Instead of these, I endeavor to lead his mind to contemplate and love the

immortal spirits that are gratuitously given man for instructors, who can more wisely direct his ways than all books, or men, however wise, and good they may be.

DANIEL O'CONNELL.



CHAPTER LXIV.

ESSAY BY "A. C."

I wish to communicate some of the experience that has been mine since laying down my body. I was as really myself after ceasing to control it as before, although it seemed trying to leave the body that served me so well, because I was not certain of what was behind the curtain called death.

But as soon as I realized my new position, I was filled with joy inexpressible, for all was prepared for me that a useful life entitled me to.

There are many things that present themselves

for expression, but I can scarcely determine what will be the best adapted to the good of man. I can give such statements of things that would interest him, but how to prove their truthfulness is the question.

Assertion is good for but little without conviction. Then I shall be poorly paid to state such things, as I have no means of imparting the necessary conviction. You may see the reason that your spirit friends are not disposed to give more particulars about their spirit condition. No sensible man in the body would like to talk of such things as he can make no one comprehend.

Thus it is with the disembodied spirits, they refrain from telling their friends many things that they would love to impart, and only refrain from doing it because they lack the power of assuring beyond the possibility of doubt. And your spirit friends no more relish the misgivings of their embodied friends than the embodied do. And, indeed, they have the power of being much more discriminating, because of their power of perceiving the mind of the individual.

There is satisfaction in conversing when it is perceived that our motives are appreciated. But, to endeavor to converse, when every sentiment is re-

ceived with doubt, when the most disinterested love is treated with cold indifference, and when every endeavor of a dear departed one to become familiar, is repulsed, there can be no unity, the one being positive, and the other negative—they must repulse each other.

This is the reason that many do not get satisfied when they associate with those who are mediums between the spirit and bodily states. It is in accordance with nature's laws and when understood, will appear just and beautiful.

Man would greatly advance if he could enter more into the study of the laws of nature. God has so arranged that labor is the index to knowledge, and to acquire it to the best advantage, is the secret that man should aspire to. However, labor, injudiciously employed, may fail of producing great reward.

All who do fairly and candidly investigate these new manifestations must become convinced that there is truth in them. And having perceived something of its beauty, must be encouraged to learn more, and the more investigated the more harmony will be found. This is a subject of such importance that it will do to live by, and when life leaves the body it will be found fully adapted to a death bed's

necessities. Surely, as men realize the presence of their friends, while embodied, they must see the necessity of living in harmony with them. And when these accompanying angels tell what will produce happiness in the body, and of course prepare for the endless life, it seems to me that they must live to promote their own and others good—for they must be inseparable. This philosophy must lead to the overcoming of evil with good, the eradicating of cruelty by the power of love, and turn jealously from the heart and in its place shall be introduced kindness and charity.

Under the certainty of these consequences none could be found harboring the feeling of war in his bosom. And as fast as men come to realize the full power of spirit life they must feel the disposition of cruelty and revenge displaced, and the opposite take their place. And God's laws will be seen and appreciated in all His works. And man in the full enjoyment of His love, will be prepared to meet the change, let it come sooner or later. "A. C."



CHAPTER LXV.

ESSAY OF M. FULLER.

I lost nothing by leaving my body. I retained all my mental power. I retained my husband and son. To be sure, I lost my body that had served me well, but which had been liable to change and suffering.

My condition was surpassingly joyful when I realized the true position of the spirit home. Only think of the change—we were sitting on the wreck, with the terrible waves dashing against it, and threatening every moment to engulf us, myself and husband. We determined that we would neither of us survive alone. Our prayers were at that awful time ascending to our heavenly Father—help dearest Father, help us meet our fate with resignation, and He answered our sincere desire, for with joy we entered the dark valley of what is termed death! But there was no darkness to us—there was no gloom.

We found that there was no deception in the pleasing thought of a life beyond the grave—pleasing to the less developed but beyond value to those

who lived to do good. I am also delighted to find myself giving my own thoughts on paper that I stop to speak of it. It brings the two states, bodily and spiritually, in close companionship.

Ah, my friend, as this becomes more realized, there will be less fear of death, and what is better, less wrong in the land.

When men come to feel that they are companions of angels, that these good angels are near at hand, will they turn from them and waste their time in works of darkness, in doing that which must have a tendency to make them miserable on earth and undeveloped in heaven? I found the expression of Jesus was not an unmeaning fable, that in my Father's house, there are many mansions.

I found one—and I found, too, that man prepares himself for whatever mansion he is entitled to by his earthly life.

Love is the passport to the highest state of felicity and every variety is experienced according to the degrees of love that controls. I can now see what it was that rendered my company so inviting to my friends and made my journey on earth so charming to myself.

I was ministered unto by my spirit friends. And as I gave heed to, and was governed by these gen-

the spirits I felt my soul expand. As one truth became plain another presented itself.

And thus it is, that the performance of a duty today, instead of releasing from labors tomorrow, has the effect of increasing the fields to be cultivated, and the necessity of increasing the laborers follows, of course. But, my friend, the best of this view is, the more enlarged the fields are, if properly cultivated, the greater the harvest the mind reaps, and the mind is the man, for it is not in bones to think, nor in flesh to plan; in the blood there is no power to reason, nor yet in the nerves, but all these qualities are contained in the spirit man. Oh, the beauty of spirit laws! Did man understand them, he would see that it requires not years of study to make plain, things which are obscure.

It is plain that good to man indicates love to our heavenly Father. No man can show his love to God without he manifests it by love to his brother. Love to God is of no value if alone. For if alone, it is dead. It is a nonentity. That may sound strange, but, nevertheless, it is true. If a soul is filled with true love to its heavenly Father, it manifests itself in its daily walk. It is not one thing at one time and then another. But it always beams forth happiness from its pathway, lighten-

ing the loads that are on the shoulders of its neighbors. I am filled with hope, as I pen this. It seems to me new and increasing facilities are opening to assist the earthly traveler heavenward. What can man ask more than is now being given to him. Let those who are privileged to counsel with their spirit friends spread the glad tidings of great joy, in all possible directions.

I say possible, meaning, of course, consistent with prudence. I am convinced that nothing can withstand the advance of these great truths. Behold how the light spreads, although advocated by no concert of action, although simple instruments are its agents, yet news of advancement are brought from all directions. Although its advocates are sometimes unwise in their endeavors to impart knowledge, owing to not understanding spirit laws; still the developments are appreciated.

Many learned ones have endeavored to turn attention from the investigation, but the idea of liberty has found too much lodgment in the hearts of the people to be stifled into quiet by the mandates of the leaders.

My advice is, go on, and be not disturbed by what others may say. For knowing that you have the assistance of those who performed the earthly

pilgrimage before you, added to such knowledge as their experience obtained in their earthly lives gives, there is nothing to fear, so long as you follow the direction of enlightened spirits, who will counsel in accordance with unbiased reason.

M. FULLER.



CHAPTER LXVI.

ESSAY BY WILLIAM PENN.

I present myself to say a few words, as the thoughts spring in my mind. I am so situated that I cannot give utterance independent of physical assistance, and, peradventure you could not receive the same thoughts without my assistance. Then, you see, we are mutually dependent. And, as it takes two to perform it, our work should be better done. Let us feel our responsibility and do the

best we can. Then, all will be well; whether we do more, or less, than others. I am in possession of knowledge that the embodied cannot fully realize, for, after all that may be said, practical experience is necessary to realize the full truth.

Some describe heaven as being a place of grandeur, the streets paved with gold, and its gates of the most precious metals. These descriptions fail entirely of conveying the reality. We have neither cities, gates, nor streets, that compare with the gross things of the earth.

Neither have we the power to convey (in terms that you can fully understand) to your minds the realities of spirits' dwelling places. I found, on my entrance, that my mind was not fully prepared for what I realized. I had no doubts of a happy spirit home, but where it was, or how my time would be spent, were questions entirely unsettled. I had the general confidence that my life entitled me to one of those mansions which Jesus spoke of, but, further than that, all was hid from my eyes.

I found, on entering the spirit world, that I continued myself. I found those that I had loved most, and who had gone before, ready to welcome me.

I found myself in the most delightful company, who seemed as delighted to meet me as I was to meet them.

They led me to witness what had given them fullness of happiness.

My first lesson was to learn how the mental had controlled the physical. I was as complete as when I had been controlling that lifeless mass before me.

This was soon explained. I saw the body was of no value to me now, although I could see, hear, pass and re-pass, yet I had no more power over that body. It had done me good service, I thought, but now mine eyes were opened to see that I could do much better without it. I accompanied loved ones to other parts of the universe where new and ever-varying scenes awaited us. I met with those that history made me familiar with, and to many of them I found I was no stranger. When I met with Socrates, he accosted me familiarly; I said, "How knowest thou me?" He replied: "Thinkest thou one could act the part thou hast on earth and not be known by thy spirit friends? No matter how long since they left their spirit bodies, they watch over those whose affinity draw together. Hence, then, I have visited thee in thy earthly progress. I, with others, have often sustained thee when thy

heart would have failed thee. We gave thee confidence to preserve to the end of thy body, which seems to spirits as the commencement of life."

I perceive it is desired to know more about the locality of the spirits. We find, as we leave the body, affinities draw together, and not only draw together, but draw to a location, a real place. And although many of those that still have dear ones embodied, continue much of their time with them, yet they must leave, at times, to receive that sustenance that they require. We do not remain wandering, homeless strangers, traversing the vast expanse of the universe, without having any particular motive; we have our homes, which are delightful in proportion to our capacities to enjoy.

It seems difficult, to convey, in language, the particulars of our dwelling-places, there being such variation in everything. To be sure, the mind is the same, but so much of what transpires on earth appertain to the body, that it seems difficult to find words to convey correct knowledge.

We have bodies finer than the light you look through. Our dwellings correspond with the occasion we have for them. Man, in his earthly form, can scarcely harbor the reality of a spirit, bodily passing with the rapidity of the subtle fluid on the

telegraph wires, without the necessity of stopping at the stations. I am convinced that soon we shall have the power to convey, more readily, the realities of our condition. Some say spirits that have been long from the earth do not commune with its inhabitants, but have passed to higher and more elevated conditions. But that is not sustained by fact, for none feel that it is beneath them to visit earth's inhabitants, nor feel it a degradation to often sympathize with those that are in affliction. None feel that it is beneath them to stand by the most depraved. I say none—I mean none that are elevated; for the more elevated, the more sympathy for the afflicted.

Let nothing prevent this truth from spreading, that the best spirits sympathize, and it is joyous to them to be assured that the knowledge of their presence is widely and swiftly spreading. And as it extends, it must carry conviction. To be sure, this knowledge will not of itself give bread to the hungry, but it will enable him to bear the burden better, and be very likely to point out a way to continue bread in the house, when, under other views, it would fail. For it must have the effect to lead to virtue, and it takes far less to gratify the real wants of the virtuous than the immoral. I

am glad the day has come when spirits can converse directly with their spirit friends. May the channel for the interchange of sentiment increase! And may those that are favored with the power of becoming mediums treat the subject as a reality, for very much depends upon them, as to how fast the truths of spirit communion spreads. If they are prepared to love and profess the truth, it must carry conviction.

And as fast as men come to realize the beauty, the utility and the certainty of spirit communion, they will rejoice that they have been permitted to live in a day when this knowledge could be realized. The sting of the prospect of death must be taken away when it becomes fully known that instead of death it is only stripping off that covering that it must be separated from, before the full and complete life can be enjoyed. Oh, then, with what joy must the good man meet the change that admits him into the mansions of the blest!

In the spirit life all contention ceases. Even those who were undeveloped, when they enter feel no disposition to contend. And those who progress have far nobler attainments in prospect than contending about either imaginary or real differences. I advise all who are clothed with bodies to ab-

stain from doubtful disputations. And remember that however you may array yourselves on one side or the other, in regard to subjects that you cannot solve by your reasoning power, it does not help the cause to enter into heated discussions. For by so doing the mind is rather unfitted to examine a truth candidly; or, if it is erroneous, to detect its fallacy.

That disposition which is curious to search into hidden things beyond the capacity of man, is not profitable, but hindering.

I can see no better way than for the friends of progress to become as passive as possible, and quietly wait for such developments as may be obtained. Our first great object is, to convince you of the reality of spirit life; to make our friends sure that their present life is only an index to the volume. When that fact is fully established in the minds of the people, they will be prepared to receive further information in regard to many things.

Considering the immense importance that must accrue to the world, by the tangible introduction of the knowledge of spirit life, I am induced to say, I rejoice with exceeding joy at the progress spirits are making in convincing their friends of

their presence and interest for them. And, as they attain that knowledge, a way opens for such information as is proper, to be unfolded. Spirits are more or less advanced in wisdom and knowledge, and, of course, it depends upon the ability of the communicator to instruct. If one who is not developed undertakes to give instruction, it would be unreasonable to expect satisfaction from his counsels or facts, if he is ignorant.

A busy spirit loves not to inform you of his ignorance, any more than one in the body, who professes more knowledge than he possesses, delights in exposure.

Here seems to be a very common error among mankind. They, judging from their conduct, believe that spirits, by entering the spirit state, must become infinite in knowledge, without recollecting that that could not possibly be the case, and the beautiful plan of individuality carried out. If the undeveloped woman or man should pass immediately, on leaving the body in a condition of comparative folly, to fullness of wisdom, he would not be himself. Therefore, should that be the case (which is impossible), the object of continued identity would be defeated.

Then, as they enter the spirit life themselves,

they may undertake, and I regret the necessity of saying, they do, to tell such things as are erroneous. But elevated spirits will not trifle with man. They desire to do their friends good, and to give such information as is calculated to elevate and ennoble, to fit them to live well on earth and entitle them to a blessed mansion in the heavens. Then the necessity is apparent of conversing with such spirits as are possessed of the requisite knowledge, which renders them capable of giving the desired information.

Elevated spirits are interested, not only to advance their spirit friends less developed than themselves, but the embodied also. Can man desire more than he now possesses?

I allude to those who are convinced that they have the daily company of their spirit friends. It prepares them the better to enjoy their earthly lives, for having spirit ones to counsel, to check them if they go astray, and to give such information as they have power to impart, and make such inquiries as would be useful to know, and prudent to impart. And if such knowledge is found desirable, and the guardian spirit does not possess it, one that is informed on the subject can readily be appealed to; hence, it seems to me, man cannot

reasonably ask for more than he is in the way of receiving. It is very important that just perceptions of the character of God should be imbibed and taught to the young and rising generation. He is justly described in the Scriptures as Love. I knew of no better term while on earth, nor do I find a more appropriate one now. My soul is filled with wonder, love and praise when I consider His goodness, and love unselfishly manifested to His children. And when I see how bountifully He has provided for man's present and eternal necessities, I feel my soul filled with admiration. When I perceive the beauty and excellence of His plans, I feel my unworthiness to be so large a partaker in them. For what have I done that I should be in the enjoyment of ten thousand times more happiness than I could have asked for, even if I had been given the privilege of choosing for myself? My mind, while embodied, never could have comprehended the realities of spirit life. It must be experienced to be fully appreciated. We can endeavor to portray in language, faintly, some of its important points, such as its identity, and individuality, and continuance, but to undertake to give justly its various particulars is beyond our power.

It is impossible for the vision of man to see electricity, yet no man acquainted with its power will deny its existence; so it is impossible to give man, while in his present state, a full knowledge of electricity because he cannot discern it; he can, by experiment, be convinced of its presence and of some of its efficiency, but its completeness man cannot, at present, understand. It is hid from the wisest and most learned. By what power does man control his own body? He wills to go to this place, or to accomplish any given object, and it is done with all the beauty and elegance of the most exact machinery. It is accomplished, but no bystander sees what prompts or how the thing is done. But the fact is always in view, which renders the accomplishment almost lost to the individual who does not inquire for causes. Still the fact is before the eyes of all. No man can see what moves his hand when he writes, nor why it performs any mandate of his will. Hence, then, if man cannot understand causes of continual occurrence, plainly before his eyes, how can he understand the fullness of spirit life? And yet, to have a knowledge of these things, renders life's duties light. It cheers on him that feels for humanity, who labors that the blessings that man is capable of enjoying shall

be enjoyed by all. It gives energy to him who has to toil early and late, that a loved wife and children may receive a scanty subsistence. He sees, as his earthly cares press hard upon him, that soon his labors will be exchanged for heavenly rest. And her who shares his love, who toils that she may add to his small allotment of earthly happiness, and willingly labors unceasingly, and unselfishly, to make poverty as bearable as possible—her labors and trials, too, are greatly lightened in the view of the heavenly enjoyment that awaits her exit from her present abode. And, again, he that suffers in the prisons of earth for bearing his testimony against the corruptions that abound in the land, and in favor of the truth, feels such effort in view of what is in store at the end that he can rejoice even while confined in their prison cells. I can speak on this subject with the assurance of one having experience, for many months of my earthly life was spent in loathsome prisons, and, while thus denied the pure air of heaven, my soul, in view of the day when the spirit, freed from man's fetters, could enjoy heavenly freedom—cheered by my accompanying spirits—caused me great mental joy. I now look back upon those days as some of the happiest days of my life; but no

thanks to those who thus hated me. Their object was to grieve me, but God gave me courage to cheerfully bear persecution for the sake of a good continuance.

Men, as fast as they come to fully believe in spirit life, and that it is not at a distance, but that they are now in the midst of their spirit friends, see a new field open to their view. Their hearts will become cheered, and they will begin to inquire what will make them the most happy eternally. They will be actuated by a new impulse. The old motive—fear—will be lost sight of, and a new one will take its place.

An acquaintance with the spirit friends will teach how to live for present enjoyment also that which will insure a happy entrance into the untried state.

Then, it seems to me, it will make the duties of earth lighter, to have a view to the certainty that awaits. Although a reward may not be the highest motive to good works, yet it is impossible to do good without receiving a reward, for such is the order of God's arrangements, that mighty compensation must be received, for all unselfish acts, if continued.

I would love to follow this subject, hinted at,

further, but it would not be proper at this time. I rejoice that this opportunity is presented to give my own sentiments. Although I wrote many things while in the body, and much of what I then wrote I find will stand the test of spirit examination, yet many things have been unfolded to my view since leaving my body that will be useful to man, and in due time way will be made to develop them.

But there is an adaptation of knowledge to the times and circumstances of the recipient, not understood by the superficial observer, but which is gradually dawning and becoming more and more plain, to the honest investigator, into those things that attain to man's present and lasting interest; that interest which far transcends any other that can take his attention.

Then, go on, and fear not to investigate, for such treasures are in store that cannot fail to satisfy the desires of every intelligent immortal spirit.

WM. PENN.



CHAPTER LXVII.

ESSAY BY "S. T."

It was hid from me, when I was in the body, that power could be continued in such a way that a spirit could thus act, could thus control one still embodied. But now we have such evidence that it would be folly to doubt it. We can now behold our friends, wise in their own conceit, making their observations on this manner of communication, and putting it down as a delusion—a deception. I see your conduct has been such that you are not charged by your friends as a deceiver, but that you are under a delusion. But you can well afford to pity them, for you are filled with such completeness of evidence that you would be wrong indeed not to admit it. Then, from your own assurance, you can look upon their want of knowledge with kindness, their self-complacency with forbearance, and their lack of spiritual wisdom with forgiveness. Oh, what they lose! They go groping their way in darkness and call it illumination. They suppose they are following the light, while they close their eyes lest they should see the light.

And they condemn those who walk in the footsteps of Jesus, because they walk not after the traditions of their fathers. Thus making traditions of more importance than God's present and everlasting truths, revealed to men through the only instrumentality that it is possible for Him to employ. It is hard for a sectarian to give up his love, to look upon all men as brethren and feel bound to no party, to wish no particular advantage over any, and to unlearn many things that he has received from loved friends or books, and receive for himself anew—only desirous to know his duty and to perform it. Here I failed.

This reminds me of the necessity of feeling kindly towards those that feel so satisfied in the righteousness of their lives. I feel to pity them, and I would gladly raise them from the mortification, pain and sorrow that I experienced on my arriving at my spirit home. I was in the enjoyment of all that I was qualified for, but what can be the enjoyment of one who loved his own sect first with all his heart, and man universally with what was left? I felt shame for my narrowness when I beheld the true man, with his love extended to all, who felt, when one of the least was in want, an unselfish desire to assist him, without inquiring

where he belonged or whence he came. All is centered here.

In the true man I see the likeness of the life-giving Spirit that called all things into existence. In Him I see the evidence of one that is to live with me through the endless ages of eternity.

I feel an earnest wish to say to my friends who are still in the body many things that seem of the greatest importance to me now. And I feel that my knowledge, since I left my body, has greatly increased; for I now am free from much that used to claim my earnest attention—that of providing for my own and my family's sustenance. Here I am free from everything of that nature; for the necessities of spirit life are so arranged that there can be no lack of that which continually nourishes and sustains life.

Then, the question of how our time is spent is of the greatest importance. We have our allotments in perfect order. Each has his duties to perform—that is, those that are sufficiently elevated instruct the less advanced, whether in the body or in the spirit state.

I wish to encourage you to give your time, as much as is consistent with bodily claims, to your spirit friends.

It affords great satisfaction to us, to even let one friend know of our identity—to give unmistakable evidence of individuality. I know it is hard to give an understanding of our condition to our earthly friends. We are around our friends entreating them to leave their errors and seek truth. We have the privilege of seeing and knowing all about their actions and desires; if good, we strengthen them; if evil, we entreat to leave and turn to that which will elevate.

I know it seems almost impossible for spirits to do, and to be, all this, yet it is a fact. We are really men and women. We have our intellectual, mental man in complete organization; but our composition is so refined that the gross visions of man cannot discern us.

When you look through the air, you see nothing, yet when you look through a magnifying glass of great power, animals are clearly discovered where there seems to be no living thing. Thus, it is our spirit view is vastly magnified.

Instead of the eye being closed in darkness, it is opened unto such a light that the former light seems like darkness to the present vision. Much may now be learned of the spirit friends which I knew not how to obtain while embodied, and that which is

calculated to smooth the path of life, to elevate the mind, to give peace to the soul, and to make it rejoice at the prospect of a change. For, if it realizes these truths while embodied, it will be likely to so live as to insure gain, whether the body continues, or, if worn out, fails. So, to live is well, but to die is gain. I am often interested to make my bodily relatives more sensible of my presence, but they turn from me. I knock at the door of their hearts, but they do not let me in. I endeavor to impress them with a desire to search into these things, but they turn to their fathers and say they were good men, and they did not this, hence they deny themselves the privilege of advancing. Had their fathers, whom they thus prize, done thus, they would not have been worthy of imitation, and the only way to gratify those whom we have loved is to live as they now desire.

S. T.



CHAPTER LXVIII.

ESSAY BY COTTON MATHER.

Strange things have become realities. I penned many things while in the body, and if one had at that time foretold me that I should, at this time, be penning my own sentiments, I should have given my consent to have had him hung as a wizard, and very likely had no objection to have assisted in the work.

Thus, you see that ignorance is blind, and not only blind, but cruel—and not these without bigotry. Then you may easily see that a mind filled with all these must be prepared for the accomplishment of the most unreasonable conclusions. And under the idea of pleasing the Great Creator, do acts unwarrantable, and perform works that will not bear the light of justice and truth. Oh, how illy prepared I was for my change! I had endeavored to flatter myself that I was assisting the Most High God in carryiing on His work—assisting Him to govern men. But I failed to perceive; I lacked the main thing—for, without love to all, whether they agree with me or not, I could be but illy pre-

pared for a joyful entrance into the spirit life. Hence, on my entering the spirit life, I found myself deprived of the enjoyment that love gives—disinterested love; to be sure, I had love for those that loved me.

But bad men love their friends, and I had not the least idea that I had been a bad man; still I was not prepared for the society of the pure.

It is not in the power of words to convey the justice, the wisdom, and the loving kindness displayed in God's arrangements. He could not make my condition any better than it was. I had made my condition. He gave me love to cherish and I cultivated partiality. He gave me justice to govern me, and I wrapped it in a napkin where it failed to produce fruit. He gave me wisdom to guide me, but I compromised with folly. He gave me mercy to fill my soul, but I failed to exercise it universally. Whence, then, had I any chance to find happiness in my new condition?

I found all the enjoyment that my mind was qualified for, and that was very far short of what I had flattered myself was my due, for the idea was deeply seated in my mind that I was assisting God to govern the minds of His children, without

perceiving that I was not willing to allow myself to be governed by His laws.

My condition being exactly what I was qualified for, left me no opportunity to dispute its propriety. Its justice disarmed me of any chance to complain. I therefore resigned myself to my disappointment, and cast about me to find some way to become more elevated. In this I was not doomed to disappointment, but as soon as my angel companions perceived my desires they afforded me all the assistance in their power. They gave such information as would lead me to place my affections on higher and holier objects, and the more I was disposed to learn the more encouragements were extended to me. I have been gradually progressing ever since. Everything moves in the most perfect harmony where man ceases to interpose his inventions and wars no longer against the laws of his heavenly Father.

There are various causes calculated to lead earth's inhabitants onward and upward, now perceivable, that were not discernible when I occupied a body, and I will allude to one or two.

Then the idea that people could live happily together under one form of government without any religious sect bearing control, had scarcely entered

the mind as being possible. So used had men been to monarchical government that the very mention of republicanism seemed to bring with it confusion and discord. Very few, at that time, as far as my knowledge extended, believed that a government could be sustained without a unity of Church and State. And another disadvantage we labored under was the general belief that God had foreordained some of His children to be tormented without any possibility of escape. And this must come upon him without any misconduct of his own. Men endeavored to reason that such punishment was in accordance with justice. For we endeavored to believe, because our forefather had sinned, it was just that all of earth's inhabitants should suffer therefor.

And because Jesus Christ came into the world and offered His life, a sacrifice to appease His heavenly Father, there was a way opened whereby men could be admitted to the heavenly state. But the manner of obtaining this necessary, saving grace or faith was a question of great difficulty and cause of much contention.

It is not necessary to enlarge, for the facts are recorded in history. But I allude to them to show the greater difficulties that surrounded us who then

inhabited the earth, than now. The question of men of various minds and religious views, living harmoniously together, is no longer doubtful; and the absurdity of a just God being unjust, many no longer believe. You perceive, then, the greatest barriers to progress are becoming removed. And as the hindering perplexities pass from the mind it is prepared to examine for itself and believe in and receive nothing without examination.

Spirits see these advancements, and rejoice, for they give promise that the more light that is admitted into the mind, the better it will be prepared to progress. Not in one thing only, but in all things.

One evil displaced makes room for its opposite good, and the sincere mind will rejoice, as one error after another gives place to truth and right.

I would encourage all to look well to their condition, and not allow sect too much place in their minds. For when the love of sect gets too much place, it is very difficult to examine a subject candidly. And without candor, the mind must be illy prepared to allow truth to govern, and lead onward and upward and prepare for the inheritance that awaits all that appear on the face of the earth. Let all who are favored as you are, live such lives

as will convince your associates that you fully appreciate your spirit knowledge, by living for eternity. And then you cannot fail to enjoy happiness even while filling your earthly allotments.

COTTON MATHER.



CHAPTER LXIX.

ESSAY BY THOMAS WITHERALD.

I present myself to give some account of a short spirit life. I say short, for it seems as but yesterday since multitudes of earth's inhabitants were flocking to listen to the words that flowed from my mouth.

For, such is the condition of man, after he leaves his body, and enters his spirit life, his former idea of time gives place to a far more extended view. It now seems that the bodily life, although it may

be prolonged to old age, is short indeed. I am informed by those who left their bodies many centuries ago that they feel as though they are but entering eternal life. Oh, the beauty of the spirit life of those who have been instrumental to induce others to give heed to their highest interest, to give heed to the spirit within, which I once thought was God himself, operating upon my mind, giving me internal directions, and which I endeavored faithfully to follow, and which I now find, although not God, is a delegated spirit acting in accordance with His laws. This, I say, is truly delightful to witness, but more delightful to share. He, who has counted nothing too dear to part with, that a good conscience may be his experience, must be fitted for any position. He enjoys much while in the body, and leaves it with the assurance of a more glorious entrance into the heavenly mansions of eternal continuance.

Can those any longer turn from their spirit companions, who are waiting and watching every opportunity to minister comfort, confidence and wisdom to their embodied friends, and lead them gently along, delighting in the company of these, and rejoicing that it has pleased Infinite Wisdom to open a way whereby loving converse can be carried

on between our sphere and yours? Who can perceive the advantages that must spring up in the pathway of the earthly traveler? It seems to me none can fully appreciate it. But light is gradually breaking forth. The star of promise is rising and must be convincing to the observer. Gradually one by one will take a view of its excellence, and will no longer be willing to be a spectator merely, but will not be satisfied without being a sharer.

I have been greatly interested in seeing these developments breaking forth. Although many treat the spirit friends with very little deference, they will gradually learn that, although elevated spirits may appear cheerful and free, yet folly will not spring from their hearts, neither will foolishness fall from their lips.

And when communications are received of less wisdom than was manifested by their bodily lives, depend upon it, some others, and not they, are the instruments with whom you are conversing.

I regret that it is so; and yet the truth is of more value than gold. And to guide a brother from error and doubt to truth and wisdom is of double value, because we who do it receive our reward, and the recipients receive such riches as none can compute. There are seasons when the hearts of all who

have been unselfishly devoted to the performance of their duties feel so joyful and happy that words fail to portray it, for such is the law of heaven, that duties performed must necessarily induce enjoyment. When man can be made sensible of his present condition, his adaptations to development, and his exceedingly glorious prospect, by fulfilling his destiny, he will hasten to find the path that leads him to it, and, when it is found, he will guard well his steps, lest he be led astray. There can be no safety, except while on the watch. The mind is so active, it is continually liable to plan something for itself different from what pure, reasonable wisdom can sanction. And when the mind follows some apparently pleasant path, that leads from innocence and peace, great difficulties are experienced in returning, and not only so, but much time is lost which might have been used to great advantage, if the correct path had been followed.

In considering these things, it seems as though nothing could offer such inducements as to lure the honest seeker after the right and the true from purity of thought and action. But from the many that have gone astray, it is certain that many temptations are near, to entice the unsuspecting. And, among them, perhaps, there is none more likely to

take captive than to see a friend take a different course than we see best for us. Feeling, for instance, love for her or him, and desiring his cooperation with us, in our way we undertake to enlighten him, which is perfectly proper, if we proceed in a state of mind determined to be influenced by love and kindness. But if, instead of this, we tell him he is wrong, and we right, and urge our better way upon him, without convincing his judgment, we will very likely drive him further from the truth, and ourselves, too, and thus two wrongs may and are frequently done, even in honest endeavor to do good.

But, suppose the brother had been approached with all kindness in this way: "My brother, we see there is a difference in our views and actions; surely we cannot both be right—and I will as freely come to your conclusion as my own, if you have the truth on your side." And as the point of difference is examined in a kindly way, insinuating no improper motives to the brother, and, if you should fail to gain him to your conclusion, you will at least gain a friend. For you have convinced him of your love for him, if not for his actions, and you have advanced yourself by having proved yourself

capable of kindly reproving without becoming his enemy.

My friend, the disposition I have endeavored to portray is the true one. Have patience with others, judge yourself; then your life will praise God, and your bodily death will cause your friends regret, and yourself a happy entrance into spirit life.

THOMAS WITHERALD.



CHAPTER LXX.

ESSAY BY "J. H. T."

I am pleased with the opportunity of conversing with one still clothed in the body, and with one that can realize that it is from a mind, or will, that has once been similarly situated with himself. Many may be surprised to find, that a disembodied spirit can possess the power to thus control one

that is possessed of one—but, reflect: that which causes the body, or any member of it, to move, is hid from sight, and it is only because of its being so common that it does not seem mysterious. One may be quite still and an observer may see no action, and yet mighty plans may be forming in the mind that appears perfectly quiet. Soon the scene is changed, for while in that stillness some plan has been formed, which, when it is acted upon, will cause vast results. Nothing was observed except that the person was still, and now behold him resolutely in motion, and not only himself, but such plans have been matured in his mind that many other minds are so influenced that they perform according to the planning of the first mind. Then as the body is controlled by a power it cannot understand, why may not a spirit that once controlled a body, after it has been disengaged from it, still have the power, as opportunity is offered, to control some body, over which it can get an influence? It seems to me that one is as clear as the other. But the difference is, one is familiar, and the other is not. But, soon the latter will become common, and as free from mystery, as the first.

It may be thought, by some, if you can so readily control a medium's hand, and having had such

experience in the body, to which has been added many years of experience in the spirit world, why do you not tell of startling things? Such things as have never been told before? Such things as would carry conviction whether he who hears desires convincement or not?

My friend, it is hard enough to make earth's inhabitants appreciate simple truth. And until they can receive and value the more simple truths, they cannot put greater ones to good use.

Let nothing prevent an investigation of these important developments, and rest assured that new views will be presented as fast as they can be used to good advantage.

There is always danger when there is some revealment made. The mind is so weak it is likely to suppose that it has obtained all that can be known on that subject, and close his eyes against looking for more. Every one should value the knowledge he has obtained and look for more, from whatever source it may come. And, according as it is lived to, a preparation for more will be the experience.

Our heavenly Father has arranged his laws in the most simple, in the most beautiful order, that as one duty is fulfilled, strength is imparted to perform another, with greater facility; see, then,

what encouragement to be good, to do good, for strength will be added to strength, if patient obedience is abode in. Angel spirits are delegated to assist their embodied friends, if they can only be appreciated. Their services are freely extended, and the more elevated the desires are the more intent on living in obedience to God's laws, the more elevated will be the attending angel spirits.

My friend, although what I am saying may seem simple, and of but little consequence, yet I would have you remember that the life of man is made up of littles. And the preparation for heaven is obtained by littles. Do not expect great things. Be patient. Be persevering, and you will find all the littles added together will amount to the sum total of all you can desire. Then look on the bright side, and all sorrows will flee away. Cease not to do good, and you will receive such a reward as none can desire increased.

J. H. T.



CHAPTER LXXI.

ESSAY BY VOLTAIRE.

I am gratified, with your willingness, to allow me the control of your pen. I am still more pleased that it is in my power to do it. And, above all, I rejoice that I can give such joyful account of what is beyond the sight of human eyes; notwithstanding, I failed to see the beauty of the Christian religion as proclaimed and accepted by its ministers. For I saw, in their lives, such selfishness, such hypocrisy and pride exhibited, that I could not reconcile it to goodness. And, therefore, I refused to grant the difference that they claimed. And, of course, they considered me a dangerous man. And I allowed myself to be governed by feelings of the same character towards them. We were both in error. When I saw that they were wrong, I should have sought and found the right. Instead of living on their faults, I should have endeavored to have been faultless myself. For my failings added to theirs could by no possibility produce good. Thus you perceive mine could not have been a true life, a life devoted to the highest good.

I groped my way in darkness, and of course was not prepared for an elevated spirit life. But that makes no difference; prepared or unprepared, it alters not the fact—the reality is the same—the spirit continues on. You may readily see that I was not in a capacity to enjoy the fullness of happiness that my spirit nature was capable of. But you may rest assured that that was the most memorable day of my existence when I realized the continuance of my spirit man. It seemed at first that it must be a dream, that must end in disappointment—it seemed too good to be real. I say good, for it seemed far better to live, even in comparative degradation, than not to continue. Soon the reality convinced me it must be true. That I had lost much in my body life, by reasoning or endeavoring to reason, such cheering prospects from me. And by thus doing, placed me in a less elevated state when I left the body. My condition being reduced to a certainty, it gave opportunity for examining the cause of my unfitness for my present state, for, surely I had never loved wrong because of its loveliness. I had not done evil because I disliked good. Then what was my inducement to act in such way as not to be prepared for

my present life? I find it was in great part owing to my ignorance. And why ignorant? There is a desire natural to the human heart for a continued life, and men, feeling it, take advantage of this heaven-given desire, which is encouraged and enforced by angel ministering spirits, who always accompany their embodied friends, watching, as they have opportunity, to counsel and instruct in goodness and purity. I say, men, knowing this, take the advantage—some from pure motives and some from impure—undertake to make merchandise of man's best gift, his desire for happiness. And, not having experimental knowledge themselves, undertake to teach other men's words, and explain them, without being prepared to realize their truth or error, for themselves. And as they are not prepared for their work, their lives manifesting that they have not faith in what they endeavor to teach. Hence, these stood between me and God's beautiful truths. Their shadows obscured the views that were designed for me. Not that I was entirely excusable—far from it. But it shows you some of the reasons why one favored, as I was, should arrive at the conclusions that I did.

I can but touch upon the things that interest me now very much.

It seems to me I might say that which would be relieving to me, and encouraging to earth's inhabitants, for there is nothing so joyous to spirits who feel the importance of becoming harmoniously bound to and united in the promotion of the knowledge of God's unchangeable laws as to be instrumental in their development.

It would seem like a repetition for me to repeat what has so often been written with your hand, yet as its importance is so great it seems best to add my testimony to the efficacy of the love principle. It is the most powerful and therefore requires the most judicious use. No principle shadows forth godliness as it does. For as men return good for evil, although him who received the good may not appreciate it, yet its effects on him who does the good is above all value. It causes not only peace in his bosom at the present time, but prepares him for happiness in the future.

Pure, disinterested love should be always cultivated on earth, which will prepare it for transplanting in heaven.

VOLTAIRE.

CHAPTER LXXII.

ESSAY BY N. P. ROGERS.

I have seen much since I left my poor body. It was not well fitted for the real me that dwelt within it, so then it was great gain for me to occupy a new one.

I found I was tolerably fitted for enjoyment, but not by any means for the highest mansions in my Father's house. I was in a progressive state, therefore lost no time, but after examining my new home and finding, as well as I was able, the laws that govern in my present home, I set about adapting myself to them. I found, with full purpose of heart, that it was easy to make progress.

You may, if you hold on your way, lay your body by with the same quiet assurance as you now lay your head on the pillow for a night's rest.

What can you more desire? To me, there seems nothing lacking.

God has done all that methinks he can do to make you happy in both spheres.

I have great promise, by the revealings now making, that man will soon rise from his present un-

happy state and become fitted for enjoyment, fitted for the company of elevated spirits, who are waiting to be recognized as companions.

Spirits have from the earliest ages manifested themselves, but it has been left to this age to know so much of the law of man's spirit nature, as to realize that all men have attending, sympathizing spirits always ready to direct aright, and when they are in perfect harmony, do so. But if not in harmony with each other, there is a liability that some spirit not in harmony will intrude, and give counsel, without wisdom; for, remember, spirits are not more wise or better for having left their bodies. Nor does leaving their mortal frames make the restless, busy ones quiet and peaceful instantly. But, when a good man leaves his earthly tabernacle, he calmly surveys his new abode, its beauties and adaptations unfolded to his views. He sees everything of one nature placed in a comparative community. That is, those spirits that feel an affinity for each other, draw together. Their unity is such that no power can separate them, and no one wishes to.

There is no being brought to judgment as in the body. But a certain something, somewhat analogous to the attraction of metallic substances to a

magnet, spirits of one affinity draw together in like manner.

And from these circles of affinity they go forth to assist spirits to perfect themselves; to teach them how to become elevated and by what means they can assist their embodied friends.

Let me turn your attention to man's powers, his position, and the designs of his creation. His powers of body are far less than many other animals, and yet his mind enables him to grapple with and defeat the most monstrous of them all. His position, too, is calculated to regulate animal life. For, much of its enjoyment or misery depends upon man's plans and arrangements.

The most eternally interesting consideration is the design of his creation. This is a subject that occupied much of my time while I possessed my body, but I failed to perceive its greatness, its sublimity, until I left my care-worn frame. Then the beauty of God's plans unfolded like the volume of a book to me. I saw nothing selfish, nothing calculated to make him more complete, but every plan was replete with love—every design was calculated for the good of man. All His dealings with his children are for their good.

Then, whence come misery and trouble and cru-

elty? Man has done these things; they come from man's losing sight of the character of his Creator and pursuing an opposite course. Instead of continually doing good as He does, he turns and does evil. And by doing evil his heart becomes hardened, which causes misery and unhappiness to himself and suffering to his neighbor.

My untiring services shall ever be given to make man sensible of his condition, and, being sensible, to assist him to rise above it.

Yours for progress,

N. P. ROGERS.



CHAPTER LXXIII.

SENTIMENTS FROM MANY SPIRITS.

I am satisfied that there is no way to better the condition of man so readily as to convince him of the love and presence of departed spirits, and the power they hold, and would manifest to him for his good, if he would permit it.

GEO. WASHINGTON.



I have a sentiment, although it is the first time I have penned one since leaving the body. I am sure, had I known what you do, about the spirit world, I should have been better prepared to enter it than I was. I failed to live out the true Christian's life. I now see that peace is of God and I was at enmity with him.

JOHN HANCOCK.



It is delightful to share in this entertainment. The like, I suppose, was never witnessed since the worlds were created. Oh, let me encourage you to continue to investigate; continue to try the spirits, and wisdom will crown your efforts.

SAMUEL HUNTINGTON.

Is it not worthy of great thankfulness that this manner of communication is opening, whereby familiar interchange of sentiment can be readily carried on between the body and the spirit life?

FRANCIS L. LEE.



I have the privilege of realizing my own individual state, far better than when I was clothed with my earthly body. I will recommend the sentiment that all will do well to live and die by—Always do to others what you would have them do to you.

ROGER SHERMAN.

ROGER SHERMAN.



I feel that through this means man will have more cause to bless God than for any other favor that has been vouchsafed to him. May he be willing to feel its responsibility, and, feeling it, joyfully bear it to the world. Let none feel ashamed to acknowledge that the spirits of men, long passed from sight, do wield the pen. WM. PACA.

WM. PACA.



I consider that he is the wisest man who can give the most power in the smallest number of words. Words, from a man without works, have little weight, but words, though few, if enforced by example, carry conviction to the heart.

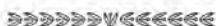
BENJ. HARRISON.

plead for those who toil without wages and eat the bread of affliction. RICHARD HENRY LEE.



I am as really Stephen Hopkins as when I signed the Declaration of Independence, and let me tell you that I feel no pride now for having done it. That is now the source of regret to me, for at the time I signed it something whispered to me that it was not Christ-like to take the sword. But I stopped not to heed it, and lost the reward of peace-maker, when introduced to my spirit home. I now feel to encourage every one to seek the truth, and prize it, for it is the only anchor that causes the ship to calmly ride out the storm and arrive safely in port.

STEPHEN HOPKINS.



I feel a degree of awe, as I take the control of your pen, and may I say nothing that can hinder any one from investigating these phenomena. For I think I see in these revelations now being manifested to man that which must make him better and more happy. Hence, then, my motto is: Examine, listen to facts, bring reason, unprejudiced, to decide, and you must be safe in your conclusions.

ROBERT TREAT PAINE.

It seems almost like being again in Congress, where one speaks after another, and what they say is recorded by one that says not a word. But instead of your penning the words as they fall from the speaker's lips, you sit here and allow dead men, as they are considered by men generally, to control your hand. One after another gives their sentiment, and then retire. Has there been anything like it since man was first created? I believe not. My preface is so long that I must make my sentiment short. Then, let me give—Honesty is the best policy, both to live on earth by and to enter the spirit state with.

Yours for Light, Love and Liberty,

THOMAS JEFFERSON.



I have been witnessing the progress of this correspondence with wonder, with interest, and with such delight that my efforts, I am sure, will fail to justly portray. It seems to me I see in the distance, man living in harmony, all swords turned into pruning-hooks, guns no more used to injure man, and powder only used to break in pieces the solid rocks to be converted to man's comforts. Much of so desirable a work will be attributable to the harmony with and assistance of elevated spir-

PHIL LIVINGSTON.

Oh, how I rejoice that light from the spirit world is shining upon the earth, unshrouded in spiritual darkness! It is the breaking away of the clouds of superstition and ignorance. Man cannot remain long in bondage when he comes clearly to see liberty within his reach. Then rejoice with me, for the signs of the times betoken a plentiful harvest near at hand.

LEWIS MORRIS.

LEWIS MORRIS.

In all the researches that I have ever made, I never crossed anything of the importance of this manner of communicating. It seems to bring the two conditions of man within speaking distance. I have many times endeavored to give my convictions to earth's inhabitants. I would present an idea, and the individual would start, and endeavor to drive the impression from him. And, if that failed, and the impression continued, he counselled a friend; and, if that did not satisfy, then he must apply to the minister, and he most commonly settled the question. But, let me say, the learning of the schools does not give true spirit knowledge. That must be obtained individually, each for him-

me, and I shrunk from it. I would gladly have retraced my steps, when too late. I have done what I could since being here to bring duelling into discredit, and with that, all wars and fighting, for of the two, duels are less cruel than war.

ALEX. HAMILTON.



I am conscious that all conditions in the spirit life, when first entered, are exactly what the earthly life fitted them for, and can be no other. But they may not continue long the same. It takes some much longer than others, to perceive their situation and of consequence must take some much longer than others to arise from it. But advancement is the law of spirit life, and progress is the unalterable attendant of all things. J. W. RAWSON.



This is a privilege, that few, of all the vast number who inhabited earth, have been blessed with, and may I appreciate the favor. I suppose that there is none among them all but would gladly avail themselves of the privilege of thus giving evidence of their continued life. And now I have the opportunity, let me say to all, the spirit sphere is near, the spirit state is sure, and the spirit condition depends upon the earthly life.

B. R. MEADE.

here as gravitation does with you. With my new companions, I very soon commenced with full purpose of heart to find the means to advance from my condition, which was far from an elevated one, and I have greatly progressed.

D. KRITTENHOUSE.



CHAPTER LXXIV.

SENTIMENTS FROM MANY SPIRITS—CONTINUED.

Only think of the favors those enjoy who are wise enough to investigate the truths that are now being brought to light. Could I have been thus privileged while embodied, how much better I should have been prepared for my change. I stumbled along. I listened to the professed minister of Jesus, but his knowledge failed to satisfy me. I read the Scriptures, and they, too, failed to give me

up following the pointings of the manifestations that have been made clear to his mind. And if he has not been willing to continue the chains that the clergy has prepared for him, he is despised and cast out as the enemy of God and man. Is there any wonder, then, that these are not elevated?—for they encouraged not the little ones who sought their aid.

HENRY COLDEN.



My turn has come to give you a sentiment, and I am as ready now to proclaim a truth as I was while in the body to gratify my will—my unbridled will. When I landed in eternity, I found much of my time had been wasted; yea, more than wasted. As soon as I perceived where I had done wrong, and how to advance from it, I set about it, and have advanced from my degradation some. I was wrong in almost everything. The cultivation of love to man, universal, I had neglected, and hence to God's love and approbation I was a stranger. Instead of encouraging peace and good-will among men, I encouraged wars and bloodshed. Hence, mine was an awful state of mind, to leave my earthly and commence the renewed life, but I am progressing, thank God.

ANDREW JACKSON.

Mine has been an experience that I would gladly reveal to you, but in an essay of this kind one has only an opportunity to express a sentiment, and for that favor I thank you. I will offer this as a prominent theory of my former, and continues to be of my renewed life, to-wit: Persevere, although insurmountable obstacles may seem to cross your paths; give not out—remember the crown is to them who hold out to the end. There is as much necessity to mind this motto in investigating spirit truths as there is in temporal concerns.

ROBT. FULTON.



I am now of no more importance than any other man that lived no better than myself. Mine was a horrible life. Trained to lay waste the labors of man, and not only so, but to take that from him that none could restore. What a presumption, to take away the life of a brother, who had quite as good a right to it as myself! This fact should be spread through all the land, that man's life is sacred—too sacred to be taken from him for any cause. I would like to enlarge, but time and space fail me. But I desire to say that I am gradually arising from my degradation.

WM. H. HARRISON.

Love must be the motive of action that is to dispel its opposite. For love is more powerful to dispel wrong than armies of men, however they may pride themselves of their numbers. May pure love put under foot every evil. JOHN FITCH.



Nothing, it seems to me, can be of more importance than the inquiry of man's destiny, and, knowing it, what will best carry forward such a combination of circumstances as to prepare it for its highest attainments. I failed to be prepared for it. Not for lack of honesty, or devotion, but on account of a too rigid adherence to the traditions of the fathers. I was more inclined to consider God just than lovely; more inclined to consider Him severe than merciful. Hence, my character partook of the same, in degree. So that my children feared me, not so much for their love to me as for the consequences of my displeasure. This ought not to have been. Love should be the motive power in every family.

J. N. FOWLER.



Beautifully has God arranged His laws for the government of His works. And in nothing more is His loving kindness displayed than in the arrangements of spirit continuance. For, as sure as

I was leaving. But the excellency of it far exceeded the most sanguine visions that had been formed, when I only saw, as it were, through a glass dimly. I was admitted into a circle whose affinities were entirely in sympathy with mine. Where such harmony is witnessed as none can fully know but those who enjoy it. From this harmonious circle we go forth on errands of mercy, to those who are less advanced than ourselves.

R. PARTRAGE.

R. PARTRAGE.



May nothing prevent your continuing to investigate the laws of spirit life, and how it is affected by the life in the body. Let me tell you, for lack of knowledge, I am very far below the position I should now be in had I realized my present and future. I had devotion sufficient, I had perseverance and honesty; hence, my spirit condition is glorious. But much of my labors were directed without wisdom. Hence, I failed to acquire true, profitable knowledge, according to the sincerity of my motives. For, bear in mind, sincerity cannot, unless rightly directed, prepare any one for the fullness of enjoyment in the spirit home.

JOSEPH C. NEAL.



In all my experience, I have never seen him who,

CHAPTER LXXV.

GOOD SPIRITS AND EVIL SPIRITS.

Spiritualism teaches that, as there are good and evil spirits still occupying their earthly bodies, so there are good and evil spirits in heaven who once possessed mortal bodies and were known as men and women.

Spiritualism teaches that every man, woman and child is obsessed or accompanied by one or more good or evil spirits. The good spirits are usually the guides of the individual if his mental condition will allow the good spirits to influence him.

Evil spirits are merely the spirits who have lived in mortal bodies, and, not being developed, still cling to the earth and are called earth-bound spirits. These spirits are unconscious of the better things ahead of them and they wish to remain close to earth and get all the pleasure out of it they can.

These are the spirits of men who had low ideals in life; who thought that if they defrauded any one or committed an offense of any kind and escaped the clutches of the law they were not injured or any worse off. These are the spirits of men

who led selfish, sinful and worldly lives, and who said, "When a man dies, he is dead, and that is the end of him," and gave themselves over to the acquiring of perishable things that the lusts of the flesh might be fully gratified. When such spirits as these arrive in heaven they have but little more knowledge of spiritual things than do the beasts of the field.

It takes quite a while for the undeveloped spirits to realize that there is anything better even in heaven than the gratification of their low and baneful cravings.

When a man who loves to lie, cheat and do mischief, dies and goes to heaven, he becomes a lying, deceitful, mischievous spirit. And so remains until developed. As these evil spirits are really our brothers and sisters who have fallen into error, there is no occasion for us to be afraid of them, for they cannot, without our aid, molest or injure us in the least.

Before an evil spirit can injure or influence us, there must be a common ground whereon we have met the evil spirit. There must have been a contact of our minds; the meeting and mingling of our mind with the mind of the evil spirit.

If we, however, while here, go astray and fall

into the ways of base men and form associations with such men, these associates are very hard to cast off when we get tired of them. As this is true among men, so is it true as to spirits with their dealings with men.

As an illustration: Suppose you are a man of a good reputation, but in a moment of weakness you yield to a sinful impulse to go out and burglarize a house. You need an assistant, but you dare not approach a neighbor, so you must go among the lowest criminal classes to find a man willing to aid you in such a deed. You find your man and lay your plans. The plans are carried out and the burglary is committed and the criminals remain undetected.

You, for the sake of your family and your own standing in the community, are very anxious that the fact of your connection with the crime may never be revealed, yet you have formed an acquaintance with an evil-minded man who does not forget names nor places very readily.

This evil man, when he finds himself short of money, recalls your name and address and determines to call on you. He sees an opportunity to force you to provide him with the money he wants.

He calls at your home—you admit him—he takes

a seat in the parlor without removing his hat—scratches a match on the piano—lights a cigarette—expectorates on your best rug, and tells you how much money he must have. You, in your alarm and fear lest you will be exposed, submit to this conduct and provide him with the funds he has demanded.

If you, in this case, had never debased yourself by forming this association and committing this crime, this evil man would never have entered your home, and if such a man should happen to be seen loitering about your premises his stay would not be long after he was discovered.

Thus it is with the evil spirit: he cannot come in touch or rapport with you if you never lower yourself to his level.

If you should be so weak as to debase yourself by committing some vile and sinful deed and feel that an evil spirit was trying to influence you, all you have to do to get rid of him is to set your mind on better things and aspire to purer and higher conditions, and thus prepare yourself for better associates, and the evil companion will go and a better one will come as naturally as the day follows the night.

As a man has the power of working out his own

career, so has he the power of selecting his spiritual companions.

If a man's thoughts and deeds are sinful, no good spirit can guide or influence him, and thus an opening is made for an evil spirit to come and form a companionship with him.

If a man is pure and noble minded, no evil spirit would enjoy or care for his companionship.

When a man realizes the simpleness of all these things, he will then be able to understand more readily the doctrines of Spiritualism.

When he understands that spirits who manifest their presence to him, or try to influence him, are simply men and women who have preceded him to the spirit world, he will cease regarding them as bugaboos and ghosts, but will welcome them according as they prove themselves worthy.



CHAPTER LXXVI.

HOW TO ENTERTAIN ANGELS.

It is a well established fact that denizens of the spirit realms often visit in their earthly homes those to whom they feel drawn by the ties of family, friendship or affinity .

It is also true that these terrestrial visitors frequently attend in large numbers the affairs to which they feel attracted, whether they are held in a house, church or other gathering place.

There seems to be no doubt but that our ministers have probably ten times as many invisible auditors as they have visible, and yet the people are inclined to think that these loving callers are moldering in the tomb or away off in some imaginary place they call heaven, or perchance they have been condemned and their sentence is being executed in the lower regions. As mortals love to visit and linger around places dear to them, so spirits enjoy the same things. Our homes are enjoyed by more unseen people, perhaps, than there are living members in the family.

These spirits who make the visits to our homes

are simply men and women who cannot be seen, at present, by us, but who enjoy about the same things they did when they occupied their physical bodies, but who have, perhaps, a higher degree of culture and refinement than they had then.

This being the case, the manner in which they should be received and entertained is worthy of consideration.

The best way to receive heavenly company is to adhere to about the same rules and conditions provided for the proper entertainment of people of this life who are accomplished and refined. Of course, the providing of places to sit and such like are quite unnecessary, as they cannot possibly have any use for them.

However, any one who wishes to entertain angels must make the conditions such that they will be agreeable to the unseen visitors, otherwise the intended guests will not likely come, but if they should, and find things unsatisfactory, they would not linger very long.

Then those who would entertain these exalted visitors should put everything in order, for Order is one of the first laws of heaven.

Therefore, to insure that peace and comfort in the minds of the guests so necessary to make the

affair pleasant and enjoyable to them, the ones who would receive them should have their home, their minds, their conduct, and the minds and conduct of their earthly guests orderly or fitted and prepared to receive company of such high degree.

Then there should be harmony. Harmony of minds, thinking along about the same lines of thought, aspiring to nearly the same attitude. Harmony of conduct, not good only on this occasion, but continuously inclined to the better way; not religious or upright on certain points, but well rounded and whole in religious and moral conceptions and conduct. There should be also that harmony of sounds so loved by the angels in the strains of sweet and pure music; not the nerve-racking sound-hashing ragtime jiggity-jigs, but that grand, deep, melodious arrangement of sounds which arouses, enraptures and exalts the soul of men and angels.

Then, it should be remembered that "Cleanliness is next to godliness." It is a matter of fact that the cleanest people on earth today are also the most spiritual. This honor is awarded to the Japanese by denizens of both spheres. They are noted for their purity of minds and their bodies are kept clean by regular, careful and frequent bathing in the clearest water they can obtain. No one ac-

quainted with these people will question their godliness or spirituality, for they enjoy unbroken and familiar intercourse with the occupants of the better world.

Then, if we would be the best prepared to receive angels, we must be clean in body, for the angels can easily see through clothing, and all filthiness and uncleanness³ are offensive to them. We must also be clean in minds, for these guests can witness our brains as they evolve thoughts, and if these thoughts are impure they sense the impurity and it annoys them.

We must also be clean and tidy in our homes, for angels as well as men dislike to see things soiled or topsy-turvy about the abiding place of human beings.

Also he who would entertain angels should cultivate a taste for the beautiful things of this life, for these angels, not having the care of providing food and raiment for themselves and family that they had on earth, have now time to and do turn their attention to the beautiful in nature wherever it may be found. Then, if we can provide our homes with artistic pictures, furniture and draperies, so much the better, but if we can afford none of these we can easily afford flowers, which the spirits are

so fond of, and especially of fragrant flowers, such as violets and roses.

Having made these preparations, the entertainers have only to keep their minds occupied with pure and noble thoughts and receive their heavenly guests with a true and fervent affection. Then the receivers will enjoy the occasion and the angels will hail with gladness the coming of another reception.

These things will not appear very clearly to the one who has given Spiritualism but a casual consideration, but the one who is familiar with some of the spirit laws will understand them readily. The spirits will not only come and spend an evening with their friends, but after they come they will often suggest that certain pieces of music be played or certain favorite songs be sung and otherwise take an active part in the pleasures of the evening.

It is by no means necessary that all the foregoing arrangements should be made in order for one to entertain angels, but the idea intended to be conveyed is that all of those things are more or less helpful to the success of such affairs.

May we all, then, get in closer relationship with our angel friends and entertain them in our homes, and thus will we, perhaps, be able to imbibe from

their presence some of that peaceful and joyous rapture which makes their lives so bright and happy.



CHAPTER LXXVII.

SPIRITUALISM AND RELIGIOUS DEVOTIONS.

Spiritualism believes in all kinds of religious devotions which tend to elevate mankind, but it condemns all those forms and ceremonies which are calculated to mystify and bewilder the human mind.

Spiritualism declares that each human being should strive to get in direct intercourse with the denizens of the next world. That while spirit messages, as well as men messages, should be received with caution and weighed according to their merits in the light of reason, yet no man should be unable to obtain great comfort and spiritual strength if

he can get the line of communication open between himself and the spirit realms.

Spiritualism advocates the idea of having family and friendly circles wherein those bound by the ties of family or friendship meet together on certain occasions for the purposes of soul unfoldment and spirit manifestations.

Spiritualism affirms that the best kind of a religious devotion is a personal devotion, wherein the individual lovingly yields to the pure and gentle leadings of his guardian angel and obeys his admonitions and makes him a confidant in his daily affairs.

Spiritualism believes in communing with the spirits and in consulting them on subjects relating to the spiritual or permanent welfare of mortals, but it deprecates the disposition on the part of some pitiable human creatures, who, with sordid motives, are trying to commercialize heaven and sell it out by drib-drabs to members of the human family.

Spiritualism, however, declares that the one whose primary and uppermost purpose in using his or her mediumship is the uplifting and betterment of humanity, is entitled to and should receive a fair recompense for the time and effort so expended.

Spiritualism believes in simple and natural devotions which are understood by and adapted to the human mind, but it can see no right or reason in some of the ceremonies prevailing in the Christian churches of today, which only tend to perplex the mind.

The Communion Service, wherein it is alleged that grape wine and wheat bread are turned into the physical body of Christ by the "presto change" method of the pastor, when he holds his hands over them and says a few words, is ridiculous.

The early Christians were accustomed to meet together and break bread or dine in remembrance of Christ, but Christ never established nor taught such an illogical and unthinkable sacrament as the churches now observe.

The idea of eating the body of Christ is an outgrowth of the idea of human sacrifice as believed in by the early Jews, as instanced in Jephthah offering up and slaying his daughter and King Manasseh his sons, and Abraham offering to slay and sacrifice his only son, Isaac.

Human sacrifice is to be found in the religious rites of nearly all primitive people.

Some tribes of the American Indians, just before they departed on some important enterprise,

would slay a young person, usually a boy, and mix meal with the victim's blood and the dough thus made was baked into bread. And all of those who intended to go on the contemplated enterprise must eat of the bread so made.

Some civilized countries have carried the idea of human sacrifice up to within a few hundred years ago. It was customary, in these countries, when they wished to lay the corner-stone for some public building, for them to slay a beautiful young woman and mix the mortar with her blood.

But it fell to the lot of Christianity to introduce among civilized people the cannibalistic notions of eating the body and drinking the blood of a human sacrifice.

While many of the Protestant churches are inclined to believe that the bread and wine are turned into the body and blood of Christ only in the event that the partaker is worthy, yet the Roman church has declared in her Council of Trent "That by the consecration of the bread and wine the whole substance of the bread is changed into the substance of the body of Christ and the whole substance of the wine into the substance of His blood." "That under each species" (i. e., of bread and wine) "and

under each particle of each species, Christ is contained whole and entire."

Mystery of mysteries! Can the human mind conjure up a deeper or more unthinkable mysticism than this one? Each crum of bread and each drop of wine has the whole physical body of Christ in it. Of course, it cannot be said that the churchmen referred to the spiritual body of Christ, for the human cannot eat nor taste, with his natural organs, spiritual things.

Then we must believe that the natural body that Christ laid aside two thousand years ago can be so operated on by the pastors as to change it from one body into a half billion bodies so that each Christian may have a whole body to eat at each communion.

This is but a creation of the human mind built upon the apparent fact that Jesus on the evening before he was crucified took supper with His disciples and when they had taken their seats he returned thanks to His heavenly Father for the food, after which he took bread and broke it and said in substance to His disciples that, as this bread is broken and as this wine which we are about to drink is emptied from the vessel so in like manner will my body be broken and my blood spilled and

he asked them to remember him when they met together on such occasions.

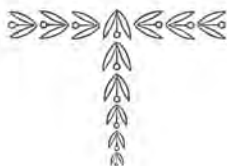
Spiritualism affirms that all those who have the sacred office of disseminating religious doctrines should live among and intermingle with the people and not seclude themselves in some mysterious cloister and that the main object of this life is lost to the one who buries or hides himself or herself in the prime of life for the purpose of becoming a monk or a nun, for how can the soul of man unfold and develop if it is kept cabined and darkened so that it cannot come in contact with others and share their experiences of failures and successes in this life which cause the soul to grow and expand into its full vigor and strength?

Spiritualism believes in praying to the heavenly father and his holy angels. And it declares that men should keep their minds filled with pure and fervent aspirations after those things which ennoble and enrich the soul. That the main object of this life is to cultivate and prepare the soul for its eternal career.

Spiritualism teaches that as a farmer can run the straightest furrow in laying off a land by keeping his head up and his attention fixed on his destination so in like manner can a mortal prosper the

best here below and at the same time more fully unfold his soul by keeping his attention fixed on heaven, his eternal destination.

May this book do no one a real injury: but may it enable many to obtain a different and perchance a better conception of the duties and objects of this life and the life to come.



CHAPTER HEADINGS

PREFATORY	7
SPIRIT MANIFESTATIONS	10
SPIRITS ARE ANXIOUS TO MANIFEST	17
A GUARDIAN ANGEL FOR EACH HUMAN BEING ..	19
HEAVEN A STOREHOUSE OF KNOWLEDGE	23
CHILDREN MATURE IN HEAVEN	26
MAN TAKES HIS CHARACTER TO HEAVEN	28
HEAVEN RECTIFIES ALL THINGS	32
COMPENSATION OF HEAVEN	34
SPIRIT IDENTITY IN HEAVEN	39
ADAPTABILITY IN HEAVEN	44
PROGRESSION GOVERNS HEAVENLY HAPPINESS ..	46
LOVE GOVERNS MEN AND ANGELS	48
AFFINITY SELECTS HEAVENLY COMPANY	50
SPEED OF SPIRIT TRAVEL	53
DIMENSIONS OF A SPIRIT'S BODY	54
A MAN'S DEATH IS A SPIRIT'S BIRTH	56
SPIRITUALISM AND THE GRAVE	59
THERE IS NO HELL	62
THERE IS NO DEVIL	67
HEAVEN FOR ALL MANKIND	72
SPIRITUALISM AND SISTER RELIGIONS	75
SPIRITUALISM, FOUNDATION OF ALL RELIGIONS	77
SPIRITUALISM AND PROTESTANTISM	80
SPIRITUALISM AND CATHOLICISM	87
JESUS AS A MAN, MEDIUM AND CHRIST	96
SPIRITUALISM AND CHRISTIANITY	111
SPIRITUALISM AND THE BIBLE	123

CHAPTER HEADINGS—Cont'd

SPIRITUALISM AND POLYTHEISM	135
SPIRITUALISM AND JUDAISM	137
SPIRITUALISM AND HINDUISM	143
SPIRITUALISM AND MOHAMMEDANISM	145
SPIRITUALISM AND BUDDHISM	148
SPIRITUALISM AND CONFUCIANISM	152
SPIRITUALISM AND TAOISM	155
SPIRITUALISM AND SHINTOISM	158
SPIRITUALISM AND THEOSOPHY	160
SPIRITUALISM AND WOMAN SUFFRAGE	162
MEDIUMS AND THEIR METHODS	167
ESSAY BY BEN. FRANKLIN	176
ESSAY BY ELIAS HICKS	183
ESSAY BY ELIAS HICKS	188
ESSAY BY EMANUEL SWEDENBORG	195
ESSAY BY GEORGE WASHINGTON	197
ESSAY BY GEORGE FOX	200
ESSAY BY ADIN T. COREY	202
ESSAY BY THOMAS JEFFERSON	204
ESSAY BY "L. E. L."	208
ESSAY BY JOB SCOTT	215
ESSAY BY EDWARD HICKS	217
ESSAY BY WILLIAM WEEKS	223
ESSAY BY JOHN C. CALHOUN	226
ESSAY BY ELIZABETH TWINING	232
ESSAY BY "A. H."	236
ESSAY BY MRS. FRANKLIN	239
ESSAY BY EDWARD STAPLER	244
ESSAY BY SARAH SHARP	250

CHAPTER HEADINGS—Cont'd.

ESSAY BY THOMAS CLARKSON	255
ESSAY BY SAMUEL FOTHERGILL	262
ESSAY BY NICHOLAS WALM	267
ESSAY BY "F. M."	271
ESSAY BY LYDIA SMITH	275
ESSAY BY DANIEL O'CONNELL	280
ESSAY BY "A. C."	284
ESSAY BY M. FULLER	288
ESSAY BY WILLIAM PENN	292
ESSAY BY "S. T."	306
ESSAY BY COTTON MATHER	311
ESSAY BY THOMAS WITHERALD	316
ESSAY BY "J. H. T."	321
ESSAY BY VOLTAIRE	325
ESSAY BY N. P. ROGERS	329
SENTIMENTS FROM MANY SPIRITS	333
SENTIMENTS FROM MANY SPIRITS—CONT'D. ..	345
GOOD SPIRITS AND EVIL SPIRITS	357
HOW TO ENTERTAIN ANGELS	362
SPIRITUALISM AND RELIGIOUS DEVOTIONS	367

