

SPIRIT MATES

Their Origin and Destiny

SEX-LIFE

MARRIAGE

DIVORCE

By J. M. PEEBLES, M. D., M. A., F. A. S., Ph. D.

ALSO

A SYMPOSIUM

By Forty Noted Writers

SPIRIT MATES--

THEIR PRE-EXISTENCE

EARTH PILGRIMAGES

REUNIONS IN SPIRIT-LIFE

Edited and Arranged by ROBERT SUDALL

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Dedication

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It gives me pleasure almost unspeakable to dedicate this book, imperfect as it may be, to that royal-hearted Friend of Humanity, Visible and Invisible,

Hon. Thomas W. Stanford

a cultured business gentleman of Melbourne, Australia, highly esteemed by its most enlightened citizens, and honored by thankful thousands and tens of thousands upon the two continents (excepting, always, the uneducated and the spiritually opaque), honored for his personal manliness, his untiring efforts and steadfastness of purpose in distributing Spiritualist literature gratuitously and in sustaining at his own expense the Bailey seances which demonstrate the mighty truth of a future life, the reunion of friends hereafter and eternal progress beyond death, thus cheering the disconsolate and wiping the tears from mourners' eyes.

After the criticisms of all reformers there come the crowns. Buildings, however magnificent and artistic, may perish, but their devoted, conscientious builders live in human hearts and upon the pages of history forever.

J. M. PEEBLES, M. D.





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PREFACE

Do we dream, do we actually live, and if so, what our final destiny?

The Absolute One is the only final authority. All this side of spiritual infinitude is finite, imperfect and evanescent.

Human bodies, however symmetrically formed and carefully guarded, die because organized structures. Earth to earth is nature's fixed fiat.

The dwellers in Thebes and Memphis honored those who skilfully embalmed their bodies. They shrunk from discarding like cast-off garments their physical organizations. It matters not just now whether a human body came up from the lower things that creep and crawl or through the wild beasts that howl and prowl by night; it is not only beautiful, but there is engrafted into it mentality, conscious spirituality, and we believe, without a doubt, immortality. Bodies from dust, spirits from God, are the voices of involution and evolution.

What is the body, beautiful as it is, but a frail, fleshly shell, while the spirit, enthroned within, thinks, wills, hopes, reasons, aspires, and consciously knows of immortality.

The past, fruited out into the more active present, budding and blooming all along the way.

Memorable is the mountain-side where Phidias wrought, the room where Milton wrote, the cottage where Shakespeare dwelt; the library where Emerson penned his undying truths; but still more precious is this human tem-

ple that garners the finite God within. In fact, death only lets the imprisoned king free.

Death may dim the objective senses, close the doors, darken the windows, crush the brainy convolutions, blight the million cells, and pull down the pillars of nerves and muscles, but it cannot touch the spirit—the kingly mortal that reigns within.

“Know ye not,” said the Inspired Apostle, “that ye are the temple of God and that the spirit of God dwelleth in you?”

This indwelling spirit, the divine ego, the beginningless Atma of the Hindu, the electron of the advanced scientist, the conscious point of force of the metaphysical transcendentalist—is an entity—a fixed unit of life, bearing some such relation to God, the Absolute One, the immutable consciousness, life, energy and will of the universe, as does the tiny pearly drop to the everflowing crystal fountain.

As my parish is the world, and my charity touching its inhabitants is as wide as the lands and the isles of the ocean; and conscious withal that diversities and varied expressions of opinions are both natural and educational, I have permitted every spirit and mortal in this volume to fully and frankly advance their own opinions. And this in consonance of equality, moral right and justice. But it is to be understood, distinctly understood, that I must not be held responsible for those sentiments only which came from my own brain and pen.

Personalities, representing in a measure nations and races, have their individualized facial features and their general traits of character. Europeans have pronounced Americans “pushing, dashing and daring.” Whatever

was the motive in this charge of daring, it has in it more than a semblance of truth.

As an American of the Americans, of New England stock traced back to Scotland, on the Tweed, personally I may be very "daring," but I will—the *will* being almost omnipotent—do what I desire to do.

A generation ago, while reading Emerson's Essays and hearing some of his public lectures, I desired to know him personally, and so, calling at his Concord residence, I received a most cordial and graceful welcome into his library, choice and massive. This was a red-letter day.

Nearing the close of a lecture course in London, I felt a pressing, persistent desire to see Thomas Carlyle of whom Emerson had spoken to me so eulogistically. Accordingly I asked my good friend, Stainton Moses (M. A., Oxon.) to give me a card of introduction to Carlyle, as he had met and knew him. He very graciously refused, saying, "Carlyle is quite old and feeble now, and I learn that he receives very few, if any, visitors." Nothing daunted, I stepped into a hansom, Cheshire bound, and was soon at Carlyle's door. Passing in my card by the servant, and waiting—waiting for what seemed a minute eternity, I was invited into the drawing room—another long, very long waiting, when the distinguished Carlyle came in, bringing with him not the most psychic-cheering aura. The conversation, rather cool, was brief. The striking point that I now remember was: "America—America, a great maw from which are hatched out most of the world's fads." He did not ask me to call again. Leaving, I said to myself, "Thomas Carlyle, great, grum, grim, and grand—socially and

gracefully, how unlike the sweet-spirited Emerson!" The calling was "daring" and the chill of my reception was doubtless deserved.

Another dip into the ocean of the daring. Without permission or the shadow of consent, I dedicate this book to my esteemed friend, Thomas W. Stanford, a noted business man and most devoted Spiritualist, of Melbourne, Australia.

It was thirty-seven years ago this autumn that my feet first pressed Australian soil. I was invited there by W. H. Terry, the able editor of the *Harbinger of Light*, and an extensive contributor to the journalistic literature of Spiritualism.

My first course of lectures was delivered in Temperance Hall, the second in the Prince of Wales theater, occupying in all between three and four months. Reporters and the correspondents of the press treated me most ungraciously. Here is a sample published in the Melbourne *Daily Telegraph*:

"I cannot better begin to describe Peebles than by giving a few of the delicate epithets bestowed on him by all the newspapers, town and country: 'an impudent American,' 'an impious pretender,' 'a long-haired apostate,' 'a bold blasphemer.' These figures of speech might be indefinitely multiplied, and yet half the truth would not be told. This great and good man (Peebles), in speaking, works himself up into a frenzy, while with bloodshot eyes and rolling tongue and a foaming mouth he tells the opinion that some 'heathen Chinees' had formed of Christianity away somewhere in the Far West. He then maudles over a Yankee story about some poor youth mourning for his granny whom he had never seen and who came from 'Arabula' to pat him on the head."

The above abusive paragraph, with other similar ones, was printed in the *Dunedin Morning Star*, and other New Zealand journals where I had promised to come and deliver a course of lectures.

Later, on Sunday evenings, I was sustained upon the platform by such influential parties as M'Ilwraith, the mayor of Melbourne; Ross, Terry, Smith, Stanford, and other noted gentlemen of influence. Before the close of the second course of lectures the tone of the press had materially changed. The *Daily Telegraph* thus prefaced a fine report of a Sunday evening's discourse: "A crowd filled the Prince of Wales theatre last evening from pit to ceiling. The assemblage was intelligent and orderly, listening to the lecture entitled, 'Spiritualism Becoming Universal.' It was pronounced interesting to the finish." The *Daily Melbourne Age* said: "The theatre was so crowded that even the upper gallery was opened and many people were compelled to stand."

This evolution of the press was in consonance with the great evolutionary law of nature. On my last visit to Melbourne, the fifth, the press was liberal and tolerant. There were at this time twenty-seven Sunday evening lectures, meeting in churches, halls, and drawing rooms, and several Lyceums were doing most excellent work in a practically liberalizing and useful education. No truth ever perished. God cares for his own. The *Harbinger of Light*, edited by that talented and cultured lady, Mrs. Annie Bright, was having an extensive and rapidly increasing circulation.

"The Golden Age lies onward, not behind.

The pathway through the past has led us up;
The pathway through the future will lead on

And higher. We are rising from the beast
Unto the Christ and human brotherhood."

If it be true that in a multitude of counselors there is wisdom, this volume should intelligently and largely settle the question of "Soul mates," yet all must decide for themselves. Spiritualism has neither a pope, cardinal nor bishop.

Perfection pertains to neither mortals nor books. And so there may be, there necessarily must be, in this volume, some errors, chargeable largely, however, to the copyists. These will be corrected in future editions. It may be further stated that a considerable number of the spirit messages and theories appearing in this volume are more sympathetic than scientific and more emotional than philosophical. The emotions sometimes bordering upon the indiscreet—a sort of overheated social affectional sympathy, but tolerance and impartiality not only enjoins but persistently insists that all should be heard in their own way, and in their own words.

"Speak thy thought if thou believ'st it;
Let it jostle whom it may;
E'en though the unwise scorn it,
Or the obstinate gainsay;
Every seed that grows tomorrow
Lies beneath a clod today.

"If our sires (the noble hearted
Pioneers of things to come),
Had like some been weak and timid,
Traitors to themselves, and dumb,
Where would be our present knowledge?
Where the hoped Millenium?"

—*J. M. Peebles, M. D.*

CHAPTER I

"Whoever was begotten by pure love,
And comes desired and welcomed into life,
Is of immaculate conception.
He whose heart is full of tenderness and truth,
Who loves mankind more than he loves himself,
And cannot find room in his heart for hate,
May be another Christ (in effect).
We all may be the saviors of the world,—
If we believe in Divinity and live the Christ-life."

When the distinguished statesman and orator, Charles Sumner, of Massachusetts, was ruthlessly stricken down in the Senate Chamber at Washington by a slavery politician of South Carolina, the news flashed afar with lightning speed. The nation was stirred. The intelligence reaching Concord, Mass., where Emerson was sitting quietly in his library; he immediately dispatched a telegram in these tender, loving, inspired words:

"Courage and goodwill; martyrs to principles
are immortal on earth."

Sumner, pale and suffering, whispered these words in reply:

"Tell my dear friend, Emerson, that I both
reverence and love him."

Love, the conscious spirit presence of the cosmos, constitutes the inmost essence of every human being. This being true, why should not love be as deep and pronounced in man as in woman? It is. As there are manly women, so there are womanly

men. Jesus and Cicero were noted samples. Jesus did not marry and Cicero married and was divorced. No lines of demarcation, touching the exquisite quality of love can be drawn between the sexes. Pure love has nothing to do with sex. It is a principle. What is too often denominated love is only passion—a selfish passion born in the cranial back brain regions.

It is neither seemly nor logical to apply the inspiring word "love" to animals. Their structures are fragmentary. They are segments of finite being. They book not treasured memories of the mighty past. They have not in their intellectual makeup the rational religious element that spiritually points heavenward.

Women—and there are such—who excessively "love" household pets more than children. These characters are abnormal. They are on the way to insane asylums. Animals as inferiors we may admire. They fill their niches in the vast economy of nature. They have their rights and should be treated most kindly. But, functioning on a higher plane of consciousness, we love—spiritually love—children, because interiorly we are of them. They are flesh of our flesh and spirits akin to our spirits. We love them also because we see in them the mighty, uprising possibilities which bloom out ultimately into the gifted and glorified sons and daughters of God.

"This early dream of love, though beautiful, is only one scene," remarks Emerson, "in our life play." In the procession of the soul from within outward, it unfolds, enlarging its circles, like light proceeding from an orb. It passes from the household loving of one to loving all; and so this one beautiful soul, afire with conscious life,

opens the divine door through which he enters to the society of all the true and pure souls gone before. Thus in our first years are we put in training for a love which knows neither sex, person, nor partiality, but which seeks virtue and wisdom everywhere to the end of increasing wisdom and truth, and finally universal love.

Highly unfolded souls require no introduction. The recognition is intuitional. Meeting a noble bodily-encased spirit that knows our spirit, we indulge the pleasing truth—a truth to us that we knew this loved one in a pre-existent state; and delicious were those delicate experiences in those higher, sweeter realms of paradisaic blessedness. Too ethereal were the workings of that inner consciousness, then afar back beyond the firemist time of this planet, to be now projected into the external memory of mine, or of earth's multitudinous masses, cloyed and smothered with the crushing cares of this material life.

Heaven is not so much a locality as it is a condition of harmony and love. And yet it is difficult to entirely disconnect heaven from surrounding, substantial scenery. It is self-evident that whatever exists in the realms of the relative must exist somewhere. All substance, so far as we can judge, has form. As there are organized spiritual beings, there must be extent and limit bearing upon them relationally, and whatever is in extent, must be in space, and have some kind of location. If there is anything not in space, it can have neither form nor figure, for figure is defined by logicians to be "the limit of extent;" and the human mind cannot conceive of form without limit, of limit without extent, and extent without space. Spiritual beings then have location, and exalted spirits

speak of their beautiful homes where life is love and love is law; of music, and fountains casting their silvery spray; of evergreen gardens, isles of entrancing loveliness; flowing streams with jeweled banks; harmonial congresses of angels and parliaments of the gods. In these higher regions of immortality, the inhabitants are earnest and untiring in their activities. Patriarchs, martyrs, reformers continue their holy missions. Newton pursues his investigation of the immutable laws of nature. Fulton's inventive genius finds broader scope for action. Mozart sweeps golden harp strings, toning to harmony discords in the spheres. Philosophers pursue their transcendental studies. Geologists probe newly formed planets and worlds and astronomers become enthusiastic in measuring the mighty orbs that make radiant the spaces above. Spirit life, then, is an active life, a social life, a retributive life, a constructive life, a progressive life, and in the higher spheres a love-life where spirit mates meet and blend in perfect harmony.

CHAPTER II

"I am mother of Life and companion of God!
I move in each mote from the suns to the sod,
I brood in all darkness, I gleam in all light,
I fathom all depth, and I crown every height;
Within me the globes of the universe roll,
And through me all matter takes impress and soul.
Without me all forms into chaos would fall;
I was under, within, and around, over all
Ere the stars of the morning in harmony sung,
Or the systems and suns from their grand arches
 swung.

"All creatures conceived at the Fountain of Cause
Are born of my travail, controlled by my laws;
I throb in their veins and I breathe in their breath,
Combine them for effort, disperse them in death;
No form is too great or minute for my care,
No place so remote but my presence is there.
I bend in the grasses that whisper in spring,
I lean o'er the spaces to hear the stars sing,
I laugh with the infant, I roar with the sea,
I roll in the thunder, I hum with the bee;
From the center of suns to the flowers of the sod
I am shuttle and loom in the purpose of God;
The ladder of action all spirit must climb
To the clear heights of Love from the lowlands of
 Time."

—*James G. Clark.*

Human lives, considered in their earthly limitations,
may be compared to bars and gamuts in music. Discords
have their uses as do backgrounds in paintings.

The seer, with unveiled eye, sees the infinite stairway of degrees extending upward from granite solids to semi-solids; to liquids, to gases, to ethers, and on into invisible, inconceivable subtleties, which in contradistinction from nonentities, we denominate spirit substances; each infinitesimal unit of these absolutely numberless substances, polarized and active, seeks its mate.

Each electron—each tangent of the circle of being formed a part of the stupendous whole—one divine interblending essence of entities, diverse in unity, reaching from the monad up to the templed dome in man—the crowned coronal region—and the divine center of consciousness, aspiration, and love—pure, holy love—God incarnate and immortal!

No lines of demarcation tending to the quality of love can be drawn between the sexes. Each is endowed with the wisdom and love principles. Pure love has nothing to do with sex. The mother loves equally the different genders in her family of children.

What in parlor or palace is often denominated love is only passional attraction, dreaming of a gratification, conceived and manifest through the cerebellum portion of the brain. It is not seemly nor strictly logical to apply the holy word love to insects or to animals of any grade. Their structures are fragmentary. Their top heads lack the graceful arch. They have not in their makeup the rational and religious crowns which point heavenward.

While woman has the more complex organization prophesying of motherhood, man has the muscular system, and, according to biologists and phrenologists, the weightier brain. And yet, it is texture rather than

weight that evolves power and proficiency. These two halves of the one continuous unfolding circle, positive and negative, wisdom and love, are equals; the balancing wheel, so to speak, changing from one to the other during the unrolling, constituting diverse personalities.

Beautiful in effect is the medicine of love to the morally diseased. It works by an infinitude of methods, but always to redemptive ends. When fires, faggots, clanking chains, and gloomy penitentiaries had all failed to reform, the "still small voice" of spiritual love touched the heartstrings, opened a new fountain and redeemed the erring. This principle, wielded by William Penn, tamed the Indian soul and toned it to throbbing kindness. Wielded by the benignant Howard it made dingy prisons in Europe schools of reform. Breathed by the great hearted Oberlin, it transformed many by-corners of pollution in the old world into blooming gardens. Whispered by the womanly Elizabeth Fry, it filled those dungeons in houses of refuge and asylums of outcasts with higher thoughts and pure ideals—proclaimed upon public platforms by such reformers as Lucretia Mott, L. Maria Child, and other pleading missionaries, love is as sure to produce high, elevating influences as are shivering lightnings to do their mission work. Laying all personalities aside, love, wisdom and will constitute the holy trinity that is to save the world. The moral power of love, guided by wisdom, is the only force ever employed by the All-Father God or angels in the divine order of subjugation. It is the deepest and mightiest of all principles—and the silvery sea over which mortals sail to the haven of heavenly rest.

On the earthly planes of life reproductions are earthly;

in the spirit realm, spiritual; in the celestial, celestial. Angels generate thoughts ideas, and plan great redemptive reforms. It is beautiful to become angelic even on earth. There should be a mount of ascension, a spiritual birth to each brain organ, a heavenly polarity, before physical death. Otherwise expressed, each cell, each faculty of the mind should be developed along the ascending line of divine use and purity.

The change of clothing, or a change of place, does not change character. Entrance into the future world of spirit will no more effect the trend, the moral tendencies of the conscious spirit or miraculously give it new directions, desires and aims than a voyage across the Atlantic Ocean to London would transform a thief into a saint; all grow to be angels by degrees. True, death may give improved surroundings and conditions, and these may help to higher relations, but still a person cannot become scientific or holy as would a garment by washing. Salvation means something more than physical chemistry. Volition and effort are involved in the struggle for moral purity. Forget it not that salvation is not chemical, nor cataclysmic, nor through any blood atonement, but it is a gradual interior unfoldment—a coming into harmony with divine law—a blissful sequence achieved through the exercise as aforesaid of love, wisdom and will, and all this is accomplished in harmony with natural law. Kindness and sympathy and the knowledge of angel ministries are incentive to spiritual light and the spiritual life.

All the germinal forces of the spirit are divine; the wrong comes from their manifestations and misdirections

through material forms, the transgression of the ignorant or the wilful abuse of the good.

Amativeness, speaking phrenologically, disrobed of earthliness, turned into higher channels, resurrected and actualized, as in angelic life, may not only originate, but may be considered the synonym of emotional love—a love, pure, free and divine, working with and inspiring the moral excellence of those peopling the heavens. This love, so uplifting and flowing out in gushing fountains from regenerate souls to all humanity, should be cramped by no chains, crushed by no political law, appropriated by no selfish parasites, nor hedged about by the cage-wires and conventions of established customs.

CHAPTER III

"Love is enough. Let us not ask for gold.
Wealth breeds false aims, and pride and selfishness;
In those serene, Arcadian days of old
Men gave no thought to princely homes and dress.
The gods who dwelt on fair Olympia's height
Lived only for dear love's delight.
Love is enough."

—*Ella Wheeler Wilcox.*

If love be such a mighty cementing, uplifting force, the inquiry naturally arises, what is it?

It is an undeniable mathematical fact that all perfect circles have their centers, and it is equally certain that whatever exists must exist somewhere. During the adown long gone ages, not distinguishing love from wildest sensation, tribes and races located love, some in the stomach, some in the solar plexus, others in the apex of the spinal column, and still others in the inter-relational organs of generation, the symbols of which remain plainly, glaringly chiseled upon the architecture of Yucatan and Central America. They are also carved in bold relief on some of the crumbling temples in Southern India. All these symbols and relating theories, afire with passion, pertain to the childhood period of individuals and races. The lower down the moral grade of being, the more numerous the progeny. Angels beget only pure principles and sublimest thoughts.

Nothing external, nothing physical, can depict in color nor transfer love to temple or canvas. It is purely

subjective; its ever-abiding home is in the psychic region of the brain, and is allied to the ego. The I, the ego, the inmost self, the dominating master reigns within as the supreme king. The I is the intuitive knower. It is a ray from infinite light, and its chief attribute is consciousness. It knows nothing of darkness and nothing of sin as the word is commonly understood. It never forgets. Thrusting aside the law of decay, it defies annihilation. It is the finited *I am* that forms and fashions the body and from it flows and flowers out that love which breathes perpetual peace and brotherhood.

The stains and deflections in all grades of civilization are the defections, the obscuring shadows consonant upon imperfect organizations and perverse environments, something like the distorted caricatures flashed upon a chamber wall through a broken pane of glass. The caricature is not chargeable to the pure white light that came from the bright and glowing sun. The ego never sins. Its most potent activity is love. And love is the foundation of marriage. Only a few of earth's inhabitants are really married. Living in the same Indian wigwam, the same Zulu kraal, or the same house of the civilized, occupying the same apartment by night and sitting at the the same table by noon, do not constitute marriage. No Catholic or Protestant can marry. They can only pronounce to the public what supposedly had previously been done.

The early explorers of Australia state that marriage was a matter of muscular force among the natives, the strongest man selecting and taking by superior physical force the woman of the tribe that his wild fancies chose.

and it is needless to say here that marriage was temporary.

In Indo-China a very few women, says the traveler Watson, arrive at middle life without having children by several men. Marriage is only an idle form.

The Egyptian people up the Nile, writes Sutton, make marriage a temporary convenience, some men in the course of five years having had twelve or fifteen wives.

The inhabitants of the Malayan Islands practice temporary marriages almost universally. In the Indian Archipelago limited marriages are formal and common, varying from a few months to several years. Very few women, says this writer, arrive at middle life without having children by several husbands.

Marriages among the African Botomudas were dissolved upon the slightest offense through a priest or a passionate desire for a change.

When the Zulu youth of South Africa admires a finely formed dusky maiden near some kraal, he throws a flower or a branch of a tree in her pathway, seeing which she may stamp upon it, but if stooping she takes it in her hand, it means prospective marriage, which is merely a personal bargain, ultimating in the conjugal relation by the bridegroom paying to the father so many goats and cattle. Making this contract is unmade at the will of the dissatisfied parties.

In Buddhistic Burma, the fairyland of the East, women residing in Rangoon have access to the schools and the city university, some of them excelling in their knowledge of the Sanskrit and the Pali. Here the marriage ceremony is exceedingly simple. The women retaining their own name and the amount of property that

they bring into the conjugal relation. If the marriage after a time proves to be unhappy the parties go before the Elders of the city or village, stating their complaints in the presence of witnesses. Relatives on both sides testify. The Elders commonly give advice at first tending to reconciliation, but if their advice is not heeded and social quarreling continues, divorce with terms relating to the finances is granted and the parties may remarry.

Those women in America who marry for foreign titles, who marry for a home, who marry for money, or who marry to "reform" some unprincipled character, as some have done, without an exception, so far as my knowledge extends, make what might be termed marital failures. It is reported of the eccentric Beecher that when a pure, worthy lady member of his church proposed to give her heart and hand to a vile unworthy young man to reform him, Beecher, remaining silent for a moment, said, in saddened tones, "Satan smiles and orders another furnace."

Though noble woman in her true estate is queen in the realm of love, the ideal woman of city society is sweet, gentle, giddy, lazy, sickly and waxy. She dreams of marble palaces, she dresses in the height of fashion, reads the newest novel, visits summer seashore resorts, plays pedro, burdens her person with costly jewelry and bares her breast for Cupid's silvery arrows, thus exhibiting her foolish vanity and exciting the envy of those sillier than herself.

Accompanying these fashionable young women of the period is the "society" young man. Gloves upon his fingers, a diamond upon the shirtfront, a cigar in the

mouth, often a fiery poison in his veins, and treachery in his promises, he haunts clubrooms and goes a-yachting, automobiling, etc. This is the real foppish and fashionable society man. This society class of people marry. They live together under the same roof, and in a majority of cases soon differ in their tastes. They wrangle, they suspect each other and magnify each other's failings till the very inharmonies of the hells compel divorce. What else could have been expected from a foul buzzard and a pretty, pinch-waisted butterfly joined in wedlock?

Considering the illusory freaks of marriage, varying theories as remedies have been devised. Among these is that of the student and noted English novelist, George Meredith. This writer suggests five or ten years trial in wedlock before making marriage permanent. But as human society is not based upon scientific principles, with morals as the leading motive, one insurmountable difficulty in the Meredith marriage scheme would be the children. No political state, no government, whether republican or monarchical, could take the place affectionately and lovingly of father and mother.

True, we have several well authenticated cases on record where temporal marriages have proved quite satisfactory. Among these is the case of Mr. and Mrs. Glover, of South Orange, N. J. They went before the altar with the distinct understanding that if their marriage agreement was not satisfactory it should be mutually dissolved at the end of ten years. It proved satisfactory and these parties are now legally and maritally conjoined until "death do us part," with two beautiful children. These parties are reported to be well-to-do Methodists and Mr. Glover a successful merchant.

Marriage is an institution of such momentous interest to the individual, to the child, and to society at large that it should be studied with the greatest care, caution and discrimination—a discrimination involving ancestry, prenatal impressions, physiological conditions, phrenological temperaments, and the higher social ethics.

The marriages of what may be denominated society people, actresses, and such as are itching for foreign titles, can only end in disease or moral disaster. It is unnecessary to recount the trials and tears and harrowing details of the unhappily married.

For many years divorces have been on the increase, not only in America but in foreign countries. And the largest per cent of uncongenial marriages is not among mechanics, nor the toilers of the soil, but among artists, actors, scholars, and what are generally denominated the monied classes. These will not live lives of connubial wretchedness and social torture, receiving at times perhaps brutal treatment and that at times in the presence of children simply because church and state have passed laws prohibiting divorce or the remarriage of divorced people. . . . The passing of too stringent laws and rigidly enforcing them has undoubtedly driven many excellent characters into lives of the "social evil."

The impulsive, half-hypnotized young 'naturally and often honestly make mistakes in marriage, and laws which vigorously enforce the perpetuation of these mistakes aid and abet a most grievous wrong. As a whole, the world is advancing; laws are not infallible; crises like sea waves come and go. The old order must necessarily give place to the new. But these changes should be gradual and reasonable rather than abrupt and ruth-

lessly unsympathetic. Conscience, dispassionate reasoning and kindness should be the only causes and means leading up to the ideal.

Considered calmly it may be truthfully said that divorces have become a habit, and they are more numerous in our Western than the Eastern states. Washington, says the *Spokane Review*, has the "unenviable reputation of having a higher rate of divorces to its population than Idaho, Oregon or California." Dubious and dark as the statements may look, divorces are on the increase throughout this self-extolled and much exploited Christian country; and desertion constitutes the most prominent causes brought before the court; drunkenness is the second, unfaithfulness the third, and nearly two-thirds of all the divorces granted within the past few years were to the wives.

Nearly a million of divorces—appalling as the figures may be—have been granted in the United States in the last twenty years. Here are the official statistics from Washington, D. C., as ordered by the late president:

Total marriages in the United States in 20 years,
12,832,044.

Total divorces in the United States in 20 years, 945,625.

Percentage of divorces granted to wives, 66.6 per cent.

Percentage of cases involving children, 39.8 per cent.

Percentage of wives asking alimony, 18 per cent.

Percentage of wives obtaining alimony, 12.7 per cent.

Percentage of husbands asking alimony, 2.8 per cent.

Percentage of husbands obtaining alimony, 2 per cent.

Percentage of cases charging unfaithfulness, 16 per cent.

(Husbands charging unfaithfulness, 59.1 per cent of the above.)

Percentage of charges of cruelty, 22 per cent.

(Wives charging cruelty, 83.9 per cent of above.)

Percentage of charges of desertion, 40 per cent.

(Wives charging desertion, 57.5 per cent of above.)

Percentage of wives' suits caused by men drinking, 26.3 per cent.

Percentage of husbands' suits caused by wives drinking, 6 per cent.

Annual marriage rate in the United States, 93 per 10,000.

Think of it! ponder it—nearly 1,000,000 divorces in twenty years and the most prominent causes were desertion, drunkenness, adultery, and cruelty! What a comment upon marriages!

The British Empire is struggling at this time, as well as America, with marriage and divorce. Divorces are extraordinarily expensive in England. Parliament passed a law in 1895 granting "permanent separations." The "average annual number of these separations from 1903 to 1907 was 7000"—a vastly greater number would be granted if the expenses were reduced, so reports a recent debate occurring in the House of Lords. And Jesus said unto them: "The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that other world, and the resurrection from the dead, neither marry nor are given in marriage; for neither can they die any more; for they are equal unto the angels, and are sons of God, being sons of the resurrection." Luke xx, 34-36.

The word resurrection in the Greek is *anastasis* and

has no direct reference to the physically dead—dead human bodies. Anastasis signifies in both the classics and Scriptures a lifting higher—an exaltation—a rising up out of the Adamic, the earthly, the mud of mortality onto the plane of the spiritual. The resurrection may be attained in this present life. Then those resurrected become reformers now, the salt of the earth, cities upon Mount Zion illumining the regions round about.

CHAPTER IV

"I walk down the valley of silence—
Down the dim, noiseless valley, alone,
And I hear not the fall of a footstep
Around me save God's and my own;
And the hush of my heart is as holy
As hovers where angels have flown.

"Do you ask me the place of the valley,
Ye hearts that are harrowed by care?
It lieth afar between mountains,
And God and his angels are there;
And one is the dark mount of sorrow,
And one the bright mountain of prayer."
—A. J. Ryan.

Every man, all unconscious of it, perhaps, carries about a characteristic world of himself within himself. If his world be material in its conception, he naturally talks of the body as a "thinking machine;" of man as a "religious animal"—an evanescent entity manufactured by natural law from "matter and force" and therefore not innately immortal.

Worms, true to their nature, wriggle and work in rotten rubbish; swine feast upon acorns but never look up to see the towering oak from whence they fell; orang-outangs grunt, gnash their teeth, breed and die; but man as a conscious, aspirational spirit now, gifted with mighty possibilities—man, as a moral, rational, and religious being, did not grow up from and through worms.

swine, orang-outangs or Asian monkeys of any grade, something as fungi grow up from piles of backyard compost. He is by inheritance a regal son of father-mother-God.

And yet, regal-souled man, as man with his varied mental and multiplied attributes, is imperfect. The measureless universe knows of but one unlimited perfection—one Infinite—one "Great Positive Mind," using the phrase of A. J. Davis, the illustrious American seer, and that Mind is God. All this side of that Positive Mind—of that Absolute Perfection—is necessarily imperfect, and no matter how far evolution may reach or progression extend, it can no more reach infinite perfection than two parallel lines, outside the fourth dimension of time and space, can meet. Finites increased by millions and quintillions would no more equal or perfectly represent boundless Infinity than numberless cycles of ciphers placed to the left hand of units would increase their mathematical value or modify their original qualities.

Accordingly, finite entities relating to any plane of moral consciousness whatever, when actively functioning, imply, if they do not clearly necessitate, failures—and failures, social misfortunes, and marital clouds and cyclones along the "thorn paved" pathway of human life far outnumber the fatal storm-caused shipwrecks on Siberian seas or Southern oceans.

There is a continuity of history, and yet I give no special descriptions at this point of the connubial infelicities of Cæsar, Pompey and Claudius. It is stated by the historian Grote that Alexander the Great was violent in temper, churlish in disposition, jealous and ambitious, and most unhappily married.

It is popular with modern writers to extol proud old Rome, popular to magnify its sculpture, its wars of conquest, and praise the flights of her orators; and still more popular to glorify Grecian militarism and refer us back to the culture and the wisdom of the ancient Greeks seemingly forgetting the weakness and the wickedness underlying her assumed greatness. I say assumed greatness, for there is no real genuine greatness that is not based upon justice and goodness.

Socrates, philosopher as he was reputed to be, was united in marriage to Xantippe, who, if rightly reported, perpetually ridiculed his philosophical teachings and mercilessly nagged him in his home. Once when he had invited a distinguished friend to dinner, she spitefully emptied the contents of a vessel upon his head. Plato sympathisingly asked him "why he bore such indignities?" Meekly replied the old philosopher: "She teaches me patience and charity, and shows to me that if I can bear with her, I can bear with all else in the world."

Alcibiades, noted for brilliancy of intellect and a most graceful carriage of personality, was strangely unfortunate in his marital relations. Hundreds of friends clung to him in his unhappiness. Too proud to directly desert his wife, he at one time contemplated and even attempted suicide as a release from his bonds. At length his wife, Hipparite, ever overbearing and suspicious, died while he was away on a military expedition.

Pericles, ruling Athens for fifty years, finding it brick and leaving it marble, was not only orator and statesman, but in other ways the most discreet and majestic character of that remote period. It has been said of him as of our Washington, "First in war for justice, and

first in purpose for peace." His eloquent address of eleven chapters, reported by Thucydides, upon his soldiers slain in battle, was enough, said Heine, to make him immortal. His relations with Aspasia caused bitterest criticism. His wife, being a fault-finding, social drag, failing to stand by him, supporting him in his great work for the upbuilding of Athens, he deliberately parted with her, bestowing upon her half of his estates.

Plato, warned by Socrates, his teacher, though noble, wealthy, scholastic, and exceedingly popular in the higher walks of Grecian society, never married, though a great admirer and lover of women.

Diogenes, the celebrated cynic, though brave enough to defy, dare and denounce the customs of his time, was afraid to marry.

Thales the Ionian philosopher, counted one of the seven sages of Greece, traveled, according to Herodotus, in Egypt; he became an adept in law and in astronomy, foretelling eclipses, and in later life married into a very noted family. This led to disappointment in such a degree that he retired from the busy world to solitude, dying at the age of over ninety years.

Cicero, the Roman orator and early pleader in the Forum, studied at the feet of Zeno and Demetrius and married the heiress Terentia. It is needless to produce the full history of his unsatisfactory married life. He was killed by order of Antony.

Shakespeare, the crowning glory of the world's plays and poems, married at nineteen. After his first child was born, he went to London, leaving his wife in Stratford-on-Avon. He saw her only occasionally afterwards, but if rightly reported, they no longer lived together as husband and wife.

Milton, holding in English literature one of the highest places as poet and patriot, wrote three pamphlets upon divorce and lived not merely unhappily, but at times miserably with his wife, Mary Powell.

Shelley, the son of a proud Baron, married against his father's wish and will. The marriage, by outside friends, was supposed to be a real genuine love match, but his views and those of his wife proved in a short time to be utterly antagonistic on social and religious lines of thought. They grew day by day further apart. She was gentle, mild, easy and unambitious, while Shelley all aflame with aspiration, dreamed and wrote and soared like the skylark, singing in rhyme and rhythm as he soared. Such individuals, diverse in temperaments and unlike in purpose, could not be expected to live happily together. The result is well known. Shelley, though naturally iconoclastic, was not, as pronounced by the churchianic bigots of his time, an atheist. Sectarists could not comprehend him. He was rationally religious, worshipping at the sacred shrine of nature—the holy temple of God.

Byron's marriage, with its soulfelt agonies, its dire consequences, and divorce are known by all such advanced school children as read English history. Lady Byron seems to have had the most sympathy in this whole matter.

Scott and Moore, if rightly reported in the current literature of their time, were neither of them harmoniously married; certainly their wives figured but the veriest trifle in their literary lives.

Neither Luther, Lamb, nor John Wesley were happy in their matrimonial relations.

Thackery's wife became insane; the alleged cause was pronounced a lack of social adaptation.

Thomas Carlyle's married life was rough as a tempestuous sea, and accordingly far from being happy. The English press only recently was to some extent engaged in discussing their unfortunate connubial relations. Once while in London I called upon this eminent writer, Thomas Carlyle, and was chilled by his cold, gruffy manner. Age and ill-health may have been the conducing causes. All too often, after the feast of the marriage guests, the roses fade.

Bulwer's early affectionate love match, warm and fervid to enthusiasm, so soon cooled after the more serious and solid affairs relating to marriage as to finally end in separation.

Hume, Goethe, Cowper, the two Humboldts, Sir Isaac Newton, Rousseau, Swift, Pope, Goldsmith, Balzac, Beethoven, Michael Angelo, and in our country, Thoreau, Irving, and others yet active in the arena of life, refused to marry. Evidently those far-sighted in art and literature of the past and many of the profoundly thoughtful in the present, considered the risks and the moral responsibilities of marriage too great.

Dickens, as writer, author, and word painter of human emotions, stood for a time in Great Britain unrivaled, and yet his matrimonial home life was a most painful failure. Putting the finishing paragraph to one of his volumes for the press, he wrote these lines to a personal friend:

"I have no relief but in action. I am become incapable of rest. I should rust, break, and die if I spared myself. Much better to die doing." "The old days! the old days!" he moans, "shall I ever, I wonder, get the

frame of mind back as it used to be then? I feel that the skeleton in my domestic closet is a pretty big one."

Again he wrote:

"Poor Catharine and I are not made for each other, and there is no help for it. It is not only that she makes me uneasy and unhappy, but that I make her so, too, and much more so. She is exactly what you know in the way of being amiable and complying, but we are strangely assorted for the bond there is between us. God knows she would have been a thousand times happier if she had married another kind of man, and that her avoidance of this destiny would have been at least equally good for us both. I am often cut to the heart by thinking what a pity it is, for her sake, that I ever fell in her way." "Nothing on earth could make her understand me or suit us to each other. Her temperament will not go with mine." "What is now befalling me I have seen steadily coming since Mary was born, and I know too well that you cannot, and no one can, help me. . . . The years have not made it easier to bear for either of us; and, for her sake as well as mine, the wish will force itself upon me that something might be done."

In 1858 Dickens and his wife began to live apart. In fact, he virtually dismissed his wife, the mother of his children, from a home in which she had lived for a quarter of a century. The oldest son went with the mother, the other children remaining with the father. Dickens and wife never met after this during the remainder of their lives.*

But why cross the ocean for social shipwrecks? America counts them by thousands upon thousands,

*Many of these statements, concerning the wrecks in married life, have been gathered from history and current magazines; and if errors have occurred, they will most cheerfully be corrected in future editions.

both on the lower and the higher planes of marital life. A million divorces in twenty years tells its own sad, thrice sad stories of connubial dissatisfaction and family wretchedness.

"Is there no balm in Gilead, no physician there?" was the inquiry of old. Is there no method? no correcting principle to make marriage happy and permanent? There is.

"There lies in the center of each man's heart
A longing and love for the good and the pure;
And if but an atom, or larger part,
I tell you this shall endure—endure—
After the body has gone to decay—
Yea, after the world has passed away."

CHAPTER V

"I know as my life grows older
And mine eyes have clearer sight,
That under each rank wrong, somewhere
There lies the root of Right;
That each sorrow has its purpose
By the sorrowing oft unguessed,
But as sure as the sun brings morning,
Whatever is—is best.

"I know that each sinful action,
As sure as the night brings shade,
Is somewhere, sometime punished,
Tho' the hour be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer—
But whatever is—is best."

—E. W. W.

The inquiry is perfectly justifiable. . . . No, I only barely referred in the preceding chapters to woman—woman, morally superior to man, (love being the most ennobling, uplifting principle in the moral universe), for the significant reason that woman understands woman the best, emphatically the best, touching the complexity of organization, marriage in relation to social home limits and the methods connected with the highest motherhood.

For the above reasons, I considered her the best calculated to explain her desires, specify her hopes and ennobling aspirations, depict her long-borne wrongs from non-suffrage, pronounce against the tyranny of fashion

and enunciate in words the most keenedged and cutting, her rights while encircled in the arms of married life.

The common, the terrible miseries of marriage and their frightful results are thus described in stinging, startling terms by Prof. Edgar L. Larkin, of the Lowe Observatory, California. (See *Amer. Journal of Eugenics*, p. 154, Sept. 1907.):

"About 5,000 tourists from every part of the habitable earth come to this observatory annually. I had not been here a week before I saw that this is a capital place in which to study anthropology and read minds. I have improved the opportunity during seven years. I have learned startling things; episodes happen here any one of which could be wrought into a story by one who is able to handle words. These stories would be intensely human. I have seen almost every emotion in the minds of human beings on display. Vivid things happen. Here is the awful discovery:

"One-half of all the married pairs that visit this mountain simply hate each other. This is an appalling statement, and this is the first time that I have ventured to print it. It is the most serious thing in the United States. One-half of the remainder are indifferent to each other; and one-half of the second remainder are beginning to lose their love.

"The number of unharmonic children conceived without a trace of love is simply amazing. I have seen a few, out of my 30,000 visitors, that were really in love with each other; and perhaps I have seen as many as 500 love-children—that is, brought into this world strictly according to the laws of nature—not puerile laws of man, laws made in prehistoric ages of savagery by

men who had not discovered even one law of nature.

"Any man who does not let the woman decide this question [the question of when she will bring a child into the world and who shall be its father] entirely of her own free will, commits a heinous crime. Nervous wrecks strew the shores of human existence. I have seen hundreds dying by inches, immersed in each other's unharmonic auræ. The time will come when eugenic societies will see to it that pairs shall not be joined where their auræ are in unharmonic oscillation. Skilled mentalists will read auræ of those who think of marrying, and prohibit the union if out of tune, and divorce all those who have been married under this deadly and capital mistake of all ages. Some day, some time, it will be shown to the people that the bringing of a child into this world from unharmonic auræ is a crime equal to murder. Anthropology is a majestic science and race-culture is its highest aim.

"The shores of society are strewn with nervous wrecks of women and empty hulks of men. Here is the known scientific cause: *temperaments often change after marriage*, a fact now demonstrated with the rigidity of mathematics. A boy born after this physiological and mental change almost inevitably finds his way to the penitentiary or almshouse, and a girl to a place infinitely lower. Pages 155 and 156.

"Woman is in the balance between ancient savagery and the new modern progress. To me this seems about right. *Nature has given to every woman the inherent right to decide when she will bring forth a child and who shall be its father.*" * * *

This country being world-famed for free thought and free speech, I take the greatest pleasure in permitting

Professor Larkin to be fully heard. And, while admiring his moral independence expressed in words the meaning of which cannot be misunderstood, I wholly dissent from some of his above expressed sentiments.

This sort of teachings is not new. Liberalists, Free-thinkers, and a class of Atheistic-spiritists have taught these theories in public and practiced them in private,—the following being in evidence:

A reform convention closed in Rutland, Vt., on June 27, 1858, composed of Freethinkers, social freedom advocates, and materialistic spiritists. A full report of the proceedings appeared in the *Banner of Light* and other New England journals.

At this convention Mrs. Branch, widely known as a lecturer, said that, "such persons as dare look the marriage question in the face, denouncing the institution as the sole cause of woman's degradation and misery, are the objects of scorn and opprobrious epithets." She further declared in open convention: "I must demand my perfect freedom, the right to hold property, the right to vote, the right to receive the equal wages of men in payment of labor, and the right to have children when I will and by whom I will."

A Mrs. Lewis thus expressed herself: "To confine my love to one man would be an abridgment of my rights. Whose business it is to the world whether one man is the father of my children or ten men are? I have a perfect right to say who shall be the father of my offspring."

John M. Spear, speaker and writer, defending these social doctrines, exclaimed with an air of triumph: "No set of men, no church, no state, no government shall withhold from me the right to re-beget myself when and under

such circumstances as to me any true woman seems fit and best."

These teachings, while they startle and make people think, they require no reply other than to say, that if animals could talk they would be cordially endorsed by every forest wolf that howls, and every cur dog in streets. Hells on earth!

These social-freedom dogmas, crystalizing into a sort of free-love institution, located itself in Berlin Heights, Ohio, and brought out a journal called the *Age of Freedom*. A stern, strong article from my pen, and also one from Hudson Tuttle commenting upon and repudiating the notions and practices of this Berlin Heights institution were published in the *Banner of Light*, followed by a reply of semi-self justification and denial by one of its devotees.

While I hold in profound esteem, the right, the justice, the sanctity and the purity of marriage, I believe in divorce. And here I am in strict accord with the most illustrious scientists and thinkers of the age, such as Ernest Haeckel, Professor Harnack, Augustus Bebel the Austrian scientist and essayist, Professor Forel, the moral philosopher, who says: "Divorce and the right to remarry are a moral necessity, because esteem and love and posterity are the ethical foundations of matrimony. The decree that people of incompatible tempers, or people who hate each other, shall continue to live together is the height of immorality and unreasonableness."

The very distinguished Cesare Lombroso says: "Divorce is not a destroyer of social order and domestic happiness as some fanatics assert; on the contrary it helps

to maintain social order and to re-establish happiness where such has become impossible by hated bonds."

Why, says one, recall these past social freedom theories and practices? Because they are not extinct; because in whispers they are now approved in certain social circles; because, if practiced, they would undermine and overthrow the sacredness of the family relation.

The past is involved in the present. 'Todays largely fashion and tone the incoming tomorrows. I resurrect and book these "free-love theories" now smoothed down today into the phrase "social freedom," for the sole purpose of lifting high the danger signal and multiplying wisdom voices for the ears of those now in the morning time of their unfoldment. Youth is truly the dreamland, the sowing-time of human life; and I recall, bring up to the light, those only half buried passion-conceived theories, that they may startle, shock and help to guide the young along up the nobler walks of sobriety and virtue, purity and peace.

CHAPTER VI

"Oh, might not this life be a beautiful song
If our souls could be sure right were never judged
wrong?
If the thoughts which lie white in the depths of the
heart,
Could be read as they are by the same magic art,
We should all be more loving and tender and true,
And life were a beautiful song—if we knew."

—*Emma Rood Tuttle.*

Quite probably, considering the past pages flooded with shattered affections and broken vows, the passing inquiry of the reader, whether ranked as peasant or prince, will be: Is marriage—true harmonial marriage, possible at the present stage of the world's civilization? The quick, intuitive answer is emphatically in the affirmative.

Presumptuous and daring must that individual be who pronounces the word "impossible." Hope is ever ultimating in fruition and right effort in realization. The shadow implies a causative substance and the counterfeit tells of the genuine coin and so the almost numberless married misfits of the past centuries indicate and demonstrate that there are vast multitudes of happy heart-blending marriages and sunny homes in the world today, symbolizing and prophesying of more exalted and beautiful soul-matings in the measureless ages to come.

Disturbing bubbling surfaces upon the spring are no indication of its depth, or half concealed crystal drops

that sparkle at the fountain head. Beneath the peelings, rough and weather-worn, are found the delicious pulps of the orange, the apple, and the pear. Only in subterranean caves are found the glittering stalactites. Go deep enough and you find not only the good and the true, but the divine in human nature.

The platform iconoclast, who, to rectify marriage, would abrogate it, turning humanity loose as does the farmer his frolicking herds, is just as unreasonable as would be the physician who to cure dyspepsia would remove the stomach, or to remove a troublesome wart would surgically sever the hand. To demolish the poor man's hut without building him a better one would be a shameful destructive pessimism. The optimistic thinker, discriminating between use and abuse, clings vigorously to all the good of the older time, while most graciously accepting and appropriating the good, the new and the true of the present; and further, all afire within for the higher wisdom, he reaches outward and upward for the newer and better, cherishing a strenuous faith in the golden future.

The abiding substratum of marriage is the law of spiritual affinity, and naturally holds together in bonds of love those who literally belong to each other. The law of affinity is the equivalent of love in the higher kingdoms of moral being and is deeper than legislative enactments which enactments discussed and passed by one political party in Washington is often pronounced unconstitutional by a succeeding congressional session.

The needle is ever true to the pole, and pure spiritual love is beyond the reach of any legislative act. Just as well attempt to stay the flight of stars or imprison angels

in dark iron cells as to chain, bind or separate two conjugal souls. Unselfish, undefiled love is the seal of true marriage, and it knows nothing of jealousy or fear or friction or divorce. Its calm confiding voice is, go and sail the wild seas; go traverse foreign lands; "go climb the highest mountains; go, planting your feet upon the soils of every zone or isle of earth;" these experiences could neither separate nor divide those principled and conjoined in love. Such are eternal mates.

Love is both personal and impersonal. It is not necessary to love woman to be a husband, or to be a father to love children.

Heart inspiring and beautiful is that spiritual love which pervades and seemingly reigns supreme among the brothers and sisters of that people known as Shakers—a communistic body where instead of "mine," is the broader watchword "ours."—Our extensive green fields; our lovely leafy groves; our well-stocked libraries; our fruiting orchards; our grazing flocks; our flower gardens; our social meetings of music and our daily labors—labors of love, using the words of Ann Lee: "Hands to work and hearts to God."

The principles of this body of believers, located at Mount Lebanon and in other American locations, are rapidly increasing in the higher walks of social life. They are not, as has been unjustly said, opposed to marriage on the earth-plane of human life, but they would see this ceremony so adapted to the law of use and chastity as to better the expected offspring, and so prematurely preparing them for the nobler conduct, the higher resurrection life—a life attainable in this present state of existence.

The celestial land of immortality discerned by seers and sung by poets in their highest states of ecstasy is the holy habitation of "soul mates."

Life is omnipresent and its vibratory waves thrill and fill the boundless immensities. There is nowhere absolute stillness—nowhere absolute death. Molecules, atoms, electrons live and seem to have a code of morals; at all events they obey law, having their likes and dislikes combining on three planes of existence, solids, liquids and gases. Human beings, standing upon the lofty apex of earth's organic pyramid, combine and function on four planes, the physical, the mental, the moral and the spiritual. Only the latter is fixedly permanent.

In this mighty realm of being we see atom temporarily married to atom and spirit married to substance from which results all the potencies of life, consciousness, will, moral purpose, and the diviner attainments of perfected manhood and womanhood—proceed the two halves of which when in right relations constitute the one unbroken, indissoluble circle.

Divorces are necessities. No woman should remain maritally allied for a day to a sensual bluebeard or a syphilitic sot. Such marriage alliances are unholy. If not divorced, they should rigidly live apart; otherwise their children would be outcasts or festering sores on the body politic. They replenish the earth with imbeciles, thieves and murderers. And no young lady should give her heart or hand to a young man addicted to midnight carousals, tobacco-using, liquor-drinking or club-room gambling with the expectation of reforming him. Oh, young woman! plead, insist, that he reform before marriage and kindly keep him on probation from five to

seven years. Promises inspired by passion are cheap. This probationary term will test his sincerity, his integrity, his courage, and his real purpose in marriage.

Prominent among the aims of marriage is the begetting of posterity. Children should be conceived in the light of day instead of in the hours of midnight darkness, and the purpose should rise heaven high above any coarse, pleasurable gratification. The serpent crawls out of his icy den in spring time for its warmth. The motive is serpentine. While the flesh, the temper and the environing tendencies are all man-made, the conscious spirit comes like a breath, like a germinal spark of fire from God.

The animal in procreation should ever be subject to the rational, the more spiritual man. Conception having taken place, gratification should cease. Inter-relational gratifications during those all-important nine months are largely the causes of such abnormalities as idiocy, club feet, and the interior tendencies and mental marks of hate and incipient mania.

Every child should be a sincerely wished for child rather than a mere come-by-chance; and every child has the right not only to be desired, but the right to be loved before being born.

Pre-existence is almost axiomatic. Involution must precede evolution; the child is immortal from the moment of conception and destruction of the fetus is murder. Many physicians riding in costly carriages and automobiles are spiritually branded upon their forehead with these words, *Murderers of the innocents!*

Life, manifest in and all around us, proceeds from and depends upon antecedent life. Life cannot come from

death. Living souls are not artificial products. Chemistry does not create. Spontaneous generation, according to the highest scientific authority, died in being born. Human babies are not shaken out of chemical test tubes. They are innocent entities plus moral consciousness, conceived in celestial spheres, and in them are the mighty possibilities of seraphic unfoldment.

Be sure. If in marriage there are constant dissensions, bitter disputations and unhealed social bruises, the parties, after concessions, advices from friends and due consideration, neither being a helpmeet to the other, nor an aid in the perfection of character, had better—ininitely better—separate, each going his own way, living his own life, yet continuing friends and mutual well wishers.

Divorces simply for the purpose of marriages and remarriages are unpardonably demoralizing. Such are serpentine in motive. The serpent first charms then stings. Easy everyday divorces are the cankerworms gnawing at the heart of the social fabric. If they do not undermine, they at least jar the basic foundations of society. The family, sacred in its best estate, is the unit of national strength and permanency. But there is no marriage where there is no confidence, mutual help and the brooding of love, of truth, sincerity and purity. When these are wanting, marriage is a mockery, and the marital relation is only another word for prostitution.

This is eminently both physical and mental, a world of change. Much of pronounced incompatibility in married life is doubtless imaginary. Still, suspicions scorch the soul. Fears and jealousies wrinkle the face. Worry causes physical disease. Storms sometimes purify

the air, at other times they demolish and destroy. Palliate as charitable theorists may, it is unendurable for love to be crushed by passion or burned in the fiery furnace of sensuous lust. It is unendurable for a noble enthusiasm and progress to be yoked to a moping drag, or for a great, genial, aspiring nature to be almost continually taunted by the tongue-thrusts of an ill-tempered partner. Suicide is no escape from memory or responsibility. It does not kill. To get rid of any trouble or to shield one's self of any combination of circumstances is an unwise, cowardly act.

It is not expected that any two rational persons in wedlock or out can always see the same star, the same shimmering sunbeam, trace the same outline of purpling clouds, read with ecstasy the same books or cognizing enjoy at all times the same mental emotions. Charity pronounced by the apostle was considered by him the chief of Christian graces. It should never fail. And yet, when the great throbbing soul of man or woman, afire with genius and craving for beatitudes, finds little in married life save moral defects, bitter dregs, and ungracious incongruities, it shrinks in sorrow from the eclipse—shrinks from that raven shadow that sees in the over-arching vault, bright with the galaxies of glittering lights, only the skeleton of a haunting despair—what then? Living is decaying and dying; while energy is the soul of success.

God never united as one, oil and water. Though both are liquids and may be temporarily mixed, they are chemically, bodily incompatible. If the married are really disunited in heart or spirit—if through ignorance, through deceptions or hypnotic suggestion they join themselves

together, making a mistake—a most palpable, painful mistake, no statute law, no congressional legislature has the right, the moral right to enforce—to rigorously compel the continuance of this distressing mistake through a long unhappy, half dying lifetime. Freedom is the soul's inalienable birthright, and in the enjoyment and practical pursuance of this God-given right, it should feel no icy shackles, be saddled with no unnecessary burdens, press the feet upon no crimson thorn paths, drink no wormwood draughts, nor breathe the socially poisoned pestilential air that characterizes much of social life.

Cheer up, good brother; cheer up, sainted sister, after the storms come the sunshine and the flowers. There is a good time coming. Which time was beautifully expressed by the poet Massey:

"'Tis coming now, that glorious time
Foretold by seers and sung in story,
For which, when thinking was a crime,
Souls leaped to heaven from scaffolds gory
They passed. But, lo! the work they wrought,
Now the crowned hopes of centuries blossom;
The lightning of their living thought
Is flashing though us, brain and bosom;
'Tis coming! yes, 'tis coming!"

CHAPTER VII

"Bright days of which the angels sing,
Speed onward with your endless spring,
And let the Golden Age come in
Triumphant with no stain of sin.

"Mankind will all be brothers then,
Not prince, nor slave, but only men;
For love will sanctify all hearts
And link them by her wondrous arts."

—*Emma Rood Tuttle.*

What our twentieth century needs is not the noise of the sophist nor the clamor of excited crowds, but noble lives, practical truths and lofty ideals. There is a call for a Confucius in morals, for a Plato in philosophy and for a Jesus in religion. Demands naturally bring supplies. An important crisis is upon us, a new dispensation is in the process of formation.

All philosophers, however, did not grace the past historic periods. They live today quietly and perhaps unconscious to themselves, illumining the restless present. To this category may be added E. W. Whipple, of San Diego, Cal., an unassuming, retiring, deep-thoughted student in the realms of both the visible and the invisible. As a thinker, book reviewer, essayist and astrologist he has few, if any, superiors. He is known among the real literati as the Pacific Coast philosopher. I take great pleasure, therefore, in publishing a part of one of his essays delivered before the Unitarian Club, San Diego,

Cal. It will be seen that it leads up through the dual pathway of involution and evolution to the philosophy of "soul mates."

"In all living organisms the parent structure is either a pair of individuals, else a single individual with a double-sexed mechanism for the production or involution of *germ-cells* and *sperm-cells*. These being united and blended into *least* form is or thus becomes an *involved seed*. *Evolution* is limited to the processes of bringing forth this seed, for the reproduction and perpetuation of the original stock. Evolution originates, builds nothing from chaotic material until involution has prepared for it the *idea* or *intellectual concept* which is eternal on the celestial plane—in the mind of God.

"The female, or *germ-cell*, holds the initial substance for the beginning of a new structure; while the *sperm-cell* holds the *form*, idea, plan or type of the new structure.

"To give a simple descriptive illustration of the difference between involution and evolution I give the facts to be observed in the reproduction of our domestic fowls.

"The egg, we will say, of a white leghorn hen, is an involution since it represents the substance and the potency of another and succeeding generation of white leghorns, in its least form.

"Even the microscope will not detect the white leghorn in the minute germ embedded in the protoplasmic substance of the yolk, but it is there.

"In the parent female is a mechanism for the formation of a cell from her blood. In the male is another mechanism for the formation of a *sperm-cell* from his blood. In the act of coition of male and female these two cells are united into one in the female matrix and the

protoplasmic mass is built around this germinal point. Now, these processes of secreting and preparing this seed-portion for a new generation is called *involution* and without this prepared and discreted germ or seed-portion, *evolution* would never build a white leghorn variety of fowls. This germ and its surrounding protoplasm is very simple and homogeneous to all appearances, but it holds the concept or architectural plan of the creature that is to come forth. Evolution is simply the proximate builder shaping the material to fill out the plan, and can do nothing else.

"In the evolutionary part of the processes the egg is warmed steadily under the setting hen. This quickens and renders the germ active. Differentiation sets in and the yolky mass is divided or cut up into innumerable little cubes. Then there is a gathering or integration toward definite centers, heart, brain, bony skeleton, feet, wings, and as the final completion of the plan involved in the germ, feathers are developed, *white* feathers instead of brown, since our germ-concept was a white leghorn, for evolution followed the constructive plan furnished it by the preceding involution, *to the very letter*.

"A homogeneous mass of protoplasm, in which was secreted a directive, potential concept, without which the egg would have spoiled and decayed, was wrought by evolution into a vast diversity of structures, organs and functions and these were co-ordinated into perfect unity, thus bringing us into the line of Plato who declared that all 'perfect wholes' present the double aspect of one and many.

"Moreover, there is simply illustrated here a cycle or circle of processes in which involution and evolution rep-

resent the two hemispheres. Universal nature is perpetually and eternally being involved from its antecedent form of existence and perpetually and eternally evolved into its succeeding form of existence.

"The new structure may vary from the original through conditions of growth, but this never exceeds the specific limits.

"Now, as my theme relates to the future of man on earth, I wish to make a passing reference to nature-building and the limited province of evolution in the universal scheme.

"Man is the universally structured type. In one aspect all lower types rise toward man and are completed in him. In another aspect the specialities of type break up and distribute downward from man to form the lower kingdoms of life, as his proper base and support.

"Moreover, man is the only species that stand erect, with the cerebrum poised at right angles to a perpendicular spine. He is the only species that utilizes two limbs and relegates them from the function of locomotion for the exclusive use of the brain and mind; the only species whose length of the extended hands and arms is just equal to the height of the body; the only species in which the segments of the spine are the measure of the angles of the cube; the only species with a spoken language, an alphabet, a recorded history and a prospective future.

"This species, man, has been subject to the law of variation through changing conditions for millions of years. It has stood upon the summit of culture and power many times in the prehistoric and historic past, and has often sunken again into an abject decline.

"In all the old seats of culture are the decayed rem-

nants of nations that once built cities and brought forth the arts of civilized life. These marvelous remains are today found in what once was Egypt, Persia, Assyria, Babylon, Chaldea, Carthage, Phoenicia, Greece, Mongolia, and Upper India, while the old North Men of the Norse traditions, Mound Builders, Atlanteans and Lemurians have all or nearly all disappeared. All these had their day of ephemeral splendor and then passed out of history. There is a grim romance associated with the rise of each of these to glory and renown, and in their proud and slow decline.

"Barbarism and a stationary aspect is the spectacle presented by two-thirds of the human race on earth at the present day, while the race, as a whole, stands far behind the position it occupied, at least in two periods of a remote antiquity.

"The last 400 years have been exceptional and furnish no proof that evolution has permanently advanced the race in a million years. Four hundred years ago the West began to emerge out from the Dark Ages by a providential ordering as the beginning of a preparation for the folding away of the old Dispensation, which is now near at hand.

"The history of the race on earth very poorly illustrates that popular form or doctrine of evolution as held by a certain school of scientists at the present day. Darwin and Spencer have claimed far too much for it, and left almost untouched the twin process of involution. Not only this, they hold that the complexities of universal nature are derivable and chiefly brought forth by the evolutionary law. But it is here claimed that complexities of universal nature are primal and eternal, while that

which appears to be a derivable and increasing complexity is merely a provisional expression of the evolutionary law in some local and immatured province—as a young earth or a young kingdom not come to maturity.

“The popular view assumes that evolution is a universal law, and that the present order of nature had its beginning in an absolutely homogeneous substance, void of all qualities, attributes, organs or apparatus of any description from which evolution, as a proximate builder, brought forth the whole scheme of nature as it is revealed to us at the present day. This is the Pantheistic conception.

“My own view is, that the ‘beginning’ is a relative term. Beginnings and endings are perpetual. As far back as it is possible to carry finite thought the universe was as completely and perfectly structured as it is today, both in its cosmic and micro-cosmic aspects, that is, including man. Its disintegration and renewal goes forward perpetually, much as the primeval forest renews itself to balance its incessant decay. The cosmic field, even in its objective aspect, is never and has never been reduced to a universal chaos. The primeval and universal structure reproduces, renews and perpetuates itself through the reciprocal and complimentary processes of involution and evolution.

“The first is a folding-in from the greater form to the least or seed-form. The second is the unfolding of the seed-form into the greater form and so renewing and perpetuating the universal structure. Evolution originates nothing. It is only one of the modes by which the balance and stability of the universe is maintained. Every cell gland and tissue in my body is a builder. The

stalk and flower of the pond lily, of the rose and morning glory are builders. Each selects its own complement of colors from a common store. The leaf and bark and wood fiber of the oak are builders, and all these builders are involved and potential in the seed. So there is an antecedent to every beginning and form, *per se*, is co-extensive with substance. The *one* is composed of the many, and the many are present in every least unit. Read Plato. Unity, which has at the same time within itself multiplicity, is the source and cause of all things. Numbers existed in the divine idea. The unit of God is odd-even, male-female. There was no absolutely *first act* of creation, with a *preceding eternity*. Perpetual creation is a perpetual necessity and the Christ-of-God is a perpetually *proceeding person*. The universe is one, and gods and men comprise distinctive parts. I believe in the eternal matehood of gods and angels and men and women, but thus far on earth the mate lives have often been sundered." * * * * *

The subjects of involution and evolution, of the origin of sex, of the possible and the impossible are not only worthy of further elucidation, but their considerations are essential in arriving at the truth.

It is often said in airs triumphant by materialists that there is nothing in the universe but matter in varied degrees of refinement, and that "matter cannot pass through matter;" and they further state that those wonderful spirit manifestations of Bailey occurring in the Stanford seances, Melbourne, Australia, are all fraudulent. As reported, they are "impossible." And Hudson Tuttle comforts and encourages these atheistic materialists by writing and publishing the following:

"We expect the next news will be that this medium (Bailey) has had an elephant, and perhaps a whole caravan dumped into the room where the seance is held! This would be just as believable, and as a certain class think everything possible, it would not do to dispute it or assert it impossible.

"No such manifestation should be reported until absolutely proven."

Gracefully, kindly informing Mr. Tuttle that these reported manifestations are "absolutely proven" by parties fully his peers and if universities are in evidence, some of them are intellectually his superiors. We invite him to sit at the feet of the late distinguished Huxley, who said: "We are only at the beginning of our knowledge of nature instead of having arrived at the end of it; and the limitations of our faculties are such that we never can be in a position to set bounds to the possibilities of nature." And I feel to add, much less can be set bounds to the intelligence, the wisdom and the power of conscious immortal spirits.

CHAPTER VIII

"Oh, comrades, look backward no longer!
The false must give place to the true;
The fruit that has ripened and fallen
Gives place to the bloom of the new.
We have looked on the old in its glory,
We have seen it grow rusty and gray,
We have watched the proud stars of its chaplet
Grow pale in the light of today;
The wine-press of truth must be trodden."

In fancy I hear thousands of conscientious seekers after truth asking: "Why do you so vigorously contend for the certainty of 'soul mates' before you have given us your settled opinion of the origin of man, the origin of 'souls,' and the statements of spirits upon these most interesting subjects?" These will be carefully considered later.

Spiritualism furnishes clear and irrefragible evidences of the mighty reality that there are souls, spiritual people, dwelling, multimillions of them in the invisible, over-arching ether spheres who once inhabited human bodies, and now, if so choosing, may consciously move about in our midst.

But can they communicate? This inquiry has the odor, the cold grim odor of antiquity. Saying nothing for my co-workers and venerable comrades in matters of psychic research for knowledge, I have known, personally known for myself, that the conscious spirit, allied to God something as the drop to the crystal fountain, never dies.

The body dies because a particled conglomerate aggregation of physical materials, subject to friction, to change and dissolution; but the spirit, the unitive, uncompounded, indwelling spirit—the I Am, triumphantly defies death. It is pre-existent, eternal, immortal.

The dead, morally speaking, are nearly all with and among us. They walk the streets. They buy and sell and graft for gain and self-glory. They are both poorly and richly clad in fleshly garments. These morally and spiritually dead people are strikingly visible to the more material senses of hearing and seeing and touch. Briefly, they are mortals; and many of them are physically diseased and on the road to their second death.

But the generally so-called dead of the cemetery and crematory, emancipated from their avoirdupois prisons, are consciously, actually alive. They have definitely, through death's gateway, maintained their identities. They observe, think, reason, and if so choosing may move among us rigidly maintaining their individualities to the extent of temporal materializations. They are real, solid persons. They have real substantial homes with their social gatherings. Kindred souls there, as here, are attracted to each other.

They have schools, academic institutions and vast universities of education. They have fixed laws to be obeyed. They generate thoughts on varied planes. They generate ideas instead of flesh and blood bodies. They influence and psychically hypnotize, if so purposing, the more sensitive of mortals. They progress from sphere to sphere; and if so aspiring from the spiritual to the celestial planes of consciousness; and if

still further desiring, they progress onward and upward toward beatific and seraphic perfection.

These are not theories, but deductively demonstrated facts, tremendous psychic truths; not to those, however, who will not investigate—not to those who dwell down in the coarser material valleys of smoke and fog, but to those great illumined souls who, aspiring, toiling, now stand near the mountain tops upon which are temples and the most gorgeous flowers, symbolizing the principle of love and wisdom. There are today royal-souled Spiritualists, who by perseverance in the good, the true and the holy, have already received “the white stone” of the prophet, the new name of the Patmos revelator, and these names are enrolled in letters of burnished gold among the elect of the gods.

Is this archaic inquiry still asked by sluggish laggards and religious neophytes? “What is Spiritualism, and who are these Spiritualists?”* The prompt response is, Spiritualism is the direct antithesis of materialism, of agnosticism, of animism and selfish commercialism, and is a divine life-principle, grounded and rooted in God, who is spirit, life, consciousness, purpose, wisdom and will, pure and omnipotent. And to oppose—to attempt to destroy Spiritualism would be going a long way downward toward destroying the mighty spiritual Infinitude of the universe.

Spiritualism with its Grecian, Roman, Christian and modern phenomena is God’s present-day angel of demonstration, and its inspirational truths have always been first grasped by sensitives, idealists, prophets and

*See Dr. Peebles’ work on *What is Spiritualism and Who are These Spiritualists?*

poets. The popular and the purse proud, the scribes and the religious Pharisees are the last to accept any newly discovered truth.

I here put upon the witness stand three well-known and distinguished thinkers—a triangle of wisdom: W. T. Stead, the noted editor of the *London Review of Reviews*, writes these telling words: "Spiritualism permeates our best literature and is becoming more and more a potent reform in the world's elevation and redemption."

The distinguished writer upon psychic and psychological subjects, Thomson J. Hudson (not an outspoken Spiritualist), says in his *Law of Psychic Phenomena* (p. 206):

"The man who denies the phenomena of Spiritualism is not entitled to be called a skeptic; he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."

And that eminent naturalist and scientist, Alfred R. Wallace, published these words awhile since:

"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proven quite as well as all facts are proven in other sciences."

Surely—

"The world hath felt a quickening breath
From Heaven's eternal shore,
And souls triumphant over death
Return to earth once more.

"Our cypress leaves are laid aside
For amaranthine flowers,
For Death's cold wave does not divide
The souls we love from ours."

In this pressingly inquiring and materialistic age,

mediums or rather sensitives are absolute necessities as intermediaries between the external scene and the psychic unseen immortals.

These intermediaries are by virtue of organization the elect of the en zoning earth spheres. They are heaven's messengers, and should have the most harmonious conditions. An adverse thought or a coarse, vicious, unexpressed doubt in the seance room may affect the spirit vibrations and so defeat the hoped-for purpose of a message from the angel realms of being.

Physical phenomena are the preliminaries corresponding to alphabets and picture teachings; and practically useful for the time being, because they demonstrate the reality of an intercommunion between the two worlds. This proven, the voice of inspiration says: "Move on—go up higher." It is well and wise for the mother to nurse the babe till the teething time, but to pet and nurse a baby boy up to fifteen or eighteen years and still keep on nursing him up into manhood, would be as morally injurious as mentally absurd. There are too many cry-baby spiritists, teasing for a nursing, pleading for spirit pap and swallowing it without a why or a wherefore. It should be remembered that spirits have their occupations and their distinctive duties, and if wise they will strictly attend to them. Tests as proofs of a future life are comforting and beautiful, but to perpetually beseech and tease the heaven-clad immortals for advice and for messages becomes an exemplification of babyhood years. Up, mortals, from your cradles! Up, and bravely out into the broad harvest fields of science, discovery and philosophy!

"The Golden Age lies onward, not behind.
The pathway through the past has led us up;
The pathway through the future will lead on
And higher. We are rising from the beast
Unto the Christ and human brotherhood."

Spiritualism is the only scientific and religious movement in this twentieth century that proves, or that even attempts to prove, that mightiest of all questions, "If a man die, shall he live again?" And for this alone—for this demonstration of a future life it should be a welcome guest in every heart, in every home, in every religious gathering and every church pulpit.

Already true religious Spiritualism, the equivalent of the harmonial philosophy, is putting on the well fitting garments of a substantial manhood. Its step is sturdy, its carriage is graceful and commanding and militant, and it is well on the way to victory.

Kind reader, burdened with life's cares and crosses, can you not in your higher seasons of inspiration and faith in God, standing just now upon the mount of vision and looking down the long vista of time, see doubt giving place to faith and faith giving place to knowledge? Personally, I see tyranny dying upon the grassy plains of freedom. I see superstition receding before a rational religion. I see error giving place to the inviting brilliancy of truth, vice to sturdy virtue, bigotry to toleration, sectarian hate to charity, policy to principle, monopoly to cooperation, individualism to communism and grating discords to divinest harmonies. I see before us a new heaven and a new earth. I see again in our midst the living Christ. I see the burning of the tares, the gathering in of the golden sheaves

and a very Eden of peace and love and good-will crowning our world and baptizing its every heart with the pentecostal fires of a purified life and a divine beneficence as altruistic as universal. Can you not say with me, then,—

“I have fed upon manna from heaven above;
Have tasted the fruit of a wonderful love;
I have looked on a land where the sun ever beams,
And talked with the angels in mystical dreams;
And though some visions may die in their birth,
They still leave the trail of their glory on earth.”

CHAPTER IX

"One ship drives east and another drives west
With the self-same winds that blow;
 'Tis the set of the sails
 And not the gales
Which tell us the way to go.

"Like the winds of the sea are the winds of fate,
As we voyage along through life,
 'Tis the set of the soul
 That decides its goal
And not the calm or the strife."

—*Ella Wheeler Wilcox.*

Dreaming, thinking, meditating upon the inexplicable marvels that surround and overshadow us—reflecting in a sort of ecstasy upon the believed, expected grandeur and glories of eternal matchood in the fadeless heavens of spirits, one seriously thinks, naturally asks, What was the origin of man? and what was the origin of these conscious, invisible spirits? Did they beget or originate themselves? Were they the outgrowths of protoplasmic slime? Or were they once encircled and wallowing in plasmic sea squirt, and growing up through mollusca, amphibians, and reptiles, and apes, and orang-outangs to man during almost countless millions of ages? or were these spirits—our eternal spirit entities—originally basking in the celestial heavens, and in consonance with the divine will descending and incarnating through human sex relations, thus unfolding, progressing in manifestation and ultimately appearing in full grown man

as the crowning glory of the divine purpose? Which of these theories is the most rational?—the most exalting? which hypothesis most commends itself to one's intuitions or their higher judgment? Each must decide for himself.

Nature is God's teacher. As the acorn, in what is termed time and space, precedes the oak, as force precedes motion, so the material, flesh-clothed man precedes in mortal manifestation the disenthralled spirit—the temporarily temple-imprisoned spirit—for educational experiences; and to be graduated one by one through death's grim-masked doorway and an awakening resurrection out of the body, and wiser—all the wiser and spiritually richer for mortalities' varied trying lessons. It is the stormy ocean that makes the skilful mariner, and the frictioned steel that shines the brightest.

But this ever-recurring question, What, asks the the thinker—the earnest anthropological investigator—is the real origin of man?

Consider some of the theories relating to this subject. The writer of Genesis in the Bible, whether Babylonian, Akkadian or Hebrew, informs us, with no hesitation, nor with the least contingency, that man was made miraculously from the dust of the ground and that the breath of God was breathed into this dust-created form; which was the breath, the spirit of life, and "man became a living soul."

That mammoth book, Oashpe, written under direct spiritual influence, assures us that, "when after passing ages of preparation the earth had become fitted for man, the Creator sent a messenger or agent to superintend the appearance of man," . . . "and the name of the first

man was Asu, because they were of the earth only. And now was the earth in the latter days of Se'mu, and the angels could readily take on corporeal bodies for themselves out of the elements of the earth, clothing themselves by the force of their wills with flesh and bone. By the side of the Asuans took they on corporeal forms." (Oashpe, book 2, vi, 16.) . . . "Hear me, O man! The mysteries of heaven and earth will be cleared up. From the Great Jehovih shalt thou learn wisdom and none shall gainsay thee."

The German, Gustavus Heine, a sort of materialistic Theosophist and scientist of some note, assures us that after a council of very ancient adepts and Mahatmas, who had been many times incarnated, it was "decided that a group of spirits from another, and an older star-world, should descend to our planet, clothe themselves through the mystic manipulations of force and matter, and so appear in physical bodies, thus starting the human race." Having done this, they dismantled themselves of our earth's materiality and returned to their planetary abodes.

Alfred R. Wallace in his Glasgow address said:

"Darwin and myself differed essentially upon only one point. I maintained that there are indications of man having received something, some aspirational principle that he could not have derived from the lower animal. When man's body was prepared to receive it, there occurred an inbreathing of the spirit. I believe this influx took place at three stages in evolution—the change—

"(1) From the inorganic to the organic.

"(2) From the plant to the animal.

"(3) From the animal to the conscious spirit of man.

"Mere evolution seems to me to fail to account for these tremendous transitions."

There is nothing more miraculous or supernatural in the Wallace-pronounced conscious "influx of spirit" constituting man a grade—a moral and spiritual grade—higher than the brute orang than there is in the increased "influx" of magnetic force from the magnet which lifts a heavier mass of steel; or in the mediumistic hand, which, when placed upon the top of a weighty piano, causes it to tremble and tilt.

When lecturing in Washington, D. C., a number of years ago, I was permitted to attend several seances in the residence of Mr. Laurie, a government employe, where a lady when putting her hand upon the top corner of a heavy piano, would cause the end to rise several inches from the floor—rise and fall. Abraham Lincoln attended some of the seances at this gentleman's house. There was no miracle nor anything supernatural in this manifestation. It was only an "influx" of a higher psychic force, for a purpose. This material universe is constantly receiving a mighty influx of spirit with a definite purpose—chance in the eyes of all scientists is out of court.

Hudson Tuttle, an extensive writer upon spiritual subjects, traces the origin of human beings to animals almost infinitely below man. Opening his *Arcana of Nature* (published by Berry, Colby & Co., Boston), I read on page 239 these words:

"Man at first is a zoophyte."

Again he says:

"Life is a principle of matter. . . . The individualization of life depends upon conditions, and it adapts itself to them, is formed and maintained by their in-

fluence. . . . When the earth became sufficiently perfected, man came; at first not superior to the orang."

"The orangs, the immediate ancestors of the human family, were very different from each other. Some were black, some nearly white, some brown. . . . The great types of mankind descended from different types of the orang."

"On the islands of the Indian Sea [what sea?] . . . on the eastern coast of the southern border [border of what? How piteously indefinite!] the transition from brute to man is made by degraded Papua tribes, cannibals so low in the scale of humanity that in them gleams not a ray of spirituality or morality." An assertion, a statement without a scintilla of proof—bare stuff, and nothing more!

In his further writings, he says: "In the individualized spirit, the atoms which compose the organism are elaborated and derived from the physical body." (*Arcana of Spiritualism*, p. 258.)

Again he says: "When the animal dies, the spiritual element, which retains not its identity after the dissolution of its body, escapes as a drop of water evaporates and mingles with the great ethereal ocean." . . . "As the animal merges through intermediate forms into man, and the infant knows less than the perfect animal, the line of demarcation between the perishable and imperishable is drawn with difficulty. Not so, however; *a certain degree of advancement is essential beyond which immortality obtains.* The line is not sharply drawn. A spirit is not necessarily immortal, but can become gradually extinguished, like a lamp burning for an indefinite time, and then going out. Such is the condition of the low-

est races of mankind. They exist after death, but with them there is no progress, no desire for the immortal state, and slowly, atom by atom, they are absorbed into the bosom of the universal spirit-essence as the spirit of the animal is immediately after death."

"If it be asked at what age the spirit retains its identity, it may be said in reply that no certain date can be given, for that varies with the development of the parents."

He further states in his *Arcana and Ethics of Spiritualism*, that "the Caucasian did not originate from the negro nor is the negro a degraded Caucasian, but both came from oranges of different color and character, but while one has remained stationary, the other has advanced. . . .

"If this be true, we are to seek the origin of the individualized spirit with the origin of the physical body. We are to place the growth of one with that of the other. The physical body is the scaffolding by which the spiritual being is sustained, and when matured sufficiently, remains after that support has been taken away. A certain stage of progress or perfection must be reached before this result, else all living beings would be immortal. Not, therefore, until a certain development is attained, is individuality retained after the death of the physical body."

In *Psychic Science*, p. 204, Mr. Tuttle further says:

"If there is an immortal spirit, whether its duration be eternal or measured by time, as we cannot go beyond the realm of law, by which we mean the fixed order of causation, it, the spirit, must date its beginning with that of the body. The history of the development of the germ

is a correspondence of that of the spirit. If the parents have immortal spirits, as well as mortal bodies, then while their physical bodies support the corporeal being, their spiritual natures must in an equal measure support the spirit of the fetus; and the growth of its dual nature be similar, both receiving nourishment from the mother. The two forms mature together; one pervading and being an exact copy of the other."

This is not only an unfortunate, but, in our opinion, a painfully untrue and unphilosophical position to occupy. It is neither physical, mental nor spiritual science. It begins: "If there is an immortal spirit?" "If" necessarily implies a serious doubt as to whether there is, or is not, an immortal spirit in the human body. If there really is, it "must" this writer declares, "date its beginning with that of the body." The word "*must*" is an assertion; that, and nothing more. Now, then, which is the positive, the spirit or the material? Which, in human evolution, is the will-purposing force,—the spirit, or the body? If the spirit, then it does not begin with the body. Do the builder and the house begin together? Did they have the same origin? All moral science teaches that it is the self-conscious spirit that constructs and moulds the body—and, if so, it must precede the body.

"If the parents have immortal spirits as well as mortal bodies, their spirits must support the spirit fetus," declared Mr. Tuttle. Let there be no twisting here! The question in point is not one of "supporting," but one of the origin. *Did these parents actually originate, that is, create the spirit functioning the fetus?* They certainly did if it did not pre-exist. Therefore, then, by origin-

ating or creating a conscious spirit these parents performed a tremendous, a most monumental miracle!

This antique Darwinian materialism, sheltering its moral deformities under the wing of Spiritualism, goes slowly, limpingly along to its death, deriving as it goes the cause from the effect; the greater from the less; the man from the mollusc; which, if true, would make our earth larger than the sun because it was originally thrown off from it.

Hudson Tuttle's view of the origin of man and his destiny as a spirit may be thus summarized: Man primarily was a slimy zoophyte and long ages after, an orang-outang. This author's words are: "Both Caucasians and negroes come from orang-outangs of different color and character." That is to say, a group of frolicksome orang-outangs got together in some sunny clime and promiscuously cohabiting with no purpose but beastly gratification begat—created—man!

It is not Hudson Tuttle that I here so much criticise, but rather his spirit controls who so far have escaped "extinguishment." Their published theories must go into the laboratory of mental science and the fiery furnace of thought and reason. Spirits ought to know that every effect is found in the cause and is inferior to the producing cause. Their theory reversing this logical fact undermines every foundation stone of Spiritualism inasmuch as it makes the "individualized spirit" a manufactured conglomeration of ever varying atoms derived from "the physical body"—a flux of ever-changing, disintegrating, unreasoning elements, nothing more! The physical body is a shell, a corpse, when the conscious spirit has left.

But, stop! Here is an unbridged chasm, a missing link in the chain of continuity between animal-derived man and the conscious spirit hereafter; for Mr. Tuttle repeatedly states that animals in themselves have no individualized immortality—they do not exist as entities after death. They are all over and all through mortal. Now the point is, how could mortal brutes beget immortal men? Such a leap would constitute another most astounding miracle. And then what rank injustice for those venerable ancestral oranges—our veritable “parents”—that after creating colored or Caucasian men to be mercilessly thrust back themselves into the “essence” of nonconscious existence! This would be heartless patricide—the link broken—the spiritual chasm unbridged between brutality and humanity—animal mortality and the spirit’s immortality!

But halt again! Mr. Tuttle informs us that “the lower human races” are not immortal; that only those are immortal who have “attained” a certain plane of intellectuality. These are his words: “Not until a certain development is attained is individuality retained after the death of the physical body.” Naturally, friend Tuttle believes that his relatives and others have attained that plane of individuality; and so the narrow-minded John Calvin believed that his immediate relatives and many others were numbered among the “elect.” This position, checking, as it does, evolution, limiting infinity, is not only proofless but painfully puerile.

But halt again! All spirits, though having crossed the chilly rubicon of death, are not as aforesaid immortal. These are Mr. Tuttle’s further words: “*A certain degree of advancement is essential beyond which immortality*

obtains. A spirit is not [he asserts] necessarily immortal, but can become gradually *extinguished* after an indefinite time."

And so at last Spiritualism has its Brutus! So fades the entrancing dream of a fadeless immortality—so vanishes the beautiful soul-cheering faith of endless progress in the spiritual world; for, if some may disintegrate and be "extinguished," all may. "*Et tu, Brute.*"

It has been doubted by ultra-materialists that matter could be forced through so-called matter.

Matter as solid matter, having no substantial basis, we naturally rise in thought from the shadow (matter) to the substance. But first, the rock upon the mountain-side has every appearance of being solid matter and of being at perfect rest; and yet, science proves that the crystals, the particles of which the rock is composed, are in a perpetual state of vibration. No two crystals in this rock touch. Change is constantly going on. Our soils are largely made from disintegrated rock. In plants there is a higher rate of vibration, and in liquids and gases, a still higher.

Steam and the gases are invisible because of the rapidity of their vibrations. The spokes in automobiles appear solid when in the rapid motion of a hundred miles per hour. The bullet from the sharp shooters' rifle is in the passage invisible because the vibratory motion is too quick for the eye. Our vision is very limited.

I once asked the Hindu spirits in the Stanford-Bailey seance room how they brought live birds through solid walls.

"Solid walls!" exclaimed the Hindu intelligence,

"to us there are no solid walls. They are no more solid to us than fogs are to you. If you will tell us how the ray of light flashes through the solid pane of glass, you will have, in a measure, answered your own question."

"But you require a dark room or a subdued light to accomplish these marvelous things."

"Certainly, because light is a powerful vibratory force, acting upon the electrons and infinitesimal corpuscles that we disintegrate and manipulate in producing these, to you, remarkable manifestations."*

"In transferring these material objects from faraway countries and even birds through the wall, do you disintegrate them?"

"Not necessarily; you do not disintegrate your physical self, do you, when walking through a bank of fog or a stratum of smoke? Solid walls, so-called, are but like dust clouds to us."

"Pardon my pressing the inquiries, but could you dis sever the cells and so disintegrate the particles of a live bird as to pass it through these walls?"

"We do not state what we could do, nor what we would do if called upon to do; we are not menial servants with no will of our own. We believe if we have the requisite conditions that we could disintegrate the particles and elements constituting the live bird, excepting that non-composite, unitive, central life-cell, and so transfer them through walls, and when our occult forces were withdrawn the cells and particles would just as naturally fly by the laws of attraction to their legitimate places as steel filings fly to the magnet. In

*In this conversation I employ the exact thoughts and ideas of the spirits, but express them in my own language.—J. M. P.

every living object there is a central germinal cell, a magnet, in man called the ego. We do not say that we could do this, but we do say that higher and loftier intelligences can do it. We do not dare to limit their powers. We do not, like earthly children, talk of this and of that as being impossible.

“As has been suggested by your press in this city, we can bring a newspaper printed in London in the morning and drop it into this seance room a few hours later; but we must have time and superior conditions and must make experiments in atmospheric strata and radiation and consider the rapidity of vibrations. But we do not propose to be hurried in this matter by a few impatient and materialistic inclined mortals. It took God millions of years after the incandescent fire-mist period of your planet to make the first minute mosses and growing grasses. Give us time. Only presumptuous materialists yet in their childish swaddling clothes limit the laws of evolution or the mighty powers of such exalted spirits as have dwelt in the celestial heaven of heavens for such periods of time as almost exhaust figures. The truly great are modest, while pessimistic boasters giggle and ridicule.”

CHAPTER X

Sing, oh, my soul, thy sweetest song!
Strife is but for a day, while love endures forever!
Over the miasma fields and swamps filled with dank
and poisonous growths
Let its clear sweet tones echo far and wide!
Send forth, oh, soul, thy noblest song!
For where thy voice is heard no discord is!
Yea, tremble, oh, ye hills, at the sound of my voice!
For thy doom is sealed, hate and anger cannot with-
stand
The all-conquering power of love that endureth for-
ever.

—George W. Fuller.

Looking down the measureless aeons of the past we seem to see a vast realm of unorganized stardust and firemist, over and through which there was an operating, formative life principle—an organizing Intelligence.

This immeasurable mass of elements and essences finally cooled down, producing rocks, soils, grasses, grains and fruits; all of which were preparatory steps for the appearance we are told of chimpanzees, apes and monkeys who were to become the legitimate parents—the original parents by descent—of self-conscious human beings. This hypothesis or explanation by atheistic materialists for the creation of man has, I regret to say, to some extent been borrowed and exploited by a few spiritists.

But, strange to add, these few spiritists do not believe that animals exist in any hereafter life—do not

exist because they were and are only preparatory fragments, having in themselves no immortal spirits.

But here comes the most oppressive difficulty. Mark it well! Animals, such as dogs, horses, apes and orang-outangs, not having attained a certain spiritual status in the upward scale, are non-immortal; and yet, we are gravely informed by Tuttle and materialists that non-immortal orang-outangs were the progenitors, the immediate parents, the creators of the first human beings. This is the merest clap-trap sophistry. Why, it is self-evident that neither monkeys nor men could or can impart what they do not possess. This statement is its own demonstration. How, then, could non-immortality beget, create or impart immortality to primitive man? In accordance with the regular sequence of unfoldment—cause and effect, the law of reproduction and heredity, what difference could there have been of kind or degree, of nature or characteristic, to justify this specific difference in destiny between parents and their offspring—orang-outangs as fathers and mothers begetting human beings as their children, and then being, as aforesaid, consigned to the heartless, endless pit of destruction—hopeless non-existence!

Making no mention here of India's ancient sages, nor of Europe's erudite students of nature—nothing of our own eminent thinkers, Buchanan, Denton, Brittan, Babbitt, the living scientists and philosophers of the present, Crookes, Lodge, Lombroso, Whipple, A. R. Wallace—all rational evolutionists, logically and scientifically bridge this puzzling chasm with cogent and satisfactorily assigned reasons. At this crisis, so pronounced, there was "an influx of spirit"—influx imparting self-

consciousness, moral aspiration, and immortality to man. This, indeed, was the crown, God's keystone to the imperial arch, man's coronal region.

The millioned masses of today are plodding along on the borderland of a popular materialism seemingly unable to grasp even the fringe of the subjective spiritual. Feeling, fumbling about and manipulating surfaces they only touch the shell of things—in a word, matter, the very existence of which is questioned and doubted. And for materialists and their few sympathizing spiritists to build upon two unexplained unknowables is like building from shifting sand upon sandy foundations.

What is matter, and of what is it constituted? The reply must be: Constituted of elements, particles, monads molecules, in brief,—atoms. But, stop! there are no atoms! They have vanished; chemical scientists have divided, crucially manipulated and split them up into electrons, ions and corpuscles, each of which we are informed by the consensus of science, carries a charge of negative electricity. The atom, as aforesaid, has vanished. The atom of Dalton, of which matter was made, has gone into the inconceivable maze of the non-conscious unknown!

Really, is there, then, such an observable, changeless entity or combination of atomic entities as the centuries have called matter, various things and physically produced forms—realities? Are they permanent? Let us carefully observe and exercise the reason!

(A) What do you see across the room in that corner?

(B) I see a stand loaded down with books and manuscripts.

(A) Did those books, considering the purpose, con-

tents, the form and the beautiful binding make themselves?

(B) Why, assuredly not. Printed books imply composition, intelligence and printing.

(A) Yes, and you might have added that this great mighty book, the mammoth volume of nature, with its chapters of valleys and mountains, sands, sunbeams and stars, indicates intelligence, order, purpose and will—in a word, God.

But are you certain that the piece of furniture that you see across the room is a stand?

(B) Surely I am, I saw it; I carefully observed its shape and later I lifted it; and so what has form and weight and what I can clearly recognize with my senses is real—then that stand is certainly a genuine, substantial reality.

(A) Let us see; hand me a hatchet. Receiving which I treat this stand to a dozen or more well aimed blows and it falls into a composite pile of purposeless rubbish. Where now is your stand?

(B) Well, though a pile of rudest rubbish now, the rubbish itself has weight and a multiple of forms and is material. I can see the pieces, I can handle them, they are still matter, real and substantial.

(A) Let us see further: bring me a brand of fire; notice now how quickly this pile all aflame with hissing heat melts down into a handful of ashes. Now pass these ashes on to the chemist and by applying a few thousand degrees of Fahrenheit heat they fade away into gases and absolutely vanish into invisibility. And so that stand so far as appearance and form and weight are concerned has been annihilated.

Think of it! And yet there is no such thing in the universe as total annihilation! The stand originated and still exists spiritually in the brain. Nothing is lost, not even a note of music; the vibrations of which may reach and bless some far-off soul. That stand may be again outwrought by the will and skill of that thinking, reasoning brain. Phenomena are but appearances that all too often bewilder, dazzle and deceive. True, they are helps and so are crutches to cripples, but when normal health is restored, they are useless.

Now, then, as we have dissected and disposed of that household stand, pronounced so real by the sense perceptions, yet proven to have been only a vague shadowy appearance; the final analysis of which elementary constituents, atoms or electrons, we know nothing. In fact, that piece of furniture once called a stand, is, to our mortal vision, gone. And further, while things move and are moved, we know little or nothing of the origin of the force that causes the motion. The stone from the schoolboy's sling fell to the ground. But what caused it to fall? Gravity. Granted; but what is gravity? It emphatically belongs to the category of the unknown.

As the "mighty atom," as matter itself, is now out of court, do we know anything of spirit? Inquire at the open, inviting gateway of consciousness, intuition and meditation. These ever potent voices from within respond in one accord in the affirmative. We know self—conscious self.

Personally, I know something of spirit, because I am spirit; I am a self-conscious, finite spirit. I am a reasoning, rational spirit. I am partially detached, still inter-related to God who is Spirit—pure, immutable,

omnipotent, omnipresent, the *Absolute One*. I am as a conscious spirit, a son of God, having an original, innate inheritance in Father-Mother God; and consequently thus knowing something of God, as a child knows something of the father-mother who loved and cared for it.

Right here the caviler may say, Did you ever see God?

No; not with eyes of the sense perception; neither did I ever see the mother that bore me and nursed me from her loving bosom. The form, the flesh, the breast, the garments she wore—these were not mother, but only the external manifestations of the unseen, real mother, who, when in infancy, so tenderly cradled me in her arms.

And so, suns and stars, seas and oceans, forests and flower-crowned mountains are only manifestations of that infinite father-mother spirit governing the universe with perfect precision, as astronomy and the higher sciences demonstrate.

Is it strange, then, that the apostolic John, in a moment of ecstasy, exclaimed, "God is Love"? And is it strange that the seer, A. J. Davis, in an inspired moment, wrote the memorable sentence: "The germ of the immortal nature is spiritual, and is detached from the Deific ocean of spirit." And again he denominated Deity as the mighty Central Sun, the Great Positive Mind of the universe. Here is a deep, widely-laid foundation, solid as adamant—*a structure based upon principle and purpose, and therefore something positively permanent.* Here, then, is poise, a calm soul-repose—a principle, a faith and a trust—a trust where may be found the soul's rest forever.

The above word, "detached," as used by the seer in relation to the vitalized spirit-germ, implies its pre-

existence. And pre-existence is the only rational basis for endless existence. Those who postulate beginnings—creations to the human spirit, advocate all unwittingly, perhaps, its ending—that is, the disintegration and final “extinguishment” as taught by Hudson Tuttle and agnostic materialists generally.

In the scientific forcing of the “mighty atom” into the invisible, the vast unknown, I have said nothing of substance—ethereal, sublimated substance, permeating worlds seen and worlds beyond all telescopic vision. There is no vacuum in the realm of being. And this thought naturally points to ether, electricity, and the infinitesimal corpuscles connected with that ether substance that relates to radium; which radium, by the way, is the best phenomenal symbol that we have of immortality. Its potency, its energy is seemingly wasteless.

The inventor of the apparatus for making liquid air, Professor Mason, is authority on radium and the finer forces. “We have discovered,” he says, “that the atom which has figured on the board for a hundred years or more in the role of the indivisible minimum can no longer be considered to play the part of a definite entity.” It has been dismissed, writes another authority, and no one knows how soon the “vortices” and the electric “whirls” of Thompson may step off from the stage. Atoms long supposed to be invisible units, and matter as a whole, defined as they may be, stepping on or off from the stage, are but shadows—phenomenal shadows—the playthings of the objective sense-perceptions; while spirit, ether-substance, consciousness and purpose are

the only real foundational strata for the construction of perfect structures.

Infinitely more refined, more rarified than our atmosphere, is ether; originally termed the "luminous ether," invisible, impalpable, and frictionless. The theory of ether, as well established as that of gravity, is elastic to an inconceivable degree; it fills what has been called empty space and is so sensitive that a disturbance in any part of it would produce a tremor that would be felt upon the surfaces of countless worlds. Postulating the existence of this formless ether was a scientific necessity, because light and heat could not travel through absolute emptiness. Pervading as ether does the solar and stellar worlds, it explains the undulatory theory of light, the underlying philosophy of wireless telegraphy, and the transference of thought waves. Thought is the speech of spirits. Thoughts are not "things;" they are refined, etherealised forces.

Ponder here for a moment at the almost overwhelming fact of wireless telegraphy, flashing like telepathy its messages across seas and oceans, not by wires, not by undulating waves of air, not by ions along some electrically charged metal, but carried directly by almost inconceivable rapidity in the ether itself, a substance too ethereal and sublimated to be caught and manipulated in laboratories, or be chained and held in bondage by grasping mercenary millionaires.

In this vast oceanic realm of measureless and incomprehensible ether substance, there exist countless and absolutely unnumbered numbers of particles, points of force, units, entities, life-germs, soul-sparks, spiritually

vitalized cells of different grades and qualities and forms, similar but not the same.

We are told, till the telling has become tiresome, that the embryonic cell and the early forms of all animals are alike. This is not true. It is a bare, unproved assertion. They may be similar, but similarity is not identity. Similar in the external may be utterly unlike in the internal. There is a similarity in forest nuts—pecans, chestnuts, acorns. They are all of them round rather than square or triangular in shape, and yet though similar in shape they are utterly dissimilar in potency, the resultant trees being the proofs.

When put under the microscope, the one-cell molecule, the one-cell snail, the one-cell worm, or dual-cell and more of any kind, the sex-cell of the man, are similar—all similar in appearance. The eye cannot distinguish the difference, and yet one produces the crawling worm and another an upright walking poet or philosopher. Unlike and deep and wide was and still is the chasm,—the unbridged chasm between the worm and rational, noble man; and so also it is wide and persistent between the monkey and the regal-souled man who, mastering much of nature, transmits his knowledge in books to posterity. Neither the monkey nor the orang-outang has the spiritual top-brain which in man blossoms out into the desire for immortality, stirring, struggling and ever pulsing as it does with God-like powers and aspirations for the higher, heavenly home.

The illustrious journalist, artist and author, Ruskin, criticized the ultra-Darwinian theory in these burning words:

“If you fasten a hairbrush to a millwheel, with the

handle forward, so as to develop itself into a neck by moving always in the same direction, and within continuous hearing of a steam whistle, after a certain number of revolutions, the hairbrush will develop and fall in love with the whistle; they will marry, lay an egg, and the produce will be a nightingale—and later, a man.”

Thomas Carlyle was still more sarcastic upon this Darwinian theory, but sarcasm is not argument; it may stir the people to think, but thinking is not always in a rational and philosophical direction. The illustrious Charles Darwin was no atheist; he believed in God and expressed his opinion in these words touching the origin of species: “At first there was an influx of life from the Creator.” And the very eminent Alfred R. Wallace, continuing and expanding this idea, says: “It is a fair argument that just as man in his mental and moral nature, his capacities and aspirations, is so infinitely raised above the brutes, so his origin is due to distinct and higher agencies than such as have affected their development.” That is, there was an influx of self-conscious spirit at that period and just as natural, too, as an influx of heat from the sun sets in motion Crookes’ radiometer.

Creation, whether wisely or unwisely, has very largely given place to the word evolution; parents are not originators, originating something from nothing. They do not create the spirit-germ that ultimates in youth and manhood. They only give the inter-relational conditions for the “detached” implantation. The descent is from the celestial heavens. It is only man’s body that comes up through the lower forms. It is the spirit that directs and organizes the soul-body. All conscious force is spirit force.

Types are eternal. There are no newly created species, only newly unfolded varieties caused by environments and improvements upon the original. But these varieties in the lapse of time revert back to the primitive stock, as is well known to the plodding students of science.

There is no positive proof that the giraffe got his long neck from browsing among tall trees. There is no certain proof that variations, when transmitted long enough, create new species. Spencer doubted this theory. Lord Kelvin stoutly denied it. Doctor de Vries, experimenting with fertilizations and hybridizations, found no evidence of it, nor did Prof. William Denton in his book, entitled, *Is Darwin Right?*

The creation theory must give place to evolution—evolution from previously involved elements, substances and entities. In accordance with the regular sequence of cause and effect, the laws of reproduction and heredity, there is nothing that could justify the destruction of our first “animal parents, orang-outangs,” as above stated—a destruction that consigned them to a grim, hopeless non-existence, and their offsprings (human beings) to a conscious, progressive life after death; life immortal. Will some one inform us how mortal animals could beget immortal men as enunciated by materialists and a few others?

A retiring tendency is the attitude of all genuine greatness. Emerson was extremely modest. Darwin was quiet in disposition, and very unassuming; while the German Haeckel is egotistically head-heavy. He is almost disgustingly dogmatic. In his work, *Monismus*, he says: “We know that the soul is a sum of plasma move-

ments in the ganglia cells," and on page 45 he further says: "We know that man developed from the pithecoid mammals late in the tertiary period." Haeckel knows nothing of the kind. He was not there. Such knowledge is only bumptious assertion. He only knows, that upon his own materialistic ground, he will be burned to ashes if cremated, or otherwise be packed into a coffin-box to change, decay and rot, making perhaps a few yards of grasses the greener from his putrefying body. Haeckel pronounces Spiritualism a "superstition." We kindly commend him to the educational care of the great naturalist, A. R. Wallace, Professor Crookes and the illustrious Sir Oliver Lodge, who are all Spiritualists.

The human species from which today's races descended take us back in thought and theory to remotest pre-historic antiquity. Many thousands of centuries before the sinking of the Atlantis or the disappearance of great Pan, there doubtless lived on some portions of this planet, thinking, reasoning human beings—human beings from the first—human beings because of that spiritual influx (so ably elaborated by A. R. Wallace), having within the principles of self-consciousness, self-culture, self-realization and immortality.

The spirits of those ancient races survived death; they now people those vast ether spheres of the stellar spaces. Their original homes were in the celestial heavens, and, with others, descending into earthly receptacles, became dissevered, divided, and are now seeking their own—their primeval spirit mates.

In consonance with the above, the great linguist and Oriental student, Prof. Max Muller, says:

"I cannot help thinking that the souls toward whom

we feel drawn in this life are the very souls whom we once knew and loved; and that the souls who repel us here, we do not know why, are the souls that earned our disapproval, the souls from which we kept aloof in a former life. . . . Our soul here may be said to have risen without any recollection of itself. It may not even recollect the circumstances of its first days on earth but it has within it the consciousness of eternity, and the conception of a beginning is as impossible for it as that of an end."

CHAPTER XI

"I dreamt we two were once, in aeons past,
As we are now, twin lovers bound by ties
That had their source 'neath unremembered skies—
Perchance in alien stars that swept the vast
Profound, before this teeming earth was cast,
All swathed in fire from nature's mould, to rise
In distant eras on some planet's eyes.

"A new-found wanderer in th' eternal waste.
But separations were, from sphere to sphere,
From life to life, companionless, apart,
We drifted on, each lost to each, though still
In love's continuous orbit held, until
The cycle is complete: heart answers heart,
And once again we know each other here."

—*St. George Best.*

The daring outrage offered by Sextus Tarquin to the queenly spirited Lucretia, esteemed for intelligence and purity of life and the wife of Collatinus, related to the king of Rome, caused her to commit suicide. Coolly lifting the dagger to her breast she exclaimed: "Henceforward let every woman take pattern by Lucretia and not dare to live after she has lost her chastity." In those proud Roman days, 509 B. C., virtue in the maiden and chastity in the married life of a Roman woman were considered the very highest honors.

Numa Pompilius, one of the earliest rulers of Rome, was a man thoroughly versed for his time in social, international and "divine law." He encouraged worship

and appointed augurs to office. He conversed with the gods through the vestal virgins. It was considered that he derived much of his wisdom from the school of Pythagoras. During his long reign he maintained peace with other countries for a series of years and encouraged purity in both married and social life. There had been but one divorce during his reign in thirty years and that was for barrenness.

Plutarch gives the following remarkable evidence respecting the sanctity which had attached in the city of Rome and her provinces to the married state. Listen: "Time bears witness to the conjugal modesty, tenderness, and fidelity with which Romulus and succeeding officials established the laws of justice; for, during 230 years no man attempted to leave his wife or any woman her husband."

Just how long these seemingly blissful periods lasted before the downfall of Rome through her ambition, her foreign conquests, her luxurious living, the concentration of wealth into the hands of the few, her loose marital relations, history does not clearly inform us, but we do know that the violations of just and humane laws in private or in national matters will meet with a full retribution. Justice is inexorable. There is no escape from its grip. Its laws undoubtedly span all worlds. Dying is no release from the claims of direst justice. The body does not do the wrong. It is the man in the body that does it, and getting out of the body does not relieve him from the deeds done in the body. This is a universe of cause and effect; a universe, as a whole, of order.

We do not know the number of inhabitants that Rome's eagles sheltered at that remote age. Neverthe-

less, it may be well to contrast the past with the living present. In Rome during a period of 230 years but one divorce, while in our country, boasting of a Christian civilization, there were in twenty years nearly a million of divorces granted by our courts. Divorces and desertions have become a sort of summer-time sport.

The *Chicago Record-Herald*, of July 25, 1909, informed us that Mrs. Simon Shippert, of Newburg, Ind., had filed a suit for divorce against her husband, to whom she was married on the 29th day of March. This was her ninth husband. On Decoration Day she scattered flowers profusely and liberally upon the graves of her husbands. These excessive marriages remind me of the New Testament woman, who, having had seven husbands, aroused the inquiry, whose wife she would be in the resurrection? Jesus very pointedly said, "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."

In ancient Abrahamic times, divorce was very easy. Here is the biblical account: "And Abraham rose up early in the morning and took bread and a bottle of water, and gave it to Hagar, putting it on her shoulder, and the child, and sent her away." Josephus, in his extensive writings, informs us in all candor that he was three times divorced, praising only his last wife. One of the Cæsars was divorced from three wives, claiming as the principal cause, a disobedience.

The Babylonian tablets, the Iranian Avesta and the Vedas of the Orient all give evidence of their existence before the biblical Torah of the Jews, and the condition of women in these old Testament times was what it generally was in Western Asia at that period. Con-

cubinage was common and slavery in some form universal. The model woman was a kitchen wife who if walking out must veil her face and be attended by one or more eunuchs.

In that biblical book Deuteronomy 24:1, we read:

“When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes because he has found some uncleanness in her; then let him write her a bill of divorcement and give it in her hand, and send her out of his house.”

Josephus wrote with perfect indifference: “About this time I put away my wife, who had borne me three children, not being pleased with her manners.”

The ancient Jewish Rabbi Akiba said: “If any man saw a woman handsomer than his own wife, he might put his wife away, because it is said in the Law, ‘If she finds not favor in his eyes,’ etc.”

The Essenes, originating in 200 B. C., opposed all marriage, recruiting their members from the outside world. They excelled in morality. Hilell, referring to the Essenes, is quoted as saying: “They are a pious and peaceful people, holding the current low opinion of women, that is, the more women, the more mysticism and the more witchcraft.”

Philo Judeas, born 20 B. C., did not marry, remarking: “Women bring men under a strange power by continually beguiling, and women are inclined to be mentally smitten with jealousy. Her eyes and ears are beguiling and she practices fair and false speeches When married men become bound under the spells of wife and children, they are no longer the same persons toward

others; but are entirely changed without being aware of it."

"The status of women in Egypt," writes the eminent W. G. Sumner, "was so free that the Greeks ridiculed the Egyptians as women ridden." Herodotus, the great traveler, says that "the women went to market and the men wove in looms at home." Descent was through women and was marked by the mother's name, which the child bore. The tie of father and child was slight. In the tombs of the old kingdom (2000 B. C.) the wife and mother of the deceased are represented, hardly ever the father. From about 740 B. C. a college of priestesses at Thebes became the political authority in that city, the chief priestess concentrating the political power in herself. Some of these features of society seem to be survivals of the mother family as still witnessed in the hill countries of Southern India. Herodotus saw 341 statues of successive kings in descent, from father to son, which covered, as the Egyptians said, 11,340 years. This would indicate the father descent for a long period. Kings had many wives, but the priests in the interests of religion had but one wife—the arch-priest did not marry.

The law of evolution so clearly manifested and understood has to the historian been clearly seen since the morning-time of the Christian religion. Jesus Christ did not marry as aforesaid; some of the apostles did, others did not and it was enjoined by them that no man should have but one wife and he was to live chaste in the marital relations.

The potency for good and true Christianity as taught by the Christ no unprejudiced person will dispute.

Mark well —not sectarian churchianity, not creeds and priestly confessions of faith—not ecclesiastical persecutions for opinion's sake, but that plain brotherly Christianity embodied in love to God, love to man and the persistent practice of the golden rule.

In consonance with this, Humboldt in his *Cosmos*, says: "Christianity gradually diffused itself into other lands and wherever adopted exercised a beneficial influence on the condition of the lower classes by inculcating the social freedom of mankind and expounding more fully the brotherhood of mankind."

Max Muller said: "It was Christianity that first broke down the barrier between Jew and Gentile, between Greek and barbarian, between black and white. Humanity is a word you look for in vain in Plato or Aristotle. The idea of mankind as the children of one family, as the children of one God, is an idea of Christian growth."

Viscount Bolingbroke, the distinguished rationalist or Deist of England declared that, "no religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind as Christianity. The system of religion which Christ published and the evangelists recorded is a complete system for the purpose of religion, natural and revealed."

The world famed Charles Darwin, after reaching and spending some time in New Zealand, in 1835, wrote the following: "Those who oppose the work of Christian missionaries forget or will not remember that the bloody sacrifices and the power of an idolatrous priesthood morally blighted this island. Priestly profligacy un-

paralleled, reigned in this part of the Pacific Ocean—infanticide was the consequence of their system, blood-thirsty wars and the indiscriminate destruction of women and children in their battles were common; but all this was abolished soon after the introduction of Christianity upon the island."

These testimonies from the liberal minded are of inestimable value in defense of that broadening, uplifting Christianity taught by the Christ; indeed, that Christianity, the Harmonial Philosophy and true Spiritualism constitute a trinity in unity—a trinity which lies at the very base of the world's salvation.

In circling the world several times, investigating to some extent the marriage laws of different people and their religious systems, I found divorce very common in all Eastern lands. In the hill lands of Southern India, I found polyandria very common, meeting one woman who had eight husbands. The children in this family took the mother's name, she owning the lands, divorcing and taking new husbands at her will. In Japan a man can divorce his wife if she talks too much in his home or among her neighbors, and can marry and remarry till he becomes a quadrigamist.

In some portions of China a man can divorce his wife if she has an irascible temper and nervously prevents him from sleeping at night time. In Persia a Parsee may dispense with a wife for her extravagance of which he, of course, is the judge. In Greenland, a cold and poorly populated country, husband and wife can, if they mutually desire, separate at the end of several months of tent life.

In France, 1792, during what has been called "the

reign of terror," the reigning National Assembly permitted marriage, in the name of freedom, as an experiment. And it was so regarded for the time being with the exception of the Roman Catholic Church. What the enlightened world calls today chastity was hardly known. The noted Duval writes at this time that "there is no more ado about a divorce than there would be in gathering lilies in a meadow."

These practices in different lands and periods of time, forbidding as they were to the truly enlightened, and forbidding as they are in all their questionable relations, are eclipses that darken civilization. They are wens and warts on the body political and social.

Marriage, whether considered as a social contract or a religious sacrament, is a sacred compact involving family inter-relations, the birth of infants, the training of children, the morality of youth, the integrity of the citizen and the permanence of a good national government.

But the mania for divorces,—is there no remedy? There certainly is. And this remedy may be summed up in one word, "education." A word that means something more than grammar and mathematics or college and a university course. It goes to the foundation, to temperaments in marriage, to pre-natal life, to childhood's training and youthful purity with a grand and growing aspiration to benefit and beautify the world.

Life itself is a school, and monogamic marriage, with its unflinching chastity and conscientious sacredness, is a class in this great life-school and the resurrection state constitutes the graduating class.

In marriage there necessarily must be diversity of

opinion, various methods of thought, but little concessions; kindly adaptations and forgiveness (for none are perfect) will soon wear the frictioning chain smooth. A happy family on earth is a beautiful, uplifting symbol of a spiritual matehood in heaven.

Passion, selfishly inflamed passion, should have no voice in the sacredness of marriage. The majority take this important step in life when too young. From twenty-five to twenty-eight is the proper age for the young man, and from twenty-three to twenty-six the young woman. Previously to these periods they are not formatively in their organizations firm and mature. Woman should never part, even in marriage, with the ownership of her own body. The young, before entering wedlock, should pass through careful examination in regard to health. The syphilitic, the epileptic, the drunkard, the consumptive, the nervously jealous, the naturally suspicious, the sensually depraved, the whining, and the sickly have no moral right to marry, to breed and perpetuate, by the law of transmission, their physical and mental states.

As afore suggested the young before entering wedlock should be examined physiologically, pathologically, phrenologically, physiognomically, sarcognomically, and psychologically by competent committees of medical men and medical women. These committees should be appointed by the state and be amply paid financially for their services.

Marriage for position, for wealth, for convenience, for policy, for gratification or for any other motive unhallowed by purest love, will ultimately prove to be a broken reed, a fading, vanishing hand.

While divorce is justifiable under certain conditions, and for amplitude of causes, marriage is the most inviolable and irrevocable in all contracts that were ever made. Every mercenary human contract may be lawfully dissolved except this. Nations may be justified in abrogating their treaties with each other; merchants may dissolve partnership; brothers and sisters will eventually leave the paternal roof; they will separate to pursue perhaps individual callings in life, but the married with their infants, their children and the social laws that naturally bind neighbor to neighbor and soul to soul in social life, should be more permanent and abiding for all parties concerned in these sacred relations.

True marriage is divine. It is soul rather than body blending. Soul marriages are ideals already attained. They are based upon love, confidence and equality.

“Two souls with but a single thought,
Two hearts that beat as one.”

True, ideals often fail. If the youth sees in his wife a wingless angel who will forever be sweet tempered and believes that her mere presence will make home a perfect heaven, he is sure to be disappointed. Hand in hand the gallant knight and the sweet angelic being, made only to be admired and worshipped, have passed off from the stage. Then come life's trials. Such ideals, resting upon an unreasonable basis, fail of realization. But in the higher, good time coming, in the regeneration, it will be understood that ceremonies do not constitute marriage, since from the beginning harmonic souls were made or mated in the image or pattern of God, who is positive and negative, male and female.

Dark as these crisis-days may be and whatever may

be said to the contrary, marriage on the material plane of being for propagation is both desirable and honorable. It is the primary step toward universal co-operation. The family forms the conscious spirit's first altar. Here the fires of sympathy warm and uplift. Here self-sacrifice and abiding trust should perpetually burn. Here should enter the heart's loveliest and tenderest attractions—a symbol of that higher, holier regenerate family home—home of kindness, equality and purity. Where kindness is law, self-sacrifice is worship, and love is as pure, tender and abiding as it is in the over-arching Universal. In this home there is no death, no crape, no caskets, but one eternal blending of spirit mates.

CHAPTER XII

“Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error,
There were no need of arsenals or forts.”

* * * * *

“I looked: aside the dust-cloud rolled;
The Waster seemed the Builder, too;
Up springing from the ruined Old
I saw the New!

“Take heart!—the Waster builds again—
A charmed life old Goodness hath;
The tares may perish—but the grain
Is not for death!”

—Whittier.

Those who through a wide study, keeping abreast of Oriental research and Grecian literature, those who are conversant with the Pauline Epistles and the classics of the first century, know of the marked distinction made between the words soul and spirit. The following are church terms: “A soul to save I have,” “the precious undying soul,” “the immortal soul,” “the immortality of the soul,”—all these are pulpit and priestly phrases and neither correct nor warranted by the best scholarship of the world. Shall we, then, perpetuate this misuse of words? Shall we cater to the unsound and unphilosophical teachings of the creeds?

Soul and spirit are not synonyms. They should not be used interchangeably. And here dictionaries are

somewhat at fault, for it is not their province to create the meaning of words, but to report them. Definitions and the misuse of words often cause great confusion.

Like the Greeks of the New Testament times Paul was clear upon this subject. He writes: "I pray God to preserve you, body, soul and spirit." Mark the uplift, the physical body, the soul-body, and the spirit, the conscious, immortal spirit, which spirit is a potentialized, partially-detached portion of God, who is himself Infinite Spirit.

Listen to the learned Auberlin; the eminent Basel professor says that "the spirit (pneuma) of man is directed upward, while the soul is the diffused forces of the body as in animals."

Professor Schubert states that "the soul is the interior organism and the interior part of human nature. The spirit is divine."

Alford, the distinguished linguist, informs us that "the spirit is the highest distinguishing part of human nature; being allied to God, who is pure essential spirit."

The Roman, Marcus Aurelius, while urging that life was a unit, that the sensations were subjective, taught also that "the soul (the soul body) was a refined, corporeal organism." But the spirit is not an organism, not an aggregate of particles, but an individuality—a conscious personality.

The French academician, Renan, says: "The group that pressed around Jesus on the banks of Lake Tiberius believed in spirits, . . . and the disciples, when they saw Jesus walking on the water, said, 'It is a spirit,' " —not a soul!

The Scriptures abound in such passages as these:

"The dividing asunder of the soul and the spirit."

"The spirit shall return to God who gave it."

"The spirit quickeneth; . . . it is the spirit that giveth life."

"Are they not all ministering spirits?"

"He is the God of the spirits of all flesh."

When the martyred Stephen was being stoned to death he exclaimed, "Lord Jesus, receive my spirit." Mark, my *spirit*, not my *soul*.

These passages from the erudite of the past and the present designate the meaning of the word spirit. No author, so far as I know, speaks of the destruction of the conscious spirit, but often of the destroying of the soul. The Bible says: "The soul that sinneth, it shall die." The soul or the intermediate soul-body not only shall die, but does die, *i. e.*, changes daily; throwing off ethereal particles and taking on others. Paul wrote, "I die daily," but he was the same conscious spirit.

The destruction of the spirit is nowhere taught or spoken of by the inspired of old or the cultured of today. Hence the phrase "spirit mates" is infinitely preferable to the phrase "soul mates."

It has been said, with a leering sneer by a few pessimists and materialistic spiritists, that the belief in spirit mates is "immoral and selfish." Just as sensibly say that belief in and the practice of true marriage on earth is "immoral and selfish." Marriage now and here is not mere bodily presence or bodily connections; there is in it thought, soul, mind, spirit; but is this immoral and selfish?

So far as my knowledge extends, a belief in a future life, and a belief that the spirit mate awaits the coming of

the counterpart, has produced the most salutary and exalted influences upon the mortal who may be yet fettered and bound to a vixen as was Socrates.

Spirit mates, who, having thrown off the physical with the lower passions and are now dwelling in spheres Elysian, uniformly—I repeat, uniformly say to their earth companions, “Make the best of your present environments; be true, be kind, forbearing and patient, doing your whole duty both to your family and society.” This will be a due preparation for a more joyous meeting beyond death’s valley.

The using interchangeably of the words “soul” and “spirit” by writers has made no more confusion in the ranks of Spiritualists and other religionists than has the confounding of the two words, Jesus and Christ. These are not synonymous words; they have no etymological relation, and should never be used interchangeably.

Jesus was a Galilean, man and martyr, endowed with great spiritual gifts. The Synoptic gospels give a well-authenticated, though imperfect sketch of his life and teachings.

His personal existence has never been denied by a thoroughly well versed historical scholar. All enlightened Jewish Rabbis and liberal-minded philosophers, such as Strauss, Muller, Bolingbroke, Diderot, Rousseau, Sir Humphrey Davy and the multitudes of those educationally competent to form a sound judgment, never denied the real existence of the Man of Nazareth.

Although a Jew, enwrapped in Judaism, he outgrew its limits immediately after the spiritual baptism in Jordan. He was then called the Christ. “Whom say the people that I am?” inquired Jesus. They answered,

saying: "Some say Elias, and others say, one of the old prophets is risen again." "But whom say ye that I am?" Peter, never timid, answering, said, "The Christ of God."

Previously to that divine influx of the spirit, he was Jesus, the prophet of Galilee, "our elder brother." He was a man still, only inspired and divinely illumined.

Christ, from *Kristos* in the Greek, and this from *Krio*, "to anoint," signifies anointed, enlightened, spiritually baptized, a resurrected son of God.

Remember, henceforth, kind reader, that Christ means a title, an official force, a principle rather than so much physical avoirdupois in the form of a man.

His birth name was Jesus. He ate, drank, slept and was circumcised, but when born from on high he was called Jesus Christ; and every person should be so Christed as to live in and bear about the Christ spirit. Christ existed before Jesus. This illumining spiritual principle, meaning nearly the same as Buddhi in the Pali, was the Christ of the Ages, the living Christ, the interceding Christ, the redeeming Christ, the Christ of a world's salvation.

The phrase, Jesus Christ, does not occur in Luke's gospel. Paul, ever anxious to put his stamp upon nascent Christianity, called Jesus the Christ much oftener than did the evangelists who were personally with him for days and years. Truly did he say, "I," the Christ spirit, "am the way, the truth and the life." Again, "Christ within, the hope of glory." Again, also, "If any man be in Christ, he is a new creature; old things have passed away and all things have become new." And looking forward to the grand confirmation, Paul exclaimed, "*All shall be made alive in Christ.*"

CHAPTER XIII

When I have lived my life from morn to eve
Of this brief day of ours, and the low sun,
Bathed in the golden glory he has won,
Sinks from my sight, shall I be loath to leave
The loom I love so well? shall I believe
At sunset, as at dawn, that work half done
Shall last through night, and that the morn begun
Shall see me sitting down once more to weave?
When the last crimson ray has left the sky,
And the clear moonlight streams into my room,
And, through the maze of my unfinished strands,
Casts chequered lights upon me where I lie,
I shall be seen asleep beside my loom,
Clutching my precious fabric in my hands.

—*Kenneth Richmond.*

That eloquent expounder of liberalism, termed by the Freethinker's press "the great orthodox idol crusher," did his work on a certain line most admirably. And often did he emphasize this phrase, "one world at a time." He seemed as oblivious to an over-brightening surrounding spirit world as did the unborn infant of its maternal sustenance.

Even the fish in the deep live in two worlds,—the world of water and of air. Their gills are their lungs. Often shoals of flying fish rise up from the ocean and fly quite a distance to get more air. Each mortal today lives in two worlds,—the world of matter and the world of spirit.

Right here we are reminded of those pitiful words

pronounced by Colonel Ingersoll while standing by the casket encasing his brother's dead body:

"Life is a narrow veil between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there come no words. The loved and loving brother, husband, father, friend, died where manhood's morning almost touched noon, and while the shadows were still falling toward the west. He had not passed on life's highway the stone that marks the highest point, but being weary, for a moment he lay down by the wayside, and using his burden for a pillow, fell into the dreamless sleep that kisses down his eyelids still. While yet in love with life and raptured with the world, he passed to silent and pathetic dust."

Could there be more chilling words pronounced at a funeral than "echo of a wailing cry," "voiceless lips," "unreplying dead," "dreamless sleep," "passed to silent dust?"

Colonel Ingersoll, regretting these gloom-breeding words, now returns through sensitives, joyously exclaiming, "I live, I live! death was but a mask purposely holding the brilliant light of immortality, lest mortals, seeing, fail to trustingly walk life's rough highway and so failing to do their appointed work in the body."

This self-confident, freethinking materialism deprives mankind of a knowledge of a future existence and gives nothing in return. It snatches away the orphan's loaf and returns him only a mouldy crust.

It strikes down from parched lips the well-filled cup, and points the thirsty soul to the dry barren desert.

It severs the right limb of the athlete and tenders the crippled man neither staff nor crutch.

It ruthlessly demolishes the poor man's home and turns the inmates into the streets of doubt and despair.

It puts out the faith lights of heaven and mockingly tells in rippling rhetoric of a night, black, starless and eternal.

It robs the world of the fatherhood of God and tells the races that they are the ephemeral emanations of unclean ooze emerging up out of brutish baboons and oranges. In brief, atheistic materialism drapes the world in the gloom of rayless darkness, sneers at mourners' tears, and chants the heartless dirge of eternal death.

And yet, human nature in the civilized or savage, rising up in its innate majesty, exclaims, "I hope to live on," "I desire to live," "I have a right to live." But where are the proofs? Where are to be found the present-day demonstrations of a future life? They are found only, I repeat, in the spiritual phenomena with their multiform manifestations. These psychic phenomena, as testified to by thousands of cultured, highly educated and living witnesses, are positive realities; they are God's living witnesses that the dead live, that they know us, think of us and love us still.

And I insist that no fairly intelligent, unprejudiced man can conscientiously investigate this important subject without becoming fully convinced of its glorious, uplifting truth.

Among the brilliant minds of America who crucially investigated and accepted the truths of Spiritualism, were Prof. Henry Kiddle, author, psychologist and superintendent of New York's one hundred and seventeen public

schools (two of his children were writing mediums; some of the books which he wrote are still used in the New York schools); Prof. J. R. Buchanan, the discoverer of psychometry, a physician and phrenologist; Professor Hare, of the Pennsylvania University; Gov. H. P. Talmage, of Wisconsin; Senator Simmons, of Rhode Island; Professor Mapes, of New York; Judge Edmonds; Epes Sargeant; Rev. John Pierpont; Joel Tiffany, the noted jurist; Prof. S. B. Brittan, Prof. William Denton; Professor James, Harvard University; Professor Hyslop, Columbia University, New York; Dr. B. F. Austin, ex-president of Alma College; Rev. Thomas K. Beecher, Rev. William H. Moreland, Hon. B. F. Wade, U. S. Senator; Rev. Dr. Fallows, Bishop John P. Newman, Rev. Adin Ballou, Rev. M. L. Savage, Rev. H. W. Thomas, Chicago; Rev. Heber Newton, New York; Dr. Elliot Coues, Washington, D. C.; Dr. Paul Gibier, New York; Dr. F. L. H. Nichols, F. R. S.

In other countries, Prof. Cesare Lombroso, Dr. W. F. Barrett, Victor Hugo, Dr. Lockhart Robinson, Dr. Robert Chambers, Dr. Richard Hodgson, Prof. F. W. H. Myers, Prof. A. de Morgan, Dr. A. R. Wallace, Sir William Crookes, Prof. Oliver Lodge, Prof. J. C. F. Zolner, Camille Flammarion, Cromwell F. Varley, Prof. James Challis, Baron Carl du Prel, Dr. John Elliotson, Signor Marconi, W. T. Stead, Prof. Charles Richet, Consul General Leon Favre, Victoren Sardou, William Howitt, Stainton Moses, M. A. (Oxon.), Baron Kirkup, Italy.

Hon. Leland Stanford, governor of California, United States Senator, projector and constructor of the Stanford University of California, was a firm Spiritualist. The late Judge Daley, of Brooklyn, N. Y., informed me that

he had sat several times in spirit seances with Senator Stanford, who rejoiced in the communications from his son in spirit life; and Thomas W. Stanford, the brother of Gov. Leland Stanford, informed me that the whole Stanford family, and a noted family in New York it was, were all Spiritualists.

I desire to submit the testimonies of a few other men, known and distinguished the world over, such as Heih-chiro Togo, admiral of the combined Japanese fleets.

Upon the return of Admiral Togo to Japan he addressed the spirits of the dead in the following words:

"As I stand before you spirits today I can hardly express my feelings. Your personalities are present. Your deeds at Port Arthur are fresh in my memory. Your corporeal existence has ceased, but your passing from this world was in the gallant discharge of your duties, by virtue of which the enemy's fleet on this side of the world was completely disabled, and our combined fleet holds undisputed command of these seas. I trust this will bring peace and rest to your spirits."

Henry Ward Beecher, in a sermon, said:

"I suppose that from the beginning of things this world has been open to the influence of spirits. Both the old and the New Testaments testify to this fact. It is not difficult, then, to believe that we are surrounded by spiritual intelligences which perhaps we can neither understand nor fully appreciate, but their presences are fully cognized now as they were in the time of the apostles. . . . The human soul, even in this life, is in constant communication with the spiritual world, but the impressions are generally unperceived."

Prof. William James, of Harvard University, says:

"I am myself persuaded by abundant acquaintance with the trances of one medium (Mrs. Piper) that the 'control' may be altogether different from any possible waking self of the person. In the case I have in mind, it (the influence) professes to be a certain departed French doctor; and is, I am convinced, acquainted with facts about the circumstances of the living and dead acquaintances of numberless sitters, whom the medium never met before, and of whom she has never heard the names."

Dr. Charles W. Elliot, president of Harvard University for forty years, in delivering his late address before the divinity college students, a very large audience being present, said: "The new religion offers indefinite scope or range to progress and development. It is bound to no dogma; it will prescribe no fixed belief. It will have its communions with God and the spirits of the departed. And it will be a training in the matter of co-operative goodwill."

Never did there a truer, grander prophesy fall from human lips than this from the eminent Harvard University professor: "This new" (this coming universal religion) "*will have its communions with God and the spirits of the departed.*"

BISHOP FALLOWS A STRAIGHTFORWARD SPIRITUALIST

On Sunday, August 29th, Bishop Samuel Fallows, of St. Paul's Reformed Episcopal Church, Chicago, publicly pronounced himself in a sermon a firm Spiritualist. Expressing regret that he had so long shunned the matter, he said, "The chief reasons why the church had fought shy of Spiritualism was because of its many

strange atheistic doctrines and numerous frauds." Accordingly, he personally preferred the word "Immortalism" to Spiritualism.

He cited the names of a number of eminent scientists, religionists and philosophers who were Spiritualists. . . . He said, "The church ought boldly and continuously to re-affirm the old Bible truths of the influence of the spiritual world upon this earth. If Moses and Elias could come and talk with Peter, James and John, why could not spirits come today by the same law! They do. The Psychic Research societies in this and other countries are proving Spiritualism to be a truth. We in the church have in these later times been afraid to accept these spiritual phenomena because of the irreligion and the mongrel system that Spiritualism has set before us by its teachers. Under the name of 'immortalism' we can include the innumerable multitudes who in all Christian ages have believed in the ministries of spirits."

The outspoken position of this distinguished church bishop confirms what I have been stating for the past thirty years and more, that the churches are coming our way,—while our most rigid opponents will be known as materialists of the Haeckel type, insisting that death ends all.

A SYMPOSIUM FROM SPIRIT COMMUNICATIONS AND VARIOUS AUTHORS

Origin of Life—Soul Germs—The Duality of the Life Principle

Edited and Arranged by Robert Sudall

In the *Light of Truth*, of Dec. 17, 1904, appears the following:

WHEN DOES IMMORTALITY BEGIN?

By J. M. Peebles, M. D.

"Immortality has no beginning. It is just as absurd to say that the finite can grasp the infinite, that the conditioned can produce the unconditioned, that the house can construct the architect, as that mortality can beget immortality. The reasoning spirit demands something permanent. It can only find rest when poised upon a solid foundation, and that foundation must be unity rather than diversity. Attraction and repulsion, as allied to balance, are equivalents. What is made of matter and force may by a higher power or force be unmade. The arch must have the keystone to withstand the storms of time. The materials of the rose are indestructible, but no individual rose ever blossoms twice. Balance and permanence cannot be assumed of things material, cognized by the sense perceptions.

"The uncompounded, non-composite, conscious spirit is a unit, and in ultimate essence is beginningless and end-

less. And over all and through all sweeps the mighty law of cause and effect—causation being the fundamental verity of the universe.

“In the realms of time and space, involution precedes evolution. The word ‘creation’ has given place to evolution. But evolution implies something to be evolved from—spiritual substance. To talk of evolution from nothing is sheerest nonsense.

“Parents do not create their children. The generative, inter-relational organizations only give the conditions for the descent and implantation of that indissoluble conscious spirit germ, and which is doubtless allied to the immutable consciousness, the Absolute Reality—something as the pure drop is allied to the ever-living, ever-flowing fountain. Here is the formidable foundation of immortality. Spiritualism does not prove immortality, but does prove, or demonstrate, a future conscious existence.”

Immortality, eternity and endless existence are terms applied to the immeasurable, unfathomable and incomprehensible. Mortal cannot grasp or understand the immortal; neither can the finite comprehend the infinite.

Immortality is postulated upon the knowledge of the existence of spirit previously to habitation in human flesh and also upon the irrefragible proofs and evidences of the continuance of the individual existence of the human spirit through countless ages of time, after the dissolution of the earthly body. It is only logical to assume that man eternally was and eternally will be; as beginnings imply endings; creation necessitates something to be created from, for something cannot be evolved

or created from nothing; and the converse is essentially true, that something cannot become nothing.

The source or central fountain from which man has been detached or partially separated is generally termed God; but the most profound thinkers and philosophers have defined this center of life in more specific terms. Proclus said: "God is Causation;" Jesus, "Pneuma ho Theos," meaning, "God is Spirit." Our Dr. Peebles said, "God is Absolute Being, manifest throughout all nature as energy, life and consciousness, as love, purpose and will." The Seer, A. J. Davis, said, "God is the Great Positive Mind." Spencer said, "God is the Infinite and Eternal Energy from which all things proceed," etc. Thus all speaking in relative terms of the One Central Force or Deific Principle.

The evolution of man's organism to its present state of perfection through successive stages of development, is conceded to have extended over a long vista of years; though of itself matter cannot evolve without the indwelling spirit or life principle. Thus involution precedes evolution, or spirit is first incorporated in matter before development or unfoldment can proceed, as witnessed in all organized substance.—[Editor.]

THE ORIGIN OF MAN

Extracts from *Art Magic*, by Emma Hardinge Britten.

"Matter creates nothing. It is only the mold which spirit uses to externalize its ideas for the sake of external use.

"When matter had been sufficiently laborated by the successive births and destructions of millions of genera-

tions of organized beings in the vegetable and animal kingdoms, the earth awaited the advent of a still higher and nobler creature than any that had yet appeared; one who should in its perfection and microcosmic powers finish the work of creation, cap the climax of animated being, and close up the succession of mortal forms by the introduction of an immortal being. The earth called for man and he came. He was already an immortal being, a spirit; not a perfected, self-conscious, individualized entity, but a bright, luminous emanation of the divine mind. He was the divine idea in the shape of the man that should be. Angelic in essence, spiritual in substance, he lived in a paradise appropriate to him, pure and innocent, but still wholly lacking in those elements of love, wisdom and power which can be perfected alone through incarnation in a material body, and progress through probationary states.

"That man existed as a pure spiritual being, a sinless, paradisaical unit previously to his incarnation in a material body, is not only the opinion of those sages of antiquity who studied from the original books of life rather than from records made and altered to suit the purposes of successive generations of interested priests, but it is the witness of the human spirit itself ere it became bent and perverted by theological myths, or its memories were dimmed by time and the more vivid impressions of mortal experiences. In every primordial condition of the human family, the belief in a fall or descent of the spirit from heaven to earth, from purity to transgression, is an unquenchable element in man's nature. Belief it can scarcely be called; it is a memory, growing fainter and fainter as it recedes from its source, but still an inde-

structible link of connection in that chain of destiny which has finally incarnated the soul in a mortal body.

“In answer to questions concerning the origin of soul, one of the Sanskrit writings contained the following sentences:

“ ‘That the soul is an emanation from Deity, and in its original essence is all purity, truth and wisdom, is an axiom which the disembodied learn, when the powers of memory are sufficiently awakened to perceive the states of existence anterior to mortal birth. In the Paradises of purity and love, souls spring up like blossoms in the All-Father’s garden of immortal beauty. It is the tendency of that Divine nature, whose chief attributes are love and wisdom, heat and light, to repeat itself eternally and mirror forth its own perfections in scintillations from itself. These sparks of heavenly fire become souls, and as the effect must share in the nature of the cause, the fire which warms into life also illuminates into light; hence, the soul emanations from the Divine are all love and heat, whilst the illumination of light, which streams ever from the great central Sun of being, irradiates all souls with corresponding beams of light.’

“A familiar but opposite illustration of the relative difference between the germ spirit that descends from realms of primeval innocence to be born into matter and that same spirit unfolded through spheres of discipline into the perfected angel is found if we liken the two states to those of the acorn and the full-grown oak.

“Even so it is with the soul. To become an angel it must first be a man, then a spirit, struggling on through spheres of graduated unfoldment, and when all is done, the soul originally expelled from its Eden of innocence

and ignorance will regain it with the strength, wisdom and love which alone can constitute it an angel of God."

* * * * *

Our great American seer, A. J. Davis, in his *Nature's Divine Revelations*, speaking of original causation, remarks: "The great original, ever-existing omniscient, omnipotent, omnipresent productive power—the Soul of all existence—is throned in a central sphere, the circumference of which is the boundless universe, around which solar sidereal and stellar systems revolve, in silent, majestic sublimity and harmony. This power is what mankind call Deity, whose attributes are love and wisdom corresponding with the principles of male and female, positive and negative, sustaining and creative."

**Difference between Man and Animal Only in Purity of
Spirit Essence, by Spirit Hassenin**

"To originate a thought or to impress your thoughts upon another requires the possession of an intelligent soul germ or spark of the divine essence, and once this has been given, the being becomes possessed of an independent individuality it can never again lose. It may cast off envelope after envelope, or it may sink into grosser and still grosser forms of matter, but once endowed with soul life it can never cease to exist, and in existing must retain the individuality of its nature and the responsibility of its actions. This is alike true of the human soul and the intelligent soul-principle as manifested in the *animals or lower types of soul existence*. Whenever you see the power to reason and to act upon such reasoning manifested either in man, the highest type, or in animals, the lower type, you may know that a soul exists, and it

is only a question of degree of purity of soul essence. We see in man and in the brute creation alike a power of reasoning intelligence differing only in degree, and from this fact the school of thought to which I belong draws the inference that both alike have a conscious individual immortality, differing, however, in the type and degree of soul essence; animals, as well as man, having an immortal future for development before them. What are the limits of the action of this law we cannot pretend to say, but we draw our conclusions from the existence in the spirit world of animals as well as men who have alike lived on earth, and both of whom are found in a more advanced state of development than they were in their earth existence."

MIND ESSENCE FROM DEITY IS THE GERMINAL SPARK

From the Principles of Nature, by Maria M. King

"The Deific principle itself is atomic force, interacting perpetually and propagating action outwardly upon the principle of the Positive and Negative—Male and Female. Thus is universal action upon the same principle; and thus do the sexes in the human kingdom embody the Deific principle to perfection, as will appear later on.

"Mind essence propagated direct from Deity is the germinal spark that centers the human being and stimulates all its bodily centers; hence, this is the typical form, the embodied Deific Force whose office in nature is ever representative of that of Deity, as its forces are developed to act. . . .

"The law of evolution, operative through all eternity, is the law of procreative force. Reproductive force is essentially progressive. Exhibited first in the co-operation

of the positive and negative magnetic forces of qualified atoms, which results in the stimulation of motion in a universe of atoms, it, at length, after interminable ages, during which it has been periodically exhibiting added efficiency, reveals itself as an incarnated force, at first of the low grade developed in some forms of the vegetable kingdom and by the most insignificant orders of animal life; and, afterward, as a perfected force; individualized in its two distinct principles in male and female forms, the latter embodying the positive procreative principle, the former, the negative procreative principle. . . .

“Procreative force slumbered in the bosom of infinitude while yet there was universal chaos,—before the ‘Great I Am’ had propagated his force to commence the work of incarnating force in form in the present order of nature. . . .

“Spirit-mind, co-operating with matter, evolved an order which was by the plan of concentration of force in forms, and incarnating Deific Force in the human male and female forms in such proportions as to cause the twain in co-operation, in working out the purpose of being in the exercise of the procreative function, and every other office pertaining to them as human beings, to be representatives of Deity in the physical universe, and through all spheres of life; the ultimate of their being to be—*putting on Deific perfections and so concentrating Spirit to the ultimate stage where Deity exercises the perfect attributes of mind and body. Deific man in his sphere of action in the universe as a perfected grade of humanity* is the embodiment of all perfection and hence must be a Unity of Power, Wisdom, and Purpose, must be Deity, according to the true acceptance of the term. Not the one man

nor the one pair, who are but as atoms of Deific Force, but the perfected grade entire. What more can God be than this? The idea of Divinity is perfection; and when man was exhorted by an inspired one of old to go on to perfection he was prompted to pursue his devious way to the climax of all possible existence. This is the only possible true interpretation of the language, whether men have so interpreted it or not. 'Male and female created he them,' is the language of the ancient oracle. The Deific Force is dual—male and female. Thus is God represented by the diverse sexes. This is according to the Bible of the Christians and to nature's theology.

"The ancient seer, a portion of whose revelation of the order of creation is quoted previously, represents God as saying: 'Let us make man in our own image.' This is significant of the truth that at that period creative power was exercised by individualized spirits—personalities—who represented the pre-existing force, which was God, from all eternity. Earth and all universe of worlds now in existence are late creations in the order that had its beginning as above stated. . . .

"When conception takes place, a germ of mind is incorporated with essences of every grade forming a human organization, which essences it vitalizes and starts the process of unfolding a form like the parental one. So it appears plain that without the process of evolution or generation by physical parental force, there can be no individualization of germs of mind. Incorporated into the form of nature, co-operating with all physical forces in carrying on the processes of life of the universe, mind, by being individualized in human form, only carries out its original mode of action; it simply concentrates its legitimate ac-

tion in forms, thus rendering it more effective for expressing its powers and attributes. Spirit and matter co-operating through the perfected center of procreative force,—the female and male human reproductive organs,—reveal in clearest light the most of procreation of all force and form and all life. Hence, the individualized spirits, female and male, are, in their unity of duality, a perfect representation of nature as a whole—its mind and body.

“Adam and Eve, signifying the race, male and female, people all worlds of space prepared for their occupation, thus constituting a universal force, which is also an immortal force. Once the race had assumed its place in nature, it assumed Deific functions as the representative of Deity. As grade after grade of the race is developed and intelligence progresses, the Deific attributes are brought out in stronger light, and as a superior grade attains to all knowledge of nature and acquires that ‘dominion’ which is its birthright, it assumes what of right belongs to it—the true function of the Supreme Mind.

“The procreative function as perfected in man needs further illustration in connection with the principles above stated. Enough has been said relative to the nature of the reproductive force incarnated in the diverse sexes to fix in the mind of the reader the important truth that the diversity expressed in sex is the real diversity of the elements operative in procreative function. The law of differences, known to be the effective law of progress, is perfectly exemplified in the diversity of the sexes, and the forces which they embody and represent. By the law of correspondences the positive and negative forces,

spirit force and material force, are represented on the material plane by purely material forces in co-operation, the superior being the positive, in the nature of things. The rule is, that whatever combines the greater amount of force of any kind, is positive to whatever combines a less amount of force of the same kind. Of the sexes, the male is positive and the female negative, physically, as is well understood. Spiritually, it is the opposite, as has already been explained, and by the law just stated. The female form, being the weaker physically, is less repellant to spirit, and therefore combines more of this force than the male, who is thus made the negative, spiritually.

On the other hand, the male, combining a greater amount of material force than the female is, if necessary, the force that overbalances the physical force of the female organization, as a positive does a negative, subjecting it to the interaction of the reproductive forces. The wooer wins by seductive arts only possible to the male; while the female excites admiration, attracts a mate by qualities which she possesses by virtue of her sex. 'The impulses of all nature in an active period, and all forms in the full vigor of life, are to procreation. It is the plan and by which its perpetuity of life is secured. In the animal world, where the most important purpose to be specially served by it, is the propagation of like forms, the impulse is periodic with the female, and the male is subject to the female in its exercise. With human beings the lords of nature, the creators of force for the world below them, this impulse is subject to laws that do not prevail with the brute creation.'

"Creative energy converging in the human race, the latter is endowed as a Creator by virtue of the superiority

of the forces it develops. It derives force from all nature below it, being related to all forms and elements as no other form or kingdom is. In the arch the keystone is sustained by the combined strength of all the material below it in the structure, and, in its turn, secures the stability of the arch. This illustrates the position and peculiar office of the human race among all lower races, forms and elements.

"A high spirituality is consistent with the natural exercise of the functions of the human being. Man, with all his powers, with his unspeakably high office in the universe of forms, is not the creature of a day. His being, his office, his functions as man are as eternal as the being of God, whose prototype he is in these. God, the creative power, is what he is by virtue of the procreative force. Shorn of this, Deity is a nonentity. In its highest form, the bequest of nature to man, this force bespeaks his immortality coeval with that of nature; and bespeaks him a creator when he puts in exercise the attributes of his being.

"It appears, according to the significance of the procreative force, and of man's office in nature, that the *procreative function pertains to him eternally*. A spiritual being, he is endowed as when he was formed man, and to rob him of one single attribute would be to unmake him. He stands in the same relation as a creator of force for the world around him as a spiritual being, that he does as physical man. He does not reproduce his species, as in the physical state, but he reproduces conditions favoring reproduction of his species in the physical world. His magnetic sphere commingles with those of physical beings, when he wills it

so for good purposes; and by his own vigorous manhood, as a spirit, he infuses energy into the magnetic forces of those with whom he thus comes in contact. His power thus exercised from the spiritual side is a sanctifying influence to the procreative impulse. It elevates it above the brute plane where it would stagnate and eventually die but for the higher stimulation of superior spirit forces that descend from the bending heavens like rain and the sunshine of God in whom all 'live and move and have their being.' . . .

"It appears from what has been said in relation to this subject elsewhere that *nature on the spiritual side provides the life-germs for all individual forms of every type and species, and for every new species; using physical organisms as the matrices through which to give birth to form and the reproductive impulse as the means of instituting it.* Life is from the same source, be it of what type or grade it may. Spirit is the 'descending dove' that consecrates matter to the work of formation. By the act of generation, parents do not impart to offspring of their own life-forces sufficient to complete the individuality of the latter.

"The quickening period, with the human embryo, marks an important epoch in its physical unfoldment. It is the period when the physical forces are quickened by an influx of energy that strengthens every organ, and endows the incipient being, throughout, with new and more energetic life. With the energizing of the material being comes that of the spiritual. The physical and spiritual forces of the embryo are in sympathy, and when the time arrives that the outer being must be quickened, then it is that the after-germination spoken of on

a former page occurs. Then the incipient individuality of the embryonic being bursts into complete individuality. Then the 'breath of God' is breathed into the embryo; and what was before the germ of an immortal being in the image of Deity becomes fully immortalized, invested with the attribute of intelligence and every human faculty, in the degree that fixes the eternity of the individuality. Previously to this, the germ possesses these faculties only in incipiency; that is, in incomplete proportions; and without this quickening process it could not reach birth, for the physical quickening is the sure complement of the spiritual, and both together clothe the embryo with the attribute of being in a fullness that insures its unfoldment, other conditions being favorable. . . .

"Ethereal influences—spiritual essences of the quality to form germinal mind—are what the embryo needs at the juncture described. These are derived from the magnetic ethers of mind that are in proximity with the embryo at the time; being the emanations of spiritual beings, who, if they are of a grade to comprehend their whole duty, use special efforts to impel currents of their mental magnetism within the sphere of the mother at the critical moment when the germinal being is ripe for attracting its additional germ of spirit force. . . . The brooding spiritual currents that are the heavenly influences to mortal human mothers of every grade during pregnancy are those alone that are accessible to the embryo; from the fact that spirit guardians are those alone who impel spirit forces of the proper quality within the being or immediate sphere of the mother with sufficient force to cause them to penetrate to the sphere

of the embryo where germs may be seized upon by the forces of the latter and appropriated as mind elements. It is the work of the spirit to effect this consummation, and he does it by virtue of his office as guardian, it being necessary for a guardian to enter *en rapport* with his charge on occasions, which signifies infusing his own magnetic ethers throughout the system of his subject. Intelligence in the higher spheres of spirit life has fixed this law of guardianship which implies so much for the race of man in this one particular use.

“No contingency can, ordinarily, occur to prevent the deriving of the proper quality of germinal life at the proper time, since the magnetic sphere of the mother is impregnated with the essences of her guardian’s mentality, whether she be in a spiritual frame of mind or not at the critical time, or whether she be of high or low spiritual or moral nature from the fact of his constant attendance on her and frequent impartations of his mental forces into her sphere. Guardians fitted to all in mentality is the rule; and every mother will derive a germ for her offspring that will coincide with the character imparted by the act of generation. . . .

“In reference to the points previously stated, it may be asked: How was conferred upon Jesus the character of sonship to God he is claimed to have possessed in an infinite degree above other men born of woman, and which he did possess above multitudes of his race? It is asserted that he was begotten of the ‘Holy Ghost’ through an ‘*immaculate virgin*.’ This is the idea of a superstitious age, who themselves did not understand the law they were promulgating. It did not originate in the day of the Judean reformer, but ages before; and

had been applied to many incarnations of sons of God, Buddhas or great prophets. The superstitions embodied the true idea in an exaggerated form. *The Holy Ghost is the spirit that presided over the woman at the moment, and impelled of his own mentality into the embryonic brain, through the avenue of the mother's spiritual constitution, which was endowing the being with his own superior characteristics.* 'God' was manifest in the superior being that this conferred of his spiritual essences upon the germ and hence he was manifest in the character that unfolded like qualities. *God is manifest in every human being,* and upon every one he has conferred sonship by the same law, but not in equal degree. The Immaculate Virgin was the pure virgin that conceived by a mortal man and gave birth to a son so superior in character to most of his fellows, and she was an exception among women only in her superior spirituality and her purity of character." . . .

THE FIRST EXPRESSION OF GOD IS DUAL

From *The Soul in Human Embodiment.* By Cora L. V. Richmond.

"Whenever and wherever expression begins, the Dual Life is manifest. The universe of matter does not exist excepting through this expression of Dual Life.

"All ancient religions symbolized the Infinite as the unknown yet perfect sphere of Omniscience, yet all ancient religions considered the first expression of deity as twofold. The terms Divine Maternity and the Great Mother Nature are synonymous with the feminine name of the Deity. The earth is made the symbol of the Divine Mother. In all religions, either veiled or open,

there is the feminine deity, co-equal in power, perfect in love, half of the dual life of the deity.

"The great Mahadia, or God-Goddess, of the most remote antiquity, was a dual divinity without earthly name or human form, but abiding forever as the twofold source of being. So well was this understood that all the primary religions of the world revealed God as twofold. . . . Jehovah Elohim was the sacred mystic name, in the Hebrew language, signifying the great *Uncreate*, Father-Mother.

"The only word in Egyptian lore which man was not able to speak was that which expressed God, the God-head, but the Father-Mother, the Love and Wisdom inblent, or Dual life, could be spoken. The feminine deity is veiled in the Isis of the Egyptians as the masculine divinity was symbolized in Osiris; nor were Isis, Osiris and Horus ever mistaken for the unknown, nameless God ensphered in the innermost heavens; for *that* deity the Egyptians had no name that was ever breathed, nor even known outside the most sacred temple, the 'Holy of Holies.' Osiris was represented as the Sun of light, symbolizing the creative power; Isis was worshipped as the Mother, the symbol of generic life, but behind both was the Infinite A-U-M, the Attum, which, in Egyptian, embodies the feminine as well as the masculine. . . .

**The First Expression of the Soul is Dual---Cherubim
and Seraphim**

"Cherubim: the strong ones. Seraphim: the lofty (or bright) ones. Strength here means wisdom; the first expression of the God-like nature from the soul.

Lofty, or bright, means perfect; like unto God—love. The soul passes first from the 'presence of God,' by which we do not mean is to depart from him, but when it passes into expression from the state which resembles Deity, the state which is the cherub and the seraph.

"The cherub is the masculine; the seraph, the feminine. These are the primal potentialities. . . . This first step toward expression, *i. e.*, from the innermost life, is the dual expression of cherubim and seraphim, having no form that can be named a form, but only consciousness. In the sacred symbols you will see the winged heads of the cherubim and seraphim without form associated with something that is not earthly and yet not like God; one degree removed from the absolute; the first condition of expression from the state that is eternal to the state that is not eternal. . . .

Involution

"Involution is the descent from being to existence. By descent we only mean as regards expression in matter, *i. e.*, the state of the soul being absolute, the descent or involution is in that which is relative, changeful, shadowed. As the eternal state is the day, so the expression as the cherub and seraph might be compared to the twilight that precedes the night of earthly existence. . . .

"The states of involution previous to mortal birth, or genesis, are not states to be remembered or expressed, because they cannot be known until the return process which is after the expression in human or outward form; but there are angels of succeeding lower degrees, beginning with the Archangels of the system and then angels

of the planet on which the soul is to find expression, who take charge of this involution, as there are those who take charge of each life when involved. Thus by degrees the soul approaches expression in the outward form; not suddenly from the celestial to mortal life, not suddenly from the soul to the body, but through stages of descent.

"The typical Garden of Eden was the first expression in human life, *i. e.*, the typical contact of the soul with matter. Adam, being the man of earth, and Eve being life; Eva, the serpent, the senses surrounding the human environment.

"The twofold, or divided state in matter is simply the incident of expression; as matter causes the divided expression of that which is dual in essence, one in soul, so when the soul seeks expression in matter that expression must always be divided; there is not division in the soul, in the absolute, but division in the expression of the soul for the time that the expression takes place; these expressions are always man and woman, and the sexes are not interchangeable. . . .

"As in the material state you are accustomed to consider the source of all life, the light of the sun and of the more distant sun of suns, so in the celestial state, within Infinite Love, guided by the Messianic Sun, heralded by archangels, ministered to by angels, all souls move in their expression toward the appointed goal.

"The angel state is the result of the conquest over every form of earthly imperfection, the perfect man, the perfect woman, the two perfect expressions of one soul."

**Answers to Questions through the Mediumship of
Lyman C. Howe**

Q. Do soul mate germs emanate from a deific source before entering upon earth life?

A. No; not as active entities. Potentially all germs may be eternal. But they must be evolved in matter to become conscious expressions.

Q. If soul mate germs emanate from deity, do they not have deific attributes?

A. Matehood depends upon conditions and the spiritual correspondence between organisms. In a sense all are divine. Of course, whatever emanates from Deity must have "deific attributes."

Q. What is the ultimate form of the soul mates far on in the celestial spheres? that is, do they blend or merge into one form ultimately?

A. It is "the human form divine" with the primitive defects eliminated. Male and female exist in principle forever when once the form is evolved. There is no merging of the two into one except in the close blending of love and reciprocal interchange of feeling, interest and purpose. The identity of each is preserved through all changes.

MAN IS A THOUGHT OF DEITY

From Idealism, by W. T. Evans.

"According to Lossius, 'Idealism is the assertion that matter (and consequently the human body) is only a *sensuous seeming*, and that spiritual essences are the only real things in the world.'" This doctrine was taught by Plato, who derived it from Pythagoras and the occult philosophy of Egypt, Chaldea and India. It is as old

as the human race. From remotest antiquity it was taught in the Vedas and all the Oriental philosophies. Says Krug: 'Idealism is that system of philosophy which considers the existent or actual as a mere ideal.' The definition of Brockhaus is to the same effect: 'Idealism, in antithesis to realism,—is that philosophical system which maintains not only that the spiritual or ideal is the original, but that it is the sole actuality; so that we can concede to the objects of the senses no more than the character of a phenomenal (or apparent) world, educed by ideal activities.' In another place he defines idealism to be 'that philosophical view which regards what is *thought* as alone the actually existent.' This is the best definition and accords perfectly with the teaching of the true idealists of all ages and countries. 'Thought,' says the Kabala, 'is the source of all that is.' It is the first Sephira, or emanation, from God. It is the first begotten, the first-born from the 'Unknown.' It is the *I am*, the highest manifestation of God in man, and the most real thing in the universe,—that from which everything springs, and to which in its last analysis it can be reduced. . . .

"All creation is first in *idea*, and is essentially a generating or begetting. Ideas are conceptions; that is, they are the union of pure intellect which was viewed in the Hermetic philosophy as masculine, with that spiritual and feminine principle which may be designated by the general term, feeling. *This union is life whenever and wherever it is effected.* It is represented symbolically by the cross, and is the cabalistic balance, and they express one of the most comprehensive and far-reaching truths in the whole realm of thought. 'There is in everything,'

says Swedenborg, 'the marriage of truth and good,' of the conjunction of intellect and feeling. (Wisdom and Love.)

"This extends through the universe. It is said in the Sohar, the Book of Splendor, or the teaching of the 'shining ones' (Dan. 12:3), 'When the Most Holy Elder (or ancient of days), hidden in all occultations, willed to create, *he made all things in the form of husband and wife.*' (Dra Suta, or Smaller Assembly, sec. 218.) '*All things appear, therefore, in the form of husband and wife; were it otherwise, nothing whatever could subsist.*' It is an immutable and eternal truth, and one that is fundamental and universal, that nothing exists or can exist except by the union of intellectual thought with its corresponding feeling, or their correlatives. And ideas are the only 'truly existing things,' as they are denominated by Plato. They are the generation or creation of the masculine intelligence (Nous) in union with the feminine Wisdom (Sophia), and they are living, enduring and divine realities. They result from the union of the intellect and feeling on the higher plane of being, and descending to the lower animal soul plane they are perceived as what are called external objects.

"The union of the intellect and feeling in order with the existence of a living entity, is a truth with which the ancient wisdom-religion was familiar, but has long since been forgotten. . . . Thought and feeling are correlative opposites, like the two poles of a magnet. Each implies the other, and there is an affinitive attraction between them, and they mutually balance each other, and have a spontaneous tendency to a conjunction and a state of equi-libration." (Wisdom and Love, male and female, etc.)

SPIRIT GERMS

From Origin of All Things. By L. M. Arnold.

"Man is a being of various existences, connected with each other by ties of various natures. *His origin is God, from whom proceedeth all things. All things are of God,* and, in one sense, all things are in God. But some things are more separated from God than others; and though God fills all space and exists at one and the same time in every part of the universe of his creation, pervading every creature, maintaining every life, he still gives to his creature an independence of him, greater or less, never absolute. It will perhaps be better understood to say, every creature is more or less dependent on him, though all have originally, when created, points or angles of separation. The course of their existence never is parallel with God, but all diverging or approaching him. Man's course is first divergent from God. Man's spirit, which is the man, while the body is merely its clothing, is an emanation from Deity, a part of the Divine Spirit.

"It is first placed in a state of quiet happiness, removed from pain, subject to no trials, having no knowledge of affliction or of temptation. Here it is male and female. Not that one being is of both sexes, but that two beings unite to form one harmonious existence in each other. This state exists for a long period. To man's comprehension it would be an eternity. But it is an existence of sameness, without emotion (feeling or sensation). No events mark its progress or recall and measure its period. The existence is pleasurable. They are as gods; each as God so far as being without affliction or unfulfilled desire. But they have not eaten of

the tree of knowledge of good and evil. They cannot taste that without passing from their harmonious existence. They are pure and see God. They are innocent and love him. They are as children, and, being thus passive in the hands of God, they are in heaven. It is the state of paradise. They are not yet clothed with earthly bodies. They have not even the spiritual body which man possesses after the death of the natural body. Each pair is independent of the others. No government is required; there are no crimes to punish, no rights to maintain. God sustains all, is in all, and in him they move and have their being."

The revelation further describes the escape of the male germ from the monotony of bliss to encounter the experiences of earth.

It is attracted to earth and takes up its abode at the moment the child receives its first inspiration of mortal life. The other half immediately follows to seek its mate.

In consequence of having passed through intervening states or conditions and also by being incorporated into, or encased in the body, the spirit loses all memory of its previous existence.

"By a law of progress, or by nature of the earthly body, there is, too, formed a spiritual body which so envelopes the soul that even when the grosser part is left upon the earth and the spirit soars to that outer circle in which commences the spirit life, the spiritual body is of such a nature that even yet it obscures or entirely hides in most cases the memory of paradise, and, of course, a knowledge of the spirit body to which its

paired half is assigned. It is only in the highest circle of the third sphere that this knowledge, or memory, returns to the spirit, and that it is then enabled to search for and find that part of itself necessary to its perfect harmony and full enjoyment even in heaven. So that if by a most unlikely chance two paired halves should meet on earth, or in the lower circles of the spirit world, they would not know each other; and even if they should be married on earth, in the body, the result might not be any greater harmony than usually falls to the lot of husband and wife."

PRE-EXISTENCE

From the Celestial Telegraph. By Spirit Swedenborg.

"M. Swedenborg, you told me that we had already lived on another globe before appearing on earth; could you furnish me with any information respecting this existence?"

"The life anterior, which we all have passed through, was, so to speak, a life of nothingness, of child-birth, of happiness, like that which we enjoy on our exit from the earth; but this happiness cannot be comprehended, because it is not accompanied with actions and sensations to prove its sweet and true reality, wherefore God has deemed it fit that we should pass through three successive lives; the first life on the globes of which I speak to you, not unlike the one depicted to you through Adam—a life unknown, a life of beatitude, devoid of sensation; the second is the one you now enjoy, a life of action, sensation, affection,—a painful life placed between the two, to demonstrate, through its contrasts, the sweetness of the third, and to delineate the wants, joys, and troubles

which established, as you perceive, this necessary contrast, in order that we may become acquainted with good and evil, for without evil in this troublesome life we should not be able to appreciate the happy state reserved for us."

"You have just told me that the future life is similar to the anterior one. How is that so?"

"Yes, by the spiritual state in which we find ourselves, for it is only on earth that we are material. The first life offers the same joys as the future one, but I observed that we could appreciate them only through the comparison of the material life, which it was necessary to have lived in order to be conscious of this happy state and to delineate its actions and affections."

"On these globes you speak of, are we in families?"

"No; we are pell-mell, all friends; it is only on earth where families, societies, pleasures and pains are delineated."

"If two sexes exist, it must be with the view of union, and to unite there must be homogeneousness; one must have been created for the other, as its complement, as the part most in harmony with itself and its affections."

"It must, therefore, be admitted that if the soul has existed from all time, it may have lived under the form of a germ, and, again, this form of a germ might be man himself, for every germ has its form within it and all its attributes. Even though we should assimilate the germ man to the germ flower, it would not the less be proved that these two germs contain within them all that they must one day develop without them, as full of life, bound up in their envelope as in their bloom; then we are constrained to admit an existence prior to

our material one. If so, we must have existed somewhere, but in an imperfect state. We stood in need of a new position in order to render an account to ourselves of the first one; all beings are conscious of this pre-existence.

"All spirits, in the investigation of M. Cahagnet, have testified that there was no reincarnation of a human being after having lived one earthly life.

"Are you convinced that we never more appear on earth to be again materialized?"

"We are born and die but once; when we are in heaven it is for eternity."

"Do we recollect our earthly existence?"

"Yes, and our anterior one also."

"What anterior existence? Have we, then, already lived on any globe before appearing on earth?"

"Before appearing on earth man lived in a spiritual world similar to the one in which he lives on quitting the earth. Each awaits his turn in this world to appear on earth, an appearance necessary; a life of trials—none can escape it."

THE ORIGIN OF SPIRITS AND THEIR DESTINY

From Pathway of the Soul. By an Oriental Spirit.

"All souls are emanations from the Oversoul which permeates the universe and exists eternally. The individual soul is to the Oversoul as the child is to its mother. It is called out from it on the same principles by which an earthly child is evolved from its parents.

"From the spirit side of life, all souls in their primitive stages appear as sparks of light varying in intensity of color, according to the vibratory power of spiritual activity latent in each spark.

"As the sun is the great center of each system dependent upon it on the plane of physical expression, so the Oversoul is the great center from which all souls must proceed ere they rise to the dignity of a perfect spiritual development. As individual spirits they hold a separate existence from each other, but as parts of the universal soul-life each are expressions of attributes which, in perfect union, comprise the nature of the Eternal Mind that is antecedent to all the consequential expressions of mind in conditioned life.

"Highly advanced spirits alone can see the processes whereby entities become incarnate; spirits of the lesser grades can only see the spirit form after it has become partially developed from embryo conditions. Primitive life upon any planet is usually crude in development and more suggestive of what may be evolved through chaotic conditions than of what is to be expected from perfected fruition. Hence the forms are crude and the intelligence is limited to a narrow range of ideas.

"Although the life entity passes through these conditions it does not have to remain in them long. Death releases it from any form, but does not relegate it to a condition which would prevent its expansion of powers or expression in a better type of form to correspond with its advancing progress in mental unfoldment.

Q. "If the entity that enters planetary life is but a spark of the Eternal Life being expressed through form, is it subject to environment by any law by which it is obliged to manifest in any specified form?"

A. "The segregation of the spark from the homogeneous mass of spirit is accomplished by the will of the stronger developed entity acting on the mass in its own

environment. Sometimes it looks as if the spark could enter any form if attracted to it magnetically through the law of vibratory balance. As long as the spark is held in the environment of any specified form its external manifestation in form will follow the environment."

Q. "What relation exists between the spark and the protoplasmic cell?"

A. "The process by which the spark enters form life is through equilibrium with vibrations pertaining to the protoplasmic cell.

"The spark is apparently limited in power of expression by the environment which it temporarily occupies, but the limit of expression is only temporary, for when it has become emancipated by death from one, it is free to be transferred to a better environment."

Q. "How does the spark appear to spirit vision?"

A. "The spark as it first appears looks like a detached vortex of ether whirling by itself in the surrounding ether. These spark centers of differentiated motion start into activity from no *apparent* cause, but once started they seem to be ceaselessly active until they have passed the whole gamut of expression in form. We see them permeate different bodies with this active, vital principle of motion, and especially are they attracted to protoplasmic cell forms. They whirl the cells into the different organs of the system until the body attains its perfect construction."

Q. "When does the spark enter the protoplasmic cell?"

A. "*At the moment of conception.* It might hover in the aura of either parent previously to that time, but it could not enter the germ stage of embodiment except at conception.

"Yet one noted difference is manifest in the entity which comes from the human fetus and that of the mere animal. The animal entity is easily re-embodied in other forms, but the human can hardly be forced into magnetic relations with any aura but that of its recent parental environment. It can still draw much evolutionary magnetism from this aura, and makes a perceptible advance from its status prior to its human incarnation. There is no question of this, nor that in the human stage the entity first awakes to spiritual consciousness.

"The lower races sense this change but dimly at first, but the dividing line between the necessity and needlessness of embodied life runs along the faculty of spiritual consciousness. The world-builders say that were it possible for these embryo spirits in the spark segregation stage to develop without contact with material life, there would be no use for planets; but as it is, no progress beyond the embryo stages of spirit is possible without contact with form life at some period of the entity's journey through the cycles.

"The motives of the world builders are to furnish opportunities for this development, and eternity is filled with countless myriads of spirits who once began their individual evolution from the Oversoul as tiny sparks of light and power, and have passed through numerous phases of form life before they attained to a consciousness of their own spiritual destiny."

Presentation Scene Given Through Clairvoyance

"The first scene was like looking into the blackness of darkness, which soon became filled with sparks of light. These sparks were in very active motion, passing from

place to place in rapid coruscations. They did not go out, but upon close observation were seen to take form like the letter T, or rather like that form with two eyes at the ends of the cross, looking like a living spinal cord.

"In the savage tribes they were but little more brilliant than in animal forms.

"Coming with this presentation scene were clairaudient voices, giving instruction about the various changes seen in the vision. The sparks of light represent spiritual entities coming from the great center of spiritual life. They come into the darkness which surrounds planetary conditions and from the elements there take on form to correspond with those conditions. The eyes and spinal cord represent the first stages of animal life in form, and the subsequent addition of other organs are temporarily assumed to enable it to live in its environments. When one condition has been outlived, the spark is transferred to another until the human stage is reached."

Although most of the above views are in accordance with those now held by Dr. Peebles, he cannot be called upon to endorse all this writer or spirit intelligence says in regard to re-embodiments and the transference of the spirit germ through successive stages of animal life.
—EDITOR.

SPIRIT GERM ENTERS AT CONCEPTION

By Spirit Josephine. Mrs. M. T. Longley, Medium.

"Each soul germ as a point of light in its original form is surrounded by a mass of nebulous matter sublimated and refined that is its protective shield while it floats in the atmosphere. When it becomes absorbed by the magnetic aura of some female on earth *at the moment when the human fetus is conceived*, the germ feeds

upon this gelatinous element which supplies nutriment to it until gestation proceeds and the embryo can draw sufficient nourishment and vitality from the parent stock."

QUESTIONS ABOUT SOUL MATES, ETC.

Answered by Spirit John Pierpont. Mrs. M. T. Longley, Medium.

Q. "Do soul mate germs emanate from a deific source before entering upon earth life?"

A. "It will be understood in these answers that the opinion of the communicating spirit, based on study and observation, and that of his school of thinkers, is expressed. Hence, in reply to the query, we say: Soul mates, *i. e.*, soul germs, do emanate from a Deific source or from the Great Source of all life and power; which to us is the central source of *Light* and *Energy*. All potential force of being must spring from such Deity before it can be expressed in earth form, or on any planet."

Q. "If so, is the soul mate germ dual or male and female at the time of such emanation, and do they separate for earth life and reunite in spirit life?"

A. "As we understand it, the soul mate germ, in the primate, is dual; that is, the essence and potency of two individuals are comprised in the primal germ; these individualities, though not then vitalized into personality, are male and female; before the soul germ becomes visible or perceptible to even very advanced and wise spirits, they are separated and literally compose two soul germs for human expression."

Q. "If not dual when they emanate from Deity, when and where do they meet as soul mates?"

A. "The soul being dual from the specific force or

energy imparted to it by Deity, or the dual Mother and Father Infinite, we can say that the human germs part as mates when they are thrown off by Divine Energy and meet again as counterparts, as the two parts of Divine whole, somewhere and at sometime in eternity, which is a part of the now and ever-to-be."

Q. "If soul mate germs emanate from Deity, do they not have Deific attributes?"

A. "Yes; souls have Deific properties and attributes; all souls have the divine principle, the Infinite possibility within; these may be late in showing existence, but they must be manifest sometime in the soul life."

Q. "Have soul germs any self-conscious mind before entering upon earth life, or are they ignorant and innocent as newborn babes?"

A. "Soul germs before entering earth forms have no conscious consciousness. While there is undoubtedly a certain inherent consciousness of life, yet there is no perceptible sign of such quality; the soul germ is a creature of inherent instinct which shows there must be consciousness, but it is swayed by the law of attraction and force of vibration or energy which sweeps it within the orbit of planetary attraction, and the line of magnetic action, thus bringing it into line with human auras and conditions on earth, *and attaches* it to the atmosphere and psychological condition of some susceptible woman, whose matrix becomes a nest for the body that is to receive or be imbued by that soul germ, the vitalizing principle of immortal individualized life."

Q. "What is the form of soul mate germs before entering earth life?"

A. "All soul germs, before entering into contact

with the human form on earth, appear as points of light surrounded by a soft mass of milky vapory substance which is the magnetic element, so to speak, which the germ or point of light feeds upon until attached to the infant fetus and drawing sustenance from the mother life; the form of the germ, or its vapory covering, is like a tiny fig, resembling a small pear, as it gathers magnetic substance from the atmosphere and from individuals."

Q. "What is the ultimate form of the soul mates far on in the celestial spheres; that is, do they blend or merge into one form ultimately?"

A. "We are told that ultimately, in the celestial spheres, ages on, the reunited soul mates appear as one rounded, glorified sphere of light, possessing the attributes of intelligence, energy, wisdom, love and power, but that the distinct and individual attributes and elements of each, the male and female, are plainly discerned and manifested; there is no swallowing up of either individuality by the other part; and that whenever they wish to, they can separate and appear as two separate individuals, male and female."

EARTH LIFE BEGINS AT THE MOMENT OF CONCEPTION

From *Journeys to Planet Mars*. By Sarah Weiss.

"From the moment of conception the formation of the spirit body begins, but not until the midway period of gestation does the spirit body assume a distinctive outline. . . . At seven months' gestation the spirit body of a child is fully formed. . . . The spirit body is as substantial as is the physical body, but of a finer expression of substance.

"So far as we have learned, the laws of generation on other planets are the same as that of Mars and Earth. Indeed, the male and female principles appear to be so universal that all advanced spirits firmly believe in even the duality of Infinite Spirit. It requires very robust faith to enable any one to realize the possibility of a mother bearing a child whose father is too etherealized to wear a physical body."

Extracts from a Letter by Spirit Abby A. Judson

"Others will talk about creating life by joining certain chemicals together, forgetting that the germs of life reside within the ethers and are attracted into matter from thence, when the proper conditions are made. If life could be created in the way before mentioned, the credit might be given to any neglectful housewife who left messes to sour and become putrid.

"All nature is male and female or positive and negative, and even when in the lowest forms of life it appears as though there were but one principle, it is only in seeming: the two principles reside within one form to be evolved into two forms later on."

From Healing of the Nations. By Charles Linton

"Oh, man! thou art the climax of creation! Oh, how noble thou art! Even in thy degradation thou art higher far than all combined below thee!

"All men are outcasts from heaven. Their spirit *germ* encased in earth, therein to learn all connected with matter; their *spirit* encased above in God's pure love, therein to learn all of heaven, yet eternally One indivisible being, the highest handiwork of God."

SOUL MATE GERMS AND REUNIONS

Spirit Letter from Madame B——. Mrs. C. Peter-silia, Medium.

“Now in this message we intend to write of soul mates. Not material body mates; not mates of any kind on a passional plane; not affinities even; for many affinitize who are not soul mates. When we say soul mates, we mean soul, pure, divine fire; for of this the soul is composed; the spark from the eternal ocean of divine life, the little globe of divine fire, the germ which is breathed in by man, and from thence enters his blood and after other processes at length becomes a living, human being or, I may say, two living human beings, but not only by the same parents. This germ, or spark, or translucent globe of pure soul fire is positive and negative in its nature—male and female. The divine life is not male or he, but male and female, and the he and she are one in the divine life.

“Now in its first, or perfect state, this globe contains the male and female in one, otherwise all might happen to be males or all females or few males and many females, or the reverse, or a preponderance of one sex over the other. But nature does nothing haphazard like this. No, the spark, or globe of divine fire, is both male and female, positive and negative. . . .

“The law of soul mates does not pertain to earth at all. It does not matter whether they ever meet on earth or not. The separation of the positive and negative portions of the divine fire globe, or germs, is for the purpose of propagation (experience, knowledge, goodness, etc.) . . . A husband and wife who dearly loved each other on earth might even in the spheres go

on for a great length of time together, but the separation would inevitably come if they were not soul mates. Earthly marriages are for time. Soul mates are for eternity."

SPIRIT GERMS INHALED BY FATHER PLAINLY VISIBLE

From *Life in Spirit Realms*. By Spirit Carlyle Petersilia. Mrs. Amelia Petersilia, Medium.

"We here in the ethereal world know whereof we speak, for the germs of all things exist within the ether. The germs of life do not exist within matter, but are attracted to and held by it according to its development, and sex resides within the ethereal germs previously to their entering matter. Matter is simply the material clothing that the developing germ takes on, the germ having existed throughout time and eternity.

"For instance: I have been known to you of earth as Carlyle Petersilia, but I existed as a germ within the ether until I was inhaled by my father with the air he breathed—received my first material clothing within his blood, and after the natural processes that all understand, I was born into earth life to be developed up through the material, making use of the same for my growth and development, but my sex was within the germ, and nothing could have changed it or made it other than it was.

"You may ask, 'Well, how about heredity?' Heredity is all right as far as the material is concerned. My father clothed me with his own blood, and within his blood my brain began to develop and take on its first material covering, also my material form. Of course at this period my form was exceedingly minute, not discernible except under a microscope; then, as I was

nourished and cherished by my mother and my development increased, being nourished through her blood, of course I naturally inherited from both parents, as they inherited from theirs, and so on through a long line of heredity; but the soul germ really inherits nothing from either parent, but is a pure spark of germ from the eternal fountain of living germs. One may call the fountain God or by any other name, but I was, and shall be, male throughout eternity, sexed forever, and my attributes will grow stronger, better and firmer as time goes on.

"Now in this I have written nothing but the truth, for the germs are plainly visible to the spiritual sight, although all spirits may not understand them—may not even know what they are.

A Prayer from the Vedas

"May this soul of mine, which is a ray of perfect wisdom, pure intellect and eternal essence, which is quenchless light and eternal heat, fixed within a changeful body, be reunited by devout meditation and divine science with the spirit supremely blest and infinitely wise."

ORIGIN OF SEX BEGINS WITH GOD. SOUL MATES— THEIR SEPARATION AND REUNION

From Light of Egypt. Burgoyne.

"Being, uncreated, eternal, alone," says Dr. John Young, when speaking of the Creator and the creation, and certainly no inspired writer ever penned a more sublime truth than is contained in the above words.

"Pure spirit, *per se*, is diffusive, non-atomic, uncreated, formless, self-existent being. Silent, motionless, unconscious, divinity, possessing in its sublime purity the one

sole deific attribute expressible in human language as absolute and unconditional potentiality.

"Such is the realm of spirit, which, for the sake of linguistic convenience, has been termed by Occultists 'the realm of unmanifested being.' With the first emanation of this inconceivable state we have now to deal. . . . It forms the deific keynote of the divine anthem of creation. This first emanation, called by Kabbalists, the Crown, means, when stripped of its mystical veil, simple and naked activity or motion. Thus we see that the first action of the unconscious (?) mind is thought, and thought implies vibration or motion. At the moment the deific mind vibrates with thought there springs forth from the womb of divinity, the duad of all future greatness. This duad is the Kabbalistical twins, 'Love and Wisdom,' which, in turn, mean the attributes of attraction, repulsion, force and motion. They are male and female, co-equal and co-eternal, and express themselves externally as activity and repose. . . . With this divine trinity of Godhead, Love, Wisdom and Crown, we, as students and investigators of nature's occult mysteries, must rest contented, consoling ourselves, whenever necessary, with the certain knowledge that the nearer we appear to approach the great white throne (innermost) of the Infinite, the further does that divine center recede from us. If this were not so, there could be no such thing as eternity for the atoms of differentiated life, consequently the immortality of the soul would be but an empty dream. . . .

"The following are doctrines to us in our present state, in so far that we cannot demonstrate them externally by any known form of experiment.

"The divine one life principle emanates from the pure vortices, the central spiritual sun of the manifested universe. From this mighty inconceivable center of life emanate the spiritual rays of the Father, scintillating with the divine activity, whereupon the vast, motionless void, the awful universe of God's silent, formless spirit becomes alive with an infinite number of subordinate universes. That is to say, the rays of Divinity at various points in space are brought to a focus. These points, or foci, form the spiritual centers of smaller universes. An example of this can be seen upon our material plane by observing that primary suns throw off a series of secondary suns. These secondary suns throw off planets, and the planets become the parents of moons. By the science of correspondence 'as it is above, so it is below.'

"The divine purpose of creation is the differentiation of the unconscious, formless one, and the grand outcome of this divine purpose is the ultimation of deific intelligence; separate minds reflecting the divine idea of universal mind, conscious, individualized mentalities possessing immortal souls capable of eternal progression, who, as differentiated life atoms of the Creator, the grand arbitrator of the whole—become themselves secondary creators and the arbitrators of the destinies of worlds.

"The processes of creation are dual, and consist of involution and evolution. The one is inseparable from the other. Paradoxical as it may appear to the uninitiated, it is, nevertheless, a divine truth that the evolution and ultimate of spiritual life is accomplished by a strict process of involution; from the without to the

within, from the infinitely great to the infinitely small."

The Realm of Matter (Evolution)

The term evolution means unfolding, expanding, or, using another word, progression.

"Matter, *per se*, is the polar opposite of manifested spirit. It is the reaction of spiritual action. It is force and motion in an exact equilibrium; in short, matter is simply solidified spirit. . . .

"Briefly stated, there is but one law, one principle, one agent and one word. This sacred law is SEX, a term wherein may be summed up the grand totalities of the infinite universe.

"Sex is dual and finds expression in the *yohani* and *phallus* of animated nature. This same sexual law operating throughout, nature limits the sources from which our knowledge of nature can be obtained; in other words, there are but two sources from which knowledge of any kind is received; one is subjective, the other objective; the former gives us knowledge of the spiritual or causal side of the cosmos, the latter the material side, which is the world of effects on account of its being evolved out of the former.

"The great first cause has evolved out of himself, the esoteric, or subjective world; and out of the subjective by a simple change of polarity which at once brings forth a change of energy and substance he has evolved the objective world. Therefore the antecedents of the objective are to be found in the subjective.

"We have now completed the cyclic outline of our present research, and, as a result, we know that the point of commencement in material evolution which we

have thus far been seeking, lies hidden within the realm of spirit, of which we have already spoken—lies in the involution of spirit.

“In order to clearly comprehend nature’s processes in the unfoldment of matter, a careful study of the seven creative principles is very necessary,—not studied as so many intelligences or states of conscious life, but as principles or forces. . . . These seven principles are not in themselves intelligent, but are powers directed by intelligence. . . . The intelligence which directs these powers by the law of harmony are the seven angelic worlds, and they are a perfect epitome of the divine law.”

The seven principles are classified as follows:

1. “The world of creation (spiritual) signifies the angelic world from which the original impulse first emanated. This spiritual impulse travels the whole of the future orbit of the ‘system’ about to be evolved, and prepares the spaces for the reception and manifestation of a less ethereal force.

2. “The world of design (astral) is the subjective cause-world in the astral light, containing all the germs, forms and ideals possible for that system to ultimate.

3. “The world of force (aerial) is the ever-circulating oceans of mundane, sub-mundane and super-mundane forces, with which ‘science’ is only just becoming acquainted in the forms of light, heat, magnetism, universal ether, etc.

4. “The world of phenomena (mineral) needs no explanation, it being the world of matter.

5. “The world of life (vegetable) is fluidic; the first forms of all things, that is, organic forms ‘wherein there

is life,' are vegetables, and originate in water, the grand matrix.

6. "The world of consciousness (animal). The first rudimentary expression of consciousness, generally termed instinct, manifests itself in the animal kingdom. It is intelligent *mind* expressing itself through the lower forms of etherealized matter.

7. "The world of mind (human) contains the human principle, MAN being the culminating point of material evolution. In this realm the mind begins once more to assert its supremacy over matter, and life conquers death. . . .

"The physical sun symbolized the deific center of intelligence and power. Rays of light from the sun symbolize the deific atoms or soul germs that emanate from the deific center.

First or Celestial State

"Of this state it is impossible to give more than a general outline, containing, as it does, the mystery of those inconceivable laws by the operation of which the ego becomes a self-acting entity. It must suffice to say that it is this state of celestial life wherein is located the purely embryonic center in the divine arc of progressive being, the point where the diffusive intelligence of the infinite spirit becomes differentiated and atomic; yes, we repeat the word, the divine ego of the human soul is absolutely atomic. It is a self-existing absolute atom of God which it is impossible to alter, transform, absorb or annihilate from the supreme moment of its differentiation. It is as eternal and immortal as the infinite of which it forms a part. But though atomic,

it is only so as a purely spiritual conception, a point of radiant light, free from matter and incapable of uniting itself with matter except by means of reflection.

“The process of differentiation now claims our attention. This process is consummated within the *celestial matrix* of angelic parents. By ‘angelic parents’ we mean those divine entities who dwell within the various spheres of purified angelhood. Archangels—God-angels. (We do not use the term angel in the sense of a ‘spiritual messenger,’ but as beings in the highest and most interior state of life which it is possible for mortal mind to grasp. It is infinitely above the so-called spiritual sphere.

Soul Mates

“The twin souls (soul mates), male and female, or heavenly Osiris and Isis, form the two halves, the masculine and feminine attributes of the divine ego. They have their alternate cycles of activity and repose. During the cycle of their fruitful activity the two natures respond with intense vibration to the divine anthem of creation which creates an influx of the formless, motionless spirit into the celestial sensorium until the whole sphere becomes radiant with the scintillations of spiritual harmony. Obeying the creative impulse, these streams of spiritual force flow along the convergent poles from the various centers of the sphere, each force of the male being met and balanced by that of the female, the contact producing, by the exact equilibrium of the masculine and feminine natures, the living external sparks of immortal life. In other words, these angelic vibrations transform the formless intelligence, which has been indrawn, into active, eternal egos. As man on

earth is the natural outcome of the procreative powers of earthly parents, so the divine activities of the ego are the spiritual result, in one sense, of the creative attributes of angelic progenitors in the celestial worlds. But we must not be misunderstood upon this point: ego is not created in the angelic state; it is only differentiated. The ego never had an actual genesis; it is coeval with Deity. The celestial harmony or vibrations merely endowed it with spiritual activity, aroused it from its unconscious state, and propelled it forward with the motion of eternal life."

"These newly differentiated atoms remain within the paternal sphere until the vibrations have ceased. They then become attracted by the reactive energy, and are withdrawn from their celestial matrix and carried by the spiritual currents to the embryonic state of the seraphs. Their next descent is to the paradisaical worlds of the cherubs where the bi-sexual ego becomes the Adam and Eve in Scripture. In the process of time, these pure twin souls, unconsciously obeying the internal impulse of their evolutionary temper, become attracted toward matter. Up to this point they are pure and innocent, knowing neither good nor evil. Therefore the divine ego, which is incapable of descent into matter, projects the twin soul outward as spiritual monads into the vortex of cosmic evolution *where they become separated* and ultimately are incarnated within the mineral round of a planet which is the lowest point in the arc. In this state they constitute the hidden fire of matter,—latent force. . . .

"It must be a self-evident fact that this ego contains within itself all the primary elements of sex, but in a

latent condition. These attributes have not as yet been subjected to the requisite conditions for their evolution. In this state, then, there is neither love nor wisdom manifested within the ego. It cannot know happiness when it is ignorant of the contrary. It cannot form any conception of rest when weariness cannot approach. There can be no real love for the ego when it has never experienced the various contrary conditions by which love is distinguished. The wisdom of the ego in this state is equally latent since it possesses no means of arriving at a true knowledge of its various surroundings. In this state, then, we behold the spiritual atom in its primal condition wherein the power of God hath just created it.

"These twin souls are the absolute expression of the masculine and feminine rays of which every absolute ego is composed. The masculine ray contains a portion of the feminine elements or there could be no reaction of its forces. The feminine ray must likewise contain a portion of the masculine or positive qualities for the same reason. These twin souls, therefore, contain a portion of each other. They constitute the sun and moon, so to say, of the ego's creation, and when once they become differentiated they are as eternal and immortal as the ego which called them into existence. They can neither be absorbed nor annihilated by time nor eternity. They constitute the divine idea of this Deific parent, and as such they become the divine expression of Love and Wisdom upon earth. . . .

"We see, therefore, that the nature of sex is to give perfect expression of the two grand attributes of deific life—Love and Wisdom; that to attain this end, the divine soul of the absolute ego becomes differentiated

as the male and female consciousness of itself, in perfect expression of the positive and negative forces of its being; lastly, that when once this differentiation is completed, they exist as the divine idea of the microcosm and constitute its universe, even as the myriad creations of space constitute the divine idea of the Deity. This being so, each portion of the dual soul maintains forever the perfect symbol of its internal qualities and always gives expression, in its outward form, to the symbol of its nature.

“The functions of the soul are to awaken and round out those qualities and attributes which are latent within, and as we have seen that there are two sets of soul qualities, one the necessary outcome of the other, we see the harmony and the philosophy of the twin forms of life to express them. Both male and female souls, as we have endeavored to show, possess the necessary positive qualities for the perfect subjugation of material forces. Hence it is that, when the souls are projected on their journey into matter, they must travel on divergent lines. . . .

“The results so far of our present research show that the origin of sex begins with God; that the nature of sex is the manifestation of his biune spirit; and its function the spiral motion of its evolutionary forces that awaken and round out its latent possibilities.

Relation of the Sexes

“Male and female exist in nature as the representative expression of love and wisdom. Their functions correspond exactly with their sex, and in actual life it may be truly said that woman is ever the center of the love

element of humanity. Her thoughts and desires constitute the index of her mission on earth. In her we behold the gentle, yielding, loving nature which softens and harmonizes man's positive spirit of aggression. In her delicate nature we see the lovely center of maternal care and affection. She is weaker in the weaker portion of the dual soul upon the physical plane, but her physical weakness constitutes the great center of her spiritual strength.

"In man we behold the positive, aggressive lord of creation, that portion of the twin soul which becomes the restless explorer of nature seeking for wisdom. Man's will is electric, penetrating and disruptive. The will of woman is magnetic, attractive and formative. Hence they express the polar opposites of nature's creative forces.

"The twin souls are related to each other primarily as brother and sister, and finally as man and wife. In this latter state their true meeting-place is the plane of embodied humanity, but during the present cycle very few of these spiritual unions take place. But whenever the two halves of the same divine ego do meet, love is the natural consequence; not the physical sensations produced by the animal magnetisms of their sexual natures, but the deep silent emotions of the soul—the responsive vibrations of their internal natures toward each other—the blissful silence of two souls in perfect *rappor*t wherein neither careth to speak. This spiritual love is the outcome of their divine relationship and should never be set aside nor crushed by any worldly considerations. But, on the contrary, wherever possible, these pure intuitions of the soul should be obeyed.

They cannot deceive nor lead astray, because the soul never makes a mistake when claiming its own. Should circumstances in life or any other material consideration prevent their rightful union, the fact that they have actually met will constitute an invisible connection, a spiritual passport between them which no earthly power or device can break, and deep down within the secret chambers of the heart the image of the loved one will be treasured up and its continual presence will poison and corrode everything which pertains toward an ephemeral affection for another. If a female should marry under these circumstances and become the mother of children, it will frequently transpire that the actual spiritual germs will be transmitted by the absent one. The external husband only provides the purely physical conditions for the manifestation of the spiritual offspring of the true lord. The rejected soul mate, the spiritual bridegroom, is the real father, and very often the child born will resemble the image of its true parent.

“When the sexual organism is evolved above the physical plane of its manifestation, the seminal fluids are absorbed by the magnetic constitution and the more etherealized atoms help to build up the spiritual body of man. But when this is not so, these seminal germs, if not passed off amid the other secretions from the body, live and germinate a swarm of elemental life-forms which rob the organism of a portion of its vitality.

“Celibacy must only take place when the animal nature has been so far evolved upward toward the higher principles that the sexual propensities are susceptible of extending their vibrations to a higher plane of action. . . .

"The grand object which the divine ego seeks to realize in the evolution of the human soul is the complete differentiation of its latent attributes. The soul, therefore, must become the expression of both its qualities, and must express the true nature of the biune spirit; hence male and female evolution is the outcome. Each soul rounds out and completes, so to say, its own section of the ego, and in doing this it becomes individualized as a complete expression of one ray of the divine idea, hence it has a perfect identity with its source. Both male and female complete the whole, and are related to each other as Osiris and Isis; their individuality, in the form of their spiritual identity, is forever preserved and their united as well as their separate consciousness becomes an attribute of their glorious immortality. . . .

"It is, therefore, the union of the two (male and female soul mates) that forms the absolute one. 'And the twain shall be one flesh,' saith the old Jewish Scripture. 'As it is above, so it is below.'

"From the foregoing it will be seen that it is the reunion of the twin souls in the realm of spirit that confers upon man the state of angelhood. He is no longer human; he is then divine, and as a deific being he possesses the attributes of eternal progressive and immortal life."

* * *

In consonance with the foregoing extracts from vari-

ous authors, we are led to summarize as follows:

“Man is a detached portion of spirit essence from the Deific Center.

“He is endowed with deific attributes.

“The detached portion of spirit essence is in the form of a globe or resembling a spherical ball of light.

“This globule or spheroid is dual in its nature and possesses the sex qualities of male and female, or positive and negative principles of relationship.

“In the course of time the spherical globe is attracted to earth on magnetic or electrical waves and, dividing, take up their abode in the human fetus as separate entities at the moment of conception.

“Ages may lapse between the incarnation of each half or spirit being.

“After being incorporated in the flesh, its radiations through the physical body, combined with the aggregation of ethereal substances, form a soul or spirit body.”—EDITOR.

MARRIAGE AND CONJUGAL LOVE

DIVINE ORIGIN OF SEX—ITS RELATION TO LIFE

From Genesis and Ethics of Conjugal Love. By A. J. Davis.

"Standing upon a celestial mountain, upon the heights in a world spiritual and heavenly, let us interrogate, and let us tempt forth answers from the boundlessly good and from the eternally beautiful.

"A divine, golden, magnetic warmth enlivens the immeasurable universe, filling its every organ and fibre with animation and beauty. What is the cause of that all-pervading warmth? A response, quick and noiseless as a flash of sunlight, comes from the Infinitude's inmost heart, saying, 'That warmth is love.' What is meant by the heart of infinitude? From every side flows in this answer, 'That heart is the figurative name of the mother part of the eternal God.'

"Let us again interrogate the celestial universe.

"Boundlessly expanded and throbbing rhythmically through all things, I behold a divine electrical light enkindling and illuminating the great system—filling the harmonious whole with intelligence and truth. What is the cause of that illimitable electrical light? The father part of the eternal God replies: 'I am the light of the world,' and the interior meaning of the name is wisdom. And this answer seemed to come from the head and brain of intelligence.

"The light and intelligence of the universe emanate from the brain of the divine Being, even as the warmth and the animation thereof proceed from the love of the infinite part. Herein we behold the fountain of male and female.

"Sex, therefore, is of divine origin.

"Man, as an integer of the God-nature and constitution, is called wisdom; the counterpart thereof is woman, embodied and universally manifested as love.

"The sexual principles, the male and female, therefore, are revelations of the essential bi-sexual constitution of Deity.

"Goodness is feminine; truth is masculine. The first is warm; the second is cold.

"Love enlivens, attracts, expands: while intellect deadens, repels and contracts.

"The temple of wisdom is the brain, but love seeks the sacred fountains of the heart. 'Each thing is a half,' writes Emerson, and suggests another thing to make it whole. Two things come from two principles. All forms, forces, energies are derivations from a supreme productive cause; this divine central substance constituted of love and wisdom is God.

"Man and woman themselves alone, viewed only as separately organized individuals, are both sexes combined. In plainer words, a man in himself is both wisdom and love, and a woman in herself is both love and wisdom. But this bi-sexuality disappears the moment the two are viewed relatively. Abstractly considered, God is both mother and father—is both Spirit and Matter—is both the cause and the source of universal life—at once the law-giver and the unerring governor of every

form and organization in the boundless whole. But when relatively contemplated, the entire femininity of Spirit and the entire masculinity of Matter, become as distinct and positive entities as are man and woman. . . .

"A positive pole implies and demands a negative, and yearns for it even as human hearts call for love and as flowers long for the sun's affectionate embrace.

"Thus man, the crowning glory of the whole organic harmony, ventures to meet and marry woman, and then dares selfishly to depart from her and to forget her very existence in a day; all because he sees and is only too willing to be taught by manifestations of love in the *lower* realms of spirit and matter.

"Does he take counsel with his equals? Man's pre-eminence to every other organized being about him implies a superior exercise of his attributes. Supremacy to the animal world bestows upon him at once the power and the responsibility of acting out a superior, an unexampled, a peerless part, in relation to woman. In him, woman looks for a manifestation of her heavenly father; even as in her, man is brought face to face with the warm beauty of Divine Love. . . .

"Man is a man or masculine, through and through, relatively considered; upon the same eternal principle a woman is a woman, or feminine, through and through; and this difference is founded upon the interior powers and qualities which are unchangeable and boundless as are the infinite causes which produced them.

"Yes, let it be firmly impressed and fixed in your mind that this sexual difference is radical and essential, because, in a single word, the spirit and not the changeful gross body is the fountain cause.

"Woman, while possessing a physical body freighted with the instincts and necessities common to all organized life, is in her spirit a representative of love, intuition, perception and spirituality; while man, although physically made up and endowed with propensities substantially similar to her, yet in his spirit he corresponds to, and represents reflection, knowledge, power and organization.

"Woman, therefore, is emotional, elastic, sentimental, absorptive and conservative; while man is thoughtful, unyielding, external, centrifugating and aggressive.

"Consequently they mutually interest, fascinate and powerfully attract each other; each bringing endowments, feelings and developments in which the other was most in need; thus naturally entertaining, balancing and complementing one another as positive and negative, heat and light, goodness and truth.

"As sex is derived from the spirit, so is spirit the only cause of true marriage,—a union of two persons, man and woman, by ties of highest and holiest affections. There can be no true marriage where equality of sex and of personal rights are not first intelligently recognized, acknowledged and solemnly accepted as the immovable basis. Upon no other foundation can a true marriage be attained and made structurally permanent.

"Equality and mutuality of growth is essential to insure permanency of conjugal happiness. Happiness, as an effect, not an end of effort. Mutual development by a reciprocal exercise of the best affections and attributes is the sure path to happiness. The pair should live for each other and for the good of mankind.

"Happiness is impossible if sought as an end of terrestrial marriage. Equality and accordance of growth

in purity, goodness, truth, health, and in usefulness, is the cause of celestial joy in the hearts of the truly mated.

"Between the truly attracted and the intelligently mated there should be and there evidently will be, a mutual co-operation and delightful fellowship in the purposes of life—the sweet and the bitter, the joys and the jars of ever recurring daily existence, received by both and by both appropriated to private uses and correlative benefits.

"True marriage, meaning an essential union of two spirits, is as rare as angel's visits. But inasmuch as the lower includes the higher and highest in a germinal or undeveloped state, so it often happens by the working of the progressive law in the individual that blood-marriages are advanced to spirit unity and happiness; but too often the result is entirely different, the union ending in misery and tragedy.

"Spirit unions, however, which are perpetually blissful, even amid great fiery trials consequent upon this outer life, may become more frequent; they may be multiplied; first, by true refinement and spiritualization among the people; second, by mingling true ideas of spiritual love and the divine uses of marriage with the practical education of our children. What is now conjugal wrongheadedness, idle dreaming, bad longing and vicious practice among both the married and single, among youth and adults alike, may, by frank and exalted methods of education, become the world's delight, triumph and lasting glory."

IS MARRIAGE A FAILURE?

Extracts from *Marriage, Sexual Development and Social Upbuilding*. By E. C. Babbitt, M. D.

"In approaching the subject of this sacred and beau-

tiful relation, I want my readers to join me in an intense study of this subject of the marriage or mating of the sexes so that we may ascertain how it can be made triumphantly successful in leading the human race to a grander and happier destiny.

"Is Marriage a Failure? This subject is being extensively discussed on both continents, and not a few are answering it in the affirmative. If marriage is a failure, then the universe is a failure, for duality is the everlasting law of things, and without the union of the positive and negative forces, *all life must perish*, and even *matter* itself becomes *disintegrated*. Human judgment and human development, in their present unripe conditions, are often great failures, especially when they try to combine discordant elements in a legal union.

"But the legal bonds of marriage *should not be made tyrannical* in a way to curse both husband and wife as well as children that may be born to them. A couple contemplating marriage should study most conscientiously and earnestly each other's temperaments and sympathies and motives, and should understand the principles of a harmonious union with an earnest desire to continue it through life. If, after earnest effort to live together happily, they find they have failed, that their own health is being destroyed and their children proving to be the perverted results of discordant conditions; or, if either party has become badly perverted in principle, or abusive, cruel, or dissipated, then, by a correct divorce system, the legal bonds should be severed in a manner which will give justice to both parties. To refuse a divorce under such circumstances, whether

from religious or any other motive, is to promote wickedness and misery in the world. . . .

"The sexes are intended for each other, and the highest perfection demands that they should frequently be in each other's atmosphere, so as to gain those balancing and animating forces with which nature has so beautifully provided them. Powerful influx forces at the sexual system of woman and efflux forces at the sexual system of man contribute to femininity on the one hand and masculinity on the other, and both intensify each other in these characteristics."

CONJUGAL LOVE NECESSARY

From Rending the Veil. By Spirit Dr. Reed.

"Your passion of the conjugal love of man and woman, coupled with pure and holy desires, develops all the divine affections which are necessary in man's happiness on your earth; and when it is commingled with noble aspirations and exalted ideas, as proving all that is beautiful, lovely, good and harmonious, then it will be open to you in the realms of spirit after you have passed the terrestrial career. Then you enter the presence of the divine spirit from whence you came."

FETAL DESTRUCTION

In referring to a case of fetal destruction in Beyond the Veil, the following conclusions are given:

"(a) From a period *exceedingly early* in fetal life the body contains an organized spirit entity that survives destruction by whatever cause.

"(b) That the tiny spirit is received into the tender care of kind messenger spirits, who look after its welfare,

much the same as would have been the case with it in the earth world, had the child been permitted its natural birth alive in its physical body.

“(c) That such children have appropriate names assigned to them on the spirit side of life.

“(d) That they grow to adult conditions in spirit life the same as they would have done had they been born and lived the natural life on earth.

“(e) That educational facilities are as carefully looked after in the spirit world as under the most favorable conditions they could have on earth.

“(f) That herein is a field of philanthropy furnishing delightful employment to very many spirits whose natural needs and demands are for this kind of work.

“(g) That nature, for every abortion of a life development, has provided an ample compensatory equivalent; though it may require more duration to accomplish the purpose, she has infinite duration on which to draw.

“(h) That destruction of the physical body, prematurely, by any personal force, whether voluntary or not, does not destroy the individuality of the spirit; therefore does not get rid of the personality.

“(i) That whoever diverts the natural course of a life is thereby not free from that life; but some time will meet that life in personality, face to face, and then meet the judgment of conscience according to the original intent or inexcusable ignorance.”

CHILD BEGINS TO BE AT CONCEPTION

J. J. Morse, Medium

“At what stage of the growth and development of the child prior to its birth in physical life is it immortal?”

"The immortality of the child is coincident with the conception itself; therefore at any stage of the subsequent development, if it is interfered with, there is the fact of the attempted demolition of a human life. But the essential element of it, nevertheless still continues, will still be manifest, grow and unfold."

* * * *

Although some few authors place the commencement of physical life at the first inspiration, others at the quickening period, the general trend of thought amongst the foremost thinkers is that "the child begins its earth existence at the sacred moment of conception."

To our knowledge we have no evidence of any real value to support the theory of the involution at the time of birth; but, on the contrary, we have abundant testimony and proof which will tend to prove the inception at the sacred moment of conception.

In the sacred home circle, in the public meeting-place, and in the private seance, clairvoyants have at all times seen the partially developed form brought for means of identification to earth parents. When having unfolded to manhood and womanhood they may assume for purposes of recognition, the immature form or state of their transition into spirit life.

Even though physically destroyed at an early stage of growth, the conceived child continues its existence in the spirit world. Cared for by spirit mothers, it is trained and cultured by methods superior to earth.—
EDITOR.

FROM JOURNEYS TO THE PLANET MARS

By Sara Weiss

"What is known on our planet as the social evil, which, indeed, is a condition of undevelopment on a level with mere animalism, was long ago by the Entoans outgrown. Even by persons least observant of social niceties, strict chastity is practiced." . . . "Wherever on any planet we have found degradation of the *sacred function of procreation*, we have found a corresponding lack of spirituality and of all ideals constituting the basis of true civilization; which, invariably, is the reflection of the degree of spirituality of peoples who are never truly civilized until they recognize that the human body is a temple for the indwelling of the Holy Spirit, the God-man."

EXTRACTS FROM LETTERS

By Spirit Abbey A. Judson

"If sex simply belongs to the material body, then, indeed, one might say that there was no sex in the spirit world; but yet, you all say, or at least Spiritualists do, that the death of the material body changes nothing—that the spirit takes up its life precisely where it was when it left the body—and this is true, and sex really belongs to the soul and spirit and not to the material body, for that body was but the covering of the soul and spirit. Then how can one say that there is no sex in the spirit world? All who say this are wrong, for the male is the male forever, and the female is the female forever, and they twain make one.

"Many earthly marriages are fleeting, I know, because they are not founded on the right basis; and that is one great reason why I remained single while there,

for I would not enter into an ill-assorted marriage, preferring to wait until I should find the one great, eternal and true union.

"Justice and equilibrium are two great eternal, unchangeable laws in nature, and all that the soul has missed on earth is restored and equalized there."

COUNTERPART OF EVERY ORGAN POSSESSED IN SPIRIT LIFE

From Spirit Franz Petersilia

"The most of those of earth with whom I come in contact, believe that we, as spiritual beings, retain the same form that we bore on earth. Herein they are right. Our forms are the same and we possess every organ that we manifested through the earthly body. In fact, when the spiritual life is withdrawn from the earthly body, it is dead and the life of every organ is intact within the spiritual form."

"The beautiful and useful are eternal verities that do not and cannot perish, for that which developed the form is the spirit of that form and cannot die." . . .

"How about the great sex question? These same philosophers will tell you that there is no sex in the spirit world. . . . If by sex is meant the power of propagation the fact should be so stated, for there is no propagation of any kind within the spiritual spheres; but thousands of women on earth do not propagate their kind, and no woman has that power after a certain age which, with many, scarcely reaches middle life. Do you, then, say she is unsexed—that she is neither man nor woman? No, no, friends; that won't do; woman is no more unsexed here than she is on

earth. Sex is not only of the body but of the soul, and if the spirit and soul were not sexed the body could not be. . . .

“The theological world today has a great *he* God without a *she*; but the God of nature, or the real God, is *he* and *she* forever in oneness; and nature, in all her varied methods, never evolutes into one, a form neither male nor female. Sex is not a matter of accidents, but a great eternal law in nature; and sometime I will tell you all about this law; yet, we will here say that every atom in the universe is male and female, united in oneness at the very foundation of all that exists, and without the two principles in equal proportions nothing can exist or be created. It is creation itself, or God, if you will.

“So, weep not, lonely, desolate ones of earth! A little while and the joys of a true union will be yours. A loving companion awaits you somewhere, and you will surely meet and go hand in hand throughout eternity together. The universe is not governed by accident but by eternal, underlying laws or principles which never vary in their results; neither do we speculate when we tell you from positive knowledge and experience,—tell you things as we have actually found them.”

CONJUGAL LOVE

From Heaven and Hell. By Emanuel Swedenborg.

“Because heaven is from the human race, consequently there are angels of both sexes, and because it is from creation that the woman should be for the man, and the man for the woman, thus each should be the other’s, and because this love is innate in each,

it follows that there are marriages in heaven as well as on earth; but marriages in the heavens are very different from those on earth.

“Marriage in the heavens is the conjunction of two into one mind; the nature of which conjunction is thus: The mind consists of two parts, one is called understanding, and the other will; when these two parts act as one, then they are called one mind. In heaven the husband acts the part of the understanding and the wife that which is called the will. When that conjunction, which is of the interiors, descends into the inferiors, which are of their body, then it is felt and perceived as love; this love is conjugal love. From these things it is evident that conjugal love derives its origin from the conjunction of two into one mind. This is called in heaven living together, and it is said they are not two, but one, and therefore two conjugal partners in heaven are not called two, but one, angel.

“There is also such conjunction of husband and wife in the inmosts, which is of their minds, coming from creation itself; for the man is born to be intellectual, thus to think from the understanding; but the woman is born to be voluntary, thus to think from the will; which is also evident from the inclination or connate disposition of each, as also from their form. From the *disposition*, in that the man acts from reason, but the woman from affection. From the *form*, in that the man has a rougher and less beautiful face, a deeper voice, and a harder body; but the woman has a smoother and more beautiful face, a softer voice, and a more tender body. Similar is this distinction between the understanding and the will, or between thought and affection;

similar also that between truth and good, and similar between faith and love; for truth and faith are of the understanding, and good and love are of the will.

“Every one, whether man or woman, possesses understanding and will, but still with the man, understanding predominates; but with the woman the will predominates and the person is according to that which predominates; but in marriages in heaven, there is not any predominance, for the will of the wife is also that of the husband, and the understanding of the husband is also that of the wife, since one loves to will and think as the other, thus mutually and reciprocally; hence their conjunction into one. This conjunction is actual conjunction, for the will of the wife enters into the understanding of the husband, and the understanding of the husband into the will of the wife, and this especially when they look at each other face to face; for, as has been often said before, there is a communication of thought and affections in the heavens, especially of one conjugal partner with another, because they love each other. From these things it may be manifest what is the conjunction of minds which makes marriages and produces conjugal love in the heavens, namely, that one wishes all his own to be another’s and this reciprocally.

“From these things it may now be seen whence truly conjugal love is, namely, that it is first formed in the minds of those who are in marriage, and that it thence descends into the body, and is there felt and perceived as love; for whatever is felt and perceived in the body has its spiritual origin, because it is from the understanding and the will; the understanding and the will

make the spiritual man. Whatever from the spiritual man descends into the body, presents itself there under another shape; but still it is similar and unanimous, like soul and body, and like cause and effect."

THE PHILOSOPHY OF TRUE MARRIAGE

Spirit Mates and Reunions

From *The Harmonia*. By A. J. Davis.

"True marriages are natural, inevitable, harmonious and eternal." By the assistance of interior perception and comprehension, I was enabled to ascertain the glorious and consoling truth that every spirit is *born* married.

"The best evidence that two individuals *are not* naturally and eternally married, is, that by dwelling together, they generate discord, discontent, disrespect and unhappiness; and the best evidence that two *are* internally and eternally married is that, by dwelling together they generate harmony, respect, admiration, and contentment. The laws of nature, or God's laws, are superior to human enactments and jurisprudential proceedings; yet, until mankind is more refined and acquainted with the laws of mind and matter, we must submit to human legislation, and human laws must be permitted and obeyed; but herein is a great, and, at present, necessary evil which *all* should strive to understand and overcome; that human laws may be made no other than divine; and then, notwithstanding the misapprehensions and local transgressions of them which might occur, there would not exist one-tenth of the discord, licentiousness and unhappiness that now mar the face of humanity."

"Every individual is born married; born from the deific source (spirit mates). Every male and female—

wisdom and love—has a *true* and *eternal* companion. This marriage is solemnized by supreme sanction and is sanctified by angelic harmony. It depends not upon personal beauty or education; neither upon wealth, position, situation, time, age, or circumstance; it is the spontaneous and inseparable conjunction of affinity with affinity, principle with principle, spirit with spirit."

"It is consoling to the enlightened philanthropist to imbibe and comprehend the truth, that a *true* conjunction of souls is the invariable and inevitable consequence of a residence in the second sphere where deformities and injustices are overcome and forever exterminated. *There is but one only and true marriage*, and it is highly possible that the unfortunate individual who may have had several companions on earth has not yet met with the real sharer and associate of the spirit's eternal joys and peregrinations.

"That spirit, which is still seeking and praying for congenial companionship, should rest perfectly assured that it has somewhere a mate—somewhere an eternal associate. Life will not always be incomplete. Let the seeker remember this, and, being already in principle joined to some true and faithful one, let the heart be glad; and let it realize, by means of anticipation, the final meeting, which, if circumstances and earnest desire do not consummate it on earth, will be inevitably developed, perfected, and confirmed in the higher country. And those who are unfortunately situated in the worldly-legalized marriage relations—they should also rest in the sublime and unfailing assurance of eternal principles, that a due separation is in the future, and that a due *meeting* will be the issue of an introduction

into the spirit home. Perhaps the true companion has already gone before; if this is so, it is altogether probable that the spirit remaining here will feel drawn toward the higher world when searching for its companion. There is a holiness in this natural and true marriage, which is a consequence of our being, an inevitable result of our own existence—that, when once conceived of by the heart and understanding, must make every spirit rejoice, and insure purity and faithfulness in that soul which would live for the one whom God hath given, and keep itself unspotted from the world.

“Where the *true union* is enjoyed, there cannot exist the slightest cause of jealousy, of coldness, of estrangement, of disrespect, or alienation; for perfect and entire confidence wreathes every thought of their mutual love, the truly joined—the God-made ONE—can consume every unfriendly and discordant impulse which might arise in their undeveloped bosom.

“The love principle or the female is the actuating, the prompting, the life-giving portion of the eternal ONENESS; and the wisdom principle, or the male, is the governing, the guiding and harmonizing portion, and thus the twain are ONE in essence and organization. Love, or the female—with her immortal and impetuous springs of life, beauty, and animation—is, if unguided and unassociated with wisdom, unspeakably lonely, and very liable to misdirection; on the other hand, wisdom—or the male, with his immortal attribute of harmony and government—is, if unassociated with, and deprived of the life-giving elements of love, a mere iceberg, a mere isolated oak, cold and unbeautiful. But these reflections are more properly connected with the consideration of

the *mission* and *influence* of the male and female principle or the sexes, which consideration may be found in another chapter.

“The human soul is capable of inconceivable expansion; its sensibilities are pure and almost immeasurable; the female spirit feels a boundless, indiminishable love; the male is conscious of a high, insurmountable wisdom; and these embodied principles irresistibly seek and implore the presence of one another. To every individual, its counterpart—the one most loved—is the purest, the greatest, and the most beautiful of all human beings; others may be beautiful and attractive and may possess in reality many more accomplishments, but *to the lover the one beloved* is the most beautiful, because there is *felt* an inwrought adaptation of desire to desire, impulse to impulse, organization to organization, soul to soul! This philosophy of marriage is that which angels know—the only *true* marriage, which originated with the divine mind; which is sometimes prophetically or incipiently indicated on the earth; which is enjoyed in all spheres of angelic and seraphic life; and which is spontaneously established by the sublime law of association that conjugally unites atom to atom, spirit to spirit, angel to seraph, and God to the universe!

“From the pair is nothing hidden;
To the twain is naught forbidden;
Hand in hand the comrades go
Every nook of nature through;
Each for other were they born;
Each the other best adorn.”—*Emerson*.

We summarize the foregoing extracts as follows:
Sex is derived from the spirit.

Spirit is the only cause of true marriage.

Each individual is eternally married.

Equality and mutual cooperation of man and woman is essential to proper unfoldment and complete development.

In cases of pre-natal destruction the individuality of the child is retained and developed in spirit life.

Man is positive and woman is negative; the two uniting in natural consequence to form a perfect wh

—EDITOR.

MARRIAGES IN SPIRIT LIFE

By Spirit Authors

TRUE UNIONS FORMED

Extracts from the Spirit World and Its Inhabitants.
By Eugene Crowell.

“Many marriages on earth are for a time only, but it is satisfactory to know that the majority are for eternity. While death divorces many, it also forever unites in the bonds of love and affection many more. If husband and wife are not in earth life properly mated, if they are discordant in sentiment and feeling, no reunion takes place in the spirit world; but each party sooner or later forms a harmonious and happy union with another; and whether husband and wife are reunited or new relations formed, the union is forever. Neither soul mate outgrows the other,—their progress is equal. Thenceforth they are one in thought and feeling. The two constitute a perfect whole, the rounded being.

“All who pass to spirit life unmarried, sooner or later marry; but some may remain single for many years.

“Neither husband nor wife there, ever outgrows the other in any direction which can cause inharmony. If one excels in wisdom, the other surpasses in loveliness of character. Thus the balance is eternally preserved. Conjugal love in that life is the highest and most perfect form of love. It is not to be supposed that parental

love, in all the intensity which frequently characterizes it here, will continue to exist forever in that world. This love on earth is intensified by the deep and ever-present sense of responsibility, of the need of protection and guidance, but as the necessity in which the feeling originates no longer exists in spirit-life, this love ceases to be apprehensive and intense, but becomes transformed into that steady, mild affection which there binds together all true friends and kindred souls.

"The love that is born of the spirit, as all true love is, is imperishable and will find its own and be reunited with it in spite of all obstacles. It never mistakes; it knows no failures. The laws that govern it are God's laws and these are invariable."

EARTH MARRIAGE ANNULLED

Extracts from *Spiritualism Scientifically Demonstrated*. By Prof. Robert Hare.

"Between spirits joined in matrimony in the spheres there is a greater blending of mutual self-love into one common sentiment than in any other friendship.

"Among the sources of happiness in the spirit world much insisted on is that resulting from a combined union of those really created for each other. The marriage contracted in this world loses its binding power in the spirit world, yet may endure if mutually desired."

HARMONY IN CONTRAST OF SEX

Dr. E. D. Babbitt, in his *Principles of Light and Color*, has well said:

"The contrast of masculinity with femininity is one of nature's great strokes of harmony, being an admir-

able method of employing diversity in the sexes to bind them together in unity of spirit."

MARRIAGE IN THE SPIRIT WORLD

Extracts from *Beyond the Veil*. P. B. Randolph, Medium.

"The perfect human being, like all other natural and spiritual forms, is two-fold, and one man and one woman are its constituent parts. Consequently, the union of the two is a natural and necessary determination of life and power, in all their states and stages; though in spirit life the objects and uses are not the same as in the lower spheres.

"Human beings have spiritual as well as material instincts and affections, and these internal correspondences are always as strong as, and often stronger than any that belong to the external organism, consequently they crave and demand response with at least equal energy and determination. . . .

"The rule is that each form of organization and character can find a true response—in a word, the profoundest and the highest happiness—only in its opposite, and that one must be of all others the one who, in mind and heart, constitution and character, forms that perfect adaptation where not only responsive hearts but answering souls unite in all that can adorn and exalt life. It is a lamentable truth that such conditions rarely occur in earthly life. . . .

"But in spirit life the said mistakes which overshadow earth never occur. The instincts or sympathies of spirits, from the lowest to the highest, are entirely true. They know and hail their mates with absolute certainty and success. There is no speculation, no hesitation.

They fly to each other, knowing that what they find is what they want and nothing else. And thus the very foundation of heaven rests on this simple instinct of loving hearts, leading outward and upward forever unto the deepest and the divinest fountains of truth and wisdom.

“And thus this holy and divine preference of one above all others, even in spiritual beings, may be termed a passion where the strongest, the tenderest, the purest powers of the bi-formed soul are concentrated and preserved. Well has the good old poet Milton rendered this in the reply of the Angel Raphael to Adam, who inquired if spirits love, and how they express their love:

“‘Let it suffice thee that thou knowest
Us happy; and without love no happiness,
Whatever pure thou in body enjoy’st
(And pure thou wert created) we enjoy in eminence.
Easier than air with air, if spirits embrace,
Total they mix, union of pure with pure
Desiring; not restrained conveyance need,
As flesh to mix with flesh.’

“It may be asked if there is any form or commemoration of this tie in the spirit world. I answer, there is; and that, too, in a very marked and special sense. With the choice itself friends never interfere. But when that point is determined, properly constituted guardians, on either hand, take the betrothed under their protection; and if the development is unequal, spirits of higher wisdom aid, instruct and incite the lower to acts of purification and penitence until only such blemishes as love, the great equalizer, may outgrow or overlook, are left behind. And this custom is also an immense

quickener of the refining and reforming process so engaged.

"The parties are then called together; their union is proclaimed and celebrated by a festival, the character of which is determined by that of the parties themselves. Beautiful maidens, with spotless robes of white, significant of pureness, conduct them to the nuptial bower, and lovely children scatter blossoms in the way before them.

"Thus do I wait and work, making myself worthy to mate my Mary."

TRUE LOVE AND MARRIAGE IN HEAVEN

From Heaven Revised. By Mrs. E. B. Duffey.

"Are there, then, no husbands and wives, no marriages, in the spirit world?" I asked earnestly.

"In heaven they neither marry nor are given in marriage but are as the angels," was the reply, given with a bright smile. "But I see you entirely misapprehend my answer. Let me explain. Here among us there are no love marriage bonds which bind the soul to a dead affection, but there is love fuller and more perfect than the earth knows anything about. You are still tinged with earthly ideas, and the whole teaching of earth is to degrade sexual affection and sink it to the lowest depths. Men and women who hesitate to take in vain the names of a purely imaginary deity will not scruple every day of their lives to profane by slight words or unhallowed deeds the most sacred part of their natures. Truly, perverted love is a terrible demon. It is the embodiment and personification of selfishness. It tears, it defiles, it destroys, and exults in its destruction. It sends more victims to the lower spheres than any other

single cause. You must look there in these spheres of lost spirits if you would know to what depths a man and a woman will sink who blaspheme against the holy spirit of love, which should find a pure temple in every heart. But search out the possibilities of your own soul, and then tell me if love, real love, is the impure impulse, the degrading impulse, the subject for jest, which it is so almost universally regarded? Is not pure love the very essence of unselfishness? Does it not ennoble the soul and purify the heart? Does it not arouse higher impulses and bring the dawn of a spiritual vision to which one can never attain without it? Is there any earthly happiness which brings mortals nearer heaven than this sentiment of the soul, which by even good people is underrated and despised, and which by the ignorant and evil is turned into curse? I tell you a man and a woman who truly love each other on earth are already in heaven, and when you open the door of the spirit world to admit them, would you shut it in the face of their love? No; let it enter in all its fullness and glorify their lives here as there.

“There are no mismated couples in spirit life; no degrading selfishness on one side, no misery and unrecognized self-sacrifice on the other. They are as the angels. Earthly bonds are only perpetuated as the heart has sanctioned them; but love is the atmosphere of this life. You have not come to the Arctic regions but to the region where love is the pervading influence, warming all hearts. No spirit can find its most perfect development who misses from his life the experience which love can give him. If he has lived a loveless life on earth, the reverse is still reserved for him there. The cer-

tainty will come to him in the future. His being cannot be perfected without it."

MOTHERHOOD IN SPIRIT LIFE

From a letter from Spirit Abby A. Judson, through Mrs. Carlyle Petersilia, California.

"It is supposed by some that marriage cannot enter into heaven because, forsooth, marriage does not bring forth children, as though that were the only end and aim of the marriage relation; whereas, the truth is that marriage answers very many different purposes. In fact, there is no purpose whatever, either on the earth or in heaven, that true marriage does not answer. One might fill a large volume with the purposes of the marriage relation. It develops life itself, and then responds to every known purpose in life, both on earth and throughout the heavens.

"There is no propagation within the spirit realms; in order to be a mother, I must take to my breast *some little dead born baby of earth* (one who had lived but a short time within the material body), and this so that I might know the joys of a mother, for my soul cannot be rounded out until I go through all the natural experiences that belong to the first plane of life."

REUNIONS AND MARRIAGES IN HEAVEN

From The Celestial Telegraph through the ecstatico Bruno, by Spirit Gabriel.

"Ask your guide whether we are reunited in heaven to the woman we loved on earth."

"Not always; we are reunited to the woman who was created after our own image, having the same affections, wants and tastes as ourselves."

"Am I to understand by this that the wife of earth may not be the wife of heaven?"

"In heaven, as I have told you, we can neither dissemble nor conceal aught from one another; every one can read in your heart and know your real affections. On earth it is very different,—the material body conceals the defects of the soul; we fancy the existence of a mutual feeling.

"As every one carries with him to heaven his earthly affections, as we cannot make a sacrifice of them to any one, but, on the contrary, must gratify them, we no longer seek each other to give rise to mutual vexation, but to add to our bliss; then, the woman you have lived with on earth not being what you could wish, God bestows on you another, who is the half of yourself."

"Then you believe that everything has a half of itself undoubled?"—"Yes."

"Do you believe that the first half rejoins or awaits the second?"—"Yes."

"And that when they meet in heaven their happiness is real, and their union eternal?"

"Yes; I neither should or could have believed this in my ordinary state because it is a truth, for we usually accept only errors."

NO REINCARNATION. UNIONS ESSENTIAL

Questions answered by Spirit M. Swedenborg, through the ecstatico Adele.

M. Cahagnet summoned Spirit M. Swedenborg, who forthwith presents himself. "I order him, in the name of God, to withdraw if he is a false spirit. On the contrary,

he advances, takes Adele by the hand, and says to her: 'Fear naught, I am indeed Swedenborg.'

"Could you be replaced by an evil spirit?"

"No; so long as you desire my presence with the pure intention of instructing yourself, I will come; but if, on the contrary, you act with contempt and authority, I should not present myself, and another would come in order to deceive you."

"Can you communicate with me by thought, through the medium of my clairvoyant?"

"No, your thought is too deeply buried in matter. I could do so; but it is best to avail ourselves of this young lady in order to avoid mistakes."

"Can you answer this question: Did God create man, male and female, as the Bible says?"

"The Bible is an excellent book, containing very good things for study. God did create a man and a woman."

"Do you mean thereby that every man whom God has created has a woman equally created for him?"

"Yes; every being has his complement; woman and man are created in pairs."

"Are these two beings born and do they die at the same time?"

"Time stands for naught in the matter; they meet again in heaven when God wills it."

"Are these two beings in every respect similar in thought and form?"—"Yes."

"In their intimate union are they acquainted with love in its carnal acts, as on earth?"

"Heavenly love cannot be described by material language; it is an inexplicable sensation."

"Are single persons seen in heaven?"

"Yes, but no being can be perfectly happy without being reunited to its half which is its complement of life."

"Can they be separated by a caprice depending or not depending upon them?"

"No, we cannot be separated from what constitutes our happiness."

"Can the happiness of souls at rest be influenced in heaven by evil spirits?"

"No; they are separate, and an inferior spirit can in nowise trouble the superior spirit."

"Have you the conviction that we return to a second material existence?"

"No; we are in heaven for eternity."

"Independent of the affections, are there any states through which we must pass to arrive at a superior degree of felicity?"

"The affection constitutes the states. The latter succeed one another according to the strength of the affection which engenders them and leads them to the heights of happiness."

FUTURE OF HUSBAND AND WIFE AND THEIR FAMILIES

The following came through the ecstatico Adele, from her mother in spirit life:

"Since families meet again in heaven, no doubt the husband rejoins the wife?"

"Yes; but they do not live as on earth, on our impure love; they live like brother and sister."

"What! Is there no love in heaven?"—"There is love unknown to earth; and incomprehensible to those who are on the earth; it may be compared to a chaste and pure friendship."

"Are all beings assembled there in pairs?"—"Yes."

"But are there beings who delight in isolation, and have never known love on earth?"

"Not a being exists but has loved some one on earth, or felt the want of loving; this want has ever existed, and, probably, there are beings in existence who may not have said to themselves, 'I should have dearly loved such a woman, or such a man.' This union of two beings is the foundation of all happiness."

"You have told me that in heaven we are in pairs, which is a proof that we possess there, as on earth, the object of our affections, but how is it with a woman who has had two or three husbands?"

"Every being is created double, and sooner or later is united to its half; but in the world of spirits, of which we now speak, we know not earthly love, or the want of being united to the object of our affections."

"You told me that your brother was united there to his betrothed."

"Yes; because it is she who is his half; but every one meets not forthwith his own, and such union is in nowise similar to our earthly love. A woman might be loved by a score of men, yet none would desire to possess her to himself alone. You perceive, therefore, you cannot comprehend such mysteries."

"I fully comprehend that the idea of possession in love, as in everything else, is the foundation of all earthly troubles; still if this affection is at times misplaced, it, nevertheless, procures for the man and the woman a happiness which, it seems to me, is no easy matter to replace by aught else."

"It is not said that it is replaced, since, on the con-

trary, I have already told you that in heaven all beings, without distinction, were completed there; but I replied to your question of a woman who has had several husbands. In heaven she may love them all at once, as a mother loves all her children, and may be loved by them all at the same time. So much for the heaven of spirits. But in the superior heavens, where the reunion, the junction of forms is definitely affected, each is penetrated with a holy love for his partner, whom none can envy or dispute with you, each having his own, from whom he could not divert the least affection."

Questions answered by Spirit M. Malet:

"Are unions or marriages formed in the place where you are?"

"We marry, as on earth, with this difference, that it is for eternity. We can never more separate, inasmuch as we cannot be united, unless an exact resemblance exists in the affections, the mode of thinking, and all that constitutes perfect happiness."

"Is the woman we have married on earth the one who will be our wife in heaven?"

"Not always. We are much better acquainted with the affections and defects of each other in spirit life, and God would not suffer an unequal match there, as on earth."

THE SENSUALLY DEPRAVED—NO MARRIAGE UNTIL FITTED

From *Real Life in the Spirit Land*. By Maria M. King.

"Marriage signifies something more than individuals as society generally understands. True marriage signifies a contract of spirit with its affinitized spirit, which

is to be 'binding' as long as both 'shall live' or *through an eternal existence*.

"When a spirit meets its affinitized spirit, or one of the other sex that is sufficiently affinitized to it to be its eternal companion, it is not always necessarily apparent to either how close is the affinity. Individuals upon the earth plane at present are so made up that many traits are obscured, and it requires time and discipline to bring them out. Therefore, the married frequently misunderstand each other until the veil of flesh is thrown aside, and in spirit life they have learned to exhibit their true natures to each other. It is folly to expect that two persons in the present state of human development on earth can perfectly affinitize—that either one or the other can fail to discover real imperfections where they would desire to find only perfections; is it not worse folly for either to hastily cast off the other, not understanding but that the castoff one may be the germ that nature intends shall bedeck the bosom through an endless life? Would it not be, generally, the wisest course that the married could pursue to bear and forbear, to seek to assimilate themselves to each other, and to round off the angularities of temper, and by kindness and trust draw nearer to each other, repelling discord as they would repel a murderer?

"The experience of the married is as turbid as that of the unmarried when the state of society is low; and, usually, divorce makes the condition of the naturally discontented no better. It is as well to suffer in the bonds of matrimony as out of them, and especially as nature has decreed that every man and woman shall have one wedded companion, and only one, at some period

of their existence, and that before they reach maturity as spirits. It is better even to suffer the wrong of being goaded by a restless person than the greater wrong of proving unfaithful to a parent's charge, and to that demand of nature which makes it imperative that man and woman must unite their magnetic forces as the highest positive and negative elements in physical nature.

"The uses of marriage are more than the mere gratification of the sexual nature and the propagation of the race. What its varied uses are, aside from these, cannot be stated here, but it is affirmed that in spirit life its uses are recognized, and marriage of all is promoted as all arrive at an appropriate age and have accumulated sufficient experience.

"No hasty marriages are allowed in the spheres, but individuals are required to understand each other before they take upon themselves the sacred bonds of matrimony. Individuals entering the spheres already married may sustain the same relation to each other as in earth life, although it is sometimes necessary to separate husband and wife for a season until the nature of the one for the other, or both, is educated to the legitimate use of the marriage relation.

"How much most individuals entering spirit life need educating in regard to the legitimate use of the sexual propensities, is apparent to every observer of the abuses in society at the present day.

"Married individuals learn as they become better acquainted with each other in spirit life whether they are really mismated or not, and discovering the true state of the case, they either continue their relation or sever

it entirely and seek congenial companions. In spirit life, men and women who have sported with the affections of perhaps *several* companions, discover to their sorrow that it had been better for them to have borne with one companion, or have lived in widowhood, rather than to have *depraved their magnetic conditions by inter-relational intercourse with more than one of the other gender*. Society must be educated into a different mode of dealing with these subjects than prevails at the present day, before men and women—the married and the unmarried of the opposite sexes—can understand their true relations to each other and the duties that devolve upon them when they assume the marriage relation. . . .

“It is not to be supposed that individuals inexperienced in the sciences which relate to spirit, spiritual beings, the laws of mind, etc., can see through each other’s character at once, although they are spirits. It requires close study and a thorough knowledge of the signification of tints, blendings and interblendings of colors to be able to judge of character by color, and such as have recently entered spirit life cannot detect the finer tints which characterize the intellectual faculties, although they may judge of these by the grosser colorings of an individual’s sphere. The emotions of the body correspond to those of the mind; therefore the colors of the sphere of the spiritual body correspond to those of the sphere of the mind, although not strictly the same. Individuals who are in their swaddling clothes, so to speak, in spirit life, are instructed to be very cautious in studying character, lest they make some mistakes which might, as in the case of two contemplating marriage, be disastrous to their happiness.” . . .

Youth Who Sought His Love in Spirit

"A youth loved a maiden, and his love was reciprocated, but death robbed him of his idol before their proposed marriage was consummated. He lived to middle age and died still faithful to his first love, believing that if there was a heaven his beloved had found it and he should find it also and be united to her. Love's young dream had been the dream of all his maturer years. His manly nature could only be satisfied with the one object that had attracted him in youth and whom he deemed the *only one* in the universe who exactly fitted him. Finding himself a spirit, his first thought was of her, and she it was who whispered in his ear when his senses had become sufficiently revived to understand, and her countenance was the first upon which he gazed after his vision had been sufficiently strengthened that it could recognize one from another. 'I am content,' thought he, and his countenance expressed the same as he quietly waited to take his departure for the spirit land. He enjoyed her society while he was recovering his strength and reposed in confident expectation that she was to be the companion of his life through the eternity that he was now sure awaited them.

"After his manly strength had returned and the period had arrived when he must enter upon the important employment of cultivating his nature, he was informed that marriages are celebrated in the spheres after the candidates are perfectly fitted to each other and prepared to sustain the relation properly. 'What further preparation,' said he, 'can I need? I love only her, and I have waited long for the hour of my union with

her; believing that there was no power that could separate us.'

" 'She will be yours; but after you have studied your own nature and hers more carefully than you have hitherto. She is qualified to take a husband, but you are not qualified to take a wife, and it shall be hers to instruct you in much that pertains to the duties of men and women in this sphere. Your probation will not be long, as you have lived a chaste life, not having degraded your nature by the indulgence of any sensual appetite.'

"He was prepared to acquiesce in the rational requirement of society as an order-loving man, and especially as he could enjoy the society of his bride that was to be, and as his probation was to be short. Like a wise man, he justly considered that inasmuch as the relation which he contemplated was to be perpetual, nothing should be lacking of a perfect preparation to assume it.

"The lesson this spirit had to learn before he was fitted to take upon himself the marriage vows were the uses of marriage, the obligations of men and women to society, which obligations can only be fully sustained by the married,—such as combined their positive and negative natures. He also learned that children are committed to a father and mother for training, and that no child can be properly trained unless the two combine their efforts and their knowledge for this purpose. He also learned that nature designed it as a portion of the experience of every man and woman to care for children. An abundance of children were entering the sphere to be supplied with guardians to fill the places of parents, and it was a real joy to him to know that he could satisfy the demand of his nature

for children by adopting, as his own, some of the unfortunate ones for whom none cared in the flesh.

"At the appropriate time, friends gathered and witnessed the mutual vows so closely affinitized that no shadow of a barrier had ever risen between them, and society recognized what nature had ordained by thus fitting two spirits so perfectly to each other from the first."

Experience of Divorced Couple in Spirit

"A faithless wife was divorced from a faithless husband. These two had loved in youth, and had considered themselves fitted for each other, and therefore had early consummated the marriage tie. Children were born unto them. The wife proved faithless, only after she discovered her husband's faithlessness. The law separated them at the husband's demand; for how could he suffer his honor to be stained by living with a woman who had smiled upon another! If hers was not the greater sin in the eyes of the law, society marked her as the victim to be sacrificed rather than him, and the 'justice' that should have been meted out to both was meted out to one, and that the less guilty one.

"A divorced wife in the eyes of the law derived from the old Hebrew code can have no alternative but to live single, or risk the odium of society and live with one whom the law will not recognize as her husband. This desperate woman chose to defy the law and public opinion, and she lived with a man whom she called her husband until her death. The husband married, and these two thus lived through all their future life on earth as though every tie had been broken, and they were naught to each other but strangers.

"But who shall tell the occasional heart burnings which each experienced when thoughts of former days, solemn vows and broken ties arose in their minds? Those can tell who watched them through their life-long experience, and who knew from the first that they were fitted for each other, although the dross in their natures must be eliminated before they could perfectly understand their true relationship.

"This guilty man and woman, when they found themselves to be man and woman still in spirit land with natures that could not be satisfied unacted, began to look about them with the object of choosing life companions for eternity or for a time (such natures being hardly qualified to suppose that two could agree for eternity). Then commenced their experience of *real* trial and hardship. They were of that character of spirits that required stern discipline to teach them their mutual duties, as well as their mutual failings, and bring them out of the mire of sensuality. They were less gross than many, yet more so than many, requiring less stern discipline than those who are termed by society gross sensualists, but a far more stern one than the virtuous.

"Their guardians being assured that justice demanded that they should be one and should together tread the long pathway through the spheres as the united head of a family of children, used the appropriate means to bring about a reconciliation between them. Their estrangement had been so complete, as they believed, that at first they regarded each other as strangers, or rather as old lovers whom mutual distrust had separated so completely that there could be remaining no

bond of union between them, so blind are individuals to their own real wants and characters.

"It were a long story to tell of the various means which developed themselves to bring about a mutual understanding between the two; to tell of the emotion of scorn, shame, regret, remorse and sorrow which succeeded one another in the minds of these two as time passed and they learned that they had suffered through ignorance; their minds having been clouded—their inherent qualities of goodness, purity and steadfast love having been hidden beneath dross; which, now that it was being eliminated, revealed their mutual fitness for each other.

"It was a long night of trial which these two experienced before they witnessed the dawning of a longer day of compensation. When at length the sun of their prosperity had arisen, and they were again united in holiest bonds, what joy it was for them to contemplate the pleasure, the delight with which their children hailed their reunion!

"The children of their first marriage claimed the superior right to the guardianship of both their parents, as they were instructed that the marriage of their parents was a true one; although they themselves were not aware of it as their friends in the spirit were from the first. They lent their influence to that of the friends and guardians of their parents to bring about a reconciliation, as children always do in similar cases, being more interested than any can be except the parents themselves."

* * * *

"It is apparent that conjugal love begets parental love, which in turn begets filial and fraternal love. From

* the home circle love reaches out its arms until it embraces all mankind. Thus, man as the representative of God in nature, develops fraternal love generally through the conjugal relation, as he develops all his faculties through the direct agency of his dual nature.

"The young grow in stature and in knowledge before they are prepared to form the conjugal relation; however, the sexes are attracted to each other and they commingle in social intercourse, and it is through the influence of magnetic forces and fluids generated in the various capacities as playmates, companions in places of amusement, friends who mingle in social intercourse, and as husband and wife, that the development of the human faculties is secured. . . .

"Marriage is the expression of the combination which must take place between the positive and negative to ensure development. The positive and negative principles of each faculty composing a human spirit or human body, are married before individual development can proceed; they are married when the impregnating fluid begins to take forms, and the germ commences its growth, preparatory to the process of attracting spiritual elements to constitute the germ of mind. Perpetual combinations of these component elements constituting the faculties alone serve to carry on the function of the living form and the thinking mind. Thus, it is the perpetual action of the positive and negative in combination that promotes progress in society. The irresistible attractions which exist between the sexes are sufficient for nature's purposes, and she evolves the necessary elements of the two kinds by nature's laws. The people must learn that the offices of men and women as male and female

are more varied than is generally supposed, and must be as eternal as man. To form a just appreciation of the importance of the conjugal relation and of the caution that should be observed in selecting life companions, all should study deeply into the significance of nature's action, above stated only in part. As men learn to interpret nature, they learn their own duties and responsibilities, and are wise only as they copy the perfect method displayed by all nature above and below them."

Conditions of Harlot and Debauchee

"While the sexual function is or should be *a sacred function*, and is so intended by nature, yet the excessive exercise or abuse of social commerce and *especially by promiscuity*, is visited by nature, with terrible and almost annihilating results, as the following statement will show:

"I visited the spirit home of a harlot, recently added to the community from earth life. She was in the home of a relative who had been of her own grade, but this relative was emerging from her lowest condition, having become capable of appreciating her surroundings in some degree. Had I been ignorant of the fact that spirits do not die, I should have believed that the pitiable object I saw in this spirit house was dying. She was reclining upon a couch, with attendants busily engaged about her impelling into her system magnetic fluids, in the endeavor to restore consciousness, to awaken the dormant energies of her whole nature. She was as one in a deathly stupor. Her vocation in earth life had so vitiated her nature that the substance composing her spiritual body was so rare that the body could

not perform its natural functions with sufficient power or energy to permit the mind to act through it so that consciousness could result. She had been in this condition for several weeks, and months must pass before full consciousness would be restored. Hers was the condition of all her class on being born into the spiritual state. Thought I, this is a terrible retribution for the degradation imposed upon the whole nature by such a life.

"I visited a male debauchee and learned that the penalty of lewdness is visited alike upon the male and female. Unerring justice as exhibited by nature, points its shaft alike to the seducer and his victim when the *crime* of perverting the natural functions of the human system is punished; but there is a deadly shaft—a poisoned arrow, that stings the vital nature of him who has betrayed trusting innocence and lured to the sure path of folly and shame, his helpless victim. *This shaft is for him alone.* Enough that she suffers equally with him for the sin against the body, as hers was the lesser crime, considering all circumstances.

"The mental degradation of this class is outgrown by suffering, like that of every other class. Regeneration comes by repentance and individual effort, stimulated by repentance. The sufferings inflicted upon the low, are just according as their natures can bear, and are only for aiding them into the path of repentance and regeneration. Vengeance prompts *not* one single experience of the sort I have named, through which such pass, but rather pure benevolence. It is *not* the prerogative of those of the second sphere who are the appointed agents to assist this class into the path of prog-

ress, to appoint the punishments of men; but nature has so arranged that crime punishes itself; or, in other words, that the remorse of conscience that can be aroused in the mind of the criminal, is the means of eradicating from his nature the seeds of depravity, whose fruit was crime and whose nature is to continue to germinate and bring forth such fruit until these seeds are eradicated. Benevolent teachers weep over the sufferings of their wards; yet stern necessity is laid upon them to help them, and they will not flinch. The surgeon may weep as he contemplates the sufferings he inflicts as his blade cuts into the vital flesh of some victim of disease or accident, yet he stays not his operations because he inflicts pain; he only hastens them to the extent his patient can bear, that the latter may the sooner be relieved. As the surgeon's knife is not the real cause of the suffering endured, but the disease or accident, so it is the nature of the depraved which causes their sufferings, be they ever so severe."

Premature Births—Care and Growth

"When a little helpless infant (perchance one who has never seen the light in the physical state, but is sent 'half made up,' as it were, to the care of spirit nurses) is born into the spiritual state, it is committed to some tender mother who is yearning for a babe left behind, and whose motherly instincts, being already developed, prompt her to such tender nursing as is required in such cases. Perhaps she may be permitted to continue to nurse the babe, but, unless she is especially qualified to be a mother to that particular one, it is very likely to be committed to the care of some childless woman,

a relation, whose maternal instincts have become sufficiently developed to cause her to wish to assume the care of the little one. Whoever adopts it must daily carefully bear it to its mother's breast, that it may imbibe a portion of her magnetism, that it may continue to develop and be like her, and retain its proper character as a child of its parents. This she must do until the child becomes of an age not to require her special attendance, if the parents are worthy and all circumstances make it possible that they can justly claim their child in the future. If they cannot do this, the child is hers, and is educated into regarding her as mother, while it draws the necessary magnetism to continue its proper growth from its own mother until it can dispense with her magnetism and appropriate that of its adopted mother. The spiritual child needs not the physical magnetism of its mother, but the spiritual; and is only nourished to a certain stage of its growth by hers; as nature, having instituted the child of a certain grade of magnetic elements found in the constitution of its own parents, its fetal or infantile development is not possible, except carried on through the mother's organization. By this provision, it is possible to continue a child's development in the image of its parents, although it may be early transferred to spirit life, while they remain in the flesh. Of all the provisions of nature for the happiness of man, for compensation for trials and misfortunes in the flesh, this one is of the most beneficent, as by it, the sorrow of years of bereavement is compensated."

"The angels have need of these holy buds in their gardens so fair,

They graft them on immortal stems to bloom forever there."

In that excellent volume entitled *Immortality and Our Future Homes, and the Employments of Spirits in the Spirit World*, by Dr. Peebles, we find quoted on page 80 the following:

"The spiritual bodies of little children grow transcendently lovely. No human mind can conceive of the beauty and grace of these little ones. No unlovely objects harm them—no frightful disease rends them. They unfold, as in spring the rosebud opens to the sun, or as the petals of the lily uncloseth to the light of day. They all bear semblance at first, to their natural bodies; but as their souls grow and their spirits shine with the life of their souls, then they appear as their interior, or mind, makes them. . . . Therefore, never mourn that you cannot go where your child goes. It has wiser nurses than you—nobler teachers; if it has not more love, yet it has a higher love—the love developed by wisdom."

SUMMARY

By whatever cause or circumstance, the child is prematurely born into the spirit world, the affection for the parents is retained and unfolded by spirit guardians.

The generative as well as all other functioning organs are possessed in spirit life and the abuse of the sacred procreative function on earth is met with severe penalty in spirit life.

There are no bonds of marriage, and earthly marriages do not endure in after life unless desired by both parties.

No marriages occur until both parties are capable and properly developed. The progress is equal, and balance is eternally preserved.

Marriages contracted in spirit life are for eternity—are essential reunions of the two halves of a perfect whole.—EDITOR.

EVIDENCES OF SPIRIT MATES

ACTUAL EXPERIENCES IN SPIRIT AND EARTH LIFE

"I shall know her there! I shall know her there,
By the shining folds of her wavy hair,
By her faultless form, with its airy grace
That an angel's pen might fail to trace—
By the holy smile her lips will wear,
When we meet above, I shall know her there!

"I shall know her there, and her calm; dark eyes
Will look in mine with glad surprise,
When my bark, wild tossed o'er life's rough main,
The far-off port of heaven shall gain;
Though an angel's robe and a crown she wear,
By the song she sings, I shall know her there!"

Extracts from *The Pathway of the Human Spirit*
(p. 179), by J. M. Peebles, M. D.

"Consciousness is cognate with existence itself. When spirits from these mortal lands meet those gone before, instantly, by sympathy, they recognize each other. Pure love is immortal, and unselfish friendship eternal. A beautiful guardian angel once said to her earthly mate: 'Mind echoes to mind; heart throbs with heart. Together we will read heavenly beauties; together sing one melody of love; together twine garlands to deck the brows of sorrowing mortals; together tread eternal pathways and bathe in life's fountain of light. We shall be there together; no sickness; no death; no partings.

I am ever near thee. Ask me not to come. Shall the rose say, I wait for fragrance? Does it invite sweetness? Thus are we united.”

“’Tis told somewhere in Eastern story
That those who loved once blossomed as flowers
On the same stem, amid the glory
Of Eden’s green and fragrant bowers,
And that, though parted off by fate,
Yet when the glow of life is ended,
Each soul again shall find its mate,
And in one bloom again be blended.”

THOMAS PAINE AND HIS SPIRIT MATE

Among the very earliest writing mediums in America was the Rev. Charles Hammond, of Rochester, N. Y. It gives me personal pleasure to state that I once met him at an annual Universalist State Association in Auburn, N. Y. As I remember him, he was rather slim in form, calm, fascinating and bordering upon the courtly. He was already under the ban of the older preachers; it having been whispered that he was meddling with and encouraging the “spirit-rappers.”

Unexpectedly he had become an automatic writing medium; a phase of mediumship very like that of the distinguished W. T. Stead of London. To the conservative Universalist this was heresy, and this reminds me that when I informed the Rev. J. M. Austin who delivered the sermon upon my ordination into the full ministry, that I had heard from my friends in the spirit world through some table tipplings and trances, he looked—stared me in the eyes and said: “Why, Brother Peebles, you are crazy—you are crazy as a loon. Revelations from heaven ended with John on the Isle of Pat-

mos." His words chilled the very depths of my being. It cost something to be a Spiritualist sixty years ago.

The Rev. Charles Hammond was a conscientious and exemplary clergyman, and had, unexpectedly to himself, become a writing medium. Few, if any, of his pamphlets and books can now be procured.

The following is from his work entitled *Thomas Paine in the Spirit World* (pages 15-17): "The doctor had pronounced my case of sickness hopeless, and the parish minister was sent for to converse and pray with me. He so did and talked of my Age of Reason, my infidelity, telling me that it was an awful thing to fall into the hands of the living God. I had never denied the existence of God and had expressed the hope of a future life. His warnings and his prayer did not produce the least effect upon my convictions, near death's door as I was.

"Near the close of earthly hours, I fell into a swoon, and I saw what was more evidence to me of a future life, than all I had ever heard or read. I saw my earthly wisdom isolated and torn into fragments. There came now near me one whom I loved in my youth; one who was dear to me when I was in my years of pride, and who cherished an attachment for me that death could not dissolve. I had wept over her grave. I had mourned her death as the severest of all possible calamities. We were united. Nothing but the form of marriage was wanting to make us one in the world's sight. I loved her as I never loved another. She was my idol, and never was homage more sincere than that which I gave her. And never was my distress equalled when I saw her confined for the grave.

"In that swoon I saw her as in all the bloom of her virgin innocence. She came to me and said: 'Thomas, be of good cheer; I am with you.'

"'What,' I said to myself, 'am I to believe in an apparition, or have I lost my reason that I should see a ghost at my bedside?'

"'Be not deceived. Do you not see me? Here is my hand, and here the ring with my name engraved, and do you not know my voice?' she replied.

"'Indeed your voice I know—I know all; but what are you now—how strange!'

"'I am your betrothed, your earthly companion. I have watched over you with more care than you would have deemed necessary had I been formally united with you in marriage. I have come to you now as a spirit to remove your doubts and conduct you to a circle where the weariness of the world will disturb you no more.'

"'A spirit! A spirit!' I said in amazement. 'Is it possible?'

"'It is possible—never question what you know. Thomas, you cannot doubt your sense of sight, you cannot doubt the touch of my hand nor the sound of my voice. Take my hand as you once plighted your love to me, and bear me witness that what you feel is not a delusion, nor my speech a mockery of heaven.'

"I gave her my hand and never again doubted; but before the morning sun had appeared I had passed the portal of death and saw the neighbors and friends preparing for the funeral. The minister was sent for. He came, and with uplifted hands besought God to comfort the weeping circle and have mercy upon the deceased.

I had become conscious and understanding that I lived or my body was dead, I accompanied them to the cemetery. She whom I loved was still with me, and as we left the burial scene my mother came to me, and O, the joy of this meeting! She said, 'I am your loving mother still. I call you my child. The storm of contention has passed. The angry tempest has gone by; here, my son, are the realities of life. You failed to understand this in the mortal body, but now you have the opportunity in this sphere of wisdom to unfold forever.' The angel mother now conducted me to her lovely home, my spirit bride accompanying me, and intensifying every moment the joys of this new existence.

"They assured me, with others, that the time would come when spirits from this higher sphere would converse together almost as freely as we now converse face to face. 'You will wonder more and more, Thomas, as you study these wonderful works of God. . . . I now enquired, 'Where do we go next?' My angel bride replied: 'We go where the weary find rest and where the conflicting antagonisms of human society disturb no more. We go where nature is understood and her laws obeyed. We go where truth is wisdom and where scenery is too beautiful to be described. We go to be cheered with music, vibrating in harmony with human progression—we go to our spirit home, to abide together forever.'"

SOUL MATES

By Spirit Hosea Ballou. Mrs. M. T. Longley, Medium.

"The theory that the primal state of soul-being is dual in the potential possibilities and activities is not

of recent speculation; indeed, for ages the claim has been advanced that soul germs originate in pairs and that the double entity in finding expression through material bodies does not actuate one form, but becomes separated into halves or two Ego's—one the masculine, the other the feminine, each of which must at some time and somewhere find individual expression and consciousness through planetary birth.

"The inspirer of these lines is in mental accord with this claim; he accepts the teaching and realizes the fact that soul mates or counterparts exist. Whether they frequently or seldom meet and wed on this planet is not for his discussion in this paper. That eventually all matters in human destiny and experience will be rightly and nicely adjusted in the scale of progressive being, he firmly believes.

"One may or may not find and recognize his 'soul mate' during the mortal pilgrimage, nor need it be *essential* to his happiness or misery if he does, or does not. An individual who wilfully caters to his personal appetites and selfish nature might indeed make a very hell for even the truest of soul mates. One who is kindly, benevolent, in a word, unselfish in word and deed, could make heaven in the home life even if the wife was very far from the soul germ from which he primarily sprang. The discipline wrought from the lives of those who may *seem* to be mismated may be stepping-stones to lead them upward to higher aspirations and developments.

"These words apply equally to men and women. No doubt soul mates may be living in conjugal relations just as they were fitted to be in the great scheme of being;

some of these may be ideally happy, others may be *miserable*; for it all depends on the degree of spirituality, the ascendancy of *mind* and its spiritual graces, over the material desires and purposes, how far harmony and its tender blessings are outwrought from the home associations and companionships.

“The object of this paper is to show that one need not spend his time and thought in searching for his *affinity*; indeed, that angel may be right with him and he knows it not; but he should educate himself to put forth the very best of his own nature, that the higher faculties may rule the lower, and love, harmony and peace dwell within him. Such a one will not have to look far for happiness, for the ‘*kingdom of Heaven will be within.*’”

AFFINITIES

The word “affinity,” signifying attraction or blending, may be chemical, magnetic, or spiritual. Thus an affinitization may be brought about by various methods.

Reproduction in the lowest forms of cell-life follows the coalescence of two simple cells, termed by Haeckel “chemico-tropism.” The distinctive sexual functions of male and female in the higher forms of life, as in animals, have for each other a sexual attraction or blending; thus any male and female, animal or human, may so blend with each other as to temporarily feel in harmony, in true affinitization. Hence so many deplorable wrecks in married and social life accruing from the misinterpretation of this sexual or magnetic attraction.

The spiritual love, the blending of the spiritual nature to the counterpart of its being, is vastly different, and has no comparison to the magnetic warmth felt

from the physical body. Let all have a thorough knowledge and understanding of these subtle influences, guarding at all times the hypnotic power used by persons embodied and disembodied. Without the exercise of the moral and spiritual faculties and a wise discrimination, the unions of so-called "affinities" will soon prove to be failures, and, to their bitter cost, will realize the inadaptability for each other; for if not attuned physiologically, psychologically, phrenologically and spiritually, the union will be one of never-ending heartaches, wretchedness and misery.—EDITOR.

SOUL MATES MUST MEET SOMETIME

By Spirit Pierpont.

(Q) "Would it not be better in every respect if people could marry their soul mates in earth life, and would it not be practicable to do so?"

(A) "It would be very pleasing for soul mates to find each other on earth, and more attention should be given to the finding of conjugal companions who are harmonious, loving and possessed of spiritual attributes; much more happiness would maintain in married life by this course; on the other hand, it may be very difficult, sometimes, perhaps often, to find the true soul mate, and much unhappiness would be incurred by prolonging the search into extended years of life. It may be that discipline and other needed conditions may work to keep the soul mates apart in mortal life; hence, the world might suffer from a too extended search; besides, owing to mortal conditions, one might not at all recognize a soul mate if he should meet her in his path, or she might have been swept into such con-

ditions and relations that he could not claim her if he desired. Therefore, while we believe that marriage should not be hastily entered into, and that one should seek and win a companion whom he has reason to feel will be a harmonious and affectionate 'help-meet,' to whom he will give loving attention and help; give, in short, of himself, we feel that this will be sufficient for human needs and purposes on earth; for while one may miss his mate, it by no means follows that he cannot have a happy conjugal life on earth if he finds one adapted to his nature, for such a one will be of the same spiritual sphere as himself and his counterpart, and all will be well in the infinite future.

"Of course, if one does find his soul mate, and they are united as one, the felicities of life will be of great beauty and profit to both, but if this is impossible, one can gain much from life below, with the inward assurance that in the fulness of time all things shall be made plain and straight. Earth life is for a day; eternity of spirit is for Infinite experience, achievement and enjoyment to the conscious, self-poised entity.

"They are not always kept apart in earth life; sometimes they are brought together on the mortal plane, in which cases the union is very sweet and the conjugal relations thus entered into are of the most harmonious and beautiful character, whether in earth life they are rich or poor."

"Soul mates are always united some time. It may not be for many, many years, according to their unfoldment and work or knowledge in the spirit world; sometime and somewhere the reunion will be made, of course, since by the law of affiliation and attraction, as well as

vibration, in the spirit, all life, or being, must find its own.

"One soul germ of the dual being may become a babe on earth long before its mate or other half is swept into the magnetic current of earth force and vibration; and, therefore, either one, male or female, may be much older, as earth goes, than its mate or counterpart. One may pass from earth, having had its experience, perchance, before the other is born, or long before the mate passes away, and as a rule, perhaps always, the one who has passed on, if he or she has not gathered up too many earthy elements that must first be outgrown or thrown off, *becomes the guardian spirit to its counterpart on earth*; though the latter may never learn of the fact."

HUDSON TUTTLE'S VIEWS ON SPIRIT MATES

Somewhat Unsatisfactory

The following question and answer was published in the *Progressive Thinker*, June 23, 1906. Question by Will Charlton:

"I am told by spirit writing that I have another self; that I am a half, and she is the other half; that if all men would marry the right half, there never would be divorce; that if the right halves do not come together in this life, they surely will in the next. Is this true?"

Answer By Hudson Tuttle

"This doctrine of two halves uniting in marriage is very old, and, like all old ideas conceived in the childhood of the race, is untrue. It is the source of the doctrine of affinity, and perhaps *one* of the most mischievous beliefs. It is a scheme delusive in its poetry and

attractive to those who are not happily mated, and in the measure of this, reprehensible and destructive to domestic happiness.

"If God has made a man and a woman as two halves which must be united for a perfect marriage, and only these, then it follows an unavoidable conclusion, that the union of any other halves is against the will of God, and in no sense a marriage.

"As there is no rule of guidance, not the least test by which one half may know the other, the unions must be made in blindness to this provision, the only knowledge being gained by trial. If, on making the trial, it is found that the ideal harmony is not the result, the believer in this doctrine feels wronged, and at liberty to seek his or her 'soul mate.' If they do not take active measures, they chafe under their 'bondage,' and hope to meet in the next world 'that other half,' and have the blunders of this life righted.

"I said this doctrine was 'mischievous;' it is more,—it is immoral, selfish and destructive. In the struggles which must come to every human being, and which by no means are to be regarded as undesirable (for character, strength, completeness, are gained thereby), where two are united in common purpose and effort there will come cross-purposes and differences of opinion. If these be taken as indicative of wrong mating, and sufficient grounds for seeking more congenial 'halves,' marriage would have no meaning except the gratification of passing whims.

"In a somewhat extended experience I never met but one instance where both husband and wife said that no rattle had ever broken the smooth surface of their marital

current. Was it because of this exceptional instance the right halves had cohered? Oh, no! They were both *puttyheads*. They dented into each other because so soft.

“And yet more corrupting and destructive to honor and integrity, is the belief in having the true mate in the next life. If any crass belief will destroy peace and happiness of married life, it is this of having a mate in the next sphere. *A spirit making such communications, detrimental to the well-being of the receivers, is not a safe guide!*”

The above I presume is Mr. Tuttle's *personal opinion* upon the subject of “soul mates.” I will now quote some of the ideas given *by Spirits* (it is claimed) *through his personal mediumship*, in the book, *Life in the Spheres*.

Page 114: “Courtship should last for several years instead of as many weeks, that each may become thoroughly acquainted with each other. Then it is well to make the ties of the two souls still stronger. Love is not a *passion*, neither is it transitory, but it is the uniting of two souls into one, and verily such unions *will* exist, growing stronger and more intimate when yonder mountain shall be changed to vapor and shall pass away. This is true marriage—an *eternal union of soul, thought and being*. There is no passional feeling in it, that being of an entirely secondary nature. Animal love may be subdued, but spiritual love, when once drawn out, is as lasting as time, and develops more and more in the spirit world. It seeks one object, and clings to it with the greatest tenacity through life and death; and puts forth its bloom after thousands of ages hence, near the throne of the Omnipotent Mind. Love is a delicious

dream of the soul, which, if rightly directed, becomes a glorious reality in the future. It adds power to genius, and expands the wings of thought to their utmost extent. No one is what he should be if he has not loved and been loved in return. But unreturned love, crushed back to its secret fountain, stifled down by the proud soul, is blighting, withering, and destructive in its effects."

Page 116: "There is no violation of spiritual law which meets so severe punishment as that of drawing out the confiding love of the soul and then crushing its expanding bloom. We cannot paint the misery and woe which results from such conduct, in sufficiently vivid colors. The affections expect a return; they send out their tendrils to twine around some human heart, and, if they find no support, they are bent back upon themselves and are left desolate and alone. It may seem strange to you that love has a similar action in heaven; but you must remember that heaven is a place of love—that one of the supreme attributes of God is unbounded love; and that angels feel the influence of this faculty a thousandfold more than man. If so, it must have an object, and hence we find those who are congenially united together, are unities, and enjoy the most perfect bliss."

Page 137: "Another great cause of misdevelopment is inharmonious marriages. The virtuous man and woman have peculiar sympathies which they cannot express. They have strong desires for congenial companionship. The mind images to itself the felicity of a union with another appreciating mind. *It meets its object, and then knows that no mind is perfect without its mate.* As the brain is constituted of two hemi-

spheres, so it takes *two minds to perfect one*. God has planted these desires in the human soul, and under proper regulations the soul must act true to its promptings. Thus it recognizes its *mate* and has a foretaste of the joys a union will produce." See page 2.

"Now let it be turned off with a cold, antagonistical companion, and it is crushed. The peace of the family circle is broken by discord; the lower passions of the offspring are continually influenced by their sympathy with the parents. The more spiritual the mind, the more discrimination it possesses in the recognition of its true *mate*; and the more debased, the less discernment it possesses."

Page 138: "To this end unite with a congenial mind. You say all *strive* to do so. Yes, but only strive with their animal instincts, not with the attractions of the spirit. There are numerous positive attractions in the essence of the soul, which, if followed, will find their proper negatives. You should rise above all conventional regulations, and follow the dictates of reason and wisdom and become passive to their impressions. The spirit desires to find its *mate*. If it fails, it is like the turtle dove—it mourns night and day, over hill and dale, *to find the counterpart* of its being."

In the *Progressive Thinker* of Sept. 26, 1908, in answering a question about spirit mates, Hudson Tuttle wrote as follows: "The pleasing theory of mates (spirit) being created for each other belongs to the age of miraculous creation and godly interference in affairs of mankind, and is without the least foundation in fact."

The reader will readily see, from the foregoing quotations, and from other selections of a similar character,

that there is a marked disagreement between Hudson Tuttle's work, *Life in the Spheres*, and his late position, answering an inquirer in the *Progressive Thinker*. This is exceedingly puzzling, leaving us in a quandary as to what his real opinions are upon this subject of spirit mates. Andrew Jackson Davis, Maria M. King, and the others in this volume are generally very plain and rational in their philosophy.

As the matter now stands in his publications, the subject may be thus summarized:

(1) True marriage is an eternal union of soul, thought, and being. The spirit desires to find its mate, and, like the turtle dove, mourns day and night to find the counterpart of its being.

(2) The idea of soul mates is a mischievous belief. It is immoral, selfish, and destructive. . . . A spirit making such communications is not a safe guide. I only knew one instance of unruffled happiness; they were both puttyheads.

As friend Tuttle has been a medium for nearly half a century, mostly writing "under the influence of spirits," it will give us great pleasure, in any future edition of this book, to permit him to harmonize and explain the above contradictory statements, giving at the same time his present matured convictions upon this ever-recurring question upon spirit matehood in the after life.

SOUL MATES

Extracts from *Spiritualism*. By Judge John W. Edmonds.

"*Question*. Does each human being have its mate with which it unites in the spirit stage of existence, if not in

earth life? and do they two progress on together until they finally unite and amalgamate into one being?"

"*Answer.* That the spirit in its passage through the spheres retains intact the connections formed on earth, I believe does prove true in many, many cases. As the magnet attracts some minerals to itself, and always points in one direction, so does the spirit attract those whose feelings and sentiments correspond when on earth, and, like the magnet, it always retains them; for the soul, when freed from the grosser parts of its worldly connection, is the more ready to retain and develop those ideas which first opened to its comprehension when in the form, and especially, too, the affections.

"Now to distinctly and directly answer your question I can say that when there are affections formed on earth, death itself does not change or alter them, but when separated, the soul in the spheres develops more extensively the love it first recognized on earth and is drawn to meet the spirit for whom that love was formed when it is ushered into the spheres.

"If, then, all their affinities correspond, and they are likely to—if there is a basis formed on earth, they will go hand in hand through all the transactions of spirit life, together loving and being loved, together aspiring, together progressing, until they shall have passed beyond these spheres and enter the glorious mansions of what may be called heaven."

"You say that the spirit has no existence in a sentient form before it enters the human embryo, yet has existed from all eternity. Now has it any knowledge (I do not mean the faculty of knowing, but rather information) before that time?"

"No, it has not.

"After the separation of the spirit from the parent source, it, perhaps, receives no ideas of any kind until it is incorporated with matter."

SOUL MATES

From *Journeys to Planet Mars*. By Sara Weiss.

"I will reveal to you the wondrous fact that all existences in their nature are dual, the male and female principle constituting the duality; and truly Volloa is your other self, and for all time you two are one and inseparable. Until you shall be released from your physical body, as your guiding star ever will she be, near you, and when you shall fall into your last slumber, ere long you will awaken to meet the enraptured gaze of my Volloa's azure eyes." . . .

"Yes, yes; I, indeed, have found my other self, but cannot yet claim my own. Oh, thou beauteous spirit Amilla, for whom I have searched the worlds of space! Clothed thou art in flesh, which holds thee as the shell holds the pearl. Blind and deaf thou art to the presence of thy lover, thy other self, whom thou prayest Azeon to send thee, drawn to thee through the law which attracts each to its own, I (Inidora) again have found thee, and henceforth I shall guard and guide thee until thou art free (in spirit life); then again wilt thou find thy lover, tender and true, and I shall claim thee as my very own." (Inidora is the spirit guardian of Amilla, his soul mate, still in mortal life.)

Spirit Abby A. Judson's Visit to the Home of Spirit
Harriet Beecher Stowe

"Are you then reunited to Mr. Stowe?" Abby asks.
"Certainly," she answered; "he is my own other self,

or true other half. Oh, we were very happy together on earth, and we are a thousand times happier here. Oh, yes," she continued, "my darling husband was the first to meet and greet me. As I left my body he took me tenderly in his arms and carried me to a sweet little home that he had already constructed for me, and after I had slept and rested we had a grand reception and reunion of our nearest and dearest relatives."

SOUL AFFINITIES

From *Art Magic*. By Emma Hardinge Britten.

"In a conversation with a beautiful mystic, one of the author's earliest friends and associates in the realms of spiritual research, now a glorified angel, the following items of philosophy were suggested:

"'Constance,' I asked, 'is it given you to know what new form you will inhabit? Surely one so good and beautiful can become nothing less than a radiant planetary spirit!'

"'I shall be the same Constance I ever was,' she replied. 'I am an immortal spirit now, although bound in material chains within this frail body.'

"'Constance, you dream. Death is the end of individuality. Your spirit may be, must be, taken up by the bright realms of starry being, but never as the Constance you are now.'

"'Forever and forever, Louis, I shall be ever the same. I have seen worlds of beings these magicians do not dream of—worlds of bright resurrected human souls upon whom death has had no power save to dissolve the earthly chains that held them in tenements of clay. I have seen the soul world; I have seen that it is imperishable.'

“‘Man as a perfected organism cannot die, Louis. The mould in which he is formed must perish in order that the soul may go free. The envelope, or magnetic body, that binds body and soul together, is formed of force and elementary spirit; hence, this stays for a time with the soul after death and enables it to return to, or linger around the earth for providential purposes, until it has become purified from sin; but even this at length drops off and then the soul lives as pure spirit, in spirit realms, gloriously bright, radiantly happy, stirring, powerful, eternal, infinite. That is heaven; that is to dwell with God; such souls are his angels.’

“Soul affinity is the realization that man and woman have no actual existence apart from each other; that they are, in fact, counterparts without which their separate lives are imperfect and unformed. *Life is dual*, and love, *true soul love*, is the bond of union which *re-unites the severed parts*. It exists independent of personal charms or mental acquirements. It annihilates self and selfishness; prefers the beloved object beyond all adventitious acquirements; subsists through sickness or in health, through good or evil report, lives for the one beloved, dies and realizes heaven only in the union which death may interrupt, but cannot sever. Divine spiritual affinity survives death and the grave, unites the two halves of the one soul, and in eternity perfects the dual natures of man and woman into the one angel.”

REUNITED IN SPIRIT LIFE

From the *Discovered Country*. By Spirit (Herfronzo) Franz Petersilia.

“‘Fraulein Helene,’ said Herfronzo, ‘I would like to

make a confidant of you, and perhaps you can help me. I dreamed when I slept, of one whom I loved for many years in the earth life. I dreamed that we met in this land and were united, and hand in hand we roamed through this vast and beautiful country, gathering wisdom at every step we took. Dear Fraulein Helene, have you ever met this lady, for I do not know how to find her? She promised me that she would await my coming and be the first to meet me, if—as she was sure—there was another life. But I have not seen her and feel very much disappointed. I cannot keep her out of my thoughts. Oh, I would that I could see her!

“‘You have not met many people here yet,’ she answered, ‘but tell me the lady’s name and how she looked.’

“‘Her name—her name was Mrs.—Mrs. Bancroft.’

“‘Oh, her given name, I meant.’

“‘Her given name—let me see if I can remember—I do not think I ever heard it called more than once or twice. Yes, I remember now, it was Ellen. She was of German parentage, and must in her youth have been called Fraulein Helene.’

“A little shock went through me as Helen’s great dark eyes met my own.

“‘And tell me, my friend, how did she look? Was she beautiful?’

“‘She looked very beautiful to me,’ I answered, ‘for I loved her very much; it was her soul I loved and not her body; and yet, I think her body was very comely. When I first became acquainted with her, she was a lady somewhat past forty, the mother of quite a number of children. She was a second wife. Her husband was

a merchant in good circumstances. His wife saw very little of him. She often told me that her husband was almost a stranger to her, she saw him so seldom, and there was no such thing as love between them. I gave music lessons to this lady's daughters for about ten years. Then they married, and then I had no more occasion to visit the house and lost sight of her; but her image never left my heart. No, not for one moment, and now that I am here, she is my first thought.'

"'Do you think you would recognize her if you were to see her here?'

"'I think I should,' I replied. 'She must be now over sixty. She was quite fleshy and matronly in her appearance; her eyes were very dark; her hair somewhat gray, but her expression was one of goodness and refinement combined.'

"'The Fraulein remained silent, which caused me to look at her inquiringly. I thought her the most beautiful creature I had ever seen. Slight and extremely graceful; not more than twenty in her appearance. Her great dark eyes reminded me of a soft starlight night. Her complexion was creamy, her cheeks the color of a blush rose. Her soft dark hair was not now confined as it had been at dinner, but was floating around her like a dark cloud, the breeze catching it up and waving it to and fro. Her beautiful white hands lay listlessly upon her lap, her broad hat had fallen at her feet. Her dress was soft and flowing, nearly white, just tinged with green. I wanted to fall at her feet and worship her, but thoughts of that other one restrained me.

"'Presently she again raised her large, pleading eyes to my face—she stretched forth her beautiful hands,

which were white as the lilies resting upon the bosom of the lake.

“‘Herfronzo! Dear, dearest Herfronzo! Do you not recognize your Helene?’

“Oh, merciful heavens! Could this beautiful, youthful, exquisite creature be the matronly, somewhat plain Mrs. Bancroft that I had known and loved in earth life? that I still loved but never dreamed of finding in this beautiful guise. For a moment or two I sat like one stunned, and then, with a great cry of joy, I clasped her in my arms.

“Yes, it was she! It came to my soul all at once. How blind I had been! I might have known she would be changed, and yet I had thought of her as meeting me, looking very much as she did the last time I saw her.

“‘Herfronzo, dear Herfronzo! I have kept my promise. I have known from the first every movement you have made. I met you as soon as I thought I could consistently do so, and I have waited patiently all this time to be recognized. Darling! I could wait no longer! The only man I ever loved, or ever shall love, or ever can love; my other self; my counterpart; the other half of my own soul! And now, dearest Herfronzo, we are an angel: whereas before this we were but spirits, separate beings and not a whole or a unit; and none can become angels until they are made whole.’

“I listened to her like one entranced; then I at last said, ‘Voncelora is an angel?’

“‘Oh, yes,’ she answered; ‘he has been an angel for many years.’

“‘Dearest Helene,’ I said, ‘I feel now that we are

united once more as though my progress in wisdom would be very rapid.'

"'Yes, dear Herfronzo,' she replied; 'no man can be wise without love, and no woman can truly love and not be wise; they must go hand in hand together.'

"'Then this was the meaning of the figures I saw in the arched way, as I entered this life with the angel, true love, clasping hands with wisdom.' . . .

"'There is a law of soul gravitation and he gravitates to the spirit of his female half and remains near her until she, too, becomes a spirit, and she seldom remains long in earth life after her true counterpart is in spiritual life.'

"Vonselora said, 'Let us now go to the temple and hear the angels discourse,' and so we floated onward.

"Presently, the Temple of Wisdom came into view—a glorious and beautiful edifice—and the most lovely angels were going in and coming out, and as we passed those that were coming out, they would wave their white hands to us and a dazzling smile would light up their features. The sight was grandly beautiful! These white-robed angels, their faces shining with wisdom, each one in two forms, male and female, making the one angel; each one strictly and evenly balanced; not as they are on earth, mismatched, mismated, one small, the other large; one desiring one thing, the other something else; one understanding a thing one way, the other another way, but they were inseparable; they were never parted unless they separated for a short time to carry out some work which they had in common, as, for instance, Vonselora left Katrina for a short time while he sat by the way (to meet me), they were working in unison together to teach my ignorant spirit, whilst my darling,

my other self, my Helene, awaited with Katrina my coming; awaited till my ignorant soul should get enough wisdom to know and accept the truth.

"Now, as these angels appeared, they fitted each other, and yet they were very distinctly marked, male and female, but no blue-eyed male was mated to a dark-eyed female; both had blue eyes, or both had dark eyes, and in size they were the same. They perceived truth alike and had one mind in all things. It was impossible for them to disagree in anything. They were loving, inseparable souls, forever journeying on together in the paths of wisdom and love, scattering bright truth around them."

Spiritual Germs

Herfronzo visits the Temple of Wisdom.

"You say we were all co-existent with God, or rather, that we all existed within the ocean of spirit and matter as germs. This interests me greatly. Will you not go on and tell me more?"

"With pleasure," answered Galen. "When I lived on the earthly plane I was a physician, as perhaps you well know, and I studied deeply into all things pertaining to the life of man. 'Man, know thyself.' This thought was continually in my mind, and I was greatly desirous of understanding the law of propagation, and for many reasons which I will not now mention, I became convinced that if man had a spirit or soul it was not propagated down through generations of men, and boys had not the power of propagation. I came to the conclusion that man's soul was put into his body in some mysterious way after birth. This was as far as I could go when in earth life. As soon as I became an angel

my mind again reverted to this subject, and I soon learned the truth. I found that man existed as a germ within the everlasting ocean of spirit and matter. That these germs were breathed into the lungs of men. That man, being the positive force, attracted and held them. From the lungs they passed into the blood and there became clothed with material substance; and after they had been nourished and fed by the mother (after impregnation), they were born into earth life as human beings. Therefore, man is co-existent with God or is a part of God.'

" 'Harvey,' said Galen, 'will you tell Herfronzo what you have discovered?'

" 'With pleasure,' answered Harvey.

" 'I suppose, my dear Herfronzo, you are aware that I was the first to discover the circulation of the blood; and while I was making minute examinations I discovered within the product of man's blood, germinal points. Since my time on earth other physicians have, under the microscope, discovered and analyzed these germinal points and many are convinced that these germs are breathed in from out the atmosphere by man, and this is true. In the form of spiritual germs we had no beginning; in the form of progressive angels we can have no end; we are eternal and co-existent with God, which meaneth all things that are or ever shall be.'

" 'I do not yet comprehend the law of soul mates, or counterparts, although already united to my counterpart and consequently a complete angel; yet I am still ignorant of the law which governs it.'

" 'Socrates,' said Galen, 'will you explain to our brother, Herfronzo, the great law of counterparts?'

“‘Herfronzo,’ said Socrates, ‘let us examine one of these spiritual germs before it has ever been breathed in by man, and we shall soon discover the law which regulates soul counterparts.’ Saying this, he waved his hands toward me in a gentle manner. Immediately my sight expanded and I saw innumerable small, pellucid, transparent globes floating here, there, and everywhere. I took one of them in my hand and examined it closely. I found it was an indestructible spiritual germ, in the form of an egg, and within it were two *perfect forms*, the man and woman to be—the male and female in one, the future angel. The forms were perfect, but the eyes were closed; they were not yet self-conscious or intelligent. Consciousness and intelligence were yet in store for them.

“‘How is it,’ I asked, ‘that children are born singly and not in pairs, as this germ would indicate?’

“‘These globes which you now see are perfect germs; they have never yet been breathed into the lungs of living man; that is reserved for them,’ answered Socrates. ‘When these perfect germs are breathed in by man the positive or male half germinates, or develops first; the female half, or negative, is thrown back into the atmosphere in the form of an oblong globe, for they must be separated in order to be born male and female; for if this were not so, the law of propagation would be at an end. This latter globe, being oblong, never rises above the dense atmosphere, and the lungs of man have a far greater attraction for it than they did when it was a perfect globe; therefore, it almost immediately becomes incarnated. And now I have explained to you

the true law of the sexes, for they are born into life in equal numbers. Now after these germs have expanded and become intelligent men and women, or otherwise, and then leave their bodies or die, they are again united and form one complete angel. Yourself, dear Herfronzo and Helene, once existed within one of these perfect globes or germs as one; from thence you became man and woman, performed your work on earth, becoming conscious and intelligent; from thence you become again united and are now a perfected angel, far on your road toward heavenly wisdom. Which would you prefer to be—Herfronzo, or angel, or the undeveloped germ of an angel? For many people say they wish they had never been born.'

" 'There is but one answer to this question,' I said. 'It is as much better to be an angel than a germ as it would be if there were a hell, to be in heaven instead of hell, for now I can examine all things with intelligent eyes and become wise as a god. I can now enjoy the happiness of eternal love; truly, Love and Wisdom are the everlasting handmaidens of God.' "

THE EAGLE MATES BUT ONCE

Extracts from *Statesman*, Yonkers, N. Y.

"The married life of most birds could be taken for a model even by members of the human family. There is, for instance, the staid, dignified, and homely bald-headed eagle—the glorious emblem of the American Republic. He mates but once, and lives with his one mate until he or she dies.

"If left a widower, even a young widower, the bald-headed eagle never mates again. He remains alone

and disconsolate in the nest on the rocky crag or in the branches of a tall pine tree that formed his domicile when his mate was alive. No other female can tempt him to forsake his disconsolate life. With him, once a widower, always a widower.

It is reported, "The golden woodpeckers live in a happy married state, mating but once. If the male dies, his mate's grief is lasting, and she lives a widowed bird the rest of her life. So, too, the male woodpecker never seeks another mate after the death of his own. He taps on a tree beside their nest day and night trying to recall her; then, at length, discouraged and hopeless, he becomes silent and never recovers his gaiety."

SOUL MATE GUIDE TO COUNTERPART

From the Mysteries. Tutelary Gods and Ancient Spirits. By Spirit Josephine. Mrs. Longley, Medium.

"In the higher realms of the spirit zones, dwelt in the purity and peace of her celestial gardens, a lovely and radiant spirit who for thousands of years had served the human family upon one and another sphere as an instructor and oracle. Zaida, the beautiful, had passed on to the seventh zone, and it was her privilege long since to arise to higher worlds if she so desired, but as yet she felt that her work and mission belonged to the people of the lower spheres, and thus she labored among them, imparting a divine light and uplifting magnetism to all whom she reached. For all these ages Zaida had been without the companionship and cooperation of a soul mate, serving as the instrument of highly advanced beings in her labors of counsel and of ministration to other lives. All around her were numbers of exalted beings

working in pairs together for the blessing of humanity, but she, as a special oracle of the spheres, had pursued her way without the union that bringeth two souls into one sphere of harmony and labor.

“But in that hour of interior research and exaltation she learned that her own mate or counterpart dwelt as a human entity—a re-embodied planetary being—upon the planet Earth, in the country of Mexico, as an Aztec adept in the mystic lore of the ages and spiritual cult of the times; that to meet and become united to him she must take up her abode by his side, attend him in his works, influence and guide him, and through his seership make her presence and her relationship known to him. Thus Zaida turned from the glories of the higher realms to which she was entitled to promotion and came to earth to the land of the Aztecs, and there in a temple of a beautiful city she found her mate, even as had been shown to her, a teacher and a guide to his people. And her soul went out to him and she loved him with exceeding great affection. Then did she show herself to him and he became enraptured of her, for he, too, had passed the ages without a mate. And his soul went out to her and they blended together as one angel, and he was never alone; and many who came to the temple to learn of the master beheld Zaida standing beside him, or working in his light, and they learned to recognize her beauty and to look for her. And under the power of this double ministration the glory of the temple increased and the interest of the people were enhanced a hundredfold.

SOUL MATES AND REUNIONS**Wesley Aber Met His Soul Mate**

From Rending the Veil. By Spirit Dr. Reed.

"Soon after my transition I met the one whom I loved, and she has accompanied me wherever I have gone. We are trying to bring those of lowly and darkened estate into light."

Percy Allen Meets His Angel Wife

"When I first regained full control of my mentality, I found myself in a beautiful chamber surrounded by odorous flowers. Sweet strains of music seemed to float to me from a band in the distance. I was all alone in this beautiful room, reclining on a downy couch, and at first I dared not stir for fear it was some heavenly dream and I would awaken and find myself on earth.

"While thinking thus, my angel wife glided into the room; I was sure then this must be a dream, for I thought she must be in heaven. She advanced to my couch and gently smoothed the hair from my brow, and murmured, 'Dear, I am so glad you have awakened!' In my joy I cried out, 'O, darling, tell me where I am, and that this is no dream!' She then told me of my passing away and that I had been cared for by wise spirits in a hospital until my spirit was able to care for itself, and now that I had fully awakened I must be doing something to elevate myself and others."

MRS. J. L. STANFORD TO MEET HER HUSBAND

By Mrs. J. J. Whitney.

"It is not true that Mrs. Stanford feared to die—that is, to pass to spirit life. She looked forward joyfully to a spiritual reunion with her family. But she did

dread death through a long, unnatural illness. 'I want to live until I am ninety years of age,' she used to say. She would ask her husband (through the medium), 'Is my future home to be as beautiful as my lovely home here?' He would tell her that not only was it just as beautiful, but that there was a magnificent apartment waiting for her that would not be opened until she came. He also informed her that she would enter it, not as an aged woman, but as fair as the charming bride he had married in his young, ambitious manhood.

"Another point upon which Mrs. Stanford was particularly anxious for a long while, was the difference that might obtain in the development of her husband in spirit life and herself on earth. She desired to be amply qualified to take her place beside him when they met again. He assured her, and she repeated it to me, that she had lived such a good noble life and had done such a great work that both would be on exactly the same spiritual plane." . . .

ANGELS AND SOUL MATES

From Mary Ann Carew. By Spirit Mary Petersilia.

" 'Mary,' he said, 'it is time for you to comprehend the meaning of the word *angel* in contradistinction to that of *spirit*. All human beings must become spirits. All spirits must become angels. All angels must become arch-angels. All arch-angels must become god-angels. All god-angels must become God, or the component parts constituting the godhead; and not until a god-angel is all-wise, all-perfect, without fault or flaw, knowing and understanding all things from the least to the greatest, can it become one with the godhead. The

godhead angels are the highest that I at present know anything about; what there may be to know beyond this I cannot tell you.'

"All this was startling to me, and I looked at him with wide open eyes.

"O it must take ages upon ages to become a god-angel!"

"You are right,' he replied. 'It takes ages upon ages, and aeons of ages, and yet I have seen a god-angel afar off; it would be impossible for one to approach very near to such as myself without consuming such a one by its glorious brightness, yet afar off I have seen and heard the voice of a god-angel.' . . .

"And again I stared at this Solon with bated breath.

"And, pray,' I asked, 'how is one to know what the proper union is, or to whom one is to be united in order to become an angel?"

"Yet there surely is a way to understand all things,' he replied. 'There is always a way to distinguish real gold from the counterfeit coin.'

"But if you have the required knowledge,' I said, 'one would think that it would enable you to unite yourself to the true one, and that long ago, and thus to have become an angel.'

"My wisdom alone would not be able to accomplish such a result,' he replied. 'The other half of myself must understand it as well. True marriage must be mutual, or it is no marriage. Bondage is not marriage. There must be no bondage on either side. If a man holds a woman through bonds, she is not his or *vice versa*. Slavery of any kind cannot enter yon golden city.'

Joined as One

“‘Yes; the wine of love filled my soul, and wisdom’s food inspired me with courage; I ascended the steps and reverently, O, so reverently, lifted the veil, throwing it back gently. A glorious vision met my eyes. It was not one statue, but two, standing, when concealed by the veil, as one, yet the faces were so carved and blended together that looking at them in one way they appeared but one, yet when they appeared two they were Solon and myself. His left arm was thrown about her shoulders as she stood one step in advance, her head resting against his left breast; his right hand clasped her left, her right arm was thrown about him. The figures were far more beautiful than Venus and Adonis, for the faces were those of angelhood, the forms those of wisdom and love; both wore flowing robes tinged like a glowing sunrise. The figures were so dazzlingly bright that I slowly drew the veil over them, but, from this time forever more, I knew who my own otherself was. Once more my gaze rested longingly over the lake on the shining city I now knew would soon be my home.

“‘Has Solon ever seen these figures?’ I asked.

“‘No,’ she replied. ‘When souls are about to be wedded, the true one is revealed to the female first, from her to the male. He may have been very much attracted to her, may have felt the sweetness of her power, may have hoped and believed she was his by natural law, but the revealment to her soul, beyond cavil or doubt, is first made. Let us now descend, that Sigismund and Solon may also come hither.’

“‘Mary,’ said he, his eyes fixed on mine, ‘truth hath called me, and I am come. Wouldst know my name,

sweet lady? They call me on earth the Swedish seer, and I was there christened Emanuel Swedenborg.' . . .

"He laid the great book upon the table which stood in the center of the arbor. Annie now raised her face to his with a look of joy and reverence. He laid his hand benignly on her head in blessing.

"'Heaven's choicest blessings rest upon thee, my daughter,' he said. 'Long ago thou didst discover the jewel of great price, which, when on earth, I had wrested from the hand of Truth, and now thy sister Mary wouldst also possess it. The jewel was not created by me; thou well understandest that I merely discovered it, hidden within the hand of Truth.'

"He seated himself at the table, opened the book, and for a few moments appeared absorbed in its perusal. Shortly we heard Solon and Sigismund approaching. They greeted the seer with great reverence and gladness; then Solon approached me with shining eyes. Opening his closed palm there lay upon it the jewel beyond price, and within my own hand I found its twin. Obeying a subtle law we voluntarily laid them upon the table side by side, where they sparkled with dazzling brilliancy. The seer took them up and laid them upon the open book.

"'I cast my bread upon the waters,' he said, solemnly, 'and it has returned to me after many days.'

"Solon whispered to me: 'Our souls are already wedded, my Mary, and have been since the stars first sang together, but, thinking you might, from the force of habit, like some sort of marriage ceremony, we called for the most revered Emanuel Swedenborg and he is here. Those precious jewels are our marriage fee.'

"The seer gathered them up and put them in his breast. . . .

"The great seer rose to his feet, the bright aura about him increased until the arbor was filled with glorious light, when, lo! by his side stood the counterpart of himself, a glorious and beautiful woman, his twin soul; like him in all respects except the male principle. She had previously been hidden within his aura by the condensing of it or the desire to be so hidden, but there being no call for longer concealment their aura spread and dispersed itself, by their desire, until she stood fully revealed within it. Sigismund and Annie also arose. A change took place. They stood, like the seer, within a dazzling aura of their own, one perfect whole, an angel! Solon's face grew as bright as theirs. We arose. He threw his left arm about my shoulders, grasped my left hand with his right, my head was supported against his left breast. I timidly threw my right arm about him, naturally taking one step in advance, as one half of my form rested against the half of his. The seers raised their eyes and hands, but not from their lips came the words which solemnly resounded through space; they but called or prayed for truth from above them, and the great words sounded and resounded again:

"'What God hath eternally joined together cannot be sundered!'"

ROBERT BURNS AND HIS HIGHLAND MARY

Copied from *Primitive Christianity and Modern Spiritualism*, Vol. 2. By Eugene Crowell, M. D.

The following beautiful poem was printed in the *Banner of Light*, March 27, 1858. We have since fre-

quently been requested to reprint it. It first appeared with the following introduction:

“Mrs. Frances O. Hyzer, of Montpelier, Vt., is sometimes influenced to write both poetry and prose purporting to emanate from departed spirits. She one day had been reading some of these productions to a lady visitor who asked her if Robert Burns (the lady’s favorite poet) had ever communicated with her. She replied that she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked that she hoped he would some time make known his presence and answer a question she had in her mind, which question she did not express. A few days subsequently Mrs. Hyzer felt impelled by spirit influence to pen the following, which, on being shown to the lady, was found to be an appropriate reply to the query she had in her mind:

“ ‘Fair lady, that I come to you
A stranger-bard, fu’ weel I ken;
For ye’ve known naught of me save through
The lays I’ve pour’d through Scotia’s glen;
But when I speak o’ gliding Ayr,
O’ hawthorn shades and fragrant ferns,
O’ Doon and Highland Mary fair,
Mayhap ye’ll think o’ Robert Burns.

“ ‘I am the lad—and why I’m here—
I heard the guid dame when she said
She’d know, in joyous spirit sphere,
If Burns was wi’ his Mary wed.
I sought to tell her o’ our joy—
No muckle impress could I make;
And, lady, I have flown to see
If ye’d my message to her take.

“ ‘Tell her that when I pass’d from earth
My angel lassie, crown’d wi’ flowers,
Met me wi’ glowing lovelit torch
And led me to the nuptial bowers.
That all we’d dreamed o’ wedded bliss
And more was meted to us there,
And sweeter was my dearie’s kiss
Than on the flow’ry banks o’ Ayr.

“ ‘Where love’s celestial fountains play’d,
And rosebuds burst and seraphs sang,
And myrtle twined our couch to shade,
I clasped the love I’d mourn’d sa lang;
And while my angel harps were play’d
The bonnie bridal serenade,
Though na gown’d priest the kirk-rite said,
Burns was wi’ Highland Mary wed!

“ ‘There’s na destroying death-frost here,
To nip the hope-buds ere they bloom;
The bridal tour is through the spheres—
Eternity the “honeymoon.” ’ ’ ’

SAW AND COMMUNICATED WITH SOUL MATE

From *Celestial Telegraph*. By L. A. Cahagnet.

“I then said to Swedenborg that M. Renard would be glad to know his partner. In short,” said I, “give me a description of this person.”

“She is a pretty brunette, with a sweet air, features perfectly regular, fine black eyes, fresh-colored cheeks, a small mouth, rosy lips, and a round, dimpled chin. She is not very tall, wears a white robe, and has a crown of roses on her head. She appears to me not as she was when on earth, but as she is in the spirit world.”

“Ask her what her name was.”—“Juliette Pichot.”

“Where was she born?”—“At Aurillac, in Auvergne.”

"Where did she die?" "At the abode of an old aunt at Frenay."

"How old was she when she died?"—"Forty-seven."

"How long has she been dead?"—"She does not know."

"Did M. Renard know her on earth?"—"He knew her at an inn where he came sometimes to take his meals, in a small town near Mans, and where she was a servant."

"What was the sign of the inn?"—"The Golden Sun."

"How old was she at that period?"—"About sixteen."

"Did M. Renard pay his addresses to her?"—"No; he never breathed a word of love to her."

"How will he be able to remember her? He left that part of the country a very long time ago."—"She will appear to him and he will remember her."

"Is she, then, the companion destined him by God?"—"Yes; she tells me that he will soon join her."

"Has she anything particular to make known to him?"—"No; *she will appear to him in a dream and awaken him to a remembrance of her.*"

"As M. Renard was not present at this sitting, I forwarded to him all these details, which caused him much surprise; he had not the least recollection of this young girl; he had formerly lived at Mans and traveled in the towns near by and had taken meals in several inns, but the passing of thirty years had effaced all such recollections from his memory."

"I endeavored, at several succeeding sittings, to obtain more precise dates and places, but always the same answer, 'Why would you have me trouble myself about this earth where I was so unhappy? With the conditions in which I suffered so much, and with the numerous places at which I was at service? It will not be long

before we meet again and then we shall give up all thoughts of earth.'

"I abandoned all research in this respect and thought no more of the matter, when one day I received a letter from M. Renard, saying: 'I cannot resist the desire of giving you the analysis of an ecstatic dream in which I beheld Juliette. I found myself at a large inn where I called for some refreshment and was served. Opposite me, at the same table, was a man with whom I made acquaintance. When he was about to depart I accompanied him to the street door; he was no sooner gone than a servant-girl whom I had observed going to and fro came up to me, saying, "I, too, am going away." I spoke to this girl and advised her to stay. I took her civilly around the waist in order to detain her, and she turned round and fixed her eyes on me. Her countenance was that of a pale brunette, somewhat sickly and expressive of suffering, but having a very tender look. I was greatly moved and my heart bade me give her a parting kiss, but so many persons were passing by that I durst not; at the same time she disengaged herself from my grasp, leaned toward me, and said, "*Your friend, M. Cahagnet, has told you that an angel awaited you in the spirit world.*" Then, taking wing, I lost sight of her. These last words struck me, and I forthwith awoke. Dreams are real excursions in the spiritual world; thus, what your clairvoyant predicted has come to pass.

"Do not for a moment suppose that it was the thought of this revelation that influenced me, for I had long forgotten all about it since this girl, whom I take to be Juliette, was obliged to remind me, and that in a very

laconic way, of what your clairvoyant had said. The effect of the dream over, I awoke.'

"Here we have some of those proofs that square not with our material exigencies, but overshoot them. What was Juliette's object in this circumstance? No doubt to represent to M. Renard the inn where she had known him, but he could not recognize the place nor the servant girl who had served him occasionally with refreshments. The personal appearance of M. Renard might have made an impression on her when probably he had paid no attention to her. Juliette, in this dream, replaces him in the same conditions in which he was thirty years ago, but perceiving that he did not seize upon these images, and that his reminiscences remained dumb, she says to him: '*M. Cahagnet, your friend, has told you that an angel awaits you in the spiritual world.*' And she disappeared after arousing him. This apparition, which had been predicted by Adele, but which might be resolved into a simple vision and naught else, made such an impression on my friend that on his journey to Paris he testified to us all his joy and declared that he was more convinced by this dream than by anything he could have seen under any other circumstances.

"At another sitting when M. Renard asked for Juliette she said that she suggested to him this dream for the purpose of being recognized; that she was often near him, speaking to his spirit, but that he could not materially perceive her presence; she assured him that she would do her best to let him see her again."

TRUE ACCOUNT OF SOUL MATES FROM ACTUAL LIFE

The *New York Herald* relates in an issue of Nov. 27,

1904, a story beginning at the time of Lincoln's death, in which Sarah Stevens, a young actress, became curiously attached to a celebrated prizefighter.

John C. Heenan, who had just returned after a victorious encounter in the squared ring, and had visited the theater at which she was appearing, suddenly became charmed with her appearance and manners and felt that at last he had met his soul companion. He at once wrote to the girl, proposing marriage; but in those days "Johnnies" were also very numerous, and so Sarah Stevens laughed and put away the letter, although secretly pleased. Curious to relate, one afternoon, as he walked down the street she came suddenly face to face with Heenan. In a moment of impulse she put her tiny hand on his big arm and said: "Mr. Heenan, if you promise me that you have struck your last blow in the prize ring and played your last gambling game, I will be your wife." Heenan gazed in astonishment for a moment and feared he was the victim of a joke, but the light in her eyes dispelled his fears and he thrust out his hand, saying, "I promise."

The next day the newspapers publicly announced Heenan's retirement from the ring forever, and at the end of the season, Sarah Stevens retired from the stage and they were married.

For eleven years the stalwart warrior and the girl lived a life of almost ideal devotion. Then came the death of Heenan, which fell as a sad blow to his wife. To keep her mind occupied she returned to the stage.

A gentleman fellow theatrical, well known to her, one night after the performance, having a fear for her safety, volunteered to accompany her to the hotel. But Sarah, with a glow in her eyes, remarked, "Don't you know, Mr.

Thompson, that John always brings me to the theater and takes me home again?" Mr. Thompson thought something had affected her brain, but was enlightened to see her step lightly into the street and, murmuring a few words in a soft tone, extended her hand as though grasping another unseen one, and tripped off as merrily as a bride on her honeymoon.

Some time later Mr. Thompson again inquired of her about the incident and she said: "John is always with me. Just as he did in life, he meets me at the stage door every night and we walk home together in the old, sweet way. When my time on earth is finished I shall meet him in spirit, for I believe he is my true soul mate."

How can I wait until you come to me?

The once fleet mornings linger by the way;
Their sunny smiles touched with malicious glee
At my unrest, they seem to pause and play
Like truant children, while I sigh and say,
How can I wait?

My heart has need of patience and control:
Before we meet, hours, days, and weeks must roll.
How can I wait? Oh, love, how can I wait
Until the sunlight of your eyes shall shine
Upon my world that seems so desolate?
Until your handclasp warms my blood like wine?
Until you come again, Oh, Love of mine,
How can I wait?

—*Ella Wheeler Wilcox.*

Although Heenan had been dead for twenty years, his wife Sarah had the sublime thought that he was always by her side, that he was ever ready to protect and guard her. She felt his kiss upon her cheek, his arm in hers, and ever his loving presence to help and cheer through

life. She subsequently passed away, still cognizant of his presence, and with the thought of meeting him in that realm where partings come no more.

A TEST FROM HIS SPIRIT MATE

An incident is related in the *Banner of Light* of June 18, 1904, where Edward H. Hammond, in business at Worcester, Mass., while sweeping the floor of his office, discovered a gold ring upon which was engraved the name of "Jennie L. Maynard." After inquiring, he failed to find an owner, and the incident passed without further notice until one day there unexpectedly came into his office a slate-writing medium by the name of Mr. Watkins. It appears that Mr. Watkins, who was on his way to Albany from Boston, was controlled or powerfully influenced as the train entered the depot, to come into the city of Worcester without apparent cause, and wander aimlessly about.

Finally inquiring for the name of a spiritualist of some passerby, he was directed to Mr. Hammond. Upon describing the peculiar circumstances of his visit, it was proposed to hold communion with the spirit world through the medium of the slates that Mr. Watkins had brought with him. Selecting two from the pile, Mr. Hammond washed them with soap and water, dried them, and, putting a piece of pencil between them, placed them on his head while the medium held the corner. Soon they heard scratching and writing, and after three loud raps were heard, the slates were taken apart and upon them was the following:

"My dear Edward:

"You found my ring on the floor in your workshop,

which was placed there by spirit power to give you a test at some future time, to prove beyond a doubt that I still live and hold a sincere love for you. Your married life was not harmonious and you thought it a failure.

"I was born in New York City and there passed to spirit life in the St. Luke's hospital, of consumption. Since passing away from earth life I was attracted to you and have gained the knowledge that we are 'soul mates,' and when you pass from earth life I shall be the first to take you by the hand."

"(Signed) JENNIE L. MAYNARD."

A notice of the death of Hammond several years later appeared in the *Worcester Daily Press*. The funeral being officiated by W. J. Colville.

PREACHER TELEPATHICALLY CONVERSES WITH SOUL MATE

The *Chicago Examiner* relates the experiences of the Rev. H. W. Bigelow, a Baptist missionary preacher:

"In June, 1898," he said, "I was in Philadelphia. While standing on the street corner I experienced a strange sensation, and when I turned, involuntarily, realized in a flash its cause. A young lady, about eighteen years of age, was standing near me. She was remarkably beautiful, with flowing, light hair, large blue eyes, a prettily moulded face, and well rounded form.

"I had scarcely rested my eye upon her when she turned and met my glance. There was an instant interchange of recognition, although we had never seen each other before. I knew I had met my soul mate, but my clerical garb precluded the possibility of approaching

her and introducing myself. I boarded my car. So did she, and when I left, her face was painted on my memory so brightly that nothing has been able to erase the lines.

"I have searched for her seven years, never having seen her again in the flesh. We are not separated in spirit, however: day after day she greets me by the telepathic communion of souls and assures me that we will meet. 'I am always thinking of you,' she says, 'and will always be yours.' "

CONVERSES EVERY DAY WITH SPIRIT MATE

A strange incident is related by M. L. Pearson, M. D., of Aberdeen, Washington, in which he states: At the breakfast table one morning, when eight years of age, a visitor remarked upon a sad occurrence that day of a little girl who had just passed on. On going out into the garden, the words were spoken in his ears quite distinctly: "That is your little wife that is being buried today." Although he thought it strange, he dismissed the thought as of no consequence.

After several years' investigation into the phenomena of Spiritualism, and gaining the power to hear clairaudiently and see the spirit forms, he heard the voice of his mother and another sweet voice, which said, "Do you know Annie?" "Annie who?" I asked. "Annie Daisy," was the reply. Soon the pleasant loving voice spoke again, saying, "I am Annie Daisy; I died when I was four years of age; I have been with you for over thirty years. I am your twin soul." Suddenly I remembered the incident of thirty years ago when I was eight years of age, playing with Annie Daisy, and the remarks passed

at the breakfast table upon her death and also the voice which spoke so distinctly, "That is your little wife being buried today." The problem was solved, and now I converse almost every day and travel in spirit life with my twin soul, visiting also friends who live long distances away.

WEDDED FIFTY YEARS—DIE TOGETHER

After Mutual Salutation Both Sink Into Unconsciousness
and Pass Away Within a Few Hours

From *New York Herald*.

Playmates in childhood, betrothed in youth, and man and wife for more than fifty years, Howard and Mary Hasbrouck went out of life yesterday as they had gone through it together, and whispering each other's name in their last conscious breath.

Rousing from the lethargy of his deathbed in their home at No. 508 West 146th Street, the aged man feebly turned his eyes toward that of his long-time companion, who was breathing her last almost within touch of his hand. He murmured her name as if in summons, and she answered with his as if acknowledging the call. Then both lapsed into a sleep from which they did not awake. He died at four o'clock in the morning and she at eleven, neither having regained consciousness after that tender exchange.

SPIRIT FORCES BRING TWO SOULS TOGETHER

"Wonderful!" "Astounding!!" and such expressions of astonishment were uttered when the friends of W. L. Kuebler, of Brooklyn, N. Y., heard the account of his dream wife.

As manager of a firm of white lead manufacturers, Will Kuebler had to be active twenty hours per day in order to fulfill a certain contract in a western city. As his future depended upon this contract, he bore the awful strain and would lie on his cot to catch a few hours' sleep. During this sleep, he dreamed of his boyhood days, of his old grandmother's home, of the grape arbor, and how he would play with a little girl wearing a brown gingham, having pretty brown hair done up in two pig-tails, playing with a rag doll on the rustic seat of the arbor. He awoke at the call of his employee and went again to work, returning to his cot in the evening after a tiring day's work, being completely exhausted. That night he had another dream. He saw the little girl with the brown hair again. He knew it was she, although she had now grown to a tall, graceful girl. Proud she was now in the dignity of her first long skirts and conscious of the rippling masses of beautiful brown hair heaped upon her head.

"It's strange," he muttered while dressing at daylight, for he was not at all in love or even had time to trouble about girls, as the lead business kept him too busy.

Nothing transpired the following night, but the second night he saw her again and he struggled in his sleep and suffered because he could not go to help her. He saw her all alone in a strange city, and she seemed to be wearing mourning, for a little black veil hid the beauties of her brown hair.

Again he saw her in another role, sitting at a typewriter in a big office, working away busily. Morning came and the last day of the strenuous labor he had been

subjected to, for the order was accomplished in due time. Throwing himself on his bed that evening he slept soundly, but suddenly awoke the next morning at nine o'clock. "I had a dream during the night," he mused. "I thought I wrote a letter to my dream sweetheart."

Starting to dress, he saw a sealed envelope on his writing desk.

"Dream was true," he commented to himself, for the letter was addressed in his own handwriting to Miss Sarah Louise Emory, Kansas City, Mo. "I wonder where I got that name for her?" he mused; then wondering what he had said in the letter, tore it open and read it. But the address puzzled him, and thinking it would do no harm, he re-addressed it with doubts of its ever being received with such a vague address.

For over a month he had no further dreams of his sweetheart. Then one night he held a long talk with her. "I will meet you as you asked me to in your letter," she said.

"Where was that?" asked Kuebler.

"Have you forgotten your letter?"

Then like a flash the contents of his letter returned to him, and he remembered that he had written, "Meet me in Pittsburg on November 12, noon, in the parlor of the Monongahela Hotel, overlooking the river."

"One of the strangest things about it," said Kuebler, "was that I had never been in Pittsburg, and never knew the name of the hotel."

Saying nothing of his plans, he left New York for Pittsburg on November 11th and arrived there the next morning. He learned that such a hotel as the Monongahela existed and forthwith drove there. Taking

breakfast he strolled into the parlor at 11:50 and there stood a tall, slender girl, with a wealth of brown hair, agitated, near the window. She turned as he entered and stood with eyes wide open with astonishment.

Kuebler walked forward, extended his hand, and said: "You are Miss Sarah Louise Emory?"

"Oh, it's true! it's true!" she said, and an instant later Kuebler was holding his sobbing "dream sweetheart" in his arms. Needless to relate, the happy couple were married immediately.

Mrs. Kuebler's story was quite as strange. One night, probably the same night Kuebler had his first dream, she dreamed of him, only her memory was better,—she knew him, and for several nights dreamed of him, then the letter came. She could not answer it, for Kuebler only gave his name. In all her dreams the occurrences were correspondingly similar to those of Kuebler.

Friends are now quite busy trying to explain the unique circumstances, while Kuebler and his dream sweetheart live happily and peacefully.

Thank God for dreams! I, desolate and lone,
In the dark curtained night did seem to be
The center where all golden sun-rays shone,
And sitting there held converse sweet with thee.
No shadow lurked between us; all was bright
And beautiful as in the hours gone by;
I smiled, and was rewarded by the light
Of olden days soft beaming from thine eye.
Thank God, thank God for dreams!

I thought the birds all listened; for thy voice
Pulsed through the air like beat of silver wings.
It made each chamber of my soul rejoice
And thrilled along my heart's tear-rusted strings.

As some devout and ever prayerful nun
Tells her bright beads and counts them o'er and
o'er,
Thy golden words I gathered, one by one,
And slipped them into memory's precious store.
Thank God, thank God for dreams!

—*Ella Wheeler Wilcox.*

LETTERS FROM ASTREA

The following are extracts from the Letters from Astrea, a booklet published by James H. Fletcher, 6 West 107th Street, New York City, and whose purpose it was to publish the many extracts in this book.

Astrea in spirit life gives these letters through the mediumship of Mrs. Mary T. Longley, to her spirit mate in earth life, Astrala (who, by the way, does not wish his identity known).

Astrea and Astrala, according to the evidence given, were both inhabitants upon the planet Astraeola before coming to earth. Astrea was born in Greece, of an Italian father and Grecian mother, and is now the guardian or spirit guide to Astrala on earth.

Beautiful, sweet, and spiritual are the characteristics displayed in the writing of these letters:

"Now comes sweet Astrea, a shining, beautiful being, whose influence is like all-pervading, radiant light. She tries to meet your inquiries, as follows: Beloved One, Soul Mate and Star Mate of Astrea, greetings of Love and Peace! I shall give to thee at this writing all that I can in response to thy inquiries, and will come again to continue the theme.

"Thou, Beloved, doth inquire of our mutual lives in other worlds. Yea, Dear Heart, we have lived before!

Oh, for the tongue of eloquence and the brain of fire to depict to thee the glory of past experience and expression. Alas! these are not at my command. But this I do know: Thou as Astrala, and I as Astrea, were known as entities of joy and energy, of innocence and purity, on a planet of light older than earth, and well advanced ere this terrestrial orb gave human life. The clear memories, associations, and experiences awaken when thou and I are in communion in the celestial world when thy body sleeps. But I cannot create the vibratory velocity in the brain of the amanuensis, sufficient to imprint the recollection thereon, in modes of speech; such vibrations would unfit her for the ordinary affairs and conditions of her daily life.

“In time, such sensitives will be so placed and environed on earth that they will respond to the force of the spirit, who will register the desired information of worlds and entities on the sensorium, with the certainty of having them accurately recorded for earthly expression and preservation.

“In spirit language or thought expression the name of that planet (where we lived) is *Astraeola* (As-tra-e-o-la) meaning LIGHT. Our object in coming to earth-form was to exert a peculiar influence for *good* upon earth places and people. The elemental influence that was inwrought with the fibre and force of our spiritual natures from *Astraeola* itself, being a peculiar light power, thou hast emanated it, and thy children *in part* inherited and gave it forth.

“I came first to gather new elements from the Italian and Greek; also to prepare the way and lead thee in spirit on. Thou cam’st to the virile stock of thy

mortal parentage, gaining new forces. All, all are utilized; in part, a storage battery of force art thou; thou and thy Astrea combined make the dynamic power, utilized feebly now, by and by to be grandly exercised for human good. We came earthward to add the part of the potential planetary energy to our natures for higher good. The best be with thee. ASTREA."

In answer to several questions Astrea says:

"Beloved, thy Astrea became swept by the current of electrical attraction into the atmosphere of this planet Earth, and, by the quickening of the vibratory forces of her nature, was enabled to become attached to the embryonic germ cell starting into life in the womb of Garceria Natalie Forgario, and thus find birth upon *this plane* of being. Thou, Astrala, as spirit, didst also by magnetic impetuosity, sweep into the *psychic atmosphere* of this earth world, there to attend, wait for, and welcome thy mate when her quest for knowledge or experience as a mortal was done.

"Thou, in part, couldst guide Astrea, for thy influence on her sensitive mind must have been like the music of Astraeola, or like the perfume of flowers from celestial fields; and hence, sweet bliss was mine. When slipping from the earthly casket, I beheld the face of Astrala and was conducted by him to the regions of spiritual beauty in the *planet celestial* belonging to this old earth world.

"In turn *thou* wert born on earth, for by *my* earthly sojourn and its quickened conceptions of active life, of joy, sorrow, sympathy, labor, duty, justice, and all else pertaining to human experience and true progress, I had become qualified to work for humanity, and to advance from sphere to sphere; but *thou*, unquickened by

actual contact with, and experiences in the conditions of, earth's physical life, could have but feeble power in these directions; hence, thou hadst to seek expression in the materialities of earth existence.

"Swept by the power, inherent, that moved thy Astrea after her spiritual birth from the mortal body, thy soul mate *could not remain with thee* in the groves and gardens of the spirit atmosphere *thou couldst only inhabit*; hence, I, as a candidate for entrance to schools and temples in other spheres, or as a worker in spaces celestial, didst find associations and pleasant companionship, while years—of which spirits away from earth take no account—sped swiftly on. Yet, the underlying and interpenetrating spirit of matehood never ceased to vibrate within, and its activity caused the restlessness of soul force which finally pulled thy Astrea into the current of magnetic life that held thee, and she came to thee to establish herself as thy lifelong guide and companion. *At first I did not recognize thee* in the earth form of a child as mine astral mate, and not until highly advanced teachers in the spiritual world unsealed my understanding, did I realize that thou wert really the object of my desire, the polar star attracting me with unerring force and light.

"Time hath no part in the computations of souls afar from earth life; the period may have been two-score years between the time of Astrea's parting with thee as a dweller on Astraëola and her passing away from earth life in Greece.

"Thou wert in the astral atmosphere of mine earthly environment during my mortal life, and, in a way, an attendant and guide.

"We were together but a brief while—perhaps a year, perhaps more—after my demise in Greece. Our stay for that period was in the groves and gardens of astral life adjacent to Greece, but not in the advanced mental spheres. Then thy Astrea was swept to an outer realm in space by forces of spiritual gravitation, to schools she had been fitted for, leaving thee in the astral sphere. Then thou wert swept into a wave of vibration and borne to the American shores on the current of attractive force to be born into mortal life.

"The power wanes. I will come to thee again, Best Beloved. I salute thee with the benediction of devoted tenderness. ASTREA."

* * * * *

"Thou dost desire to know on what other planets we have lived and loved. Thy Astrea is unable to inform thee. Not until we are *reunited in the world celestial*, and, *as one, shall enter the temple of revealment on high*, shall we be enlightened as to past experiences.

"In spiritual worlds woman has all the privileges and rights vouchsafed to, or inherent in, man. Yet there are studies that neither can pursue separately; there are temples of revelation that no man, no woman, can grace or enter independently; each must be accompanied by his or her soul mate—the two making up the *one being*, soul completeness.

"In the celestial temple of revealment, thou and I shall together learn many things, among which will be the source of our being in planetary spheres, the pathway of our ascent from zone to zone.

"I, thy companion, knoweth of no conscious existence of which we have been a part, that did not furnish

us and all of its children with the human form. I have been informed that ascending souls maintain the semblance of the human form for ages upon ages in their progressive developments. Yet, wise sages of past eternities have taught that the final growth and goal—if such it may be called—bringeth the two souls into one apparent form, that of a glorious orb or sphere, luminous, brilliant, as of one body, as by one primal fire; yet its center clearly defining two distinct entities as the moving force, the male and female beings of the living globe.

“Thou dost ask my opinion on the question of marriage, a great subject.

“Thy Astrea hath sure sense of that which the great world may not yet receive. One male, one female, conjoined by the fiat of the Supreme; these twain originally *one star*, split asunder by the vibratory forces of the Almighty; the one containing the essential features and principles of the male, the other those of the female; one swept in one direction, the other, perchance, long retained in the magnetic reservoir of spiritual life; or, if not, perhaps born of earth; far from, or near to, the counterpart.

“When these two human hemispheres come together and wed, no power on earth or heaven can divide them. Should one meet the other *after* either or both have married, there will be soul recognition, but not *necessarily* a division of the earth unions, or any wrong-doing. If either or both these counterparts are spiritually developed, they will occasion no divorce, no disruption in wedlock ties, or family sanctity. If man or woman weds one who is not a counterpart, but who is of the same

spiritual and mental or planetary life as self, these will live contentedly and wisely, and there will be no jar or friction. If one weds another who is by no means adapted to self by planetary lives and by harmonic principles, happiness and concord, such will *never* be the guiding star, however firm the marriage bonds that hold them.

"To thee, Beloved, I give my soul light and love—my self, which is part of thee. Good be with thee. Thy

"ASTREA."

"Beloved One: I salute thee; I, thy Astrea from the world spiritual, bring to thee, my soul companion, the caress of love, pure and undefiled.

"Thou hadst desire to know of separate grades of consciousness. There are distinct memories; that of the soul and that of the mortal brain. The soul—or we will say spirit—registers all that it can of consciousness on the mortal brain, which is the keyboard of the Ego. Only as far as its limitations will permit can the mortal brain respond to will power or touch of the spirit. Rates of vibration determine quality and scope of the registration. Mortal brain can only respond to a limited number of rates; vibration goes on beyond that limit and spirit responds to them. Thus, Dear One, spirit consciousness and memory exceed that of mortal. The slumber time of the body, if all conditions are good, is the time of activity of the spirit in other scenes and spheres than those that the body must adapt itself to.

"Thou, Beloved, hast aversion to the thought of reincarnation. It is not inherited, but caught from the universal vibrations of thought on the subject in the great

ether. Underlying these influences in thy mind is the unrecognized, perhaps incipient belief, that with reincarnation a fact, spirit reunion on high cannot be gained. Yet this is unreal fancy. Spirit alone is eternal; matter is subject to change or transmutation—spirit is filled with the potency of infinite power. Kindred souls are ever such through all the eons of time and all the varying expressions of personality, called re-embodiment, that can possibly be acquired.

“In spirit there is no separation between soul mates. Spirit, ever active, ever conscious in its higher states of vibration, recalls all past experiences and knows of its various expressions through matter, on earth or other planets.

“Thou, Beloved, in thy present earth form hath had thy moments of mental depression; times were when thou couldst not reason by mortal brain upon the cause of such mental unrest; and yet, thou as Ego may have been dimly subconscious of thy old-time life, ere the present earth experience, and have been wrestling with an unnamed longing for the olden states and companionships; or, in the recesses of the registered memories of the mighty past, some stir may have been casting reflections of bygone struggles or pains upon thy earth brain and producing uneasy sensations.

“Man is eternal: ever has been, ever shall be; the mighty past is imprinted in his inner being; the grand present is being incorporated by his soul; the stupendous future will write its records upon his throbbing life.

“We are gods, yet in embryo.

“Thy Astrea believeth that thou and she will have no pressing need to reawaken experiences or to partake of

new affairs in re-embodiment again on earth; but as soul companions, in harmony of being, as one union we may, after centuries in the spirit worlds belonging to earth, wend our way to other planets (in course of eternity) to enter environments and secure experiences in contact with those loftier zones. By the *will power*, and the knowledge of how to direct it in practical use, we can by that time then *go together* to such new life and retain our consciousness of the olden times.

"The pianos of earth are to those of the spirit world what the candlestick of a century ago is to the electric arc of today; both reveal a flame, but one how flickering, the other how aglow! So the instrument of spiritual music: how perfect—beyond description in thy terms. The keyboard differs, the 'wolf' is missing; the musician strikes, not with fingers, but with the vibrations of his melodious thought.

"Blessings on thee, Beloved One. Adieu.

"ASTREA."

LETTERS FROM ASTREA IN SPIRIT LIFE TO ASTRALA IN EARTH LIFE, SECOND SERIES

Mrs. Mary T. Longley, Medium.

The following *second series* of letters from Astrea are placed in this volume in order to fulfil one promise made in the first book. The evidence of the genuineness of these letters is amply attested in that book.

In the first letter of this series Mrs. Longley writes:

"Dear, beautiful Astrea sends her influence to me; she comes as a very brilliant being, a shining presence of power and light. This is her message as clearly as I can put it into words:

“ ‘Beloved Heart: Good is with thee because good is in thy soul. Yea, the glory of the universe is reflected through and around thee by the infinite power of wisdom and love. Thou art one of the great band of soul workers whose number is legion, and their path is peace, their staff is light, their blessing comes from a grateful humanity.

“ ‘The parental name of dear Lucien was Donatelli, of a great Roman house of that name. But he claims it not in the celestial light for he knows that names are nothing to the spirit; they serve but as badges of distinction on earth to avoid confusion of mind.

“ ‘I give thee, Beloved, as clearly as I can the data, the fragments of things once experienced, of associations once held, so many generations ago. To the spirit people such data means little, since all they cherish of their earthly estate or honor is that which gave expression to the spirit of them, that which stimulated soul development for higher distinctions above.

“ ‘Even as the man of energy and affairs on earth values the experience, training, and years of his early school life for the foundation it all gave him for his later study and career, so we—out there—value our mortal experience for the stimulus it gave to and the influence it left upon our spiritual part; and as the man of affairs now pays but little attention to the details of his school days, but sums it all up in thought as the education acquired, so it is with ourselves in contemplation of the past century or centuries,—the aggregate means something to us; the pathway is significant as having led to glory; the details and each step are not considered.

“ ‘Hence, My Beloved, it is halting information, frag-

mentary and perchance weak, that I give thee of the olden time; that brief life of earth being but an incident in my career, an episode in the great school of experience that on high hath brought wonderful studies, events, and achievements to expression and consciousness.

“ ‘Earth hath no language to portray the wonders of the spheres; man, on this mundane plane, hath no simile, no system of comparison, or metaphor by which can be depicted to him an understanding of works, studies, achievements, and progression in life beyond. Hence, my Beloved, many mortals sneer that more is not revealed to them from spiritual life; not till man has progressed more in consciousness and in vibratory power can he receive and interpret what spirit people know. . . .

“ ‘Beloved, forever thine is thy ASTREA.”

Before the next letter was written Astrala's wife had *suddenly* passed to spirit life. *He said nothing to Mrs. Longley about the demise*, but she described a scene presented to her of a band of spirits of whom Astrea was the head, who had placed a newly arisen female spirit upon a bed of white roses, and were magnetizing her so as to bring her into a conscious condition.

SECOND LETTER

Mrs. Longley writes: “Now Astrea comes in robes of shimmering white, with a star above her brow. She gives tender blessings and says: ‘My Beloved, thy Astrea greets thee from the land of souls. I come with tender benisons of good to thee who art my companion and soul consort. The joy of living is immeasurably enhanced by the consciousness of thy precious love.

“ ‘Thy wife who in the mortal path did walk with thee for many years, hath been translated to new conditions and to a spiritual sphere of harmony. At first it was necessary to care for her tenderly. The passing was so swift; the transition so unthought of. Like a newly born babe it was necessary for her to be infolded where love and the caretaker were one. It was necessary to give her time to adjust her faculties to the new sphere of being; and thus was she gently lulled into magnetic slumber, that her senses might be wooed from the prospects and conditions of earthly affairs. Now is she contented and even eager to manifest her presence to thee and the other dear ones of the family.

“ ‘Thy Astrea will do all possible to aid the newly arisen soul; to give light on dark or imperfectly understood questions. We will do our best to make her pathway bright. But there are lessons to be learned, others to be unlearned; the path is *not* a short one, but a far-reaching road to full soul perfection, and eternity is there to give ample time to every student.

‘ ‘Beloved, I salute thee.

ASTREA.’ ”

THIRD LETTER

Mrs. Longley writes: “Your dear Astrea is now drawing near, and, as usual, her influence is bright and sweet. I will now write what I receive from her, though I realize it is difficult for her to give clear expression to her thoughts and emotions in our cold and feeble mortal words. However, she and our bands do their best, and we reap the result.

“ ‘Beloved Soul: Dear art thou and most precious to thy Astrea; beautiful thoughts of life and its harmonies

float through my consciousness as I approach the earth sphere, intent on the effort to respond to thy greeting and call.

“ ‘Thou, oh, my Beloved, art ever fair and resplendent in my sight. I do not behold the failing mortality; the physical environments are but as shadows to my sight, but I perceive thee as thou art in the spirit, clothed around with light, moved by the high vibrations that aspiration and love quicken into undying flame; radiant in the majesty of soul expression which is interpreted by the *heart* of thy Astrea, but which *cannot* be revealed in mortal words. Great is the power of eternal good, oh, best Beloved!

“ ‘The good wife who is now in the immortal spirit realms cannot, as yet, trace and fully comprehend the well-springs and the attractive force of that beautiful soul relationship existing between thee and thy Astrea. Much that applies to the spiritual source of being and of *soul consanguinity* is not yet clear to her; she is dazed by what revelations she has already received. She, like a mortal babe, must be mentally fed on diluted pabulum until she becomes more fully adjusted to the new life. *Thou couldst assimilate the strong meat of mental diet*, but she must receive the milk of tender and careful training and care.

“ ‘The good woman looks upon thy Astrea as a guardian spirit; she has a dim consciousness of some subtle soul relationship between thee and me, but is content not to question or even wonder, now, for there are too many strange things and marvelous scenes and forces in the spiritual world for her study and inspection, for her to be active in the spirit questioning, especially as

she is partly under the magnetic influence of wisdom souls who see it best to lead her slowly on.

“ ‘The good soul could not comprehend and accept Spiritualism as thou hast done, and the marvels of life are standing before her in many revelations, breaking upon mind and sight.’ ”

Before this letter was written, Astrala asked why his wife's spirit relatives did not receive her when she passed on instead of being received by Astrea and her band? The reply was as follows:

“ ‘Thy Astrea first received her in spirit, because, Dear One, she magnetically needed the influence thus afforded to her, for through my peculiar planetary magnetic forces—which I cannot define in mortal terms—her spirit body was entirely freed from the benumbing conditions or vibrations of the earth form that were centered in the ganglionic centers and sensory functions. Her own relatives and friends ministered to her after awhile, and she is now happy beyond mortal words to express.

“ ‘You ask for the earthly names of certain spirits. Names, My Beloved, are of little account in spirit realms; it is with great effort that we recall them or revive the vibrations by which they are registered here. When you have been apart from the old casement of earth a century you will care nothing for, and know little of the names by which you and your kin were known on earth; there is no use for them in the higher spheres. . . .

“ ‘Thy loving Astrea blesses thee.’ ”

FOURTH LETTER

In this letter Mrs. Longley writes: “You ask if I see Astrea? Not with mortal eyes as I see physical objects.

But I perceive her, and my own guides, with some sort of mental illumination, and I am just as sure of the presence and identity of any one of those who come to me, as I am of that of my husband and other dear ones with whom I am familiar on this mortal plane.

"Yes, Astrea comes personally to me. She is very beautiful and shining in aspect, and radiant. No messenger or intermediary spirit gives me her messages for you; she communicates to me by spiritual telepathy. Sometimes after beginning my letters to you, I have to wait half an hour or so for Astrea to manifest, but not always.

"Astrea is here now. Her vibrations are very rapid; they remind me of the swift motions of a humming bird's wings, when it is sipping from a flower. Astrea's vibrations make a similar shimmering effect in the atmosphere; my brain is very sensitive during its responsive action to her thought. She says to you—

" 'Beloved Soul: Good is in thee, hence naught but good can be for thee. Thou art the soul mate of Astrea, child of light. Eternal good is eternal light. We are creatures of splendor, for stars are splendid in potency and in illuminative power, and we are of the stars. My love doth enfold thee. Thy love doth uphold me. We are one. . . .

" 'Thy Astrea cometh personally to this medium; I illuminate her brain with my magnetic force; I touch her consciousness, and it floweth forth to thee in thought waves from my soul. I come direct to thee, My Beloved, and fill thy mind with the personality, the magnetic life, the intelligent sense of my inner being. Through writing, I am limited by mortal terms and phrases of expression, such as have no place, no use in celestial realms.

“ ‘Thy wife, the associate of thy many years in earth life, is growing in knowledge; she increases in spiritual consciousness. Her amazement at life’s possibilities and its revealments, groweth apace. She studies the soul mate relation, and finds its nugget of truth. Not yet hath she encountered her own counterpart, nor is it necessary; she is in earlier stages of soul growth than thou art, My Beloved; she hath much to attain in the company of those on high, whom she has recognized; she finds all that she, at present, needs to fill her cup of peace. By and by, as spiritual wants increase with her, she will demand a larger cup of bliss, then will the dear soul become conscious of *her* mate and his experiences. Thy Astrea knows nothing of him; he is not of her planetary path; nor will thy earth companion be, when all our duties are fulfilled, and we pass on to our own congenital environment and habitat. Yet shall all harmonious souls meet on common ground, now and then in pursuance of good works and associative action for humanity. . . .

“ ‘Thy Astrea blesses thee. Good be ever thine.

“ ‘ASTREA.’ ”

It may be well here to state that Astrala’s wife in earth life, was bitterly opposed to Spiritualism, and no doubt, if she had known of Astrea’s spiritual relation to her husband, would have treated the matter with the utmost contempt. Therefore, Astrea’s great kindness and care for the wife, when she first came to spirit life, is a remarkable instance of *returning good for evil*.

FIFTH LETTER

Among other questions, Astrala writes: “I have had

from my earliest remembrance, great admiration for beautiful women, especially those of good character and disposition; and as I grow older, my admiration increases almost to adoration; but I have always been careful to conduct myself with propriety in the presence of such persons. Now, will darling Astrea please tell me if such feelings are the result of an inherent soul tendency that constantly reaches out, perhaps blindly, to her as the final goal or gratification of this ardent, life-long longing? Or is it something that will die out with the mortal body, and should be suppressed in earthlife?"

In reply Mrs. Longley writes thus: "Astrea now comes in brilliancy and power. Her garments sparkle with light; her face is luminous; she is the embodiment of light. I get her message for you as follows:

" 'Beloved Mate: Blessed am I in coming to thee with expressions of love. No words can portray the intensity of soul affection. No mortal mind can conceive the glory of celestial oneness. Thou art the other self of Astrea. She is thy counterpart. Oneness is the completeness of soul in human consciousness and expression. Thy Astrea giveth joy to thee, Beloved. Tenderness doth flow from her life in waves of light to thee, Mine Own.

" 'Lucien doth send greetings to thee. He is a soul of melody; music is his life; he hath abiding pleasure in its rhythmic strains. He careth for thee.

" 'Beloved, she who was thy earth companion, sendeth influence of affection and peace to thee and thine. She is learning many things, and will be of superior intellect in time.

" 'Beloved, thou art right to admire the beautiful in

womanhood; even the influence of thy Astrea would have that effect with thee. All is good. Life is divine; it is worthy of praise and homage. Light is on thy path.

“ ‘With love to thee forevermore, ASTREA.’ ”

In answer to the above question Spirit Pierpont also wrote: “Your admiration for beautiful women is God-given; you are spiritually endowed with an artistic temperament. Beautiful women are a type of sculptural symmetry, and your admiration for the same is commendable.”

SIXTH LETTER

Mrs. Longley writes: “Now Astrea comes in the aura of celestial radiance. Her form is illuminated; her raiment shines in splendor, indicative of her advanced state. She sends to you the sweetest of love thoughts and sentiments and says:

“ ‘My Beloved: Thou art ever dear to the soul of thy Astrea; thy welfare, thy happiness is of interest and concern to me. I wish to see thee happy and at peace. Thou hast material cares to fret thee, and thy Astrea prays that thou shalt pass out of the shadows of anxiety into the light of certainty and sweet content. Thou art a sensitive, and I can impress thee best in the morning time, between the night and dawn; between the periods of deep slumber and full awakening.

“ ‘Ah, couldst thou but remember the influences, the suggestions made to thee; wrought within thy being at such times, thou wouldst realize the guidance and guardianship each day of those who love thee from the celestial worlds. Yet, Beloved, even though thou dost not in mortal consciousness recall and record these experiences,

thou art often subtly guided by them in the doings of the day.

“ ‘But thou art not always kept from pain and uncertainty, nor art thou relieved from anxiety in the times of mortal care. *Thine own soul self* wills otherwise for the final and complete purification from worldly influence; for the preparation and deepening of the self in all that pertains to spiritual elevation. Now hast thou attained to a high state, and the things that disconcert and annoy, being of the earthly, are but temporal, they must and will be left behind. Thy band is working for thee, Dear One, and they will continue their labors, until they see thy mission fulfilled. *Some works will be completed here*; others commenced on earth, will be completed in spiritual spheres. . . .

“ ‘Thy loving, devoted

ASTREA.’ ”

SEVENTH LETTER

In the next letter Astrala had complained of times of great depression. In her reply Mrs. Longley writes thus: “Now comes Astrea, beautiful, shining, and sweet as ever in her loveliness of soul; she gives this to me for you:

“ ‘My Beloved: Thou art surely
 Mounting o’er the heights of time;
 Gaining strength and wisdom purely
 By thine own soul-powers sublime;
 What though shadows deepen o’er thee?
 Courage take, and press along,
 God and angels send before thee
 Guiding souls of light and song.

“ ‘Rise, Beloved, o’er depression,
 Thou noble son of God;

Thine the pathway of progression,
Evermore by martyrs trod.
We are with thee night and morning;
In experience, dark or bright;
We will guide thee till the dawning
Of the Everlasting Light.

“ ‘Beloved One: I, thy devoted Astrea, send thee greetings of joy and peace. Love holdeth my heart for thee, even as the sun of springtime holdeth the unfolding rose in its wealth of light. Thou art unfolding in experience. Yea, even in discipline of the senses belonging to earth conditions, and thy spiritual powers are waxing in strength of perceptive power.

“ ‘The clear refulgence of optimism is yet to flood thy soul with such serenity that no power can take the peace from thee. “Darkness lasteth for a night, but joy cometh in the morning,” hath been sung by inspired souls, and thou shalt find the unspeakable joy in life. Yea, Dear One, this is so. . . .

“ ‘Beloved, thou and I are one in soul and one in love.

“ ‘ASTREA.’ ”

EIGHTH LETTER

“Astrea now appears, beautiful of countenance and in shining raiment. To you she breathes the following message:

“ ‘My Beloved: Star of my soul, I greet thee with the caress of love, the kiss of pure spiritual devotion. Thou hath wished that thy soul companion might gain power to give thee tangible demonstration of her presence and affection; that in the silence and privacy of thy being, in thine own apartment, thy Astrea might have strength to demonstrate her love and nearness. Ah, My Be-

loved, this may not be in aught but *soul consciousness*, which comes not in the external sense of power. Stealing in upon thee in moments of mental exaltation and spiritual reflection may, perchance, come the wireless message of telepathy that all is well; that peace and harmony shall abide with thee in the blending of harmonic forces for the uplift of life. . . .

“ ‘Thy deepest prayers are known to thy mate by vibratory impulse and action of the soul. Thou shalt be satisfied *some day*. The spiritual life is broad, and deep, and grand. We shall live in it, explore it, grow into its splendor together forever. ASTREA.’ ”

NINTH LETTER

In the next letter Astrala asked if sounds and thoughts have colors in the spirit world. The reply was as follows: “Astrea now comes in beauty and light; she brings power and sweetness of spirit, and her message flows like the ripple of gentle melody on the air.

“ ‘Beloved: Thou art the light of my path; my course earthward is illuminated by the attractive force of thy spiritual being. All is beautiful to thy Astrea. The love of my soul surges forth in musical billows upon which thou canst rise toward a comprehension of the world of light.

“ ‘Sound hath color; each note of the scale hath its corresponding hue. Touch the keys of thy instrument and spirits in thy presence perceive a blending of beautiful colors; touch one key and one hue appears; follow quickly by rapid execution, and various tints flow forth to blend in beauty. The treble staff produces the tints and shades of high vibration, turning into softest violet;

the bass clef produces deeper tones and waves of color down to vivid red. When *all* are perfectly blended, appears the solid mass of purest shining white.

“ ‘All sound has color in the spirit world; so it does on earth, but *there* it is clearly perceived, for the spirit eye is adjusted to its vibrations. Sound and color harmonize as completely as do the tints of light alone, or the tones of music; one shade flowing into the other; one chord gliding into the next.

“ ‘Thoughts, My Beloved, have both sound and color. Dark, discordant thought, or criminal, as of hate, emits somber hues, or black and deepest, dullest red; its sound is heavy and dull; mischievous thought, as of envy, greed, or selfishness, gives lurid light and hissing sound. Purely intellectual thought gives rather a metallic sound, somewhat cold, but not disagreeable; its light is pale, like that of a chilly, but clear morn. Spiritual thought, pure love, aspiration, tender sympathy, creates musical sound and dainty hues; all such are beautiful. . . .

“ ‘Thou art doing thy best, Beloved. Be of good cheer; fear not; thou shalt be delivered from all bondage in good time. All shall be well. Peace be unto thee.

“ ‘ASTREA.’ ”

O thou, mine other, stronger part!
 Whom yet I cannot hear, or see,
 Come thou, and take this loving heart,
 That longs to yield its all to thee.
 I call mine own—Oh, come to me!
 Love, answer back, I come to thee,
 I come to thee.

This hungry heart, so warm, so large,
 Is far too great a care for me.

I have grown weary of the charge
I keep so sacredly for thee.
Come thou, and take my heart from me.
Love, answer back, I come to thee,
I come to thee.

I am aweary, waiting here
For one who tarries long from me.
O! art thou far, or art thou near?
And must I still be sad for thee?
Or wilt thou straightway come to me?
Love, answer, I am near to thee,
I come to thee.

—*Ella Wheeler Wilcox.*

Soul mates, as explained more comprehensively on page 94, is a term loosely applied by many of the authors in this book; being used interchangeably and indiscriminately with the correct term "spirit mates."

After careful reading and study of the evidences given in these extracts, the reader will not fail to appreciate the ground traversed.

Beginning with the central source of being,—the detachment or projection of the tiny globule or life germ, dual in its nature—then treating upon its composition and attraction to earth—the commencement of its earthly existence—the growth of material and spirit body—the development of manhood and womanhood—their relations to each other—the contrast of the emotions, passions, and spiritual attractions—the ethics of conjugal love, social harmony, marriage and divorce on earth and in spirit life, we have now in the latter portion been acquainted with the true condition of affairs in relation to spirit mates; the one passing to spirit

life first, invariably becoming the spirit guardian of the one remaining.

A. J. Davis says: "We are eternally married." So from pre-existence through our pilgrimage on earth to spirit life—to the celestial heights reached only by ages of progress, we are married to our spiritual counterparts—our spirit mates.

Perhaps on earth—perhaps on our passing—or even after long years of waiting and seeking, we shall eventually, being subjects of the heavenly Father and amenable to his all-pervading and powerful influence, be re-united in perfect one-ness to the inseparable halves of our being.

With the combined proofs given in the letters from Astrea, the weight of evidence culled from various sources and the actual experiences related and the testimonies of persons embodied and disembodied, the case is clearly and definitely portrayed, pointing unmistakably to the conclusion that spirit mates are realities, and somewhere, sometime, all will be united to their other selves, and form that perfect whole in which is completed and attained the full realization of true manhood and womanhood.

The demonstrated facts are here, the indisputable evidences and irrefragible proofs are now made known. Accept them or not, the truth remains, maintains, and will eternally manifest.

ROBERT SUDALL, *Editor.*

CHAPTER XIV

GENERAL RESUME OF THE FOREGOING TEACHINGS AND TENDENCIES

"Were once our beings blent and intertwining,
And for that glory still my heart is pining;
Knew we the light of some refulgent sun
When once our souls were one?"

Round us in waters of delight forever
Ravishingly flowed the heavenly nectar river;
We were masters of the seal of things
And where truth in her ever-living springs
Quivered our glancing wings."

* * * * *

Weep for the godlike life we lost afar
That thou and I its scattered fragments are
And still the unconquered yearning we retain,
Sigh to renew the long and vanished reign
And grow divine again.

—*Schiller.*

* * * * *

I have another life I long to meet,
Without which life my life is incomplete.
O! diviner self, like me, art thou astray?
Trying with all heart, to find the way
To mine? Straying, like mine, to find the breast
On which alone can the weary heart find rest.

—*Sykes.*

The brilliant French patriot, Ducos, condemned to the scaffold, asked a compatriot who was to die an hour after him, "What shall we be doing tomorrow at this time?"

"Annihilation is not our destiny," replied Cano. "We are immortal. These living thoughts, these boundless aspirations can never die. Tomorrow, far away in other worlds we shall think, we shall feel, we shall act, and, I trust, be nearer solving the mystery and ultimate destiny of the human soul."

How natural! that two writers and patriots, facing death an hour apart, should ask the question, "What shall we, tomorrow, be doing at this time?"

As the hairs whiten from the frosts and the mental storms of fading years, we naturally inquire, no matter how clear our knowledge of the future life, What are the conditions, the occupations, the family associations, and especially the limits of that life?

For the past sixty years and more, from the very dawn of Spiritualism, I have not had the tinge of a doubt touching the colossal fact of a future conscious existence; but, aye, how long shall I be conscious in the process of dying? Whom shall I first meet and know in the life beyond? Will my life there be temporary or eternal? Can I look into the extinct volcanoes of the moon? Can I examine the canals seen by astronomers on Mars? Can I trace Halley's comet requiring seventy-five years from its departure from our skies to its return?

What will be our limitations? What is there beyond the fixed stars? More starry regions, of course, and so on and on toward the measureless immensities. What beyond these? The conscious, invincible spirit reaching forward for the infinite—the Absolute Good, the uncaused Cause.

At these sublime elevations, the immortal human

spirit can evidently look with free unveiled vision along the diversified lines of past careers through earth-life, and up through the ethereal spheres, understanding how the disappointments, the trials, and the hot tears of suffering were lessons and experiences, fitting and strengthening the soul for loftier heights, limited only by the laws of absolute Being.

But what the foundation for this crowning supremacy of the human spirit? Foundations imply founders as necessarily as books imply authors. In a word, the foundation corresponding to our limitations is substance—not matter nor the coarser emanations from matter which the senses cognize, but *divine substance*.

This word substance literally means in the original, to substand—to stand under—to support; and this is the rock bottom of all forms. And so spirit, which underlies, constitutes and shapes, is virtually the root source of all external and subjective phenomena.

There may—there evidently does—exist many steps, many degrees of etherealization, many planes of consciousness between this substance (which in descent becomes matter, something as invisible steam may become solid ice) and that almost inconceivable, frictionless ether which enzones planets and doubtless may feel the vibratory thrill of the human will. And herein lies the secret and efficacy of prayer—the aspiring will, vibrating toward, is cognized by that cloud of witnesses, those invisible hosts of God and angels peopling the firmament which makes radiant the bending heavens. No true unselfish prayer—no prayer of aspiration and love remains unanswered.

Each individual is a magnetic battery and consciously

or unconsciously affects those who come within its radius. Every word we utter, every look we give, every thought we project, every act we perform, is mentally photographed upon others, visible or invisible, modifying, moulding, and, to some extent, shaping their destiny.

When Theodore Parker was dying in Florence, Italy, and seeming to pass into a sort of semi-trance, he said: "There are two Theodore Parkers—one of them is dying here in Florence, far from his native home; the other Parker I planted in America and it will continue to produce its harvest." Truly, it does. None plant or scatter seed-thoughts in vain.

GARIBALDI AND MEDIUMS

When Garibaldi, ablaze with the thought of freedom, shouted at the gates of Rome, "*Justice, equality, liberty!*" his poorly clad, yet enthused army, followed him in utter defiance of every difficulty. When the stout-hearted enthusiast speaks from the rostrum of moral reform, eloquence itself is born. When Mozart played and sung, music melted down into every listening soul present. When any earnest, magnetic-souled man desires art, science, and success, they become his handmaids. Wherever he plans and deliberately resolves, order reigns. When he thinks, reasons, and aspires, philosophy ascends the throne; and when he positively wills and unites this will with the sympathizing wills of his fellowmen, the world vibrates and falls at his feet. The winged words and gigantic works of great world reformers gild and glorify the page of history.

Mediums, more wisely termed sensitives, are intermediaries because they *are* sensitives, and accordingly they require the most harmonious conditions. They are

sensitive to both spheres of existence—the unseen and the seen. A steel-bladed pocket knife so affected the surveyor's compass in a land survey as to induce a serious, costly law suit. A nail driven near a mariner's compass unknown to the pilot, by an ignorant sailor, so influenced the tremulous needle that the ship was turned from her course by many miles and almost dashed to destruction against projecting rocks. A ray of light, flashing into a seance room, may detrimentally affect and possibly prevent a certain phase of spiritual manifestations. Any denial of such well-established facts—facts known to all psychic research societies, is an exhibition of the crassest ignorance.

A minute seed, springing up from the earth, has rent asunder the mighty rock; the creeping worm has destroyed the loftiest oak and the upsetting of a kerosene lamp in a stable, transformed Chicago into a dismal desert of ashes. An unclean person, with a vile, vicious word, has prevented the reception of a beautiful angelic message. Dr. Johnson said: "No man could walk under the same umbrella with Edmund Burke a few moments without feeling that Burke was the greatest man in England."

AURAS REVEAL CHARACTER

Seventy years in public life, crossing oceans, climbing pyramids, accompanying explorers, studying the causes of earthquakes, tidal waves, the sinking of islands, and meditating upon the unrest, the increasing discontent, social, mental, and religious, I am convinced more and more of the law of periodicity so ably enunciated by the late Professor Buchanan—convinced satisfactorily of the

reality of the returning and far-reaching law of cycles.

The incubating period of our planet ended many time-weary decades ago—the ending of the old and the opening of the new cycle is upon us. The olive tree is in full bud. The judgment has set. Earth and the heavens are shaken. The doubting are running to and fro and our own are coming to us.

THE EQUALITY OF THE SEXES

As aforesaid in this volume, the universe, though One, is dual in manifestation—male and female. And through education in its broadest sense today, through physical exercises, sanitarium instructions, calisthenic developments, woman is becoming muscularly the equal of man. This is already true in some latitudes.

The equality of the sexes with the reign of peace will be the two choicest flowers of this incoming higher civilization. Even far-away Japan is remodelling for an industrial school those almost impregnable barracks used in her war with Russia.

Outdoor life and indoor life will more fully join hands in the future. The finer feminine traits of woman will be strengthened in the line of the muscular, and the rougher physical traits of man will be modulated and softened, thus gracing and intensifying the splendors of this new cycle. The scales of eternal justice will balance. Brotherhood will be the song of the morning, and altruism will be the vesper hymn of the evening. Labor, priceless and free, will be loved for human good. Each and all will find their own; marriage matehood will crown with joy and gladness the million, million families

of earth, for the Christ—the Logos of the Ages—will reign supreme in the great, pulsing heart of humanity.

This is no dream—no vision of a far distant period, incapable of realization, but a fact already visible to the prophetic eyes of the spiritually unfolded—a thrilling fact to those who have felt the quickening touch of the living Christ.

“O God, I am one forever
With Thee by the glory of birth;
The celestial powers proclaim it
To the utmost bounds of earth.

“I think of this birthright immortal,
And my being expands like a rose,
As an odorous cloud of incense
Around and about me flows.

“A glorious song of rejoicing
From an immortal spirit I hear;
And I feel a power uprising,
Like the power of an embryo god;
With a glorious light it surrounds me,
And lifts me up from the sod.”

EGO—MARRIAGE AND THE FAMILY

These electric egos in their descent from those ether realms celestial, become divided, widening the spheres of their experiences. They are positive and negative. They are intelligent on the celestial plane of being. They are differentiated in gender. And many, thought reaching out for thought, heart reaching out for heart, soul reaching out and searching for soul, find their counterparts in this world, constituting true marriage—marriage based upon principle rather than passion or any mercenary motive. Beautiful is such a marriage. It is

sacred. It is loyal to duty and moral right. There can be little higher joy on earth than is found in the peaceful, loving family.

The family is the soul's first altar. Here youth and age alike worship. A harmonious home has unspeakable joys. Here the fires of love and trust perpetually burn. Here center the heart's warmest and tenderest attractions, and between that ancient home poetically pictured in Eden and the many sunny homes set up under the benign influence of justice, equality, and harmony, and that paradisaic home of spirit mates beyond us, there stands in white array the long succession of happy earthly homes. Heaven bless such homes. From these true, happy spiritual homes where father and mother reprove in love and preside in wisdom, where bodies are nourished with healthful foods, minds kindly, firmly trained, and souls morally cultured; such home trainings constitute that potency which builds up schools, colleges, universities, benevolent institutions, and substantial national governments. And through the exercise of well-directed energy and sweetest sympathy, through fraternal deeds of kindness, through the generous spirit of self-sacrifice, through love and soul-felt prayer, through duty and obedience to the higher laws, through high aspirational home influences, we become prepared to meet our spirit mates in the higher, heavenly world.

A beautiful guardian angel once said to her earthly mate, as before quoted, "Do your duty while enchained in the mortal body; I am ever with you in thought. Mind echoes to mind, heart responds to heart; when the glad time comes, together we will read heavenly beauties; together sing one melody of love; together twine garlands

to deck the brows of sorrowing mortals; together drink from everflowing fountains; together tread the eternal pathways of progress and bathe in life's fountain of effulgent light. We shall be there together; no sickness, no deaths, no partings; I am ever near you in spirit. Ask me not to come. Does the rose say, 'I wait for fragrance?' Does it invite sweetness? Thus are we united."

VISIONS OF A SPIRIT MATE



A spirit-mate summering long—very long in the highlands of the heavens came to her earthly love-mate, Mrs R——, with three visions. . . . "Married and the mother of several children, a strange spirit came to me in night visions; came clad in white and spoke in tones as sweet as angels use. 'Human life', he said, 'is a drama. There are many characters upon the stage; all have their roles to play. By a law that I cannot as yet fully fathom, I come to you, and, coming, I feel that I am yours and you are mine. Our aspirations, mystical as it may seem, mingle like two dewdrops. In your inmost being you know me. I have long known you. You have a family. Love and aid him who in your impulsive youth you joined as a life partner—love and cherish those sweet children of the partnership. Train them for life's needed work. By being true to him and to your children, you will be true to me—by caring for and blessing them, you will make me the happier in my spiritual home, a beautiful home awaiting you when the panorama of mortality ends; in spirit I abide with you until then.' "

These lines from Phoebe Cary here seem appropriate:

"O, my friend! O, my dearly beloved!
Do you feel, do you know,

How the times and the seasons are going?
Are they weary and slow?
Does it seem long to you in the heavens,
My true, tender mate,
Since here we were living together,
Where, dying, I wait?
'Tis long years, as we count by the springtimes,
By the birth of the flowers:
What are years, aye, eternities even,
To love such as ours?"

HOMES AND CHILDREN

As previously stated, there are thousands of sacred—sacred and happy marriages; brightening the sunny pathway of human life. Upon the whole, this is a beautiful world. God, our father-mother, is good.

And the children, in the homes of the healthy and the happily married—the dear children, lambs of the good shepherd's fold—blossoms in the rosy orchard of springtime—clinging vines entering emerald leaf—prophesying of purpling vineyards! Who wonders that the loving, tender-hearted Jesus took little children in his arms and blessed them! As the artist sees in the block of marble with the flying chips the forthcoming man of majesty or the angel of immortality, so Jesus saw in the faces of these playful Judean children those overpowering possibilities that in time would develop, illumine, and glorify the world. How many endearing thoughts cling around the words—marriage and children, home and heaven!

SPIRIT MATEHOOD OPPOSED

Spirits Differ

There are those conscientiously opposed to either the fact or the philosophy of spirit mates; and spirits them-

selves on the lower planes differ upon this subject. And so there are doubts in regard to this consummation. This class of thinkers say that in the expression of two contraries, under the same conditions, both cannot be right—granted. They further state that several directly expressed contraries, relating to a given subject and under a diversity of circumstances, all cannot be sufficiently correct and logical to produce any decided conviction—granted again.

The thinker will admit the plausible reasonableness of the above statements. And will vigilantly inquire, What, then, is the equivalent of truth? How does the earnest student test, or how does the candid investigator arrive at satisfactory knowledge upon the interesting subject of spirit manifestations or of spirit mates in the vast hereafter? Let us see—knowledge, complete human knowledge is, in our opinion, attained only through the careful scrutinizing uses of the sense perceptions, through consciousness, intuition, reason, and the persistent exercise of the highest unprejudiced judgment.

To illustrate: Ten sturdy men from New York engaged in different occupations visit our city; among them is the jurist, the clergyman, the salesman, the chemist, the tailor, the merchant, the printer, the jeweler, the policeman, and the stage actor. Now question them, inviting each to describe the home life, the political life, the criminal life, and the state of religion in the city of New York. What a weird contradictory jumble of statements you would naturally receive. And yet, each might candidly describe the city as he actually saw and knew it. Precisely so of spirit mates. Spirits occupy different spheres and planes of consciousness, and they range along in

sympathizing groups of various degrees of unfoldment; therefore, they would necessarily differ touching the subject of the conjugal relations. The many are so organized that they seek for marital matehood while in the flesh; others do not desire any such affectional soul-blending. They are literally absorbed in commercial pursuits. Gold is their god—the shrine at which they perpetually bow and worship.

THE TESTIMONY OF A WELL-KNOWN SPIRIT

The spirit, Aaron Knight, clearly establishing his identity and with whom I communicated frequently as a spirit for some fourteen years, assured me that he was a benedict in the earth-life and though summering long in the upper spiritual world, he from choice continued as such.

Pressing upon him at a seance-sitting the naturalness of a refined and loving matehood, he admitted that "while not having consciously met any spirit mate, I expect to so do in the coming future," and he added, "I am under the impression that she is still clothed in a mortal body. . . . My occupation of which you have often inquired is just at present aiding, restoring to consciousness, and teaching those who have been slain in great catastrophes, or just been born out of their diseased bodies into our sphere, or into the lower spheres of existence. Some of these we find were so stolidly material in your world, that it is difficult to convince them that their bodies are dead. Gradually, however, through our magnetic treatment, they awake. With us, labor is love, and we devotedly plan for the good of others." . . .

Calvinism, slavery, vaccination, vivisection, tobacco-

using, and animal-flesh eating, all useless and pernicious, belong to the old conservative dynasty of thought and habit. Intelligence has pierced their vitals. They are dying because morally unfit to live. They should be buried as cast-off cadavers and in their places should be substituted science, hygiene, pure air, sun-baths, and the religion of brotherhood.

NO LIFE—FROM NON-LIFE

The validity of Bastian's experiments relating to life from non-life, made many years ago, were denied by Tyndall, Huxley, and others, and the denial has been confirmed by the consensus of Europe's most noted scientists. While the universe pulses with life there is not a scintilla of proof that everything in it is absolutely and individually alive. The persisting boulders of the glacial period are not alive. They are stationary and motionless. Neither Professor Bose's minerals nor Professor Burke's radiobes are alive—consciously alive; nor are Egypt's pyramids, nor is the steam engine: while the elephant, the horse, the dog are alive and the subjects of discipline and they can be educated.

Professor Bonn, an exponent of "determinism"—formerly called fatalism—and stoutly denying freedom of choice, tells the world that every act of man and of the animal is determined by material causes; and attempts to prove it by saying among other things that, "exciting an angleworm on the right side, it turns to the left, but exciting it on both sides at the same time, it moves straight forward;" the inference being that what is true of the angleworm or of the orang-outang is true of man—royal-souled man, with his lofty and ennobling cerebrum

all ablaze with consciousness, perception, comparison, moral freedom, and a rational judgment. Life is neither mechanical nor material, but is a spiritual force partaking of the Infinite Energy and Life. Man is not a machine but a moral actor with certain powers of choice, constituting him a responsible being.

Evidently there is something in all living individualities besides chemical components—something besides mechanical law. Human laws are made by legislatures, while the laws of the universe are not made but discovered, and as yet only partly discovered, and further, laws are not as often pronounced “creative,” but they are methods—methods of procedure.

Question: How do you account for the creation of man? asks the thinker of the materialist.

Answer: Why, by the laws of nature.

Could there possibly be a more childish reply? The motto of some materialistic biologists seems to be this: Anything to get rid of God, who in our estimation is Life, Purpose, and Will, and to get rid of moral obligation and immortality.

Nature's laws are in no sense creative. The word creation was pushed aside early in the last century for that profound and more scientific thought-word, evolution.

Law is a method of procedure. Laws are the uniform methods employed in attaining effects. The statement may be thus formulated: Cause or adequate causes—methods, results.

ONLY THE UNDEVELOPED—DOUBTING—DENY

Hearken to the inspiration of the spirit within. Spend

no time with the atheist. He is a postponed possibility. His top-head will gradually grow. It is useless to talk of and solve Euclid's problems to a child. The mature and the erudite exclaim with the inspired prophet, "The heavens declare the glory of God and the firmament shows his handiwork." And again: "The undevout astronomer is mad," said that illustrious European thinker of thinkers.

The human consciousness is first conscious of self, then conscious of the outside objective, then conscious of the over-shadowing cosmos and later of the Infinite Consciousness. Personal is the Great Positive Mind, impersonal is the Absolute, the undefinable, the immanent, the conscious energy, the Divine Life of all lives, the All-father-mother. Here, O troubled soul, is Nirvanic repose. Here is heaven's sweetest rest.

Profound, unbounded almost, is my trust in God; but, says one, "God is incomprehensible." Granted—and what of it? My watch, an excellent timepiece, exhibiting thought and purpose in the maker, is, to me, the mechanical part of it, not only puzzling, but positively incomprehensible. Shall I therefore deny—shall I reject it—shall I dash it to pieces? The finite can never comprehend the infinite. There will ever be mountains of immensity to climb—ever ideals to be attained.

Deep as the soul's depths is my faith in the Absolute Good. Faith precedes knowledge as logically as knowledge precedes wisdom. Rest for a moment, O student, rapt in mystic thought and research—rest, meditating at the feet of Neptune's trident—meditate, ponder, and consider this trilemma:

(I) God either governs this measureless universe

through fixed and inexorable law, implying system, order and purpose, by which astronomers can mathematically calculate the return of comets and specifically fix the day and hour-dates for the coming eclipses; or

(II) This vast universe, the stellar and the solar, is governed or semi-governed by Mahatmas, angels, demons, elementals, devas, and spirits discarnate; or

(III) It is not governed at all, but wriggles, rambles, and madly rushes along helter-skelter by chance—reckless chance, with no order and no purpose towards what? —*blackest chance!*

Calmly, trustingly, amid all this discontent and doubt, the philosopher and the erudite Spiritualist exclaim, "Not my will, but thine, oh God, be done."

POETS' TESTIMONIES TO SPIRIT MATES

Hierophants, prophets, and inspired poets are the world's chosen leaders. They stand, spiritually, upon lofty mountains, beckoning humanity to come up higher. Listen:

The institution of heaven in the heavens
And in the worlds that are under the heavens
The spirits that delight in each, abide in each
Till they descend to take the mortal form.

—*Harris.*

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Has had elsewhere its setting,
And cometh from afar,
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home.

—*Longfellow.*

Weep for the god-like life we lost afar
That thou and I its scattered fragments are:
And still the unconquered yearning we retain,
And sigh to renew the long and vanished reign,
And grow divine again.

—Dryden.

Nor fear the grave, that door of heaven on earth;
All changed and beautiful ye shall come forth,
As from the cold, dark cloud the winter showers
Go underground to dress—and come forth flowers.

—Massey.

Professor Knight in *Blackwood's Magazine* tells how Tennyson related to him many spiritual manifestations. And once, when speaking directly of Spiritualism, he said: "I do not see why its central truth is untenable. If we would think about this, it would become very natural and reasonable to us. Why should those who have gone before not surround and minister to us, as legions of angels surrounded and ministered to the Master, Christ?"

"So word by word, and line by line,
The dead man touch'd me from the past,
And all at once it seem'd at last
The living soul was flashed on mine.

"I held it truth, with him who sings,
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves, to higher things."

The well-known and able editor, essay writer and author, formerly a thorough materialist, speaking of the automatic spirit-writings of Mrs. Underwood, says in the *Boston Arena* of June, 1892: "I assure the public that some of these writings related to 'things entirely un-

known to the writer and others.' " He continues: "Her writings contained evidence of knowledge that could not be obtained in any known way." "In justice to my own intelligence, I must record myself," writes Mr. Underwood, "as against the theory of subconscious action on the part of Mrs. Underwood on the ground that she never knew, consciously or otherwise, enough on the subjects of history, metaphysics, and the spiritual philosophy to write what she did."

THE LATE QUEEN VICTORIA

If in remote antiquity the age of Pericles abounded in artistic sentiment, oratory, statesmanship, and marvelous intellectuality; if the Augustinian age stood for conquests, firm government, culture, and Roman genius, the Victorian age, intensified by the crowning of Queen Victoria four years after the death of Goethe, was the personification of transition, progress, brilliant literary attainments, and the widening of international fraternities. And Queen Victoria, honored the world over for her queenly womanliness and the purity of her court, was pronounced by some English writers, a Spiritualist. After the Prince Consort's death the Queen found her "only comfort" said the *Lady's Realm*, "in the belief that her husband's spirit was close beside her—for he promised it would be so."

In 1887 Tennyson wrote to Her Majesty, of which the following is an extract:

"Yet, if the dead, as I have often felt, though silent be more living than the living, and linger about the planet in which their earth-life was passed, then they, while we are lamenting that they are not at our side, may still be

with us; and the husband, the daughter, and the son, lost by your Majesty, may rejoice when the people shout the name of their Queen."

In the *London Daily News*, June 21, 1897, there appeared a letter by the Queen in acknowledgment of the gift of a Bible from "many widows;" replying to which she said:

"Pray express to all these kind sister-widows the deep and heartfelt gratitude of their widowed Queen, who can never feel grateful enough for the universal sympathy she has received, and continues to receive, from her loyal and devoted subjects. But what she values far more is their appreciation of her adored and loved husband. To her the only consolation she experiences is in the *constant* sense of his *unseen* presence, and the pleased thought of the *eternal union* hereafter, which will make the bitter anguish of the present appear as naught."

These are extraordinary words from her majesty: "*The constant sense of my husband's unseen presence and the pleasant thought of the eternal union hereafter*,"—words in perfect harmony with the truth of Spiritualism and a blissful matehood in that better, brighter realm of immortality.

NEW DISCOVERIES

Now that telegraphy, metallic and wireless, spreads its wings across lands and seas; now that airships navigate the skies and the cloudlands; now that the north pole has been discovered and that the canals, mountains, lakes, vegetations, and a pure bracing atmosphere have been discovered on the planet Mars, all befitting elements for thinking, reasoning inhabitants, with reported communications from them, it is natural to ask, what next?

The coldhearted materialist and the hysterically-inclined agnostic often doubt the truthfulness of travelers' records and the mighty achievements of explorers; and, with few exceptions, they bitterly persecute and strenuously strive to belittle them. These pessimistic counterchecks were in all probability conceived at midnight in the old of the moon, and cradled among tombstones in dilapidated cemeteries. Pitying them, we pass on.

When Bruce, the distinguished Abyssinian explorer, returned to England, weary with his exploits, the English considered his story a joke. Other nations pronounced him a falsifier for fame. About 100 years later future travelers proved his descriptions very correct.

Abbe Huc's narrative of his travels in China and Thibet, was ridiculed by the masses of Europeans because of his extravagant estimate of China's 400,000,000 and his declaring that there were many ceremonies among the Buddhists of Thibet very similar to those of the Roman Catholics. Future years proved the genuineness of his statements.

Marco Polo made several remarkable journeys overland through the Far East. He was a close observer, writing his story of sight-seeing and many strange, weird experiences in lands foreign to Europe. His observations were doubted, his manuscripts unpublished, and it took 600 years to verify and do full justice to his statements.

The Church and the Spanish literati of that period, doubted and denied the great discovery of Columbus.

And it is rumored—extensively rumored—that there are intelligent people living, some of them Christians,

who doubt and who vociferously deny the fact, the clearly demonstrated fact of a present conscious converse with the dead! How apt this Biblical text, "The sluggard is wiser in his conceit than seven men." Prov. xxiv, 16.

SUBSTANCE NOT PRINCIPLE

Substance, remember, is not a conscious principle, but a manifestation or one of the multiform manifestations of the Infinite Life, Intelligence, Purpose, and Will—that Divine Life which, abiding within, permeates and breathes through all nature. Here in the arms and reposing upon the breast of this Infinite Presence, is the individualized spirit's rest, which religious rest implies change, activity, and ceaseless progression.

THE INSTABILITY OF MATTER AND FORCE

Motion is non-reality. It is the essence of puerility to talk of motion without a moving cause. Motion is absolutely nameless until the application of force. To contend then as do some pseudo-thinkers that a vast immeasurable universe of universes, of system and order, was without purpose manufactured from the atoms—from matter and motion—from matter and force; or that life came on to this planet of itself; or that it came out of hissing, incandescent fire mist, is a long step toward rankest materialism if not a mania bordering on insanity.

There is nothing substantial in matter—nothing stable in motion—nothing positively fixed in atoms. True, they may unite by chemical affinity, constituting a chemical marriage, but another mightier atom might and probably would approach and so break up this atomic combination—this chemical marriage. There is nothing firm and fixed in atomic-particled bodies.

Atoms, electrons, ions, corpuscles may unite and build up molecules, but other and more potent molecules may shatter and disintegrate them. Only the God-cell-center, the divine Ego—the Atman, is immortal, beginningless and endless. This grand intuitive truth sinks itself down deep into the inspired souls of artists and poets and all self-poised philosophers.

WHY THE BIBLE LIVES, INCREASING IN CIRCULATION

All countries and cults have their Holy Bibles. That compilation of books which we term the Bible, criticized, decried, denied, revised, re-revised, and stepped upon by certain parties for centuries, continues to increase in circulation. Before me lies the 105th report of the British and Foreign Bible Societies, which report states that last year the Bible was printed in 418 different languages. During this year, six new translations were added. The number of Bibles issued by the society last year was over 8,000,000, a large increase on any previous year. The New Testament alone received a circulation of 1,116,874, making a total of both the Old and New Testaments of nearly 7,000,000 copies. Colporters circulating the Bible, were arrested as spies in Nicaragua, robbed in Burma, bitterly mocked by social democrats in Germany, driven out of villages in Peru by Catholic priests, stoned in the Philippines, and beaten by the Moslems in Beluchistan. Whatever may be thought of bibles, their errors and their dogmas, the stern consecrated energy, manifested in the distribution, is decidedly commendable, showing religious sincerity.

But why is this? Why is there continual and a rapid increase of Biblical circulation and especially of the New

Testament year after year? The only rational reason possible is, that it treats of immortality. It is a spiritual book, abounding in visions, trances, levitations, prophecies, gift of tongues, and to use Paul's words, "the discerning of spirits." The spiritual, whether in bibles or out of them, will endure forever, for God is Spirit, pure, infinite, immortal.

THE MAN, CHRIST JESUS

The man of Nazareth, apostolically called our 'Elder brother,' the "first fruits," the "great Rabbi preacher of Jerusalem"—a great nature preacher, was inspired with nature and its teachings, said, "Behold the lilies of the valley, they neither sow nor spin—how much better is a man than a sheep—a sower went forth to sow—except the branches abide in the vine—other sheep I have which are not of this fold, them I must also bring and there shall be one fold and one shepherd—I (the inspiring Christ) am the way, the truth and the life." This nature-preaching of Jesus attracted crowds of listeners which he fed spiritually—fed with the bread of God which he declared came down out of heaven to give life to the world. Religion, a deep soul-emotion, is natural. It flows up from the spirit spontaneously, causing physical bodies to blossom into soul-bodies, the intermediaries between the material and the spiritual. Christianity with its spiritual gifts was an evolution from Judaism. It is still in the process of evolution.

Querulous children deny and wrangle—sages intuitively affirm and logically and historically demonstrate their affirmations. Prophets, sensitives, are quite generally martyred while living, by materialistic Sadducees;

and then in after centuries their memories are immortalized in costly monuments.

"There is no notice of Jesus Christ by any contemporary writer," says a prejudiced, uncultured spiritist, which is not true. But if it were true, what of it? Neither Isaiah, Pythagoras, nor Alexander the Great were mentioned by contemporary Hindu writers. There are no recorded words of Darwin, regarding Lincoln striking the chains from 4,000,000 human beings, although Darwin lived seventeen years after Lincoln's death. Negations count but very little. The profoundest scholars, the world's noblest and really the greatest men believed in the personal existence of Jesus Christ as the Palestinian martyr—as the Christed Savior, something as horticulturists believe in the sun that warms the buds and ripens the fruit. Christ was called "the Son of Righteousness."

DRESSING IN WHITE GARMENTS

People even in the temperate zone dress too much; they wear too many and too thick garments. The cumulation of garments prevent either the sun or the atmosphere from coming in direct contact with the body. The skin naturally absorbs the elements of the air and through vibration it also absorbs the sunbeams or would if permitted to so do. The healthiest people in the world are those that go naked or nearly naked under the equatorial skies.

And then white should be worn in preference to any other color. Nature suggests this. Pure light is a white undulatory force, but passing through prisms it becomes deflected and vari-colored. Crystal-spring waters are white or colorless. Chemical mechanism speaks of white

heat. The rose of Sharon was white. Public speakers if "worthy and well qualified," using one of our Masonic phrases, standing upon public platforms, should be dressed in white, not necessarily in long flowing robes, but in white according to the individual taste.

Many times have I been advised by the higher spirits to wear white clothing when addressing audiences—told that black, the emanations from black and the funeral associations connected with black—black as the black magic of India, are all repulsive to angels and those heavenly hosts who come to inspire and so uplift humanity.

The word death should be substituted for promotion, and if there is any change of garment upon the departure of a friend or friends to the higher life, that change should consist in the wearing of white instead of being vested in gray or black.

Do I hear the inquiry, These statements being correct, why do not you array yourself in white when standing upon the platform as a public teacher?

A sharp, pointed, and practical question! Simply because you, or the ignorant, prejudiced masses, would pronounce me insane and probably thrust me into a lunatic asylum, thus preventing a continuation of the work assigned me from the higher powers.

PROFESSOR WHIPPLE AND THE DOCTOR

"Though intimately acquainted with Dr. Peebles for a generation and more, and for one season a member in his household family," writes Prof. E. Whipple, "he never unveiled to me the secret hidden in one of his deeply interesting editorials published in the *Banner of Light*, entitled 'The Two Star Sisters of France.' It was another witness to the truth of our psychic forecast.

"The first of these stars was Henrietta, the chaste, devoted sister of the illustrious Ernest Renan, who accompanied him in his travels over and beyond the river Jordan, up to the loftiest pinnacles of Lebanon's mountains, and through the roughest regions of the Holy Land. Renan, from hardships common to travels in the East, became seriously ill, and for days unconscious; upon coming to consciousness his first words were, '*Where is my sister?*' Beautiful are these unselfish human loves.

"The second star of France was Madame Elizabeth, the harbinger of Dr. Peebles's pilgrimages over and around this strange world of ours."

Purposely Hidden Secrets

"There is an inner sanctuary in the human heart which is too sacred for even the most intimate friend to penetrate—a sanctuary which never reveals aught of its precious secrets to the most delicate questioning of one's most confiding associates. We occasionally see a public character moving among his fellows with equipoise, holding to a settled purpose; and we marvel what power it is by which he is borne onward and held upward in those trying labors which must be wrought out in contact with the critical and often cruelly capricious public.

"Were the following lines the key?

" 'I hold the perfect mating of two souls,
Through blended love, to be the sum of bliss;
When earth, this fruit which ripens as it rolls
In sunlight—grows more prime—lives will not miss
Their counterparts; but each shall find its own.' "

Prof. E. Whipple continues: "We have seen hearts

that readily respond to other people's sorrows, hearts full of compassionate sympathy for the lives which are called to suffer; who treat others with delicate and tender courtesies, yet who are self-contained, never leaning upon their friends; discreetly silent in regard to their sorrows, yet full of kind offices and replete with loving counsels to such as reach out pleading hands for assistance. These general statements are especially applicable to Dr. Peebles. There is some secret locked in his breast which he never revealed to us. If not a puzzle to himself he is at times to others. We suspect that he visits some sacred shrine, upon which he places his heart offerings, thereby keeping the altar fires burning brightly; and mayhap this will explain his earnestness of spirit, that cheerful, kindly serenity for which his life thus far has been noted.

"Why should he keep his inner life a sealed book when so many are knocking at his soul's doors? The answer doubtless is in the fact that he has an ideal, and that ideal is on the 'other side' in the person—the Queen of Morn—the princess Madame Elizabeth Phillipine Marie Hellene Capet, sister of Louis Capet, the noblest of the Bourbon line and known in history as Louis XVI, the martyr-king of France.

"Misunderstood by the masses, he was arraigned before the National Assembly, tried, imprisoned, and doomed to be beheaded. Thomas Paine—the immortal Thomas Paine, be it said to his everlasting honor, voted against the King's murder. During his lonely imprisonment Madame Elizabeth showed her devotion, affection, and courage by constant attention to him and to the education of the dauphin left in her charge. And yet, noble as was her character and bright as were her many virtues, she, too,

was doomed to be beheaded on the charge of 'corresponding with the king's brother and being an accomplice to the vices of the Bourbon family, as heir apparent to the throne.'

Sentenced Without the Form of a Trial

"Later, the infuriated hater of the king and his family, informing her through a committee from the council of the National Assembly of her sentence and the hour appointed for the decapitation, she begged a day of preparation and prayer. This was ruthlessly refused. The hour had now come. And, then, broken-hearted and weeping, she said: '*I loved my brother, I love my France, and I pray for my enemies.*'"

"Uttering these words, she laid her head upon the block. The sharp edge of the ax fell. Her head rolled from the block and her fair face was crimsoned and dripping in blood. It was heartless martyrdom.

"Now encircled in light she treads the fairest fields of heaven. Her robes, reflecting her soul's purity, are brilliant with glittering sprays from the 'River of Life' which John saw proceeding from the throne of God. Her heart breathes only harmonial thoughts and the sweet love strains of undying melody. Her tears have been crystalized into pearls to adorn the faithful. Her sorrows have ripened into holy and heavenly sympathies; and, through her heart-crushing experiences and prison sufferings, she is the better enabled now to enrich millions with her wisdom. Souls do not forget. She often descends to earth with other holy evangels, to cheer the sad as they journey o'er the rough sands of time, yet trustingly look upward to the evergreen mountains of promise, and to those never-failing fountains which enrich the plaza-lands of paradise."

MESSAGE FROM THE QUEEN OF MORN

Among the most spiritually-minded of the thousands of mediums that it has been my privilege to meet, is Mrs. Helen Smith, of Sturgis, Michigan. In a semi-trance, or a clairvoyant condition, she said: "There has approached me a beautiful spirit known in the angel world I am told, as the "The Queen of Morn." Adorning her neck is a string of pearls, attached to which, is a pendant cross. She has a message; listen:

"Come with me, O faithful mortal! Come away for a season from thy cankering cares and weary works! I will await thee on the green banks of the beautiful river and give thee love's welcome. I will tune my harp to its richest measures and sing thee to sweet repose and rest, for thou art a weary worker.

"And life of my life, I am ever near thee. Knowest thou something of spiritual love? I will teach thee more; will perfume thy throbbing heart with ecstasies of which thou hast not known. Oh, what can I not promise thee? Rich gifts are in my keeping, but through purest love alone.

"I have long watched o'er thy steps and have exulted in thy soul's perpetual expansion; have seen the tides of sorrow, of feeling and consecration accumulate force, and have seen thine aspirations for loftier flights. While love, the crowning palm of thine inmost nature has sent its roots deeper and deeper into the region of thy spirit's unfathomed mines and gems undiscovered, exhaustless and indestructible, I have been with thee. I know thee well, thy weakness and thy strength. I know all thy journeys and all thy yearnings for the perfect life.

They are all clear to my spirit's gaze. Though walking amid thousand smiles and listening to thousand words of praise, earth does not satisfy thee, nor should it. Will my love in measureless waves allay thy thirst for knowledge? Ah, what can I give thee more? What asketh thou?

"Wilt thou come in thought to my soul rooms? Spiritual affection is pure. Life in the body is probationary. The material things to which so many cling seem to us like fleeting, fleecy mists. Few mortals can comprehend. Your material world is cold and self-seeking. I come to it in spirit only for the purpose of love and help.

"Out of the heavenly spherul orb thou wert conveyed unknown to my own life. Out of the many-voiced ever-sparkling fountains of celestial love, thou wert made as one form of power, to abide in earth-land for a century; then to rise up on golden pinions of light to rest on the velvety lawns of those olden love-realms of the ages; and darest now to open the sealed book of the New Order. Thou hast the key.

"Bound forth, Oh faithful one, on the wings of the morning! and know that my soul often cometh to thee, sweeping the cords of my golden harp."

At the close of this communication, which in some respects is hard to understand, Mrs. Smith received this poem; taking it down verbatim from this inspiring intelligence:

"When the golden morn o'er the earth is breaking,
And the winds and birds their melody making,
Nature's own symphonies sweetly awaking,
Then listen, listen, beloved, for me,
I shall be coming, coming to thee.

“When thy slow-fading day in the west faintly gleaming,
And the first evening star through the blue brightly beaming,
And thine earth-weary spirit of heaven is dreaming,
Then listen, listen, beloved, for me,
I shall be singing, singing to thee.

“When the lifeboat is moored, the torn sails all furled,
And the pilot shouts ‘Home!’ while the anchor is hurled,
And thine eye views triumphant our beautiful world,
Then listen, listen, beloved, for me,
I shall be waiting, waiting for thee.

“When the mantle immortal around thee is thrown,
Thy soul thrilled with songs that invite to our zone,
And thou greetest in rapture thy ‘bride,’ all thine own,
Then listen no longer, beloved, for me,
I shall be ever, forever with thee.”

Be our knowledge of, or faith in, a future life whatever it may, relating to its conditions, its occupations, its opportunities or spiritual matehoods, this thought should ever be uppermost in the mind: I live, I live now, encased in a mortal body, and I must most assiduously care for it, prolonging and unfolding it, that meanwhile, I may in the spirit of brotherliness the better benefit humanity.

The *now* is valueless only as an opportunity, an example, and a starting-point for future achievements. To abide in and glorify the *now* as semi-imbeciles have selfishly done with tongue and pen, is the quintessence of folly. The now,—the present,—prophecies of tomorrow, of eternity. So, strenuously do today’s duty; remembering that every noble thought, every kind, gener-

ous deed, is a step in the path to perfection, a perfection bounded only by finite limitations. With my old friend, Walt Whitman, I feel to say:

“Afoot and light-hearted I take to the open road;
Healthy, free, the world before me;
The long, brown path before me leading wherever I
choose.”

Eighty-eight years in a few months, and what of it! The spirit never grows old; nor do those engaged in moral reforms outgrow their usefulness. And though not feeling to shrink from any duty, I would rather today be eighty-eight than seventy-eight.

All should grow old in years gracefully; ripening like the apple, which, ruddy in sunshine and the morning dew, drops at last to the fruit-gatherers' joy. And so, the sunset of life, should be more beautiful than its sunrise. Youth, like opening buds, has its work in front of it, while old age, with its work well done, ready to go when the summons comes, has a quiet charm all its own, a calm richness as of autumnal forests, a serene sanctity like that of a moss-embowered cathedral, and the dignity, too, of the towering oak; that, reeling, twisting in passing gales and storms, stands—still stands an inviting, shading retreat for grazing herds and foot-weary travelers.

Years, how rapidly they pass! . . . I look back over the long journey, trying and tanglefooted at times, without a sigh or a tear, nor do I say pessimistically, “*It might have been.*” God and his ministering angels ever know best. Each event filled its place in time's tottering temple. Perfection pertains not to mortality. There are ever-towering ideals to be attained.

Sometimes a flow of sadness comes over me for a

moment when I think of my old coworkers and brave compeers in the fields of anti-slavery, woman's suffrage, and Spiritualism, who laid down their pressing burdens in the years ago, and whose dust is mouldering under the willows. Bodily, they rest from their labors and their works follow them. Before passing to the higher life, heaven's angels inscribed in lines of light upon their foreheads—"*Faithful—true and faithful to the end.*" In the improved words of a religious service I feel to say—

"The glorious company of the prophets honor them!
The goodly fellowship of the apostles honor them!
The noble army of martyrs honor them!
The mighty hosts of heavenly spirits honor them—
For their work's sake."

Personally, I am too busy in life's increasing duties, as I understand them, to think of dying. The phrase, tottering down the decline of life is beyond my comprehension. Visions of books are unrolled before me, and so I expect to work on the very morning of my departure; and at sunset of the same evening, sleep into the better land of immortality.

Calmly, trustingly, I sing, down deep in my soul, this song with Tennyson:

"Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea.

"But such a tide, as moving, seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

"Twilight and evening bell,
And after that the dark;
And may there be no sad farewell
When I embark.

"For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

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