

TEACHINGS AND ILLUSTRATIONS

AS THEY EMANATE FROM

THE SPIRIT WORLD



METHODS OF CONCENTRATION—APPLICATION AND
DEMONSTRATION OF SPIRIT WORKERS—HOW
THEY BUILD HOMES, TEMPLES, HEAL THE
SOUL-SICK WHO COME TO THEIR
WORLDS FROM EARTH—HOW
WORLDS ARE MADE.



BY MRS. MARY T. LONGLEY.



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INTRODUCTION.

The contents of this book are the result of mental emanations from the Spirit-world. The writer has simply served as an amenuensis for the inspiring intelligences who have given the results of their observations and psychic experiences in its revelations or statements. Spirit John Pierpont was the principal inspirer, and by his advice the chapters treating directly on the "Spirit Planet," "The Life of the Soul," and "Obsession," are mainly reproductions of his lectures on those themes which were delivered in Washington, D. C., through my mediumship, published in *The Progressive Thinker*, and later issued in tract form by the N. S. A. for free distribution in its missionary literature. These lectures being in line with the subject matter of this book, and linking on to its further elucidation of spirit forces and laws, Mr. Pierpont considered it best to introduce them here as a part of the instructive work of this volume. The object of this work is to give the masses, the so-called "common people," a simple knowledge of the laws, conditions and affairs of Spirit worlds. There has been no attempt to make rhetorical display or to use terms that would only appeal to the few minds of specific scientific training, and which would only confuse the majority of readers. The effort has been to keep to simple phraseology and comparisons, and to do our best for the object in view.

So little has been known of spirit life, its location and realities, its peoples, their laws, customs and conditions, that mortals, even among the Spiritualists, are prone to tremble and gasp at the thought

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of Death for either themselves or their loved ones, and it is with the hope of presenting this subject in a natural or rational way, that those who read and think, may come to know that Life hereafter is simply the natural outflow of our existence here, and that Death is but a change of the base and supply of our vibratory force and expression, that this work is given to the world.

That portion of the book which deals with our personal experience with spirits Lotela, Nannie and others, and of the narration of life and studies in spirit states, is given to illustrate the methods and studies of individual spirit entities, and to share with our readers something of the interest which we have held in the experience, growth and labors of such progressive beings. On the whole, the book is intended to answer some of the questions concerning Spirit worlds, and we send it forth with the love of humanity in our hearts, and the desire to bless at least some inquiring and anxious minds.

MARY T. LONGLEY.

Washington, D. C.

BIOGRAPHICAL SKETCH

Of Mrs. M. T. Longley, the Author, Lecturer, Medium and Woman of Note.

The subject of this sketch, Mrs. Mary Theresa Longley, was born in South Boston, Massachusetts, in May 1853. Her father, John B. Shelhamer, was a German, who came to America when but twenty years of age and settled in this country as an American citizen. When the civil war occurred this man enlisted as a volunteer, and for four years served in the army. He was seriously wounded at Gettysburg, but continued to be a soldier till mustered out of the army in 1865, after the close of the war.

The mother of Mrs. Longley, Mary O. Pratt, was born of Puritan stock, in Boston. At an early age she married the young German, and became the mother of a large family. Several of the children passed to spirit life. Of those remaining, Dr. A. J. Shelhamer, for many years well known as a successful magnetic healer in New England, Mrs. Carrie L. Hatch, the youngest of the surviving children, well known in the ranks of Spiritualism for her manifold public works, especially in her office as secretary of the Massachusetts State Association, for twelve years, also in union with her husband, J. B. Hatch, of Boston, whose name is known wherever Spiritualism is heard, and Mrs. Mary T. Longley, have been faithful workers in the fields of Progress from their childhood up.

When Mrs. Longley was a child of ten, the staunch New England mother became an ardent Spiritualist. At once withdrawing from membership in the Calvinist Baptist church, and taking her children from that Sunday School, a strong pressure was brought to bear on her by pastor, deacons and laymen, to remain with them, promises of much financial help being given, but although the noble woman was struggling to support her five little children while her husband was off at "The Seat of War," she steadily

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refused to compromise with the church in regard to her spiritual convictions. From then on for a series of years she was persecuted and ostracised by former friends, but she stood her ground and lived to achieve many victories. At this time a boy of six in the family became a wonderful clairvoyant and medium for tipping of tables, rappings and so forth, by whose mediumship the mother received many satisfactory and convincing manifestations of spirit power. When the subject of this sketch, Mrs. Longley, was fourteen years old, she became a trance medium, personating the characteristics of such intelligences—and they were many—as controlled her organism, and giving oral and written messages from the other world.

For three years her mother opened her house freely to the public for spirit circles on Sunday, Tuesday and Thursday evenings of each week, at which the young girl served as message medium for thousands of spirits who came to meet their friends. The home was always thronged by seekers after spiritual truth in these circles which were held without money and without price until the failing health of the medium necessitated their suspension.

For a series of years Miss Shelhamer then devoted her time in part to private sittings, till in the fall of 1878 she began to hold message circles for the Voice of Angels, an excellent semi-monthly spiritual paper printed in Boston, of which she continued to be medium and assistant editor for a period of three years.

Meanwhile the lady had been called into the service of the Banner of Light as its medium, and in October, 1879, she held her initial seance in the free public circle room of that establishment. For fourteen years this medium held her connection with that office, during which thousands of spirit messages were given through her organism, stenographically reported in the free circle, and printed in the Banner of Light, the great majority of which were publicly verified as correct. In November, 1888, Miss Shelhamer became the wife of Prof. C. P. Longley, the well known song writer, music composer, and singer, whose spiritual melodies have been sung not

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only all over the United States but have been translated into foreign tongues and used across the seas. Among the many compositions that will live forever, are "Over the River," "We'll All Meet Again in the Morning Land," "In Heaven We'll Know Our Own," "Love's Golden Chain," "Beautiful Home of the Soul," and that ever delightful melody, "Only a Thin Veil Between Us." This union of two spiritual workers has proved to be a most harmonious one, and together they have pursued their onward course with spirit inspirers for the good of humanity.

In the summer of 1903 Mrs. Longley resigned her position at the Banner of Light, and with her husband journeyed to the Pacific coast, returning a year later to their Boston home. Meanwhile she had become associated with the Light of Truth, then of Cincinnati, as assistant editor, and medium for answering questions, and in 1895 became its message medium, a position which she held till that company was reorganized and its paper moved to Columbus, Ohio.

In October, 1895, Mr. and Mrs. Longley removed to Southern California to make their home, but in October, 1898, she felt the urgency of a call to Washington, D. C.—went there to the annual convention of the National Spiritualists' Association, was elected secretary of that organization, and unanimously re-elected to that office till October, 1907, when she made it publicly known that she could not possibly be a candidate for re-election, and at the last convention declined renomination, but was elected on the N. S. A. board as one of its trustees.

During the many years of her work in Spiritualism, Mrs. Longley has lectured from Maine to California, sometimes to audiences of but a score or two of people, sometimes to thousands; in cities, towns, hamlets and at camps, she has been heard and welcomed. She has published innumerable articles, poems, stories, serials in Spiritualist papers. She is the author, under spirit guidance, of several books, among them "Life and Labor in the Spirit World," "Outside the Gates," "When the Morning Comes," and "Tutelary Gods."



CHAPTER FIRST.

What Spirit Nannie Taught.

Among the helpful and humanitarian spirits who, from time to time, joined the band of workers from the higher life, that had formed for the practical utilization of the mediumship of Mrs. M. T. Longley, came one tiny child in the early winter of 1896, while the medium and her husband, with a good medium friend, Dr. Max A. Becher, were making a home in beautiful Pasadena of Southern California. This little one came just at twilight one Sunday afternoon while the home people and an intimate friend, Mrs. M. Carter, widow of the well-known Spiritualist, Judge A. G. W. Carter, of Cincinnati, Ohio, were conversing quietly on various topics, and having no thought of receiving spirit visitors. The child came personating the disease from which she passed to the other world, showing a distressing cough and other symptoms of extreme illness. Directing her attention to Mrs. Carter, to whom she seemed particularly attracted, she lisped—between the paroxysms of coughing, “Nice lady.” Soon we learned that a child had come, one not long in spirit life, scarcely three years of age, who had passed away from a hospital for little waifs in a large city of the Eastern states. She gave her name as “Nannie Gibson,” and said Tela brought her, meaning Lotela, a beautiful Indian messenger of the medium, whose life work will be referred to in another part of this recital of spirit doings. Afterwards it was learned that Dr. Warren, of the Band, had attended the child in the hospital, received her spirit in its passing from the little, emaciated body, and delivered it to the keeping of Lotela for instruction and growth. The child was pleasantly received and made to feel at home and very soon she became a daily visitor at the family gatherings. When she first came, she was fond of eating good things at the table or with friends; particularly fond of pastry and cakes (said she never had any when on earth), also of fruits

and chicken; but as the years passed Nannie grew less and less fond of material food, until now she never partakes of it in her visits to earth.

This spirit child grew rapidly under the instruction of her tutors on high, and by her visits to the Longley family. Very soon she developed a remarkable talent for giving poems of a high order, far beyond her years, and at a moment's notice, the subject—any theme—being selected by some one present. She also became proficient in describing spirits and giving messages and symbols to strangers as well as friends of the family, and gave a marked showing of her growth in intellect and in powers of inspiration from higher intelligences. But she remained a child, gradually growing from a lisping tot of three, then four and five years, to a child of six, seven and so on up to fourteen, as she is at this writing. Gradually she lost her lisp and baby-cunning ways, so much so that medium and home people reluctantly saw their baby grow to early womanhood in spite of her ripening intellect, till she became a "lady-girl," as she used in her childish way to speak of young girls of fourteen and fifteen years. No trace now of a little child in her speech or manner, any more than there would be if she had grown to a girl of fourteen in an earthly body.

During their stay of nearly a year in Pasadena, the Longley home often had circles and home gatherings of friends, at which Nannie gave light and illumination on spiritual things, also tests of spirit help and presence, poems, prophetic symbols and other matters of interest. In August, 1906, removal was made to Los Angeles, and a sort of spiritual headquarters established there.

Besides her other innumerable works as message medium, physician, magnetic, and by examination and prescription, local and by mail, lecturing, writing for the press included, Mrs. Longley opened a weekly meeting free to the public at her home. At these meetings Spirit Pierpont was wont to give a short talk, and then answer questions from those present who cared to propound them, after which the little maiden, "Nannie Gibthon," as she announced herself, invariably at that time, but has

long since discarded the surname, saying she does not know as she ever had a mother or father, came with her poems, her tests of spirit presence and her descriptions of work and play and other conditions of the world in which she lived. The parlors and halls of the home were thronged with eager seekers after spiritual truth at these meetings, till finally the medium had to issue tickets of admission, and permit only those bearing the same and their friends to come, owing to limit of room accommodations. Daily, too, the little miss came from the schools of higher worlds to the family board and there gave stories, poems, messages and recitals of spiritual doings, frequently at Mr. Longley's off-hand request producing a dainty poem on the spot for him to set to music, which were stenographically reported at the time by Dr. Becher, and many of them appear in the musical works of the veteran vocalist and musician.

We will now relate some of the teachings and statements of Nannie, told in her artless simplicity, which gained credence for them in the minds of all who listened to her tales. Relating instances of her wonderful school life, she told of the manner of work and teachings therein. Lessons are both subjective and objective. The pupil must first be taught to perceive the thought clearly in the mind, picture it mentally to himself and then produce it in the outer atmosphere. Said the little prattler: "We can make a lily or a rose, but we must first think of it so we can mentally see the flower; then we must learn to concentrate the mind on that and nothing else. We must learn about vibration and how to harmonize with the vibration of the rose or the lily, then how to gather the forces of the flower from the atmosphere. The teacher shows us by her own work. She gathers a lot of mist and works it with her hands till it gets thicker and more like substance. At first it is thin and finer than steam, but she works it till it gets as firm as snow, and then till it grows more substantial, and just as she wants it to fashion into form, all the time she breathes on it and thinks of the color she wants,—pink or red or some other color. She keeps her mind all the time on the appearance, texture and hue of the flower, and moulds it into

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shape. Her breathing helps to make the color and the perfume of the flower, and she does the work in a minute or two very quickly. No one can tell it from a real, grown flower. We children have to learn all this, but we like it; it's real play, and sometimes it's funny, too, for we don't always remember to think Rose or Lily, or whatever it is we want, and the thing becomes broken or out of shape and fades right away and then teacher says we haven't concentrated properly."

We are not giving these narrations in the lisping sentences of the child, but we wish it understood that all the time the spirit gave internal evidence of her infantile years, and of the truth of her statements.

Again: "We don't always make the flowers that way. Sometimes we just go to where the spirit flowers grow, and from the rose or some other kind, we pull up 'the threads' of their magnetic life. We can see them. They look just like fine threads, and we pull them till we have enough. They are like a mist, and we weave them till we get the stuff just right, and make them into roses or lilies, but we don't have to concentrate very hard on this, for we have the life of the flower that grew, to work with, instead of taking them all from the atmosphere. Still, of course, we must keep our minds on our work to have it really good, but we don't have to breathe on it, and think, and use hands all at once, for the perfume and the color are all in the magnetism we draw from the living flower, and they come out when the work is done."

When older, she told of other methods of concentration and work. The teacher said the children must learn to produce something on the atmosphere like a picture or an article without drawing perceptibly from the vital forces outside themselves. For instance, to simplify matters, Marcia, the loved teacher, caused a sort of sheet of porcelain like substance to appear before the class, something for them to concentrate their minds towards; then they were each in turn to think some object upon the sheet. One elected to produce a red rose, one a bird, one a star, and so on. Nannie said for some time she had trouble. She tried a star, and it was "wobbly;" a

flower, and it was broken; a bird and it was upside down, though the colors of each were good. Teacher said Nannie let her mind wander, did not fix it closely enough on her subject; perhaps did not hold the thought of the star or flower, its shape and use sufficiently clear for its true projection on the sheet. The colors were good, for she had a true eye for color and harmony, but as she was not an artist, that is, a painter artist, it was difficult for her to get the correct shape.

Rufus, a little spirit companion who was a natural artist, got his lessons in concentration right every time, but after awhile Nannie announced she was doing better, and her teacher had selected her to aid in teaching others the true method of application and concentration. In the earlier classes the lessons were devoted to training the children in infantile work. The atmosphere was drawn on for elements of various kinds by which to form balls, rings, stars, flowers and all sorts of geometrical shapes for the study and play, or toys, of the little ones. Nannie told that as the atmosphere contains the ethereal essence of all substances it was not difficult to gather them for service, and they often gathered color and sweets from the flowers and atmosphere to form sugar balls and other shapes for the delectation of the children. She said they sometimes teased "Tela, or some one else, to make us a nice ice cream or pudding or cake, all white and shining," and the culinary artist would proceed to do so—not with pots, and pans, and flour, and eggs, and things of that sort, but simply by knowing how to manipulate the atmosphere, draw from it the essentials needed and bring them to the right consistency and degree of perfection, the cake, or cream, or pudding, or candy would be made, enjoyed and satisfy the guests or children.

Then we were told that often people go to spirit life who were so hungry here that they carried something of the sensations of hunger or starvation there in the elements of their spirit bodies, which in part were made up of emanations from their earth bodies and surroundings. She said, and other spirits have told us the same, that while many of such spirits can

and do gravitate back to earth, and finally satisfy and outgrow that psychological condition and sense of hunger by partaking of food while hypnotizing some medium, or in the atmosphere of mortal sensitives in earthly kitchens and eating places, yet many are ministered to and cured of their hunger by spirit attendants and care-takers, by perfectly natural methods; that is, a person longing for a cut of beef steak or other animal food, can be gratified by one there who knows how, drawing essentials from the atmosphere, manipulating them, adding personal magnetism to them, and producing a piece of meat that never vibrated in the body of any animal, but which looks as if it did, tastes the same, and does better work for the partaker who cannot tell—perhaps does not know—that he is not eating a bit from the choice part of a well-fed animal. And so on, ad infinitum in such line of work that spirit chemists and electricians can accomplish, and all progressed and well-trained spirits of experience from the schools “Over There” are more or less tutored in chemistry and the nature and adaptation of electrical force.

In her early studies, Nannie told of gathering elements and weaving them into lace and other beautiful textures; at first she was satisfied to make a bit of fabric that resembled net, then to make bits of figured lace, and later more pretentious designs. She told of her laces losing their figures, going to holes, falling apart, being but half made, but little by little we learned of her improvement as a child of earth improves by study, application and practice. As the years passed, she told of higher, more extended pursuits and interests, always with joy and with the air of a truthful narrator who feels she is imparting information to her friends.

Just before leaving the Pasadena home, Nannie appeared and through her medium described the following “I see a very tall man; he is large and looks queer. I guess it is not a real spirit, but a symbol. He has a kind of metal coat on, a queer cap like they say the men used to wear in “Crusade days. Tela says he is standing in the corner there

like an image; he has a torch or queer kind of light in his hand. Now something comes down and shuts over the light. It is gone—now he is gone, too. I guess it has something to do with Lady Mother's work."

When Nannie first came to us she learned or adopted the title of "Lady" for Mrs. Longley, and called Mr. Longley "Mr. Ongley," but gradually they told her they had adopted her and she must call them papa and mamma, but seemingly the child thought these terms too familiar. For a long time she persisted in addressing Mr. L. as "Mr. Ongley Papa," but finally came to the simple word, "Papa;" but to this day she continues to call her medium "Lady Mother," having in the early days added the title "Mother" to that of "Lady," which had been first chosen.

At the time the symbol of the man with the torch in his coat and cap of mail had been given, Mrs. Longley was holding a weekly public circle in her home, at which spirit messages were given through her organism, and reported by Dr. Becher for the Light of Truth.

In less than two months from the time of receiving the symbol mentioned, Mrs. Longley was notified that Light of Truth had moved to Columbus, reorganized its staff of managers, and was about to close up its spirit message department, it being necessary to curtail its current expenses, thus, practically, as far as "Lady Mother's" work was concerned, the light of that paper had been snuffed out as revealed in the significant symbolic description of the spirit child.

Nannie once asked the people at her seance if they had ever seen the "Soul of a flower?" On being answered "No," she continued: "I have. It is lovely," and then went on to state that her teacher had told the class they must learn to recognize the soul of flowers, and that she had bade them concentrate their attention on a beautiful rose that was growing in their garden where her school held its exercises.

The naive language of the child added to the interest of the narrative as she went on to describe in detail what she had seen. At first she saw nothing but a handsome rose, but as she continued to gaze,

there appeared to her in its centre a tiny ball-like substance as fine as mist and of golden tint. This sphere of light seemed to be alive with vibrant power, and presently the little watcher perceived that delicate veins of it ran from its heart to every portion and fibre of the flower giving them life and power.

The teacher then explained they were beholding the soul of the flower, without which there would be no beauty, perfume, or even life to the blossom or plant; that this soul lived in the blossom, or originally in the seed-germ of a plant or tree, and that when it had been withdrawn from such, the tree withered or the flower decayed. "In spirit life," said Nannie, "the trees and flowers do not decay, because the soul does not leave them. They are constantly infused with new life from the magnetic forces of human beings who care for them, gardeners floriculturists. There are always chemists and electricians; they are people who study and who have great powers of penetration and discernment. They know how to keep flowers and plants alive forever, if they want to. What little force is thrown off by the plant is renewed from the atmosphere and by the magnetic force of the care-taker, and it never dies. That's what the teachers say, and I guess they know."

The child continued to explain that after the class found the soul of a flower in the Spirit-world, they were taken to hot-houses and gardens of earth, and shown the souls of flowers there, and taught that when these souls were absorbed by the atmosphere, they gravitated to spirit realms, and were reabsorbed by spirit plants and flowers, and became immortal. She described the soul transition from a lily or rose that had been cut from the stem, saying that from the moment it was cut the dissolution of the flower began, because its soul was gradually withdrawing from the form. "It looks," said she, "like a tiny ball of misty light in the heart of the flower, that begins to float upward in mist, and when it is all gone—perhaps taking some days if you have the flower in water—the mist again looks like a little ball, and floats away, and then the earthly flower is dead, all dry and withered."

At this seance, before she left, Nannie asked for a subject for a poem and a lady gave her "The Soul of a Flower." The child, evidently under some high inspiration, gave what was pronounced by nearly forty people who listened to it, as a gem of rare poetical beauty. A young lady present took it down in shorthand, but afterwards mislaid or neglected to write out her copy, and the poem was lost to the world.

This spirit child frequently told us that her own little poems were just verses, but when she got a grand production, she was just a little "Me'dum, picking the freds from the air that some other spirit threw out." Sometimes she could see and name her inspirers; at other times she did not know whence the power came. In another part of this work we shall give a few of her productions in verse, that the critical readers may examine and determine for himself their value to the world of Spiritualistic literature.

Perhaps it will be as well to conclude this chapter with some of the statements made by this child concerning the framing of material objects in her Spirit-world. Let the reader be duly impressed with the fact that not only this spirit but all the other intelligences who for years have attended Mrs. Longley in her mediumistic work, have persisted in the affirmation that the Spirit-worlds are as natural and tangible worlds to their denizens as earth is to its people; they only differ in degree of ponderosity or of corporeality, and of rate of vibrations, and to this their spirit inhabitants are adapted in every respect.

The simplicity of the teachings of this child made them of interest, because they were easily understood, although she often complained that her teachers, Tela, Marcia and Mr. Pierpont, said they were limited in expressing these ideas for mortals by the paucity of language and concepts of earth. Describing the formation of substance for the fashioning of homes and their appointments, the child drew a picture of a man making passes with his hands back and forth, up and down, and apparently drawing to himself something from the atmosphere which soon

appeared as threads of light and masses of cloud; this, under his manipulation, soon became like foam, and as he swiftly worked it assumed any consistency he wished—soft and massy like butter, or thicker like clay, or it can get as firm and hard as marble or bronze, and develop any color, or all the colors, the worker desires. It can be made into any substance, form or object the Will Power may choose,—laces, silks, velvets, robes, sandals or anything else; it is all there, and “the skill and know-how of the workers get it into shape and use,” said the child. She told that Tela and others had built a lovely lodge where the sweet Indian maiden had taken several waifs from earth life—Nannie the latest of all and the baby, and that at the entrance of this flowery, beautiful lodge stood the statue of a noble Indian—a symbol of Power and Protection, fashioned by a spirit sculptor from the material he had gathered from the atmosphere, and hardened by his breathing on it, into a perfect semblance and durability of bronze. She told of the building of temples and other grand structures in the same manner, swiftly, with no arduous labor, but only skill and delight on the part of the builders, every one of whom were not only artisans, but artists as well, scientists and wise people who enjoyed their beautiful architectural and utilitarian work. The production of pictures by famous artists, and by many as skillful on high, unknown to mortal fame, were mentioned as being executed after the manner of producing other objects from the atmosphere, and later, in her studies she explained the precipitation of such artistic works on prepared material or on the atmosphere by the power of thought and concentration alone.

In her childish years, Nannie frequently talked of her pretty dresses made for her by Tela or Harebell—hats, slippers and so on. She said they were made from material gathered from the air and were beautiful. “But we do not have to get a new hat or gown. All Tela does to make it lovely and fresh and in any new style is to make passes over it and just shake it out, and it’s all new again.” Asked if she ever slept, she replied, “Just for a little while with the flowers,” and she also stated that many of the older

ones did not seem to sleep at all, but only, now and then, retire to some grove or garden, and sit among the flowers, and renew their magnetic forces by a change of thought. She said that she and others ate fruits and sweets, but many spirits simply absorbed nutriment from the atmosphere, and those that did partake of the substances grown from the air had no waste to dispose of, as everything was so fine it was absorbed by the spirit system, and imperceptible exhalations disposed of any surplus not needed by the spirit body. She told of beautiful groves, parks, islands, lakes, streams and rivers, and her teachers told her these were all natural, and belonged to the spirit planet on which she dwells, which is a counterpart of the planet earth. She said that water would not drown a spirit body, because the latter is buoyed up by the magnetic force and electrical impulse of the spirit, and anyone in her world could disport in the waves of their waters, and come out with exhilaration, shake their garments and be at once made free from moisture.

The spirit frequently described different localities and conditions that she had seen or experienced; one of these localities was described as a grove of beautiful trees, but not like what we are familiar with. She insisted that the trunks were as white as marble, and beautifully veined, but they were living, breathing trees and branches, and that such groves were not uncommon in the other life. She also insisted that the terra firma "over there" is not soil like the earth of this planet, but shining and white, and leaves no trace of what we know as dirt; that all things there live by the magnetic atmosphere, and are self-luminous, and that the "dust" in that world appears very different from the dust of this. Of course she knew of lower, so-called spheres where darkness and mists abound, but her descriptions as mentioned treated of the world where she and her associates made their home. The little spirit learned that some of the philosophers of earth who had studied somewhat of Spiritualism and mediumship had come to affirm that no decarnated spirit could, when detached from a medium or from the surrounding atmosphere of earthly places, remember anything

of their conditions and experiences in spirit realms, in such manner as to relate them to mortals. This grieved her very much, and we noticed that she also showed signs of resentment, though in a sort of gentle way, for to her it seemed as if the theories of these reasoners reflected upon her honesty, and she would say: "I do 'member things in my spirit home and school, and what I tell you about them is true; they are just as I say." Again she would exclaim, "Rosie and Bessie," two little playmates in the higher realms, "want me to tell 'em all 'bout this world and you people, and what we do here when I come; they think it's just like fairy stories." Finally she announced she had brought these little girls to see for themselves, and often afterwards spoke of their delight and remembrance of the visit. But in about a year after this Nannie told us that Rosie and Bessie seemed to be forgetting all about their visit. When she talked to them about it they said they dreamed it, and couldn't remember anything clear, nor had they any desire or seeming power, to come again. This led us to think that possibly the frequency of our little lassie's visits to our home may have been the cause of her own quick memories of things here and her power to relate matters connected therewith to her spirit playmates in their higher home, and also the reason why she could bring her stories of life and doings in the spiritual world to our ears and comprehension.

From the very first this little maid displayed a sensitive appreciation of things, pleasant or otherwise, but always a most cheerful and happy nature, bird-like and sweet. One day, in the spring of 1896, she playfully said, "I guess I will go away and stay for ten days," and was urged not to do so as we could not spare her from our home. Just then the musician of the family asked her if she didn't think she had a very "smart Lady Mother." To this she answered dubiously, "I don't know 'bout it." The question was repeated, and she valiantly replied, "Not very smart." This astounded her hearers, and they began to banter her, but she persisted in her statement, adding: "I guess she isn't the smartest woman, 'cause she had to send something to Boston for

Auntie Carrie to fix, 'cause she didn't know how to do it herself." The child really had the best of the argument, but one of the family remarked, teasingly, "Think you had better go for ten days, and not come back." Through the eyes of "Lady Mother" the dear little one looked astonished, then appealingly, then sadly at the men of the family, and presently seemed to collapse into a flood of tears. The medium sank back in a sort of paralyzed condition, and for a few moments the scene was a dramatic one. Finally the medium straightened up and spoke admonishingly, in the tones of a man, telling the mortals that the little one had been very hurt, and to avoid unpleasant consequences, the older guide had thrown her into a state of insensibility and drawn her away from the earth atmosphere. They further said that whenever Nannie should come again the mortal friends must say nothing to her of this scene and its occasion. For a number of days we heard nothing from Nannie; the little one was sadly missed in the household. All were unhappy over her going. Finally Lotela told us that the child had approached several times, but had to be drawn away quickly for each time she reached the home atmosphere, the former scene came to her, and she would shrink and tremble and exhibit signs of distress and pain, therefore the Indian guide would magnetize the little spirit and bring her to the sphere of the medium, leaving her in control at the same hour and place—noon at lunch table—and when she made herself known we were to welcome her as if she had not been away. Accordingly this was done. At the specified time the medium seemed to fall asleep; then at once aroused, looked around with the well-known childish, smiling glance of Nannie, and spoke in her familiar tones. She was welcomed, and the episode we have mentioned was ignored by her hosts. Suffice it to say, that the incident taught us a lesson, and even in jest we have learned to say nothing that might wound a sensitive spirit. In later years the little lass could receive and return a joke, being quick at wit and repartee, and always ready to hold her own ground in a passage of arms with friend or skeptical stranger.

CHAPTER SECOND.**Studies, Work; Experiments in the Spiritual Sphere.**

In the course of time, Nannie related many strange stories of matters in the Spirit-world; some of them calculated to test our credulity, though all were of interest. Of one point we were all assured, that the little narrator personally fully believed every statement that she made. Among the curious things she told were those relating to occasional visits to her school of a very majestic and glorious female who was described as a "Planetary Being," and who only visited the spirit-planes connected with earth for purposes of instruction. Our informant told us that this exalted teacher gave many wonderful lessons to the older pupils in astronomy, and some simple talks or information to the younger ones. "Once she exclaimed to the members of our circle, "Oh! oh! do you know there's a baldheaded planet?" Of course we did not know what she meant till she explained that she had learned of a planet in space, inhabited by intelligent beings who are all bald-headed; not a hair upon their heads or ever had been, she declared. No need of hair there, the teacher told her, because conditions of life were very different than are those of earth. Again she astonished us by insisting that her lesson had been about a planet where the people have heads and shoulders a little like the inhabitants of earth but their lower limbs are pointed and fashioned into one member, something like a fish without the tail.

She said these beings could cleave their atmosphere like a knife, turning in any direction desired, and moving swiftly. She declared they are not spirits, but planetary people, and that a spirit planet is attached to their more material world. Many more such stories were told, and when questioned the child would gravely go into the details of the information she had received. Who shall say that these things are

not true? The inspirers of the immortal Shakespeare knew the truth when they declared that there are more things in heaven and earth than are dreamed of in our philosophy.

The school-life of the spirit people seems to be one of constant experimentation. "Demonstration" appears to be the practical and utilitarian result and aim of student and tutor alike. As we understand it, homes may be built by spirits, temples, or any sort of structure desired, by each worker putting the best that is in himself, as well as drawing the fine and subtle forces and elements of the universe into his work. Will power or personal concentration has a great deal to do with the completeness and utility of the workmanship. There are other methods beside that of manipulating the atmosphere and drawing from it and from humans material for the formation of "stone" or other substance, to put in place in the building of a structure, or the fashioning of any object desired.

Mortals create a magnetic atmosphere by their thoughts, their deeds and their physical and mental emanations, that can be wrought into material for their own spirit robes or homes in the hereafter.

Another process of erecting temples or of producing whatever one desires to create, is taught and demonstrated in the advanced schools. Since coming to a higher class, Nannie had told of Ramah, her wise and noble teacher, who has been in the soul-realm for centuries. This sage has demonstrated many wonderful things to his pupils. The child says his school can be held in grove or anywhere else, but for demonstration purposes he has created a sphere-shaped structure that looks and glows like alabaster. Within this, beautiful colors are thrown upon its walls by the waving of his magic hands, waves of color shading into marvelous images of ancient people and times, or of historical personages in native costumes, or of things connected with the development of planets and the growth of races, all, apparently vibrating with life and consciousness, are reflected by the skill of the teacher for the study of his class. Electrical forces are brought into play here and made to demonstrate the power of the un-

seen, such as has not yet been dreamed of by mortals, but which will grow into the conception of advanced minds here when the time is ripe for them.

In this school our informant has seen beautiful paintings precipitated on the walls from the mind of the artists, with no drawing of color or other material from the atmosphere, but simply by fixing the gaze a moment upon the spot to be thus adorned.

In the same manner, by the process of thought projection, substances are produced in any form desired; thus, the sculptor thinks his model into created shape, and produces his statue without other labor than that of the mind, yet it is enduring and substantial, if he so wills it to be, though at a thought he can also disintegrate the image if he desires. The spirits teach that as all productions of men spring from the mental conception or image of those creations, it is easy for advanced students in their world to at once, by will power, externalize the ideal or conception of the mind. In Ramah's school, pictures thrown upon the walls appear true to life; trees wave, flowers nod and sway, waters in depicted form show the swell and move of waves, the pictures of animated forms move with apparent animation, animals or human beings, and whole processions may be made by the power of thought on the part of the teacher, to pass in review before the pupils' eyes.

Astronomical studies are followed by viewing the pictures or representation of planets, their movements and locality, while also the clairvoyant perception of the students is stimulated to such vibration as enables it to behold the heavens in their starry wonder far better than man on earth can do with the most perfected lens of the observatory. Music, as of many voices, or of one clear toned songster, and of glorious instruments, is produced upon the air by spiritual musicians, and the whole atmosphere thrills with harmony from the rhythmic motion of life in every department of that wonderful land. Thought transference is taught and practiced, and the teacher receiving by mental telegraphy information of doings and affairs of earth or other worlds, projects bulletins of the same upon the air that can be discerned from long distances and at once received by the in-

terested reader. The art of printing there is of this form, accomplished by mental magnet-electro force, and instantly in the precipitation of the thought form upon the air or sheets, as here a writing or printed sheet may be instantly photographed by the sensitive lens.

As Nannie continued to advance in her studies, she for a few years could relate to us the marvelous teachings she had known, but gradually she ceased to detail her studies to us, for the reason that she could find nothing in our range of knowledge and experience by which to compare, or idealize, to us the methods and researches of the advancing class. It was easy to compare certain studies with those of scientists of this plane, to mention the discovery and utilization of the telegraph, telephone, phonograph, and even the X-ray of modern achievement on earth; with these, much of the spirit work could be compared, but later, similes and metaphors, comparisons and delineations failed for want of anything in our perspective to liken the Soul-world forces to. The child seldom attempts now to tell of her studies, and when she does she is dissatisfied with her descriptions. However, we are told that ere this century is closed, mortals in many instances will have grown so sensitive, so attuned to the higher vibrations, as to be able to receive and comprehend much knowledge from beyond, which at present can not be comprehended.

Frequently, when a tiny child, Nannie spoke of the magnetic work of those in spirit life with whom she made her home. She was herself early taught the value of imparting healing magnetism to the sick and afflicted in the hospitals and other places of earth, and often told of such places she had visited with Lotela or the doctors, and of the help she could give to ailing children and women by helping them to think good thoughts or lulling them to sleep. She also declared that the wise visiting spirits did much in easing the minds of the fatally ill, and in at last gently drawing away the struggling spirit from the diseased and useless form.

Frequently she told of taking beautiful flowers from the spirit gardens to the bedside of the sick; these flowers she observed were fully absorbed into

the systems of the patient, and gave a healing or helpful power, and that many times when the sick were restored to health to the great surprise of physicians and attendants, the curative power came from these magnetic flowers or other blessings given to the sufferers by ministering spirits. The flowers were particularly dwelt upon as of great service; they had been carefully tended and breathed upon by human souls, and filled with the magnetism of love, and thus could assimilate with the aura of the sick and be absorbed by the sufferer. It was stated that the souls of these flowers would return to the plant life from which they came, and blossom again in beauty and fragrance for further work.

Sometimes she told of weaving mantles or laces from the air, and in filling them with magnetic breath of love by the weavers, and that these coverings were wrapped about the sick, the weary or the sad, by tender spirit friends, and how these magnetic blessings were absorbed by their recipients till new strength or courage or comfort were gained thereby.

Such ministrations were given to needy mortals or decarnated spirits alike, for many beings go from earth in unhappy states, and may need the service of the missionary who is always a ministering, loving spirit, a natural healer and teacher. To illustrate: At the time of the "blowing up" of the "Maine," and the subsequent outbreak of the Spanish-American war, we were living in Los Angeles. About two months after the Maine disaster, Nannie had taken possession of the medium at the usual dinner hour, and was busy giving poems, when she suddenly exclaimed, "Oh! oh! isn't that queer? Over in the corner is a white hammock with soft blankets in it. Oh! now I see Mr. Peirrepoint." She always in those days pronounced the latter name in that way. "He is putting a man in the hammock, and the man is asleep. I wonder what it's for?"

None of us knew, but the next evening the little messenger announced the hammock was still there, and the man, too, but his bed seemed to be tilted more, as if he was trying to stand in the air, though he still appeared as if in slumber. The night following we were told the man was halfway standing in

the hammock, all of which had assumed almost an upright posture, and that the blanket was like a mist only. "He's eating it," exclaimed the child, with excitement. "No. I mean he's absorbing it; he's taking it in every part of him, and it looks like steam coming from him. Oh, I know, it was a magnetic blanket, and he's feeding on it."

The following night she announced the man was there, his eyes open, and he was conscious—not of us, but of his spiritual surroundings. He could see her, but not the medium. The hammock was gone, absorbed, and he seemed to be standing firmly in mid-air.

One of our family told her to ask him questions. She had already explained that the guides had brought him there in a magnetic sleep they had thrown upon him to get him free from psychological conditions, for he was a marine who had been on the Maine, and lost his life, and that when he came to consciousness he was held to the vicinity of the wreck, and in a very unhappy state; now he would be free from such entanglements, and in much better condition.

At request the little girl asked this man who blew up the Maine, as much doubt on that subject was then current. She said: "Will I tell you just what he says?"

"Yes."

"I asked him who blew up the Maine, and he said, 'The damn Spanish.' Yes, he did, but I guess he didn't mean to swear. He's going off now, says he feels all right but he's going to fight those fellows, and they'll get licked."

As before said, ministering spirits are ever ready to do good to sufferers in any condition or place. To them the sufferings of decarnated human beings are as intense and as needful of aid, as are those of mortals. Members of our intelligent band have always been active in teaching, healing, and in divers ways helping to elevate the distressed souls of the lower spheres, as well as in working for mortal progress. Many times have we had marked demonstration of their power for good among the unhappy beings of the soul-world. Nannie often spoke of her dog in

spirit life, which she said had been given to her by "Red Wing," a grand teacher of the higher spheres. This animal she declared, was very large. She still occasionally speaks of him, and he has been described to us also by medium clairvoyants who knew nothing of what we had learned of his existence. She said she had named the dog "Staff," because he had the essence and life force of seven dogs in him, and that it takes seven notes to make a staff in music. "Besides," she said, "he is a good stand-by, and that's what a staff ought to be."

The point here is, that the Indian teacher had seen that a little child could sometimes work good effects with ignorant or crime-ridden beings when the more adult workers could effect but little, and Nannie could at times persuade the unhappy or mischievous spirits to try and do better when they would pay no heed to the older preceptors. It was also observed that a spirit dog would be noticed and loved when a human being would be spurned, and this animal, "Staff," being full of the magnetism breathed into him by the missionaries, would go with the children into places where miserable creatures hived and carry help and pleasure, for even the vicious love a noble dog. We were told that just as the travelers in the Alps were sometimes exhausted and were saved by the St. Bernard, so these weary spirits, faint and exhausted, or wild and unruly, could be aided by fondling Staff, and thus breathing the magnetic forces from him that would help stimulate him with new hope and effort to rise to higher thought.

It had been found that because of the dark, murky emanations of the wilfully perverted moral nature of "earth-bound" individuals, their aura had become dense and dark, and in some instances these spirits actually could not see the adult missionary spirits attending them for their good; only a ray of light or gleams of brightness could they discern from the presence of such teachers, owing to the slow rate of their spiritual vibration; and to help on the work of stimulating their moral nature to higher vibration, thus awakening the consciousness to a better understanding of right, and a firmer desire for

the attainment of truth and soul happiness, the etherialized animal life and assistance was introduced, as well as the aid of children adopted. We can all realize that even the most hardened and unscrupulous person on earth will admire and fondle an innocent little child, and will also grow very fond of a dumb animal who clings to him. As the vibration of the child, as well as that of the dog, is not so rapid and exhilarating as is the vibratory force of the keen, analytical tutor mind of the adult teacher and healer, so the forces of these simple agents can be utilized and recognized in the uplifting of humanity from the darkened spheres of spirit consciousness.

The tender sympathy of the child, and also that of Staff, the dog, were potent factors in reaching the better nature of many sunken beings who could both see and hear these helpers, and from whom they did not shrink in shame or in sullen indifference as they sometimes would from older and more potent advisors and healers. Nannie and Staff were not the only workers from the fields of childhood or of animal life that have for ages visited unhappy and needy souls and helped them to make the first advances towards higher thoughts and grander conditions of being, for hosts of such ministrants exist in spheres of the eternal.

In describing this huge dog our little girl said at first he was mostly black, but handsome and shaggy, with some white spots on his coat, but gradually these white spots grew larger, and at last she announced that he was white, with just black spots here and there. We inquired the reason for the change, and were told it came about by the animal constantly receiving magnetism from the teachers, and because of his doing good work for humanity he was parting with the earthy elements and absorbing more and more of the spiritual, becoming spiritualized through his good and unselfish work. Finally, in the course of a year or so, we were informed that "dear Staff is all white now, and his coat shines like frost on snow. The black spots got fainter and fainter, and now they are all gone, and he's white and lovely."

We asked if he would ever become so purified from the animal nature, and so filled with human

magnetism as to become a human being, either as such an embodiment on earth or so changed in the spiritual universe, and she replied, "I don't know. I must ask my teachers." After a pause she said: "Perhaps so; such a change is possible, the teacher says. She says a good, intelligent, loving dog seems to be as worthy such distinction as some brute-like men."

In her narrations of spirit experiences, the child sometimes told of persons she could at times see, although she said she did not pass through any place or plane of darkness in coming from her home to earth that she was conscious of, yet she could, with Staff and the teachers, go to such appearing places or conditions when bent on ministering work. One story impressed her hearers not a little. It was to the effect that she had seen a poor old man who was groaning and moaning, and seemed to be quite enveloped in a cloudy ill-smelling smoke. She said she got as near to him as she could, and saw that his garments were threadbare and soiled. He was standing by a hut that seemed full of holes, and the wind howled through it with a mournful sound. She felt pitiful and sad at his condition and surroundings, and tried to help him. While he caught some sign of her presence, he paid but little attention to her offers of help. Then she asked the teacher to aid the man, but was told he was not ready to help himself, and not till he in thought would welcome assistance, and not till the sun of magnetic ministration could thaw out his frozen interior of accumulated selfishness till it became a stream of love and sympathy for others, would he be able to eliminate the darkness from his life and rise to a more beautiful state. "But why does he have such an old hut?" asked the child.

"Because he was a man of wealth and worldly power on earth. He owned many houses, old, dilapidated and unsightly; these he crowded with poor tenants from whom he exacted the utmost farthing of rental. He would not repair them, nor would he consider the needs and comfort of the poor, nor in any way seek to make life happier for his fellow beings. His life was given up to grasping greed, and therefore he only generated a magnetic aura of selfishness; and it is not spirituelle; it is made up of

coarse elements and atoms. He did not provide refined material for a spirit home, or for his spirit body and raiment, and that is why he is as he is; a poor, forlorn, crusty man. It is good for him to get only a worm-eaten, mouldy structure, and to hear the winds coming through its cracks and holes; good for him to wear threadbare clothing for a while, and to learn what poor mortals suffered through his greed and selfishness. When he becomes fully conscious why he is in this deplorable condition, and sorry for the wrong done, he will wish to undo it as far as in his power, and then he can be helped, and not till then."

She described a woman who had been handsome, but ~~in~~ spirit had unpleasing marks of countenance; this being was always clothed in one dress that was covered with spangles, but they were dull, tawdry and unattractive. The child learned that this had been a haughty, arrogant woman, who had been cruel to her servants and supercilious to all but the people of her own set; here she seemed a wanderer, never quiet, moving about restlessly with the effort to regain her old place on earth in fashionable society, and unable to accomplish anything. She, too, would have to suffer defeat and annoyance until she mentally turned from the "flesh-pots" to the desire for more enduring and spiritual conditions.

With many unhappy spirits, good magnetic and psychological work can be effected, and hosts of these are soon elevated to higher rank and knowledge in the spheres. As has been intimated, the teachers labor in different ways for the blessing of the needy, according to the needs and nature of the case. One interesting incident was related to us: A certain woman in spirit life whose moral nature on earth had been stunted by conditions largely beyond her control, had been taken in hand, and helped to rise to a more satisfactory and pleasing state. Her craving developed for a little cottage home with a garden and a few chickens. "Well," said the guides, "we must satisfy the desire, for it is a natural one. She wished for this rural life on earth, and it became a part of her nature to long for it." A cottage in the midst of a flower garden was provided where

"Alice" was placed with a few "chickens," which she watched and tended with maternal care. Her happiness and content became noted, and gradually a spiritualizing element took possession of her being.

"Yes, she gets eggs," said Nannie, "but they are magnetic ones. "She does not know that, yet. We take them to sick or bad feeling spirits, and they absorb them, and get the good, helpful magnetism. I guess that's as good for them as your fresh eggs here are for you."

In course of time we were informed that "Alice" was getting tired of her chickens, and growing more fond of little children and their needs. Soon the chicks began to fade away, and she didn't mind, said our teacher. They are withdrawing the magnetism, and the chickens, being only made up of that and electrical force, are disappearing. Then Alice learned the truth, and was ready for the lesson. She asked to be promoted as a caretaker to some of the child-waifs that came to spirit life, and she is now a loving mother-soul, caring for little children, and having no need or use for those things that enthralled her mind in the earlier days.

We have mentioned the aptitude that Nannie early displayed for versification; also the fact that often she claimed to be under the inspiration of a higher power in rendering poems from subjects given to her from strangers and skeptics. Perhaps this will be a good time to produce the first rhymes she gave to us, then a child of lisping speech, three years of age:

"There was a little bird,
Way out upon a tree,
And he never said a word,
Until he sang to me.

"He had a little nest,
Far out upon a bough,
In which he used to rest
I guess he's resting now."

From this verse to a poem which was shortly afterwards given on "Immortality," at the request of a

gentleman who was not a Spiritualist, and who selected the subject off-hand, is a far cry, and therefore we produce this poem here with the assurance that the little lisping spirit produced it without a moment's hesitation and that it was taken down verbatim. This poem was afterwards sent to the Banner of Light by the young lady, Miss Agnes Wink, who stenographically reported it at the time it was rendered, and it was printed in that paper:

Immortality.

Life in a golden circlet runs,
 With no beginning and no end;
 It flashes on from suns to suns,
 And with all tides of being blends.
 Life is the product of the Soul;
 Without it nothing breathes or moves.
 Life doth all things in space control,
 And it, immortal being proves.

There is no end to conscious life;
 It pulsates through all time and space;
 With it the universe is rife;
 By it are all worlds held in place.
 Forever stretching on and on
 Through mortal spheres to heavenly zones
 It sings the grand immortal song,
 And it Divinity enthrones.

Sweet Immortality, that glows
 Like quenchless suns with vibrant fire!
 Blest Immortality that knows
 The ardency of pure desire,
 To rise forever, grand and free;
 And by it, human spirits rise
 To heights through all eternity,
 From realm to realm of Paradise.

The earnest hope, the grand desire
 And longing in the human breast
 To ever press on, higher, higher,
 To holier mansions of the blest;
 The precious faith, the craving true,

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To live and live, and never die;
The earnest wish, forever new,
To cleave the regions of the sky,

And dwell in sweet supernal bliss,
Beyond the shades of earthly care,
To reach a higher world than this,
Where life is all supremely fair;
The quenchless fire to live beyond
These earthly years of toil and strife,
The cravings of affections fond,
All tell of life, immortal life.

The grand intelligence of man,
The conscious power and memory,
The power to move and act and plan
Are attributes of Deity;
And Deity can never die,
For life eternal is its name,
Its attributes so grand and high
In Wisdom's light forever flame.

Man is the sweet epitome
Of all that life can e'er contain;
Heir is he of Eternity,
A link in God's immortal chain.
His is the quenchless force and power
That flames into a living soul.
He rises onward, hour by hour,
E'en though eternal ages roll.

For God is Life, and Life is God,
And man a child of Deity.
Beneath the grand immortal rod
He travels to Infinity.
Onward and upward, age by age,
He rises unto grander heights,
Guided for aye by Wisdom's sage,
And led by Truth's eternal lights.

From land to land and zone to zone,
His soul may pass, in Wisdom's school,
He gains its precepts for his own,
Is governed by "Love's Golden Rule."

There is no Death; the flowers bloom
From spring to spring in beauty rare.
They fill the air with rich perfume,
And make all life so sweetly fair.

And though decay may blight them here,
Their sweetness is not lost to life.
They bloom in heaven's supernal sphere
Beyond all wintry storm and strife.
There is no Death; the soul renews
Its potency from hour to hour;
It never can its lustre lose,
It is endowed with noblest power

To soar aloft on viewless wings,
Towards the source of endless light,
And as it goes it sweetly sings
Triumphant in its lofty flight,
"Sweet Immortality is free
To every soul that e'er was born,
Its heritage, Eternity,
It hails the grand immortal morn."

Alike to poet and to sage,
Alike to peasant and to king,
It comes to all in every age,
And on its grand exultant wing
Each soul is lifted higher and higher
Towards the throne of perfect Love;
Forever fed by God's own fire
The spirit rises far above

The weakness and the cares of earth,
The trials and the sufferings,
For, gaining by its higher birth
A mastery over mortal things,
It reaches out, and on and on,
In loftiest exultation grand,
And sweeping other worlds along
Finds Destiny on every hand.

* * * * *

For God Eternal is within,
God, in the soul that's freed from sin
Proves Everlasting Life and Power
To be Man's grand, eternal Dower.

CHAPTER THIRD.**Prose and Poetry, Music and Song, From the Spirit-
Realms.**

The first part of this volume may, to some of the more pedantic minds among our readers, seem to be light and puerile, as it largely deals with the growth and utterances of a little child, although we contend that it is calculated to show the methods of child-training on the hither shore, and to emphasize the fact that children grow and advance in stature and in intellect in Spirit-life, even though they passed from the earth-form in the very infancy of being. This early part of our volume, however, is but a prelude to the chapters on Spiritual topics, and of Life, in the Outer Spheres of Consciousness that are to follow. Like the sweet simple introduction of the theme of a grand anthem, the harmonious breathings of an angel child may be the advance lines of a spiritual epic, or of some divine melody, and prove the fulfillment of the statement of the beautiful Christ-Spirit, "Out of the mouths of babes and sucklings," etc.

Nannie was described to us on her first visit as a little tot of three years, with long, sunny, golden curls, large blue eyes and fair complexion. Since then many mediums who knew nothing of her life and her personal appearance have seen and described her as the beautiful child blonde that we have known her to be.

At Christmas-time of 1897, her first real Christmas, the ladies of Los Angeles, who were very fond of her, presented Nannie with a large Japanese doll, resembling a little woman of Japan, handsomely dressed in orange and silk robe, with trimmings of rich lace and purple velvet, and an Obi of purple silk; this was a treasure to the child who often held

and admired it while entrancing "Lady-Mother."

Shortly after settling in Washington, D. C., the medium took this doll from its wrappings and placed it on a stool in her parlor. No one in the city had known aught of it. Mr. J. Homer Altemus, the late lamented test medium of the Capitol City, for the first time called at the Longley home for a social interview, and was invited to the upper sitting room. He knew nothing of Nannie, for up to that time she had not become known in Washington. During the evening Mr. Altemus said: "Mrs. Longley, I am attracted to that doll in the corner, for I see a beautiful little girl playing with it."

"Can you describe her?" we asked.

"Yes, she is about five years old, has long, yellow curls and blue eyes. She says the doll belongs to her."

Nannie early displayed the traits of a singer and lover of music, as well as those of a poetess. Although Professor Longley is a composer of music, his wife possesses no talent in that line, and never writes music. One day while the medium and the members of her family were walking on the beach at Redondo, Cal., searching for moon-stones, Mrs. L. became conscious of the overshadowing influence of Nannie, and that she was singing softly to herself, words and melody unknown to the medium. Coming up to the Professor the little one made herself known, and sang to him the following, saying it was a little song she had learned in her school:

"Dear little children, laughing with glee,
Gay as the birdies, happy are we.
Oh! we are joyful all on our way,
Sweet as the flowers, bright as the day.

"When we are singing, all things are bright,
Angels are bringing garlands of light,
For we are striving ever to be
Children of beauty and harmony."

The following selections of little songs, wedded to simple yet beautiful melodies, are among those that Nannie from time to time sang to us, which she de-

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clared were some of the songs she and her little mates sang in their school of the inner life. We shall not put them into quotations, for they are original productions, and belong to this spirit child.

Two Roses.

Two Roses grew upon one stem,
None were so sweet before;
Each was within itself a gem
That queenly Flora wore.

Each was a dainty, royal bloom,
Through all the summer hours;
Each was a chalice of perfume,
The Queen of all the flowers.

Two Roses nodded with delight
On one pale slender stem,
They were so beautiful and bright
All Nature envied them.

The gentle sunbeams kissed their lips,
And fairy hands caressed
Them fondly with their finger tips,
And both were gaily dressed.

Two Roses blossomed side by side,
And fragrant made the air,
Each was as dainty as a bride,
And both were sweet and fair.

Flowers, Bright Flowers.

Flowers, bright flowers, are blooming to-day,
Beautiful flowers that smile on our way;
Roses and lilies, and buttercups too,
Fair, sunny daisies and violets blue.

Dear little birdies that happily sing,
Tuning their voices while still on the wing,
Sipping from lilies the sweet honey-dew,
Come in the morning to greet me and you.

Sunbeams, all glancing, like jewels of light,
Chasing the shadows away of the night;
Children all dancing, so joyous and free,
Waking the air with their laughter and glee.

Flowers, bright flowers, and little birds, too;
Dear little children so loving and true,
Make up a heaven for you and for me,
Beautiful heaven so happy and free.

The Fairy.

A little Fairy lay asleep
Within a tiny shell;
A Butterfly did o'er her keep
His vigils, long and well.

He fanned her with his gauzy wing,
Until she dreamed of Heaven
Where loving angels sweetly sing,
And Peace is freely given.

She was a dainty little thing,
All dimpled, sweet and fair,
With spangles on her snowy wing,
And sunlight in her hair.

She lay and dreamed of roses sweet,
Of spice and lilies too,
Till morning came, her eyes to greet,
All wet with pearly dew.

When she awoke, the Butterfly
Bowed low his courtly head;
"I leave you now with many a sigh,
Oh! Fairy Queen," he said.

Sweet Chiming Bells.

The Christmas bells are ringing, dear,
 They're ringing now for you and me;
 They sound aloft, so sweet and clear,
 O'er every land and every sea.

They tell of happiness and joy,
 Of heavenly peace and holy love,
 Of light that never can destroy
 The blessings sent from heaven above.

The Christmas bells are ringing forth
 Their tidings clear, o'er land and sea,
 From east to west, from south to north,
 They ring God's anthems of the free.

CHORUS.

Sweet chiming bells, sweet chiming bells,
 Sweet Christmas bells, so soft and clear,
 In every heart their music swells,
 Sweet chiming bells, sweet chiming bells.

The foregoing Christmas song was rendered to our circle in California for Christmas, 1897. Nannie had been requested by one of the ladies to ask her teacher for a Christmas song that she could sing to us, and she promised to do so. At her next visit she sang this song to a beautiful swinging original melody, and taught it to all the singers present.

We shall now proceed to offer a few poems given from time to time by our little guest—not sung or set to music by the invisibles, but worthy a place in these records. To print all the poems that have been given to us by the child would be to publish several large volumes, which we have no desire to do. Many of her singable effusions, not embodied here, Mr. Longley has set to his own melodies, and printed in his works. The few that we are copying into these pages were given extempore from subjects selected by visitors, and are not attempts at great versification or elaborate rendition.

The following poem was given for a gentleman of Washington, Mr. Flynn, at his request, it being his

desire to sing an original Easter Song at his church, a noted one in the city, in the choir of which he was a prominent vocalist. The poem was given just as transcribed here, and Mr. F. took it to a noted composer, Professor Mori, who arranged it to fitting music. The vocalist rendered this Easter Hymn at the church on the Easter Sabbath of 1903.

Easter Hymn.

Through the shadow of Despair—
 Awful with its tearless gloom,
 Death and Terror lurking there,
 Which no starbeam can illumine—
 Comes a message, sweet and clear,
 Thrilling in its mystic power,
 Life has gained its victory here,
 Man beholds the wakening hour!

Truth triumphant o'er the grave,
 Love, transcending gloom and death
 Unto earth their banners wave,
 Smiling with undying breath,
 Life is evermore supreme.
 "He is risen," in his might.
 Lo! the Easter lilies gleam
 In their robes of virgin white.

Life majestic, reigns for aye,
 Love eternal rounds each hour,
 Death is vanquished in a day,
 Truth forever shines in power!
 Easter bells of morning swing,
 To the world your songs rehearse,
 "Tidings of great joy" ye bring
 To a quickened Universe.

CHORUS.

Life is ever Lord and King,
 Truth is ever on his throne,
 Easter bells in music ring,
 "Love forever claims its own!"

The following poem may, perhaps, bear some like-

ness to that on "Immortality," which appears in the preceding chapter, but as it was given spontaneously, at the request of a gentleman in Washington, and seems to be worthy of preservation, we give it a place herein:

Eternity.

Far beyond all mortal telling,
 Grand beyond all earthly speech,
 Greater than all music swelling,
 Higher than a tongue can teach,
 Is Eternity, the theme
 That is given me to-night,
 Fairer than a poet's dream,
 Grandeur than all living light.

For Eternity we know,
 Stretches on from shore to shore
 Of the Universe, aglow
 With its radiance evermore;
 And it breathes a sweeter song
 That the souls of men can hear,
 While it shows through every wrong,
 "Love, that casteth out all fear."

For each soul that bends in sorrow,
 For each heart that weeps in grief,
 There shall come a glad to-morrow
 With its blessed sweet relief;
 And when shades of ev'ning, falling
 Oft, thy soul may listen still
 To the songs of angels, calling,
 And prepare to do God's will.

It shall pass from out the mortal,
 Into worlds divine and free,
 Through Heaven's glorious golden portal,
 Into blest Eternity.
 There 'twill grow in sweeter splendor,
 Fairer than all pictured dreams,
 Into Life divine and tender,
 Where supremest glory beams.

So we tell thee, friend, this even',

That Eternity is sure,
 All may rise to yonder heaven
 As the soul grows bright and pure.
 Ever onward, ever higher,
 To the land of bliss divine,
 Where the souls of love inspire
 Other souls below, entwine,—

Yea, their hearts with holy mission,
 Give them peace to press along,
 Show to them in blessed vision
 How to triumph over wrong,
 While above the Heavens smile,
 With Eternity in view,
 Each soul mounting without guile
 Toward the rare, ethereal blue.

Thus we say that each shall find it,
 Sweet Eternity, at length,
 Leaving dross and woe behind it,
 Shall the soul gain greater strength,
 While Eternity is glowing,
 Day by day, and onward, too,
 For the soul that in its sowing
 Works for fruitage grand and true.

Mr. F. A. Wood, president of the First Association of Spiritualists, of Washington,, D. C., having a desire to add to the collection of selected hymns for congregational singing at the services of that society, requested Spirit Nannie to give her medium a poem for that collection. The spirit child produced the two following hymns, from which a selection could be made. Mr. Wood decided to use them both, and they are printed in the book of hymns in use by the Association in Washington, both of which are ascribed to "Spirit Nannie:"

Aspiration.

Forever, ever, in the ray
 Of Truth and Right and simple Good,
 Thus shall we find the higher way,
 That leads to God's infinitude.

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For as we climb the nobler path
Of sacrifice and duty true,
We find that life a meaning hath,
That brings the highest into view.

So let us onward press, each day
Enough for its own work and plan;
Our feet and eyes shall find the way,
If daily we our motives scan.

If Aspiration leads us on,
By striving for the good and true,
The goal of Wisdom shall be won,
And Heaven itself shall come to view.

Meditation.

The soul divinely sings
In spite of pain and care;
When mounting on ethereal wings,
It breathes the upper air.

In meditation sweet,
It senses all that's good;
And angel voices soft, repeat,
The joy of Solitude.

When earthly strife and din
Are bidden to depart,
And soul-content to dwell within,
Gives comfort to the heart,

Thus, in the Silence sweet,
Of Meditation, blest
The soul itself knows no defeat,
But finds its perfect rest.

The following poem by Agnes O. Wink (Mrs. Fugitt), published a few years since in the good old Banner of Light, will tell Nannie's idea of Conscience:

A dainty little maid is she,

The precious tiny sprite,
Who comes to us so gay and free,
From spirit realms of light,
And Nannie is her name, you know,
You've heard of her before;
She brings to mortals here below
Her sweet and childish lore.

Her little heart is filled with love
For all poor weary souls
Whose lives are sad, and far above
She points to higher goals.
The lassie wakens in the hearts
Of all who meet her here
A flame of love that ne'er departs,
She is so sweet and dear.

Scarce three short years did Nannie stay
Within the mortal form,
When quietly she slipped away
From earthly strife and storm,
And then unto a lodge most fair
Lotela took the waif,
To give her love and tender care
And hold her close and safe.

And so midst flowers, love and light,
Did "Tela's baby" grow
Into a little spirit bright,
With soul as pure as snow,
Until from out her home above
Lotela brought her here
To be a messenger of love
'Twixt earth and yonder sphere.

Oh! wondrous tales in beauty framed,
The lisping lassie told—
Through "Lady Mother"—thus she named
The medium she controlled—
With charming, sweet and winsome ways
She made us captive all;
She scattered golden, sunny rays
In lives of great and small.

One day the conversation led
 To "Conscience," as we sat,
 And "what is Conscience?" Nannie said,
 "I never heard of that."
 And then to help the child along—
 "Why Conscience," one replied,
 "Is what tells you is right or wrong,"—
 "That's Tela," Nannie cried.

In this connection it is a temptation to enter here for the enjoyment of our readers another poem, also published in the Banner by Miss Wink, for this lady was for many years so closely identified with the home life of the Longleys as to become a "Chum" of Spirit Nannie, and many times she seemed to enter into the sphere of poesy that this little maiden claimed as the source of her own inspiration and song. This other is entitled,

The Inner Life.

There's an Inner life to the world unknown,
 In each Soul's existence here,
 That is lived in silence, apart and alone,
 And unshared by loved ones near;
 To the real self it is ever true,
 For deceit is needless there,
 And the outer life is alone in view
 Be it dark, or pure, or fair.

There thoughts surge through the restless brain,
 Unexpressed by deed or word;
 There is mute endurance of grief or pain,
 When no wail or moan is heard;
 There are hopes and longings that fill the breast
 And bespeak the Soul's desire
 To attain the summit of Wisdom's crest,
 As it feels Ambition's fire.

There are disappointments, so deep and keen,
 That they wound like poisoned dart;
 There are prayers poured to a power unseen,
 From the torn and bleeding heart;
 And unbidden tears in despair that flow

And betray the inward strife,
Yet these no trace to the world may show
In the mask of outward life.

For a smile may flash, and the eye may glow,
While the heart is racked with pain,
And a loving hand may inflict a blow,
Though it shrink beneath the strain;
And a villain dark, in a kingly guise
O'er the world at large may roam,
While an angel fair, through an outcast's eyes
Gazes forth, without a home.

It is wisest, then, to condemn no soul,
For the life we chance to see
Is the merest part of a wondrous Whole
That exists through Eternity;
But there are eyes that can pierce the veil,
And the real self behold,
And they give it strength that will never fail
As the powers within unfold.

When the outer life with the inner blends
In sublime and sweet accord,
There is deepest peace that for aye attends
As the Soul's divine reward,
And the light will break in a golden gleam
Of the higher, heavenly birth,
Where the Inner Self is alone supreme,
Through the lessons learned on earth.

CHAPTER FOURTH.

The Building of a Temple, and Its Dedication.

In the summer of 1899, Nannie told us that in the part of the Spirit-world where she and her associates live, an immense Temple was to be erected, and that every person in that vicinity must contribute something to that structure. The purpose of this edifice was to "Mother" little children who had been waifs and castaways on earth, and who would be taken to the immortal world by tender care-takers and

teachers, and gently cared for and taught. The Temple in Spirit-life would be known as the "Great Mother," whose sheltering arms would shield and protect the little ones, but to us and others it should be called "The Temple of Vesta." As the summer waned the little messenger kept us informed of the progress of the work. Each teacher, every child in the country, all workers, many of whom were intelligent and advanced natives of the Indian race, brought something of themselves, their magnetic force and elements to be incorporated into that wonderful structure, "Not made with hands, eternal in the heavens." After the manner and fashion of forming substance from the elements and from human magnetism combined, prevailing in that wonder-world, the material was formed for the Temple, and a most glorious structure, we were assured, it was designed to be—more perfect and beautiful in all its parts and appointments than any building on earth, so much so that pen nor tongue could depict its utility and grandeur. Even the tiniest tots of the kindergarten brought of their own work for the uses of this Temple. Scientists, artisans, artists of every class (including sculptors and designers), musicians, all members of that grand Fraternity of Souls, contributed something of themselves, their skill, their workmanship, and their love, to the building of the Temple, and many beautiful tales of this labor of tenderness were told to us from the voice of a little child. We were assured that such a Temple could no doubt be erected in a day by the great architects and scientists of the Upper World, if so disposed, but this was not the desired end; it was to be of slower growth, and each intelligence of that country was to be given time and opportunity to breathe into its formation some breath of personal love and interest that would make of it an enduring memorial of the Divine in Humanity, and from which the pupils and inmates in the Lower World would absorb influences of sweet love and benediction.

At last—and after all it was only a few weeks from the time we were told of its beginning—information came that the Temple was completed, and then a Dedication was to take place, the glory of which

would surpass anything that earth could know. Some hints and attempts at description were given, but we were frankly told that our language and modes of comparison contain nothing by which an adequate idea of the affair could be conveyed to our understanding. However, Nannie said she could tell something of the children's festival that would be a part of the exercises. She announced the date of the celebration to be in October, and invited the psychical among us to attend, as the children's festival would occur while our bodies were asleep. She said that the poet in spirit, John Critchley Prince, would create an operetta, entitled "A Sylvan Reverie," in which every participator must compose his or her own part from the character assigned them; all were to be clothed to represent the characters and to act them in every essential. There would be no rehearsals, and the composer, Mr. Prince, of the main parts, expected the children to do their best, and to make their parts to fit into the rest of the musical play. Nannie said she was to be "The Princess of the Dawn," and must sing the words of the part "Right out of my own head." She "guessed" she could do it, but would have to wait and see. She also said she had another brief part as "A Child of Destiny," and must have a poem to correspond to that.

The morning after the date fixed for the event, we gathered at the breakfast table and eagerly asked each other our experiences during the night. The Professor remembered nothing; he had slept soundly, but could retain no memory of his dreams. "Lady Mother" had a dim recollection of some pleasant affair, but as she had been very wakeful during the night, her testimony did not count. Miss Wink had more vivid remembrance; she had been conscious of being in a large park where many beautiful trees were lighted by the most lovely of colors, and hung with profusion of dainty flowers; here she had seen many sweet children robed in gauzy effects, and each representing some flower. A tiny, dark-eyed girl recited to Miss W., the sleeper, a pretty little song, while the children in her dream circled in and out between the trees, with chains of daisies and

pretty song. Miss Wink repeated the little poem to us, of which the following is an extract.

With daisy chains of white,
 From fields of flowers bright,
 Where insects hum,
 From mossy woodlands sent
 On deeds of mercy bent,
 We come, we come.

Our work, it is to do
 The best we ever knew
 For one and all,
 From out our sylvan home
 With happy hearts, we come
 At Duty's call.

At the evening meal, Nannie came and said it was her chum, Stella, that Miss W. had seen, and from whom the daisy song was learned. Our messenger then gave us a graphic account of the Dedication and all the festivities, saying that a number of earth friends, psychical people, were present while their bodies of earth lay in slumber. She then sang to us as her own creation, song and music, the following:

The Princess of the Dawn.

I am the Princess of the Dawn,
 My feet are shod with golden light,
 I flash before the rising morn
 With springing steps and spirits bright.
 I open wide the gates of Day,
 I kiss awake the nodding flowers,
 I fill their cups without delay
 With crystal dew from fairy bowers.

I come to banish doubt and fear,
 To beautify the eastern sky
 With rosy tints of promise clear,
 For at my bidding, shadows fly.
 I seek the birdling in his nest,
 And tell him of the splendors rare,
 Of valley sweet and mountain crest.
 Of Nature, beautiful and fair.

I am Aurora, Maid of Dawn;
 I love to kiss the stars asleep.
 I take a dip from Luna's horn
 As from old Ocean's wave I leap;
 Down from the mountain, o'er the glen,
 Out o'er the forests, cool and sweet,
 Over the cities, haunts of men,
 Wending my way with noiseless feet.

Never a shadow lingers near,
 Never a sorrow, pain or fright.
 Darkness and sadness disappear,
 For I am Princess of the Light;
 Rosy and red my tuneful lips,
 Yellow my hair as a golden fawn,
 Pinker than coral my finger tips
 For I am Princess of the Dawn.

CHORUS.

I am the Princess of the Dawn,
 My work of love is to adorn
 The fringe of Night with golden light,
 Making a pathway for the morn.

The melody of this little gem as sung to us by Nannie, was indescribably sweet. In after days, Mr. Longley wrote it out as the spirit child sang it to him, and it has been published in one of his books of song; it is admired by all who have listened to its rendition, though it seems to us who first heard it from the spirit child, that the rendition of that moment exceeded anything that afterwards was given.

Nannie proclaimed the operetta a great success, and said not one of the children had failed in their part. Her descriptions of the scene and of the clothing of the characters, were delightful. She also repeated to us, as follows, her poem:

A Child of Destiny.

A child of Destiny am I;
 No power can rob me of my place.
 Though bond or free, or low or high,

My part in universal space
Belongs to me, and me alone;
No other atom can fulfill
My fate, for from Creation's throne
I gained it, at the Father's will.

A Child of Destiny, I roam
O'er land and sea; where'er I be
I still can make myself a home,
For home is in my harmony.
I gaze the future in the face,
For well I know it cannot give
A sting to rob me of my place,
Or mandate that I shall not live.

A Child of Destiny is Man,
A king upon a royal throne,
A part of Nature's noble plan—
No force can rob him of his own.
His is the power to make and be,
The soul to mount on viewless wings,
The mind to grapple, strong and free,
And overcome impeding things.

A Child of Destiny am I,
One of the fearless human race.
My fate shall be to mount and fly
And view each inter-stellar space;
Oh! Destiny, superb and grand,
No tongue shall undervalue thee;
Thine is the ever potent hand
To guide me through futurity.

Whatever may be thought of the power of a little child of six years, even in spirit life, to compose off-hand and sing the beautiful "Princess of the Dawn," it must seem as if this second poem on Destiny, bears the stamp of a matured brain and inspiration, and although the little one did not appear conscious that she had given anything very marked for merit, it appears to her medium that she, the child, must have been under the direct influence or inspiration of some experienced poet-thinker in the production of these lines,

Many times after the erection of Vesta Temple, we were regaled by descriptions of the beautiful work accomplished therein. We were told that it contains departments of art, of music, and other methods of training, besides the Mother or Nursery Sections, where the little ones are simply cared for, as are fortunate little babes of earth. Nannie said of course they do not need buildings in spirit life to shelter from heat, cold or storm, and that the little ones largely live in the open anyhow, but that the erection of such structures brings into one mass a concentration of magnetic force and of love that is for the blessedness of useful training for the young, and for the healing of such as go to the spirit world spiritually shrunken and dwarfed by the deprivations or the terrible conditions of earth.

As there are more things in heaven and earth than are dreamed of in the philosophy of earth, so all may be true that the dear spirit teachers have told us, not only concerning the life and its conditions of the Spirit-world, but also of the aid that mortals, who are naturally magnetic, sympathetic and harmonious, may be to the spiritual teachers, healers and missionaries in their labors among the earth-bound souls who have not yet reached the higher kingdoms of peace and happiness. We have been told of another Temple, smaller, and for different purposes than that of Vesta, but none the less beautiful and important. It was said to be on what may be likened to a beautiful island in the midst of clear and shining waters, where there are homes of a few missionary workers who love and labor for humanity. This Temple is called "The Island Home Temple"—said to have been erected by an ancient Atlantian and another of his band, in co-operation with two sensitives or mediums still on earth; that in the hours of their mortal slumber these mediums were transported to the spot, and there gave of their elements and magnetism towards the building of this gem among temples in heaven.

This temple is open on all sides, and it glows like a pearl in the beautiful light of the atmosphere; in its centre is a disk or sun-like instrument that at times revolves, generates and distributes to far dis-

tances, rays and sparks of electric light and magnetic force. This power may be sent to, and concentrated on, unhappy and afflicted spirits in lower worlds, to stimulate them into more active vibration, by which they may rise to higher and better conditions; or it may, at will, be directed to the ill and suffering of mind or body on earth for their relief, and many times, the power for the expression of psychic gifts.

In another part of this volume we shall have something to say of "Soul-germs;" but just here we mention that we have been told that in this dainty Temple of the "Island Home," soul germs have been placed in the rays of the Electro-Magnetic Disk, and received special forces from the same, and that such germs have kept in that place for months or even years, and are always intended for development for special works and purposes as human beings on earth when the time comes for their gestation, birth and growth in this mundane world. The sun-disk is charged by human magnetism only, and kept active by the will power of the intelligences having it in charge. Its power is utilized for human good alone, and ancient intelligences, collaborating with other humanitarians of modern times, have not only this work in hand, but countless other lines of blessing for mankind. There are hosts of such beings engaged in doing good, and by their efforts, combined with advanced souls on earth, humanity shall be led out of the darkness of self-ignorance and pollution into the glory of knowledge and wisdom, in which every man shall know himself, and all shall unite as one unit in living Godly or Goodly lives.

The only difficulty, we are informed, in bringing a conception and knowledge to earth of the life in the outer spheres, where advanced souls perform their tasks and fulfill their missions, is the dearth of simile and of language that they can adapt to our understanding; but they affirm that ere many decades roll away, man here will have adopted new lines of thought and of perception that will enable him to come into closer touch with the decarnated wise ones, and into discernment with their doings sufficiently for him to learn and comprehend, and that much of

this knowledge and understanding will be derived by unfolded minds on earth through their experiences and conditions during the hours of earth-sleep; that memory will be able to revive the latent vibrations that have registered the experience on the inner self, and that it will then be enabled to recount it through the mortal brain.

The foundation principles and power of Spiritualism is mediumship. Mediums are sensitives who can catch and reflect the light, magnetism or scenes and conditions of Spirit-spheres of power; some are seers or clairvoyants who have their inner sight quickened by the influence of spirit people, to that degree that they are able to see and interpret the scenes and people of other worlds, and describe them to the dwellers of earth; some are clairaudient, having power to hear spiritual voices and sounds imperceptible to the ordinary ear. Some mediums are easily entranced by the psychological influence of spirits, and while in this superior state their organisms are played upon like a harp of many strings, giving forth such knowledge or expression as the controlling intelligence may register upon the sensitive brain. Physical demonstrations call for a surplus of the magnetic, and of a refined sort of physical emanation from the medium, for their material of expression; these are substances, though unseen by the mortal eye, and serve as such for the use of the spirit worker in this realm of chemistry. These workers are either scientists, or they are under the direction of scientific minds in the spirit spheres.

All mediumship is exact, and can only be utilized and exercised under the operation of natural law. There are many ignorant spirit people who do not understand the law and operation of chemistry, or indeed of any of the sciences, yet some of them may attempt to trifle with mediums and mediumship, and in their experimenting may work great havoc with the sensitive instrument. Thus obsession may occur, or the medium may be injured in health, exhausted of his or her nerve forces, with no benefit to self or to humanity; weakness of the psychic powers may ensue by such trifling with the subtle forces of the brain and aura, so that what is expressed as medium-

ship may show lack of mental tone, or even of special moral fibre. Such mediums are unfit for public work of any kind, yet too often they appear on platform or in other fields to be ridiculed by the multitude, and to be cajoled by the credulous dupes.

Until mediumship is studied and understood by scientific minds on earth, who are trained along the lines of exact investigation, experiment and analysis, the world will fail to get the best that Spiritualism is capable of receiving from the higher life. We do not expect a muddy stream to reflect faithfully any image cast upon it, nor should we expect mediums with distorted vision to accurately depict the glowing scenes of the Spirit world. Sensitives living amid conditions of turmoil and unrest, filled with anxiety concerning the needs of the body, suffering pain of mind and body, cannot clearly and beautifully reflect the thought of beings from higher and more rapid rates of vibration, whose lives are filled with the holiness of inspired serenity. All mediums should be so placed as to be far from the selfish throng, away from the curious mind, the self-seeker, that money grabber, and placed amid beautiful scenes and glowing landscapes, surrounded by works of art, blessed by the ministry of wise and loving souls from both sides of life, and kept free from anxiety concerning the means of livelihood. Such are the conditions secured to mediums in the spirit world.

"But are there mediums in the Spirit-world?" our earth friends ask. Yea, verily; human mediums for the transmission of knowledge, wisdom and special blessing, not only to mortals, but to spirit people in worlds less refined and advanced than are those of which they individually are a part

At Vesta Temple, we are assured, there is what we may call a Seance chamber, a veritable "Holy of Holies," in which sensitives receive inspiration and direct information from denizens of worlds so far in advance of the spirit planet where Vesta Temple stands, that they, the higher teachers, have great learning, which, in part, they can convey to the spheres below them for the guidance and instruction of human souls. We do not like the terms "high" and "low," as related to worlds of Spirit. Perhaps

"Outer" and "Inner" would be more accurate, but we are using the words most familiar to our people in this connection.

There are many seance places in Spirit-worlds as well as at Vesta; in this latter place the mediums are better known to us than are those of some other sections. The conditions provided the sensitives are of the most refined and inspiring character—beautiful surroundings, sweet associations, silence, serenity. Upbuilding exaltation is breathed through the place, and the glorious teachings received therein, teachings of Life and utilities, of Planets and their conditions, of various aspects of science, and its demonstrations, all of which are for the education of the pupils, and which help to fit them to be also teachers to the many needy souls whom they may reach. Manifestations of radiant splendor may also be given from the high and unseen beings of the advanced worlds. The expression through mortal mediumship known as "materialization," is crude in the extreme compared to the wonderful radiation of power and concentration of force which the ancient philosophers express in manifesting in the presence of mediums in the Spirit-world, and by these very expressions, scientific students on high conduct their experiments with earth mediums for the blessing or instruction of mortals.

Spirit people everywhere utilize mediumship simply and solely for educational work, but mortals as a rule do not approach the sensitive nor the seance room for the purpose of being instructed or educated, but simply to be consoled, if in grief; amused, if ennuied; or gratified, if moved by the spirit of curiosity.

Hence we say that only the scientific mind can properly define and interpret mediumship, and search out the best rules for guidance and for the protection of this psychic work, for they alone are the minds that seek education along exact lines of research and of experimentation; not that we would deprive the common people of the consolations, influence and blessings generally of spirit-communication through Psychism; indeed, we desire them to have the full benefits of Spiritualism in its pure and unadulterated

sense and quality, but we would have the mediums, sensitives, placed in the care of those who will know how to protect and guard them, to furnish them with the very choicest conditions and associations, environments and possessions that will insure them from agony of mind or body of any sort; in fact to treat them as were the Oracles of old, or as are Psychics of the Spirit Spheres, in the Temple of Vesta, and in other shrines of the higher life.

We are told that sometimes some of the mediums who still dwell in mortal frames are transported, in spirit, to the seance apartments of Vesta and other temples, and in that influence their personal vibrations are sufficiently quickened to bring them en rapport with beings of still diviner spheres, who then utilize the sensitives for transmitting to other souls light and understanding on various matters of human thought and study. While all the inhabitants of the Spirit planet are more or less sensitive to the higher vibrations of grander worlds, all do not serve as mediums of communication between their own world and the others, so that special psychics are serviceable in the schools Over There.

The study of mediumship is a vast one—how the tiny rap is made, the rap that may challenge the world to investigation of an unknown or occult law, since it holds within itself the potency and power of intelligent communication with unseen worlds of thought and action. This is a subject for profound research. That spirit people make the rap with hand or finger, may be questioned. We are told that the feeble sound, denoting intelligence as it does, is made by the explosion of a certain force collected by the operator in the invisible world; that this force is potent in its responsive action to the will of the manipulator, and that when exploded it produces the detonation heard by mortals and that is called the spirit rap. The production of writing on closed slates, without the contact of human hand in the physical realm, may be from the hand of spirit intelligence, but is more often done by the said intelligence through electrical processes, in exercising his will power, mentally photographing the message upon the slate or sheet of

paper; the same with paintings produced independently by spirits—not with strokes of brush or finger, but by instantaneous imprint of the figure upon the canvas, the skillful operator stamping, so to speak, the sheet with the entire picture at will, though the sitter may only perceive the canvas slowly grow into color, outline and form as his perceptions become gradually adjusted to the vibrations of the work.

A materialization is built up from the emanations of the medium, and spirits on both sides of life, but it is not the spirit body of the manifesting entity; it is merely a shell manufactured out of airy things for the use of the manifesting spirit. That operator may, or may not, be the one the body resembles; he may be a personation for the benefit and pleasure of the intelligence who desires his friends to behold some semblance of himself as he was on earth; that they may be led to think, to study and to grow; or this anxious being may be really manipulating the automaton for the sight of his friends on earth, in any event it is a wondrous manifestation, and worthy of close scrutiny and study.

CHAPTER FIFTH.

More Studies and Revelations.

At present we shall not enter into any special statement of Nannie's revelations of the work in "Rhama's" class; it may be that such things will be related in the second part of this work, not as told by the child, or even as the experiments of that teacher, but in the line of this teaching which our spirit guides have to give regarding the life that progressive beings live beyond the mortal span.

It may, however, be of interest here to state something told to us by the child concerning her visits to a spirit locality where she averred dwell the spirits of the colored or negro race. According to her description it is like a colony of these people founded in

a most beautiful quarter of the Spirit planet belonging to this earth, and has just such natural attractions and comforts as a sunny, balmy and fertile Southern latitude of this earth would afford. We were surprised at her statements, and asked if the colored people were not dwellers in her portion of the spirit world, and if they are not at once made white in appearance after the death of the body, since color is only of the outer or physical body. She stoutly asserted that while there are many who were colored on earth who live and mingle freely with the inhabitants of her sphere and clime, yet there are sections which their race alone inhabit; that these sections receive the advancing souls of their people, and provide schools, sanitariums and other needful advantages for them; that advanced and cultivated men and women of that race who love their people are in those sections as teachers, missionaries, healers and guides, and that a very paradise of comfort and of beauty is there, and also that many of the white teachers and their pupils take delight in visiting them.

Then we inquired why they, the negroes, had what practically might be called a separate heaven, and she said that it is by their own inner attraction and gravitation; that while there are negroes who sing and dream of the white man's heaven and privileges, and long for the time when they shall attain the same, yet the tendency is to cling together and the law of vibration determines their destination and destiny; that they can only rise in harmony with the vibratory forces of their nature, and that while those who are progressive and cultivated can gravitate to the haunts and homes of the white brethren, if they desire, their spiritual choice seems to be to continue with their own people as workers for and with them for a higher advancement and growth, when a truly spiritual amalgamation would naturally occur. We then learned that the statement that death levels all caste is not a truism; that it is not builded upon eternal verity, and that it takes something more than the mere process of changing from the mortal form to a spirit body to make all men of one plane—not but what there are great numbers of white

men and women who are no farther developed in spirituality than are the ignorant negroes, but this was not the point of discussion; the ignorant or vicious white person only rises to his own plane of vibration and of being in shuffling off the mortal, and neither he nor the vicious negro will be in any such state or place as that beautiful locality and condition herein mentioned as the negro colony.

The point is that the statement was made and adhered to, in spite of our criticism and banter, that these races prefer, or are led by, the law of vibration; in this instance, of gravitation, to clan together—not forever, but for many years after they pass from the forms of earth. The child asserted that the negro and other dusky people are not at once white when they pass from earth. We derided this statement, and she asserted that the facts are against all theories. The teachers told her these facts could be scientifically explained, and that everything, having its cause and origin, can be scientifically explained and demonstrated.

The explanation of the negro or other colored person retaining the dusky hue after passing from earth was as follows: The vibrations of the body and mind both send out an emanation of matter, though it is not perceived by the mortal eye, and it enters into the composition of the spirit body. The higher and more refined the vibratory force and emanation, the more ethereal and clear the spirit body will be; that while the mental forces and activities have much to do with the formation of the spirit body, a certain percentage of the physical magnetism also enters into the composition, and in the case of the negro, for instance, the pigmentary substance also has its emanations or vibratory action, and its part in the make-up of the spirit body. As Nature replaces, bit by bit, her material in the form of a scar that in early life was formed from some wound on the body, every time the elements are refurnished, so Nature, or Vibration, replaces in the spirit body the hue and characteristics of the earth body, the contour of feature and even of expression, until a higher rate of vibratory forces becomes active in the individual, shaping ever towards the more ethereal, when the lower elements

are eliminated and the higher or more strictly spiritual are absorbed. Hence, the little teacher said, after awhile the negro or the Indian has really turned white, and some of them do—the advanced ones in spiritual growth and intelligent development, before they leave the earth; their spirit bodies are always made up of ethereal elements and swift vibratory forces, that are only lightly held to physical conditions by the magnetic line; these are white, or nearly so at once, and they can gravitate to any advanced sphere they are adapted to, but the majority are governed by the vibratory forces of lower rates, and largely made up of matter, and they must assume the hue they have been on earth, perhaps in lighter degree—not always,—but if they easily receive and assimilate the mental and spiritual pabulum that the spirit teachers and missionaries hold out to them, they will soon grow lighter in color and more brilliant in appearance. The lesson is, that because a person changes bodies he need not necessarily change his hue or line of feature, any more than he would if he went from America to reside at a foreign port. Nannie described some of her visits to the arcadia of the colored race that she knew of, and how happy its people seemed; also the welcome that she and her mates, received as well as the work that they were enabled to accomplish with some of the people there. She also told us of the Indian country where myriads of that race dwell, and how they are formed into classes, according to their rate of mental vibration when they enter that land, and their consequent degree of spiritual intuition and status. She described the schools and institutions of training there, and mentioned the names of many intelligent and advanced spirit teachers and missionaries who conduct educational—objective and subjective—plans and methods for the enlightenment and uplifting spiritually of these dusky wards.

Some of these workers among the Indians are progressed and intellectual people of their own race, members of the different tribes and councils; others are of the Anglo-Saxon race, philanthropists and humanitarians, who find their best work in that line. The child told us that with the Indian, as with the ne-

gro and others, the hue and characteristics of their former bodies of earth maintained for awhile, determining their status in the spirit, unless they had been sufficiently quickened, morally and spiritually, to such a degree of vibration that the inherent force in its velocity eliminated the grosser elements from the spirit body, which could thus absorb the finer, more ethereal elements that belonged to higher spheres. In such cases, the individual—black, red or white—would, of course, at the dissolution of the physical body, gravitate to other planes, and would correspond in color and in texture of body, as in moral and spiritual fibre with the other denizens of those planes. But in these states or colonies of the dusky races are those who have not, as yet, save their teachers and trainers, reached the vibratory action which works change in color and texture. We learn that the outer, or what in the mortal would be the physical, has less power to change these vibrations than do the mental and spiritual action; hence just so far as the spiritual impulses and aspirations increase, as the intelligence develops, and with it the desire to improve in all that makes for goodness, just so far is the body refined and glorified. The colonies are vast educational and reformatory centres where the greatest care is taken by tutors and guardians to provide only the best conditions and the wisest forms of training for the eternal welfare of those in their charge.

When the change for the better is complete with these wards, and the quickened vibrations have done their work in eliminating all trace of darkened hue and grossness of feature, the progressive beings can go where they desire, just as far as their vibratory force will transport them, and no Arch-angel can go farther or higher than his rate of vibration permits, though the rate can be immeasurably increased as knowledge, wisdom and aspiration are advanced. The reformed being can mingle with other intelligences of his own advanced plane or can adjust his own forces at will to the extent of having no difficulty in visiting planes of lower vibration for helpful purposes to those who dwell thereon, but the inhabitants of lower spheres cannot visit worlds or

planes of more rapid vibration than their own, unless their psychic natures, under the temporary magnetic influence of their guides, are brought into an abnormal state, and they, for the moment, may in this quickened state, become conscious of a higher condition, and in soul perception or sensation, mingle with the forces, and behold the beings of that superior condition, as the clairvoyant on earth may be quickened in consciousness and mentally visit a remote locality while his body remained on its couch in its accustomed place.

Nannie related these things to us as portions of her studies in the Law of Vibration, and said that she and others were conducted to the colonies of the races mentioned, that objective lessons in rates and degrees of vibration might be pursued. In this line also came information concerning the spirit bodies of those who had been crippled or distorted, or in one manner or another mutilated in the physical. Here again the Law of Vibration operates, and the mental, combined with the moral nature, has the ascendancy. It does not follow that because the mortal form is mutilated, that the spirit body will be, for although the physical emanations and forces supply somewhat of material to the formation of the spirit body, yet if the mental and moral attributes and action are clean, clear, and of greater activity than the carnal senses and their desires, the quickening force will be in the direction of the spiritual, and will operate like a cleansing fan to blow away or disperse the grosser emanations, and to draw in the more ethereal elements and atoms that make up a truly spiritual body. Hence a person with maimed and distorted form on earth, may assume the body of light, beauty and symmetry on passing to spirit life, if he has the finer graces of spirit, such as love, sympathy, charity, harmony and of goodness, more active within than the grosser qualities of hate, envy and malignant thought; but if the latter prevail, he will have a marred and twisted body still, and it may take years of educational and reformatory training and discipline to bring him to a state in which his own forces will eliminate the gross elements belonging to the "earth, earthy," and to replace them with the finer

elements of the advanced and glorified souls who believe only in doing good.

But there are also other operations of this same unerring law in nature. No arbitrary personal tribunal decrees that one soul shall ascend into a glorious heaven, and another descend to a tormenting hell. It is the internal forces of life, inherent in every one of its productions, from the monad to the human, that determines the state and status of the same. This inherent force operates as the Law of Vibration, but it is not a stationary power; it is evolutionary, because it has its rates and degrees, and the spiritual nature of man, which is higher than the physical, will eventually triumph in its struggles to reach the light and come into the rapid vibrations of a transcendently beautiful and intelligent consciousness.

There is ever the impulse of the human soul to flame forth towards its own domain of light, but physical conditions and influences may hold it down, hence the struggle of the ages and the slow evolution of humanity; but the work goes on, and eventually mankind will reach the high estate to which the soul power belongs. Nevertheless, the law is unerring, and as such, must work its full completeness of discipline and experience in human lives. One does not need to have a distorted mortal form to find himself possessed of such on entering spirit life; on the contrary, he who was the cripple here, but who loved his fellow men, who was kindly and who did right, will assume a beautiful body "Over There," while his neighbor of earth, who was of handsome form, but who lived a life of deceit and selfishness here will have a twisted, misshapen body on the spirit side, because he lived a one-sided life, and sent out only such emanations as belonged to the animal state, hence symmetry and fineness will have no part in the body he takes on when passing from his physical frame.

The studies of the children of the Spirit-world, seem to be practical, and as far as we can learn somewhat after the manner of objective lessons given the youth of our mortal schools of advanced grades as they are conducted by experimentation and by actual observation of, and contact with, the special

branches of instruction pursued; but the processes are infinitely superior to the methods of earth, since there is no system of cramming the pupil with information, and no taxing grind of the mental nature in the effort to compete with others, or to gain place in class work. The natural bent of the childish mind is followed, and training applied that will suppress false tendencies and develop the talent and mental faculties to their best extent. From what we have learned, we realize that the life of children in the spiritual spheres is beautiful, elevating, and in itself most instructive, and we are convinced that could the mourning parents of earth, whose little ones have been transported to that fair country, but behold their darlings in all their happiness, states of growth and progress, they would cease to grieve and to question the truths of eternal life. Of course it is desirable for children to remain on earth and gain the experience of this state of being, for this is a school of preparation for other scenes and other grades of advancement beyond, but as hosts of little ones have passed from earth, is it not refreshing to learn that they are provided for in the spiritual kingdom; and that Nature has not deprived them of the advantages of growth in all that is essential to mental, moral, and even bodily development?

Of the lowest planes of Spirit life, those to which the really depraved beings gravitate on sloughing off the mortal coil, those on which the actual "earth-bound" spirits function, we shall have much to say in a later chapter of this work, but just here it may be appropriate to remark that in these lower, or utterly earthy realms, there are no children; in these rates of vibration, and the gross conditions which they create, only those more adult people who have embedded themselves in the elements of carnal appetites and their indulgence, who have lived years of crude selfishness, or who have viciously and wantonly abused, tortured or persecuted their fellow creatures, find abode.

No matter in what environments of actual physical states, animal conditions or inherited impulses, infants may be born, their early tendencies and pulsations vibrate toward the psychic, the spiritual, while

it is true their early expressions show lack of mentality, that reasoning powers are undeveloped in the very young child, their moral faculties show no evidence of existence, and that all expression is of the physical, demanding and insisting on the satisfying of those appetites and functions that are alone related to the body; this is a useful and very necessary provision made by Nature that the young may not be neglected, and that all powers and forces tending to physical growth and reproduction may have fullest opportunity for development. It is also true that the infant vibrates in the realm of psychical force; all babes are clairvoyant; they see things not discernible by the more matured optics. Some lose this clairvoyant sight ere they reach the age of two years; others retain it to longer periods of time, but few hold to it through an extended term of mortal experience, owing to the denser elements in which they become imbedded by their contact with matter and with material perplexities, labors and what may be called, materialistic affairs.

There are no young children in the lowest conditions and realms of Spirit-life. The elements and emanations of those zones are more murky than elements and emanations of this sphere, which are commonly considered 'of the earth;' they are gross and dense, and in some quarters and conditions may be compared to the noxious and stifling emanations of a burning sulphur pit of this material world. Young and tender spirits could not remain in such atmospheric conditions, nor would they have any attraction there; they could not gravitate to such localities, their vibrant natures still retaining enough of the force of the psychical elements and relations from which they came to earth which prevents them from being caught up and enmeshed in matter, perhaps of the grosser sort, and enables them at death to naturally rise out of the clay into realms of comparative purity and peace, where advantages of education and of loving care are provided for their development of mind and spirit.

We regret we have to conform to the terminology of mortals in representing the conditions and planes of spirit-life, since this does not do justice to our

theme; for instance, you are accustomed to calling that which is gross and unseemly in the acts of men, that which is carnal and depraved, as indulgence, and expression of their "animal nature." This is not correct, since no animal descends to the debauchery of which man is capable, and no animal vibrates upon such ghoulish planes as some human beings function on. The beasts and birds that tear raw flesh or feed on carrion, or even attack and tear asunder living bodies, are the result of evolution in the plane of physical force, and are acting true to their environments and to the impulse or instinct within; their rates of vibration enkindle on the physical impulses and desires, apart from any mental consciousness or intelligence; they belong to the "earth, earthy" states; they are the result of the development of the ages, and in them Nature has stored her energies and aggressive policies. **THEY DO NOT BELONG TO SPIRIT STATES, AND HAVE NO PLACE THERE,** hence we are wrong in even comparing mental and physical traits and deeds of human beings who do belong to spirit states, with the lower forces and expressions of animal life of earth. There are animals in the spirit world; but as there are no young children in the lowest realms, so there are no animal creatures in those grosser conditions.

Such animals as have, through the developments of earthly expression, gained sufficient stimulus and mental activity to gain a hold on spiritual vibration, have a place, consciousness and intelligent activity in spirit states after the death of the physical body, and it is perfectly true that a human being may find his pet dog, and horse or other intelligent, affectionate animal that he has loved and lost, on a plane of spiritual consciousness far in advance of any that either dog or master knew on earth.

There are no animals on the lowest planes, because such beasts as correspond to the emanations of those grosser spheres, have no conscious immortality; they were the outgrowth of purely physical forces and elements of the planet Earth, in its development, and they only belong to matter; true, they are imbued with a certain line of spiritual light, which in a measure is the spring of what cunning, intelligence and instinct they display; but this line of spirit-

force is not sufficient to stimulate these creatures into such moral and spiritual pulsations as to give them a hold on enduring conscious existence. They are the gross products of Nature's experiments along creative lines, products in which were utilized elements and atoms at her command, and which were too good to be wasted, yet not sufficiently refined to enter into the composition of higher forms of being; these were endowed with just enough electrical impulse and spirit-force to keep them going till death claimed them. The life force animating them being of spirit, could not be destroyed, and this remained in the physical atmosphere until it was reabsorbed by other animal forms a little further along the racial development towards immortality—simply the outworking of the Law of Evolution, and if you are so pleased to call it, the first activity of the law of Re-embodiment.

Nature, like the economical human housewife, uses up her surplus material, whether building a world or developing a race, and in her economies, she not only turns the noxious vapors of marsh lands and fens, the crude atoms and elements of dust and clay, into creeping, crawling, or even soaring, or bounding creatures of life and ferocity, but she also takes that occasion to set them along the road to the development of higher things, without the necessity of preserving them in states of immortality. Not until evolutionary processes have developed forms with brains of motor power sufficiently advanced to vibrate along lines of spiritual activity, to register consciousness and intelligence in the mental functions of memory, affection and of reasoning power, as distinct from instinct, the latter being the pushing on of the law of electric energy for supply of bodily demands, and reason being the operation of spirit self-hood for immortal preservation, can the stage and state of immortality be reached by animal expression. All that belongs to those grosser forms of brute life, must be worked over and over in future forms and higher types, until the refining and regenerating process is complete.

But what of man? We have asserted that there are planes of spirit consciousness and function for human

beings, so low and gross in their emanations and material, that no children can dwell thereon, and inhabited only by those who were coarse and gross in expression on earth; there are others there who had more fortunate conditions and advantages on earth, some who were seemingly refined and educated, but whose supreme egotism or selfishness was so fostered and indulged, that it, and they, became firmly established in the sphere of darkness that such indulgence creates, and on the decease of the outer form, they simply have gravitated to the place where they belong, for no soul, can reach a higher plane than that of the vibrations he has joined, and only through interior processes of mental growth and spiritual aspiration and development can he reach a higher state. Even the lowest forms of humanity that have reached the stage of conscious immortality, have within them the power and potency of spiritual vibration and impulse, and by the quickening of these forces, through mental desire and effort, the being starts onward to the elimination of his coarser elements that hold him down to gross conditions, and the power stirs within him to gradually rise to loftier conditions and to more ethereal spheres, by his accelerated spiritual and mental activities.

In another chapter we shall speak of races that have not in their earliest forms become sufficiently vitalized with the spiritual impulse and consciousness to reach the stage of immortality; but we are now dealing with those who have reached that stage, but whose mental and selfish proclivities, inherited from some such dim traits in ancestors, and exaggerated and cultivated in themselves on the one hand, and selfishly acquired and fostered for personal power on the other, have brought them down to the rate of vibration that only belongs to gross and carnal states, and that can only generate dark appearances and murky atmospheres. The Law of Evolution decrees that when man, as a human entity and consciousness, has arrived at the stage of immortal experience, he is capable of working out his own salvation from the consequences of his wrong doing, and that, if he has sank into depths of degradation sufficiently to bring his vibrations to the level of the crude and gross, he

must abide in that state until he has aspired, reached out and grown to higher levels and conditions.

The children of spirit-life, in substance, texture and quality, in every essential of growth and activity, whatever their condition and environment on earth may have been, are equipped for the more advanced states, as compared with that other low and gross plane; not that the tiny tots can enter the highly advanced planes where the patriarchs of ages dwell, for the rates of vibration and the conditions of development there are only reached after centuries of mental growth and achievement, but the intermediate planes and stages between the gross and the outermost ethereal realms may be schools of education and homes of love for youth as well as for the more mature. Those conditions and elements which belong to the waifs of the slums, or to the offspring of crime, are eliminated from the tiny creatures who slip from the earth body, by the rapid vibration set up in their spiritual natures under the influence and electrical force of high intelligences who take them in charge. This is a benevolent work on the part of the missionaries, who toil from their humanitarian sensibilities, and from their sympathies for the young; this work keeps the children of gross parentage from sinking into the conditions and meshes of the established grossness of the carnal sphere. In their short mortal lives, they have not become so submerged in these conditions and entangled in those lower vibrations as to have to remain in them after death, even if they have contracted habits and expressions that savor of the so-called animal plane. For these mites of humanity, there is a tremendous change of vibration on entering spirit-life, but this change is not gradually brought about as is that in maturer beings, which is occasioned by slow and gradual improvement in moral fibre and conscious habits, through the awakening of the spiritual consciousness, because of satiety in carnal indulgence and expression; but it is due to the fact that the habits formed are more on the physical surface, and the vibrations thereof are unequal to the force of the psychic emanations, and also because the highly advanced humanitarian workers exercising will force and magnetic influ-

ence upon the children, draw them to a sphere of happiness, beauty and love.

Until a child of earth is three years of age, we need not expect it to show much sign of moral consciousness or of spiritual expression. Before that age the little one is ruled by considerations of self, and its only exhibitions of unselfishness are such as are prompted by its desire to please parents or others to whom it looks for care and favor, and to the response, it almost invariably makes to the influence of those moral rules which its caretakers exercise upon it in their training.

Any traits of carnality which the child of tender years exhibits, belong to the flesh; they are not deliberately or wantonly engaged in or expressed, and they do not adversely affect the spirit when it is redeemed from material influences. Nor are those of larger growth so deeply immersed in the slime as to be held there in spirit up to the age of fourteen, so that none who have lived on earth but twice seven years, are found in even the state second to that of the lowest vibratory, human states. Older children are in that second state, youth whose natures have been positively centred in the vibratory forces and environments of vice and crime sufficiently to be greatly tinctured by them in moral fibre and consciousness; but this second state affords training and facilities for mental development along proper lines for the growth of better aspirations and quickening spiritual impulses toward the right and good. Hence the stage of being, corresponding to a second degree of development, is peopled with souls who are more or less happy, according to their mental consciousness, but who are also capable of more rapid growth and progress, and who can take hold of congenial employments through which to develop their talents and abilities and make themselves of use. In this sphere, the young people attend school, are trained in various directions of mental activity, and are taught how to advance to the higher planes of power and knowledge; and this plane and its systems of utility may be likened to reformatory and educational institutes of earth for the regeneration of the morally blunted, except that the spirit sphere is far in ad-

vance of earth institutions in its benefits to mankind.

Very small children do not live on this second plane; they are sometimes brought to that plane as messengers to its people, but they could not function there did not the advanced tutors and guides get them into condition for the work, by certain electro-magnetic influence, and this is accomplished in line with the educational and beneficent work, because the contact of an innocent and beautiful child will at times do more for an erring or unfortunate spirit than the most moral persuasion and spiritual influence of a matured being will do. Unless the spirit messengers from the spirit-planet, who are of child-life, are brought into vibratory condition for useful work in the lower sphere, they would be unseen and unsensed by the dwellers of that realm, and their visits would be of no use whatever. Sometimes the missionary beings of advanced realms are only seen as a ray of penetrating light by the beings to whom they minister, a light that quickens the undeveloped ones into new conceptions of right and duty, and which makes them uneasy and distressed, but which does not reveal to them its source and power, since their vibrations are too rapid and lofty for the comprehension of these lower minds. The distress of mind and uneasiness of the body from this penetrating magnetic light of the ministering spirits, produce a gradual change in the vibratory force of the needy ones, as the inner consciousness of moral law and of spiritual desire is awakened, which, in turn, works the beneficent blessing of progress and growth of the finer faculties, through the processes of elimination on the one hand and of absorption on the other. Thus the good work goes on; none are exempt from it. When once the human being, of whatever color or race, is born on the mortal plane in that stage of evolution that endows him with the impulse and energy, which is sufficiently of the spiritual, though slight it be, to enable him to generate a magnetic aura, such as it is, that will provide something of the soul-force for the formation of a spirit body, he is on the road to progress, and as soon as he sloughs off the physical body, he is in the state of Immortality as a sentient entity, however submerged

he may be in the vibrations and operations of even the most carnal of human states.

CHAPTER SIXTH.

The Value, Utility and Offices of Indian Messengers and Guides.

In the history of Spiritualism and its Mediumship, the Indian spirits have held an important part. Thousands of mediums for every phase of manifestation have had their Indian messengers and guides. Some of these spirits have shown all the characteristics of their race and the tribes to which they claim relationship. Many of them have appeared as untutored children of the wilds, as perhaps they were during their mortal span, yet kindly, useful, and serving as very faithful and truthful messengers between the two worlds, or as magnetic supporters to their mediums, or as healers of great magnetic power for the ill and suffering who came to their seances for health and strength.

It has been frequently asked by the investigator and student of Spiritualism, why the Indian should be needed by mediums? Why spirits of other races and climes, other than the North American Indian, could not take charge of mediumship and its work in this country? Not but what there have been sensitives who have labored in public and private for the dissemination of the truths of our Cause, who have ministered unto the lame, the halt and the blind with the magnetic healing of their powers, or who have given messages of consolation, cheer and of spirit identity to mourning hearts and demonstrated the fact of immortality, who have had no Indian intelligence to aid in their noble works, but these are exceptions to the rule, and are about only one-tenth of the great number of psychics who have been, and are, attended and guarded by the Indian forces and intelligence.

In our own mediumship, six years of early ex-

perience and labor for the spirit-world as a trance medium for the giving of personal messages, elapsed before a sign of Indian presence from the other side was given. A band of kindly genial spirits of our own race had been formed to conduct our work from the spirit side; they were of, at least, average intelligence, and in intellectual ability far beyond any expression of brain power that we had seen any Indian control display through other mediums. During those six years, thousands of individual spirit messages were given directly to inquiring mortals through our organism, and many convincing proofs of spirit identity had been received.

We at first thought it was strange that no Indian spirit had been attracted to our work; then grew skeptical concerning purported spirit Indians, and rather doubted if such did really work with any medium. But during those six years of labor, health and vitality decreased, till it seemed probable that mortal life would soon be at an end. The exercise of mediumship for the stranger or friend ceased, and only the home circles for the family were maintained. Believing that no more work for the public would ever again be undertaken with our mediumship, it was with great surprise that we learned in one of our home seances that our work for the world at large had not commenced; that we were to have a new band of spirit workers who would take us in charge for the development of our psychic powers in such ways as would make them of strength and comfort to our being, and of usefulness through many years of public labor for mankind on both sides of life. The spirit giving us this information by writing with our hand, was Mrs. Fannie Conant, the earliest medium of the Banner of Light, and who, a few years later, was the spirit intelligence who largely aided in preparing us for the work of message bearer in the free circle room of that establishment, which we were for a period of fourteen years. At this, her first visit to our home, as far as we knew, Mrs. Conant affirmed that our vitality and health had been impaired almost to the verge of chronic invalidism by the well-meaning but unscientific spirits who had so constantly used our organism as to drain us of

magnetic life without understanding the strain upon nerves and brain, and without re-inforcing us with life-giving vitality from the other side. She declared that a change must at once be made, and a new band of guides and workers formed; that while this would number some of the humanitarian and intelligent souls of our own race, who would have each a special work to do with us, that for a time the larger power would be manifested by Indian spirits, whose magnetic forces were necessary, not only for the building up in the medium of a new supply of vitality and of general health, but which would in part be always needed by her in the successful pursuing of her labors in the spiritual Cause. From that night, and during the winter, other spirits began to make their presence known, and a band was formed, in which Dr. John Warren, John Pierpont, and other devoted workers for mankind, appeared, including twelve Indians from different nations and tribes, ten of whom were males, and all of whom were selected and introduced to us from the other shore by Mrs. Conant. Immediately Dr. Warren and Indians began their magnetic and curative work with the medium, gradually bringing her up to a condition of health and vitality by and in which she could begin her public work in various directions for the Cause of Spiritualism, and which, since that time when this new band was formed, has lasted over thirty years.

Some of these Indian intelligences have remained with us all these years; Half Moon, the trusted guide, whose duty is to give new forces to the wearying physical frame, and protection to his medium in times of danger; Red Wing, the orator and lecturer, whose intellectual grandeur is not surpassed by any of the white teachers who visit us from above, and Swift Foot, the herald and messenger who can protect in serviceable ways peculiar to himself, and others who are not only helpful guards but valued friends. As soon as we had recovered from our surprise at the advent of these Indians, and had learned of their value and ability, our respect for them and their mission ripened into love for them personally. To us, each was an actual identity, differing in characteristics and personality from the other, and each became

as real to us and to our home life as were any of the mortal inmates thereof.

In time, Harebell, herself a prophetess and seer, brought to us Lotela, the little untutored, sprightly child of the plains, fresh from her mortal life, and only a few months in the spirit world. Lotela, who was unable to speak a word of our tongue, but who proved quick to learn, and who, from her school advantages gained here from the sister of the medium, and by those given her by Luther Colby, the then veteran editor of the *Banner of Light*, as well as from the training afforded to the child on the other side by "Pierpont Chief" and Mrs. Conant, developed a marvellous familiarity with various branches of instruction, and a readiness and adaptibility for the voicing of messages from spirits to their earthly friends, that have carried consolation, strength, and counsel to thousands of mortals. The history of her people on earth, and of her short life among them, —for she was but seven when she passed away, having been lost and frozen among the Black Hills of the West—was revealed to us by Harebell, and an account of the same, with many interesting details have been published elsewhere.

We were shown that Lotela, being one who could be trained as our messenger, had been brought for special purposes, the full strength of which was manifested when, in our public *Banner* seances, she would give at times messages for numbers of spirits who could not personally control the medium; but since that time, this Indian maiden has also performed great and lasting work in spiritual ministration to countless mortals who love her personality and admire her labors, and we are glad to thus briefly make record of her faithful allegiance to truth and to the needs of humanity. We have said that this child was quick to learn, and to hold fast to all that was good that she attained; her early simplicity and native wit were of great interest to her mortal friends who ever delighted to converse with her, and her many original expressions and utterances were often repeated, and sometimes published for the interest and entertainment of others. But Lotela did not remain a child; not even in coming to our atmosphere

and rates of vibration did she retain the characteristics and personality of childhood. Little by little did she change from the state of childishness to that of young girlhood, and then to womanhood. We who were familiar with her could but mark her growth as the years sped, and though we regretted her transformation from the cute and sprightly child to the womanhood that we now know, yet, we would not change back this being of refined intellectual and lovable personality, who is the present Lotela, to her days and ways of babyhood, however sweet and interesting those days and ways might be.

In this one specimen of the value of the Indian guide and worker we have found sufficient answer to the query, "Why do the Indians control mediums to the exclusion of our own people?" Our own people are not, as a rule, fitted by temperament, magnetic quality and individual power, no matter how intelligent they may be as a whole, to psychically protect the medium from the encroachments of adverse forces on either side of life, nor are the spirits of our own race, even in the midst of their instructive work with mortals, able to prevent their mediums from being depleted of nerve force and magnetic strength while the latter are under their control, and these spirit visitors seem to be equally unable to resupply the mediums with such vitality as they may have lost, or which they require for their well being.

The Indian spirits are children of Nature, and have always been. They live close to the heart of Nature, breathe in her forces and drink from her fountains of vitality. They are full of natural magnetism, and they can impart this recreative force to the sensitive mediums to whom they are attracted. The Indian loves freedom; he scorns the trammels and thrall-dom of so-called civilization. He loves the forests and the streams, the open air, the glories of ocean wave, or mountain crest. He is vitalized by the breath of life as drawn from the reservoirs of universal force. In spirit life he is the same. This country has been his home for countless years; his people have vitalized its every part where now the white man roams, with their personal magnetism. They have stamped their individuality on the very air of our counties

and states. Their influence, subtle and unseen, is here to stay; we cannot but absorb something of its power and use. Mediums are sensitive to its magnetic life; they imbibe it, and they attract the Indian. Naturally he loves mankind; he is not a foe to the white race; in reality he first welcomed the white man to these shores. His natural benevolence reasserts itself when he becomes what the world calls "a dead Indian." He frequently, if loving the haunts of this plane more than the spiritual side of life, lives right here on the borders of the psychic realm, and is attracted to some medium. He finds that he can do a good work for that sensitive, protect her from evil influences, guard her from physical danger or mental enslavement, give a healing force to her or others from his own superabundance of virile strength, and, in short, help and bless mankind in countless ways by his offices through mediumship, and thus also gradually quicken his own vibrations till they reach and correspond to the conditions of the "Happy Hunting Grounds" in far grander realms and states of consciousness.

The Indian spirit who comes to you through mediums is no fool. He may appear rough and uncouth, but he will seldom deceive you. He may not afford you the information you demand, but he will counsel, and show wisdom in his advice. He may not respond to your whims, but in the hour of sorrow he will give you consolation and peace by the messages and demonstrations he brings from your beloved dead, and when you are ill and suffering, he will refill your exhausted body with life-giving force and health. Some Indians never seem to progress from the untutored state, even after years of familiarity with cultivated people through their mediums. It may be that they are so imbedded in the psychological influence and vibratory conditions of past associations, that they will never advance to any appreciable degree till they have fulfilled their mission, and become loosened from the mortal plane. Some mediums seem to take delight in having their controls remain crude, and of always the same mental calibre that has marked them from the first, and we are persuaded that it is the fault of these people that their

spirit attendants do not progress to higher states and expressions as the years pass; but on the whole the spirit Indian is as capable of mental growth, and as eager to learn as are other intelligent beings who are given time, place and opportunity to develop their mental and moral natures.

Of course there are Indians and Indians among those who are attracted to our mediums, and some show the buffoonery of a clownish nature, while others are dignified and refined in work and speech. These people usually desire to please their sitters and audiences, and if the psychic holds promiscuous seances where all grades of curiosity seekers and frivolous minds congregate, the expectation may be for the demonstration of frivolity and of even insincerity on the part of any spirit who may have the work in charge, be he red, black or white.

Lotela, in her early visits, after she had mastered the intricacies of our language, frequently told us of her home in the "Spirit Indian Country," a home of beauty and utility, surrounded by clear streams, waving forests and high lands of attractive scenic conditions. She averred that schools and colleges were there for the education of all who needed enlightenment and educational training; sanitariums and health retreats where magnetic forces were applied to those who came, from the white race, whose natures had been exhausted of life-giving force through mental trouble and exhaustion.

This Indian country seems to be the resort of many of our own people who are teachers and missionaries, as well as of others who are from various schools of earth. It is here that Vesta Temple, of which we have told, is erected, where schools for the training of the young in methods of concentration and of study in vibration, are conducted, though such schools are also found in many other spheres and localities. The people here of the dusky races are nearly white, they having attained through progress a rate of vibration that has eliminated the pigmentary elements from the spirit bodies. They are on an equal plane of intelligence and progressive thought with the workers with them who are of the white races, and

all mingle together in sympathy and accord, for good works to humanity.

From this spirit-planet come many of the good and trusty Indian guards and guides of mediums in the ranks of Spiritualism, who are doing, and have done, grand works for the enlightenment, the consolation and the healing of suffering human beings, and these unselfish and benevolent beings are ever engaged in the forward movements for human progress, that unerringly, at the same time, are lifting themselves to higher and grander states of intelligence and power. In those early years of her daily visits to our home, Lotela related to us much concerning her life in the Spirit-world, coming sometimes with round-eyed wonder at the marvelous doings and scenes of the spiritual sphere. All who became acquainted with the simple, yet eloquent little maiden, and they were many, owing to our connection with the Banner of Light and its extended work, came to recognize her as an original and individualized entity apart from the personality of her medium, and to listen to her narrations of matters connected with both her brief but vivid earth life out on the Western plains, and in the spirit-world. From this child, and from one or two of the more adult Indian intelligences, many lessons were learned of the value of such controls for mediums, and of their great and free life in the upper realms.

In these later years, Nannie, who lives among them, and is happy with them, though she is of Anglo-Saxon extraction, and never saw an Indian till she went to spirit-life, has given us much more information concerning the works of these people; and it seems that some of them have wonderful power in the control of electrical forces, the combination of elements in chemical demonstration, and of execution in the realm of psychic wonders. For instance, when a little child, she had a playmate, Rufus, who was her companion in study and sport, and who often came to us through the mediumship of Dr. Becher, as well as through our own organism. One day it was announced by Nannie that Rufus had a fine pony in spirit life, that he had named Selim, and that could go anywhere the boy desired, without rein or guid-

ance, and that the pony went as "swift as the wind." Some months after this statement, the little girl said that Red Wing, who had given Rufus the animal, had created it out of the elements, and had electrified it into active potency by his will power, and by the aid of electrical force. The child declared it was not a mechanical toy such as children of earth are familiar with, but a veritable animal; that it could understand and respond to the wish and will of its owner, and that as far as any one could tell, the pony was as much alive as any animal that lived on earth. It was explained to us that the elements and atoms composing the body of this animal were coordinated from the life forces of Red Wing himself, and that the electrical energy applied in conjunction with the magnetic life which this good spirit frequently breathed into the apparition, made up the "live part" of the pony. But as time went on, Nannie said Selim was losing his power; he did not go so swiftly as before, and did not respond to the wish and will of his little master as of yore, and later she said the pony had faded quite away, because Red Wing had ceased to apply new force to it. In course of time, however, the child informed us that this Indian teacher and friend had bestowed a new pony on Rufus and his companions; that this one was a real animal of Arabian breed, that had lived on earth, and that had been transported to the Spirit-world because it had developed sufficient of the spirit energy and elements to become immortal. This pony was given the name of "Katish," and for all that we know the young people have it yet on the other shore. Wonderful stories were related of Katish and his powers, which we will not proceed to recite, but in passing we will say that it was claimed that before he had gained the force and quality of immortality, he, in life principles and forces, had successively appeared on earth in animal form several times, and that in spirit, he comprised the powers and qualities of a number of horses of lesser rank.

Red Wing is a grand intelligence—oratorical, intellectual, humanitarian, ever working for the advancement of humanity. He is a teacher and guide

to many souls of his own race who come to the spirit life in need of enlightenment and spiritual training. He has several schools or classes—if we may call them such—and they are situated in various parts of the spirit states of vibration and of individual consciousness. Some of his wards are indeed crude and of the earthy condition; others are more advanced, but he loves his work and none are so gross, or unattractive as to be denied his ministration and help. Thousands there are, too, like him, wise and humble, grand and gentle, who are doing the good work for human progress and growth; that is to reclaim the waste places or lower spheres of spirit consciousness, and to turn them into attractive abodes, though not until man on earth is enlightened, not till society here cares for the waifs, educates the criminal and takes proper care of the slums, turning them into attractive places of beauty and comfort by the refining processes of culture, industry and affection, can the lower realms of the spirit world be made over and redeemed.

Our visitors and instructors from Beyond tell us, that as long as humanity on earth allows squads of its people to be born in degradation, steeped in vice and reared in ignorance of natural law, physical and spiritual there can be but little abating of the terrible psychic conditions of the lower grades apart from the physical body; that as long as society allows conditions to maintain that by foulness and moral obliquity catch and imprison human entities in the vibrations of the very lowest of hellish instincts and impulses, just as long will these darkened states exist on the other side; but when human intelligence here gradually and surely adopts methods for the suppression of criminal instincts and moral perversion, thus training properly the young in habits and customs of beneficent utility, the teachers "Over There," will take care of and help to redeem all who have preceded them to the spirit world, and the moral, mental and spiritual reclamation will be perfected and complete.

There are colonies of Indians, as well as of negroes and others where vibratory action determines the status and quality of growth the entity has attained.

All life is spirit. The whole universe is peopled with spirits. There is room for every grade and condition, and in the eternal ages, time and opportunity are afforded for the growth and consequent blessing of every race and grade. Many Indians are uncouth, ignorant, filthy in habits and appetites; these go to their own place, and must have the service of teacher and trainer, and it may be long before they can be stimulated to higher desire and aspiration than the indulgence of carnal appetite and instinct. Others are more refined, intelligent and aspirational; and others are more lofty still. Each caste or class finds its own habitat and environment, and "death" does not "level all." Evolution and progression in eternity uplifts all to superior states of consciousness, realization and achievement, but the advance is by gradation and slow in its activity.

Let us not decry the presence and the force of the good Indian spirit at sitting and seance, through mediumship; this guard stands as the helper and protector of his medium; the source of her supply of new strength and magnetism after she has parted with her forces in the service of your spirit friends and of your own; the supplier of magnetism to the sick and distressed who come to the fount of healing for rejuvenation; the mouthpiece of communication between the denizens of earth and those of spirit worlds. He is friend, helper and guide, and his office is to banish woe, and to make the world happier and better in its onward march.

Lotela, the Indian maiden, unassuming, faithful, alert, ever at work for human comfort, is but one of thousands of such messengers who have blessed mediumship, and who have borne consolation, hope and truth to countless human hearts. Vivacious, sprightly, yet gentle and affectionate, they are wellsprings of strength and comfort to their sensitive mediums, who by the influence thus imparted to them, retain something of the quality and animation of youth, even though time silvers the hair and throws its kindly shadows upon their mortal frames.

Lotela was a member of the Sioux nation. She was a tiny child at the time of the Custer massacre. Her people made for the Black Hills, and it was dur-

ing one of their marches into the interior, to be as far away from the whites as they could, that she was lost and buried in the whirling snow. This was about two years after the Custer tragedies. In a few months she was brought to our home, and she has been with us ever since, a beloved and trusted member of our family, as dear to us all as could any child of our household be. In this work concerning spirit intelligences and forces, it is our pleasure to pay tribute to the Indians, their part in the development of mediumship and of Spiritualism; their noble and unselfish work for humanity; the part, too, as a race, they have played in the development and progress of this great American continent—not externally, but in their loftiness of freedom, their love of liberty, their magnetic relations to Nature, their infilling of the broad atmosphere of this western world with the spirit of liberty and of life-giving force, thus preparing this continent for the home and the work of its present people, freedom loving and of liberal thought; preparing it also to be the home of Spiritualism, the platform of mediumship, the stamping ground of the grandest revelation of life and of philosophy that has ever blessed the world.

We owe much to the aborigines of this land. Their influence has been the forecast of a larger tolerance and nobler freedom than the world ever knew. Their primitive customs and natural line of thought led them to worship a "Great Spirit," a Manitou, watchful, powerful but all Spirit. They have had conceptions of spirit-life, of "Happy Hunting Grounds" beyond the sunset where they could roam unmolested and free after the mortal race was run, and their conceptions of the Beyond have enabled many of them to return from that land of light and to intuitively know how to treat, care for, and work with, spiritual mediums, for the blessing of all concerned. Let us, then, give tribute where it is due, and "render unto Caesar the things that are Caesar's," whether he be in the guise of an humble "Indian," or in the regalia of the highest sage of all.

CHAPTER SEVENTH.**Rates of Vibrations and Conditions of Spirit Entities.—“Earth Bound Spirits.”**

Rates of vibrations and conditions of spirit entities vary widely. There are beings who have long since slipped from the forms they wore on earth who have no knowledge of their change from the mortal state; others who are well aware that the physical body has been cast aside, but who have no will or desire to escape from the earthly state; others again who can come and go at will, but who spend much time in the company of mortals from whom they gather sufficient force to enable them to keep clearly in touch with the things, events and indulgences that held and absorbed them ere they passed from the body of flesh. The latter are not strictly “earth bound” beings, since by the exercise of their positive mental forces they can leave earth environments to a certain extent, and take cognizance of other rates of vibration and intelligences than those that are wholly of the physical state, but their sphere of action is limited far more than that of higher forces who can come to earth at will, but do so only for their love to humanity and their desire and effort to work out some beneficent aim and end for the blessing of mankind.

It is quite possible for a spirit to be held back from the development and activity of his own superior consciousness, and to gain but little knowledge of the higher states and locations of spirit worlds, simply by his unwillingness to leave his mortal scenes and associates, or by the grief and selfish clinging of his dear ones, who on earth have been bereft of his bodily companionship. If the attractions and inclinations of his being tend altogether earthward, he will be unable to soar to those spheres

of spirit life which offer the sweetest aspects of life for the growth and true happiness of the progressive human entity.

Because of the innate potency and impulse of the Ego, man, however submerged in the thralldom of passion, desire or of mundane affairs, must and will ultimately spring into a higher mental action, and become the progressive child of Nature and of Eternal Good. There is not only hope for every sentient being, but absolute growth in spirit, and none can forever remain in a condition of stagnant spiritual consciousness, any more than the sun can forever remain obscured by the clouds and storm of a winter day. Education is the keynote to the grand rhythm of human harmonies. Evolution is the working of natural forces along lines of successive growths and amalgamations, the complex from the simple, the grandeur of heaven's symphonies wrought out of the minor strains of human experiences in spheres below. Ignorance is the simple unripe germ of human activity, but when the latter is developed in fullness of strength and spiritual power, it has passed the stage of ignorance, and is in the period of that knowledge which is attended by Wisdom and Love. Knowing these truths, humanitarian spirits who are far advanced in ripened wisdom and goodness, do not despise the souls of lesser growth and of crude conditions, but they bring the sun of their spiritual love, the force of their mental energy to bear upon the lower beings, with the effort to stimulate them into new vigor of understanding and higher quality of sensation. Thus, he who has been a criminal, scorned by men and hated by society, is not cast out from the pale of human consideration. Over There, even though by the force of his own vibratory action and by the quality of magnetism he has generated in his mental attitude and positive deeds of darkness, he is naturally compelled to remain for a time in the realm of shadow and effluvia to which he has gravitated; but though he knows it not, he is the special mark for the ministrations of benevolent souls who will not rest from their labors while any like unto him are in need of corrective influences and of redemptive assistance.

Such poor creatures who have lived lives of shame, who have preyed upon the rights of others, who have come up from the slums of ignorance, squalor and vice, are pitied by the wise ones, and are subjects for ministration. They are spiritually victims of their own wrong doing, and are caught in the meshes of the web which they have psychologically woven around themselves, but they have not been altogether to blame. Society, or that co-ordination of human elements that frames laws, sets up standards of conduct, and even of motive, for the guidance of individuals, communities and nations that is recognized as the authority for human action, known as Human Authority and Public Sentiment, has not been guiltless in the formation of these conditions that have made of these criminals the ignorant and vicious creatures they have proven to be. In the methods too often adopted and established on earth by legal authorities for the suppression of crime and for the extinction of criminals, the evil has been augmented, and the ignorance of the slums has been fostered, and it is too true that many spirits have been sent to the spirit-world, by such authorities who might have been trained to new conceptions of human right and to higher expressions of mental and spiritual activity.

Rates of Vibration develop states of consciousness; the lower the vibratory action, the feebler will be the consciousness of an individual. The lack of moral impulse and consciousness in a human being, creates a morbid, abnormal condition, which is of the earth, belonging to a state of almost inanimate being. While the positive forces of hate, revenge, jealousy, or selfishness in any guise, which lead one to commit crime, are active and full of energy, they belong to the lower rates of vibration that tend earthward, and not to the higher rates that are of the spiritual, and belong to the ascending spheres. These rates of vibration and forces create their own status and spheres, and the entities who become imbedded in them, must remain therein until the ministering power reaches their inner natures and stimulates them to new impulse and desire; this can only be done by revealing to the sunken souls their true con-

dition, and by reaching their qualities of sensibility in the light of self-examination, a light that will not spare, but which brings every motive, deed and thought to view.

This work of education and of regeneration is constantly going on. The atmosphere is a scene of struggle and of human activity unseen by mortal eye, spirits hiding from the magnetic light of doctors and teachers of higher schools; human beings wantonly seeking others to do them harm, while the restraining Forces of Intelligence and Ministration are at work to thwart the evil purposes; conflict between good and evil, truth and error, knowledge and ignorance, is in progress all the time.

It is a Law of Nature that human beings shall create their own environments, and that the quality of their personal emanations shall determine the appearance and the expression of their surroundings. Thus the vicious and misguided man who delights in wronging his fellows, will generate an atmosphere and a subtle material that will enter into the composition of his spirit body and its apparel, and also provide the substance for his sphere and dwelling in the outer world. All of this will be dark and unattractive. His atmosphere will be dense and murky and of a pungent odor; an effluvia will psychically arise from him that will assume the characteristics of bog or misty swamp in its appearance to the psychic sense; his clothing will be crude and ill-formed; his abode be anywhere amid dark places and barren wilds. All of his projections have made him of the "earth, earthy," and he cannot escape at once from the situation.

Many spirits who are endowed with positive energies, which they developed in their active careers on earth, and who belong to these inferior states and unattractive locations, find they can alleviate somewhat of their misery or restlessness by coming into psychological contact with mortals, and by, in a way, attaching themselves to these unconscious mediators, and many of them do for a time thus dwell in contact with men in the marts of trade, in the whirlpool of fashion, or in the slums of iniquity, such as held them during their own mortal career. We say, in

in the marts of trade and the whirlpool of fashion, as well as in the slums of iniquity, for there are human creatures in spirit, enmeshed in the vibrations and the magnetic emanations of evil generation, persons who shamelessly injured their own spiritual natures and traded upon the rights, privileges and very lives of their fellow beings, for their own advancement, and who did not wallow in the slums of ignorance nor dwell among the outcasts of society, but who have held high places in the positions of power and of worldly place, and whose opportunities for blessing earth were unnoticed and unsought.

These latter people are not left entirely by the ministering evangels who labor to uplift the fallen and to bless the downtrodden, but we venture to say that if the teacher and the physician of spirit states could only minister in righteousness and in benefaction to the one, he would prefer to devote his attentions to the submerged offspring of the slums of brutal crime, than to the smirking hypocrite of another grade of human expression, keen in business intelligence though he might have been, college bred though he doubtless was, aristocratic in taste and pretension though he may have shone, yet the law of vibratory action works here also, for the criminal of the dens of infamy may be held in a dark and loathsome bondage that is typified by surroundings of gloom, barrenness, chill and strife, and the selfish villain of former aristocratic state, the oppressor of men and the persecutor of women, may have also like psychic surroundings of poverty, gloom, dreariness and sterility, and be in proximity to the other defier of natural and human law, and yet each be utterly unconscious of the existence and environments of the other; for even the intelligence along educative lines and the experiences which he has gained from his forceful contact with the business world and with various phases and activities of humanity, will have made a difference in his rates of vibration, and brought him into another sphere of thought and inclination entirely from that of the ignorant criminal; and so this man of keen insight and of acquired knowledge will be in his own net and web of circumstance, not a whit more beautiful or comfortable

than that of the boor and wretch of the lowest pit, while at the same time he is unconscious of the level to which he has come.

The lesson to be taught is, that every being makes his own psychic condition, but that which is made through ignorance and by the injustice of mortal man-made law, or by human indifference to the needs of the world, may be more easily reached and alleviated than can that which is the result of conscious trickery and oppression on the part of enlightened minds who have the standard of right and wrong before them, the means of working out their own career without infringing on anyone, and the benefits of social recognition at their command.

Earth-bound spirits are of various grades of thought, purpose and education. They may come from the hovel or from the throne; from the schools of pedantry and classical training, and from the den of human ignorance. Their state of bondage is not from the height or depth of learning, or even of so-called refinement, but from the state and degree of moral development and activity, or rather from the lack of this moral and ethical culture and expression. But from whatever cause the condition of their slavery springs, it is an unenviable one, and all who desire freedom of spirit to rise above earthy things and limitation when their bodies shall have ceased to hold them, will seek to know more of these states and rates of consciousness, and how to acquire the highest and best. The lesson is simple. One does not have to study abstruse subjects and ponder perplexing problems. The rule of conduct determines the sphere of sensation and of experience in which we shall breathe and move; the plane of consciousness and activity on which we shall function when we slip from the casement of clay.

Pure thoughts, noble desires for the development of spiritual qualities in self, the putting into practice of the moral ethics that bid us to be clean in body and mind, to live unselfishly, willing and anxious to have our fellow beings reach happiness and comfort such as we desire for ourselves and those dear to us, the expression in practical as well as in theoretical lines of sympathy, kindly feeling, affection or good

will to all of our kind; these are the simple codes and rules of living that will accelerate the vibratory action of our being, and bring us to a state of spiritual consciousness and power that will enable us to generate a magnetic force of light and substance which will enter into the composition of our spirit bodies, clothing and abodes, and by its ethereal elements and potential quality will enable us to become enfranchised from the earthy state at once when death occurs, and to rise to the glowing realms of beauty and of intelligence where elevated souls abide.

The homes of the good and true on high are beautiful, and of wondrous utility; they are real homes, and the abodes of hospitality, of harmony and of peace. Their inmates are happy and full of power, even if their people were once uneducated and were limited by the sordid conditions of material conditions. They would not be in these homes if they had not developed a spiritual culture and refinement which comes from the loving heart and aspiring mind, and as they have gained these realms of light and beauty, they have come to spheres of consciousness that enable them to grasp knowledge and to gain instruction from master minds on the one hand, and from observation and experience on the other, and without the aid of books.

It has been said of Spiritualism that it teaches there is no hell, no heaven for the human race. A true teacher from the spirit world will not make such affirmation, for Spiritualism teaches that "As ye sow, so shall ye also reap." If we sow the seeds of discord, injustice, hate, malice, envy, fraud and strife of any kind, we shall find only such conditions, and all the misery that attends them, in our own sphere of sense and experience when we shall have left the mortal form. It teaches that if we do right, love our neighbor, help the needy, encroach not on the rights of any one, are just in our dealings, loving in our thought and nature towards mankind, we are sowing the seeds of beauty and of sweet fertility that shall spring up into a golden harvest of blessing for our reaping on the other side.

The misery and restlessness that may assail and hold a human spirit because of the condition in which

he is engulfed, may bring him far greater suffering than aught he might receive from the realization of the old conception of hell. The joys and beauties of the spiritual exaltation which another spirit experiences who reaches the realms of light and peace, far surpass any condition of bliss he could possibly attain were the allegories of a "New Jerusalem" on high made true. But there is this immanent truth to be made plain: It is an actual fact that the Spiritual Heaven, or its opposite, the Spiritual Hell, are not only the products of vibration and of human activity, states of consciousness and sensation, but they are also absolutely localities and tangible realities, for the rates of vibration and of consciousness are the propelling powers that speed the spirit entity to its corresponding locality; thus a high spirit will gravitate to a place of beauty, of objective grandeur as well as of subjective power, while the low spirit will be drawn to the barren place where no flowers bloom, no groves or forests abound, no grandeur of scenery is known.

Not until the inner forces of soul-power or sensation are awakened in the earth-bound spirit, and he as a conscious entity is started on the road to inward progression, can he intelligently and actually determine the pathway of his growth; nor, of course, will he have any desire to do so, until that quality, which is called spiritual aspiration, is quickened in his being. Mind, being the projecting force, his surroundings in any state will partake largely of the images which he mentally conjures up; hence the man who cares only for material things, will not only find his home among such objects and associations of this plane that held him here, but he will live subjectively, too, among the pictures of his brain, which become tangible to him, and which will be the shadowy forms of lustful scenes, or of the banquets of gourmands, or the conditions of stock market, boards of trade, or of commercial interests; these will be a part of the show and temper in which he is constantly immersed, according to his bent and to the inordinate desire or appetite of his tastes which have not had their full gratification and satiety; but with it all is a constant unrest of spirit,

and an ever present sense of disturbance that gives him no peace and comfort at any time. And so, like the drunkard on earth who continually resorts to his cups to drown the reflection and memories of a sober moment, the submerged spirit constantly turns to earthly planes of external influence and association through contact with mortals who have the same tastes and activities, and in their psychic aura these invisible beings seek to drown the elements that stir to self-examination and to self-condemnation, putting off—what they deem the evil hour of their self-accusation and remorse. Inevitably, however must this hour of introspection come, the hour that sets the spirit on the road to self-purification and of atonement. Every being must atone to himself for all that he has committed against the spiritual nature of his own Ego, and against the welfare of any fellow being. When this hour of satiety, self-weariness, and self-disgust comes, the individual (man or woman) turns from the outer scenes he has held to, forsakes the mortal haunts, and dwells in the subjective environments and pictures that he is conjuring by his quickening vibratory force; these are by no means pleasant. He has come to face himself as he really is—not as he has fancied himself to be. The contemplation is one from which to shrink, but he can not evade it. He hears a thousand voices of condemnation not of any spirit, but such as have been caught in the aura of his being from the wails of distress, or from the silent thoughts of those whom he has wronged, as well as from the dissenting waves of his own soul-force, that in earlier days of his career protested against his secret or open practices of evil, for the indulgence of pure selfishness in any form, is at the expense of the rights and needs of other beings, and is spiritually classed in the category of evil or undesirable deeds.

When one comes to face Himself, be it on his entrance to the spirit-world, soon after that advent, or years hence, it shows that his inner being has at last responded to the magnetic influences of the ministering souls above, as well as to the cloyed conditions of its own nature, and then the processes of suffering, remorseful examination, begin. This is a

condition of torment that no such individual can escape, and the keener become the sensibilities in the awakening moral nature, the deeper is the torture, which ultimately refines, purifies and uplifts.

If one thinks he can escape these hells of torture, after he has wantonly ignored the rights and needs of his fellows, after having wilfully pandered to physical senses at the expense of the spiritual nature, after having deliberately forged the chains that have held him to carnal states for many years, he has no knowledge of the laws of life. He needs no angry God to adjudicate and pronounce upon his state and deserts; the Tribunal of Justice is set up In His Own Soul, which is the flame of Divinity within, and which will be satisfied in its claims and rights, in time, though it takes centuries of **purgation** and of contrition to work the change.

“The mills of God grind slowly,
Though they grind exceedingly small,”

and these divine mills are in the integral elements of individualized being—not an institution and system of arbitrary government apart from the soul-life of man, and their grind is exact and small till all of the chaff and extraneous substance not of the spirituelle, is swept away.

Life to the contemplating remorseful entity is shown as waste places. Rubbish has accumulated. With some a few blossoms may have struggled into existence, but they seem at the time to be of no consequence. Spirit, when it has a chance to manifest, is all sensibility, all sensation. The time has passed for man to dream that spirits out of the body of earth have no fine avenues of sensation, no forces of acute feeling, no sentient activities that are like the powerful operation of the physical “nervous system.” Spirit is all sensibility, hence its power to keenly suffer or to exquisitely enjoy.

In contrast to the states of suffering which the contrite spirit must experience before it can arrive at the condition of peace and its concomitants of subjective tranquillity and of spiritual objective beauty of scenery and of personal possession which have

been earned, is the state of mental enjoyment, of personal power, of subjective serenity and harmony, and of scenic or objective possession and inheritance which the truly spiritual man possesses who has done his duty on earth, endeavored to live according to his light and his ideas of right, paying regard to the needs and rights of others, and in short, living close to the law of moral obligation and beneficence. His earthly sphere may have been limited in matters of educational advantages, of personal power, of financial privileges, or it may have been widened along all of these lines; it matters not if he has honestly done his best, his vibrations are set heavenward, toward the kingdom of harmony, beauty and peace. He naturally gravitates there, finds that he has formed a symmetrical spirit body, and earned a home of comfort amid sweet associations on the hither shore. He, too, will pass through a period of self-examination. He will note his former failures and shortcomings, and set himself to do better; but the sting of remorse such as comes to the wanton wrong-doer cannot be his, he is not in that line, nor of the same grade of spiritual sensation and vibration, and has no need of the same quality of disciplinary force. Perfection is not attained by any of mortal sense, nor is it gained by even the most benevolent and advanced of the spiritual states. Progression means infinite expansion and growth of mind and soul powers; man contains the potentialities of divine purposes and activities; these must develop into actual expressions of power and of superior intelligence, but they have eternity in which to evolve the perfect being.

Light and shadow, storm and calm, passion and activity, are elements of planetary evolution and of human development as well. Man partakes of the nature of the planet on which he dwells; if by any cause, the elements of storm, tempest and passion are more fully aroused and demonstrated in his nature than are those of sunshine, calm and peace, then he will vibrate toward the conditions that make for tempest and strife in the mental or moral fields of action. While it is sad, from a superficial standpoint, that he must be thus engulfed in the condition of

warfare, in which spiritually he will have to struggle later on in his experience, yet this very law of Nature shows a grandeur of power and unity of design in harmony with the evolutionary products of the physical planet and the developments of the race. Without pausing to go into the reasons of such Causation, nor to criticise and question the wisdom or the beauty of Infinite law which has determined the rates of vibratory force and the planes of human consciousness, we discharge our duty in this line in declaring that the Law exists, and it is unerring in its operations and effects upon humanity.

Man is the epitome of all that the universe contains. He is the acme of all expressions of life, evolved through the ages, step by step, and grade by grade. From the more crude, simple and mentally impassive forms of Nature, he has attained the innate quality of soul-force that stamps him as an immortal being, with mental powers of discrimination, comparison, reflection, contemplation and of thought concentration, which make up the faculties of reason.

Whatever forces, physical, psychological or planetary, may have combined in his heritage and constitution to warp his judgment or to create for him the conditions of temptation and bring him into the lines of action that vibrate downward or earthward, the fact remains that gravitation holds him to his own level, and if he belongs to the lower strata he can no more rise above it simply by passing out of the mortal form than a stone can rise of itself into the upper air.

The motor force, however, for the elevation of the spiritual man is within, and it can be made to do its work of freeing the individual from the elements of clay and of animal matter. The impulse to this activity is mental, and when started in its work will not cease, but it will throb and glow till the tremendous change is made of transforming the dangerous creature into the radiant and benevolent minister of hope and cheer, and when once the individual, who was a darkened spirit, has become the humane and glorified worker of higher spheres, he can never again be lowered in his personality, nor descend to

experiences of sin and shame. His only descent will be of the spirit, to minister to others.

The hells of Spirit-life are many; they vary in degree of consciousness. Their conditions of torture are such as each individual has created for himself; they are actual realities. The churchman need not scorn Spiritualism because it has affirmed that no literal locality of fire and brimstone, presided over by a cloven-footed majesty, exists. Spiritualism has given many hells for the one that it has denied, and it asserts that the evil genius of life, instead of a being of general Satanic mien and power, is the individual force within that drags men and women down by the allurements of the flesh, and which must be overcome by setting the higher force in operation, the spiritual force of conquest, which is latent in every soul.

The Heavens of Spirit-life are many; they vary in their degrees of energetic activity in the Spheres of Goodness and Light; they are peopled by the aspiring, the tender, loving and true of human intelligence. They are places and Conditions of Realization, of that Realization which is the outcome of moral growth and of soulful desire. They belong to ascending humanity. They are states of Happiness, of Harmony—of Personal Power in the line of achievement. These Heavens are real; they are not only states of experience and of sensation, but are also beautiful localities, the glory and splendor of which cannot be portrayed to mortal conception. As the Hells are localities where emanations of darkness cover all with gloom, so the Heavens are localities where emanations of light glorify and vivify all being into greater exaltation and power. All things there reflect light. There can be no darkness in such divine abodes; there can be no chill and gloom there; all is electrical in its potency and power of creative force in the souls of the angels, and angels are simply Messengers of Light, workers of good to humanity. All is magnetic there in the lives of the dwellers on the celestial heights, and these magnetic beings, by their generation of light, their emanation of aurific glory, vitalize all their scenes and surroundings with the splendor and beauty of never fading

joy. Thus in the spiritual states and places that constitute the harmony and happiness of Heaven, all is joy, activity and lofty exhilaration; all is Love, Peace, and Light. What glory to be arrayed as are those who walk in light, to dwell with the sweet companions of harmony and affection, to claim as our own the dear ones who have been advancing on in aspiration, labor and power during their years of growth on high, to find among them our very own, and to know that we have reached them by our own efforts, our desires to do good and be good, our struggles, our tears, our conquests and our spiritual and mental influences of good.

Heaven is not meant for a few, for the "elect"—it is for all. Some will reach it by devious ways and slow degrees. Many must travel the lower pathways before they reach the heights, but as progress is for all, and as the inner law decrees that every soul must ultimately return to the realm of light from which, as a principle of potent intelligence it sprang, return as an entity of sentient force, of experience and of intelligence, capable of infinite expansion, we realize that all shall yet be drawn upward by the gravitating power of Spirit, and that not one shall be lost.

CHAPTER EIGHTH.

"Undeveloped Spirits." The Unfortunate and Unhappy.—Others Who Are Mischievous and Malicious.

Spiritualism has taught the inquiring world much concerning earth-bound or "Undeveloped Spirits." We have learned that all who pass from the mortal form are not immediately emancipated from the conditions of ignorance, selfishness or of habit; that man is held by the rate and state of vibration and of gravitation to which he personally belongs.

Angels are beings of growth or development, and not of mere translation from the seen to the unseen realm. Energy is Life. As the potential forces of the universe work for energetic expression in all

forms of being, even in the processes of so-called dissolution or of disintegration there can be nothing but life anywhere, but life itself varies in degree of development, and while a human entity becomes immortal on entering the realm "Beyond the Veil," it by no means follows that he is at once advanced to a state of happiness, culture and knowledge.

Spirits retain their personal proclivities; the acquired tastes and habits of years of earth activities are not transformed at once: The mortal, who in his tracks finds himself in a morass or quicksand, may be able to extricate himself unaided by careful and deliberate effort, but if he loses courage and becomes disheartened, or if he struggles too violently he will sink only the deeper; but if he has the aid of some good creature on the bank, and at the same time retains sufficient coolness or thought power to co-operate in the plans for his release, he is soon rescued from his perilous condition.

The so-called undeveloped spirits are in the morass or the quicksand of moral turpitude, or of psychic defilement; their crooked deeds, their aimless wanderings, their dissipations of mental and spiritual power, and of will force have brought them to this situation. A few can extricate themselves, not having gone in very deep, and at the change called death, having been able to view the condition and to grasp a knowledge of its cause and of the way to rise. Others, having the intuitive understanding of psychic relations and conditions, receive willingly the aid and influence brought to them from ministering helpers, and are soon set on the road to cleaner and better things; others again are long in coming to a conception of the truth and to the willing acknowledgment of their need for help and to the acceptance of assistance.

Selfishness, deep and dense, exists in many people of the so-called high places of earth. It crops out in various forms and qualities. In one it is expressed in an overmastering greed for the riches of mine, land or position, which leads them to be unjust to others, to become task masters, oppressors and tyrants to all who come into their power. In another, it is displayed in the carnal indulgence of

earth appetites and physical tastes at the expense of moral or spiritual development; in another it is shown in the exercise of arrogance, of dictatorial authority and in other forms of persecution.

These people are all in the class of "Undeveloped Spirits;" some are more grossly ignorant and coarse in the psychic state than others; that depends on their degree of spiritual and willful obtuseness. The needs and demands of the physical body are natural, and must be properly supplied. It is right for every person to work for that supply, and to use his or her best powers, abilities, mental and manual, for the care of personal life and for the training, comfort and protection of all dependent upon that care.

We do not decry man's endeavor to gain a competence that will provide him and his with comforts, even luxuries, until the end of his mortal days; this is justifiable, and in accord with personal right and liberty, and it need not necessarily warp the spirit, stunt its growth or regulate it to dens and places of darkness and unrest. The evil is in the abuse, not in the proper use of these powers, abilities and opportunities. The spirit of greed that becomes so rampant that it causes one to crowd his fellows, oppress them, make them his slaves, take advantage of their necessities to add to his own coffers and authority, is the spirit that develops earthward, and which stunts the higher growth. The mental activities that are so positively set along the road of personal aggrandizement as to care nothing for the rights of others, and which are secretly or outwardly bent on defrauding anyone, are the activities that weave a network of miasmatic, psychic conditions that will lead the Ego into the morass and quicksand of distress and difficulty. The mind that coolly plots injury of any sort against another, is doing the work of mental degradation from which it will surely suffer. The indulgence of the passions in a malignant form will bring its own retribution. There is no escape.

Undeveloped spirits belong to caste or class. They are not all of one degree or plane. The earlier one realizes his condition and is truly anxious to atone, to work out his redemption, the sooner he will grow out of the unhappy state. Many begin

this work of self-redemption before they pass from earth. They learn the evil of their ways, and find that mere attraction to carnal pleasures, or indulgence of selfish desires, does not yield true inward satisfaction and peace. They begin to have sympathy for their fellows, and to grant them the rights hitherto denied. These reforming beings are untangling themselves here and now from the web of self-disaster, and are setting up the forces of psychic development within their souls. Others, who may not have come to this state before death closes the mortal eyes, may soon see themselves as they really are, and begin the reforming process; but this will not be immediately finished. The growth must be slow, and complete, before the transformation is so assured that they can gravitate to higher worlds. There are spirits who, because of inherited conditions, or by force of cruel circumstances on earth, have been swept into the ranks of degraded beings here, against their will and attraction; their inner being revolted from the associations and the conditions of their environments; spiritually they were superior to their surroundings, and even to their doings; some have killed the body to be free from its degradation; others have lived in mental anguish because they had no escape from its bondage.

These sufferers are not deeply enmeshed in the thralldom of the morass and slum. Their spiritual natures have not been as warped as have those of the wilfully deceitful, the hypocrite and the oppressor. Their moral natures, though more or less perverted in action, were not stagnant, hence their mental torture and rebellion. These misguided and unfortunate beings have vibrated mentally toward the good and true, even while physically they have been tied to carnal things. Such are amenable to teaching and to spiritual influence when freed from material existence, and they are never submerged in the lowest states of psychic distress and consciousness. They are soon creating conditions for themselves "Over There" that surely and gently raise them to finer states and more beautiful scenes than they ever dreamed of on earth.

We will now confine our statements and instances

of undeveloped spirits to two classes: The unfortunate and unhappy, and the mischievous and malicious. The unfortunate are those who were the victims and prey of conditions and circumstances over which they had but little control; many different phases of character, habit and of circumstance belong to this category. Some of these entities lived lives of dissipation and of sin; some were children of want, ignorance and human squalor; others had better conditions of surroundings and circumstance, but were too mentally or spiritually weak to rise above temptation and desire.

From one cause or another, these beings did not—probably could not—generate the forces and elements of vital spiritual power, the magnetic lines and ethereal substance that make for a high vibration, and which belong to the finer states of spirit-life and elevation, hence they had no power to rise to any extent above the conditions of earth. Their personal emanations were more or less misty and beclouded with earthy elements, hence they could see no beautiful sights, hear no sweet sounds, feel no kiss of balmy air, gain no glorious perspective of things spiritual on passing from the clay. Some of these beings are attracted to old haunts and associations for a long time, and they know nothing of any form of life but the mortal; they are restless and unhappy, for they cannot indulge their old appetites in just the same old way; they cannot be an individualized expression to their former associates; they cannot have the same relations to carnal life that they once held, and yet they are of the earth and are a part of it. These beings may, or may not, realize that they have parted with their mortal bodies; many of them are indifferent to that fact. Their whole desire seems to be to live on in the same old way without change; but they are unhappy, and feel the mists and darkness. They know their limitations. They realize the poverty of their conditions. They are not satisfied with their environments or with themselves, but they may be a long time in coming to the conclusion, deep and sincere, that they can and will arise to higher things. These are unfortunates, because they are the victims of their own perversions, and have

not the strength or will to better their conditions. They are unhappy because they are restless, dissatisfied and psychically warped and miserable. They live among earthy emanations, and are of the "Earth, earthy," to that extent that they cannot, unaided, disentangle themselves from the web of its allurements and desires.

People of this class may be of the earth slums, the gambling house, the dive, the saloon; other people of this same class may be from the haunts of fashion and of social frivolity, and still others may be of the financial markets, Boards of Trade or lines of speculative interests; for in whichever direction and vibration the "Ruling Passion" predominated, in that course, the power of enthrallment lies. Some times these people attach themselves to mortals who are sufficiently sensitive to psychic influence, and who can respond in vibration to that particular line of attraction or of expression, that these invisibles tie to, and they thus gain some sort of gratification of their appetites, desires or mental proclivities. This is one form of "Obsession," and if prolonged to any extent becomes a source of danger as well as of annoyance to the unconscious and enfeebled subject.

These unfortunate and unhappy spirits are not developed, for their spiritual bodies are misshapen, their moral faculties are warped, their psychic possibilities are cramped. They are ignorant, and are in need of the instructor and the care-taker. But this class of beings are not malicious; they wish no harm to anyone; they may sometimes consciously injure a sensitive on whom they encroach, but they seldom realize that they are thus impinging on the rights of any one. From them, no positive force of evil sweeps to earth; they are simply continuing in the old way from power of habit, and because of the web in which they are enmeshed. Such beings are the especial care of squads of ministering spirits who work in one way and another, according to the case and condition, to gain a stimulating psychological influence over them. Often this is accomplished by the co-operation and magnetism of mortals; frequently it is performed by the power of the unseen

alone. In any event the work is finally gotten in hand by the benevolent guides and missionaries, and the unfortunates are eventually started on the upward road which leads to happiness, refinement, light and spiritual power.

What, then, of the mortals who have been fastened upon by those undeveloped spirits, and more or less made to vibrate in unison with their desires and indulgences? They, too, must work out from the slums by some inherent force of their natures, which, though hidden, contained somewhat of the same sort of weakness and moral blight of the parasite, else they could not have responded to the influence. They have been a "party to the sin," even though not knowing of the obsessing entity, and hence must work out their own salvation, though if they reform or try to do better here, they will not suffer the birth pangs of a painful regeneration on the other side.

Although sneered at and decried by many of our prominent Spiritualists as well as by the outside world, which knows nothing of psychic laws, it is a fact, that many sensitive mediums, who are pure and true, are the instruments of redemption to undeveloped spirits. These mediums, in the sanctity and harmony of their own private homes, are led to hold seances for this instructive and reformatory work; their own spirit helpers and guides, belonging to the ranks of missionaries and educators of the higher realms, inaugurate this work from wise and benevolent motives. Its need and utility are easily explained. Such mediums as are used for this line of labor are gradually developed for it by their missionary guides; the magnetic forces of the latter are carefully blended with the aurific forces of the former. The vibrations of the guides are linked on to those of the sensitive, and an atmosphere of graduated power and of light, such as the unfortunates can imbibe and be attracted to, is created, into which the degenerates are introduced. Many such beings, although amenable to influences of goodness when they can absorb and appreciate them, are so much of the earth, that the spiritual elements of the unseen missionary could have no appreciable effect upon them unless those elements were blended with

the magnetism of a mortal, whose physical life of necessity gives him somewhat of the earthy state, but which is blended with his spiritual emanations, which is of the other side; but with this careful blending the practical work can be accomplished. The spirit to be aroused and regenerated is magnetically introduced, or guided, to the atmosphere of the medium. If the latter is a trance psychic, the spirit is swept into his aura more completely, and before he, the unfortunate, is aware, he is in possession of the instrument. Perhaps he will have courage or power to tell his story, and to show desire to be relieved from suffering, or he may not. Intelligent sitters, with the medium who has been selected and instructed by the Guides, will understand the situation, and will deal kindly with the visitor, and give him welcome and assurance of help and sympathy. Frequently the one visit will be sufficient to awaken his moral faculties to healthier aspiration and activity, and when he is withdrawn from contact with the medium, he can bear the attention and influence of the guides, and can be taken by them to some spiritual plane of study and training where he will enter a round of lessons and of labors that will develop his character and improve his nature.

For a series of years our own home was the scene of a weekly seance of this quality, a seance established at the request of our revered and beloved teacher and helper, Spirit Pierpont. We were surprised at this request, as we had taken but little interest in the subject, and had attached no meaning to the statements of some mediums that they had been used by spirit powers for the regenerating of undeveloped characters. After our removal to California, this work with us deepened into a serious study and labor. From our experiences there we learned many things concerning psychic forces and intelligences; we also acquired knowledge of the magnitude and the need of such especial efforts in behalf of submerged spirits, and one of the lessons taught to us was the beauty of reserving opinion or criticism on any claims of mediumship and of Spiritualism until we had experienced something in that line, or had investigated it for ourselves; for without possibility

• of doubt or denial we came to learn of the presence of undeveloped spirits, of the fact that they needed the influence, magnetism and counsel of spiritually minded and sympathetic mortals as well as the help of spirit teachers in their efforts to rise; of the truth that psychological forces and powers are potent to bless or to curse human entities, and that our own thoughts may elevate or depress our fellow men.

In the fall and winter of 1893-94, while serving the Progressive Society of San Francisco for the season, we held a weekly developing circle for a limited number in that city, of which Mrs. Julia Schlesinger, then the editress of *The Pacific Coast Spiritualist*, and before then the proprietor and manager of that excellent magazine, *The Carrier Dove*, was a member. At many of these seances, this lady was fully entranced, giving utterances of beauty and of interest from the various spirits who made her their mouthpiece on those occasions.

One of the most graphic and instructive illustrations of the hold which a spirit intelligence can maintain on worldly affairs and possessions, psychologically speaking, was given to us through the mediumship of Mrs. Schlesinger, at one of our circles. Her entrancement at that time was by a man whose miserly habits and nature were clearly manifested. Under that influence the voice, facial expression, and the personality of the medium were completely changed. The eager grasping and panting for his gold, the intense earnestness of his manner, the clutching of the air as if it held the hoard of coins that he claimed as his, were all significant of the lust for pelf and the greed which had swayed his mortal life. The whole exhibition was such as to hold its witnesses in a spell of intense interest, and to eloquently express the terrible condition of a human being who has become warped and maddened by any carnal appetite, desire or habit.

Another member of these circles was a young man, also a trance medium of more than ordinary power, who a few years later was an inmate of our family in Southern California, during his years of close study and work in a medical college; this refers to Dr. Max A. Becher, who for six years was a physi-

cian in the Philippines, and who is now located out there at Mindanao. This gentleman was also frequently entranced in our seances at San Francisco, and at such times he personated the various spirits using his organism, with all the peculiarities and characteristics of their natures.

Later, when our weekly circle was established by Spirit Pierpont for the improvement of undeveloped spirits, Dr. Becher was made the chief instrument of service in that line. Our sitters were but few—Dr. Becher, who was then doing magnetic healing work at our office; Mr. E. K. Hurlburt, the well known poet of Pasadena; his gentle, spiritually minded mother, and Mr. and Mrs. Longley. But at these gatherings, it seemed as if hosts were present, as indeed they were in spirit, so powerful was the influence and the manifestation of human presences.

At these seances, Father Pierpont, Lotela, Nannie, and other loved and honored spirits usually manifested through the mediumship of Mrs. L., giving spiritual discourses, messages, poems and instructions for our guidance; but the great work consisted in the entrancement of the doctor, by such beings as had been lured or brought to us for the purpose of starting them on a higher road to happiness and knowledge. Of such scenes as we witnessed through that mediumship, of such exhibitions of human sorrow and anguish, such tales of frailty and despair, we cannot too eloquently speak. None who were present could doubt the genuineness of the entrancement, nor the reality of the work performed. No two of the spirits told anything like the same story of their mortal lives. All exhibited characteristics that were intensely interesting, giving internal evidence of their honesty, and the "ear marks" of their sincerity and verity. Each spirit gave full particulars of his or her earth life, full names, localities, and stories of their experiences before and after passing from earth, that bore the stamp of truth. The medium whose organism was thus used is a German—practical, positive, a student by nature, and not at all imaginative or one given to romancing. Some of the spirits who came were subdued in manner, pathetic and gentle; to these our hearts went out in

love as they told their simple tales of sorrow and sin; these were easily led along the right path and out of the gloom or mist in which they had been more or less immersed. Others were cheerful, audacious, sprightly, but interesting. Even while we could not commend their ways or manner, we liked their personality. These were led into conversation in which we reasoned with them, and told them of the better way. Some were defiant, almost offensive in manner, and exhibited a spirit of bravado, but they were kindly treated, and usually showed some element of shame, and a desire to reach brighter conditions before they were retired, or were drawn from the aura of the medium.

Some of those who were "captured" and brought to the medium, were most malignant in their expressions of hate for us all, and especially for the mediums; these were hardest to deal with, and we never did succeed in doing much for that class by our talk and influence; but the guides had told us that these were brought not for any impression we might make on them, but to get them psychologically entangled in the aura of the seance and the magnetism of the doctor medium, that they, the spirit missionaries, might get a better hold on them, and bring them under more positive influences of restraint and of magnetic force. These latter spirits were by no means of the class of sinners of whom the mortal takes special notice; they were not called thieves, thugs, cutthroats or murderers, for only a few of such vicious characters came to us, and when they did, they were usually tractable and ready for help and reformation.

But the beings who manifested the diabolical features of ferocity, malignant hate, cruelty and dangerous cunning, were such as had been interrupted in their wilful and conscious work of subjecting other human beings to their positive and indomitable will; obsessing spirits who had fastened on mortals to hold them in bondage or mental ignorance, or in the haunts of crime, or for the purpose of dragging them down to degradation and infamy. these are the undeveloped spirit entities who are mischief breeders and malicious enemies to progress,

to truth and to spiritual knowledge, and many of them occupied high places on earth. Many of such beings were known to the world as dominant powers, holding ignorance and cringing servility in the lives of their dupes; these who through their cunning artifices, knavish practices, secret habits, dominating authority, wove for themselves garments of earth that could have no place or part in spiritual realms, but which held them by threads of psychological force to the lower haunts in which their dominating elements of personality, went forth as webs of obsessing influence to catch the unwary and the weak who have no desire to do their own thinking, but who are content to be led in matters of religion or of science, by prelate or priest. In our experience with such entities, we learned that they were veritable intelligences who would not hesitate to work any harm upon us, or on anyone whom they could reach who questioned their motives or opposed their work.

In our own home, we often had physical evidence of the presence of an opposing force, which, however, never succeeded in doing any special mischief, for our spiritual Band had all our psychic conditions well established for our protection and blessing. It would be of general interest, had we space, to relate in detail many of these instances of spirit manifestation and power, but this we cannot attempt—suffice it to say that we continued in this line of work until our instructors gave the signal for its discontinuance, and we have every reason to believe that much was accomplished for spirit people as well as for mortals by what we were privileged to do in co-operation with the true and faithful teachers of the higher realms. While on this subject, however, we may mention the fact, that while at times the more malignant spirits attempted to injure, and even to take the life of the young man who was the instrument for our work, they never succeeded in working him any harm—save for a few hours of bodily and mental suffering on those occasions—till shortly before we closed this branch of our psychic labors. This was one evening at our home in Los Angeles. Our seance had proceeded according to custom. Only Mr. and Mrs. Longley with the medium were

present on that occasion. The spirits had manifested and departed. One of unusual positive power and mentality had given us a half hour of interesting experience, but he, too, had gone, after threatening to finish the young man, and we were quietly discussing the affairs of the day before our adjournment, when we discovered that Dr. Becher was in great distress, and unable to move. Being in his full consciousness, and realizing his condition, he directed us to get him on to the sofa, and to apply the electric battery to his limbs, which we did, working over him till far into the night. Lotela came and told us what to do, and also stated that the malignant spirit had cast an influence over the medium which had for the time paralyzed the motor centres, and that we must be extremely careful of the sick man for a few days; and so it proved. For about ten days the doctor was in a very weak condition, three days actually appearing as if completely paralyzed. He had always been in the best of health, was a vegetarian, a man of good habits, and from knowledge of his constitution and diagnosis of his case, no physical cause could be found for this attack and its effects. We fully believe it came from that malignant source that had generated and discharged a baleful influence upon the medium who had been the instrument of its defeat. In less than two weeks the doctor was himself once more, and he never had any such experience again.

The unhappy and unfortunate beings mentioned in the early part of this chapter, who are amenable to reason, to advice and to mellowing influence, have no desire to injure any one; they are chiefly engrossed in their own conditions and affairs, and even if they have been drawn into the atmosphere of a mortal, and have in a way fastened upon a sensitive, they have no evil intent against that individual. We received many such at our seances, and they became our friends. Some of that class would occasionally control Mrs. L., and give their statements through her lips, although most of them made the doctor the instrument of their errand. Seldom did any spirit show sign of violence through the lady medium, but on one evening she was entranced by a young

woman who had passed away in Boston, while in a condition of violent insanity. This spirit took possession of the medium and swiftly sprang to the table to seize the heavy lamp, which was dimly lighted, with the evident intention of hurling it to the floor. Had not the men caught her just in time the wreck would certainly have been made, but the guides told us later that they knew she could not effect harm, and that as she, the suffering spirit, had been held in this condition of dementia for the few months which elapsed since she passed from earth, owing to psychological conditions connected with a love affair, they had attracted her to our home and to our medial atmosphere for the purpose of breaking the spell, and with the intent of the magnetizing her into a slumber that would heal and bless. We learned the identity of this spirit, a Miss Emma —, who passed from earth in 1895, under sad and peculiar conditions of insanity.

All undeveloped spirits who are ignorant, superstitious, or fanatical on religious subjects, or on any theme, are by no means malicious at heart, even if they seem to desire to work harm to others. Many such have been redeemed to lives of useful helpfulness to mediums and others; for instance, we had been receiving signs of some disturbing presence for some time in our home in Pasadena—noises that sounded as if the head-board of the bed, a very heavy, large and solid black walnut piece, would be smashed into kindling wood, and other tokens of violences often resounded, usually after we had retired. Our Guides did not seem to explain these more than to say the spirits produced them, and we were becoming quite accustomed to them, when one night, or rather at 2 a. m., Mrs. Longley became entranced by a spirit, and was made to sit up in the bed and to awaken her husband, when the following conversation ensued:

"What's the matter?" inquired the Professor.

"Matter enough," said the spirit. "I've come to smash things."

"Who are you?"

"Oim a dacent sperit, an O've got to git things roight."

"What do you want to smash things for?"

"Bekase yez be afther holding these matings, an' yez has no roight."

"Why not?"

"The praist toold me; he says they're to be brooken oop; they bez doing wrong. Oim to harrum this leddy, so she can't wurruk, an' Oim to smash that bhoy in there (meaning the doctor who was asleep in another room). He's dangerous, the praste sez, an' must go. We niver axas no questions; when the praste sez do it, that's what we be afther a dooin'."

Thus the conversation continued. The spirit gave his name as "Pat Murphey," his former residence as Boston. He said he had been a hod carrier; had not been "much on going to church." He left that to his wife, Ellen, but thought the safest way was to do as the priest said without asking any questions. For an hour they talked, the spirit gradually calming down under the quiet and persuasive manner and influence of Mr. Longley, and the intruder gradually agreed to delay his hour for smashing things to a later date, and in the meanwhile to come again for further talk. He admitted that he had seen Spirit Pierpont around and that "His Riverence," as he then, and ever after called that Guide, had been keeping an eye on him, but he, Pat had no use for such. All of his part of the talk was in the Irish dialect or brogue, and his whole personality was extremely marked as that of a burly, defiant, and yet good natured Irishman. This spirit did come again, and often. He became a veritable convert to our work, and highly interested in it. Many of our friends came to know and to care much for him. His quaint originality, bright and witty remarks, and staunch loyalty to what he found to be the truth, won him many friends, and he became of much service to them. This being was not malignant really; his ideas were perverted, but when he found the truth he was glad to receive it. He was not really a follower of the church, but as he had not been sure of what immortality might deal out to him, he thought the safest way was to follow the instructions of the priest. Afterwards he told us that it was not so much what we were doing for the helping of the undeveloped spirits, as it was our other seances which

we were weekly holding for reception of spirit messages to be published in a Spiritualist paper, that had first sent him to us at the command of the autocrat, and that there were many such intelligences doing their best to annoy and harass mediums who were used for the dissemination of spiritual truth and the establishing of the fact of spirit communication.

PART SECOND.

CHAPTER FIRST.

The Life of the Soul.

The subject selected for our discourse at this time was chosen with a desire to teach you something concerning the soul, and, therefore, we have phrased it, "The Life of the Soul."

Numerous definitions have been given of the word "soul" by different schools of thought and various teachers in our own ranks of the spiritual philosophy, and the interpretation we shall give may differ somewhat from that with which you have become familiar, because many of our public teachers, and perhaps many of those who are unseen by mortal eye but who inspire those teachers from time to time, have interpreted the word soul to mean the human entity as it is under the conditions and processes of developed intelligence, activity and consciousness. Personally we do not accept this definition, and will explain why.

What these teachers claim to be the soul, in the development and perfection of the principles of life as manifested through intelligence, consciousness and activity, we personally claim to be a spiritual entity; and the soul we interpret as something independent in a measure, yet entirely and always permeating, infiltrating and animating this body or the form of spirit life. To our mind, soul is the essential principle, the essence of all life that animates this aggregation of elements, forces and activities which you call the human being.

As we have learned in our studies upon the spirit side of life, and now understand it, the soul may be likened to a Flame of Light, brilliant and beautiful in appearance, if you could behold it, potential in its power, and that principle which, coming in contact with the universe of activity, gathers to itself the

elements, forces, particles and atoms which are necessary for the building up of form. The Soul Flame attracts to itself these magnetic forces and elements, and is the electrifying force which permeates all life. This is our conclusion, after giving close study to the subject for many years.

We are taught that the great source of all life and being is itself light—glorifying, vivifying light—that permeates all being—the entire universe—and makes its power felt. That the soul of humanity is the offspring of that central fount and source of all light; that this great central sun—if we may so call it—contains the potency of all intelligence and activity and all the various principles which we understand by the terms love, truth, wisdom and power; and this luminous central force produced that which we call the soul life of sentient, conscious being as manifested not only in the form of man but in various forms and degrees in this life with which you are familiar. Emerson has most beautifully addressed the infinite life as the “Oversoul”—grand, glorious and glorifying—brooding upon the waters of the great deep; and above all that the universe contains, permeating these with its life-giving force.

In ancient days it was the custom for the early man to worship the sun as the great luminary of life itself, as the vivifying force of all being, and, knowing nothing of the interior qualities of spiritual life, this primitive man, realizing the potency of the sun in its course, bowed before it and made sacrifices to that grand central power of light. In this there is a substance and form of truth, for even primitive man, groping for an understanding of nature and of his own life and being, was intuitive in many directions. He felt the force of life, yet could not interpret it. He felt the mystical qualities of its vivifying power, but did not realize whence it came. Starting within him were the elements of adoration and worship of something which he could not take up in his hands or come in contact with in his rude existence, in the varying forms and conditions of material life. But the greatest power, the grandest expression of force and of beauty, of helpfulness to himself and people, he saw in the rays of the sun.

In the spring, he beheld the frozen waters of the deep breaking up and changing form and manifestation, coming into active life and leaping forth in beauty to satisfy his thirst; he beheld the ground, arid and cold and dark as it had been, springing up with beautiful flowers, which covered it with a carpet of splendor. He realized that here was a principle of life which though he did not understand must have been helped into expression by the warming and vivifying rays of this grand sun. And so, as summer came upon him with its warmth and grandeur, with its blush, bloom and beauty, giving to him the products of nature, he also recognized that the power came from above and that the sun of light with its splendor and heat had the power to produce this wonderful effect.

So with autumn and her productions. This man turned naturally to the source of the heat and power, to the fructifying source of life itself, as he beheld it in nature's works, and gave reverence to it as one gives reverence to that which is more glorious and grand than he can reach.

The primitive man received within himself the thought of something great and glorious and all powerful; and, as we have observed, he was intuitive—he felt these conditions and the spiritual impulse within, and expressed them as best he could.

The soul, we claim, is a Flame of Light; or, we might say, that it in its incipience—before it has reached out through human expression and experience—is a point of light, a spark of brilliancy so glorious that it would dazzle your mortal eyes could you behold it. Even the point of light, that is a soul principle—an element of power that permeates or is invested within the lowest form of human being that you can imagine—would, were it withdrawn and revealed to your mortal sight, appear so brilliant and dazzling that you could not behold it clearly, could not realize its potency.

Whence come these points of light which we call human souls? Who shall say? What finite mind can interpret and explain the source of being? When mind can reach out and come in contact with the central source of all power and intelligence and explain

the infinite wonders of life itself, and from whence these soul-germs come, that mind is infinite and can not come in contact with finite life to give intelligent understanding of these wondrous works. Therefore, we do not claim to explain whence these soul-germs come—the points of brilliancy that are destined to flame on and on through one form of expression and another, vivifying and revivifying human entities until they also become Godlike in power and expression. But this we do believe; that they come from the infinite source of all being—the Oversoul—the central light that we call God.

It matters not by what name we reverence or call that which is infinite; it matters not if you, on the one hand are pleased to term it Nature, and say: "I worship Nature, and my Religion is the Religion of Naturalism;" or if you, on the other hand, say, "I believe in God. I worship the Supreme Being—my ideal. My idea of infinitude is of a grand, Supreme Intelligence, majestic, magnificent in expression and power." It matters not by what term that great central source of light is called. We believe that all recognize intuitively, that there is a Supreme Power permeating this universe of ours, and that design, order, grandeur of expression are manifest on every hand.

One cannot look into the starry night and behold the magnificent display of the heavens, realizing how these stars and worlds outnumber all human conception of figures, and believe that this is all by chance, and that there is no hand of design, no infinite mind, spreading out these glories to your view and marking each world, each star and each system with its own power for the grandeur of eternal expression and of being.

One can not walk forth in the fields of nature, when the spring-time spreads her garments of verdure abroad, and rippling waters tell of life, beauty and harmony on every hand; when the summer time with ruddy glow presents her beauties to your inspection and gives you the color, the richness, the glory of a perfection which man can not portray; or when autumn time reveals her fruitage upon the bough, her splendor and richness upon the hilltops

and in the valleys; or even when winter's snow and ice are on every hand locking the streamlets and clouding the wayside with the feathery snow—one can not behold any of this panorama of the seasons and believe that it does not manifest design. The passing seasons show beyond the shadow of a doubt that design, order, utility, and all that goes to make the manifestations of intelligence are portrayed there by nature's work, and therefore it matters not whether you say it is "Law," or "Infinite Force," or "Divine Intelligence," or "Nature working through the various forms of expression," or "God;" it is all one and the same—the Spirit, grand, beautiful, majestic, manifesting power through every atom and by every manner of manifestation.

The life of the soul is that which this point of light—this supreme brilliance of which we speak—gains for itself in unfolding processes, through different forms and manifestations of being which we call human, and which belong to the various planes of existence.

Let us tell you how the soul-germ appears to the spirit eye. There are spirits, human beings who have passed out from the mortal. You are all spirits encased in mortal flesh, but we are speaking of some who have passed out from the mortal and who are apart from the conditions and environments of the material life. There are many spirits who have never seen a soul germ; they know nothing about it, and if asked concerning the same, would be pardonable if they claimed that there is nothing of the kind, because they do not see and have not come in contact with them. Some day, undoubtedly, those very individuals will have so advanced that they will see and recognize these elements and forms which we call the "soul germs." Others—many of whom are high teachers—are familiar with them; they are guides, if we may use the terms, and some of them have a number of soul germs in charge, directing them here and there by magnetic will force, and then bringing them into contact with human lives on earth by and through which they are to gain expression on the mortal plane.

Now, then, we will describe as well as we can how

a soul germ appears to a spirit intelligence who beholds it. But you must remember that in describing anything belonging to the spiritual states outside of matter we are obliged to make use of your terms and expressions, your language, your similes, and all that you can understand, because were we not to do so, that which we would try to interpret to you would be foreign, as if spoken in some dead language which you could not possibly understand; therefore, in using your terms of expression you will at once concede that it is not possible for the spirit to give full description of that which appeals to one on the other side of life where we are not confined to mortal phraseology and are not obliged to make use of terms which are of the earth earthy. . .

Then we shall say that a soul germ appears to be like a brilliant point of light scintillating, sparkling, and that it is covered or enveloped by a white, vapory substance that is very clear and beautiful, of a milk-white color. When this first appears to the sight of a spirit it is somewhat in the form of a small fig, and in the center of that substance is the point of light which is really the Soul-Flame, or the principle—essence—of life. When we call anything the essence or essential quality, we mean that which is the most vitalizing, that which is the most powerful, that which is the all in all, and that which produces the particular substance or object of interest. The essence of the flower is its perfume—its spirit—and because of that essence the flower is odorous to you and a thing of pleasure.

The soul principle, then, or this point of light—which is the vivifying power enveloped in this vapory substance and shining brilliantly through the same—has attached to it these elements and forces, magnetic in character, from the atmosphere and the conditions of life around it, and formed this envelope for its sustenance and protection. This substance of a magnetic character may be likened to the substance surrounding the germ of an acorn. Nature's work is true and exact in its processes of upbuilding and unfolding, and as true and exact in its processes of building up a human entity and bringing forth into expression the human being that we know as a co-

ordination of the forces and elements, or spirit and mind—of intelligence, consciousness and expression—as it is in building up the oak tree from the tiny germ, which the acorn contains. We deal with scientific problems when we deal with the soul life—with the spiritual being—and when we deal with the external form and its manifestations here in material life.

So nature is working in her own beautiful way—Nature, God, Intelligence, Force—whatever you may call it—it is doing this work, and the Soul-Flame sent out into the universe from its central source of light, gathers to itself—for it has within the power to attract—the magnetic elements and forces to form this covering of which we speak. Opening the acorn which lies in your hand you perceive the tiny germ within; you know that germ is the life of the plant, that it is to unfold, to grow, to come into expression; and the substance around that germ, which you behold as the nut, is that which the germ will feed upon during the processes and waiting time of nature, when it is covered by the soil, before it has gathered the strength and power to manifest itself by coming above the surface of the earth as an expression. You open a grain of corn, and you find the germ surrounded by a milky substance which it has to feed upon until it gathers strength to put out its rootlets and become a stalk which shall bear ears of corn for your sustenance and gratification. So with the soul life; it is along the same exact processes until the soul gathers its forces and comes into expression.

As we have said, this soul-germ appears like a point of brilliant light in the midst of this magnetic substance which it has for its support; that it is in form somewhat like a small fig, and by and by this substance increases; instead of decreasing it gathers to itself new elements from the atmosphere, and this increases its size, but it retains the same shape, and after a time it comes to look something like a beautiful pear, only it is still of a white, vapory appearance and substance. The point of light feeds—so to speak—upon this magnetic envelop; it also absorbs it; thus the light grows in size and power, and devel-

ops new possibilities—rather it is putting out its potency, for, coming from the great principle of all light and being, it must be charged with potential qualities, with electrifying force; and as it feeds upon this magnetic supply which is of its own, it develops and throws out greater beauty and power, until by and by, following the law of attraction, just as surely as all things in life must follow that same omnipotent law, this soul germ is swept into the atmosphere along the currents of expression of some human being upon this mortal plane; in this magnetic environment or aura it becomes absorbed, and then will come the processes of gestation and of growth in a material sense. The soul becomes absorbed in this co-ordination of forces that is creating a mortal form, and when the life principles—the positive and negative elements—are blended together, this soul germ, seeking expression through these outlying forms comes into active conscious life on earth.

This is the life of the soul, as far as we can follow it to the mortal state; but the life of the soul, we might say, is only just begun; that is, provided that soul germ comes fresh from the infinite life to the mortal state of earth. It may have passed through various forms of expression in others worlds, on other planets.

There are those which have, and which do not come in that soul-germ or form of which we speak; but we are confining our description to the soul-germ we have reason to suppose has had no expression through any form of activity and consciousness of which we can become aware. Therefore, it has now come into the outer manifestation of life on earth. It has the power to vivify and animate this co-ordination of elements and atoms, spiritual impulses and magnetic forces, which we call a human entity. All this aggregation of forces has built up a mortal form and this form is endowed with various qualities and powers, partly drawn from the spiritual, largely drawn from the material life.

As the soul comes into contact with this magnetic life of the parentage, being sensitive and subjected to various vibratory forces, it comes also under the

influence which belongs to the parental life, consequently as it takes upon itself these varying conditions of materiality, it also takes upon itself in a measure those qualities which belong to the parental life and even to ancestry—these vibratory forces working through and upon this growing child create conditions which we call the conditions of heredity, and thus we find the child may exhibit traits and characteristics which have not been shown by either parent, or by both, but by those who are of more remote ancestry; but all the while the soul maintains its brilliancy, its own subjective and creative power.

The conditions of earth may be such—and also those of heredity—through the material processes of life, as to cloud this soul power, as to in a measure cramp and gather around it that which we may call a shell. It may seem to be for the time crystallized so that it can not give out this scintillating, radiating power which makes for good; but all the while the soul is there—it can not possibly be destroyed—it knows no fear. The soul itself is of the Infinite; it can not be lost, whatever its conditions or lack of growth.

The life of the soul, then, begins to enlarge—if we may so express it—when this vital flame, that is only a point of light, surrounded by the substance of magnetic force which we have mentioned—first permeates every part of the growing child. If the soul life is withdrawn, or if there is that which severs the connection between this soul germ and the physical form during the period of gestation, you will find that when the child is born it is dead, there is no life or animation—it is simply a little speck of clay. But if the soul germ takes possession through the magnetic aura of the mother, and this little principle of life which is produced by the co-ordination of forces through the parental conditions, then the child is alive, and this soul-germ begins its work. It begins from that little point of light to send out radiating lines just exactly as the rootlet of the tree sends out its radiating root lines until it can throw out the grand and beautiful conditions of leafage and fruitage and helpfulness for the earth. These little radiating lines, coming from the central speck

of brilliancy, pass through every fibre and nerve and condition of the human form, and it is this soul life which is not only the radiating force and animating power, but it is this which enables a human entity to grasp the conditions of life and to understand them.

As we have said before, the soul life may be cramped, may be crowded back, may be held from the development which belongs to it, and so the human being may go tottering along in this mortal life, and perhaps be a mere semblance of what a human life or form should be, but nevertheless it exists, and because of this the machinery of the human body and the mental action of the brain may go on and do their work, by greater or lesser degrees, according to the case.

But the soul has a work to do—it is busy. This human body must be fed. We do not mean by the external forms of sustenance, but we mean by spiritual elements, by the forces and qualities that are gathered from the atmosphere, mental and spiritual. This human body requires something more than the bread, meat and raiment which you find here in physical life; it must have something gathered from life itself, from nature, which will give it the strength to make its way in the world. The Soul-Flame has charge of this duty. It still has its attractive force, just as when a speck of light emitted into infinite space, it gathered magnetic qualities to itself, and from the envelop that enabled it to come into contact with this external life. Just so it has the attractive force now, while permeating you as human beings, to gather to itself elements and atoms and forces which enable it not only to benefit these external bodies but to build up the spiritual form which hereafter it will claim in grander worlds than this.

This flaming light or force which we call the soul, as we have intimated, permeates every nerve and tissue, and there is not an atom in your body but what is vitalized by it; there is not an element in your spiritual bodies that are being built up now, but what is animated by this vital flame of being, and as you go forth from day to day this wonderful creative, upbuilding force is constantly at work. It can not die, and never sleeps. The soul can bring

you into a condition by which you may secure rest that is needed by the external form, and, when your eyes are closed in slumber, the soul life is moving constantly on and under its influence you may project yourself out of the external form into contact with other lives and other realms, gaining knowledge and consciousness of being, which, though you are unable to bring back into this outward thought and line of expression called the daily life of earth, yet remain with you registered in soul life, and which you will find by and by helpful to an understanding of existence in the spirit spheres. This soul life will continue to animate the consciousness and enable you to express that which is within.

We understand and realize that conditions of mortal life have a great deal to do with assisting in this upbuilding process. We know that education, opportunity and all the various conditions which go to assist a human being in reaching onward here in mortal life have much to do with the unfolding and the expression of the human mind. But the Soul Flame itself is that which sets the mind in motion, enables it to attract to itself forces from beyond, to develop others from within, and thus give the mentality power to manifest itself in wondrous forms of achievement throughout the universe.

The life of the soul, then, while it is within, while it is the great motive power of your being, is that which you behold around you, for this Soul Flame or light—this principle of being with its attractive power drawing to itself all that is necessary for its expression on earth—exists out in the realms of space long ere it comes into this external form to give manifestation of life.

There are those who claim that the soul is the product of matter. We make a distinction between "soul" and "spirit," and claim that neither is the product of matter, but that matter or the co-ordination of atoms and forces into substance or objective life, which we call matter, is itself the product of spirit, and that spirit itself could not exist except for the vital flame which we call the soul, animating, attracting, drawing it together, bringing it into form and substance in conjunction with this build-

ing up of the material body which we see on earth.

We chose this subject to give you some idea, brief and feeble though it may be, of the various and wonderful processes which we behold in the spirit that pertain to human life and consciousness. The Soul Flame of being will by and by have had its experience with this mortal form, or, rather, you will have had your experience as co-ordinate human entities under the animation of the Soul Flame. By and by you as human beings will leave the outer shell and will be drawn onward, still vivified by this Soul Flame of light, and still enabled because of it to pass out into realms of usefulness and power to gain your advancement and your spiritual growth. Without it there would be no coalescence; without it there would be no coherence; chemical affinity would be unknown; the law of attraction itself would not be; but with it all things are possible, for it is the offshoot of that great supreme life which is the "all in all." Thus do we claim that we are a part of the supreme; thus do we claim we are called to live in the living presence of the omnipotent power; thus do we claim we have the right to call ourselves children of the living God, for it is true that from that great central source cometh every flame of light—every soul that finds expression here or elsewhere in the vast universe.

We are told that there are intelligences in the realms of space so beautified, so perfected, that were they to approach you in their majesty and splendor you could not behold them as anything but spheres of light, and yet they have the divine qualities unfolded, evolutionized unto the divine—so magnificent we cannot compare them to anything else than the qualities of a God. These are human entities—if we may employ the term—and they appear like spheres of light to those who are not upon the same plane of vibration and of progression as themselves; and this proves to us that the soul life is of the flame, that it is the light of infinity that blooms and blossoms into grandeur in its expression as shown to you in the glowing stars above your heads that march in matchless beauty through the ages, each true to its course and to its work.

These are the thoughts brought to our minds as we seek to study the majesty of being, the grandeur of existence, the glory of life. Think of it. Cradled here in the arms of Mother Nature, rocked to and fro by her convulsions and by what may appear to you to be her spasmodic conditions of life, probably as most mortals, amidst the dark, damp conditions of materiality, groping on, trying to reach through the darkness of ignorance and seeking for light; searching ever here and there for some treasure that shall be for your uplifting; ever pressing onward with burdens upon your backs, and with bowed heads because the storms of life center upon you, you may be pardoned if you feel that after all life is hardship—life is not to be desired; but when you realize that you are children of the living God; when you realize that it is not this external form of clay, even though its elements and atoms and particles, its tissues and forces, are drawn from the infinite storehouse of nature and given out by her bounty and goodness, but that it is the Soul Flame that has sprung directly from the infinite power of all being, and that you are creatures that may press onward, magnificent in power, splendid in achievement, grand beyond the telling in aspiration, springing ever onward and upward to higher fields of conquest and attainment—then you may realize that it is grand indeed to be alive.

Yea, my friends, it is glorious beyond expression to realize that we are not of the common clods; are not a ball of earth rolled into a certain form and battered here and there by the conditions of life that we behold around us, but that we are the light, the glory, the power of infinite love; that we are a part and parcel of the beauty, splendor, holiness, wisdom, truth, intelligence, and all that goes to make up omnipotence; that we are living souls, moving onward, and can attract to ourselves that from the universe, from the atmosphere, from all life, which is uplifting, which is conducive to unfoldment, which helps onward to higher things, because the Soul Flame within is the attractive force. When we realize this—that the soul life is the real or attractive force—we may gather to ourselves from the universe those things

which we need, those which we must have for the development of divinity within our lives; and this we can do as we study ourselves and our conditions, as we come into accord with life and into harmony with mankind. Thus shall we climb on and on, not content to remain here as children groping in the dark, but aspiring to become men and women in the proudest, grandest sense; men and women of courage and power; men and women of trust and faith in things divine; men and women who have within ourselves the potency and possibility of accomplishment, of achievement—not children crying because there are little obstacles in our way and we can not overcome them, but men and women secure in our assurance of strength that we shall overcome, that we will surmount the obstacles, that the impediments must be removed by positive action of the life itself. Thus day by day, undaunted by that which may seem a mistake or blunder or failure, but only girding up the inner powers for new effort and new achievement, we shall march on, finding that after a while the impediments are overcome, the obstacles are surmounted, the heights are climbed, the glory of the stars within our reach, and that we are children of the living God, full of the Soul Flame, of majesty, of love, of wisdom and intelligence—on, nearing still closer and closer to the divine love of the Father and Mother of us all.

CHAPTER SECOND.

Soul Germs May Be Specially Prepared for a Mortal Career.

In the preceding chapter on "The Life of the Soul," the spirit inspirer defined the qualities and properties of the life principle or Soul Flame, and stated that by its attractive and cohesive force it becomes a distinct Soul-germ, the purpose of which is to become embodied in spiritual and material substance as a living sentient entity. The same inspiring intelligence now tells us that there are Soul-germs, and Soul-germs; that it is not necessary for every germ to start out on its life journey under the same conditions and auspices, and on the same plane of vibratory action, any more than it is common or necessary for every human birth to be under the same planetary action, the same prenatal human influence, in the same environment, or the same mundane circumstances. The degree of soul vibration, its intensity of light varies, and consequently its potential power is greater, or less, in some germs than others, and the spirit teachers say that it is possible for exalted and wise intelligences—those who have been ages of time in training their minds through study, research and experimentation with the forces of the universe, and in acquiring knowledge of the universal laws, and in developing wisdom how to apply their knowledge through the exercise of the will power—to select, magnetize and prepare a Soul-germ for special developments and service, through a mortal organism.

As the atmosphere of earth is full of dust—each atom a speck of light—dust, without which we could have no sunset effects, no sunrise splendors, so the psychical atmosphere is filled with Soul-germs, specks of light that are dimly shining through the more or less opaque substance which they have co-ordinated to themselves. Without individualized conscious va-

lition, they yet contain the potency of personality and of sentient life, hence are moved by inherent impulse to follow in the magnetic elements that tend to human atmospheres on this planet, and they are caught up in the vibratory forces of the physical state, swept onward by the law of gravitation, until each in turn is merged into the human magnetic emanations of mortals and born from human parentage on earth.

These multitudes of Soul-germs are everywhere; like the atoms of dust, they fill the atmosphere. Actuated by the inherent impulse of Nature's propagating power, they are constantly impinging upon humanity. As Nature in her physical purposes and expressions is ever working most actively in reproductive lines and bringing her batteries of electrical energy most directly upon the sexual impulse and desire of sentient life, so she, Nature, in the psychical, with the aim and end in view of propagating soul life into active expressions that shall ultimately lead to immortality and the perpetuation of conscious and intelligent Life, is constantly working forward to the projecting of these Soul-germ principles into such conditions of atomic attraction as will create for them a spiritual substance sufficient to bring them into the realities of active conscious life, that will, sooner or later, develop the power to function upon the plane of immortality.

Now, if the law of magnetic impulse and attraction operates more fully on the plane of physical desire in a mortal, and the spiritual nature is held in subjection by the indulgence, or even by the constant thought waves of physical desire, the inherent sweep of the Soul-germs floating in the air will be towards that centre, for the thought wave of sexual desire will create a vortex of magnetic elements and electrical force into which the Soul-germ is drawn, and the results are seen in mortal expressions. A maddening, whirling force from these floating germs may be created around a human female by the intensity of her lover's wooing, unless the latter is intelligently controlled by the intellectual power and the spiritual hold of his nature. When let loose on the material side only, and the carnal is in the

ascendency, he is subjecting his companion to the current of a whirling force, that is more than likely to drag her under the fiery temptations of his persuasions and lusts. Hence, because of these psychical as well as from the physical conditions of life, many a sensitive woman has become the victim of the libertine, and yielded to his psychological power, even when her own innate desires have been of a higher character, but we may say in passing, that such unfortunates are seldom so dragged down in spirit as to be long immersed in the mists and darkness of lower planes of spirit-life, for their inherent desire to rise becomes at once the vital force to raise them to a better state, while they are never without the aid and guidance of higher souls. The rake, the libertine, however, who has wilfully and consciously occasioned the downfall of his victim, does become ensnared in his own net from which he cannot escape till he has suffered pangs of remorse and contrition to the full.

As far as our spirit teachers know, the primal state of all individualized intelligent life, is the Soul-germ; in fact, they claim that the origin of all formation and expression in the universe is that life principle, or soul-energy, which they liken to a Flame of Light, and which they have been taught, springs from the Omnipotent, Central Source of all Light, Force and Intelligence. This life-principle is the spring of all action, the secret of all motion, hence it is operative in the atom of dust, in the rock boulder, in the forest tree, in all creeping things, every form of animal life, in man, in planets, in the Universe.

But the life-principle varies in degree of potential force and expression, and unless it has coordinated to itself the forces and elements of the ethereal universe that make for eternal vitality, it will not sufficiently energize its expressions of development for racial or individual immortality. For instance, a Soul-germ in its primal state may be feeble and of slight potential force, and thus it is attracted to the individual foetus in its period of human gestation, that is so environed by, and imbedded in, physical vibra-

tions, substances, and conditions that are simply, earthy. All the conditions and elements at the time of birth, and previous, are against the quickening of the Soul Flame, and it is practically quenched by the submerging influence of physical matter. Such beings are born, either as monstrosities in mortal form, with no power for brain development, or as moral monstrosities, whose physical bodies have no special defect, whose brain powers may even develop to some degree—more in some, less in others—of intelligent expressions, but who have absolutely no spiritual faculties, latent or otherwise. They are without a moral nature. As Nature sometimes wastes many seeds, which are blown upon barren rocks and in unfertile places, so she is wasteful, too, of Soul-germ elements, for there are plenty and to spare in her lavish bounty and her reservoirs of space. These moral monstrosities may grow to be physical men and women, may even be comely, attractive, cunning, shrewd, because of the positive currents of physical power and of a certain quality of brain force—without the spiritual essence—which animates them; but they are absolutely without conscience. There is no quickening of any moral nature in them. They would as quietly and easily torture and kill human beings, as the common man would destroy a venomous insect, and they would gaze upon their victims with the same gusto that they bestow upon the dinner which gratifies their physical appetite.

These degenerates are all sensation, but it is simply physical. They are not endowed with any spiritual sense, hence are not capable of immortality from any growth of these in their present state and power of existence. The life principle—such as may permeate any form of physical matter—unclothed of the spiritual co-ordinations, swept into the magnetic atmosphere of a human pair on earth at the period of sexual embrace, and it fastened upon the maternal element, weaving itself in, and around, the growing foetus, becoming its animating force and impulsive power; but this life-principle did not have proper growth and preparation before it became a part of human form. It did not gather to itself in its primal atmosphere the elements of ether and of

spiritual magnetism that made up the pear-shaped covering on which it was to feed till properly prepared for spiritual attachment to human life on earth, and it did not secure spiritual activities and energies to make of it a vibrant, living soul Entity for eternity. It is simply an amalgamation of crude material atoms, held together by a potent flame from the source of all life—which may be termed electrical energy—and which, having no spiritual endowment, works in the vibrations of poisonous elements and of malignant activities.

We assert that these degenerates have no power to function upon the Plane of Immortality; they belong to the aggregations of noxious elements, crude matter, to the emanations of earth effluvia and the flame of life that animates them is of the same ratio and essence as that which energizes the poisonous reptile and the animal product of planetary action which have no hold on the spiritual universe in the lines of immortality. But, their Soul Flame or life principle is not destroyed.

That animating force is let loose from the decaying earth-form, and remains in the atmosphere as an absorbent element; it may, or may not, have gathered sufficient energy of the right quality during its mortal expression, to enable it to attract the elements and properties of spiritual substance, and to become imbedded in these vibrations of individual activity that make for the upbuilding of an immortal entity; if it has done so, it will in time be born on earth again in human form of a better grade and higher influence, and through many experiences, painful as well as pleasing, it will gradually work towards the right good. If it in its first descent into matter has not become sufficiently energized along the right lines, to (on its release from that carnal state) fashion the covering that provides magnetic spiritual sustenance, it will linger along the earth lines till it is reabsorbed as a Flame of Life into such a human being as are those who constitute the very lowest races of this mortal plane, and in that form it will begin its upward climb toward the spiritual spheres. The soul principle is not lost, though it descends again and again into material form and

expression. Change of form does not destroy the elemental strain and principle; that lives forever, and when sufficiently energized it builds the substance, and creates the force of its conscious immortality.

Does the preceding statement impinge upon the subject of "Reincarnation," or "Re-embodiment?" Undoubtedly it does, but we shall have something to say on that further on. Can a Soul Flame be re-potted in matter again and again? Why not? Nature will not be untrue to herself if such a line is established in her reproductive processes. A plant or a tree can be produced from a seed or from a cutting, though the primal force or germ of the plant grown directly from cutting or seed was first contained within a seed; so a human immortality may be grown directly from a Soul-germ, in its processes of development in its first implanting as a seed, or from a later form of reproduction in matter called "Reincarnation," which involves the primal element or germ, but in a different state and stage of planting and growth.

Such human mental monstrosities as we have here-in mentioned, who have no moral consciousness, no spiritual fibre from which to build a spirit body, are degenerates; while they have learned enough of earth conditions and human standards to realize they will be punished if their crimes are known, and have sufficient inherent cunning to veil their ferocious deeds in secrecy, they have very little, if any, sense of right and wrong; they gloat over the sufferings of their victims, and pile up their enormities against humanity with ruthless hand. These irresponsible beings are centres of electrical force and of malignant passion, and they are also absorbents of effluvia from the secret passions and vices of more responsible humans, such as infest life in city, den and street, and in other places, but who have a moral nature and spirit make-up, perverted and faulty though it be.

But in the same line we can place physical monstrosities that are born to earth in human families; repulsive in appearance and of grotesque character, they have seldom maintained a hold on the physical

life to any length of time. Human physicians have sometimes allowed them to flicker out in the hour of birth, ere they were beheld by the mother who bore them; these belong to the class of form life that comes only from physical rates of vibration, and it has no place in states of spiritual consciousness.

The Soul Flame or life principle of these crude expressions when withdrawn from such shapes, lingers in the mental and physical atmosphere until it is reabsorbed into a human frame, at which time, it may have become sufficiently active to attract spiritual potencies and elements, and to set on the road to immortality. Every race, age, clime and nation has generated some specimens of both these classes of monstrosity; they do not belong wholly to the species of past histories. Now and then they spring forth in human haunts and experience, and are the puzzle of physician, scientist, philosopher, theologian and casuist.

Soul Germs in their primal essence and potency are the offspring of the eternal fountain of Energy and Light; but not until they have gathered around them, or become clothed upon with the elements of etheric substances, such as is described in the chapter on "The Life of the Soul," can they become such living entities as will generate the enduring vitalities of eternal progress. That the positive powers of the mental monstrosity may be so pronounced and active that they maintain for a time after death of the outer form, is possible, and such might even have power to manifest to a sensitive mortal in such a way as might serve to establish identity; for thought power is potential, and can assume various shapes in the atmosphere, to be interpreted according to the conception of the sensitive who perceives them; but even such positive force and form will disappear in time as the vibratory action wanes; and the essential principle is absorbed.

We have shown that Soul-germs are of varying strength and character; that they are numerous, and that they float in the atmospheric life of this planet. We have also stated that from this reservoir, wise and advanced intelligences from wisdom planes, can select specimens, and place them under special

care and training, or influence, and thus endow them with magnetic forces, potent for development of great powers of intelligence and psychic expression. For instance, an ancient who understands the operations of natural law in the line of chemical affinity and cohesion, who is familiar with the law of vibration and its rates and modes of action, will select a Soul-germ in its primal state, place it in contact with these laws in their higher moods, magnetize it with his own aural energy and surround it completely with such conditions as will favor its growth along such special lines as he desires it to move. Perhaps he designs that germ to develop into an entity of great moral courage, and one capable of complete self-abnegation in its desire to bless mankind; to that germ he gives special attention along certain lines of will-power and thought impulsions. He is like the prospective human mother on earth, who studies art during her period of pregnancy, that her child may show the talent of an artist in his mortal career. The Spirit Guide by his care and influence is fostering energies in that tiny germ that will spring into action along the line that he designed for it; perhaps a whole band of spirits, or a world of high intelligence are interested in the growth of that immortal germ, and they each contribute some condition and element to its potential force. They watch the formation of its protecting etherealized casing, the storing up of the substance of magnetism on which it is to feed until it attaches itself to a human matrix on earth, and begins to draw its power from the mother life. They are as careful of it as if it were a gem of rarest value, as it is to their psychical sense, and they infuse indomitable principles of moral, mental or ethical grandeur within its very life. When it has sufficiently developed to be ready for transportation to this world, it is not left to float at random, and to attach itself to any form or order of parentage it may meet; but it is carefully guided to the one human couple who, of all human pairs, have been brought together by the power of spirit and selected for parentage of this particular child of humanity. Many such soul-germs have been specially prepared for mortal birth and experience by spirit in-

telligence. Some of these have had long and most careful preparation for their advent on earth; others receive their training in less time and force expenditure. Martyrs, sages, great teachers, persons of wonderfully marked genius, are neither the result wholly of inherited proclivities and pre-natal conditions of mortal life, nor the product of "Reincarnation." It is possible these laws may have had some part in the forming of just the sort of conditions that have brought them into the world, but the great source of their inherent power and success springs from the special magnetic force and spiritual preparation they received ere they ever entered the mortal form and its planes of consciousness. All such specially prepared soul-germs are psychics; that is, they are responsive to inspirational forces and influences in the realms of spirit intelligence, although they may not, in every case develope as spirit mediums or even realize that they are under spirit guidance and protection. Some of them are conscious spirit mediums at work in the ranks of Spiritualism and doing good works, unselfishly for humanity, just as such have done through all ages in one and another form of human consciousness, purpose and labor.

When in her sixth year, shortly before we left California, Nannie came with a wonderful story of soul-germs. She had been having a lesson on the subject and the spirit teacher had shown the pupils a couple of the specks of light, and explained their office and destiny, so far as being developed for mortal birth and growth was concerned.

Very soon the child told us that Iberna, an Atlantean spirit, who, as teacher and guide, had grown somewhat familiar to us, and of whom we shall speak later on, had selected and placed a soul-germ in his laboratory on the spirit planet, and that it was to be magnetized frequently and given special care, as some day it was to be born in human form, and would become a leader in a great work for humanity. Now and again the child would tell of the soul-germ. She said some of the forces were drawn from highly sensitive mediums, and others from the high intelligences of the spirit world; that once in awhile she would see it floating in the atmosphere, but it was always

connected by a slender, shining elastic thread to the centre of power where Iberna had stationed it at first. As time went on we ceased to inquire about the soul-germ, and it may have been three years before Nannie announced that it had become a shining form of light like a large pear, and was nearly ready for projection into human shape. Soon after she informed us it had disappeared, and that she had inquired concerning its departure, whereupon her teacher had told her that that soul-germ had been drawn to earth, and in a few months would be born as a living child. She went on to say that it would be always under the care of a band of good and wise intelligences, and that it would grow up to be a thoughtful and wise being, who would become a mortal power in the world, and who would lead hosts of people by his earnestness and magnetic influence, and by his great intelligence and love for humanity, in the line of fraternal co-operation for the general good. Well, if all this was true, and we had no reason to question its verity, that soul-germ must now be a child of five or six years of age and living somewhere in this country, according to further statements regarding it, and of humble parentage, of good and healthy stock. That child is destined to pass through conditions of loneliness and suffering, but to grow in beauty of intellect and of mortal consciousness, and to rise to prominence and renown as a teacher of economics and of human equity.

We asked our little informant, if all special soul-germs which were prepared for great missions to earth, were born as males, and if they belonged to any one nation or country. She said no to both these questions; they were male and female workers for humanity; they belonged to the world, and made their advent wherever the right conditions for their birth and growth maintained.

But the spirit teachers say that such souls as are especially prepared for an earthly sojourn, that shall be filled with important and great works for humanity, are not the only ones that come under spirit guardianship and magnetism during the formation of their sustaining and magnetic covering, ere they enter conditions of mortal gestation and birth,

We are told that millions of soul-germs are cared for, breathed upon, and in one way and another guided in their psychic state, and later on in their prenatal conditions, and that it is the exception, and not the rule, that marks the advent of a human entity that has not been in charge of a spirit intelligence. Advanced spirit beings delight to be engaged in such work, and but for their aid, many mortals would be less able to stem the tide of conflicting conditions and of personal limitation than they are; their prenatal guardianship has quickened the spiritual impulse, and enabled it to live in spite of all conditions that tend to quench its light.

Owing to differing rates of vibration and of states of consciousness, soul-germs are not seen, or known as such, by all decarnated spirits. Some spirits notice specks of light or globular substances, floating in the air at times, but pay no attention to them. Others perceive them as nebulous vapors, but of no special character; but to advanced intelligences, or those who are familiar with scientific lines of research, who have attained to spheres of high expression, and who function on planes of keen discernment, soul-germs are no rare vision.

CHAPTER THIRD.

The Spirit Planet.—Innumerable Spirit Worlds.

The contents of this chapter are from a lecture upon the Spirit-world, its conditions and employments, delivered by Spirit Pierpont in Washington, through the mediumship of Mrs. Longley. As it makes positive statements of life in the spheres, we reproduce it at this point in our work, that the reader may gain an intelligent idea of the "Other World" that our inspirers claim they are familiar with. In looking over this lecture, which was printed in tract form for general circulation, by the N. S. A., we see that brief mention is made of various states of consciousness and of spirit discipline in the "lower

spheres," and that in its insertion it may seem to be but a repetition of statements in some of the foregoing chapters, yet to eliminate this portion of the lecture will be to mar the harmony of it as a whole, and we have decided to present the discourse as it was given, trusting to the kind indulgence of the reader for what we repeat in this line. The lecture is as follows:

"The Spirit World, Where It Is, Its Conditions and Employments," is the theme we have selected for our discourse this morning. You will understand, dear friends, that it would be as impossible in one hour to give you a full and comprehensive description and exegesis of the spirit world, as it would be to give you a full description of the various nations of the earth, but we trust to give you somewhat of an idea of the Spirit-world, not as an abstract condition, not as a vague something that may exist somewhere with no tangible manner of expression and locality, but a distinct world or worlds—for there are many of them, just as there are many of the physical planets rolling along their matchless course in brilliancy and with power.

The spirit worlds that we shall deal with this morning, are those which belong to this planet earth; that is, those to which pass the human entities who have dwelt upon this planet earth. That is quite sufficient as the theme for one discourse. We wish to say that every planet inhabited by human entities in this broad universe of space, has its own spiritual environment—its own spirit worlds, to which pass those human beings who belong to that particular planet.

First, we shall say that spirit life is a reality; spirit life is real life. The life of spirit is everywhere, consequently spirit life is right here in this room today, just as much as it is out in the great fields of space where many disembodied spirit entities dwell. You are spirits, and are making your own lives day by day, creating your own conditions and environments, and living in spirit life just as much in one sense as you ever will in the great ages to come. The Spirit-world is as real, as tangible, and as important and useful as is the planet earth or any physical planet that belongs to your solar system.

We shall say spirit worlds, for there are worlds. You may call them spheres, you may call them zones, you may call them anything you please that means tangible, palpable worlds. Very often spirits and those who seek information through mediumship confound the terms. Spheres are conditions. You make a sphere for yourself. You may live in a sphere of harmony, you may live in a sphere of discord; you may live in a sphere of art or science, and you may create for yourself a distinct sphere just as you create for yourself a distinct aura or magnetic environment which belongs to you, and which will touch upon the environments or spheres of other individuals. So if you are dwelling in the spheres of art, or music, or science, or mechanics, whichever it may be, you may also touch upon other lives, and the magnetic forces of individuals who are dwelling in a similar sphere of art, or music, or science, or mechanics; therefore we desire you to hold this thought distinctly in mind: That spheres are creatable things; that you can create a sphere for yourself, dwell in it, and come in touch with others who are in the same rate of vibration, who are in a similar sphere or condition.

And then we have that which we personally would call zones or belts, but which many returning spirits and many Spiritualists call spheres, so that for convenience we will use the same term. There are surrounding this planet earth great zones or belts—spheres if you will—that are created by spirit forces, and which are to a measure enfolded with, and impinged upon, by electrical, magnetic and even material forces from human beings here upon this planet, or dwelling in those various zones or spheres.

Then there is still another Spirit-world which we shall touch upon in a moment, but before that we will say that the first belt or zone surrounding this planet earth is created very largely of material elements or atoms thrown off by spirits in these mortal forms, and they go out into this sphere of vibration of the first belt or zone. To this sphere gravitate those spirits who are not especially spiritualized, who are filled with elements that belong to the earthly condition. They have not unfolded a spiritual

nature, and not having done this, they have not built up the spirit body of more ethereal atoms or forces, but the spirit form or covering is largely made up of these more material atoms and elements which belong to the grosser life; consequently that sphere or world is of a dense, murky atmosphere compared to those of a more refined condition, because made up of this dense, murky material, and only those dwell therein who are of a like character, whose spirit bodies are made up largely of the earthly material, of the grosser elements, and who are unable, because of the law of gravitation, to rise to a higher or larger and more outward sphere.

Emanating from this first sphere is another surrounding of a more refined character—more spiritual, yet not ethereal—because there has been going out to it something better than went out to form the first or lower sphere, as it is called, and this second—if we may so term it—is composed of more refined elements and material, and those who dwell therein are such as are a little more spiritualized, a little purer and more aspirational than those who are tied to the earthly sphere.

There are spirits who, when they go out of the mortal body, are at once qualified to enter the second sphere, and they pass through and beyond the first without any contamination, without knowing anything about the lower condition; and there are also those who become better, more purified, who have for a time dwelt in the first sphere, and they are, as it were, permitted or made ready to soar into the second condition or locality which we must designate just now as the second sphere. And so on through various gradations, each succeeding one in a manner further from the earth, until we find an innumerable number of spheres that are reaching out further and further into space, and nearer and nearer in touch with the outward and grander circles or spheres or worlds of some other planet.

If we could go to the outermost circle of this wonderful system of worlds of progressive life, we should undoubtedly find ourselves coming in touch with the outermost etherealized condition, locality, or sphere

of some of the grand and beautiful planets which are moving along their course in space.

But we have another world to deal with, just as we have with these innumerable forces of spiritual, tangible or human habitation, and this we call the spirit planet. Now we dare affirm—and it is not the lady whom you see with your mortal eyes that is making this statement, for she knows nothing of these things, being tied to a mortal body just as you are with your experiences and conditions, but it is the spirit individual who has for many years dwelt in the Spirit-world, and who has studied these laws and conditions, while at the same time seeking to do some good to human beings here and in the lower spheres; but I may be to you only a voice, a voice speaking out of the great spiritual atmosphere of the universe, and asserting these things which are given to you to-day; a voice coming from the spiritual world, being used only as a vehicle for the knowledge which has come to that individual in the spirit through persistent study, by observation and experience, and by contact with innumerable souls who are traversing space on every hand. So we dare assert that there is a spirit planet belonging to this planet earth, and not only that this earth has its spirit planet, but that every inhabited planet in all this wondrous universe has its spiritual planet which accompanies it through space, and can never be separated from it under any circumstances.

More than this: We declare that this will be scientifically established before the close of the twentieth century. We believe that scientific research along the line of astronomical power and progress will have so far advanced as to be able to discern with its apparatus, with its far-sweeping glance and search of the heavens, the spiritual planet which accompanies each one of the planets in your solar system, and that an inhabitant standing upon Mars, or some other planet in the solar system, will be able to—and who knows but this may already have been done?—clearly discern the spirit planet which accompanies this planet earth in its march through space.

Well, then, where is the spirit planet of the earth?

It is, as we have said, just as palpable, just as real, important and useful as is this physical planet which you are pleased to call the earth, and is its counterpart. Everything in creation that we know anything about has its counterpart. This is true in the spiritual life and in the material. The planet of which we are speaking has its counterpart here in the mortal. The spirit counterpart is a force more refined, more ethereal; it traverses the great circles of ethereal life, and is made up of ethereal forces, gases and elements which belong to the atmospheric condition of the ether, and not of this circumambient air with which you are familiar, and which you breathe in every day. The spirit planet is not here, close to the earth, inside, so to speak, and environed by that lower sphere which we call the lowest sphere, nor the second, nor the third, but in the great space of ether between them. You may call it the sixth sphere and the seventh sphere; this great spirit planet exists, and there is a magnetic cord, if we may so term it, that extends from the physical planet, and which is in contact with both, there being no separation of its elements from the earth or from the spiritual, but this great magnetic cord of light and of spiritual element passes down through these various spheres, circles or belts of spirit life and activity which surround this particular physical body.

But see the spirit planet out there in space. It moves closely, clearly, beautifully with this planet earth, which is attached to it, and is made up of ethereal elements that have been thrown off from the planet and by the various circles which surround this planet and is composed of rarefied and beautiful elements that make up its body and its life. Upon that planet spirit beings dwell, and those who dwell there are capable of living in what may be called the seventh sphere—there is a connecting link between the sixth and the seventh spheres—they can traverse space and all spirit spheres as high as the seventh; some of them can reach out clairvoyantly—not physically—to those higher worlds. Now remember what we are telling you, because this is important, if you want to know about spirit life, its conditions and localities. We can not tell you how many miles

these spirit worlds are from the earth; some of them are millions of miles; some, especially this one of which we have spoken as the lower sphere, are close to you. Inhabitants of those near you can approach your atmosphere and impinge upon you, and very often sap you of vital forces that you need for your own protection.

These worlds exist. We know these worlds—you may call them spheres if you like—merge one into the other, the first into the second, the second into the third and so on, therefore there is really no line of demarcation; yet those who pass from one to another pass through just as great a change of progressive life as you would if you were to pass to-day out of your physical body into this other world, because the spirit body itself, the spirit entity, must become freed from its grosser elements and conditions before it can reach into another higher and more ethereal planet. Remember, dear friends, that there is no up and no down to spirit life and the Spirit-world. We do say that our friends dwell "above." We do ask them to come "down" into our life and to help. We do sing of the land "above" with its beauty and fragrance, and in the sense that it is above and beyond the material, we can say that these high spiritual spheres and these beautiful spirit planets are "up there;" but in reality there is neither up nor down, because it is out in space and within the orbit of the spirit planet and the spirit spheres which extend outward always and ever from the planet earth; therefore, there is no up or down; no high or low, only the Beyond; but outward the spirit circles and onward forever; that is spirit, and that is spirit life.

The spirit planet, which is the counterpart of this world, may be said to find its place and its orbit in the great spaces of ethereal life between the sixth and seventh circles or spheres of spiritual activity, and is dwelt upon by individuals who are helpful to their fellow men. Many, many of them gravitate there immediately at the death of the physical form, because their aspirations, their environments, their words, their thoughts, have given them the impetus for helping them to form the spirit bodies and the

spirit home out there that will enable them to reach the spirit planet—the sixth or seventh sphere—and dwell in those beautiful places and among the harmonious conditions of those worlds.

It is not necessary for you to go into the first, second, or even the third spiritual world or sphere, and then gradually, painfully work onward to a higher and more outward one, but you can do that; if you are not prepared to ascend higher you will have to do that. Many who are in earth will have to do that because it rests upon their environments and life or growth, and what is sent out from their bodies and minds day by day, whether they create the hard conditions of the lower spheres with which they must contend and overcome before they pass outward, or whether they create the more ethereal, more beautiful conditions and elements of the spiritual bodies which enable them to float outward and rise into lovelier conditions, and find more delightful homes.

We will at this time liken the spirit planet to the sixth and seventh sphere, because those in the sixth sphere can very easily pass on to the spirit planet, if they so desire, or can find as beautiful homes on the sixth sphere and can pass just as easily to the seventh, so they can mingle and commingle as one beautiful family. There is no line of demarcation between them; they can come and go at will. They can also come and go to and from the planet earth at will, right into the outer spaces or spheres of spirit life, and labor with those who need them as they desire. They can come and they can go at their work, give their thoughts to stimulate minds to something higher and better here and elsewhere, and make life happier and sweeter.

I have been to the spirit planet myself, and am personally familiar with it, and it typifies higher conditions in these loftier spheres. As we have said, there are innumerable spheres.

There is no use for a spirit to come and tell you that he lives in a particular sphere or as high as he can go. There is no cessation to unfoldment or progression, and there never can be, or there would be death to the soul. There must be continuous onward

growth in order for the spiritual human entity to continue to advance in greater powers of achievement and growth into grander glory, coming nearer to the Infinite. If a spirit entity comes to you and says that he lives in a certain sphere or on a certain plane, and is as high as he can get, or even has to attain only one or two more in the great universe of space, you may set him down as knowing very little of what he says, and one who has not attended well to the teachings of the spiritual world, and that he is not what he claims to be, or at least he has not attained the height he claims to have attained, for if he has grown outward as far as he claims, he will know very well there are great spheres of activity and knowledge that have been attained by human entities who have lived thousands upon thousands, even millions of years, in space, and are still pressing forward, and no one who has been upon this planet in mortal form, with a mind to have attended upon these conditions of life within the last century, can possibly assert that he has come in contact with some of these outward spheres or has reached the same; consequently, if he comes to you and tells you he knows not what is the vastness of life in spirit, knows not and cannot tell you what is to be attained by the unfolding human entity, but that there are worlds upon worlds beyond him out there in space that sometime every human creature may gain, you may know that he is a teacher, and that he will give you the truth and you may listen to his words. We never yet have heard of a human entity who has gained perfection, who has learned all there is to learn in the universe, who has attained the grandest of all knowledge and wisdom, and until one has gained perfection and is infinite himself, is like the All-Supreme, Overflowing, Omnipotent Power, and, therefore, GOD, can he possibly tell what there may not be beyond him for exploration and achievement. Question seriously any spirit who comes to you claiming to know all there is to know, having gained all there is to learn; because it is impossible, only the Infinite can do that, and the Infinite cannot or will not communicate through human entities or genius of any kind, but the inflowing of the great Infinite

Spirit is ever downward and downward through gradations of human conception and human understanding, and we have to receive just as we are prepared to receive and comprehend. We could not comprehend it if it came from the Infinite directly. We can only comprehend what we are adapted to receive and fitted to understand, and it may be given to us through the lips of a little child, through the inspired utterances of a humble being standing before you to-day to speak of the various conditions and grades of life that may touch you from the great beyond.

The spiritual planet is a real world, a palpable world, not an abstract thing, not merely a condition with no homes, employment or activities such as human beings—you and I—wish to create, to accomplish, to bring to bear as an influence upon human life. There are human spirits who live so largely in the subjective that they hardly become conscious of their environments and conditions—to the objective. But there are gradations of objective life that are just as real to the beings who deal with them as are these conditions of objective life around us, as this plant, or the table, or chairs, or the hall itself, are to you human beings in your physical forms dealing with objective things, and those in spirit life are just as real and substantial to them as these are to you.

The spiritual planet, then, is made up of very many rarefied, ethereal, beautiful, and, as compared with those on this planet, intensely spiritual elements, but none the less they compose objective life upon that planet, and the human beings who are there are the real workers. There are plenty of human beings in some of the lower spheres who are idlers, who do not feel the necessity of working. They cannot die; they cannot starve to death or perish for want of food and shelter, but they can starve magnetically and may be depleted of that which goes to make up real life. There are many who are idlers until awakened to their condition and willing to do something, to be active, and begin to throw off those conditions and elements that weigh them down, and they do so by wishing and trying to become better. But on the

spirit planet, in these higher spheres, all are workers, even the children; and there are beautiful children there, many of them taken out of the slums of earth life, out of the homes of poverty and degradation—taken to that spirit planet and trained for work. Even they become workers, and many of your messengers who control the mediums and give you tokens of love from your spirit friends are dwellers on the spirit planet.

Let me tell you one thing that is fact: In all the conditions and environments, in all the life of the beings on the lower sphere—this sphere made up of dense earthly conditions—there is no sign of childhood; no children are there. No matter what the conditions, no matter how degraded the life in which they come, no matter how terrible their environments and home training, no matter if they run the streets with filthy and ragged garments, with oaths upon their lips, the little poor children that are growing in your city slums, and to whom society here on earth should give shelter, protection and training, they are not waifs in the lower sphere of the Spirit-world. When they pass out from the body as children, anywhere from the earliest days of infancy to the years of responsible discretion, crushed out by conditions of earth life, they are taken in charge by tender, loving souls of the third or higher sphere or of the spirit planet and conveyed there to homes or sanitariums to be trained. There the influence and love given to the children make them grow into beautiful workers, helpful messengers to earth and its people. You may say, "What of their spirit bodies, are they not made up of the physical elements that will tie them down?" No, those little spirit bodies are made up largely of the magnetic forces that are sent to them by the vibratory influence of the higher teachers and missionaries of the Spirit-world, and all of the earthly material that is taken into those spirit bodies is simply the vibratory action of earth forces which has not the impetus and power with the children it has with those who live vicious lives for years in carnal conditions, and, therefore, it is soon eliminated under the care and training of the spirit teachers of the higher life.

You may understand something of the terrible conditions the lower sphere may have brought to human beings who can awaken to a sense of responsibility and to a realization of the conditions they are in when we tell you no flowers are there.

No flowers grow in that lower sphere. No children, no beautiful little human blossoms are there to give cheer and courage or call a smile to the faces of those who live in the lower condition. Those who live there go to their own places, for they have built the very world in which they live, they and their kind, and they can no more help going there than a stone that is dropped from the platform can help descending to the floor. They do not deserve the children and flowers. When they awaken to a sense of their condition, they are willing to reach out and ask for help, to work and eliminate those forces which hold them down and prevent them from going where the flowers grow.

On the spirit planet there are children, thousands of them, beautiful children. Some of the most beautiful children are those who have been little outcasts or waifs upon earth. They are touched by the love elements and that brings out the love element within, and they grow up as sweet and beautiful as lilies of the valley, scattering their perfume throughout the world. They are trained as workers; they desire to work.

Some of our Indian friends who come to you as messengers, through your mediums, dwell on that spirit planet or on the sphere akin to it, and they find their happiness in doing good. They come to you, and go to the lower spheres, and help with a sweet simplicity that brings blessings to all.

Teachers and workers, your mothers—sweet, unselfish mothers—are there, and on high ground, as we call it, sending out their influence. Some are teachers, some are care-takers of children, some are working in the beautiful gardens where they do not have to pull up the weeds, for there are none. Human magnetism makes the flowers grow, and if you neglect them they will die—that is, they will be dissipated into the atmosphere; you will not have any dead leaves to cumber the ground, but the whole

thing will be dissipated and lost as far as the outward sense is concerned, yet not lost, for they will be taken up again and into them will be breathed new life. Some of the dwellers here are gardeners who take care of the flowers by breathing upon them and in that way magnetizing them. Human magnetism is life-giving. Some take care of the grounds; some erect buildings. Yes, we have buildings, and there are those who can erect the most beautiful buildings, but do not need to put into them the materials used in the physical world, or use upon them the crude implements of earth, but they have the chemical knowledge which enables them to bring together the atoms which exist in the universe and create the substances which go in'to the dwelling of the spiritual people.

There are beautiful employments, with none of the drudgery and the hard, fierce, terrible competition that comes to human beings who have to do their daily work perhaps ten or twelve hours at a time; but sweet, congenial employments, with all material at hand with which to do their work and do it well. Artists are there who paint the most glorious pictures for the contemplation and inspiration of the people, and they can do it without brush or paint pot, for from the roses and lilies around they form the coloring of the whole life that surrounds them; they can extract this coloring, and mingling it with the atmosphere, produce the pigments and the various implements and substances which they desire, and can paint even the portrait or the landscape upon your wall. There are those who can do even more than this. They are so highly unfolded and can so concentrate their powers and direct the elements of material forms that they can by waving their hands and concentrating their wills bring out the picture for your contemplation. This may seem very strange to you, but it is all true and scientific, and we know it to be a fact, for we have seen it time and again. Some of these things we have taken a part in, and know that there is a God-like truth that man not only is immortal but is infinite in his power of expression and achievement as he unfolds, advances and rises step by step through self.

effort, self-culture and growth to the uttermost bounds of power and of possibility.

These things, I say, are just out there, a little way from where we are speaking on the spirit planet, in those outer circles of life. And what is beyond? What is beyond all this in grandeur, in infinitude, in power?

Here, where these beautiful things exist, all gravitate to their own places. You will gravitate to your own just as sure as you are here to-day, if you are spiritually unfolded and are seeking that which is pure and good and true as you go along in your daily life.

Sculptors are there who never dreamed of making even an image or statue here on this earthly side, but they can do it now. Some of you are natural sculptors, but perhaps you never have had an opportunity to make even a little clay model, and if you should attempt to do it the result would seem a very crude image, and you might have to label it to tell what it is, but you have it there within and just so sure as you have the talent and aspiration without limit, just so sure will you in time, perhaps not at once, but soon when you are ready for it and have studied enough for it, you will gravitate to that plane, that condition that will give an impetus to the indwelling power. At first you may make only little clay models, which you can do in spirit life; you can make this clay out of the elements there, and mold it into form, and you will begin in that way, and by and by you will be able to draw the substance to you from the atmosphere and breathe into it your magnetic life, for everything there is breathed upon by the magnetic life from human intelligences who are pressing God-ward, and that gives life to every creation to be found there, and you can breathe into the substance gathered from the atmosphere, and flowers will form, or anything that exists, according to your will and concentration. You can breathe into that substance and mold it into any shape you please, and when you shall have become sufficiently talented and skilled you will then create a beautiful image, a statue that will challenge the admiration of the world. So with the musicians, so with the singers.

Musicians are there who delight the multitude, who pour out song from the inner heart and life, and draw down inspiration from the higher spheres or grander spirit planets, and pour it out to the world to lift up and inspire their fellow men; and the musicians with the grand unfolding and inspiration from the beyond pour out the music of the spheres, glorious beyond description, grander than human tongue can tell, and as it rolls forth in sweetest volume its reverberations come through the surrounding spheres until it reaches earth and gives some harmony, some blessing, some glory and beauty to human lives struggling here upon the mortal world.

We have not time to tell you of all the environments and the various employments, for they are manifold. Every individual on earth who has a desire to create, to accomplish something in a particular line, or who has a taste for some special employment, if he were upon one of these spirit planets he would have the opportunity to develop that, at least of reaching out and giving expression to it, molding into external form and expression that particular line of thought and of employments; thus the employments or occupations there are manifold.

There are employments on earth that have no counterpart in the spirit spheres. The man who has to dig the street with a shovel and throw the mud out will not have to do that in the spirit, for it will not be needed and there is no mud. We have beautiful streets and all in excellent condition, kept so by the human magnetism of harmonious souls. But in the earth sphere, made up of grossness, sensuality, greed, filth, are those who have to dig their way out of the conditions which have been made for themselves, and they may have been in very high station in earth life, may have been considered great magnates, but grossness was going out from them and every form of such emanations made the dirt around them in the spirit world and they have to dig themselves out by high effort, and though there are beautiful beings that come to them from higher spheres to help them, yet they have to do the work themselves. Everybody will have to do their own work, though there are helpers and teachers all along the way.

We can always change our employments, so they do not become irksome. The artist does not need to be an artist always, but he can be an all-around worker. He need not worry and find himself debilitated by disease or anything that depresses, but there is harmony and fitness of things. Harmonious spirits are attracted to those spheres and they make harmony all around them, and so with each sphere.

What there is in the outmost sphere I cannot tell you, except what is brought to us by the spirit entities who dwell there, just as I come to-day to tell you what is here. Whatever life is in these outward spheres there are glorious achievements, grand and uplifting influences. By coming in contact with those who are endowed with clairvoyance we can learn of those spirit spheres. We are all endowed that way more or less, we are all unfolded to some extent as all have psychic powers, all have spirit perception. You are spirits and you can not be spirits without spirit perception; you may be partially blinded, you may not be unfolded, but you have it. So in our spiritual realms we are psychically endowed and unfolded to an extent so we can gain a grand and strong inspirational force from the teachings given from these spheres through those who are mediums.

Let me tell you, old-time Spiritualists, especially, we never have cause to distrust our mediums. We do not make conditions hard here. We give them the best we can, our love and sympathy; they have their sweet homes, beautiful environments, their temples of art in which they draw inspiration and in which they gather the forces and the visions from the higher outward worlds that they transmit to others, and thus we get a knowledge of other worlds for our edification, spiritual strength and unfoldment. We know we can sometimes go to these outward worlds. We shall not be confined to the spirit planet or the few spheres that surround it. We shall not always be held down to these conditions that are about us now, because we shall learn, we shall work, not only for the purpose of going forward and outward but for the purpose of helping our fellow men below us, making them stronger, giving them light and love, and enabling them to realize that good is everywhere,

is within the human soul even within those who are dwelling in the lower spheres in the conditions of this earth life within the poorest, the humblest, the vilest of earth. Even in the lower spheres is immortal good. When we have our friends realize this, as they will some day, there will be an outward growth and the first sphere shall all be dissipated it will lose its power, the elements that compose it will scatter and be taken up by nature, by the physical planet or the great worlds of space, and made over into better, higher and more useful purposes, and those who dwell there will pass out, and when this planet earth becomes dissipated into space, as it may be in the aeons of the future, those who dwell upon the Spirit Planet and in all these spheres surrounding it will have passed on to greater, grander planets, still more glorious in splendor, and to yet grander achievements, nearer and still nearer to God!

CHAPTER FOURTH.

Death and Beyond.—Narratives of Spirit Experiences.

The great change called Death has been a subject of inquiry and of anxiety, of human minds since the dawn of intelligent thought. The peasant and the aristocrat, the ignorant and the learned, the humble and the lofty have trembled before its mighty problems; few have been so mentally serene or wise as to calmly view its approach; yet this change is natural, beautiful and in the interests of progressive life.

Nature has decreed that birth, growth, development and decay shall be the process of evolution on the planet. Man has been endowed with a constitution and organism capable of generating mental force and spiritual impulse, such as will equip him for a continuous journey forward through life's gradations from plane to plane, and Death is but the friendly hand that opens a new doorway for

his ascending steps. There is nothing to fear from this visitor, unless one has lived a life of wilful sin and shame, and even then, Death will, in the long run, prove to be the very best deliverer he could find, from his conditions of misery.

The dying are not sufferers; pain and anguish, sorrow and misery, they have doubtless known before the approach of the last hour; but all has past, the mere act of dying is no more painful to the average spirit than is the act of sinking into sleep. Human minds have conjured up fears for the dying, have imagined that great suffering is experienced when the cord is loosened. Those who have been resuscitated after the breath had almost gone, and spirits who can relate their experiences in actually passing through death, all tell the same story that Death is nothing to be feared.

As a human entity who has himself passed through the experience called "Death," and who has personally witnessed the process of mortal dissolution of scores of individuals; also as one who has received the testimony of numberless other intelligences in the spirit states upon the subject, the inspirer of these lines believes himself to be competent to give some light upon this important question, "What is the sensation of a spirit in passing from the mortal form?" The general sensation is rather one of peace and serenity of mind, and of quiet and ease of body, notwithstanding the fact that convulsive movements of the latter sometimes lead watchers to believe that the dying suffer great pain or mental distress. Of course, there are exceptions to the rule, but where there has been continued illness, or in the case of the aged, and in most instances, the body has exhausted its functional activity before the end, and is incapable of much suffering, and in ratio, the spirit has so far gained the ascendancy as to be above all sense of fear or pain.

Even for the time, those who have woven for themselves garments of woe, haunts of spirit darkness, are oblivious to any condition of pain or loss, and the tales of human beings dying in great mental agony, calling on some one to save them from the

horrors of the Unknown, are tales of fiction and imagination.

The earth-bound spirit in passing from his physical frame, may, or may not, be aware of his condition at the moment, but as a rule, he is indifferent to it for the mental forces are dulled for the hour. The progressive being at his hour of transition, may, or may not, be alert to the fact that the eventful moment is upon him. His spiritual nature is in a state of exaltation, and he is superior to all suffering or fear.

By the time either class is free from the physical, and has come to a normal state of perception and understanding of environments and conditions, it has commenced its spirit journey, and whether it be in the light or in the shadow, the thought of Death as a mere sensation, or as a process of transportation, has no concern in the individual mind.

I, Spirit, a conscious personality while on earth, one whose every day was filled with thoughts of important measures to be wrought for the betterment of humanity by the earnest souls who would co-operate, each in his or her humble way for the good of all—I, John Pierpont, student, teacher, Unitarian minister, a preacher in the name of teetotalism in behalf of the temperance cause; a person thundering against human slavery and in defense of Abolitionism in pulpit and by the press; for many years, an avowed Spiritualist, glad to have my name enrolled among the preachers of this, our glorious philosophy, am now giving these statements to the world concerning Death, as a part of the great authority of human experience from the spirit side of life.

I am not making mention of my earth career in any boastful mood. One who has been among the laborers of the spiritual sphere for forty years, has no mind to boast, or to plume himself on any part he has held in fading events; he is mindful of his littleness in the light of the grand measures and wonderful achievements of millions of souls who have gone forward through the ages, and who are still ever working for human good; but this reference to the fact that I was one of the many workers in the world, is to give the element of personality to my statement concerning the experience of death, for such an ele-

ment is more likely to remove the condition of vagueness from the subject than any general reference to a universal sensation can do. I, a Spirit, remained in the Pierpont physical frame for more than four score years, over seventy of which were given to deep thought, for even as a child the mind turned to such themes as, in later years and deeper power, engaged its attention.

Briefly, in the past, I have mentioned through this medium my sensation in passing from the aged frame, and in this book, I wish to restate that the sensation was one of pleasure and of infinite serenity. The dear ones of the home found the body cold in death, like one fallen asleep, and so it had been with me. I had passed out to the spiritual atmosphere in my hours of slumber, and the magnetic cord had become so attenuated that it did not contract sufficiently to draw the real being back into full possession of the body. But I was not senseless or away; I was at hand to mark sensation and to watch the beautiful processes of Death. Life was surging within me, and it had no notion of being quelled. I knew that I was in my pleasant apartment, that the body was quietly reclining in the favorite chair, that the hour of its transformation had come. I noticed that the air seemed wondrously balmy and fragrant, much more so than even the physical atmosphere would warrant; that it was surcharged with glorious tints of perfect color; that billows upon billows of beautiful light were surging around, bearing me up, so to speak, on ethereal waves. I observed with interest that my highest conceptions of beauty were being realized in these pulsations of tint and light; that my fondest dreams of music were finding realization in the subtle, delicate, yet ravishingly sweet, melodies stealing on my consciousness; that my purest hopes of reunion with loved and loving souls were about to be verified as I beheld the gladsome faces of familiar darlings gazing upon me from the waves of light.

For awhile—was it a moment, an hour, or more?—who shall define time to a conscious spirit who cares not for the passage of minutes as he watches the wondrous processes of nature in the birth of

spirit from clay?—my attention was fastened upon the magnetic cord still holding me to the other body, for I was possessed now of a spirit form, resembling somewhat the one I had vacated, yet stronger, lighter in sense of weight, more youthful and more comfortable. The slender cord had lost its power to contract toward the mortal, it appeared to me as a thread of light, and I intuitively felt that all that remained of it was the ethereal element that really belonged to my spiritual covering. This thread presently seemed to be endowed with life, for it began to scintillate and to pulsate toward myself, as with vibrant power, until from this energetic action it became detached from the physical form, contracted till but a ball of light, and became absorbed within my newly donned body.

The process of Death was completed then, and I was freed from the mortal state, as far as that old body was concerned, forever. Since that interesting, experience I have studied this process of dissolution as a careful student, and have learned that the magnetic cord which binds spirit to the corporeal frame, and of which Spiritualism has frequently spoken, is a counterpart of the Umbilical cord which unites mother and child in the matrix, during the processes of gestation. When the child is delivered from the womb, the cord is severed by the attendant, and in time all that belongs to it is cast aside, for it has served its purpose in the great laboratory of nature. So the magnetic cord unites spirit to body during the processes of building up a body for the use of the intelligence when it emerges from the matrix, or physical frame. At the hour of death the cord is so attenuated, in case of age or sustained illness, or so shocked in its vibratory action, in case of violent disruption, that it is practically severed, and all that is needed is for the spirit pulsations to complete the work. The characteristics, rate of development, degree of spiritual activity of the individual, affect the density or lightness of the cord, and determine, too, the length of time necessary to sever it from the outer form and free the spirit; some who are dense in thought, slow in vibratory action, dulled in moral sensibility or indifferent to the needs

and growth of the spiritual nature, will be long in getting free, and will even need the aid of human magnetism and will force to effect their release ere the body is decayed. Aside from its sanitary worth—for the health of earth people—the process of incineration for the physical body is to be recommended in behalf of the spirit, for the latter will be tethered more or less to the power till the magnetic cord is consumed.

It may be but a few moments, or at most but an hour or two in many instances till the intelligence is released, but it may be for days, or even longer, before the complete separation takes place, and many a case of premature burial has occurred because the spirit was not freed from the body before interment.

Cremation sets the spirit free by releasing all the elements that belong to the spirit body, and by consuming all that is of the earth. Cremation does not cause the spirit to suffer, from the fact that he or she will be in psychological states of consciousness sufficiently to overcome physical sensation, even though such an one should belong to the earth-bound class.

Just here, it may be proper to state that no earth-bound spirit would ever experience any sensation of physical appetite, or be able to indulge his long sustained carnal passions were it not for his psychic, positive power which enables him to come to mortals who are weak in the same direction, and through their avenues of sensation, intensified by his ardent control or influence, gratify his desires and tastes; but in an instance of the cremation of the physical body, the spirit is not fastened to any sentient body that is going through the flame, hence there is no avenue of sensation for him in that experience, and no element of suffering; on the other hand, if there should be some latent gleam of life in the physical frame, the first blast from the furnace would shock it out, and the spirit would be instantly released, a much happier fate than to be held to a form that had been sealed and confined beneath six or more feet of earth.

As a personality, I shall not continue with a narrative of my experience after separating from the earth form—suffice it to say, that I was immediately

welcomed to a grander world, a real and substantial abode of beauty and of comfort, a place of hospitality and of sweet association, a community of companionship and of harmony, an atmosphere of refinement and of peace, a country of students, philosophers, sages, intellectual workers, ideal home-makers, instructors, and, in every essential a land of pure and of practical delight. This is the Spirit Planet attached by the magnetic cord of planetary elements to this physical orb called the Earth. Upon it, and in outlying ethereal zones or belts of sentient Life, are homes, colleges, sanitariums, temples and all substance and form of structure, that the utilitarian mind can conceive or utilize.

We might describe to you the passing of great souls, like that of Lincoln for instance, though he went before this narrator did; or like that of any of the world's true workers or leaders, but while each varies in some degree of consciousness and personal experience from the other, all such descriptions would be but repetitions of the glory of an ineffable joy, the exalted sense of an attained privilege, the unspeakable consciousness of a promotion to higher and boundless grades of experience, opportunity and of power of achievement.

Let us rather depict the passing of some one unknown to fame or to any outside the circle of personal and limited acquaintance and fellowship, and declare to you that this is a type of countless such who pass from earth to heaven. We will select a mother, one of millions, whose devotion to duty and her self-sacrifice for the comfort of her family have purified her nature and quickened her spiritual activities, one whose maternal instinct and affection for her own offspring have so enlarged her sympathies as to make her generous in thought and deed to others outside her pale of home life. A mother who has suffered even unto the approach of death in the throes of labor and in other conditions, who has mentally borne the cares of the world in her burdens of anxiety and work for her own and others. There are many such, and they have won the victory of life and of spiritual happiness, and whether on earth they were learned or ignorant, humble or of royal

lineage, the faithful mothers find their beauty of surrounding, treasures of imperishable worth, joy of association and companionship, possession of reality and splendor, on the immortal side. Of course, all will not be in exactly the same ratio, or of the same aspect, and sometimes the most humble of earth are in advance of the former aristocrat, but all of the mothers who have done their best according to their means and light, are honored in the spiritual worlds. The mother who wilfully deserts her offspring and is angry at their birth, is unworthy of, and unfitted for, the sweet offices of maternity; her children are born under the conditions of physical gestation and expression only; they do not belong to her, nor does she rise in power and beauty of spirit on passing from the body, for she is clouded and held for long, to the environments of an undeveloped state.

The mother whom we now select for an example is known to us. We witnessed her departure from the earth form. She was one of the middle class of workers who have to struggle considerably to properly raise their children in the conditions of bodily comfort and of mental training. She had borne many ills, had suffered much, had labored constantly, had been generous, sympathetic and faithful in many things; in fact, "had done what she could."

Her last illness was one of painful suffering, lasting for months, but at length she was released from the body. In her last hours, she became apparently oblivious to the earth conditions, and lay in a partial stupor, during which her spiritual perceptions were being opened to the beauties of the immortal world; she knew she was passing away, but did not feel disturbed by the fact. She realized that her children were to be left motherless, but she intuitively felt that she would not lose sight of them; that she could be with them wherever they might be, and that sometime they would be gathered to her in the great Hereafter. Her perceptions were to her more than mere sight and sound, though beautiful shades of color, soft and attractive surged around her; though sweet strains of music floated to her inner ear; though atmospheric effects of wondrous balmi-

ness and light encompassed her. Perception to her at that moment constituted knowledge; intuition gave understanding, and she even then felt that her former limitations were being turned to freedom and power; that the ignorance which her mind had fought so often, and many times fruitlessly, would gradually turn to enlightenment; that opportunity was coming for her mental expansion and spiritual growth; and so in these moments when her attendants thought she was suffering, and that dying must be terrible to one who had so many cares to leave behind, she was beyond the conditions of anxiety and misery; of these she had had a large share in the past. She had drank deeply of the clup of bitterness. Some time in the future when, as an ascended spirit, she might mark the ills and the short-comings on earth of those dear to her, she might pass under the shadow of a spiritual anxiety and grief, but this would be tempered with the light of understanding, and by the thought that eventually each must work out of the acquired conditions and find his own. Now, in the hour of transition she is comfortable and happy. She knows more in this new light than she ever dreamed of before. She is conscious of her great possibilities, of the capabilities that never had chance for any sort of full expression. She is drifting out of the body; the silver cord is loosening its hold; the earth-form is waning in power; the spirit body is forming for the change. A pearly vapor is gradually passing from the body; like a light mist it collects around her and rises upward. Now the emanation increases in volume and vibrant force, and is issuing from the head. It is all condensing above the body, and gradually assuming the shape of a human form, till finally a complete resemblance of the woman on the bed is floating above. Now there is only a slight attachment by the silvery cord which has become very thread-like and attenuated. Breathing to the watchers seems to have ceased, but the work is still going on, and does so till the cord is entirely loosened, and in its ethereal elements is absorbed by the spirit body. She is conscious and happy; nothing for the time disturbs her. She is enjoying the sort of rest that she needs

and has never had. Now she beholds kind faces, lovely forms around her; they smile and shine. She recognizes them; her own parents who went through valleys of earthly tribulation; her two darling children who passed from earth while in tender years; a loved sister who preceded her to the land of the immortals; dear friends and a teacher whom she loved and honored when she was a child. All these give her joyful welcome, but it does not fatigue her; it gives her the rest of peace, the repose of appreciation, the tender benefaction of love's expression.

Now she is guided to a bright and sweet home; it is her's, for she has fashioned it by the work of her spirit, supplying the material from the magnetic emanations and the ethereal elements of her good thoughts and deeds. Others are there who have done their part in completing and beautifying it. They will come and go at will as beloved inmates of her home. She will not be alone at any time unless she so desires. Companionship is complete and beautiful in that world of sense and of conscious activity.

Who shall describe that beautiful home and its natural scenic surroundings? No mortal phraseology can do justice to its comfort and beauty. On earth she loved the beautiful; nature's landscapes, her mountain effects, her sky and water scenic array were all attractive and restful to her soul; here they are spread out for her contemplation and enjoyment, but far more beautiful than the physical productions of like aspect. She had longed for a pretty dwelling fashioned according to her taste and her sense of comfort, and here it is, more attractive than any she had thought could be built. She had yearned to attend schools where the high branches of learning are taught, and here they are, grand and inviting, with wisdom instructors of gentle mien, and this is home.

On earth she had loved flowers and plant life, had raised a few under difficulties and cherished them, but had never been able to gratify her longing for them; here they are in glory, such wonderful blooms, such tint of colors, such incense of fragrance as hot-house and garden below have never known, and soon she learns that she can care for them, culti-

vate them in the richness of fond delight without the drudgery of mundane gardening, for they are fed on human magnetism and nourished by human love. And so we leave her, in the beginning of her immortal career, with every opportunity and advantage for progress and the attainment of happiness. To be sure she will soon return to her family on earth, watch over them, seek to give each one help and power, but this will be an essential part of her work and mission, and in itself will add to her spiritual growth and blessing.

Another mother whom we have known, has lived all her mortal life on a large farm, has labored early and late, always tired, never at rest; has seen so much of the drudgery of country life, its hardships and privations that she has longed for a change, wished for a spot among people in the city where schools, concerts and other advantages might be at hand. She, too, passes from earth, weary with the ceaseless round of work. She goes quietly, slips out unexpectedly, and has no pain. She finds herself among friends who give her greeting. The sensation is that of satisfaction, even of novelty. She is conducted to a pretty home in a spotless city. Its structures are white and shining; its parks are beautiful; there is no sign of pasture or of farm life. Institutes of learning are there, temples of music; she is interested and delighted. A part of her mental nature that had been starving is now being fed. She settles down to the new conditions, and feels that she is in her own sphere, among her very own kind, and she begins to profit by her advantages. She does not forget the dear ones she left on earth, and can visit them. She gives them her influence and inspires their thought with good subjects. She conscientiously and lovingly does the best she can for them, but she has come to her own inheritance and revels in its delights. She always had a yearning for mental training that would make her a proficient artisan in a constructive sense, and here she has every incentive to cultivate her bent that way, and every opportunity to learn and practice, and so we leave her, happy in her plans and career.

Another spirit may have been called to some field

of labor when on earth, by necessity or some compelling force outside of himself; his leaning was toward the study of architecture, its possibilities and designs allured him, but he had no opportunity for its study and practice. After death he is attracted to a world of wondrous design, a sphere of architecture more beautiful than earth affords. The old-time masters of the art who have passed on are there. They have given external expression to their ideals of construction in this line. Edifices of noble proportions attract him; structures of grandest harmony in every detail delight him. He can go to work here, bring out the inner propensities and talents of his being, and cater to that part of his selfhood that has been dwarfed for lack of opportunity—and he is happy and at home.

Physicians are there; those who were of the medical profession on earth, if they were naturally adapted to that calling and not merely the product of book study and experimental practice; magnetic personalities who carried light and cheer to patient and home; others who were not of the medical fraternity on earth but who really belonged to the line of healing work. They have plenty to do in those other spheres. There are sin-sick souls to be encouraged, to be treated with magnetism and the influence of caretaker. They need the sympathetic offices of a physician who can understand their ills and their needs. The methods of such physicians are not much after the manner of earth, but they treat each case according to its requirements and conditions. Distorted spirit bodies can begin the active work of eliminating the grosser elements and absorbing the finer forces for the upbuilding of more helpful conditions, and the beautifying of form and feature by the aid of physician and magnetism.

Physicians in the higher worlds are busy, too, in visiting earth hospitals and places where disease abounds and in ministering to the sick and afflicted; also in drawing the hopelessly ill from their emaciated and battered bodies.

Sanitariums of beauty are there where devitalized spirits can gain needed stimulus to development and ease. Surgeons who, on earth, were naturally at-

tracted to their line of the profession, are there, but not at work with knife and scalpel on spirit people; they are busy here in contact with progressive practitioners and helping them to find the highest or most advanced means for surgical aid to wounded or afflicted bodies, and best of all, aiding them in the study of how to bring about conditions for mankind that will, in the future, have no need for the offices of surgery. All are beneficent beings, and they delight to minister to needy souls in any sphere; also to study all that science has to reveal for the advantage, in body and spirit, for humanity. As in certain persons on earth, the brain may become so diseased that the mind cannot sanely manifest its functions, and the individual is taken in charge by experts in the treatment of brain disease; so there are some spirits who are so debilitated in soul-force that they cannot express their individuality. Their mental functions are incapable of action. They are not the product of life conditions in the spheres, but the result of maltreatment, so to speak, on earth; these are the care of spirit physicians who know how to apply just the right sort of mental healing, suggestion and magnetism to them for their start towards true spiritual health.

And so on with the majority of human beings; they come to the beginning of the upward grade in all that interests and attracts them when the silver cord is loosened and death ensues. Employment is there for all; work is not drudgery—like the school-experimentation of the children, labor to the adult is pleasure—the learning how to do interesting things, the achievement of beautiful designs, the working out of fascinating problems, the study of science in its various departments of wondrous lore, the training of children, the cultivating of bloom and plant under higher methods than those of earth, and the doing of countless tasks, congenial, attractive and utilitarian. An Edison, and all whose minds call them along such lines as he pursues, will find endless avenues for experiment with the forces of nature. A Burbank, and all like him who are deeply interested in hybridization, will find wondrous opportunities and facilities for experiment with plant

life "Over There." A Crookes, and all like him who pursue scientific study for the elucidation of great questions for the ultimate comfort and pleasure of the race, will find marvellous opening to research in the "Land o' the Leal."

Spiritual Congresses are there in which men and women, arrayed in mental splendor, equipped with the forces of wisdom and spiritual penetration, counsel together for the good of man, and not for the advantage of class or sect. Forms of government are there, but of the simplest kind; merely the working out of forces of harmony and peace for the blessing of all. The leaders are chosen by the people for their spiritual penetration, and for their fitness to guide and plan. Of course the denizens of the planes of harmony and love, need no special control. Laws are not necessary to insure their good behavior, yet even they are glad to have the wisdom, counsel and teaching of the Spiritual Congress, and they are also pleased to appoint teachers and guides for the furtherance of education and of all that pertains to the general good. These wisdom souls are also fitted to exercise beneficent psychological power over the more needy ones in lower worlds, to exert a system of restraint over them, to aid the caretakers and guides who voluntarily go out in service to such distressed or wayward ones, and the general form of government in spirit life is ever such as maintains for universal peace, education and progress.

In the Spirit Planet is a Spiritual Congress that deals with the affairs of the people generally of that planet, and mortal phraseology affords so little facility for an effective description of its features and methods, we shall not attempt to portray them. They deal with other worlds, and communications received from them, beyond this planetary sphere, as well as with the world matters of their own plane, and the heralds from that Congress to our people contain revelations and suggestions that concern their fitting for final promotion to still other worlds, and which are of importance to all.

But the Spirit Planet also has other bodies which may be termed Spiritual Congresses; there is one, made up of good men and women who are far sight-

ed in matters of legislation and of humanitarian interest to the people of this American nation of the planet earth. This body of intelligences exerts an influence on the national affairs of this country. It is interested in the questions for human advancement, not only in the United States, but all over the globe, and it confers with wise Congresses of spirit intelligences that have oversight of other nations, with the end and aim of utilizing thought and magnetic force for the ultimate good of all.

The projection of human thought into receptive minds on earth in prominent places is a part of the work of these spirit gatherings. The abolition of slavery in this country came as an impulsion of thought-force from that centre, as did many other measures that have been outwrought on earth for the advancement of humanitarianism. Ultimately, the power of these congregations with the propelling power which they enforce and the influence of their hosts of adherents, will suffice to project the universal scheme of peace into the nations of the earth in such plan and vigor, that the end will be consummated in harmony by all the "powers that be," on throne and in legislative hall, as one united people. Then will the earth planet grow beautiful, unfold in richest strength for the sustenance of an emancipated humanity; then will society begin to see and act upon its duty to its wards, and charges and will seek to fit them for school and state—instead of allowing them to run loose to become final denizens of cell and dungeon. The great mental and spiritual forces of the universe are working intelligently, and with design through an ascended humanity, in groups and centres, as individuals and as communities for the upbuilding of a happy state for all mankind, and these will not pause in their labors until every soul on this mundane plane is free from the bondage of want, sin, misery, oppression and persecution in any form, and elevated to a plane of harmony and comfort which will cause them to function on a plane of consciousness that makes for eternal progress and everlasting usefulness.

Death unlocks the door of limitation, and gives freedom to the ascending spirit. The bird beating

its wings against the bars of its narrow cage is not more a captive than is the spirit of man in its confine of privation and pain, and the immortal being should no more tremble at death than the songster will shrink from the gentle hand that opens the door and allows it to soar forth to blooming fields and waving forests to build its own nest and live out the nature that pulses in its frame.

It is true that ages of wrong teaching, of apprehension, of superstitious fear, together with that instinct to cling to the outer which Nature has implanted in order to preserve the race on the mundane plane, cause man to hold back from death and to dread its approach, and in the natural state this is wise, else human beings would perhaps tend to hasten their demise in one or another direction. The animal, too, shrinks from death; it is the approach to the Unknown. The animal instincts hold to the visible, the familiar; this is physical Nature pulsating and demanding its own, and is natural; but with all of this, when man is divested of the influence of the ages, and learns of Death, that its offices are kindly, elevating, instructive and in every sense for his progressive good, it will lose its bitterness and sting.

CHAPTER FIFTH.

Sleep, Its Relations to Spirit.—The Mysterious Realm of Slumber.

Few minds have given much attention to the real offices and significance of human slumber. Scientific research has in the main ever been along the line of investigation into the domain of physical law, but while it will concede that the functions of sleep are in the operation of such natural law, they give no special thought to its activities other than to set them as the labor of Nature in repairing the body and resupplying it with forces for the demands which daylight duties and tasks make upon it; yet sleep has a psychological side as well as a material. The spiritual forces are at work when the mortal

sleeps. Of late some attention is being given to this subject by a few thinkers. Dr. John Bigelow of Boston wrote a book a few years ago on "The Mystery of Sleep," in which he advanced the thought that while human beings are in the condition which the world calls normal sleep, they are functioning on other planes of activity in reality, and gathering mental force and experience for their future use. Long ago our spirit friends and teachers informed us that man on earth lives a dual life, that much of his best growth is gained and widest experience formed while he in spirit is exploring other spheres, or attending other schools and exhibitions of power and utility, during the hours of his mortal slumber.

Ten years ago, Spirit Nannie frequently recited to us interesting experiences which members of our household had met in their "nocturnal" visits to other realms; some fragments of these we could clearly remember, though many of the recitations were new to us, but they never failed to throw new light on our mortal experiences and on some of the mediumistic conditions we had passed through. Our teachers taught us that many individuals are so constituted that when the body becomes sufficiently lowered in vibratory action as to pass into slumber, the spiritual sense is quickened, and in a state of active consciousness. At such times the real man or woman, or child, passes out from direct contact with the physical form and into states and environments of the other world. Some mingle with their friends over there, and enjoy such visiting; others attend schools where they receive instruction in such lines as will serve them in pursuing their daily affairs on earth, or as will so equip them spiritually that when they are forever severed from the earthly body, they will be prepared to take their place with other advancing souls in higher realms. Some, especially the naturally intuitive and the medium sleepers, aid their spirit guides in works for the betterment of humanity, and some can even take a place in other spheres among scientific experimenters and demonstrators, becoming proficient in the work, and thus quickening their own soul powers with the same vibratory force, which in after days on earth enables

them to discover some new force in nature, or a hitherto unknown operation of a stupendous physical law, or to demonstrate in utilitarian ways the marvels of electricity, or to invent some wonder working machinery, or to gradually work out some humanitarian scheme for the blessing of the world.

Every genius, either in the realm of music or other fields of art, of mechanics, or along any lines of masterful achievement, is one who lets sufficiently go of the mortal during sleep as to be held to it only by the flimsiest of cords, and to wander out into the great realms of spirit consciousness and activity where he gathers up force and inspiration, through actual contact with the great minds of the ages, for his daily or future work of marvellous power. But millions who are not fired by the spark of genius, those who go quietly about their common daily affairs, go from earth at night when balmy sleep has soothed the weary frame and lulled the outer sense to rest, and mingle with the scenes and associations of such spheres and worlds as they are competent to reach. Many rise far higher than they are able to reach on earth; that is to say, their aspirations, spiritual forces and vibrations swing them psychically into contact with far grander associations, opportunities for gaining knowledge and power, and nobler scenes than they can gain on the mortal side, owing to their material limitations and circumstances on this lower plane. Others again who have fair possessions here and much knowledge of mundane things, may not be able to function on high spiritual planes during their normal slumber; the magnetic cord is too thick to allow of great extension, perhaps, and they only flit out a little way, just into "fog land," where their dreams are fantastic and unreal. The office and purpose of sleep is twofold: Partly to give rest and silence, so to speak, to the physical activities, or rather to suspend their functions for a time, that the machinery may not be kept at too high tension for prolonged periods, and in part to afford to the spirit or psychic nature opportunities for refreshment and work along proper lines for its growth and expansion. A change of functional power and activity is made during slumber,

a change from the essentially material to that of the psychic. The operations of the body are not suspended, only lowered in vibratory force; heart, lungs and brain still keep up their normal action, but have not the control of spirit. The spirit is released, in part, for a time, and is off about other business than that of acting either as sentinel or prodder to the body.

Dreams are made of curious stuff; they may be as flimsy as air, or as substantial as the heaviest material. Some of the flimsiest, those that escape us in our waking thoughts, are wrought of spiritual elements and have been most profound in their action upon the impulses and deeds of our waking hour and work. Inspiration caught from such dreams has given to the world some of the loftiest thoughts and grandest productions. It is seldom that we can bring back to earth any part of the experience gained while in sleep, because the vibratory action of the plane on which we function when released from the body, is entirely different than that which we operate in the waking period; a gap is between the two. It is a tremendous change from the higher to the lower, a drop that causes us to let go of that which held us to the inner state, and we fail to register on the mortal brain those sensations and mental impressions or records of our nocturnal experiences, that would, in our work-a-day world be remembrance of what we had encountered. Nevertheless, memory is not so far inoperative that we as spirits can not take cognizance of, and profit by, the experiences we have met, the lessons we have learned in our visitations to, and schoolings in, some other country. Breaking out in our labor of the years, manifesting itself in our currents of thought, experimentation, moral and spiritual activities, this experience is doing its work and filling its place, and we are all the while becoming better fitted for the sphere and locality we are to enter when Death claims the outer form, because of those functions and properties of sleep that we have utilized through the passing years.

It is needless to say that those who wholly belong to the earth can rise no higher in sleep than they

are capable of gaining by their own volition when wholly released from the body, but it is also to be marked that many who are submerged in distressing conditions, and even in the slums of degradation here, are capable of, and aspiring for, better things, and during slumber they can be borne away to fairer scenes and higher schools in which they may gain the impetus for their redemption and freedom by and by.

The loving mother, wherever she may be, in cot, hovel or beautiful home; the tender mother, missing her darlings from the earthly way, because they have been removed by death, can go to them in her moments of real slumber, and watch their progress and growth. She can behold their homes and surroundings, and inform herself of their welfare, and but for the old traditions, legends and superstitious fears concerning death, and the uncertainty of the fate of those who have passed on, which in some measure cling to the mourning mother, she would bring back with her to the mortal sense, a consciousness of her visits to the beloved, and a peace that earth could not take away. As with the mother, so with the loving companion, the grieving friend, all who have lost and loved, sleep can open for them all the gate of companionship, and usher them into the actual presence of the dear departed, and the time will come when it will be no uncommon experience for mortals to remember, at least in part, some of the beautiful experience, the profound information, the glorious scenes they have known in spirit realms; for vibratory forces will be better understood, and as the fine nerve organism becomes more highly sensitive to the same, the human beings learn to control the body more fully and to preserve serenity of mind or self-poise, the spiritual will gain the ascendancy, and be able to transmit psychic impressions upon the mortal brain. There are those who can do that now, perhaps not constantly, but at least occasionally, and to them the sure knowledge of their nightly travels and studies is a source of wondrous power and guidance. Some sensitives require hours of sleep; some are very much "broken up" for the day if disturbed while at sleep and awakened;

others can visit much and learn many things, or perform much work in, or during, three or four hours of sleep, and they are not seriously annoyed if they slumber no more than that during the night. Many great minds, inventors, scientists, students and thinkers in various fields get but little sleep; they do not complain, and they have all the rest they need, but others who are also useful workers require more time to repair the waste of the body, and to psychologically prepare for coming events.

During slumber the conscious part of man is apart from the body; the spirit, the real Ego, holds a partial control of the corporeal frame by the magnetic cord, but unless the individual man is very much in love with all that belongs to the physical so that in even the sleeping moments he is loth to let go of things that belong only to the mortal, he will have little concern how the body fares while he is roaming in space, for the interests that attract and bind him to the outer are for the time submerged by the larger and grander attractions that bind him to the marvellous demonstrations of soul-life, and of the psychological experiences.

If it be true that humanity while passing through the initiatory conditions of experience in this material world, has also open to its exploration and study other boundless planes of consciousness and of activity, how well equipped we may become for not only the journey on earth but for the forward march through other worlds beyond. If we live a dual life even now, having the disciplines of earth for our stimulation for higher growth and the experiences and advantages of spiritual states, studies and associations attainable during our hours of slumber, we should surely move on toward perfection with but little concern for the rough places over which we have to climb in this outer world. What matter if we cannot bring back to the mortal a consciousness of our doings in "The land of dreams?"—if within our spiritual natures there is being incorporated records of work, study, association, companionship and experience, that have been ours at times when we were supposed to be insensible to all things, and it be eventually shown to us that we have made good

time, and have been with our dear ones in the realms of spirit, on planes of higher consciousness, advancing with them to nobler grades and grander powers, we shall, indeed, find that we are princes of a royal heritage, not confined to dungeon and clod, but free to roam the universe by the "God-power" within.

We have been told by some of the wise sages and teachers that while out in those schools of training in spirit, while the body sleeps, or amid the thoughtful companies who have learned the uses of adversity and the stimulating forces that the qualities of patience, endurance, self-sacrifice and courage afford to the human entity in its quest for success we, any of us, who have grown thoughtful and aspirational during our earthly ways, can even have the privilege of choosing our own road in life, our road of experience and discipline; that in the clearer light of the spirit, we may come to know that the practice of self-abnegation, and the choosing of a path of hardship and sorrow may be the road to the highest development of conscious and individualized power of the grander sort for our progress and our splendid achievements by and by in the land of souls. They say that many a human being who, in mortal experience is undergoing hard disciplines, deprivations and seeming defeats in the encounter with the forces of materiality, who perhaps is practicing self-sacrifice or seemingly being forced by circumstances to sacrifice mental peace and bodily comfort, is not the sport of "Blind Fate" or of buffeting conditions, but is simply acting and living rationally under the higher law of the spirit, and is living out in the mortal form the decrees and rulings and plans of self, as these have been mapped out and outlined in the inner Life, while body slept, and the seeming perversities and adversities of "Fate" are but the mundane means of executing these plans and purposes for the inner development and expansion of the immortal entity.

How large is Life, how glorious and how grand, when we learn that nothing comes by "chance"—not even our sorrows and cares, but that there is a reason for, and a purpose in, it all. Visions and dreams belong then to the category of psychic dem-

onstrations and experiences; they are of the spirit and not of the body simply. It is true that some dreams are so far of the earthy sense, owing perhaps to diseased bodily conditions, that they have very little of the spiritual element, but frequently, that which in the waking remembrance seems to be a distorted figment of a frightful dream, may in reality be but the mere fantastic form upon the mortal consciousness, shocked out of its true semblance by the change of vibrations when the spirit regained full possession of its mortal frame. Dreams are sometimes prophetic, and they foreshadow events to come; these have been discerned by the spirit when absent from the body, and a record of them has been made on the brain sufficiently for some remembrance;; other dreams are symbolical, and so depicted by the spirit on the mortal sense to convey a lesson or point a moral for future service.

Sometimes these visions and dreams are given to us by our spirit friends and guides, but frequently they are produced in the experimental, spiritual work of our own self during our larger freedom of thought and action when the body sleeps.

In an earlier part of this work we have mentioned a sensitive who made her home with us for seven years before her marriage—then Miss Agnes O. Wink, now Mrs. Fugitt. While with us, Miss Wink displayed wonderful psychic powers; her clairvoyance was opened and many beautiful portrayals of spirit presence and work she gave us. The young lady developed the power not only to travel while asleep, but to retain remembrance of her journeys, and to retail them minutely to us when she awoke in the morning; some of these experiences were taken down and published in the Banner, others we failed to preserve, much to our regret. These nocturnal visitations of Miss Wink always had a lesson and purpose as we shortly discovered; many of them were made to places of instruction in the Spirit-world, and were faithfully related to us at the following breakfast hour. As illustrations of the interesting expeditions of this modest psychic, we relate the following:

On the morning of Aug. 16 our Agnes related to

us that in her sleep she was carried out of the mortal body, and presently I, Mrs. Longley, joined her; that together we entered a balloon or some sort of air conveyance; that I was afraid, but she encouraged me to remain, and soon we were having very pleasant experiences, floating over long distances. Finally we alighted and entered a series of caves; they were very spacious and beautiful, and were hung with sparkling substances of white, also of lovely colors. One cave opened out of another, though each would seem to be complete in itself till we came to its further wall, and then the back would sink away revealing an entrance to another chamber beyond.

All the caves were beautifully lighted till we came to a passage that was very dark, and which I was determined to explore. Agnes tried to dissuade me from going in as it was so dark, and we knew not what dangers might lay beyond, but I was obdurate, and finally we entered the gloomy passage, but as we did so we became conscious that we, ourselves, bore a light that was sufficient for our sight. In the dark and gloomy cave, we found a weird and misshapen creature; it did not appear human, but more like what we conceive a gnome to be; it was short in stature, and out of all shape, twisted and badly bent. As we approached it, the hideous thing spat and snarled at us with frightful noises, but I held out my hand to it, and made motion that it should lay one of its twisted paws in it; at first it refused, but after some coaxing it did so, and I began to make passes over the paw. Soon it commenced to straighten and come into better shape. At that the creature seemed pleased, and he gave me the other paw to treat, which also came into better form, and the whole body began to assume better proportions. When thus brought into finer appearance, the creature tried to show his pleasure and gratitude as he capered about in a frolicsome manner.

Let us pause here to say that our guides afterwards explained that we had been taken into contact with an undeveloped, misshapen spirit, and that our magnetic treatments of him had given him new force and power, and set him on the road to higher condi-

tions; that the inner cave of darkness represented his sphere of gloom, and the outer ones of light and beauty were the spheres of advancement through which we passed to get to him, and into which he could gradually pass as he developed out of the state of ferocity and darkness; also that the light we carried with us into his gloom was our own magnetic light and aura.

But to proceed with the narrative of our psychic: From this cave we went into another that was decorated with shining substance, stones and brilliants; it was very beautiful, and we learned it was the haunt of a teacher and sage. Here was a quaint little old man, who bowed and showed us much courtesy and attention, as if he felt honored by our visit. This being was keeper or master of the place, and after allowing us to look around on his beautiful appointments and possessions, he signified his intention of giving us each something that would be a symbol and a souvenir of our visit. To Agnes he presented an article resembling a shining egg, which he said was a symbol of "a rounded life." It was made up in sections that fell apart, and she was to put them together; the parts were of different shapes and sizes, and all presented as confusing a mass to get correctly in place, as an intricate puzzle does when it is thrown into bits of substance from which it is to be properly made up. The old fellow said that the parts represented the conditions and experiences of a human life, and when they are all correctly adjusted to each other they make up the perfectly rounded existence of a human entity. To me, he presented what resembled an hour-glass, except that it was in three compartments; the upper part was slowly letting out its grains, which appeared to be like bits of precious gold; this, he said, was typical of the past. The middle portion, which was then receiving the grains, symbolized the present, and the lower piece, which was finally to contain the grains, which already had caught a few bits of gem-like substance, meant the future; the tiny gems already in this latter compartment signified the works and conditions of the past and present that were to have direct influence on the future

career. The whole thing was curious and beautiful; each compartment could be opened by a key, but the key had to be worn down by the shifting grains of sand till it would fit its respective keyhole; the past was open, for its key had been worn to its proper degree of fitness; the present could soon be fitted with its key, which was nearly ready; but the future could not be revealed till its key had become worn down to a very small size, when it would be ready for use.

Frequently in her nightly visits to the Spirit spheres, our young friend would encounter some of her own friends who had gone before, or she would be conscious of being in the presence of some of our guides and teachers, and of the fact that they were giving her special help to carry back to earth memories of her experiences and studies. Often she would recognize people she had met before in these expeditions, and go to places that had become very familiar to her in her "dreams." For the last few years, we may here state, the lady has no recollection of ever traveling about while asleep, nor since her marriage has she given any sign of entrancement by spirit intelligences. Many times in the experience of sleep, this psychic would go to beautiful temples of Music or palaces of Art, bringing to us in the most radiant descriptions of all she had seen, heard and participated in. On one occasion, she told us of wonderful paintings by masters of art that had been shown to her, and repeated to us the following inscription which she had read on a painting, entitled "The Birth of Love:—"

When Love was born, a glorious dawn
 Filled all the world with light,
 And myriad roses sprang to life,
 For lo! the wintry chill
 Of suffering had disappeared
 And evermore the bloom
 Of Love's sweet summer must infill
 With beauty every gloom;
 No agony nor pain can break
 The heart that beats for Love's sweet sake.

Another visit to the Temple of Art, and to other places are taken from the Banner of Light, and will give further illustration of the power this young girl had to visit spirit-life in her sleep. We were told by our spirit inspirers to incorporate these descriptions in this book that the world may know Sleep is an entrance way to Spiritual realms of beauty and of power. This closing illustration was printed as follows, under the caption "Dream—or Psychic Experience—Which?"

Miss Agnes, is a sensitive of no mean order, poetical, inspirational, and literary in taste and temperament, but too modest to own to any special gifts. On the morning of July 27, she related the following experiences she had met with in her "sleep," stating, however, that she could not recall all she had seen and heard, and that language could not describe the wonder and beauty of all that she had experienced in her "dreams."

After some travel, she found herself before a magnificent temple of art. This she has visited before, and has described many of its beauties. She entered the temple on this occasion and remembers gazing upon a number of superb paintings, three of which she distinctly recalls. Two of these paintings were companion pieces, and productions of a master; each was handsomely and massively framed, and bore a tablet at the top, with title, and inscription in verse. The first painting bore the title "The Throne of Destiny," and this verse:

"When Destiny with master hand,
Controls the reins of fate,
No power of air, nor sea nor land,
Two hearts can separate."

This painting depicted a grand and massive male figure clad in regal robe with royal crown upon his head, seated upon a throne, and holding golden reins in his hands. The lines he held were each attached to a human figure in the distance, who were separated by mountains and seas, and as he manipulated them, the reins seemed to be drawing two forms together; the inference being that eventually

they would be side by side. The perspective and coloring of this production as well as the one following, were described as superb.

The second picture was entitled "The Inspiration of Love;" it bore the verse:

"Though nature in her stormy wrath,
Doth scourge and punish me,
I choose the toilsome, rugged path,
And follow, Love, to thee."

This picture depicted a huge and storm-swept mountain with rugged paths over which obstructions of boulders, fallen trees and debris of storms were cast. The whole array was that of danger, struggle and suffering; but steadily and valiantly climbing the path was a human figure, with staff in hand, his eye resting upon the tiny form of Love in the guise of Cupid—flitting before him and leading him upward toward the crest of the mountain, where waited and beckoned a beautiful woman, the object of the traveler's loyalty and quest. At the base of the mountain to one side, lay alluring fields of blooming flowers and waving grains, denoting fertility, plenty, renown and success; on the other hand stretched a cool and inviting forest, where sparkling streams wandered and leafy glades invited to ease and repose, but the toiler turned from all, preferring to meet the storm and tempest in his upward climb, so that he should at length rise to the side of his beloved, at once his inspiration and his guide.

A third picture attracted the sleeper's attention; this was of lighter significance than the others, but a beautiful and suggestive portrayal of true comradeship; it was entitled "Companionship," and depicted two young ladies in a hammock, visiting with each other; their books had fallen to the ground, and they were engrossed in conversation, while tiny sprites gladly wreathed their forms with strands of lovely flowers.

At this juncture, Miss Agnes returned to the body and awoke, but in a few moments fell into slumber again and was transported to a class room where a learned instructor was about to begin an illustrated

lecture upon "Human Vibrations, and the Power of Personal Magnetism," showing how individuals are affected by the aura and magnetism of different persons. Making a ball somewhat like a child's toy balloon, but of larger dimension, and inflating it with his magnetism, the teacher explained that he had sensitized this to a high degree, so that it would be affected by the slightest vibration that came in contact with it. He then produced a large spectrum into which he tossed the ball, where it floated in the red rays.

The teacher then invited one after another of the class to approach the spectrum, and as each did so, the ball would rise or fall in the spectrum to the color corresponding to the vibration and the aura of that individual. This was considered a strictly scientific experiment, and one which showed, without fail, the rate of vibration and the aura of all who came near the ball. By way of further illustration, the instructor magnetized a young lady in the audience until she entered the hypnotic state, when he caused her to be suspended in reclining position in the air. To the approach of individuals this recumbent form would respond as soon as their aura came in contact with her, by rising or descending slightly but perceptibly, showing the effect of human magnetisms upon a sensitive.

Proceeding to a marking board, the teacher began to make a diagram, beginning at the same time to lecture upon human magnetisms, vibratory forces, and the law of attraction and repulsion. Discouraging upon persons who are repelled from each other, or, who frequently clash with others, he drew sharply defined wave-like points, that as they neared each other pulsated with an angular motion, clashing together and breaking into sparks and fragments, showing that persons whose forces repel each other become angular when together, and that their vibrations and magnetic line clash, instead of blending together.

Illustrating two individuals who are naturally harmonious with each other, but who seem to be nearer at intervals than usual, the teacher drew two parallel lines of graceful curve-like waves that undu-

lated in their own course, but now and then approached each other and flowed on in harmony, only to diverge again to follow their separate plans and course. This expressed the effect of harmonious magnetism upon each, from each, without necessarily uniting the two lives in oneness of thought and work.

Another illustration, was of two broad, undulating, graceful lines without angular points, that began to flow along in their separate course, gradually growing nearer together until the vibrations of each, quickened by the aura of one another, pulsated together, drawing the two waves or currents into one broad stream which, blending into harmony, increased the attractive force, creating a oneness and accord, of perfect unity and completeness. In this case, the perfect unity of vibration and complete blending of the auras, produced ever in increased acceleration of the magnetic forces, and as there was then no separate outlet for the activities, they became intensified in the perfect unifying of two souls into one plane of action and of thought.

CHAPTER SIXTH.

Elementals, Re-embodiments, Obsessions.

In pursuing the courses of instruction which Spirit-world teachers open out to their students on either side of life, mundane or ethereal, many subjects come up for consideration. The earnest student is not dismayed by the fact that stupendous depths of thought are to be explored, and that the universe is vibrant with the operation of law in various directions and methods of expression. He knows that time is limitless to the ascending ego, and that he has ages before him in which to grow wiser, and to expand in power of achievement. He is humble because he does conceive of vast areas of research ahead of him, and he does not presume to declare the boundaries of possibility regarding the methods

that nature takes in working out the universal scheme of life.

Some of the subjects which the student deals with in his search for information may be properly considered in brief in this chapter.

The question of "Elementals" has arisen in the minds of many honest thinkers. Whether or not a class of potential creatures exist amid the vibratory forces of this planet and its atmospheres, that are neither animal nor human, which are unperceivable by the human eye, but which can exercise more or less of influence upon some human beings. Time was when we personally scouted the assumption of such existences; now we give more attention to the subject, because of the following statements made to us by a spirit intelligence, whom others have told us is an ancient and advanced intelligent entity, whom we have been told to name Iberna, of whom, it is said, much is known on our spirit planet.

As far as we have learned, this intelligence was a teacher and scientist on ancient Atlantis, one high in authority on matters of philosophy which included the study of the stars and of the various departments of scientific lore. The spirit children have reported that Iberna takes on a form like unto their teachers when he enters their sphere, a human form, exceedingly bright and ethereal, but sometimes, before he reaches them, they perceive him approaching as a luminous globe of light, and not till his vibrations lower to theirs, by the exercise of his will, does he appear to them in the form of a man.

Some of the teachings of this singular personage have been in regard to "Elementals" as accumulations of forces or elements sufficiently vitalized with vibrant impulse and activity to become concrete enough to establish a place and power in the earth and its environments, but not of rates of vibration and solidity sufficient to become apparent to the physical sense and consciousness of mankind. That these creatures are the output of the law of evolution in its shaping of form from the planetary material, and that they are composed of such vapory substance as the various elements and atomic qualities of the lower forms of matter supply in their

processes of growth and decay. That these appearances would resemble crude animal forms, some large, others small, could we behold them; that they are links between the "brute" kingdom and the human, and that their life-principle is to eventually be absorbed by the lower forms of human races, through which it will gradually pass to higher scenes and conditions during the upward march, till in refined conditions it reaches the stage of expansion in which the vitalizing essential of human immortality is gained. In this connection, the statement is made that such "Elementals" are occupants of earth and air, are found in caves and forests, are shapeless to the human eye of earth, but can be clearly discerned by some spirits, and also by some sensitives of earth whose clairvoyance may be directed in that channel. Also, that in some of these existences the malignant force is operative, and it might work evil upon anyone coming within its influence, while in others, the elemental force is mild, tractable and harmless. In some there seems to be an impulse to seek human haunts and to absorb human magnetism, the natural instinct of attraction causing this, that forces may be gained towards developing into the human state; such, are reached by spirits on both sides of life and are given a developing force for higher growth by the magnetic aid. Both wild and domestic animals, we are told, can sometimes perceive these shapes, and are affected by them. Some human sensitives are influenced unpleasantly and disturbed by such influences, which could, of course, be termed a phase of "Obsession," but it is remarked that no human need be disturbed by these elemental forces who is self-poised and spirituelle in conduct and aspiration. Some natures are unpleasantly affected by atmospheric conditions, especially at the approach and progress of a thunder storm; so some humans are discomfited by the nearness of occult forces that they cannot explain or define; it may come either from the presence of human spirits who are out of tune with them, or by the proximity of some disturbing force in the atmosphere, more or less active in conscious power.

The subject of "Re-incarnation will not be exten-

sively discussed in this volume, for it has too many issues and phases of thought to be properly considered in our limited space; it is a theme that attracts many thoughtful minds, one that is not beneath the notice and study of hosts of intelligent spirits, and not one to be dismissed with a smile or sneer simply because one has no evidence of its operation or utility.

In connection with the theme of this chapter we touch upon "Re-embodiment" as applying to the gradations of the law of evolution in its process of unfoldment from the primal form of matter to the glorious upbuilding of a matrix or mold capable of receiving the prepared co-ordination of elements, forces and atoms, that can be quickened with the spiritual impulse and consciousness that makes for Immortality. Such processes may call for an action called "Re-incarnation," since the primal life principle, which, in ascending man, is Soul-germ; in "dumb matter," or physical expression only, is vibration or life-principle; in intermediary states of growth and manifestation may be the arousing impulse that instinctively seeks another chance for development, and which, after all, in every department of this stupendous plan of being, is Potential Force and Divine Energy.

Many of the earlier races of earth, which have lived for a season in grotesque or exaggerated human forms, are extinct; some of them have left no trace to tell the tale of their early place on the planet. They fulfilled their destiny and the life-principle which animated them swept out into the atmosphere to be reabsorbed in later forms and under better planetary conditions; and so ages have rolled on; race after race has come to light, performed its work and departed—not necessarily to be promoted to a conscious spirit human existence in other worlds, nor even to remain long as sentient entities in contact with this earthly plane. Why should not Nature, well satisfied with her first achievement and experiment with those forces, reutilize them in new forms and gradations of growth as the ages speed.

The ancient teachers tell us that this is true; that

in the spiritual realms of human consciousness and activity there is no trace of those early races of human form; between the form of humanity as known to-day and the purely animal, there is no connecting link in the spirit worlds, but that nature in her mighty work of preparing earth for the advent of the higher races, capable of being vivified by the eternal flame of intelligent conscious energy, utilized her material over and over again, till she had fashioned the form and conditions for the advent of immortal Ego, the spiritual man.

Obsessions.

From considerations of "Elemental" forces that may be so intensified in activity and concentration as to become almost materialized creatures, and of re-incarnated principles and forces of energy that in time may become immortal entities, we may naturally come to the discussion of that influence upon human thought and conduct that is called "Obsession."

This, too, is a subject engaging attention of many serious minds; it is one that all Spiritualists and students of the occult may do well to ponder. Thousands of sensitives are affected in one way or another by it, and the time has gone by when it can be dismissed with a smile or sneer. That one may be obsessed by other influences and conditions than the psychological power and persistency of decarnated spirits, is absolutely true. Auto-suggestion may have a great deal to do with the actual miseries and experiences of an obsessed individual. Mortals are constantly sending their emanations, for good or evil, upon the atmosphere; their quality of thought may exhale an effluvia or an incense; sensitives coming in contact with it may be uplifted or depressed, may come into health or disease by the influence. A wave of crime may be started by a positive mind coming into a state of passionate anger, and allowing baneful thoughts and hidden desires to rage in his breast, for sensitives coming into his atmosphere will be affected by it, and if in the condition for its reception will be started on the track of crime. Psychological forces are working everywhere. Decarnated spirits

are not responsible for all the evil of so-called "Obsessions." This is a grave subject and a great one. Scientists will some day give it studious attention. In this connection we herewith submit the discourse of Spirit John Pierpont on the subject of "Obsession"—which the editor of The Progressive Thinker requested for his paper a few years ago, as follows:

In discoursing somewhat upon the subject of obsession, I must of necessity repeat something concerning conditions and laws that pertain to spirit existence that I have undoubtedly given in former talks through this instrument; but in order to convey my opinion to the public upon this important subject, I must first state that, as I understand it, the law of vibration has much to do with the condition, status and environment of the spirit entity after it has passed from the physical form.

The various rates of vibration of human beings on earth determine quite largely their spiritual condition, and on the other side the spiritual stages of unfoldment may perhaps have much to do with the rate of vibration, therefore an individual who is ignorant, coarse and brutish in instincts, and who has not been trained in the finer qualities of conduct and expression, usually vibrates in ratio and harmony with the physical forms of earth; by that I mean is of the earth earthy. He does not know or understand much, if anything, of the finer qualities of the being. He has no aspirations of a high nature. He is not seeking for spiritual unfoldment, nor perchance does he particularly care for the blessing and benefit of his fellow-men. His is the desire and the purpose to maintain his footing upon the physical plane, and in some way or other to reach that which shall afford him comfort, or the supply for his physical demands, consequently the vibratory force throughout his nature is akin to what is commonly called the animal, and this vibratory action sends out from the physical and the mental combined, certain elements, atoms and auras which largely go to make up the spirit body.

Now, then, I must diverge right here to say that I do not fully agree with some of my good friends on earth who are exploiting their opinions and con-

clusions upon this subject in their statement that the spirit body is made up wholly of fine, etheric atoms and elements that compose a spiritual body for the human entity. The higher or finer in spiritual quality, aspiration, mental thought and activity a human being is, the finer, more ethereal and sublimated will be the elements, atoms and auras that go forth from the ego to form the spirit body; and these will attract to themselves other ethereal elements in the spiritual atmosphere which will affiliate with them and enter into the composition of the spirit body, so that such individuals will most certainly be possessed of a beautiful ethereal spirit body composed of finest atoms and ethers, but this is by no means the case with all individuals.

As I have said, it depends largely upon the vibratory force and action upon the plane of mental and moral thought and activity, and on the general condition of the human being upon just what plane and in what guise the spirit body will be. Therefore, the man who dwells in the material alone in thought, desire and expression of appetite—and there are many such, unfortunately, in this mortal world—is sending out the material for his spirit body which is by no means of a refined and sublimated character. This material is gross; it is of the earth itself. The elements are of the physical to a large degree. They belong, then, to this mortal plane, and not to the spiritual ethers and spheres of the higher existence. Those spirit entities who are thus of the coarser mold, whose vibrations are merely in harmony with the vibratory forces of the physical alone, make up a spirit body that can not arise to the higher spheres or to the outer planes of human existence in the spiritual realms. Such spirit bodies belong essentially here to the physical life, and they can not get away from it because they are weighted down by the atoms, particles and elements which have entered into them from this physical plane.

Such spirits may be said to “dwell in fog land,” or “upon the threshold of spiritual life,” per se. I do not object to either phrase in this connection; they certainly do belong to this world of matter because they have not as yet generated an element, a

spiritual force and an uplifting power which will enable them to pass out into the far beyond where the ethereal spiritual nature can dwell.

Individuals who are essentially selfish, who are seeking for self-gratification principally—in whatever manner that may be—are generating a crude material for their spirit bodies. It may be done as a gross, coarse human being upon the lower animal plane of expression, seeking to gratify appetites and carnal desires, or it may be in what is called a higher condition of self-indulgence along pathways of selfish seeking, to gain the fulfillment of ambition and the attainment of worldly position and aggrandizement irrespective of the rights of others; it may be a far distance from the poor, ignorant, self-seeking, indulging creature in the animal environment, to the educated, self-made (so to speak) man of ambition, of iron will, of stern purpose who stops at nothing in his way, grinding the flesh and blood and heart and soul of human beings because they are his servants and his serfs, in his mad desire to attain wealth and position, but the spirit body of the one may not be any better than the other, for the material which has been sent out to largely compose that spirit body will be sadly lacking in spiritual elements, in refining forces, in that which makes for the development of a human body fit for the service of a well developed soul.

My position is this: That the human entity building such a body for the spirit, in passing from the mortal, that is gross and largely composed of the earth, will remain in the environments of the earthly sphere, and what is more, it can not attach itself with any degree of gratification to the plane of life that is beautiful and sweet in spiritual unfoldment that belongs to earth in the environment of those individuals of earth who are spiritually unfolded and self-poised. But it will usually remain among the haunts and the environments which attracted it on the physical plane when in the mortal.

It is not a fact that all who are thus incarcerated upon earthly planes and in earthly conditions are a menace or a terror in any degree to humans on the earth, for were it so none of you could walk the

streets or enter structures built by men, with safety; but it is true that there are specimens of these decarnated beings who can and do attach themselves as parasites to certain mortals who are sensitive in some direction and open to their reception, and that these spirit beings can work mischief and harm to the individual, as well as, to an extent, gratify their own desires through material processes.

This is a scientific fact that I bring to your consideration in the subject before us. We are not to deal fancifully with the theme, but to look at facts as they present themselves logically to our observation, and I affirm it to be a truth that very much depends upon the status—the mental and moral condition—of human beings on earth as to how their spirit bodies shall be fashioned, as to where those spirit bodies and themselves as entities shall be stationed, or located after the body of earth has been given up. Scientifically, then, we explain it on the ground over which I have just traveled, and we can see that if this be a fact that a spirit body may be more largely composed of earthly elements and forces that belong to the physical plane than of the ethereal forces and atoms, then it follows that by the law of specific gravity and of attraction those spirit bodies must remain in contact with that world of which they are a part.

Obsessing beings or entities are those who live in that particular environment, and upon that particular plane of spirit existence, which is composed of gross material, and, having the strong desires still clinging to them which belonged to the earth life, they, as a matter of course, seek expression or gratification in one line or another through some agency or instrument that they may find. It is not, in most cases, that the spirit has any antagonism to the individual upon whom it preys; it is not usually from any vindictive emotion that a spirit desires to hold in subjection a mortal, but it is simply for the gratification or expression of his or her own desires and appetites which have not been outlived, and which still possess him because his spirit body is made up of such material as craves those very things. Sensitives of earth may be, in an unguarded moment, open

to an attack from such a source.

Well developed mediums are seldom troubled in this respect, because such mediums have been under a long training by spiritual intelligences who have guarded them well and who have operated, magnetically and mentally, upon the mediumistic brain and forces helping to stimulate into activity something of the higher qualities, the stronger mental forces and positive will power of the individual which render him or her impervious to the attacks of really mischievous obsessing spirits.

No sensitive or medium can be subject for any length of time to the intelligence, training, spiritual and magnetic forces and higher light of teachers and spiritual helpers from the advanced spheres of immortal life without responding mentally and morally more or less distinctly to these influences and conditions, and thus becoming stronger and better in their own selfhood, in their own personality and intelligence than they might have been without the guardianship and guidance of those who have helped to train them for a spiritual work.

But there are others who may be, and many of them undoubtedly are, good in thought, and have a desire to be of service in the world, who may be, and undoubtedly are, anxious to do right and to help their fellow men, but who may also be yet untrained and not unfolded in the stronger traits of will, intelligence, and of spiritual perception which would enable them to withstand the encroachments of a parasitical creature from the unseen world. Consequently, in the early stages of their sensitiveness to psychic forces and conditions, they may in some unguarded moment become receptive to the encroachments of an obsessing spirit, and may be fastened upon by such a being, all unknown to themselves, and this ignorant, undeveloped creature of the unseen, seeking for its own comfort and satisfaction, holds fast to the victim, not dispossessing the spirit or mentality of the sensitive, nor entering into the body of that instrument, but remaining in the aura of that medium, permeating it with his or her own virus and crude mentality, and thus gaining

a hypnotic power over the individual, which is all selfish, and for the purpose in view.

When such an individual is taken under such control—for it certainly is control—the vital forces are likely to wane; in time, if the obsession remains, the will power is weakened, and the intelligence is not what it otherwise might have been. The spirit, knowing not and caring not for the injury it is doing, persists through the positive energy of its own will force in maintaining its sway until it becomes dispossessed by some treatment or some condition which comes to it from either side of life, or perhaps by a united action and ministration from both sides of life.

Magnetic help can be supplied to the obsessed mortal. This may come through some well developed and self-poised individual mediumistic power on earth aided by spirit intelligences of ministration from the other world, or it may come directly from the spiritual world. Many who have been obsessed have been freed from their tormentors and have developed strong and beautiful medial powers that have been used in benefaction for humanity. Others have been driven insane, or have wasted away under some subtle and insidious form of disease, and have passed out from the mortal form, thus becoming freed from the antagonism which has encompassed them.

This is a great fact that we feel can not harm the world by becoming known. Mortal life is constantly sending out those who are wholly unprepared for a spiritual existence, those who are sunk in the conditions of vice and crime or wilful malignity or viciousness; others are just as deeply plunged in a condition of selfishness and greed, of dishonor and of ignoble dealing through various lines and marts, whose lives, had they been known to their fellowmen, would have been despised. These individuals are not changed in the twinkling of an eye. They are not changed in the course of a week or a month. Their vibrations have been all, or nearly all, toward the material—that which belongs strictly to the physical plane and animal life, yet I hesitate to use these terms, but for want of better must do so, for “ani-

mal life" in its own distinct feature, purpose and function, is a part of the scheme of nature, beautiful and true; the "material plane" in its own distinct line of purpose and utility in the great creative life of the universe is beautiful and true, and so I dislike the terms used, but must give them expression.

However, the great spirit entities of these individuals who are constantly going out under such conditions have become imbedded in a great network of earth atoms, particles and elements they have created and generated for themselves. What better can we expect than to have them trying to force their way into outward expression where they may be, if not known to the world, at least able to gratify in some degree the forces and appetites and passions that are surging within them and demanding supply.

It is folly to say that all sins belong to the flesh. Science itself will not accept such a statement, although science has not been very ready to acknowledge the existence of a higher force than the mental expression conveyed through the activities of the physical brain. Nevertheless scientific researchers know that when the body ceases to breathe, when the various organs cease to express their functions, no sin can be committed by the prostrate form. Scientific men may declare that the sin has been committed and is done, that there is no further activity for that which was once consciousness expressed through the mortal frame, but they will also declare that it was the developed mind or the undeveloped mind that forced the individual to commit the sin, whatever it may have been, and that when thought ceased to vibrate through the mortal frame no sin could be performed.

Those who can accept the thought and receive the consciousness of a truly spiritual existence—that is, of a conscious intelligent existence for the human ego after the dissolution of the mortal frame—must ponder this question: Can the spirit, under any circumstances, desire to commit that which is wrong? Can the human entity divested of the mortal, under some circumstances commit a crime or sin? Following this thought to a logical conclusion if we can

realize that the individual may be so enmeshed in the network of its own creation, of physical elements and forces made up from the activities of human passions, carnal desires and selfish purposes, that he can not become freed from it, and is entangled close to the earth, vibrated, swayed and tormented by these very forces of which he is a part, and in which he is engulfed, we can very clearly believe that if opportunity and conditions presented to such an entity he may very easily do that which we know to be wrong, or commit that which is called crime. This is exactly what I maintain from my observations of the varying vibrations of human beings, by the generation of their magnetic forces, by the condition and appearance of their aura or environment, which is made up from their own emanations, all of which can be clearly discerned by a thinking, observing spirit entity who desires to gain truth and wisdom as well as knowledge along these lines. Having come to that conclusion, I certainly do affirm that obsession is not only a possibility but a fact which can be reasoned out upon scientific principles, and which can be perceived through the inspirations in many cases of human life and consciousness.

Many may be obsessed for a time, and then may be freed from the annoyance, as I have said, and brought out into happier conditions while the obsessing spirit, having performed its purposes, has also gained an experience, has been brought under the direction of higher law, and set to work to generate a better and more spiritual, a more refined and ethereal magnetic aura that shall go to benefit and bless him spiritually, mentally and morally. As his vibrations are set to work along higher lines, through the arousing of pure thought and desire in his heart, there will be an elimination of the coarser, more crude elements of his spirit body and an absorption of more refined and ethereal forces and atoms which will enable him to loosen his hold upon the mortal plane and to gradually rise to higher states and purer localities.

If a spirit obsesses a mortal for any length of time it may be difficult for a spirit teacher or physician on either side of life, to immediately disen-

gage that parasite, and why? For this reason: That all the forces and elements directed by the persistent will of the spirit entity have imbedded themselves in the magnetic aura of the medium—the aura is permeated by them—and to rudely tear away (so to speak) the encroaching spirit, would be to injure, most fatally perchance, the sensitive instrument. Such a procedure might destroy the physical body, or it might very easily drive the medium or mortal sensitive insane. Therefore the work must be done quietly, with systematic order. The magnetic emanations of teacher or physician must flow forth in such manner, directed by higher spiritual yet positive force, as will help to slowly eliminate the coarse and objectionable foreign elements from the aura of the medium, and thus quietly detach the spirit operator, and draw him from the sensitive, leaving the latter in a condition by which he may be strengthened and brought up to a state of happiness, health and peace.

These are the methods usually employed by intelligent healers and operators, and great good has been performed in this direction. It is constantly going on.

To say that no spirit can obsess or annoy, or in any way seriously discommode or injure a mortal, is to talk with foolishness. Those who persist in such statements are blinded to the very forces of nature, to the operations of the elements of human life, to the condition of human beings in every nation upon this globe. They are blinded to facts which can be readily perceived if they will only lay aside their preconceived opinions and prejudices and come to a close study of the subject.

It is not necessary for me to prolong this talk into a dissertation, for I feel that I have given some reason why such conditions may very probably obtain, and the experience of most physicians in our Spiritualistic ranks, of thousands of sensitives and many well-known mediums, with their observations and the knowledge they must have derived from them, must of necessity have led them to conclude that there are human parasites, unseen by mortal eye, preying in many instances upon human beings

right here upon this mortal plane. But as "knowledge is power," the understanding of this important subject and the study of how to apply a remedy will prove of great value to the world, and we shall find the number of individuals afflicted in this manner in the future very much smaller than in the past, for this reason: Study, observation and the application of methods to cure of the evil will lead also to the more correct training of sensitives who seek mediumistic development that they may learn to understand themselves, their powers and possibilities, the dangers as well as the joys and beauties of mediumship, and thus enforce and reinforce them with qualities and with mental activities which will enable them to resist encroachments from any harmful being on either side of life.

It seems to me that only good can come from this discussion. That knowledge will be attained through the canvassing of this subject, and that is why I have been willing to come and give my opinion and the result of my observations and conclusions from the standpoint of a spirit entity.

I do not by any means believe that all who are called or pronounced insane, are obsessed by insane spirits. I do not believe that all those who are called epileptics are obsessed by insane spirits; some of them may be, probably are; and I am quite satisfied that all who go to an unbalanced condition of mind, or who are epileptic in the physical frame, may be open to the encroachment of unclean spirits, because the vibratory forces and the general conditions of their own physical derangement bring them into line with many unseen beings who are of the earthly plane. But I have not the slightest doubt that many are really insane, the physical frame being disturbed or distorted, in some manner diseased, and that many are victims of neurotic conditions, the nervous system being unbalanced and the general condition being one of disease. Nevertheless there remain many who are afflicted by these parasites of which I have spoken, and who need the sympathy, the service and the affectionate helpfulness of the true physician on a spiritual plane on

earth and in the spirit spheres to aid them in throwing off the incubus that binds them down.

I might add, in conclusion, that there is much in the mortal life, in the vibrations of earth or of human conditions, in the emanations from the various places, that creates a sea of misery, of hopelessness, of vice, and which is not really the expression of any individual spirit entity, and human beings may be obsessed, saturated, controlled by these very forces and influences, all of which are being thrown off by human beings who dwell in warfare and strife, who seek to satisfy carnal appetites, who frequent dive, brothel and saloon where the brawl is frequently going on, where the emanations, the vibrations and all the conditions of a subtle character are floating forth through house and street and land and alley to fill the atmosphere with foulness that can not be described, and a sensitive who is not well poised, who is not in condition to rise positively and royally above this vileness, may so absorb some of it as to become, as I have said, saturated by its infamy, and such an one may give forth expressions which would most certainly lead to the conclusion that he or she was possessed of an evil spirit. However, independent of this, there is what we may properly call obsession by human entities.

CHAPTER SEVENTH.

Mediumship—Its Office and Source of Power.

Our interpretation of the word Mediumship in connection with this volume is that which Spiritualism gives in dealing with the human force, and quality which enables decarnated spirits to communicate with mortals clearly and intelligently, either by direct messages through entranced sensitives, by clairvoyant and clairaudient activities, or by such operations as are commonly called "physical manifestation." Mediumship, then, is the active power of one human being on earth to communicate with another human being not incarnated physically. Some of our investigating friends prefer to use the

term, "Psychism," to which we have no objection, since it deals with the philosophy of spirit, but we herewith hold to the word "Mediumship," as it is more clearly understood by its long identification with the claims and work of Spiritualism.

Mediumship is of the spirit; it essentially belongs to the innate qualities of human beings; it cannot be poured into a person, nor can it be presented to any one by another. Mediumship is the active expression of the perceptions; we may call it the demonstration of the sixth sense in man, a sense that comprises the sum total of all the five physical senses, since its office is to perceive, not with eye, ear or hand only, but at once with all the avenues of sensation alive and active. Man is endowed with this quality of perception, a discerning faculty that is sometimes called intuition; it may take any one of a number of expressions, such as clairvoyance, clairaudience, inspirational or impressional forms of mediumship, which are in the order of mental telegraphy.

Owing to lack of power to properly express or to interpret this conception, the majority of individuals never realize its innate existence and possibilities; they go through the world unconscious that within them is a fount of light that, if opened to their understanding, would flood their path with clear discernment. But there are many thousands of sensitives whose perceptions are awakened, and who are influenced by them: some of these are conscious of the source and office of their psychic power; others do not know whence it comes or for what purpose it is manifested in them; they only know they have "strange experiences, not explainable on physical grounds." Mediumship is of the Spirit, and no individual can impart it to another, but there are sensitives, who, with the aid of wise spiritual intelligences from the other side, can sit in the stimulation of latent psychic forces in others, and assist them to develop into useful expression.

The office of Mediumship is to bless mankind, to enable the race to overcome the conditions of matter sufficiently to make such, the servant rather than the master of intelligent beings; to strengthen intui-

tion, and enable it to guide the individual for his and others' good in cases where the outer sight and judgment are blinded to the real conditions and to the best course to take. The offices of mediumship in every sense are beneficent, and when the results of mediumistic action are proved to be injurious to any cause of human betterment, the office has been abused by spirits or mortals, or both, and the original design and use of its powers have been perverted and misused. The true and proper exercise of this perceptive quality does not however always consider individual happiness and advantage. A sensitive may indeed be called upon to suffer many ills in the discharge of his office; neglect, misunderstanding, ostracism, persecution, even bodily assault and pain may be a part of his lot while in the service of the Spirit-world; many gentle ministrants of the gospel of Spiritualism in its various phases of demonstration and inculcation, have thus suffered, and have found no redress on the mortal plane. All true mediums have, more or less, experienced martyrdom and suffering, mental and physical, because of their **FIDELITY TO TRUTH.**

Many of our sensitives might have gained worldly renown and wealth by turning their psychic talents in external directions for gain and fame, but they have preferred to cling to the Cause of Spiritualism, and do their work humbly and loyally for the Truth's sake. The offices of mediumship being beneficent, and to demonstrate to the world that man has a spiritual nature to be trained for a high degree of immortality; to prove that death is a friend that opens the door of Progress to the ego; that consciousness, the qualities of memory, affection, reason and of general intelligence survive the dissolution of the mortal and constitute the enfranchised man of spirit states, and to strengthen the world by influence and instruction in its march to higher moral, mental and spiritual conditions here, are calculated to benefit—not to curse—the individual who is called to discharge them. Such offices should call

for high natures to fill and discharge them, but as rates of mental vibration, and in some instances of physical magnetism, have much to do with the development of mediumship, it is by no means always the refined and the lofty who are brought into the work. Nevertheless, in every state and sphere of human unfoldment, mediums may be found who are capable of ministering to those around them; those who could not comprehend the teachings of mediumship on any other plane of intelligent action or expression than their own. There are also many media who, when under the influence of intelligent beings, may be made to discourse on subjects, and in language far beyond their normal powers of thought and utterance, while, in cases, there are cultured and refined sensitives who, while under the influence of decarnated spirits, can bring their teachings and ministrations down to the level and the comprehension of illiterate minds for their instruction.

The law of vibration controls all the manifold expressions and activities of mediumship; the same law that manifests in the life of a flower, in the growth of a tree, in the laugh of a little child, operates in the demonstrations of Spiritualism through what is called "mediumship."

"Great oaks from little acorns grow,"
And tiny streams to rivers flow,
So worlds and planets in their course
Are governed by the mighty force
That swells an ocean, grows a tree,
Or fashions a humanity.

And this is the vibratory force that quickens mediumship into wondrous expression for the glory of progressive life.

The power of mediumship is deep and far reaching; its source is in the potential energies of the universe; the principle of all sentient life; it is divine. Mediumship is delicate, it is subtle, rooted in the spiritual structure; it may be easily put out of tune; it can be even perverted to base uses and brought down to ignoble ends.

Its instruments are sensitives, often very negative,

frequently sufferers from want and proper consideration. They have bodily needs and mental sensibilities, yet may be deeply troubled by cares and burdens of daily life. It is possible, then, for some of these delicately attuned instruments to be set ajangle by the wear and tear of conditions, to be unduly influenced by designing spirits in mortal flesh as well as by duping beings outside of this clay. The wonder is, that with the conditions provided them by careless, self-seeking visitors, curiosity hunters—perhaps from both sides of life, not to speak of designing encroachers on their magnetic forces and environments—so many psychics are held to truth and to probity in their line of conduct and of work.

The ancients understood the needs of their oracles; they knew that subtle vibrant forces must sway sensitives who could be susceptible to the forces of the unseen worlds, sufficiently to receive and to register them correctly; so these sensible people removed their psychics from contact with the ignorant crowd; they built for them temples, and gave them beautiful surroundings, made them free from anxiety concerning the supply of bodily needs, brought them into the Sanctuaries of Silence and of Spiritual Contemplation, and, in fact, provided the proper conditions for the exercise of mediumship to its best and fullest extent. Mediums are not, however, to be held as irresponsible human beings; they are endowed with sensitive qualities, and, as a rule, they are quite well aware of the standards of right and wrong, and of their duties toward these standards. Mediums who descend to trickery in any form are not to be applauded and upheld. Spirits who mischievously or wantonly deceive and injure human beings through their mediums, are not to be received and excused. We descend to the level of the creatures we cater to; we ascend to the vibratory forces of the lofty beings we aspire to. Mediumship may prove a snare and curse of torture to those who degrade it and its offices; whether they are active instruments or not, it will uplift and bless, and be an open door to grand fields of knowledge and of power to those who exalt its teachings and

exploit its revealments. The following extract from a lecture by Spirit Pierpont, through our organism, on "Some Things Concerning Mediumship," given in Washington, will be in place at this point. Referring to mediumship, the spirit said: "Unfortunately it has those with powers of expression who are not wholly conscientious, and so we have the mingling of the base and the pure; of the false and the true, but it is a law of Nature that all things shall seek their level. The impure, unholy, selfish in any line; those who trade upon mediumship for carnal gifts and purposes, included, will come down to the level of the evil doer, to the grade of the unlovely. They will find suffering, and it will not be like that purer suffering of sensitives who take on the conditions of the unhappy and depressed souls to whom they minister, for such are relieved of their sufferings by the delicate ministrations of loving angels who attend them with peace and watchful care. The miseries which the wrongdoers heap up for themselves is of that sort that delves down deep into the soul-life, and burns its way with corrosive force until they who have contracted for it by their own selfishness, their infidelity to truth and disloyal service, will cry out in agony because of the anguish caused by their own doings and their consequent conditions.

There is this difference between that which is gained by the good and pure medium, and that which is attained by the false and impure; the sweetness, purity and beauty which come from the consciousness of helping, sustaining, blessing other human lives, create a happiness and spiritual wealth in the medium, or in any such ministrants, that belong to Spirit, and that is everlasting. The suffering, pain and woe which a medium of this class encounters by sensing the misery of human lives he is forced to meet, abides for a time, but is shortly lifted by a higher influence, and the growth is ever upward and on.

The medium who is unworthy his trust, selfishly using his powers for only personal gain, wealth and popularity, unscrupulous in the use of his psychic qualities, may be gleeful at what he personally

gains of riches and notoriety, but not being the wealth of the Spirit, such satisfaction and joy are not abiding; they fluctuate. Such worldly happiness goes, and more is demanded. He seeks for more victims to prey upon. There is no spirituality in this course; no wealth for soul-life is treasured up in that state, no jewels for the spirit to beautify and enlighten an emancipated being by and by, are created. Effects are left, however, but instead of the transformation of deeds and aspirations into a spiritual rose, or an everlasting gem for the adornment of the personality in higher realms, the effects of wrong-doing, create a darkened condition for the entity, that will forge a chain to weigh him down. The misery that must eventually come to such a false prophet and unholy worker, who has prostituted the powers of the Spirit to ignoble ends, will hold him in chains, till in the awakening of his spiritual nature, through suffering, he will cry for help, seek diligently for light, desire instruction, and will get ready for painstaking work for his own emancipation from evil, and to atone to others for the wrongs he has wrought. The two sides of mediumship are as far apart as the poles; as distant from contact as "heaven and hell," one belongs to the higher beauties and most heavenly conditions of immortal life, the other to the lowest states that are ever debasing to the human soul.

These are universal facts, and we cannot escape from them. We must either grow and rise, or stagnate, and ultimately go down. We must aspire for the good and true and gain the same by action, or we shall sink to degradation. Mediumship is a blessing if sought and cultivated for the benefaction of humanity; it is one of the heaviest curses that life can hold if it is used for injury to mankind. Such powers as you possess of ministrations, whether of conscious psychism or not, can be used to make the world better for your existence. You may not be able to do that in demonstrating immortality, which your medium neighbor can do, but you can be a transmitter of sweetness, beauty, honor, goodness to all whom you meet, or you can be a conveyor of dishonor, unhappiness, corruption to others if you so

desire. Let us see to it that our influence is as sweet as the dawning light, as fragrant as the lily, as noble as the highest aspirations of spirit, as glorious as the garments and the countenance of the purest angels in heaven.

Mediums on Earth and in Spirit-Worlds.

In the exercise of mediumship there must be frequent change of vibrations. A human instrument capable of transmitting correctly the thought impulses of decarnated entities, must be delicately adjusted to those intelligences. If the unseen communicators are of the lower state of conscious volition and expression, the medium will be abnormally lowered to that rate of vibration, if he is not already in its hold. If the inspiring entity is of a high order, his instrument will be abnormally raised to the same state of vibration, if he does not spiritually accord with it in his own quickened consciousness. An advanced intelligence can and will utilize a medium for his expression who, independently of the "control," is not wholly up to the standard of unfoldment and aspiration of the inspirer, if a better one is not at hand, just as a scientist will make use of a soiled vessel in his experiments if a more attractive one is not at command; but the spirit must bring such an instrument up to his necessary requirements and conditions by not only magnetizing said medium and quickening to the utmost the dormant forces of the same, thus somewhat raising the spiritual vibrations, but he must also, by will power, concentration, somewhat lower his own vibrations till the two, inspirer and medium, meet on middle ground.

Perhaps this brings the spirit into somewhat of an abnormal state, not, however, to the extent of his loss of complete consciousness, or of his hold upon his subject, if he is a wise and self-educated intelligence, but if he is dabbling with forces of which he has but little knowledge and experimenting with laws with which he is unfamiliar, he and his medium will both be in anything but a "superior state;" they will both be abnormal in action, and confusion of intention, thought and utterance will ensue.

In the development and exercise of "mental mediumship," the vibratory forces of the sensitive are gradually quickened into higher rates, creating superior forces within for the use of the manifesting spirit. The medium may begin with periods of personal insensibility during the time of "control or entrancement," and gradually work out to conditions of full consciousness while under the inspiring influence of the guide who has become familiar with his instrument. The processes of medial development are not completed in a day or a year; they continue through the life term of that sensitive.

No medium is "fully developed," each has limitations and imperfections in the work, and the best, if such there are, are constantly going forward to better degrees of unfoldment, and more responsive rates of vibratory force. The mental medium, then, whose brain powers are frequently acted upon by spirit entities, should be attended by wise inspirers, who stand between her and the careless world of psychic impulse and vibration. Under the protection and in the service of such guides, she can be educated in higher lines and made responsive to sensible teaching and to inspirational guidance. The progress of such a sensitive should be onward, and if it is not, there is something radically at fault, either with the conduct or in the earth associations of the medium, or with the quality and activity of the inspirational or controlling force and personality.

In the development and exercise of "physical mediumship," the vibrations and spiritual forces of the sensitive can be kept up to a good and proper degree of action by wise spirits and sensible mediums, who are immune to flattery and to contagions of tempting worldly allurements; such mediumship necessarily calls for the vibratory action of material forces. Elements from earth atmospheres as well as from ethereal sources come into use in the demonstrations of physical power through mediumship. The potent electrical force and impulse of the universe are at play in these currents of manifestation. It behooves the controlling spirits to keep them well in hand, and for the mediums to be

amenable to the high laws of spiritual aspiration and intent, in order for these phases of mediumship to do their noblest work; they are of the greatest importance to mankind. They demonstrate the power of spirit over matter. The stupendous forces of the universe under intelligent control are utilized in their work. They prove the immortality of conscious, sentient, being; but in these activities the normal vibrations of sensitive and operators may be gradually lowered, unless "eternal vigilance" is maintained on both sides; for there is constant friction, an activity working toward tangible, physical demonstration. It is quite possible for such manifestation to come gradually to the level of deceptive and mischievous spirits who seize upon instrument and work alike.

The experience of many trustworthy mortals who have entered into the investigation of occult manifestations in their own homes, and with talking boards, or planchettes, and even with automatic action of their own hands, independent of brain action, has shown that what at first promised interesting and reliable demonstrations has degenerated into falsifying statements and unworthy manifestations. The trouble is, neither spirits nor mortals have kept a firm grip on the work; they have allowed the elements of worldly curiosity, or some other lowering motive and interest, to creep in, and the rates of vibration have descended in the work to the plane on which mischievous or unreliable, ignorant beings, function. Of course, this is not the case with all "physical mediumship." Many noble workers in that field have held high the standard of truth and right, but many others have encountered the difficulties we mention, and some have retired from the work in dismay or disgust. There are "mental mediums," too, who have had similar trials, but for the same reason, they and their "guides" have not held to the higher standard, either through ignorance or some unworthy aim, and they are in the toils of the deceiver, or self-deluded if not conscious and willing tricksters for the purpose of gain.

Such of any phase of occult power inevitably become lowered in caste and functional power to the

level of the "undesirable citizens" of the spirit underworld. Such sensitives, while in such states, are likely to become personally untruthful, dissolute in one and another direction, morphine fiends, imbibers of intoxicants or in some line to descend to abnormal habits and appetites. Conceit, egotism, arrogance, greed and carnal selfishness generally are the elements that tend to drag such sensitives down to become the prey of the lower occult world. We need not here repeat that there is self-redemption for the penitent; that he will have spiritual opportunity to mend his ways. We are simply speaking of actual facts in the line and work of mediumship, and of some of its dangers. What is called obsessions comes in here again for a moment. Many sensitives in the early stages of their medial development are subjected to this annoying force; they are extremely sensitive to condition and influences of both worlds; they are bared, so to speak, to these conflicting forces. The would-be helpers, ignorant of the best methods of guidance and of protection, are unversed in the knowledge of how to develop mediumship in sensitives, and are like the unskilled chauffeur, who may try to steer a motor car over dangerous places. Thus, the medium becomes "obsessed." He comes into vibration while in the sensitized state with the lower forces, and is subjected to their unholy influence. He may hear innumerable "voices" incessantly repeating jargon, disconnected sentences, or even foul language. Through this abnormal condition, if protracted, he may even lose his health; the mental activities become confused, the nerve forces are weakened, his grip upon selfhood is relaxed, and in this deplorable state he comes under the ban of ignorant or merciless people who call him demented, and enter him in the insane asylum. To all who find themselves approaching such conditions, ever so slightly, we offer the same counsel, for the proper course to take is to make positive conditions for mental and physical health; live in accordance with natural law, and in line with hygienic rules in matters of diet, exercise, bathing, sleep, and breathing deeply; in fact, set to work to change the vibrations of both mind and body, and so make self

impervious to the onslaught from any evil influence—spirit or mortal. Cultivate serenity of mind, hope, trust in higher powers to aid and bless, inner harmony, and cheerful moods. Seek the company of those who are normally active along lines of mental sunshine and moral sensibility. Cease sitting for spirit influence and manifestation of any sort, for at least one year. Pay no more attention to occult “voices” and other vibrations than you would to the daily sounds and noises of a city street. In brief, live rationally, naturally, and let the forces of being flow in their proper channels for the upbuilding of a healthy character, a well balanced mind and a body of normal parts and functions.

The foregoing relates principally to media whose development of psychic powers has swung into the wrong line. There is something to be said of, or for, mediums who have been long in the harness of psychic work and under the strain of its exacting conditions; perhaps an extract from the communication of one of my own Band, given through my own writing mediumship, in answer to a question on my health, may serve to acquaint some other sensitive with points that have been of benefit to me, hence I incorporate it here. “My child, I shall give you a little philosophy herein, with my medical opinion. You are a sensitive; a born medium, one whose soul-powers and organic structure have been instrumental in the distribution of magnetic forces, and in the dissemination of Spiritualistic truths since your early girlhood; necessarily, then, your organism must be a sensitive machine that vibrates to conditions in the spiritual, as well as in the physical atmosphere. Susceptible to conditions of both earth and spirit-realms, especially to human atmospheres, you need not be surprised if the body cannot always maintain a perfect equilibrium. Sensible care of the body, in the main, together with the magnetic forces and advice of your spirit helpers, have kept you in fairly good condition, though, in the many years of your active labors, you have experienced more or less of physical and mental suffering, which is the common lot of mediums. I have told you that no mediums can be free from the results of high and

portentous vibratory force; that by coming in contact with realms and beings of different rates of vibration, the sensitive must have his own vibratory action accelerated in order to rise to those higher states, if of the exalted class, or decreased to fall to the lower rates, if the controlling influence is beneath his normal plane. The greater the power to rise to sublime heights of inspiration while in the superior state, or even when the body slumbers, the more rapid the rate of mental vibration and exaltation, and even the body will, in a measure, respond to these changing rates and be affected accordingly.

Wherever there is a centre of spiritual force, or a mediumistic person to draw thought and ethereal force from either world, that person is a magnet to attract elements and particles from human and atmospheric states; but such a sensitive must also be a source of distribution of the waves of magnetism that the attendant spirit workers charge the instrument with. Remember that the human organism is a dynamo; its reservoir of power is in the grand centre of ganglionic action, the solar plexus. The brain is the seat of intelligent activity, but the brain could not co-ordinate its forces and generate its mentality, did it not draw its material of nerve supply from the source of that power, the solar plexus; that is why mediums, as a rule, are easily debilitated in the gastric region; also why some of them resort to stimulants not only to overcome the "gone feeling," but to increase their vibrations, by which they dimly feel they are brought into closer contact with the invisible realms of active psychic power; but all such stimulus is unnatural and always produces abnormal states. It is perhaps unfortunate for the sensitive that greatly increased rates of vibration applied to the human magnet—mediums, seers, oracles—during frequent and protracted seasons of psychological experiments and expressions, do cause suffering of mind and body; sometimes to so lower the nerve force supply as to occasion collapse of the system. In some cases they so accelerate the heart action as to create abnormal health conditions, and even death itself may ensue from a long continued strain of this character.

CHAPTER VIII.**Eternal Light; From Zone to Zone.—From Men to Gods.—Temple Builders.—World Creators.**

The same concentration of mental energy and intelligent co-ordination of elements at the instance of human will, that forms substance in Spirit planets; the same application of acquired wisdom to the operation of law and to the intellectual or scientific demonstration and distribution of electrical force, that builds a massive and magnificent temple, without drudging labor or the expenditure of appreciable time and strength; the same utilization of inherent and collected magnetism that enables advanced and powerful entities to breathe life into flowers and trees, and to give form and substance to animated creatures, will have the skill and energy, the means and conditions for rearing a mountain; yea, even for building a world from the nebulous matter and the aurific elements of the universe, which form the nucleus and essence of orbs and systems.

The child who, in the kindergartens of the spirit planet, studies in simple rules the art of Concentration, and who, in process of time and application, can form a sugar cone from the sweets of flowers, or create an object of beauty and utility by the projection of thought into the outer atmosphere—thought-form of that special object, whether it be a magnetic flower, a bit of delicate lace or some more important substance—is beginning the studies and practice that ages hence, by its culmination of skill and wisdom, he may create a mountain from the atomic means at his command, or may, by the electrical impulses and energies of his developed nature and the stupendous resources of his exhaustless reservoir, set the inert principles and latent forces of nebulae into quickened activity, for the de-

velopment of a world; having accomplished so much, the grand intelligence can achieve greater things. It would not be the part of wisdom for him to set a world into line of formation and allow it to speed along without a guiding hand. In entering upon this gigantic work he has assumed a tremendous responsibility; now he has become a "Tutelary God," a planet in embryo is his to develop into form and substance; it is to become a living organic body of parts and qualities, and these must be made adaptable to the law of evolution and to intelligent designs and purposes for utilitarian ends.

Hence this engineer who has started the forces into action, and who has control of the machinery, must expend his magnetic living selfhood in its behalf; he must breathe into it a part of himself, feed it with his vital aura, protect it with his humanic principles and power. He must call to his aid his Captains and Generals who will assume charge over parts and stages of this world development, and he will ever hold an especial relation to the particular "Zone," "World" or "Planet" that he has been instrumental in bringing into organic expression and to sentient activity.

"Now, are we the sons of God?" "It doth not yet appear what we shall be." While modern thought and conception of life and its possibilities hold a station and power distinctively their own in the line of progress, it does not follow that the thinkers, philosophers of ancient days, did not appropriate great draughts of Truth from their deep meditations and studies of universal law. Their march was onward in the line of contemplation and of experiment; they gathered knowledge and acquired wisdom as their foundation for greater progress and achievement of the eternal and all powerful abilities within them. Ages upon ages in transition are as nothing to investigating and experimenting entities who find no end to time and opportunity; endowed with the quickening force of soul, intuitive to grasp information and to attain wisdom, they may reach out and gain infinite opportunity and stimulus for the development of god-like attributes, forces and facilities. Hence, an Ego who can, by his will power

and concentrative ability, project upon the atmosphere a bulletin of intelligent news; who can by his wireless electrical methods, reach understandingly a conscious mind a thousand miles away and impinge his conscious thought thereon; who can, in a moment, stamp a glorious picture upon luminous substances for all enduring time, if he so elects, or who, in other lines, can construct a grand temple, seemingly out of the air; whose will and idealization can produce the realities and substantial shapes of beauty and utility for the pleasure, the instruction and the comfort of human beings in their spirit states, can even create by stimulated rates of vibration which draw to the essence of form and being, ever alive in the universe, the elements and etherealized atoms for the appearance of a mountain and all the works and effects that make up beautiful landscapes and atmospheric "materializations;" can, in time, develop that gigantic intellect to such degree that it will understand the co-ordination of forces, the art of increasing vibratory action and the demonstration of electrical energy sufficiently to practically create a world. And we can be assured that such interests and affairs do engage the attention and application of intelligence in regions of conscious being, far out in space, and it is such revelations, and others much beyond the comprehension of earth people, that are made to students and scientific workers on our spirit planet, through their sensitive media.

Such ancient characters, as he who has been mentioned as Ibernna, are deep in these studies and experiments; they have to do mostly, however, with the affairs and progress of this planet earth, the emancipation of its people from the bondage of ignorance, of selfishness, from the slavery of want, the thralldom of dire necessity, and they are aware that for this to be accomplished, the physical planet itself must further develop toward the state of harmonic action; that the age must advance when it will be impossible for crude formations to exist, when jungle and morass will be no more, when wild beast and preying creature will have developed to the helpful expression of animal life, when cyclone and

avalanche will be unknown, and when all the convulsive and warring conditions of the elements, will have quieted to harmonic states of benevolent and life-giving expression. Then will man have also developed from the passional to the serene condition; ebullitions of crime will be unknown, and the glory of peace and happiness will pulsate in every life.

The sages and adepts of higher worlds are not only directing their influence and efforts to mortals, to awaken or inspire their spiritual faculties along higher lines of thought, for the hastening of moral conditions of right in the protection and education of the youthful generations, that the regenerating forces may have a chance for operation on this side of life; but they are also magnetizing in ways entirely unknown to any of earth, this physical planet itself, and thus helping it to perfect its powers for good and to develop from the stages of crude expression and malevolent force, to the state of equable and harmonious action. Eternity is none too long for the studies, the output of energies, the development of power and the experimental achievements of progressing human entities; the question of what we can find to occupy our minds over there, has no part in the great scheme of life in the wondrous spaces of eternal effort; as time is limitless, so is opportunity, and the active being can press on from age to age with ever enthusiastic interest and exhilarated energy, without satiety or fatigue.

In the higher circles of space, in the far outlying realms of spirit, all is light; there can be no real darkness, for the beings are luminous. Their rapid vibrations produce light. They carry their glory with them; they infuse it magnetically into all that they create. The substance of structures, of art works, of landscapes, of all they have to do with are illuminated and glorious. Of course the sight of these beings corresponds in ratio to such rapid vibration, and does not suffer; waves of color, so delicate, refined and exquisite that lower humanity can have no conception of, surge around and within them; essences so fragrant and refined that none but the advanced can sense them, emanate from all that exists in their consciousness; music so ravishing

that other creatures of less exalted states would swoon, if by any stretch they could come into the waves of melody, are of those spheres. Who shall say that gods are not there, the outgrowth and the evolved powers of mental force and spiritual grace of exalted, decarnated humanity?

Even in spirit spheres directly relating to earth, and our own spirit planet, light maintains; beings walk in light. They make luminous all that they can vibrate consciously with, and all that they can stimulate to higher expression by their magnetic force, and yet their qualities and powers are slight, indeed, compared to those of the far outer spheres and worlds where humans dwell and labor, who are so advanced in knowledge, consciousness and power of achievement that they can be well considered as gods. Our child teachers tell us that some of our own flowers of earth are so refined, that they vibrate rapidly, those that are of ethereal essence and quality, and that to the spirit sight they appear as if made up of tiny globules of light that scintillate and glow with wondrous force and beauty; also that our grasses and other forms of plant life are bright and beautiful in their vibrant activity and light.

When it is possible for earth thinkers to realize that they are on a plane of conscious activity, that contains hidden beauties and such possibilities of revelation, and that they are now in a school of preparation for higher studies and attainments, why should they live in a mental atmosphere of discouragement and gloom, even though material wealth may not be gained or great worldly position? Why, indeed, should any human being with a fair degree of intelligence and aspiration descend to the depths and conditions of thought and shadow that pessimistic forebodings and broodings create? The Gospel of Good Cheer is that which uplifts and strengthens; it gives encouragement and makes the spirit brave; it enables man to accomplish great things; it keeps Hope alive and strengthens courage; it lays strong foundations in the mental atmosphere upon which one may build the enduring structures of achievement for futurity; it conserves the nerve forces and

makes for bodily health, invigorates the moral fibre with greater energy toward right endeavor, and it vitalizes even the spiritual forces with the qualities of spontaneous blessing as it radiates an aura of sunshine and joy.

The day is coming when this faculty of looking for brightness in life, of seeking for Good in everything, in searching out the mainspring of action towards lines of prosperity, peace and success, will receive such attention that it will be encouraged to grow in the young mind and become an active expression in common daily life. It will be the cultivation of Optimism, the study of how to generate an atmosphere of blessing, to radiate an influence of beauty and cheer, the practice of mental acquirements in the line of an uplifting force for individual and collective good. Pessimism will then be at a discount; it will be a sign of degradation for the "Croaker" to predict evil, or the "Calamity Howler" to express foreboding of ill; it will be out of rule for any one to dread or anticipate disaster, to expect sorrow, or to "worry over things to come!" Good health will be then the common lot, and disease will have less hold upon the people, for the pessimistic mental attitude either engenders disease or is a symptom of it.

Healthy minds must be optimistic; they look for coming good; they radiate an influence of helpfulness to their associates; they are good angels to humanity, and minister in one way and another to the common weal. Such grow spiritually; they are laying sure foundations for their celestial dwellings; their vibrations are of light; they illumine darkened places and give strength to the weak; they are sure to ascend when they vacate the flesh form for the finer ethereal body of the superior state.

"Now we are the sons of God"—Infinite Good—the children of the Living Light. Darkness should have but little place in progressing souls. Darkness is undevelopment; its degrees and powers should grow less and less within us. Light is of the spiritual; it shows growth, knowledge. We shall vibrate in light as we advance. Pessimism belongs to darkened planes; optimism is of light, and belongs to

forward planes of power and consciousness, and is eternal in its joy producing vitality. The New Thought cult is helpful and correct in its teaching of the philosophy of Cheer; its inculcation of the truth of the claim that the road to Success, in all lines of effort, is gained by the positive belief in Success, and that the mental attitude of Victory is an aid to triumphant achievements.

The pathway of Progress is among the stars; it is the road of Light. The upper pathway of humanity is along that shining track. As we advance in consciousness of environment, of power, of essential goodness, the dark disappears; we simply do not see it. Our rates of vibration are so increased that darkness has turned to light, and all things are made clear to us. That which once perplexed is understood; that which formerly annoyed has now no power to harm. We are aware of inherent qualities of divinity, and bent on their development and expression. From zone to zone the spirit moves, enlarging selfhood in the quest for wisdom. The shining pathway of the Ego never dims; it is illuminated by the splendor of eternal energy; it stretches through illimitable fields of glory, among the stars, on, on forever, in the grandeur of infinite Progression. Nor is man lost in this universe. The course he takes, though far out in spheres of space and consciousness, is the true orbit of his soul; he cannot be lost. Infinite life is everywhere; he is in its bosom and presence continually. His own people are with him; he belongs to them, and he will never be left alone in the great causeways of Human Endeavor and Attainment.

From zone to zone he speeds, learning, growing, vibrating with grander powers, sloughing off the elements of grossness, eliminating the forces of darkness, merging the realities of selfhood from one state into another more beautiful, gaining wisdom, attaining knowledge, and achieving forever; thus on, from men to gods, from pigmies to giants in all that makes for blessedness. Such are our conceptions of human destiny—not annihilation; not oblivion, not stagnation, but ever in the growth of

power, the development of grandeur, the path of exalted and exalting progress.

The universe is filled with potential forces; elements of infinite magnitude are contained therein. Vitalized energy is stored up in planets and suns; it is for man to discover for himself these wonderful agents of life; to utilize them in the formation and execution of stupendous schemes for the advancement of the common cause of humanity. Something towards that end is done by investigating minds on earth; how much more, then, may be accomplished by sages and philosophers, scientists of advanced worlds, those who have lived untold centuries in spheres of consciousness far out in celestial space?

It is for man to grow, aspire, work out and travel toward perfection, and only by experiment, investigation, research and labor can he develop his possibilities of thought and action. His is the destiny to disclose the secrets of the universe, to solve the mysteries of being, to settle the questions of life, its origin and purposes; to discover the elemental principles of the atmosphere, and to utilize all forces and currents of energy for universal benefits.

Gods may indeed evolve from men as mind aspires Godward. Tutelary Gods exist, and in their care and charge of planets, they display mental force and spiritual wisdom. Intelligence is the eternal energy pulsating through co-ordinated vitalizations of atomic form. Matter exists in various states; it is not alone of this planetary system; it is substance everywhere, though so etherealized in some stages that even spirits who have spent centuries in its study cannot grasp it; yet there are other intelligences who can comprehend and utilize it in even such attenuated form and state. Matter, whatever its state and stage of solidity, is simply material for intelligent uses, and it is discernible to, and substance for, the beings who function on its various planes.

Mortal perceptions are not sensible of material in the atmosphere. They are conscious, to be sure, of infinitesimal particles that they call "dust," but

nothing of form and active power is imaged to them in the wondrous properties of space; yet other intelligences who are functioning on another plane of vibration, are in this very atmosphere; they have substantial bodies; they discern not only elemental forms about them, but see real landscapes, substantial objects, not seen by physical sight.

Spirit beings on every plane of development and action find matter, material with which to work, from which they form whatever their taste, skill or ability may suggest. There is essential material for the building of worlds, and the intelligence who is advanced in the growth of knowledge, the exercise of indomitable will force, the spiritual power to exercise benevolent wisdom, can experiment with what he finds in the universe till he comprehends the formation of a world—true, a world, like a tree, grows, but its atomic principles, its essential properties can be correlated under intelligent supervision, be breathed upon by magnetic action, inspired by human emanations and vitalized by the electrical energies of Intelligent Will, until these properties are brought into form and substance, and begin the evolving operations of a living world; then, this active body can be maintained in the charge and care of its inspirers, its progenitors, if you please, and through the ages, it can be working out its destiny as a vital orb, under the surveillance of its Tutelary manager.

To the untutored Indian, who for the first time may be brought to a great city, the sight of your fine structures, churches, temples, cathedrals, and all the various forms of architecture with which the white man is familiar, is a revelation; it stupefies him; he is overwhelmed by it. He cannot conceive of the magnitude of the work thus displayed, but he intuitively feels that it is magnificent; to him it is godlike; he is at a loss to know how it could have been projected and created by human brain and labor; so, too, does the thought of world building appear to the sight and thought of the people of this earth. It is too stupendous for them to contemplate. It is beyond their imagination, yet if they could be transported intelligently to some of the ad-

vanced planes of human consciousness and power, and behold the wonder workings of Intelligences thereon—human entities who are masters in achievement—they would gaze with awe and rapture, and reverently ask, as did the eloquent Indian chief, when beholding the interior glories of the Congressional Library in Washington, "Man make it?" The same intelligence, power, skill and genius that on one plane and in one limited sphere of action can erect a mighty cathedral with its architectural beauties and symmetries, can, on other planes of activity and fields of sensibility—all things being equal in point of study, practice and opportunity—create a world, and send it spinning along its track.

There is no limit to human possibility, no boundary to human progress, and right here and now we can take a lesson home, that he who realizes something of the possibilities of the human spirit, will be the one to look forward to spiritual greatness in his career. He will not whine and cry about mishaps and failures, nor will he be daunted by obstacles and shadows. He will push forward, and will keep his eye ahead instead of glancing timidly about for things of evil intent. This is but the preparatory school for grander studies and labors to come, but if the early lessons are not learned, if the preliminary exercises are ignored, and time be wasted in foolish fritterings of thought, the pupil must remain right in the primary department until he settles down to study and work, even if he does wear out his time and body in doing so; he may part with the physical form, and yet have to function on its plane. Therefore, it is well for one to learn his lesson, to do his duty, to expand the mind and cultivate the spirit; in short, to do his best while here, that he may be prepared by spiritual refinements to enter higher fields of thought and action in spirit spheres. No real progressionist is a complainant; his road may be rugged, but he wastes no energy in grumbling over it; he is bright in thought and cheerful in expression. He does not make life harder for his fellow travelers by any morose, surly, fault-finding attitude and influence; he is up and on, ready