

THE PHILOSOPHY OF
SPIRITUALISM





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THE PHILOSOPHY OF SPIRITUALISM

A SERIES OF ESSAYS
UPON FUNDAMENTAL TOPICS

BY

GEORGE W. KATES

A COMPENDIUM OF ESSENTIAL DISCUSSION FOR A
CLEARER UNDERSTANDING OF WHAT SPIRITUALISM
REVEALS; AND ITS GREAT VALUE TO HUMANITY



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INTRODUCTION.

After fifty years of public association with the organized cause of Spiritualism, I have concluded to publish some views that appear to be requisite for more comprehensive exposition of its philosophy. I am not vain enough to presume that my opinions are clear and concise enough to be final upon the topics presented; but, to the contrary, are only fundamental.

Having given many addresses to the people along the lines of treatment of topics herein collated, I am constrained by many requests to offer them in this form.

The philosophy of Spiritualism is expansive and will never be completed, for it embraces all of truth. The underlying principles are positive and should be clearly stated.

The various essays of this book only tell my views; no claim is made to being **ex cathedra**. Accept them only as I send them forth, for the purpose of causing meditation by whomsoever shall read.

Before any one shall condemn, I ask him to read and reflect, to examine and investigate.

Fraternally,

GEORGE W. KATES.

May, 1916.

WHAT IS PHILOSOPHY?

In order to discover whether Spiritualism is entitled to be called a philosophy, it is first proper to enquire what constitutes the system or process of thought and reasoning called philosophy—and then to learn if Spiritualism is in harmony therewith.

Philosophy may be said to be a result of inductive and deductive reasoning. But what is the objective from or unto which we reason? The plain reply is: Any fact of nature expressed by either form or force. The perfect **apriori** is: a fact. And a fact must first be sensed as a positive existence. A fact cannot be supposed; but it must be forcibly expressed. The phenomena of nature can not be presumed; but must be discerned by at least one of the five human sense powers. Then the **aposteriori**: location, form, force, utility, condition, etc., can be reasoned about or discovered. Then philosophy becomes a resultant. Into the domain of such philosophy, is the object of this treatise. We do not desire to postulate a system of speculative philosophy—but rather one revealed and proved.

According to the American Encyclopedia, the definition of philosophy is: "To systematize the forces and the laws which prevail in the activities of God, man and nature; to reduce the universe to a principle of unity." Has there been established "a principle of unity"? Are the active forces and laws of nature systematized? Scientists have discovered some of these; but the primal sources remain undiscovered. Philosophers have created some formulas; but no solutions have resulted beyond the recognition of a positive cause and effect existing, which are unchangeable and eternal. Neither science nor philosophy have as yet proved the causative, if there is such, existing back of the visible cause and effect.

But, the dogmatic theologian has ever postulated God. And God is to him an unknown power; and being supposed to possess infinite attributes, has been personified. God, to be the creator, must be a reasoner and discernor; and these attributes belong to intelligence—hence God is a person. Thus only has the theologian reduced the universe to a principle of unity. Is it satisfactory to the philosophers? Such has not been in evidence; for nearly all of the philosophers have reasoned upon other premises to unfold a clear comprehension of laws of the universe.

Pythagoras said that philosophy is: "The knowledge of things divine and human." Has such knowledge been absolutely discovered? It takes only a slight observation to discern that mankind do not as yet know the human ultimates—hence are but infants in knowledge of the divine.

Plato said of philosophy: "It is a meditation of death, and a resembling of the Deity in so far as that is possible to man. A search after true knowledge."

If this be true then it is the special prerogative of the Spiritualist; for he has solved the process and cause and results of death, and seeks divine incarnation and searches for true knowledge.

Aristotle defines philosophy as: "The science of being," or that which underlies all other sciences. This importance is evident; and the necessity exists today after these centuries of speculation, investigation, and revelation, as much as was so in the earlier epochs of human life; for, as we learn, all the more do we discern that eternal truths and causations are yet beyond our discovery. There are always new realms to conquer.

Bacon speaks of philosophy as: "That part of human learning which hath reference to the reason." Thus are we brought back to a realization of how necessary is the reason;

and all that is imaginative or idealistic, or simply believed, are not within the pale of philosophy. Philosophy was first proclaimed by the Greeks as a system of inductive and deductive reasoning. As such it must continue. All questions relating to life on earth, or a continuity after so-called death, must be supported by these processes or fail to be proved as facts. For facts shall destroy all forms of reason predicated upon false premises—hence reason is only reasonable when proved by facts.

Philosophy is the science, reason, and revelation proved by all existing things, according to all philosophers of the past; and our present systems ethical or religious, must be so judged. Cause and effect must, therefore, play the important part in judgment; and be the conditions for us to discern. We are incapable of knowledge unless we witness the manifestation of these important factors in support of either science or philosophy.

The Transcendentalist does not prove. He only considers that the cause and effect are not comprehended—are vague or visionary.

∠ The material scientist deals with external forms and reveals some internal forces; but crass materiality is the entire field of his exploration. He has proved much; but there

is now a field for the spiritual scientist. Finite limitations have been postulated; and upon these the philosophers have erected their ultimates of theory. Thus beginnings and endings have been discerned; and dogmatism became so assertive as to claim "thus far and no further."

Philosophy begins again to realize that there are unlimited fields of exploration; and no longer asserts an original source nor a definite ending. The great reservoir of life is discovered to be filled with eternal forces that constantly evolve higher forms. Into such inductive and deductive processes is the philosopher exploring and leading the hosts of thinkers to revelations of life that upset many false assumptions of the divine; and by natural revelation discover infinite potency in heretofore supposed finite energy.

All hail, then, for the spiritual philosophers who reason from every revealed *apriori* to every possible *aposteriori*. Such are the saviors of humanity from false doctrines, and from dogma and superstition.

The need of philosophy is to save the world's people from error. Its great field is then in the realm of fact. Who will lead the multitude better than the spiritual philosopher who reasons only from provable premises unto demonstrable ultimates? This being

true philosophy, the field is ripe for the harvester; and the golden grains of truth shall be garnered by the earnest laborer in the fields of nature, who shall cull the spiritually unfolded product that the matrix formed by materiality has made possible only to human utilization.

The philosophy of Spiritualism becomes this great producer and harvester, as we shall try to summarize. Our garnering shall only be the promise of greater and grander development; but if it enlarges our philosophy of life and makes more comprehensive our view of God and nature, then its utility will be manifest.

WHAT IS SPIRITUALISM?

Distinctively, Spiritualism is the ism of spirituality; or the ethics of all spiritual force. It is primarily related to spirit phenomena, and a cognition of the laws governing their modes of expression. It recognizes spirit as the permanent material force, and material as the form of expression. Back of these is a power called soul, or the life-giving element, which is necessary for the fructification of spirit into material modes of motion. It cognizes soul to be the primal force and the ultimate power; but from whence it comes, and how it continues, is the inquiry of the spiritual student. Spiritualism is essentially the philosophy of all truth. Its foundations are only upon demonstrable facts; and its ultimates are every truth possible to comprehend and utilize. Thus it becomes a science, a philosophy, and a religion. In summarizing its teachings, we must deal with each of these factors for the solution of human problems. And it does not confine its investigations by any previous methods employed; nor trust to the mental yardsticks of any sect or class to measure the great pos-

sibilities of time and space. As our special duty in connection with the philosophy of Spiritualism should lead us away from the speculative, we must trust more to reason and demonstration, than to proclaimed revelations of the past. Present day proofs are more to be summed in evidence, than any or all testimony of supposed seers, prophets, saviors, or apostles of the past.

Too long has humanity placed faith only upon ancient tradition, or possible knowledge. The unprovable has constantly been proclaimed as the truth that was once revealed, but is now impossible. Spiritualism has no ethical propositions that pre-supposes the impossible; but proclaims that whatever has occurred can again occur. It concurs in the Bible statement that God is the same yesterday, today, and forever.

And as with God, so with the laws of God and the laws of nature. Instead of postulating the completion of nature's processes, Spiritualism proclaims continuous evolution to higher states of expression. Evolution is claimed for all atomic force, and hence is the law for human life from the eternal past into the future in continuous progressive development.

The proclamation of eternal progress is a startling proposition to the average thinker;

but, the idea of a perfect state to be reached, is a conclusion contrary to all known laws of life, and is as well a judgment against an infinite God. To be children of infinite possibilities seems to more clearly claim that humanity are children of God.

We being creatures of God's creation, are then partakers of His infinite qualities. Such reasonings partake of the spiritual philosophy taught by decarnate spirits and accepted by the Spiritualists.

But what is Spiritualism per se instead of being ultimately related to the infinite? Nothing fails to be so related. God is immanent in nature. Nature is the incarnation of God. This is called a pantheistic doctrine; hence, Spiritualists accepting it, makes their Spiritualism similar to Pantheism in their view of God. But, Spiritualism is the ethics of spiritual force; and that force is specifically manifested by the decarnate spirits of once incarnate humans. Spiritualism as a philosophy, is then deduced from and supported by visible phenomena. Such is the claim. And that claim is supported by a world-wide testimony. If the facts of any specific phenomena are evident to a multiple of sense discernment, and are not indigenous only to a given locality, but are general, then the evidence is strong and must be given

proper consideration. If these evidences are similar and the modes of production harmonize, then the philosophy of the productive force must be patent and proved. Universality of expression by a natural force, creates a positive comprehension that law is back of it and nothing abnormal has induced the phenomenon. And yet the constant effort of psuedo scientists and philosophers has been to suppose some sub or super sense of the human to be unconsciously producing force that is more reasonably caused by decarnate spirit persons. And these have presupposed supernatural powers. The safer proposition is that there is nothing outside of nature—and hence all we call supernatural is but superhuman. This proposition, if provable, as is claimed, is the best proof that what is called psychic force, is naturally related to ourselves and is only normally used by the operating spirit. The claimed abnormal, is therefore only another state of normal action. The spiritual philosopher must be given some credit for the claim of a perfectly natural use of human attributes in the exercise of what is called mediumship. The special function of mediumship, is to furnish the instrument through which the decarnate persons may operate. The mode of operation, or the means by which this is achieved,

belongs distinctively to the philosophy of force, the science of force use, and the application of natural energy that we are investigating. In that field of exploration lays our problem, more than does the discovery of the fact of such force or energy. We can look all about us and see the display of psychic energy. By that we mean soul energy. And that implies that all things, all material entities, either unconscious or organized into consciousness, must possess soul. Without this premise it is safe to say that no conscious human being can possess soul. Why? Because each being is an evolved form and force of precedent ones—without an absolute beginning. And that these conscious beings cannot be destroyed, is logically and scientifically supported by the fact that not one atom of matter can be absolutely destroyed. These can be changed, and the visible form destroyed; but there are certain elements and properties that are eliminated by and left in the crucible. The eliminations are gases, so called; but are evidently the life forms and forces (spirit elements), and the residuum possesses yet further vigor, or life, for amalgamation and fructification. Are these not proofs of no death in the absolute sense? Are not these processes, proofs of the resurrection? Are they not proofs of the

Spiritualist claim that the human has a spirit body, which continues at the dissolution period called death? What occurs with the lower forms of matter, seems to premise the greater probability if not the actuality with higher organizations. If the properties of matter cannot be annihilated, then the continued expression of matter must be upon planes of development. Thus, consciousness evolved, cannot be destroyed; and must progress to higher states of power, even as the mental supports of consciousness are continuing and evolving. Scientifically proved by natural or earthly forces, that there is no death absolute, and that there is a spirit continuity for all organized matter, then the spiritual philosopher has a warrant for the claim that human conscious entities continue indefinitely. And in support of such a claim is added many proofs of direct communication between the persons of the two embodiments.

This latter claim has been held to be impossible; but the poet told the truth when he said: "There are more things in heaven and earth than we have dreamed of in our philosophy." The great forces of earth and air now harnessed to do human bidding, have always existed; but remained for the centuries of human childhood undiscovered and

hence would then have been deemed amongst the impossible if some mind had postulated their probability. Thus have theologians been in relation to the facts of spirit life and communion. And yet all the works of their Master and Messiah, were evidently in proof of psychic power and immediate spirit operation. Indeed, the great mission of Jesus seems to have been to prove to a materialistic people that there is a direct continuity of life. His followers for a time seem to have understood that mission and such a development of power in themselves; but the later apostles and followers lost sight of the living and ever operative principle and worshiped at the shrine of adoration for past revelation. Dogmatism and ceremonialism resulted. The churches organized upon the record of Messianic and apostolic demonstrations of spirit manifestation and closed their sense powers as well as church doors against any present day revelation.

Thus to sensuous humanity has become the necessity for forcible testimony of spirit presence and power. This had been cropping out for centuries in a desultory manner and was relegated to the uncanny and the supernatural. But, at Hydesville, N. Y., innocent children were used to lead us to the kingdom of knowledge. An humble spirit

person by magnetic or electric raps gave audible testimony that he was a conscious person although unseen by the mortal; and finally the little child startled the world by saying: "It can see and it can hear; it must be somebody!" Then by slow telegraphic processes the name of the person and some facts related thereto were obtained. Thus the modern dispensation of understanding was ushered in. Similar phenomenal evidence multiplied and spread throughout the world. Today there are millions of testimonies to the proofs of spirit communion.

Spiritualism gradually developed as a philosophy of life. Its ethical value was and is supported by natural law and spirit teaching. Human consciousness finds it to be a natural philosophy that unfolds an understanding of whither we came, what we are and whence we are going. Creative processes are being understood; and divine ordinances are revealed. The Cosmos is no longer a mystery—and eternity is a natural postulate. Religion unfolds from dogma into provable postulates and revealed convictions. Religion has become a life of equity and reason—with character and justice superior to any malign power of temptation or divine element of anger.

Such, in brief, is Spiritualism today; but it is yet in the human childhood of infinite knowledge. What will be evolved by revelation and reason, is for us to speculate upon and seek to develop. The psychical states of being are open doorways for this exploration; and into their welcoming embrace do we enter, trusting that the inner corridors will lead us to the shrines of knowledge.

SOUL AND SPIRIT.

The existence of an immortal element called soul, has always been assumed. I say assumed, because positive proofs have not been offered by its claimants. The most evident substantiation of the claim has been the record in Genesis, of man's creation, that God breathed into him the breath of life and he became a living soul. Thus the soul has been judged to be an element of God—a portion of His personal attributes.

If Genesis is a true record, then there is no need of further inquiry about the soul; but as it is clearly proved to record myths with regard to creation, and is contrary to the geological record of the earth's development, the fact of soul is not thereby established. And it seems to be a clearly supported theory, if not a positive fact that a beginning presupposes an ending. Geometry proves that one end of a line presupposes another end. Hence, if the Genesiactal record of creation is true, it was an absolute beginning and infallibly causes an ending. Thus, soul must return unto God who gave it and become again a part of His personality.

No wonder that materialism has dominated the human mind; no wonder that doubt has disturbed even the most devout worshiper at the shrine of belief and dogma.

Without an active causative that may be called soul, there could not develop an entity. In the universe all forms and forces express cause and effect. God has been held to be the great first cause, simply because human beings must predicate some cause; and being ignorant call it an unknown quantity and quality, and then relate it to an individual creator possessing mind and endow the same with omnipotent power. Adaptation has been called design; and thus an unknown creator was held to have been the designer. Infinite processes are not comprehensible; hence an infinite creator can only be postulated by the imagination. Thus fails all so-called proofs of a personal God as the first cause. It is easily comprehended that back of infinite person and infinite mind, there must be a causative. The child's question: "Who made God?" has not been answered. Let us eliminate the word "who" and substitute "what." Then in brief we can reply to "What made God?"—"What made man?"—"What made all forms and forces?"—and say: Soul. This term "soul" may be indefinite as is "God" to the general mind. Perhaps so. But, it seems

to be more possible to discern if not to analyze soul, than to comprehend God. Relegate all causation to soul and then you have postulated a life force. As a force, you can not call it an entity. Whence its origin is just as mysterious as is that of God. Perhaps these relate the two terms and make either one an expression of the same principle or power in nature. Soul is God; and God is soul, then, if the terms are synonymous of causation — or express to us the causative force most remote to our discernment. As an absolute beginning cannot be discovered, so we cannot establish an ending. Why suppose that the planet on which we dwell was the primal planet? Astronomy has quite positively disproved that. And that our solar system is the only one in the univercœlum is disproved by the telescope. An instant of sight may thus readily disprove centuries of belief. The soul of our world may have sprung from the soul of a planetary body, as it and others in turn have done throughout all primordial ages of the past. Can that be disproved? This soul or life energy in the planetary body attracting and accreting, perpetually develops until its energy is exhausted as a fructifying or creative force; and then its vehicle of expression becomes what is called dead matter. But posi-

tively dead matter has not as yet been discovered; for all such by some affinitized assimilation may become again productive. Thus are spirit forms germinated and unfolded. Spirit being the more positive force of matter, is the elemental that is projected into an expressed form. Soul being the life principle back of all, forcing this process. Soul is, therefore, the cosmic energy. How can it be called an entity? A person cannot become a living soul; but can only be an expression of soul power to unfold a living, conscious entity. The person is unfolded into consciousness; and not the latter has unfolded him.

Soul never failed to be expressed in an unconscious entity as potently as in a conscious one. Inorganic matter, so called, has life force; and what greater force has organized matter? The difference is only in power of expression; and yet the cohesion of granitic rock expresses just as great an eternal principle and perhaps more physical power than does the convolutions of a brain in causing consciousness. Thus we find soul expressed as a force or principle rather than an entity. When we separate soul from individualism, we learn that it is the principle that has evolved forces into personified expression. Thus soul is the primal power and the ulti-

mate conservation. Soul cannot be lost, nor eternally condemned into incarnated depravity to compel suffering. The inherent forces of nature all struggle for the evolvement of the higher. There are no stagnant nor ultimate forces in nature. All is activity. And these energies are constantly evolving forms of expression from the lower to the higher.

The perfect cannot be determined; for our ideas of perfection are only stages of concept of a grade higher—which, when obtained leads to other ideals of achievement. Thus is soul expressed as an unlimited quantity.

And thus is promised a continuity of eternal energy. As all life forms have been evolved, so is it a surety that these will so continue. If soul had ever perfected a form or force, it might be supposed that a conscious being could be and would be perfected. As these are not realized below our state of being, how can we conclude it shall be? These logical sequences are proofs of a progressive development ahead, as a sequence of the past; for natural law has but one mode of operation, and a similitude of causation. As soul cannot be destroyed, so the forms unfolded by soul action must have perpetuity. Soul may cause the expulsion or propulsion of integers of expression and thus create new entities; but these parental energies have a

continuity of individualism because they possess spiritual elements that cannot be exhausted. Thus spirit is the expression of continued form. The proof is in the indestructibility of matter. Why then should it be considered strange that human beings have spirit bodies? They being such now, and other forms continuing in expression, as well as evolving other forms by their fructifying powers, shall we conclude that nature has found a stopping place for its perfecting powers in the human evolvment? Surely such an assumption is unwarranted. As all forms reproduce in kind—even a cross in hybridization producing a blending—then it is but entirely natural that the spirit body born at what is called death, should be an exact reproduction or continuity. And as soul energy and spirit evolvment produces a continuity of individualism, so is inorganic matter, so called, (but such doubtless does not exist), building planes and powers of materiality in what is termed the spirit realm; or more properly is a grade higher in the material powers of another dimension of space. Thus the spirit planes of life are discovered to be material realms—and spirit persons are embodied as material persons. Natural law reigns in the eternities of time and space, even as the same is expressed in

these finite dimensions. There is then nothing supernatural; that is, nothing outside of or beyond nature. Soul is therefore energizing all natural forms in a divine expression. Indeed, soul is divine energy, because it is eternal. Or, rather, as nearly so as can be postulated by the finite mind, which, of course cannot grasp infinity and eternity.

If there be only one expression of the modes of motion in materiality, and this is proved to apply to the human being, viz.: progressive development; and this is also proved by personal and general revelation to be the condition of their continuity beyond the earth expression, we have a conscious conviction that soul never permits its power to be lost. How then can the individual thus incarnate return to any previous form of primordial incarnation? The only process of reincarnation or re-embodiment for soul force is upward, outward, onward — or in evolvment.

Soul and spirit must be in harmony. If either are injured or decimated, then the restorative process ensues. There is no going backward to the seedling, the germ, the developing matrix—but always forward into higher modes of expression, and yet suffering the abuse and deterrents that conscious responsibility afflicts. The powers of soul and

spirit in relation to human individualism, must be considered from and by the laws of cause and effect. Then we will more nearly than ever cognize the divine and approach a better understanding of our utility and the way to unfoldment.

PSYCHIC STATES OF BEING.

If we are soul persons, then we must have soul powers. Psyche means soul; therefore psychic states of being, are conditions of personality that relate acts and sensations to soul functions. Perhaps it may be a truth that we do nothing physical or mental except by soul assistance, or as the primal power. All functioning seems to be organic, and often exclusively so. Sensation is a neurotic affection; but the nerves would not alone have sensation without a conscious mind to receive and record the same. And there would not be a conscious mind without a physical brain. Thus we can inter-relate conscious sensation until we predicate or discover soul functioning.

It may, therefore, be definitely concluded that we are always in a psychic state of being; but the normal or customary state is familiar or general condition of our physical as discerned by the more pronounced sense powers. And the recognized five external senses are supposed by the average observer to be the complement of sense ability. These as the usual and generally expressed states

of the physical sensations must be held to be the normal condition of the visible material functions.

What we denominate the psychic senses, are not entirely separate from the physical; because they could not be expressed except through material organs. But the psychic states of being are not so readily manifest to the earth person, as are the primal physical states. The psychic is a more unfolded power of the individual in the expression of ultimate capacity. It is not an abnormal condition but a more highly developed quality of the normal. Psychic exercise is then a natural one and should be cultivated by all. It is necessary to eliminate the cruder tendencies of the flesh in sensuous application, and unfold the finer forces of being. Purity of mind and purpose; a devotion to the moral and spiritual culture; an application of higher ideals and a seeking for the true, beautiful and good, will become the necessity in order to secure psychic unfoldment and utility.

The psychic states are realized in the accelerated power of the physical senses; and these are seeing, hearing, tasting, smelling, and feeling. Back of the physical sensory nerves there must be spiritual forces, or they would not possess acute power. This spirit-

ual force is the inherent quality of each atomic part of the structural form. Thus the spirit body exists as the dual part of the physical self. We do not accept the statement that there is a spiritual body, solely because Saint Paul said so; but, because it has been proved. At least, the evidence is strong in proof by virtue of numerous witnesses. The spirit body has been seen as it has been eliminated from the physical body at death time, which has always been spoken of as the period of dissolution. And truly is it the latter process. The spirit and earth bodies part company—dissolve their relationship to each other. The physical sight of an earth person is frequently developed to see that which many others cannot. That is called clairvoyance—clear seeing. And such it truly is; for it is seeing with the spirit eye. The power of eye-sight materially differs with earth persons—and most likely also with spirit persons. As we have no right to deny that our associates can see objects clearer and at greater distances than our personal eyes are capable, why should we deny that some may see a decarnate spirit when we cannot? Hence it seems illogical to assert that a person only imagines, when they say a spirit is discerned coming forth from the dying physical. As many persons so testify, then the

evidence becomes very strong; and as persons of various ages, sex and mental and physical condition testify to the same, the claim of hallucination will not be a reasonable hypothesis. And, besides, these witnesses reside in the various portions of the habitable part of the globe on which we dwell. It is not indigenous to a locality nor a class. That it is not a form of hysteria, is evidenced by the unanimous physical healthfulness and mental soundness of these witnesses. That clairvoyance is a development of eye-sight is strongly proved by the testimony of a hospital nurse. She stated that a dying man was receiving her attention. But, happening to use a strong magnifying glass to more clearly discern something at a distance from the window, and while so looking, she was suddenly attracted to her patient, and turned toward him with the glass at her eyes and at once noticed something filmy above him. This she watched for sometime until it began to shape as a duplicate form of the dying man. She called the physician and both watched this spirit birth. Neither had ever before experienced any similar lucidity; and perhaps the lenses through which they gazed, gave the necessary spiritual as well as physical focus. At least, it seems to be worthy of human effort to so experiment

with lense power. We did not know how clearly nor how far we could see until we developed the telescope; and we did not know that we could enter the realm of the unseen, until we created the microscope. This latter wonder-instrument has opened almost a new world to our vision.

These elements and life forms not discernable to the normal or common condition of eye-sight can no longer be denied to exist. And planetary bodies giving evidence of fertility and inhabitation, are not to be denied any longer and these claimed to be only lights in the heavens, or angel peep-holes. Science has positively destroyed much ignorance and disproved many myths. And there are many more discoveries yet to be made.

Shall any man say with authority: "Thus far and no further shalt thou go!" Are creative processes and inner forces or eternal laws forbidden us to know? All human life proves that we must seek in order to find; and that no good results shall come to them unless they eat of the tree of knowledge. The sense of hearing expands or attunes to a psychical state, as does seeing, and thus develop clairaudience. Many proofs exist of vibrations that the ordinary use of our auditory sense do not cognize. There are harmonies that create grand oratorios that

the human ear fails to hear, because it is not tuned to such vibrations. Beasts, birds, insects, each hear sounds that the human person does not. Ants and bees talk to each other—but the human fails to hear them. The tree groans with pain as it grows; and a few only of the listening ears have heard and understood. A fly walking across a sensitive sounding board may possibly cause startling vibrations to alarm its fellows, and yet scarcely be heard by the human. Sounding boards have, however, been made that causes the tread of a fly to sound like the strokes of a hammer upon board. The wonders of sight and sound are yet undeveloped. If a sensitive human ear drum is developed, or the spirit ear attuned to greater vibrations, and the decarnate spirit shall learn to create such, why can there not be human persons who shall hear spirits speak? Such results have been accomplished, and by many thousands of persons. This is a natural psychic state to acquire; but, all of these functions of the soul require spirit operators as well as to have our personal development. There are psychic states of being in the various phenomena of somnambulism, dreaming, hypnotism, impression, mental telepathy—and perhaps often in conscious cerebration. It is not safe to relegate these

to unconscious action. But, our will power may or may not develop either phenomenon. Some theorists have postulated the sub self, sub consciousness, subliminal self or consciousness, etc.

These are misleading terms. Such can only apply to our spirit self—which is not below or above ourself; but is our truer and more real self. There are not two visible brains or bodies; and yet there is a duality of brain and body—or rather these have spirit force. It is only your spirit self, after all, that is premised by any assertion of either a sub-self or superior self. Why not, then, call this functioning of yourself by its right name: the action of your spirit or psychic self? Clear seeing and clear hearing, will then be unfolded with greater power and the inner forces of material processes be revealed to the senses; and the harmonies of the universe be heard with greater delight than now are the results of human instrumentation and vocalization. The wonders of the universe cannot be revealed to our dulled senses; but will be sensed as we attune ourselves to the infinite. Finite man has been too content to grope within the sphere of the sensuous and gross forces of the earth. Some listening souls have caught some vibrations of infinite harmonies; and

all can when they sluff off the crude and crass and seek for refinement of the physical for more positive affinitization with the spiritual. Thus the sense of feeling will be developed into the psychic quality, and psychometrists will come forth to cause us to know that nothing can be hidden from our cognition, even as it shall be in future states of being. These psychic fields of research, and powers of unfoldment, beckon us to higher, purer, and more useful states of being. We trust to go further into their hitherto occult conditions and reveal the majesty of their power that we may more truly live, enjoy and be useful.

PSYCHOMETRY.

In the examination of psychometry, an important phase of psychic force is discovered. It is called a scientific exploitation of a purely mental force, by some; and by others considered to be entirely a mediumistic display of spirit power. It is not solely either one of these; but is somewhat a quality of both.

It is sufficiently clear that any psychic sense or power we may utilize, belongs to and is a development of physical sense and power. These are always inter-related. The exact meaning of the word, psychometry, is soul-measurement. Such an actuality seems to be impossible. But, the measurement is not by dimension. The computation is of quality and application. The actual soul value is ascertained; and the positive records of soul are shown by the aurific emanations exuded by the object or person.

The soul force of an object as well as a person, is mentioned advisedly. Indeed, the soul of things has been proved by the psychometric faculty. The two volumes of Prof. William Denton, bearing the title: "Soul of

Things," warrants the saying that proofs are presented. His experiments with fossils and minerals gathered by him in geological explorations, showed that Mrs. Denton could while blindfolded tell much of the history related to each item—and describe the habitat thereof. The professor, fearing some mental action of his own, by which there was a telepathic transmission of the facts, wrapped each article so that the item could not be discerned. But, under all tests of the faculty or force, the results were accurate statements of facts connected therewith. About contemporaneous with Prof. Denton, the scientific mind of Prof. J. Rhodes Buchanan was engaged in the investigation of Sarcognomy, or the science of the human body, in an effort to prove that each part of the anatomy exposes the characteristics of the person. In this pursuit, he discovered an exudation, not appertaining solely to the physical, that is thrown off by the human being.

This became an aura surrounding the individual, and possessed varying influences and colors. The clairvoyant is able to see this aura, and by its conditions can tell the characteristics of the possessor. The psychometrists not possessing clairvoyancy, receives sensations as they come into contact with this aura. Is the conscious psycho-

metrist the only person so affected? Most likely we are all psychometrists. Do we not receive pleasant or unpleasant sensations at our first interview with a stranger? An opinion is almost immediately formed of each other, as we mutually clasp hands. We have made an aurific contact, thereby sense each other. This is a well known fact in general experience. Our first impressions, too, are usually correct. Much argument is made about personal magnetism. This term is employed to express some peculiar force projected by the person. A large person is ordinarily supposed to possess the greater quantity; but a small one may have as great power of personality, although largeness conveys the idea more readily. This something that we project is the spiritual aura that partakes of our selfhood and conveys the positive or negative character. These facts are patent to all, and are readily seen to be psychic forces. The acute sensing of these, and comprehending their value, and thereby gaining a rapport with the individual, is called psychometry, because it is truly soul measuring. Whilst the public display of this psychic sense of feeling has been seemingly only to please the curious, or to read personal characteristics, there have been useful lessons derived.

The touch of an article by the ends of fingers where there are ganglia akin to the brain matter, a transmission over sensory nerves to the seat of consciousness is a common result; and this conveyance of sensation is not only a conscious physical contact, but there is transmitted an effect belonging to aurific attributes heretofore alluded to. These attributes do not belong to the article being handled, when said article is the property of some person, and has been worn or used. By the frequent contact of the owner of said article his or her aura has impregnated the same; and thus that aurific effect is sensed, and a rapport with the person is established. That is how diagnoses can be made from a lock of hair; and how a healthful aura can be sent to a sick or diseased person by so termed magnetized paper. In these fields there are useful helps to be given by a proper manipulator; but the wary may well guard against charlatans or diseased operators. The transmission of disease can thus, or by personal contact, be effected as readily as can health. All forces of life are for use and not abuse. We cannot deny the utility of any force of nature solely because there may be some lurking danger, or that the same may have been misapplied. Electricity serves valuable ends; but that

subtle force kills when carelessly or maliciously applied. The virtues of psychic forces must be discovered, even as we have been compelled to learn of the physical. There are dangers all about us if we misuse the forces of nature. By the knowledge of their bad effects, we find how to use them for good. Thus it must be with psychic forces; which, like the crass physical ones, may afflict us if we do not understand them.

Bad spirits in the flesh may work us much mischief and injury if we are not aware of their presence or purpose; and so bad spirits out of the flesh may be able to harm us and we not be aware of the source or intent. Plainly it becomes our duty to erect burglar alarms of a psychic character as well as in our earth houses. When the psychic senses are attuned, then these alarms will be developed; then harm cannot readily be done, because intent will send its message upon psychic vibrations until we are fully informed. But, the worldly person, with selfish desires, will say: "That will be a terrible time to live on earth, when we shall always be known just as we know ourself; and our thoughts and acts cannot be hidden." Perhaps it will be terrible to many who are evil doers; but it will eventually cause humanity to be true, virtuous and honest. Such

a desideratum will surely be approved by every earnest and sincere person.

Why not have it so now, if we can prove such to be the condition after we pass into the realms of life lying at the outer rim of this—into the spiritual realms the other side of death? But, is that the condition of our relations in the spirit? Truly, is it so. How have proofs of such a fact been obtained? By direct communication with the denizens of the after life, our once mortal friends, and by the revelations of Psychometry.

If we infuse a spiritual impress of our life and character upon articles we carry, and clothing we wear, by the auras we exude impregnating these, why not realize that our soul forces bear our true history and image? Is it not a proof palpable that we carry about with us a spiritual photograph of our true selves? This being so, then in the spiritual realms into which we are all going, our personality will reveal that we are unable to hide our deeds—and even our thoughts are visible. On earth we feel secure that we have perpetrated deeds and indulged in thoughts that no one has seen or heard. But if the soul and its spiritual environments are revealed after we shuffle off the earth body, why not even before made manifest to spirit eyes? This claim is emphatically stated by

communicating spirits. We shudder at being seen and known absolutely by our earth friends; and why not equally feel the horror of our spirit friends realizing it all? If our loved ones live after death, and find the doorways open between their life in spirit and ours in the flesh, and they often communicate with us, why should it be supposed impossible that they may see and know all of our acts, and often stand by our side, when we deem ourselves alone? We have heard much about the "all-seeing eye of God"; and that in the book of life is being written the record of our deeds. We have not all been able to think there is a possible truth in such a statement. Some have accepted the idea simply as a dogma of the church, without realizing how such a thing could be possible. No doubt but this idea was born from ancient understanding of the psychic laws of our being and a comprehension of the facts as now revealed by the psychometric faculty. This becoming a scientific reality, is working a great moral reform in human lives. Fear of being seen in wrong doing, may be of great value to the majority; but a realization is assuredly a power to cry halt to our degenerate tendencies. If there is no other way than absolute atonement by works for redemption, then humanity will fear wrong do-

ing more than ever. To realize that we must pay to the uttermost by great efforts for restoration, will restrain the multitude. But, to lead them into a belief that a savior has died for us and thereby paid all our debts of sin, is to give a license. Many people have thought they were forgiven and their soul nature restored to primitive purity by this process of vicarious salvation. Poor souls untold have carried tarnished spiritual bodies into the spirit life believing that though "their sins have been as scarlet, yet they had become white and pure as snow." Oh, the deception of it! Oh, the fearful justice that shall cause the deceivers to be haled unto judgment! To stand naked, as it were, before one's own soul and realize that thereon is the written record, and that the book of life is a truth, will appal the stoutest heart! And then as our gaze falls upon our victims and our loved, and realize that they all know us as we know ourself! Could there be a more terrible hell for sinners or a more joyful heaven for the pure and just? The hell of conscience and undevelopment shall be yours if you have defiled yourself! Have you ever read or been told of the experience of a person momentarily expecting death? In that awful moment, so they have testified, all acts of their life in panoramic rotation have rushed before their vision. They see

it all, good and bad! If that can occur on the brink of dissolution between the spirit and body, how much more actual must it be when the earth moorings are cast away and we stand well out in the sea of eternity? "Will there be a hospitable shore for me?" in anguish cries the startled soul! Has the Savior redeemed me? Ah, the voice of nature speaks unto the soul and says: "Pay your debts!" Cause and effect are eternally related to the laws of the universe; and are as potent in eternity as in time. Cosmic processes know no vicarious means of redemption. The law of cause and effect is the law of God, because it is nature's fiat.

In this revelation of the soul, there is a moral force such as has never before been known to mankind. A revolution of human ethics is at hand. An evolution of human lives ensue. Psychometry will save humanity! By its positive revelation of soul and the indelibility of deeds, we have a force for good development in humanity far surpassing the value of all the myths and dogmas of the centuries. It is God's way made manifest, because it is the absolute of nature. No longer scoff and jeer at the simples revealed by the majesty of soul-law, but stand in awe of their potent power to show you the grandeur of life and the horror of sins against yourself.

THE SPIRIT REALM.

Many crude and false ideas exist relative to the possibility and place of abode of what are often denominated excarnate spirits. Because the individual is excarnate from the embodiment of earth, the hasty supposition has been made that they are disembodied, and occupy a plane of life with no relativity to matter. The spirit world, so called, has been presumed as a plane of life without any relation whatever to what we comprehend as matter; and yet heaven has been portrayed as having wonderful habitations, streets of gold, thrones decked with precious stones, etc., and the place of torment as a fiery abyss. All of this gives possibly a very low estimate of the material environment, based upon our crude ideas of precious metals and stones, and of the most horrible material force. Even Jesus spoke of mansions in the eternal realms and said something about preparing a place.

However positive have been our ideas of the unreal in spirit life, no conveyance of thought or comprehension has failed to separate entirely from material expression.

And no postulate of an existence of place, person or habitat, can be made unless based upon materiality. If soul-force continues a form, it must continue by unfoldment and in environment. And these must exist in accord with natural law. There is nothing outside of nature; hence there is nothing supernatural. If there is continuity of existence for any one material form, that is a safe promise that all forms will continue. Thus, human beings cannot continue to exist after what is called on earth as death, unless all other animate creatures will go on existing, and also by the same process all inanimate material structures have their personified continuity.

The true harmony of the universe can only be unfolded by the laws of cause and effect applying directly in accord with the force embodied in a form. Soul not being an entity, is embodied in a form or force according to the power of such; for soul is the life principle that animates these with plenitude or otherwise. The basis of logic for any continuity of existence, whether before or after the earth-death, is in the fact that all forces are eternal. There cannot be immortality ahead of us unless there has been immortality back of us. A beginning presupposes an ending.

Thus there is the scientific postulate of other realms of existence than this crude earth one. Even in the forms of earth we find by microscopic examination, other planes of life and force than our senses cognize without aid. And in the realms of space, the telescope has revealed planets and worlds greater than our earth, but which the ancients held to be only peep-holes in the heavenly firmament. Science, thus destroys superstition and ignorance and unfolds to us a clear concept of cosmic law.

Causation is universal. Law reigns supreme. The visions of St. John were ecstatic, and colored by imagination—perhaps induced by a spirit person of the same extraordinary capacity for exaggeration. Some persons can readily see wonders, when nothing unusual appears to others. The visions of St. John revealed great multitudes of angels “of all nations, and kindreds, and people, and tongues.” This is evidence of perfect personal naturalness and that they were once earth-dwellers. This is also proof that in spirit we are not at least immediately, very materially changed. Personal identity is marked. Such is the testimony of modern seers and latter-day spirit communicants.

Accepting the theory that all forms are the incarnations of soul as the primal energy,

we must also conclude that spirit planes for the habitat of spirit people, are evolved from earth-matter as are the bodies of the individual people. Thus spirit matter is but another expression of material activity and potency.

As spirit bodies are evolved material bodies, so spirit planes of life are evolved material expressions. Indeed, spirit is discovered to be the reality; and matter the expression.

The spirit realm is therefore infilling all space—and could not be distinctively localized. All dogmas defining the location, dimension and conditions of heaven as a place souls shall migrate to, are only based upon ignorance, and valuable only as dogmas. The true revelator is nature. And the children of nature are not prevented from revealing discovered conditions; the only necessity is to develop power and understanding. That there is communication between the earth and spirit dwellers is proved to millions of present day people. This would seem to well establish the same as a proved fact. These communicants with one general agreement testify that the spirit planes or realm are within the realms of all space; and yet localities are constituted and communities developed. The law of attraction and assimilation applies more than does any fact that

wilfully commits us to a place. The law of recompense is the eternal fiat. We reap only as we sow. We utilize only as we are capacitated. We gravitate to our justly earned rewards and occupy the creations resulting from aspirations and deeds.

Our loves and harmonies create the associations. Like attracts like; and the opposite repels.

Forms, and especially species, evolve in accord with the elementals composing the same. Everything "according to its kind" bears fruit. "Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:16). We know they do not. But, we know there is hybridization until new species are evolved. There is no evidence of stagnation, finality or death in the operations of matter. Constant evolution is the process. When opportunity fails, the energy at work creates a new one, or assimilates with others.

These are evidences of natural law in the spiritual world. But, the spirit occupies another plane of life, and not a world. The excarnate spirit of an earth person cannot become incarnate on another earth-planet; for he has evolved beyond the rapport with planetary matter—and has become a resultant of such energies. Whilst this is so, he is nevertheless a materialized person occupy-

ing some dimension of space. Such dimension is not necessarily measured by our quantitative up, down and through. Another principle of measurement must be adopted. But, we cannot yet define that principle; for it requires assimilated understanding. It is much to be able to proclaim and prove that such an existence is established. To the physical eye of mortal that has been evolved into the use of spiritual sight, the spirit part of the physical eye is proved, and such have seen the birth of the spirit out of the dissolving physical person until the entire structural form is before their vision. This phenomenon has been presented to many—hence, is not an illusion. To many others has been the experience of being projected from the body for many miles, and being seen and heard, and seeing and hearing, until the evidence has been corroborative. All this proves that our spirit bodies are the energies and undying forces of our physical bodies—hence born out of every atomic part in perfect similitude therewith. Paul the apostle was correct when he said: "There is a natural body, and there is a spiritual body." (1 Cor. 15:44). There is this dual body—not one will be obtained; but they exist now. The worm is not annihilated, when worm-death occurs. The chrysalis state ensues and

the butter-fly comes forth. Who can tell all details of the process? We witness the manifestation, but we cannot tell all of the minutiae.

Thus we say spirit bodies and spirit planes of life exist; because they are testified by a "cloud of witnesses." Being blind and unable to see the birth of a butter-fly does not prove it is not born from the chrysalis of last year's worm. Being spiritually blind, does not disprove such eye-sight enjoyed by others.

As the materiality of our spirit bodies is the resultant, if not possibly the enduring elements, of our physical bodies, so is the materiality of spirit realms the same outcome of planetary matter. Thus the habitat becomes perfectly natural and physical to the inhabitant. Thus, also, the location is not necessarily in some specific part of the universe, but must be in all parts, or infilling all of the vastness. We speak of a possible plethora of inhabitants in the spirit realms, when we realize that if all gone on from earth were here they would now only have room to stand side by side. The plethora would be here—and not "over there." No new materiality has ever been created; but only has there been produced from the **matrix of nature** the forms and forces that have

elementally pre-existed. Can there be an exhaustion of spirit energy? If so, then matter will surely be dead—and thus only will there become a dead world or planet. But, so long as spirit-energy exists in the planet, will that energy seek to fructify matter that has thrown off its spirit energy. That is how matter seems to be proving an immortal process that exists only in its material rehabilitation. There is the error of crass materialism. The spiritual materialism must be understood in order to realize how spirit bodies and spirit planes of life can exist.

All that the spiritual scientist of today is doing, is to prove that these planes and forms of embodiment exist; but this delver into God's wider domains, shall in the future reveal the processes and laws. At present he bases all upon the evidence that matter is indestructible.

AUTOMATIC PHENOMENA.

In the absolute sense, there are no self-acting phenomena of any character. So far as the accepted meaning of the word "automatic" is related to human beings, there are many results of physical or material action not voluntary, and not depending upon the will. All normal action is assumed to be under the dominion of will.

An automaton is usually a material mechanical device. But, the broader definition is: ✓ "Any thing or being regarded as having the power of spontaneous motion or action." In that sense all human beings are automatic. And yet there are external as well as internal forces operating to produce the phenomenal effects held to be spontaneous. There are, in reality, no perfectly automatic machines either in conscious or unconscious organizations. There are none without limitations of power. Eternal energy cannot be organized. Thus a perpetual machine is impossible. And the postulate of an eternal God of infinite energy and power, is not comprehensible to the limited mentality of a human being. How much less, then, should be

the supposition that the spirits of once human beings are infallible? And yet many people at once conclude that a spirit has all power, if one is spoken of as manifesting its presence.

And if the human is used as their medium or automata, then there are no limitations possible. Such assumptions are illogical and contrary to all physical laws. An automaton is subject to mechanical defects and friction. The machine is easily affected by external conflicts and internal disorders.

Human beings are subject to defects, and have decided limitations. This being so, then the spirit of the human cannot be perfect and all powerful simply because the same is excarnate from earth materiality. Hence, we cannot expect spirit phenomena to be without defects.

If earth dwellers would live more in accord with psychic law and not in only crass material conditions, there would be less imperfect mediumship; and fewer undeveloped spirits to make crude effort to communicate. These inter-defects make an impossibility to have an approach to perfect phenomena. The critic will in response ask: "Why then try to get what can only be imperfect?" If we would stop for that we would have very few blessings. All good things on earth com-

mence in an imperfect manner. From imperfections we unfold into perfections. That is the law of life. It is a glorious realization that in the eternities there is growth; and must be effort in order to accomplish. These are necessary premises in order to understand that no such a thing as perfect phenomena can be obtained from the spirits.

Perhaps the nearest approach to automatic phenomena, is the independent voice, when heard from the viewless air. When an instrument such as a trumpet is used, then the voice is not automatic, for a medium has been employed. Perhaps no such phenomenon as an independent voice can occur; for there must be vocal organs of some character to produce the voice, and some employment of material force must be made in order to make it strike upon the tympanum of the mortal ear. In order to get that force, an earth being must be used as a medium for the evolution of power. Hence it is not automatic, for it is subject to changeable conditions. An automat must do the same work repeatedly and with no change of mechanical conditions. The mortal being, called a human, is not that kind of an automat. Mediumship does not destroy individuality. It is only while under the hypnotic influence of another person, that the individual is an auto-

mat doing the will of the other. As soon as released from the hypnosis, his personality asserts itself, and he has power to resist further encroachment upon his will if he so chooses. But, after a time, should he fail to resist, the will-power of the hypnotiser sinks his will into complete subjection; and then he becomes an automaton. Because of this, it is said that to subject one's self to spirit control is to destroy the individuality. There may be some justice in the criticism, but there is possibly not the danger that attends the influence of a mortal hypnotiser; for the latter is apt to be more unscrupulous. From the plane of the spirit, the law is that "like attracts like." If we are beset by evil influences, then there are some evil conditions in our surroundings that attract such. We can mold our lives so that we shall attract good spirits, and possibly, likewise, the evil ones. To avoid being under a baneful dominion of either mortal or spirit we should be careful of our conduct, and even our thought and desire. This spiritual principle was presented by Jesus as follows: "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28). This is a spiritual principle that should be applied to all of our rules of con-

duct. At least, when we seek for spirit communion, our thoughts and lives should be pure as possible. Weak mediums who cannot resist evil influences from undeveloped spirits, would not be known, and automatons of that character would not exist. When you find one of these automatons who say the spirits led them to evil, and they could not resist, justly conclude that there is a weak will that has been set aside by designing spirits; and that the medium has abused this heavenly gift to the service of worldly propensities. These psychic automats are weak mortals in the hands of weak spirits. Unto such the attraction of a similar spirit control is a curse and not a blessing. A careful study of "Obsession" will show more fully the conditions of this automatic form of mediumship. The spiritual philosophy will teach us how to avoid the evils thus feared.

Earth-bound spirits do not alone attack the conscious mediums, but the multitudes who have no knowledge of psychic law or spirit communion. This knowledge will yet be a great savior of humanity from evil propensities which have baffled both science and philosophy. The curative of all ills is always at hand when we understand causes. The evolvment of will-power amongst persons who are deficient, must become one of the

duties of the sociologists. It is a necessary quantitative when righteously used. When abused, like all other blessings, becomes a curse. The harmonial human being, is one of the efforts of Spiritualists to unfold. The automatons who are dependent persons, including all who depend upon a savior to vicariously atone for their sins, must pass away. The era of responsibility is at hand, and redemption will be achieved. We will stand forth in an exalted self-hood, crowned by Godly powers. Good spirits are leading us to this goal, and our inter-communion is mutually helpful and comforting.

In the so-called automatic phenomena, there is strong evidence of spirit power and identity; and for that it is very useful.

The people of this age are very skeptical of spiritual powers; and are looking for a visible sign, like the ancients asked for. They claim to believe the record of spiritual phenomena, but have no faith in its presentation today. The automatic writing of a communication is held to be of importance only when it bears the stamp of an identity that is able to state facts unknown to either the medium or recipient. The evidence must be superior to any possibility of sub-conscious action. Such communications are being received by persons whose hand is controlled without the use of self-will, or in some cases

without observing what is being written. The medium is sometimes so placed that it is impossible to see what is being written. The hand writes, and the person may be holding converse with another person. Sometimes both hands are simultaneously used to write different messages. Another phase is so-called independent slate-writing. Between a pair of locked slates, written messages and color drawing have been obtained in a remarkably limited time. These have possessed marked characteristics or information about the stated person who has claimed to be the unseen scribe. Thus, evidence of persons discarnate from this earth-life have been given. Can we doubt our senses? If so, then we have no absolute knowledge of any event of life being an appeal to our sane power of sense cognisance.

These are not essentially automatic; nor are we as persons automats.

We reside in an active, pulsating world. All is energy. There is no actual cessation of motion. There is universal diversity in forms and forces. Nature produces differentiations in all of its product. Absolute sameness does not exist. Whatever relates to physical phenomena is found to similarly relate to psychical phenomena.

The univercœlum is controlled by law; and that is no more impossible upon the psy-

chical than the material planes. What we call automatic spirit phenomena, is not strictly so, for there is always a spirit person producing the same. But, in so far as we are physically concerned, the same is self-acting and not at all related to our will. This opens new realms in physics for the explorer and logician.

Above all other consideration is the revelation of existing excarnate beings. These say that they were once mortal beings of this earth, and our own loved ones. Can any one disprove it? So far, that person has not come forth and offered satisfactory proof.

His coming is awaited; but in the mean time these many peoples go on holding the blessed communion, and their souls chant the harmonies that angel choirs have sung. They are full of praise that unto them has come peace, joy, and comfort. All life teems with energy and progress throughout the universe and into the eternal realms of God. There are no automatic energies; for law has infilled all forces with the progressive powers that only infinite intelligence can bestow. Nothing stops; nothing stagnates—all forces are progressing toward the infinite. Life is the law. Self-action is not possible. Incarnate with law is soul; and soul is the infinite. All forces are soul forces. The infinite is energy and not automata.

POWER AND UTILITY OF THE SPIRIT MESSAGE.

It is necessary, in order to learn what are the truths and purposes of any religious system, that we shall go to its sources and learn of its advocates and devotees. Too many critics exist, who are only so by prejudice instead of understanding. No system of ethics or religion has had more ignorant and prejudiced opposition, than has Spiritualism.

The true value of spirit communion and ministry is not generally understood. Base application of mediumship has been prominent. The real utility must be developed and applied, or we shall be entitled to again lose the inter-relation of excarnate and incarnate persons. The spirit message must have an influence upon our personal life for mental, moral, and spiritual culture, and not be applied only for worldly interests and lusts of the flesh.

After many years of public utilization of mediumship, I am surely entitled to an opinion of its truer relation to human interests. Many of my associates may differ with me

as to the objective relation of mediumship and of the spirit message; and they have a right to differ. By comparison of opinion, however, each of us may develop better values of our relationship to both mortals and spirits. We will have no argument about the value and necessity of spirit phenomena and the employment of mediumship to convince the people that there is spirit life and that the spirits of all once mortals can communicate if a correct application of the laws governing the same are made from each of these sides of life.

But, to assert that the duty of both the spirits and mediums is only to convince humanity of such facts in opposition to their crass materialism or bigoted superstition, is a gross error. There exists no real reason why all people should be ignorant of such facts when all natural phenomena teems with evidence—and past revelations during especially the messianic and apostolic periods were replete with spirit power.

It is strange that the professed followers of Jesus today are seeking for a sign, and proclaiming Satanic agency when the manifestation occurs, just as did the people when Jesus did "mighty works." It is recorded that Jesus said: "Verily, verily, I say unto you, He that believeth on me, the works that

I do, shall he do also; and greater works than these shall he do." (St. John 14:12). No one can gainsay that the works of Jesus were what the Christians call miracles; and which our understanding of psychic law now prove to have been works of the spirits. Hence, I claim that these works have fallen upon modern mediums as a life duty, making them the true apostles of Jesus, or possibly more correct, of their spirit controls which the medium of Nazareth called his Father. The works then included the force of inspiration as witnessed by the Sermon on the Mount, and other marvelous teaching. While it was necessary to convince, it was of greater importance to instruct. This similarity of application, is my opinion of modern mediumship and spirit help. The great congresses of spirits—and indeed, of our own loved also—are not ministering unto us simply to prove to us that they can do so; but they have the evident paramount intent of instructing, comforting, and in all possible ways helping us, as Paul said: "For them who shall be heirs of salvation."

The general trend of spirit communications is for the benefit of we who are the recipients. The spirits manifest great love for us and seek to minister unto our needs, whatever such may be. Much criticism is offered

because so many spirits have so little of value, mentally, to offer. The product is not always of superior literary merit; but to the contrary, often very inferior. The truth is self-evident that the majority of people who pass on to the life after earth-death, are quite ignorant and not capable in literary effort; and mortals being in the majority unschooled in higher branches of learning, will be mediums of a calibre to attract their kind. The law is well proved, that "like attracts like." Mediumship was given to the lowly Nazarene and his fishermen apostles. Possibly, the real basis of psychic power is in the innocence, humility and purity of the person. Perhaps all spirits are not aware of the possibility of earth-communion, just the same as all humans of earth are not aware. Prejudice and ignorance in this direction may have much to do in the prevention of the so-called greater people unfolding mediumship, and the spirits of such persons utilizing the opportunities for earth-communion. Natural, and not superficial lives, will endow us with psychic force. Such is one reason why Indian spirits are capable in psychic demonstration. They were children of nature.

When we shall have people of culture seek psychic unfoldment by living closer to nature's laws, we shall have better promise of

more exalted mediumship, and hence the prospect of attracting what are by us called the higher spirit intelligences. Because there are some or many inferior intelligences from the spirit-side of life, communicating through mediums of their calibre, is no argument whatever that the exalted cannot do so. Indeed, if the inferior or even defiled spirits can manifest, there is in that a promise for the exalted to do so; for surely the laws of God or nature are not made to permit the lowly to have greater advantage than the wise and pure. It is a safe and logical proposition, that if any one spirit person has survived earth-death, and can manifest and communicate with earth-dwellers, then all can. The laws of life must give to each and all equal opportunity. The world-life we are living gives each of us power of locomotion; and the mental and spiritual status of our being has no preventing force against our migration. It is a question of energy and the meeting of physical necessities; and thus is the analogy doubtless similar for spirit migration and operation. The possibility is that neither mortal or spirit has given enough attention to the development of inter-communion. It has taken most of the previous centuries of human life to evolve the present-day processes of electric com-

munication; and yet these have always existed as possibilities awaiting human genius to evolve. Nature does not always force its plans and potencies upon us; but awaits our genius to call forth and apply. Is it unreasonable to suppose that either mortal or spirit shall find any other relation than this to their inter-communion? Let us be encouraged instead of discouraged by even a crude mode and result of spirit communion. It is a promise for the better. But, the crude is not all we have; for there has been much of the exalted and wise blessing humanity. There has been a higher purpose in it all than we have perceived.

The most important lesson taught us by the spirits is that we are responsible beings. No vicarious processes can save us. We must work out our own destiny and either suffer or enjoy the fruitage of our deeds. We go to spirit life in the exactness of our identity.

The next important realization is that we cannot hide ourselves from view. Our deeds most likely have constant witnesses. We have been taught that there is the all-seeing eye of God taking constant witness of our thoughts and deeds; and now realizing that we are compassed about by mighty hosts of angels, or spirits of our loved, we realize that

our lives are known. It is a terrible realization that we are known as we know ourselves, but the spirits reveal such to us. We may hide from each other here—but cannot in the great beyond. The book of life is our soul; and its tablets reveal to the uttermost. Thus have the spirits taught. The moral force of such revealments is to make better people on earth. If sins can be forgiven only by personal atonement, then humanity will not be so careless of their acts. Believing that our sins will be atoned for and our souls instantly washed clean, has been to a great extent a license to careless acts. The spirits having taught us responsibility inevitable and unlimited, we are awaking to the need of righteous living.

Religious systems have taught belief, hope and faith; but the spirits reveal to us conscious knowledge. The spirits demonstrate and prove facts. If you deny this, then you must also deny the works of Jesus, and stand agnostic to the basic principles of the Christian religion. If you accept spirit communion as having occurred amongst the primitive Christians, then you must have at least a faith in its possibility now; for the Bible teaches that God and His laws are unchangeable.

There must be some truth in the claim for modern spirit communion; for millions of people in the world in little more than a half century since the little child at Hydesville received a personal message, testify to have had the proofs and consolations. This is strong evidence to substantiate a claim for a fact; for these millions cannot surely be all deceived. And amongst these millions I have personally been in thousands of their homes and found a happy and earnest people of good sense, pure morals and studious habits. ✓ The benefit of spirit messages is typified in their personal lives. It has caused honor and integrity—reforming many from appetites and passions that have been destructive of the moral and mental qualities, and as well been beneficial to physical health. Reformations have been made in these directions until there stands forth a mighty host redeemed from defilement and depravity. I do not pass this judgment from isolated cases; but from a general observation that compasses the United States and Canada. From the older countries across the seas, come the same testimony.

Bear in mind that I am judging the spirit message as almost with unanimity has been given to the people of earth. I am not discussing general spirit phenomena. The lat-

ter has been given in many crude forms in control of crude forces, until the same appears often of a silly quality and character— attracting devotees who are upon such sensuous planes that they are satisfied with a physical phenomenon—and are not at all attracted by mental, moral and spiritual ethics. The crass phenomenalist has dragged spiritual forces into the mires of his own physical degeneracy. The statement of Tennyson: “How pure in heart and soul should be the man who holds sweet communion with the dead,” is a truism accepted by the Spiritualist of today.

The employment of spirit-communion must advance until its altars are erected in every household. The display of psychic power will be decimated, and its utilities employed for the spiritual uplift of humanity, until the spirit life shall be realized on earth, and not entirely await us in the heavens. When mankind shall first have the proof to the question of Job: “If a man die shall he live again?” and that proof shall be in the affirmative, then the higher congresses of spirits shall find their greater mission has been ushered in. With no longer even “a thin veil between us,” we shall be ministered unto by the redeemed and wise. Spirits of love and wisdom shall lead us to the heights

and let us look upon the glories of life in the kingdoms of God. The power of the spirit message will then be in love, purity, and wisdom. Let us toil on until the sensuous shall pass away with its defilements, and the children of love shall supplant the children of lust. Then the true Christ shall reign in the souls of earth's children. This is to be the outcome, and the true utility.

HALLUCINATION.

It is a common claim that all who believe that spirits communicate with earth-people are under a delusion of some character.

Powers of the brain are supposed to be so manifold that we can produce wonders in the mental operations that will cover all possible claims for spirit communication or phenomena. Supposed conscious conditions enumerated as sub, superior and subliminal, have been stated. And, the oft-quoted Biblical statement: "For this cause God shall send them strong delusion, that they should believe a lie," (2 Thess. 2:11), is stated by Theologians to apply directly to the Spiritualists. Thus the possibility of Demonism is applied to the wilfulness of God. As the latter claim is contrary to all that is understood to be divine, and an unworthy Christian testimony of God, the logical mind refuses to accept it. Such a God would be a demon.

True, such was the opinion of Paul the apostle, who was an enthusiast, and said many things to impress the people that cooler judgment might not endorse. He was

a man and had his opinions, the same as we; but did that make him infallible? Even if inspired by the Holy Ghost or a good spirit, did that make him infallible? Theologians may claim so, but they cannot prove it to be so. The burden of proof for delusions by spirits, and for impossible present inspiration, (which emanates from spirits only, if the Christian apostles were correct), rests with the Theologians and not with the apostles. It is a dogmatic claim. But, this claim for delusion sent by God, is solved in the next statement of Paul, as follows: "That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The love of truth is upheld as a sure means for the gaining of salvation. It is evident that they do not love the truth who refuse to investigate it. Theologians, as a rule, do not investigate the facts of spirit phenomena, but condemn it entirely. Thus it would seem that the anti-Christ is embodied in one "who believed not the truth," and practices "deceivableness of unrighteousness."

Can that be applied to modern Theologians? Perhaps just as often as to a deceiving Spiritualist. There is nothing more Satanic (evil) than is deception. According to Paul there is no one who is more a man of sin and perdition, than he who "as God sit-

teth in the temple of God." It is such "whose coming is after the working of Satan." Who are the hypocrites? Not they who love the truth and seek for the truth; but they who refuse the truth, deny it or deceive with regard to it. No such claim can be made against the Spiritualist. Hence, I can say as did Paul: "Comfort your hearts, and stablish you in every good word and work." In these the Spiritualists have surely been very prominent. Their record is clear and clean in this direction. Hence, God's delusion is surely not afflicting them.

Thus let this claim be dismissed. "Let every man prove his own work."

Scientific evidence of the continuity of life is necessary to the present materialistic age; and, indeed, should be provable to all people of all ages. It should have been expected of the Christian church ever since its organization, that it prove life after death.

It was the special mission of Jesus to prove the resurrection to a people who had no concept of any life after death. The works of the spirit through him during his physical life had not impressed the people; for they had the idea of satanic powers controlling the marvellous works done by him. It took the visible appearance of one who rose from the dead to prove such a possibility. And,

Jesus charged this skepticism upon the people: "neither will they be persuaded, though one rose from the dead." (Luke 16:31).

It seems strange that the modern followers of Jesus should have the same doubts, and make the same charge of being possessed by a devil. It is high time to investigate the evidences of natural law without being prejudiced by ignorance and superstition. The era is at hand when science is demonstrating facts of life. Myths and dogmas are passing away; and positive knowledge is being made easy of acquisition. The Spiritualists are demonstrating facts; and the exactness of those facts must be established.

If the claim of an incarnate spirit is not proved, then neither has any claim for some supernatural mental operation been given even a reasonable basis. The superior powers of mind under abnormal operations set aside the natural advantages of normal conditions. Such claims are unreasonable and illogical. The evidence of superior mental powers under hypnosis and delirium is related to only one special faculty then operative with increased function.

Accelerated energy applied to any one organ or member of the human structure, continuously applied would soon cause paraly-

sis of the unused ones. A natural equilibrium is the true basis of operation in the functioning of forms and forces. Any evidence of abnormal action presupposes an added energy. If there are mental operations that witness either a sub or superior consciousness, then there must be some other energy at work than the normal or personal quality. Even another intelligence is often discernable. It seems safe to postulate that no superior knowledge of events could be manifest under an afflatus, but only a superior ability to describe or reason upon apriori facts and information. It seems very reasonable that another intelligence is manifest when unknown facts are stated; unknown to not only the recipient, or medium of conveyance, but to them to whom the revelation is made. This is evidence of mental action superior to a possible abnormal quality, and also beyond the operation of any visible mind upon mind. The claims for unconscious mental action cannot reasonably go that far and be logically accepted. Evidences of personality are always supposedly good evidence. If we cannot trust our normal senses, then what can we trust? If a person says he sees a person known to be what is called dead, and that person comes into the apartment where

seen, and goes out when all apertures are closed, without it being observable how he enters or departs, as Jesus is reported to have done, is it an evidence of hallucination? The Christian does not so accept this sort of an appearance by Jesus. He holds it to have been real. The apostle Paul stated that "If the dead rise not, then is not Christ raised." (1 Cor. 15:16). Thus he evidences that one natural law applies alike unto all. Hence it is reasonable that if Jesus appeared in persona propria after death, it is evidence that all persons can. This is a logical sequence of Paul's statement about the resurrection. And modern evidence exists that many persons have so appeared. Hence, again, all can.

These numerous millions of people who testify that they have witnessed the appearance of their spirit loved ones, surely cannot all have been hallucinated. It is not often conceded that the possibility of being deceived is universal. It is held that there are some sane persons; but hallucination is a form of insanity.

A large per cent of the people testifying to a phenomenon proves it to be possible for all to witness the same, for our faculties are marvelously akin. Amongst these millions who testify to spirit return are many of

earth's most brilliant people. If, of these, only a few are not fooled, the fact of spirit return is proved by their testimony. One fact presupposes the possibility of many duplications of that fact. In science, one manifestation of a fact is sufficient to prove it. In law, one affirmation offsets many denials. Logic similarly treats a fact.

✓Theology is the only system that holds a dogma as being superior to human affirmation. These dogmas are held to be of divine origin, hence not subject to human interpretation; but the divine origin is subject to human proof. It is safe to say that their divinity is not provable. At least the calls for proof have not been satisfactorily responded to; and hence human incredulity abounds.

Can we not meet the charge of hallucination with a similar charge?

Are not the delusions amongst them who have not sufficiently sought for truth? The question seems to be apropos. It would appear to be wise to lay aside prejudice and dogmatism, and earnestly investigate the facts of nature, from whose bounteous storehouse we have gained all that really blesses the denizens of earth. Human beings have never gained any great beneficial results except by toil and desire. To say we cannot accomplish, has always been a barrier against

realizing. The scriptures say: "Seek, and ye shall find; knock, and it shall be opened unto you." This is very appropriate to the obtaining of spirit communion:—for it is essentially a realization of properly applied effort. Like the many other great blessings, it is obtained only by understanding and applying the law for its manifest operation. No other manifestation of power has yet disproved spirit life; and no provable facts have been sustained by any mental process that makes psychic phenomena simply a crass physical operation.

The Psychical Research societies and the Psychologists have treated psychic phenomena as a mental one, mostly; whereas the process of operation is exclusively related to the soul.

There is too much flippant talk about mind. Consciousness is located in the brain—hence all mental functions are corelated with brain convolution. Mind is not an organ. Brain is. What we call mind may be brain storage—hence can operate only as the resultant of memory. All mental phenomena is a physical process. All psychic phenomena is superior to the physical capacity. Psychological operations, therefore, must be related to what we call the spirit. And what is spirit? We cannot better de-

fine than say spirit is the undying property of matter; or the principle of matter that is indestructible. That being so, then mind is the spirit part of consciousness. This being true, what we call "hallucination" may be only a manifestation of a greater consciousness than the physical brain alone is capable of.

This may possibly lead us to a clearer concept of the laws of psychology. The realm of the psychologist surely is within the functions and powers of the spirit, and not exclusively with the crass physical.

As consciousness is the evolvement of a material brain, and cannot be produced except by brain matter, then it seems unreasonable to claim a sub-consciousness; for our physical normal consciousness is itself the sub or lower consciousness. There being no sub-brain, how can there be sub-consciousness? Hence, sub-conscious mind must be a mistaken term, and with no foundation to rest upon.

Hallucinations cannot thus be produced. Psychic manifestations cannot be thus produced. We must seek to comprehend the operations of the spiritual brain, and thereby account for all subliminal or superior mental functioning. Thus it looks, after all, as if the spirit theory will lead us to the true com-

prehension of mind and psychological processes.

All terrene materiality is indestructible except as in its visible form to our material eyes. All scientists will admit that only the properties and energies of matter are eliminated by the destruction of form. Matter, itself, is not destroyed. Some of these elementals are "spirit" potencies, which by processes of assimilation rebuild forms. Has matter reached its ultimate in the human organism? There has been no proof of this offered. But, there is proof of a continuity of the human organism. This discovery is not "the accidental discovery of some faculty within us which was not traceable to the action of our terrene antecedents." If all physical forms have spirit potencies, then all antecedent physical forms have been so endowed. Thus all human beings of all ages might have had the spirit proof that many moderns have, had they applied the proper energy and faculty to discover it. It is a realization of an evolved faculty.

Remember that faculties are not created, but only evolved. Who will say that electricity was created when it was discovered? It has been in the universe all of human centuries, and during all cosmic life, only waiting applied mechanics to utilize it for human

purposes. Thus have spirit energies been dormant. Creative energies operate only in harmony with assimilative functions. The divine process seems to be only in harmony with natural evolution. All physical, mental and spiritual phenomena are natural. Bear in memory that the supernatural does not exist. All forms and forces are related positively to cause and effect.

Claims for hallucination prove nothing, when applied to spirit phenomena. Mental aberrations cannot prove mental superiority, nor produce it. Plato said: "Virtue can know vice, but vice can never know virtue." This is an apt illustration of the impossibility of ignorance being capable of comprehending knowledge. The logical sequence is clear that no sub-consciousness could manifest superior consciousness. It could only be the precursor thereof. There can be no shifting of the physical centre of gravity from the conscious being; but only can there be an evolved capacity of that centre, as the same is functioned to the evolved physical energies. After all, it is a question of the potency and power of physical energies in proof of their unlimited continuity.

The International Congress of Experimental Psychology, held in Paris in 1889, undertook a census of hallucinations, and

asked the following question by their agents, of many people of various countries: "Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object or of hearing a voice, which impression, so far as you could discover, was not due to any external physical cause?" The takers of this census report that eleven per cent. of the replies were in the affirmative. The replies were from a great number of people, hence is quite statistical. If eleven per cent of the people have this normal conscious result, then the psychical powers of the people are wonderfully acute in them, hence possible in all. These did not result from illness or mental disorder, as unusual instances, with dying persons, or from a mediumistic development; but under natural and normal conditions, with persons mostly scholars and accepted as the most sane of this cultured era. The result speaks for itself, and is an undeniable proof that psychic phenomena is a normal fact and not an hallucination.

SPIRITUALISM AS A RELIGION.

Many views of religion exist, and it is difficult to explain the consensus of the Spiritualists opinion of what constitutes the religion of Spiritualism. Without an official statement, the personal opinion is all one can indulge. Each one has the right to his own conclusions; and perhaps that is a good basis for a sect, being contrary to the tenets of each religious body extant, in that they prescribe doctrines to which the devotee must give obedience. Religious sects have been dogmatic, and the opinion exists that any system of religion must be so.

The Latin definition of the word, religion, is "to bind." And that has been in general the accepted meaning. This might aptly be applied as binding in fellowship for any ethical or moral purpose, especially if related to the conditions of life in the soul realms.

The Romans constituted religion as an oath or vow to the gods; and the Christians changed it to performing duties to God and their fellow men. From that it became the act of worship of any or all governing powers of the universe, until theology became a

system and reduced religion as a mode of worship of their deity, the proclaimed one God.

Under theology, religion became creedal and autocratic. The modern church became an institution of formalism. Churchianity and theology, are not necessarily the sum of religion; but are its defilement.

Customary usage may have so debauched a word that any other application may seem to be inoculated by its virus, and thus religion defiled becomes nauseus to the thinking and investigating person. For all of that, a restoration or a new usage may be possible. A reformer need not cease to be such because he shall adopt some old time idiom or title and revamp it to new usage. His particular mission would seem to be reforming and enlarging views and conditions of life that relate to both the present and the future. If religion has become only a system of superstition, then it may be for the greatest possible benefit to humanity to recreate it as a system of ethics based upon scientific and demonstrable facts, with a superstructure of philosophy and spirituality to make practical its utility. The question: "Do we need any religion at all?" is superflous. The spiritual nature of human be-

ings needs to have some vent, and opportunity for exaltation.

The fruitage of the flesh is, under present social systems, the sensuous product of selfishness, which entails defilement and disease of body and spirit. The fruitage of the spirit is the joy and peace that springs from healthfulness of body, spirit and soul.

There is no law against the latter, as the apostle of old said: but there is every law in favor. Against the former there is every law, and none in favor. Thus is revealed the true ethics of religion: the cultivation of every attribute of the soul and spirit, and the destruction of the crass functions of the flesh. To spiritualize humanity, is a need for their salvation before they are born, by the causing of generation as the result of love instead of lust. A moral and spiritual heritage is worth all possible inventions or processes for regeneration. Being saved before you are born, is to destroy all necessity to be saved in the future. As religious systems have been organized to save for the future, and the birth-right taught as impossible to be other than sinful, we have necessarily had a defiled race. The latter is a sure resultant. By the destruction of superstition regarding heredity, and instituting science as a solvent, we will start a new race into existence, and

the supernaturalism of the past will surrender to the naturalism of life.

Most of the Christian doctrines are not reconcilable with science. An unprovable doctrine is not worthy of credence. A Bible that is proclaimed as the word of God, and is contrary to the revelations of nature, is surely not able by itself to prove itself; and the latter mode is the only logical leg it has to stand upon. It has been said: "Nothing is so terrible as the clashing of opposite religions." Such clashing has bathed the world in blood and misery. Much of that merely in resentment of the separate claim that Allah by one and Jehovah by the other, is the true God. Neither one being able to prove, they fought for supremacy, and the fight continues. Perhaps the greater contention exists in the sects of Christianity, which are very numerous, and each dogmatic; and each proving opposites by a Bible proclaimed to be a unit in its revelation. Truth is not necessarily what we think, but what we can prove. Erudition and philosophy are not proofs of a revelation from God; but, superstitious ages past caused such recognition. Now, such is considered as human growth and natural heritage. It is a safe proposition that God only reveals through nature, and not by the discrepancies

in human language fraught with every possible danger of misunderstanding. The reliability of intuitive convictions is questioned; and by that nearly all beliefs in God and immortality fail, for such is the supreme claim for these postulates.

That God is manifest in mankind, is likely as evidential as any other postulate of God; but is not sufficient, for that being so, then it is entirely in accord with the immanence of God that such divine energy inheres in every form of matter organized or unorganized.

The Newtonian theory of gravitation is not disproved because no text of scripture proves it. This accepted truth is likely contrary to some Biblical postulates, hence is evidence of error, for gravitation is positively proved to be a fact.

It has been said: "When you substitute nature for God, you take a thing heartless and pitiless instead of love and goodness."

If that is true, then God is heartless and pitiless, or God is not God, for nature can be no other than his handiwork if he is God the creator. If natural law reigns in the spiritual world, as we know it does in the earth world, then there is nothing above nature. And yet, the theologian is forced to say: "Nature is not a perfectly just judge." Thus the incon-

sistency of belief without evidence is revealed; and infidelity becomes an inevitable sequence.

Goethe said: "Who has science and art, has religion." That seems to open a clearer way to understand religion, for it appeals to both soul and intellect. Subduing passions and desires and holding them in abeyance whilst the spirit yearns for them, is not making one religious; but, if you destroy these and have no base inclination, then you are on the highway toward the spiritual kingdom. And, religion means something more than paying our debts, loving our enemies, giving alms, and attending church. These may only be half-hearted, or done as a duty. We should not create debts, nor enemies. We should give to the needy out of our bounty or meagre store with the one desire only, to help—and not for display of generosity before either God or men. We should attend church, when the service there benefits our mind and soul—and not with any superstitious idea of the sacred place having some supernatural effect upon our soul.

Emotion and not reason have dominated the church-attendant. Fear and not resolute will has ruled the religious devotee. Man-made dogmas and creeds have made God to appear to violate the laws of right and wrong.

How can it be reconciled to logic that God violates every principle of justice and mercy? Does not the teaching of eternal torment, and a sinful heritage because of the sins of Adam, justify the arraignment of God as untrue to divine principles of right and wrong? Many theologians have come to such an opinion. Why then longer accept religions based upon myth and dogma?

It is apropos to ask: "Is divine revelation and miracle necessary to religion?" The answer is apparent, viz.: only to a system of religion based upon supernaturalism. The naturalist discovers that nature is always revealing divine, or eternal energy. This does not cause our worship, but does cause our adoration. Perhaps the idea of worship might be enlarged to utilization and comprehension. The true application of an energy is in its utilization for benefic purposes. Worship may be a means to self-exaltation; but that exalted state is valueless unless practically applied to personal purity and wisdom.

So-called miracles have played a greater part in religious movements than have revelations. Without miracles the belief in a supernatural God would have had no life. To the superstitious mind miracles furnished the evidence that superceded all demonstrations of nature.

Hence, miracles are the most important factors of the religions of the world that have stultified reason and aborted revelation.

But, did a miracle ever occur? No evidence exists of a positive miracle. The so-called events, when not false record, have been found to be within the pale of natural law; hence were only miraculous to the comprehension of the witnesses. No evidence exists that the laws of nature have ever been set aside and made inoperative by any god of the ages of the various religions. Hence, before we can have natural religion, supernaturalism must be destroyed. The worship of a man-god is as idolatrous as the worship of a graven image. In each case, the man or idol, the claim is that they are the image or symbol of God. Wherein is any such claim a just one, and nature's own creations unjust? If God is represented in either one, he, or the divine one, is truly incarnate in the forms of creations handiwork, including all men and all forms of the universe. The graven idol or sculptured Christ, are man-made. The mighty structures of life endowed with soul force are nature's handiwork, which man cannot duplicate. The blue vault of the heavens is the true dome of nature's church builded not by the hands of men, nor consecrated to idolatrous worship.

The corridors of the world resound with the industries and praises of the millions of soul-endowed entities from the unseen conscious ego in a drop of water, to the reason crowned man of giant mentality.

All and each of these reveal soul and divinity. The true praise is in upliftment mentally, morally and spiritually. Self-abasement is not an essential of praise; but self-exaltation and energy is the true mode to show adoration.* The essential part of religion is to utilize spiritual force for culture. Morality is not culture; but only an element thereof when properly unfolded. A cultured person is seldom an immoral one. An immoral person continues so until he becomes cultured; for purity and honor are essentials of culture.

Culture and morality should be united in the one person. A "smart" or "educated" person is not necessarily a cultured one—nor can an "expert villain" be so esteemed.

Thus only, can we find religion in the natural life of the person.

Religion is not the sole property of the church, nor of a sect; but, is the inherent quality of the soul as incarnate in the person.

Free-thinking cannot be opposed to religion, for that is a natural function of the person crowned with God-like attributes.

Free-thinking is not license; for greater responsibility grows out of the freedom of thought cognizing the actualities of our career.

They who allow others to do their thinking, or to mold their opinions without careful analysis, are not apt to possess the personal character necessary to self-redemption. And surely character is essential to salvation, notwithstanding bigotry has proclaimed a miraculous process of cleansing from sin. Religious ethics based upon a claimed miracle have nothing in fact or logic to stand upon.

To find a true religious basis, we must go to the revelations of nature, and not depend upon musty tomes of ignorant record and understanding. The living demonstrable forces of nature will reveal if we shall read their runic record evidenced in the construction of their myriad forms. Divine philosophy is ever the ethics of every form and force of the universe. Divine philosophy is ever an expanding system, because the absolute is not possible to attain. Hence, all of divine philosophy cannot be contained in a book. Unsanctified philosophy can never be the logical and demonstrated utilities of cosmic forms and forces. If anything has ever been sanctified, it has been natural law and phen-

omena. We must expect these to be recorded in the Bible that has a just claim to being God's word. Then would that scriptural record awaken no human dispute. Carnal reason has been proclaimed as contrary to God's revelations; but reason has been found to be divine, and in harmony with every benefic law of the universe. If the mentality of men is fallible today, then it has ever been so. Why deplore and denounce human interpretation today, when we have never had any other? All interpretations of the divine have been by men; and why should they be more fallible now than at any epoch of the world's history? It is reasonable to consider humanity as more incarnate in divinity now than in the dark ages of ignorance and superstition. This is a glowing scientific age when knowledge is revealed clearer than ever before; hence the principles and values of divine energy in nature are better applied by human beings than ever before. It is high time to cease prating about the "fallibility" of the human mind. There is nothing more akin to divine mind, or could partake more thereof.

The human reason, therefore, becomes the authority of every student of divine energy, and hence the autocrat of religious sentiment and devotion. A mechanic may be as cap-

able mentally as is a Pope. Some scientists far exceed all of the Priests in knowledge of divine law, or cosmic processes, which is the same in creative energy.

Humanity at large, therefore, are the judges, and divine authority is not given solely to a priesthood. Upon these principles shall we erect our new system of religion. Religion is a quality that is akin to the principles of life that engender love; for love is religion—the love of the true, beautiful and good. As gravity attracts mass to mass and holds them in affinity, so love holds humanity together in unity and harmony; and that is the attribute of true religion. It may be said that religion is sentiment and emotion, because it has been made such. But, need it remain so?

Why not make thought, will and aspiration, the motors of religious development? Why should not religion be the evolution of the ideal, the artistic, the social, the ethical and the scientific?

Perhaps it will need a new dictionary to embrace this idea before being accepted; and perhaps it will need a new church before it shall be taught; perhaps it shall need a new humanity before these shall be understood—and these are surely coming!

✓ Churches cannot hold all of religion. In real life here on earth we shall find true religion. It shall reform society, church and state. Its power shall be redemption for the now, and not solely for the by and by. The future depends on the present.

Creeds shall pass away, and deeds be the keys of heaven.

All churches must continue to change their creeds until they shall have demonstrated truth as the bulwark of their utility. What truth shall be embodied? The truth of the resurrection. No other truth is so much needed by the churches. Religion has been barren without that demonstration. It is not sufficient to proclaim that it did occur hundreds of years ago; but that it does now occur, will vitalize every human being with the love of the God of life.

New emotions will swell the breast of every human when they shall realize their loved, and the wise, good and true, and indeed all children of men have arisen into the glories of a spiritual life discarnate from this, but so interblended that the lines of demarcation do not really exist. Such, is the religion of Spiritualism!

It is attended by the angels of love, justice, mercy, truth, fidelity, Godliness and Christliness! Its philosophy is true religion!

The religion of Spiritualism shall not become dogmatic, nor bound up in formalism. It will be a living power in the soul and mind of every human being, quickening them to moral, spiritual and intellectual life. Jesus spake of this spiritual power and law, when he said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." These great revealments of our spirit life ahead of us, has been the living water to restore the peace of humanity by washing away the sorrows and glooms that have engulfed them. But why refer to Jesus, says some one, when in his name so much of error in ethics, and horror in history have been committed? Why quote from or cherish any value to the Bible, when it has been the cause of superstition and bigotry? Because of being used by some as a blind fetich, may we not take from these some beauty and truth? Wherever is found the true, beautiful and good, such should be accepted. In the destruction of blind worship, there may be the salvage of some worthy objects of adoration.

In the record of the lives of Jesus and his apostles, is that of spirit ministry and manifestations. Why should Spiritualists deny

such record, if any possibility exists of its accuracy? As the whole Messianic and Apostolic careers were based upon spirit works, why should not the New Testament accounts be of value to us? No record should be refused in re such matters, whether ancient or modern.

The great need seems to be to restore the works of the spirit to their perpetuity. If the Christians believe in such works through Jesus and his early disciples, why should they doubt their recurrence now and in the future? Jesus prophesied that "greater works" should be done by all who shall have faith. Such works seem to be the perpetuation of the power of the Holy Spirit. Upon these the whole Christian system rests. Upon these the whole Spiritualistic philosophy has unfolded. If there are any religious ethics connected with Christianity, then there surely must be as much or more with all that Spiritualism is proclaimed to be. Upon the basis of moral and spiritual value, Spiritualism can be proclaimed to be a religion. Upon the basis of great ethical teaching, it is worthy of the title of being a philosophy. As a revelator of facts of life beyond earth-death, and communion with such denizens, it is a science.

Being all these, it serves well and truly every necessity of the body, mind and soul of every human, and points the way to better life for every individual here and now, hence hereafter. It assists in the evolution of higher and purer soul-functioning, hence serves every claimed power and need of what is called religion.

Thus the religious idea is growing, and the useless ceremonies of the past are being eliminated by a clear comprehension in the present of right and wrong, and the self-responsibility is unfolding for humanity to be free—free from shackles of bigotry, but bound in ties of divine consanguinity for their mutual redemption by truth and revelation now made manifest, and not only recorded as having been made manifest in the past.

Spiritualism is the redeemer and revelator; hence, of all religions, it stands pre-eminent as the one capable of leading all people to the kingdoms of utility and knowledge here and hereafter.

REFORMS OF SPIRITUALISM.

All innovations upon previous thought and custom, are not necessarily useful reformations. ✓ A reformation causes new conditions and relations; often a separation, and then a constructing anew.

Spiritualism has not separated from any other ism or institution; but it is essentially a force for the reconstruction of the systems of Christianity. It is in reality the return of primitive Christianity.

Its real reform is in a restoration of an old principle; and an effort to unfold what never was developed. The true relation of spirit power and communion to the works of Jesus and the Apostles has been proclaimed as directly related to the spirit power and communion now recognized as manifest. This seems to be the first great reform necessary for Spiritualism to accomplish. But the estimates of these early evidences of spirit has been so woven into the woof of superstition and churchianity, that it becomes necessary to undo much by a reformation intellectually, before the real reform can be achieved.

Iconoclasm is necessary to destroy error and the unfit; but, too much destruction is sometimes as bad as tolerance of the undesired.

Has Spiritualism been iconoclastic? Its revelations have made the Spiritualists destructive in much of their efforts; but Spiritualism always points to constructiveness. A system of teaching cannot always be judged by its students; for they may have wrong concepts.

The system of Christianity may have been unfolded by wrong estimates of the mission and works of Jesus; but the truth would continue to remain back of or inhering in the intent. To find the reality is never too late. A truth, or revelation, is always of value when interpreted. The ethics deduced may have temporary abiding; but if correctly understood, they will endure so long as such ethics are applicable.

One of the first impressions of a mission in Spiritualism, became the idea that it had found a solvent for much of the mystery surrounding the origin of Christianity. That solvent was an understanding of the spirit. The Holy Ghost (Pneumatica Hagion, or good spirit) had been incorporated as a part of the God-head, and was a mystery. Realizing such spirits as the good and true of earth

persons who had been translated by death into the higher realms of life, a new idea was finding lodgment to destroy a triune God, and to unify the divine energy as a potent force incarnate in all forms of the universe, instead of one in three or three in one. The ideas of God began to assume a more definite character, and bigoted or human estimates of divinity were found to be based on crude opinions. If divine energy is evident, then a necessity exists to more fully comprehend the same. As beings of earth, energies of the universe are not entirely beyond our comprehension. Divine powers are comprehensible with an understanding of natural forces; and these include creative energies. Mankind have looked upon natural energies as filled with an awe influencing power; and for lack of comprehension, believing in supernaturalism, with fear and trembling related all such phenomena to the direct agency of an infinite person in control of the universe. Myth had postulated a creator of cosmos, and had placed a firmament in the heavens, beyond which was God's habitat. The phenomena of nature became the effect of this creator and ruler as he manifested his anger or pleasure.

Science soon found that planetary bodies infill spaces of the entire cosmos; and the

canopy above us is only an ethereal effect not solidified, hence not a firmament. The stars and planets were revealed by lense powers as undoubted worlds. Our earth world was found to be of lesser dimension than other worlds in the infinite realms. Thus with a new glimpse of creative processes came an added realization that God had been incorrectly postulated. Indefinite estimates of evolutionary processes were cleared by more exact revelations of such in the law of progressive development stretching into infinity. God, thus, became the eternal energy of all life in the cosmic realms, operating incessantly from cause to effect. No chance or vague processes of development, nor impossible modes of creation longer held the human mentality in thrall.

Out of theological chaos, came the prospect of philosophical and scientific order. God personality became less a belief, and a divine immanence increased as a human estimate. Did God suffer any lessening of power or lose any divine character? It seems that humanity reveres the divine more than ever in history. Why? Because this ideal of our souls has become more of a realization in our application of human energies. The finite cannot be separated from the infinite.

With Pope, we can say with clearer vision:
"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

✓ Thus is the Spiritualist as a theorist expanding into a scientific revelator and is being led by the spirits of wisdom into continuously higher and broader understandings. His iconoclasm has not destroyed the God idea, but has enlarged into the domain of revealed manifestation.

The Spiritualist is not Godless, but is devoutly a worshiper at the shrine of infinite law and energy.

The next field of operation became an investigation of Biblical lore, to discover if God's word is comprised in a book. ✕ He soon found that myth, superstition, ignorance, feticism, interpolation and mistranslation had made the book very fallible and containing much of error—especially the latter when viewed in the light of scientific revelations. He declined to tie to its authority. He was and is willing to accept much of it as history. The greatest value contained in the Bible is the prophetic, messianic and apostolic record, so far as these relate to spiritual forces and manifestations. In the light of spirit contact with mortals, is revealed the true conditions operative in these mentioned periods. Thus, the Spiritualist receives the

Bible, and does not discard it. Its revelations, when understood, were all the result of spirit manifestations. Read the Bible history in the light of spirit operation through the medial powers of human beings, and a clear concept of its value will be obtained. It is a record of spirit operations that become supporting history of what is now called Spiritualism.

The Spiritualist discards nothing that is of mental, moral or spiritual worth in the Bible; but does hold its history of crude humanity as unworthy of being incorporate in Biblical lore for the exemplification of God's message to us. God's word is written in the earth and sky, and in every form produced by cosmic processes. The divine law is not complete in the Decalogue, nor could it be in words of a book. All these are but steps toward infinite revealment. Let all Bibles remain as the history of human advance from the darkness of ignorance toward the light of understanding—but these Bibles of past ages will now be supplanted by the Bibles of nature, the revelations of the same being emblazoned in earth, air and sky.

The Spiritualist has been taught by the spirit that the need of saving one's self is far greater than the need of a savior.

The atonement by a savior has a good psychological effect upon the one who has sinned, and is a good example of sacrifice for the good of others; but as a vicarious plan of redemption, no logical mind accepts. We may be able to in a manner bear one another's burdens, but absolutely and entirely that is not possible. The effects of sins against body, spirit and soul, cannot be vicariously cleansed.

The positive operations of cause and effect rule in the life of all forms and forces. There is no escape from the sins of commission, nor even of omission. The proposition of theology to have sins washed away vicariously has been an outrage upon manhood and womanhood.

✓ There is only one definite plan of redemption and for the evolution of purity; and that is responsibility. That word should be incorporated into the consciousness of every mortal person. When humanity realize they cannot escape consequences, they will be more careful not to commit deeds of transgression of the laws of life. To realize that life is progressive, and that no sudden transitions from the lower to the higher is possible, will create an incentive for achievement.

But to believe another will pay our debts, is to make us feel a warranty for action with license. Such teaching of belief is a crime against humanity; and has no correlative in the postulate of infinite justice. There is no other plan in nature evident except an absolute corrective. There is no vicarious plan evident in the kingdoms below man. As nature always works from cause to effect, so does it with humanity on earth; and it is logical that such will be true in eternity.

The proclamations regarding states of abode in the eternities, called heaven and hell, have been human inventions. Biblical authority is vague, and interpretation has been for definite purposes of sects founded thereon. Theological controversies galore have been held to sustain the views of doctrinaires. There should be revelation exact with regard to these important conditions of our destiny. And there have been revelations. Jesus evidenced natural conditions of life in the spiritual spheres; even spoke of many mansions there.

The general context of the scriptures refers to the heavens above us as the heaven. Nearly all references were to an abode above this sky film called heavens. The fall of stars was spoken of as a fact; with then no knowledge that some of these are larger bod-

ies than our earth, and cannot fall, being held in their orbits by the law of gravity the same as is true of the earth. Falling meteors were supposed to be stars loosened from their heavenly places.

Isaiah spoke of the "One that inhabiteth eternity, whose name is Holy," as saying: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Is. 57:15).

That seems to be a practical labor for the Holy One, and indicates that into the eternal realm go them who will suffer from conscience and be yet filled with heart sorrow. That seems to agree with Jesus: "For there is nothing covered, that shall not be revealed; and hid that shall not be known." (Matt. 10:26). This is also the teaching of the spirits that communicate with us in these latter days. They teach the entire naturalness of the spiritual world, as an evolvment of the materialities of this earth and of other planetary bodies.

Henry Drummond conceived similarly: "The spiritual world is simply the outermost segment, circle or circles of the natural world."

The only objection to that statement is the reference to the earth as the natural world; inferring that the spiritual world is supernatural. The latter is not true; for as an outer segment or circle, the spiritual world partakes of the spiritual output of the earth world. Thus are the spiritual materialities ever constructed.

Kant said: "The other world is not another place, but another view."

Paul said: "We shall all be changed, in the twinkling of an eye."

All of these have a direct response in the revelation of the spirits, who each and all tell of the spiritual life being upon planes of material expression in close contiguity to this earth life, or impinging directly. These resultants being in accord with what in our philosophy is termed evolution, then all conditions of the evolved world or plane of life, and of the inhabitant, are equally under the law of sequence and development. Thus a state of utility and happiness becomes heaven by achievement. Heaven is a condition of mind and soul poised by capacity, application and achievement. Heaven can be obtained on earth as well as in the spiritual kingdoms beyond the earth plane.

As heaven is a condition, so is hell. And yet there is a gravitation to locality and an

association with kindred spirits in the realms of life beyond the earth. We naturally gravitate to the local associations adapted to us. That is true of earth life to a great extent; but perhaps not so positively enforced here as there, for we now have opportunities of deception, and over there we cannot—for we shall be known as we are. ✓ Thus the hells of that life are unfolded; and they cannot be escaped. If the Spiritualists have changed the view of eternal life, they have not lessened our responsible relation thereto. Indeed, the spiritual philosophy increases our concept of consequences, and makes us more responsible. Theology has said: "Justice demands the existence of a hell." That is a crude human and not a divine concept of justice. We cannot escape the fiat of infinite justice; and it is a crude system of ethics that proclaims an absolution by any other process than a complete undoing of the evils by restoration of the good deprived. These infinite processes are not within the sphere of priestly regulation, nor by the sacrifice of another; for justice demands compensation and restoration. Punishment is not a satisfying of justice. By what processes shall justice be achieved? Conscientious effort throughout æons of struggle, possibly, for the accomplishment of such results. The reaping shall

be the natural sequence of the sowing. Such is a view of the spiritual philosophy, which gives no license, but comprehends infallible law, from which there is no escape. Shall we inherit heaven or hell? It is for us to determine by our life, and by our works.

Most all people have had a dread of death as a monster of terror. This event in the earth life of all has been held to be the "King of terrors." Spiritualism is robbing that event of such a character; and leading us to comprehend it as of great promise and enlarging opportunities. It is in a spiritual sense true that "he who lives in sensual pleasure is dead while he lives." There is no life so joyful and real as the life applied spiritually—and that shall be when in accord with the highest concept of moral law continuously realized by advancing intelligence. This will reveal that "Your body is the temple of the Holy Ghost which is in you." (1 Cor. 6:19).

They will have no need to fear death who shall be free from the lusts of the flesh. It was enjoined by Paul, and now by the communicating spirits, to "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." (Romans 6:12).

That is the teaching of Spiritualism of this era, recognizing the absolutism of the law of

effect upon the spirit from the body. It becomes, therefore, a positive duty to keep the body pure in order to have a pure spirit and soul.

Epictetus wrote as follows: "It would be a curse upon ears of corn not to be reaped; and we ought to know that it would be a curse upon man not to die." The fiat of nature is that no life in a higher expression comes otherwise than by death. It is the true gateway to life. We live only by dying daily.

A favorite of Apollo prayed for the best gift heaven could bestow upon man. The God said: "At the end of seven days it shall be granted: in the meantime live happy." At the expiration of the stated time the man expired. Thus death, when natural, is a happy event; but we have a duty to fulfill in the flesh, and must do so or suffer the result of failure by being chained to earth for the rendering. The immediate moment of death is always peaceful and happy, when not a forced occasion. There is really no terror in dying naturally—for it is the way of true life. Live, endure, labor and trust, is the message brought to us from the excarnate side; and we had best heed and apply. Do not seek for surcease by suicide, for that is the way to greater suffering.

Toil and endure; apply and trust—thus will ye achieve your reward.

The mourners no longer despair; for they understand that there are “beckoning hands” that shall meet them by and by at the portal.

Spiritualism is the only system of ethics that has robbed the grave of its victory and prevented the sting of death. It has been the world’s greatest benefactor with regard to life beyond the grave.

Vacant chairs and desolate firesides should no longer exist. There are no dead! They who are left behind, realize the joys of sweet communion; and the spirits comforting and helping are their greatest blessing.

Out of the past came superstitions; and these yet engulf untold minds with their damnable heresies and falsities. Enlightenment follows in the wake of spirit revelations. The reforms of Spiritualism have banished superstition, myth and dogma. In the train of superstition came the deprivations of human progress; for superstition accomplishes the following results in human degradation:—1. Excessive reverence or fear. 2. False worship. 3. Belief in the absurd without reverence. 4. Idolatry of the unknown and mysterious. (Cobbe.)

If Spiritualism has corrected these and other evils of life, then its mission has been

important—and it can be said with confidence that such has been its labors and achievements.

In state and society its reforms are many for the amelioration of human suffering. It goes into the cause of errors and defects; and thus prevents as well as heals. In arts, science and mechanism, Spiritualism has been invaluable for human progress. In civilization, its help is for peace and progress. Wherever wrong and error abides, there Spiritualism goeth with help and healing. "Peace on earth" is again sung by angel choirs, and we are hearing the refrain, and being enthused by its promise. Wars shall yet pass away, and the proud achievements of peace be the herald of that new day when the separation of heaven and earth shall pass away. The planes of life of the mortal and spirit shall be to us consciously conjoined; and the loved from the upper spheres shall walk hand in hand with us up the spiritual alps of the future to the glories of the soul life in eternal states of being.

The reforms of Spiritualism are all reforms for the good of humanity on earth and in spirit. It knows no limitations.

Realizing infinite possibilities, the true spiritual reformer knows that regeneration must begin with generation; hence the hered-

itaments of human beings must be upon the basis of righteous parenthood.

Children of the earth have too long been heirs of Satan; and now there is dawning the new life when all shall be children of God. These must be born by divine love; and never be accidents of lust. Saviors, messiahs, prophets and apostles, shall be born to redeem the world from error and depravity. These shall be overshadowed by the holy spirits of truth, love, mercy and justice.

Out of these divine processes shall come the brotherhood and sisterhood of humanity, who shall usher in the true altruistic era when overruling all shall be the fatherhood of God.

Such a mission is yours, O ye reformers who shall build the new Zion.

THE EVOLUTION OF CONSCIOUS- NESS.

Perhaps it is safe to say that neither science nor religion has solved the problem as to the beginning of consciousness. And it is equally safe to say that many very crude ideas exist relative thereto.

The Biblical account of creation leads us to believe that our consciousness is but a breath of God; and that breath has made us living souls. Our consciousness would thereby be the result of a special act of creation as a gift from God. Myths are usually unreconcilable with facts; and this act of creation being a myth is not reconcilable with any natural revelation. The claim that we originated as a direct creation of a God, is the result of dogmatic theology, and not in reality the revealed fact. Can we therefore presume to say that consciousness had a beginning? If so, when was that beginning? It does not do to say at the moment of our physical birth from the mother's womb, for there are evidences of some form of consciousness in the deriving of susten-

tation from the placenta, and perhaps in the physical sensations that impel motion during the gestative period.

Consciousness often conflicts with reason. They are not analogous, but are separate functional conditions. Consciousness, however, can exist without reason; but the latter will not be possible without the former. Reason is an unfoldment of consciousness; hence, why not consciousness be an unfoldment from some precedent state? The question is here pertinent: Is not every form and force in the entire cosmos an unfoldment of some precedent form and force? The critic at once asks: "Where and when was the beginning?" The materialistic mentality is always looking for beginnings, as if something could ever come from nothing. This has led to the tracing of primordial developments, and resulted in no absolute beginnings being found; but all the way along an evolution of a form from precedent forms. It was not the monkey that first approached the possession of a similitude to the human brain. Our congenitors must be traced further back than these crude inhabitants of the forest or jungle. Brains exist in all animals and in the lowest forms of sentient animalculæ. An expert microscopist once exhibited a glass plate such as he used for magnifying purposes

under a lense, and asked what could be discerned thereon by the naked eye; and none could see any definite object. The Professor then magnified the claimed object and there appeared some color formation with darker lines transversing the same, and he was asked what the object was. The reply was a declaration that we were observing the brain of a familiar insect. There was a brain that we could not discern by our normal eye-sight, and yet the insect had consciousness and some form of reason, knowing how and where to seek for food. Was that brain a special act of creation with no precedent nor subsequent? If absolutely created, then it must positively die and leave no resultant of its life. If perchance it may be associated in some creative act and assist in the production of a hybridized species, has it been annihilated, although it may die? That resultant would argue a process of evolution, for the ushering in of another species is not necessarily a decimating of the productive energies. There may be the loss of some functions, but others are gained; and these in turn mingle with differentiating forms and most likely a higher grade of intellectual species ensue. By this time we may be able to discern the brain of this species without a lense. All this is purely physical, some may

say; but who has as yet determined the limits and the energies of the physical? Are there not other functions than those we discern as the crass physical? There are the evidences very clearly demonstrated, of spiritual or psychic operations in these same forms that we do not discern. And these may be the most potent in the productiveness of the organized form we see is expressing consciousness.

The postulate of a pre-existence, would seem more reasonable to be premised in the spiritual forces of precedents, and not in the immediate conscious existence of the personality now being observed.

All suppositions of an antecedent life in *persona propria*, can be logically predicated only in a more perfect state of existence. But the claim is made that the pre-existent life was with God, or in the supernal life of the infinite. From thence into this lower life of limited energy there would be a descent of personality, and in no logical sense an ascent. If any postulate appears to be unreasonable, it is that to gain the higher we must descend into the lower. The law of evolution so completely demonstrated in the forms and forces of the visible universe, each and all express that the higher and greater comes out of and by virtue of the energies

of the lower. From perfection cannot come imperfection; but from the latter can come the former. To claim that a conscious spirit descended into matter, is to claim the unprovable. It seems to be entirely logical that if there is any consciousness not originating in earth-matter, then the same cannot express itself through any material form of the earth. It must be exclusively related to another material plane.

If there were perfect spirit persons created in the eternal spheres, it would seem to be impossible that they should become incarnate defective humans on the earth.

And yet, Prof. Tyndall is reported to have said: "You cannot satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness."

It would appear that nothing else satisfies the human understanding, for the converse will be absolute creation, and that is to claim the most illogical premise of all, viz.: Something comes from nothing. If that is impossible, then the "logical continuity between molecular processes and the phenomena of consciousness" is established. That there are grades of consciousness is well established. Consciousness assumes a great variety of phases. It has not just one stated

expression; but varies in many degrees of manifestation from an apparent sensitiveness of the plant to touch, unto the sense or faculty of reason in the human. The animal consciousness functions differently than the human. Thus an intermediary exists between the sensitive plant and the reasoning human.

Prof. Darwin said: "It may be freely admitted that no animal is self-conscious, if by this term it is implied, that he reflects on such points, as whence he comes or whither he will go, or what is life and death and so forth." This clearly determines grades in consciousness. Dr. J. M. Peebles said: "The life, the consciousness of the universe is God; the consciousness of man is the spirit."

This statement is theoretical and not axiomatic. The term, God, expresses the unknown. When a dogma defines God, then there is comprehension; but must be proved. To be axiomatic, the same must be self evident. No dogma so far has been axiomatic. To say that "the consciousness of the universe is God," is to utter a dogma, an ipse dixit. That the universe is conscious is unprovable; but that all forms and forces of the universe are unfolding in the direction of consciousness is quite evident. That this proclaimed consciousness is God, and that

the consciousness of man is spirit, are axiomatic truths, is to affirm that every scientific proof of an inhering law of development is not only a false premise, but is founded upon deceptive facts. Shall we lay aside revealed evidences and accept unprovable theories? A Theologian may possibly, but a scientist cannot. Nor can a true logician. Hudson Tuttle said: "All visible effects are produced by invisible causes." That seems to be self evident. What are these causations? We name them "Soul." Thus soul and not spirit becomes understood as being the primal source of consciousness. Soul is the universal principle of all life expressed in either form or force; and spirit becomes their embodiment. All matter is spirit in expression—hence consciousness is not a spirit entity, but a spiritual function of matter. As all evolved functions are the result of primordial development, so consciousness is. It is not a gift, but is a development. Pain would not occur, no matter how much one might injure the parts of the human anatomy, if there were not a brain to give consciousness of the physical contact. Hence, the brain is the seat of consciousness. And only a portion of man's spirit is in the brain; for all portions have their spirit energy. Science having well proved that all forces of

nature operate from within outward, the predicate of spirit seems to be well established. Indeed, spirit is realized as the absolute material. It is now commonly understood that we do not in any way sense matter visible except by its properties and atmosphere. It is these that affect our sense faculties. Matter is thus made apparent to our consciousness. Matter cannot sense matter; but potentialities of matter do cognize other potentialities of what we call the visible. Of course an astronomical instrument cannot know anything of consciousness; but that instrument is affected by any conscious operator upon it, and its molecular structure responds thereto.

Spirit makes some response to spirit; and thus, perhaps, there is a predicate for the beginning of consciousness. We must go beyond effects to find causes. It is truly axiomatic that "Directive purpose of the universe is related only to cause and effect." Thus we can begin to see how causations produce natural effects, and all supernatural processes become an obsolete philosophy. Indeed, the supernatural does not exist. Neither matter, nor force, per se, generates conscious life; but, the spirit energy resultant from soul in all precedents infuses an eternal potentiality, that must ever innocu-

late succedents whether direct or indirect, in similar or dissimilar amalgamations. Law acts as absolutely in the production of a hybrid as in a direct species. Force may be blind, but there is infinite law back of it. Something never comes from nothing; nor can nothingness result from any organized something. It is not pertinent to state that earthquakes do not reason, nor gravity think. These are but forces obedient to law, as is consciousness the resultant of causation. They are expressions of precedents. But, all forces possess some generative power, and produce some form of expression upon a higher plane of activity. A spirit infusion has been made. It is not only visible matter but invisible matter; and the latter is the most potent. Human material beings constituted of only visible matter and force do not exist; hence, it is not their physical functions only that create—indeed, there is no creation; but, it is their individualism as soul organized in expression that causes the infusion of a force that evolves another conscious entity as a further expression of their own conscious potentiality. They do assist the conscious being into organization by what we call birth. It is not creation; but is evolution. Soul being immortal, there are in its potential-

ities immortal possibilities. No postulate of the fulfillment of soul-power can be made self evident, no more than be evidenced of divinity. Soul and divinity seem to be inter-related.

A pre-existence does not necessarily presuppose consciousness; hence the faculty of memory has no logical bearing upon the premise. But, the evident force of reproduction, the indestructibility of matter, the hybridization of forms, the accretion of brain, the evident universality of soul, the inherent spirit potencies, all show that law rules, and not chance; that what we realize as God, is the eternal force that is at once creative and procreative. Out of primordial matter comes conscious organization, and not as the fiat of a God who sends the perfect into the imperfect, but unfolds the perfect from the imperfect. We do not go back to paradise, but are incessantly going toward it; and possibly never will absolutely reach it.

The progressive march of every form and force is toward God, and yet is polarized in the infinite. The actual is not brought forth, but ever is; it is only another expression of the actual that we cognize. Pre-existent and the subsequent as well, are each dependent upon involution as well as evolution. One is from within, and the other from with-

out. Both are processes of development. Possibly they are inter-dependent. Whether we estimate the moneron or a man, the law of organization of consciousness, and of immortality also of reproduction, are found to inhere in the organized capacity of each; but each expressing eternal possibilities. The moneron, as well as the human child, is the repository of infinite possibilities. The divine man is no more divine than is the divine moneron, or the unconscious rock. Once in existence, always in existence, applies to the rock, moneron or man; and not only to the latter. There is no such condition as going out of existence; all is ever coming into higher existence. Out of existence carries no supposition of getting into existence. The attributes of all forms conscious or unconscious, express the law of their being, and essentially have some relation to what we call conscious, righteous and divine. Not alone upon the human plane of expression, but upon their own — and yet possibly predicating the human and even the angelic or heavenly.

The grades and modes of consciousness are in accord to environment and heredity; and in no sense to only an infinite fiat in their individual cases. The infinite is eternal, and not at all dependent upon a present fiat. The

fiat is eternal in the past, present and future. There is no chance in the eternal causation; poor humans and unreasoning monerons may take chances with the law or fiat of nature—but the principles and laws of cause and effect never change. The organization of spirit forms is always consonant with the organization of physical ones. It is an error to suppose that spirit exists as an independent entity. The word "spirit" is used to express a form higher in development than the one we are now employing. It is not alone primal matter, but evolved expression thereof. And yet, the spirit is always considered to be the internal force of the physical. In that view of spirit we have the postulate of its energy and composition; for it is the building power for continuity. The crass physical dies, but the spiritual entity lives on. That solves how we can live on, for the spiritual part of matter is indissoluble and indestructible. That is the energy that cannot be annihilated, and is always eliminated by chemical processes in the laboratory. That is the energy derived from precedent forms. And as every reincarnation in that manner occurs, so an evolved form ensues. Thus matter is arising into an expression of consciousness by the final evolvment of brain energy. Thus consciousness is a resultant, and not a primal

power. To talk of precedent memory as a possibility, if there were previous personal environments, is to premise that the spirit person came from perfection into imperfection. The fact that infantile memory is blotted out, is so because memory faculty was not yet developed. The organ of memory is a development. How, then, could you remember your baby thoughts, cries and hairs? Such a question is silly. That being so, how much more silly it is to presume that experiences of previous incarnations could be remembered.

Previous personal conscious incarnations should be remembered, if they occurred; but if the forms of expression were only arising toward consciousness, then memory would not be as possible as in the human baby life, which we find no reason to presume. The claims for a pre-memory, is evidently based upon psychical states of being, which furnish another view of consciousness, and must occupy our attention in order to settle this conflict of understanding of conscious operations and development. Upon psychic planes we obtain conscious views that are super-normal; and that is a positive proof of evolving consciousness. Howe'er we view this question, the sequences lead us to the conclusions that all processes of mind and

matter are under laws of development; and these are all predicated on what is called material accretion, and polarized in infinite causation, which operate from natural a priori to equally natural a posteriori.

All philosophies of life must be confined to cause and effect, as expressed in the physical kingdom, and in no case can be reasonably based upon unprovable theories. The divine and natural will be found only within the cosmic processes, and never outside of physical demonstration. Psychic demonstration being only another expression of physical operation.

PHENOMENA OF PSYCHIC CON- SCIOUSNESS.

It is presumed that psychic states of being are well established as existing. Psychic functions as a superior counterpart of physical functions, and directly related thereto, are proclaimed by the philosophy of Spiritualism. This being so, then it is logical to claim that consciousness has a plane of operation in modes of higher expression than is called the normal physical process.

That our psychic functions can have expression through our physical is subject only to demonstration, for theory cannot solve that. Being a fulfillment of the claim that psychic forces inhere with the physical ones, the psychic phenomena has been invaluable to both ethics and science. With the claim that if psychic operations occur as a resultant of any one physical premise, then it is presumed that this must occur as the affinity of each faculty or function of the physical. Thus, it is entirely reasonable to claim that the conscious functions have a spiritual counterpart or unfoldment.

If purely physical phenomena of a psychic quality or basis, occurs, then why not mental and spiritual phenomena? There would be no other apparent conclusion deducible from the premise. Hence, it is claimed that consciousness operates upon psychic planes, and is entirely natural to this plane of physical life, as the same will be to the incarnate spirit life. With these presumptions we are ready to examine or seek for phenomena of consciousness. If we find the same occurs, then the presumption becomes a demonstrated fact.

And that fact will be a proof of undying mentality.

If the psychical evolvment of the mental part of human beings occur, then the physical parts must in entirety do the same. Thus, the phenomena of psychic consciousness becomes an invaluable field of exploration.

There is a variety of manifestations occurring that have a relation to conscious operation, but some express another intelligence than that of the visible operator. The question of an invisible operator may be unsolved to some, but is assuredly not so to all. There are unconscious speakers, who expound profound abstruse and scientific ethics far beyond their normal capacity. This is called the trance method of mental display. Who

is it that speaks? The spokesman visible is the entranced person; and no other physical person is in view, nor known to be operating. Who is the real spokesman? The ✓claim that a spirit person is speaking, remains unproved to the contrary. The evidence of superior intelligence surely augurs that a spirit mind is in control of the mortal mind. And such identity often is demonstrated by statements of incidents and knowledge only within the sphere of acquisition of the claimed spirit person. This shows that the mental functions are under the hypnotic control of the spirit person, just by the same process that a hypnotist in the flesh controls the mental functions of another human person.

The process under conditions that preclude any human collusion, goes to prove that a discarnate person, as claimed, is speaking. Facts are positive proofs of a phenomenon. Other facts may or may not disprove the claim. Some subjective or subliminal processes might be worthy of investigation; but, a mere theory of the same lacks evidence. Facts are said to be stubborn things.

The trance speaking evidences that the human mentality is used whilst the personal consciousness is set aside. This is not, therefore, a conscious operation of the visible

speaker. But, the human faculties are used, and are necessary to such a demonstration. The vocal organs are under control of the spirit person, as are the mental functions. This phase of manifestation could not occur by operating upon an unconscious form of the material realm; for a stream cannot rise higher than its source. Thus there must be innately the possibilities of intelligence displayed in order to have the production by even a superior operator.

This, then, becomes one of the most interesting and valuable demonstrations of mental exercise pertaining to consciousness.

From it has come most positive proof of spirit existence; and, too, of the fact of the personal existence after death of all human persons.

This phenomenon is to be witnessed in a great multitude of instances, and not only in isolated cases. It is widespread amongst all classes of persons, and is hence an attribute of human mental power irrespective of class or caste, knowledge or ignorance. This proves that it is not subject to personal will, nor any acquired capacity by training. It is evident that a psychic faculty is thereby demonstrated, and the psychic consciousness is attuned by some peculiar physical capacity.

But, there are conscious operations beyond what is called the normal functions. That there is a projection of a conscious self to great distances is well evidenced. The persons projected may be in slumber or in deep thought at the time. They go to a distance, are conscious of going, see, and are seen. The body physical lies at its abiding place, but there is a body visible at the distance.

This is a remarkable phenomenon. And yet, if reasoned upon it is found to be perfectly in accord with natural law. It is not self-induced, but usually enforced. Admitting that there is a spirit body within this physical one, we have but a step to take in order to understand that such body has been projected. But, how? Not by conscious will, for the person does not understand the process, and possibly could not perform the operation if he did understand.

The spirit projected from the physical is always under the care of an incarnate spirit, and there is an evident force of some kind that links the person back to the physical body, which if positively separated would make the return impossible. The latter separation is made at what we call death. The projection of the conscious spirit has a similarity to visions and journeys in the dream state, and open the latter to a supposition

that dreams may often be under the operation of excarnate spirits. The phenomenon of dreaming is not fully understood, and may open a way to further investigate the spiritual functions, instead of only relating such phenomena to aberrated mental operations. The sequence follows that our spirit-selves are not necessarily asleep when the physical is. Thus another form of consciousness is open to investigation, with promise of the most important results to science, philosophy and religion. If the spirit can be operative upon this physical plane, much of mystery is solved with regard to such functioning upon excarnate spirit planes.

This is vastly opening the way to an understanding that consciousness is only at the beginning, and in no sense at the apex of its powers.

Somnambulism is another operation of consciousness, which shuts out the physical normal operation. The Somnambulist has no self-consciousness, but has positive capacity to care for himself; and often superior power to his normal.

A great variety of incidents are on record where it is said unconscious cerebration has caused wonderful evidences of action.

The master builder of Paris of some years ago, was said to be normally unable to climb

about his structures; but, some power would come over him and he would unconsciously go rapidly in the most perilous manner over the construction. It was a matter of mystery to all, himself included. That was a phenomenon akin to Somnambulism. Is there any better solution than the well-known demonstration of mediumship? Our spirit force embraces a higher quality than the normal physical operation; hence, when used by the hypnotic influence of an exanimate spirit, we have the evident double consciousness. There is no apparent better solution as yet discovered. That does not destroy our consciousness, nor does it necessarily cure our defects, except as it may temporarily operate. But, it does show that there are greater possibilities within our organism; for, a musical instrument has within it the possibility of greater harmony when evoked by a master performer. We as instruments are thus played upon by a better master of our powers than we are ourselves. The psychic power is thus further demonstrated to be a natural, and yet dormant condition of our being.

Shakespeare records a marvelous state of conscience in Macbeth and wife. That evidenced a super-normal consciousness. Thus conscience is inter-related to consciousness.

This pair were brutal and murderous, as a result of inordinate ambition.

Macbeth displayed the clear result of an awakened conscience; but Lady Macbeth enacted the scene of murder to some extent in a somnambulistic condition. The murderer is usually disturbed in dreams. Mental aberration results, and all peace of mind is gone. What causes that condition, if the spirit person is not awakened and becomes operative? If that is true, then the normal consciousness of human beings will be morally unfolded by the cultivation of the spirit consciousness. Can that be done? Assuredly these phenomenal evidences demonstrate this is a practical possibility.

What causes human persons to have an impulse to duplicate terrible events in the lives of others? They hear of people going over the falls of Niagara to their death; and when on the scene, will meditate thereon until they too feel an impulse to cast themselves over the brink, as they get the hypnotic influence of the rushing waters.

It is commonly said that a murder or suicide usually is the precursor of others. The murder spirit is as readily impressed by its details, unto some minds, as is the recital of an event of beauty and joy to others. We are mentally and spiritually susceptible. The do-

ing of evil is equally with doing good deeds, a spirit functioning. This concept leads to the necessity for proper example to be given to the rising generation, and as well should the best opportunities be given to adults. The panoply of war breeds the martial spirit in human beings; and the blessings of peace find early response in the multitudes. The generations of men respond intuitively to the conditions of civilization. The necessity of high standards are thus made evident. It is not sufficient to preach peace on earth, and good-will amongst men; for the great necessity is to make such a realization. Deeds are more necessary than creeds.

The influence of example is an absolute necessity. The doing of the horrible, such as are recorded, must be understood; and the faculty of consciousness be influenced by good and joyous examples of life displayed by others. Such will become the true Christian method of developing the new commandment of Jesus: "Love ye one another." A God of love and not of hate must be preached and demonstrated for the salvation of mankind. The teaching of a Devil seeking always to lure us to damnation, has planted the seed of despair and influenced humans to evil acts. Omnipotence creates perfection, or, at least gives the power of

perfecting, and does not put snares in the way just to tempt. Absolute law reigns! "Like attracts like." "Whatsoever a man soweth, that shall he also reap." These are absolute truisms. The evolution of superior consciousness will save us from all hells and devils. The divine in humanity can be developed, because such is our higher state of being, lying dormant awaiting the quickening spirit. And this can be applied to the physical needs first, as well as to the spiritual functioning. Indeed, the spiritual is inevitably dependent upon the physical. There could not be a spirit body or faculties thereof unless there had been preceding physical expressions to unfold from.

The following incident that shows the wonderful power of mind (or spirit) over matter, tells us that in the spiritual functioning there is the healing power over all physical defects; hence in the excarnate state of being, all these physical ills will depart.

"There is a man of thirty, with both legs paralyzed, who has been an invalid for years. In the middle of the night he rises slowly from his bed, takes his pillow and hugs it close, walks out of the room, through a courtyard and climbs to the top of the house. His friends have difficulty in reaching him, and must take great care in wakening him, for

the moment he awakes his legs become paralyzed again. When awakened he does not understand how he has reached the house-top and why he, a man sick with the palsy, should have been carried there."—(Press Clipping.)

This is an incident of power of the ex-carnate spirit person over the spirit functions of the physical person, and demonstrates the superiority of our spirit faculties. There must be an operator to quicken these functionings, so long as the person is in the earth body, and that operator is well proved to be an ex-carnate person. We have no power of self-hypnosis that will increase our normal powers; but, the spirit operator as the hypnotist, has such power. In this we find the possibility of a healing of human ills that has heretofore been almost entirely overlooked. Thus the future is bright with a promise of great good for earth dwellers. Into these inter-relations of consciousness is the study of psychic forces leading us. In these states of being we find the prospect of salvation not only spiritually, hereafter, but mentally and physically here. The psychic must be understood in order to realize the full power of the physical.

Under the ministrations of the spirit will come forth a perfecting humanity; but under

dominion of the crude physical will be perpetuated a defiled and debauched race of mankind.

The hope of the world rests upon a clear understanding of psychic law, and the application of such power for the evolution of psychic consciousness.

INSPIRATION—HOW PRODUCED; ITS EFFECTS.

This is an old theme; and many theologians have thought they solved all doubts relative thereto. The Pagans had their inspired speakers and writers anterior to the Christian dispensation; and perhaps such persons existed before the Israelites had prophets and law-givers. Indeed, primal man must have had some form of mental ecstasy, which is a characteristic of what is called inspiration. Can we say that some superior consciousness occasionally is manifest in animals that are not supposed to reason? Our observation has likely led each to such a conclusion. Mayhap you call it a display of instinct. Who can absolutely separate instinct from reason, so that no connection exists? Will you say there is a psychological condition existing? Well, that psychological condition is the important one for solution in accounting for what is called abnormal mental action and the display of inspiration. What causes that stated condition?

It is said by writers on inspiration, that the Pagans held that manifestation of superior intelligence to be a psychological process. But, these writers have not explained psychology; and only use the term to indicate a material process instead of a claimed divine action. The student might try to solve the possibility of divine action being separate from material processes. If he can, then he will solve a great problem for the theologian; and he will confute every naturalist who has ever predicated the reign of natural law, and disprove the immanence of God. Everything that has a claim for divinity, must also have a claim upon naturalism. "There is nothing outside of nature," is a safe proposition; but is not a theological doctrine. The Pagan, Jew and Christian, have each claimed a divine process separate from the natural, and superior thereto. Either one God, or many, have ruled the universe, according to the history of human belief. Both awe and reason have been used to warrant such a belief. But, well substantiated facts are wanted to thoroughly support such. Revelation of God is supposed to have occurred; but the proofs are not positive. The opinions of men, even though they were priests, prophets or apostles, do not settle the question as would scientific proof.

To claim an inspiration, the source of which was not understood, is not a solution of the action of a personal God. The *afflatus* that the Jews and Christians experienced, was held to be the immediate effect of the presence of God, according to the Jews; or of the Holy Spirit claimed by the early Christians. Without such a claim, the prophetic, messianic and apostolic teaching would lose all merit as being specifically of a divine character. All church fathers, whether Jew or Christian, were compelled to bolster their claims by miracles, or by the presumed revelation of God. The scriptures would not have survived mediæval history, without the claim for inspiration. All sorts of cunning presumptions have been formulated in order to support this doctrine. But the Bible itself makes no claim for its contents being solely the inspired word of God.

Indeed, the Bible, as such, was compiled by priests. The various writers are, evidently, mostly presumed instead of authenticated. There are two passages of scripture that employ the word "inspiration," according to the concordance before me; and that is the Oxford edition of King James version.

The word "inspired" is not recorded. The first quotation is as follows: "But there is a spirit in man; and the inspiration of the Al-

mighty giveth them understanding." (Job 32:8).

This is all-inclusive, hence must mean that all human persons have the inspiration of the Almighty. And by that inspiration we gain understanding—and not simply obtain His revealed will; the latter being the opinion of some of the church fathers. It is now said that theology distinguishes between revelation, inspiration, and the canon of scripture. Some parts of the Bible, therefore, represent inspiration, direct from God, and other parts a human mental or psychological afflatus. The ancient Jews held a theory of three varieties of inspiration, as they similarly divided the scriptures, as follows: First, the law; second, the prophetic writings, and third, the writings of eminence, called Hagiographa. This idea was later stated by Thomas Aquinas as inspiration direct and indirect. This took another form with early Christians: "The scriptures contained infallible truth divinely inspired; and the believers were inspired to infallibly interpret the same." Thus a religious hierarchy became possible, and the virtues of true and implicit believers became enlarged. In such manner has the idea of inspiration been made to serve priestly or dogmatic purposes. And in such manner has the Bible been entailed as the

word of God, and made the fetich of many human races throughout many centuries.

The New Testament records: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Timothy 3:16).

Who shall say that meant all of the Bible was given by inspiration?

Was the Bible then compiled as a book? All know it was not. The above statement was made by the apostle Paul, A. D. 66. He was then making the New Testament record of his ministry; and the life of Jesus had not been written. There was then no such book as the Bible.

What did Paul mean by the word "scripture"? The derivation is from the Latin "scriptura," meaning "to write." The primary meaning, then, is "a writing." All writings were scripture, then, and were inspired. Or, at least, possibly, Paul would hold the Christian writings. All of this was in order "that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3:17).

If that was possible then, why may not the power of inspiration so endow the recipient today? Thus shall some of its good effects be realized.

Who shall say that inspiration has ceased? What warrant is there to entertain such a supposition? It is only a dogma of the priests for human subjection to their will. God is unchangeable; hence, if He could inspire the writers in ancient times, so can He today. There is no reason or logic, or warrant of any kind in the statement that inspiration has ceased—for surely humanity is sadly lacking in knowledge of God's law and will.

The enlightened people of today should be more capable of receiving inspiration now than when mankind were ignorant of cosmic law and even the simple principles of life. The fact seems to be patent that the people of that age supposed everyone who had intelligence, were inspired of God.

The ability to write learned essays, and to formulate moral precepts, was evidence of divine help, in the opinion of the multitude. Thus the statement of Paul that all scripture is given by inspiration of God, was received with perfect credence.

The claim that inspiration is given to humanity today, finds very little belief amongst the Christians; the very people who should be filled with belief. There are prophets today far superior to those of the early centuries. Paul said: "God, who at sundry times

and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by his son." (Hebrews 1:1-2).

No theologian doubts that the power of inspiration fell upon Jesus.

And none will doubt that the apostles of Jesus possessed that power.

Hence, inspiration did not cease with the prophets.

Peter said: "Holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21). Peter, as an apostle, should have been competent to testify on this matter. He gives the power to the Holy Ghost; and that is held to be the third person of the Godhead. The Holy Ghost is the "pneumatica hagion," the good spirit. Ministering spirits must be good spirits. And, myriads of good spirits are now ministering unto the people. Paul said: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14).

This is plain that all who desire to be heirs of salvation should accept the ministry of spirits. And as they are the Holy Ghost, then from them we must expect to obtain inspiration. And in receiving such, we are being given inspiration of God.

This brings us to the conclusion of how inspiration is produced, and what are its effects. There is no doubt to millions of people that today there is the ministry of spirits, and direct communion with them.

What has been proved to these millions may be proved to all. It will not do to say: "It is impossible." The testimony far exceeds any that has come out of the past. Prophets and apostles are abroad in the land; and God's power is wonderfully manifest unto the people.

The Holy Ghost is speaking not only through holy men of the present, but more especially to divinely consecrated women. These finer vessels for such power are demonstrating that if humanity desires to have inspiration of God, they must live nearer unto a true relation to divine law.

Is inspiration a psychological process? Well, let it be so admitted.

Many correct opinions were entertained by the Pagans. Perhaps if we had prehistoric literature we would learn many truths not now known. (Was there design in the destruction of the Alexandrian library?)

What is the nature of psychology? Is it only a mental process?

The word, itself, indicates that soul has something to do with it. The Greek word,

“psyche,” means soul. That is the root of all psychic words. Psycho-logic seems to explain itself. Logic of the soul. Psychology is, then, the philosophy of the soul. A psychological process is an operation of the soul. Thus inspiration becomes a soul process. From our souls and not from subjective minds must come our inspirations. We cannot prove any sub nor superior mind except by proving soul as the active energy. If there is an ecstasy, afflatus, illumination or superiority in the act of inspiration, then it cannot be only mental when hypnosis is claimed to superinduce by setting mental action aside. Another mentality may be the operator; but the action is upon the soul functions of the recipient, and the operator expresses his will and reports his information often far superior to that of the recipient. Plato and Philo, ancient philosophers, are reported to have witnessed “that the degree of inspiration is greater in proportion to the unconsciousness, or at least to the passivity of the man inspired.”

The degrees of inspiration seem to depend on the setting aside of self, as much as possible. But, the modern witnesses have observed that when unconsciousness ensues, the recipient has been taken possession of by another intelligence. This is now called the

phenomena of the trance; and has superseded that of inspiration in unconsciousness.

Clearly, then, the phenomena of inspiration is the operation of a discarnate intelligence upon the incarnate faculties of another person. The operator must be what is known as a spirit, the only discarnate intelligence we have had any evidence of being in existence. The recipient is conscious; but there is an afflatus mentally without any mental strain or seeming action. This is another evidence that it is our soul-forces that are being used more than are the mental powers. Thus the process is psychological. The Pagans seem to have been nearer correct than were the church fathers. Is the question of "How is inspiration produced" satisfactorily solved? At least, perhaps we have the right to claim that spirits of once mortal people are the inspirers, and have been throughout the ages, instead of a personal God. This being so, a new light is thrown upon the value of what is called sacred scriptures. One of the effects will be to produce continuous scriptures. These will continue to reveal the laws of God, because they will tell the truths of life in the realms beyond the gateway that death opens for each and all. This great result will be the greatest boon to the people of earth that ever

came from prophet or sage. The effect will continue for the enlightenment and purification of the races of humanity until the laws of God and nature shall be revealed, banishing dogma and superstition, developing the Christ of every human consciousness and ushering in the kingdom of heaven on earth. The evolution of soul-power is the great need; and by that we shall prove the resurrection and destroy untold miseries that doubt and despair and ignorance have entailed upon the blind followers of blind faith. It is knowledge we must have.

May good spirits continue to minister unto us for our salvation!

IS SIN REAL, COMPARATIVE, OR IMAGINARY?

Doctrines regarding sin and its consequence have agitated the people of earth, more, perhaps, than has any other ethical proposition propounded by philosopher, scientist or theologian. It has been made an eternal quality from which there is no escape except by the process of the claimed vicarious atonement. According to church doctrines humanity are inheritors of a sinful nature, just because the proclaimed first man, Adam, transgressed commands given him.

The Adamic sin was in partaking of the tree of knowledge; hence it is presumed that God desired the human race to be ignorant, or perhaps, not to exist at all. For, the transgression was in the sex comprehension that led to propagation. Without that knowledge, and hence with no procreation of the Adamic species, we would not have been portions of an earthly race of beings. And thus, if the theorists who claim pre-existence in the infinite kingdoms, are correct, then God has manifested very little of infinite

justice in sending all of us to be incarnate in a temporary existence in the flesh as defiled souls that are so only per his fiat.

The consideration of sin is usually from a theological view of presumed revelations from God, and deductions of Scriptural statements relating thereto. These are greatly dogmatic and assumptive. Clear demonstrations of proof are not forthcoming; and the acceptance of the proclaimed doctrines have been through fear, which has been created by vivid portraiture of horrible results in the abode of discarnate souls. And all that by the fiat of a God preached as being our Heavenly Father. Is such a doctrine reconcilable with the consideration of right and wrong as infinite justice? Such consideration of infinite justice has led many conscience-stricken bigots to utter in their prayers: "Oh God, if I had my just deserts, I would now be amongst the damned!" Is that not a clear case of hypocrisy? It seems so to a thinking mind; for these same self accusers have professed to be absolved from sin by a supernatural process. The question at once arises with regard to whether a sin can be instantly cleansed away, or whether an indelibility exists that will require a long washing process. As we view nature, no instantaneous process exists for the

forms of life below man. But, the theologian says, God made a special relief for mankind by the atonement by sacrifice of his only begotten son. This vicarious process is for all who shall repent of their sins and believe in the savior as the one upon whom the burden shall be placed. If that does not destroy personal responsibility, then what does it do? Surely, consequences are entirely eliminated, or the atonement is not made. But, the retort is that the sinner is forgiven. Well, supposing sins are forgiven, then the results are not destroyed; and the sinned against are the only sufferers and are the innocent parties for whose suffering there is no atonement. Is it possible for a finite mind to reconcile such infinite justice? The truth is that such doctrine is a human dogma erected for selfish purposes in the development of human authority. The church as an institution, is dogmatic, and has developed its dogmas in order to hold humanity under its thrall, just as the claimed divine rights of kings has been proclaimed in order to create an autocracy over human lives.

What constitutes divine right? Human authority given a Pope, Priest or King, does not bestow a divine right. Jesus proclaimed his right and power was derived from the

Father, the great unseen who used him as an instrument for mighty works; and who proclaimed that such works should be done by all who had faith. The doing of such works as he did, then, will constitute divine right of a minister of the Father, or of the Holy Spirit. Kings and Priests, then, must do such works, in order to have true sovereign right. These works are healing, inspiration, materializing spirits, speaking in the trance, psychometrizing human lives, prophesying, performing marvelous works with materiality (not miracles, but psychic power over matter) and proving the resurrection. Such were many of the works that makes a true worker with the Father, and gives power to correct sins of the flesh. To these the apostle Paul and others added discerning spirits. The real redemption of humanity was to be by the development of spirit power and the demonstrated knowledge of the resurrection. Where are the Priests and Kings who have this divine right? Thus must fall the supposed virtue of Priestly absolution, unless it can be proved that God acts directly through such agents. The proof of such absolution could only be in a molecular change of the person absolved. Effects follow causes, and there is no destruction of consequence until these effects are removed;

and the cause must also be destroyed. And cause and effect seem to be indestructible. Original sin may have defiled the human race by the law of inherited consequence, as an effect of cause; and only thus is entailment consistent with a logical estimate of divine justice.

But, Dr. Woods said: "It is a doctrine which is not to be brought for trial to the bar of human reason." Then why are we given the power of reason? Is it not a God-given function or faculty as much as is any other of the physical, mental or psychic? Soul cannot be under any separate law of life that does not apply also to the physical. All real blessings of the physical have come as the result of human reason and application. Then, why not blessings of the soul result by similar processes of development? Are our souls playthings in the hand of our divine Father, whilst our bodies are under the dominion of our own responsibility? The analogy at once shows a fallacy with regard to the soul. Our physical bodies prove the law of heredity to be under material cause and effect. This we discover to be the result of sins of the fathers visited unto the generations following.

In that same sequential condition can we partake of soul defilement; but, as physically

we must overcome defects by will and application, then why not the same application be made to the soul nature and effect?

The church doctrine has been that inherent corruption existing prior to voluntary action, is of the nature of sin. This is not disputable from the standpoint of heredity. But, the implication is that the child newly born has by inheritance of this corruption committed sin. The reality is that the child is sinned against instead of sinning.

Let this be the realization: that the child suffers the sin, and is not responsible. Our responsibility commences with the realization of such inherited defects, and our salvation is obtained by working out of the same by exercising our divine heritage of will and reason. Divine honor and right are thus made harmonious with all laws governing forms and forces of the universe. Humanity is thus no longer made to appear as a divine plaything.

What can be greater conviction of sin, than remorse for actual transgressions? Original sin may be beyond the reach of will, but actual transgressions are within and by the consent of will. Destroy the will to transgress, and you make it impossible. It is silly to say that we must sin because Adam sinned! Of course there is much of truth in

the statement of Edward Beecher that "Original sin is a noisome root, out of which do spring most abundantly all kinds of sin." But, let it be known in the world that such sin can be eradicated from the progeny of sinners. The uplift will come; and the downfall shall be known no more. We shall eat of the tree of knowledge of good and evil and become as gods. The man made in the image of God shall "Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion." Thus the original virtue instead of the original sin shall be embodied in his life. This is not heterodoxy, for Mr. Beecher further stated a fact: "Christians profess, in fact, to hold the same great revealed doctrines, and to differ only in certain modes of stating, explaining, and defending them." I am only using one of those modes, and that entirely scriptural. And yet Dr. Edwards said: "The very thought of any joy arising in me, on any consideration of my amiableness, performances or experiences, or any goodness of heart, or life, is nauseous and detestable to me." Shall humanity accept that standard and blot out all joy and know no goodness, because some remote ancestor transgressed the law of life and left upon us a transmitted taint? Impress the youth that they can remedy defects, and

achieve the virtues; but, tell them that personal effort is the means—and not by accidental or limited grace. Mother nature provides the remedy for every ill. Within her embrace is the potent power of redemption that will manifest God's way. We must save ourselves! Is that not according to the "dominion over all things" that we are told God gave us the power at the creation? By eating of the tree of knowledge we do truly become as gods, knowing good and evil! And it seemeth that we are yet eating of the tree of life, and know that we shall do so forever. The dismalness of the past is over, and the brightness of the future dawneth!

Was the Adamic transgression a corruption of soul? It seems to have been the means by which we became soul people. Nothing warrants a doctrine of soul corruption, either scriptural or natural. And yet the theologians write books to prove that Adam's disobedience corrupted his soul and that of all posterity. Hence, if we are yet the creations of God, he creates us corrupt. Where is the display of infinite justice and right, if God throughout the history of human life, causes all human beings to sin, simply because Adam sinned? The basis of such theology does not warrant the conclusion, for the penalty has been, and then stated to

be, labor for existence; which has become the conscious way to joy and progress, and not as at first proclaimed: "thou shalt surely die." All human progress has been by knowing good and evil. Who shall now say it has all been a constant sinning? Thus sin has become unreal; and being comparative to results, is often imaginary, and not always deleterious. If the doctrine of transubstantiation is not literal, then it is logical to also say that Adamic sin is figurative.

The cause of human depravity lies in the pre-existent causatives, in connection with succedent environments.

There is no possibility of total depravity, and there cannot be absolute perfection. There is no use in discussing pre-existence in order to find God's hand in human depravity, for within every evolved form exists the potent expression of physical causation.

Tremendous mental suffering has been caused the human race by the preachments of total depravity. The fond mother clasping her babe to her bosom just after suffering the agony of parturition that nature imposes, but which the Bible says is God's punishment to her for the disobedience of the first mother of humanity, shudders as she contemplates that the child instead of being

an angelic visitor and a pure soul of her soul sent to her by a Heavenly Father who loves all and has led his son to say that "of such is the kingdom of heaven," is most likely a depraved soul from the realms of evil. It is a horrid thought to enter her bosom to be infused into the magnetic forces of the child's nourishment. The mental agony caused by the doctrine of total depravity, "and being accursed of God," has filled the world too long with its damnable heresy. It is no wonder that some thinkers have said: "If God loves me as a repentant, how can I be happy with him hating sinners?" It is claimed that Jesus loved sinners; but his Father, the loving God, hates them sufficiently to damn them to eternal suffering, and mostly for sins of heredity that some far off ancestor has entailed, for which Jesus only can atone. It is not in harmony with any estimate of love that an earth father can manifest. The supreme effort of the human is to create ways and means by which every badly endowed child shall have opportunity to unfold all possible virtue.

It is almost universal that the mothers of human beings will go to every extreme of effort and suffering to protect their progeny from harm; and human fathers are not far behind in parental devotion.

Judged by that standard, the divine love must be incarnate in humans; and is a revelation that this love in them is a spark from the infinite that tells us a God of love and not of hate has been and will be our Heavenly Father. It has been well said, and is now much accepted by students of what is called divine attributes, that natural forces control us; hence we can say of the God of nature: "In Him we live and move and have our being." Thus instead of a theological God, we are now finding a scientific God is given more devoted worship. Such a God, natural instead of being super-natural, claims loving homage and typifies infinite justice. True Theistic doctrine is better based upon the eternal energies of Cosmos revealed by cause and effect. Such God power is more clearly revealed. The results of such God power is in accord with unchangeable causation. No whims or fancies, no spirit of anger or revenge controls such divine energy. The children of nature are developed by cosmic processes that are unchangeable. The application of good or evil belongs to the human. He must cognize eternal law, and apply the same for results. Thus the human can bring from the matrix of life, children of God, and need not have children of Satan. Let us understand that our sins are sins of ignorance;

sins of our will, perhaps, often—and cease placing such upon the infinite God.

It is true that our minds are fallible, and we may make false interpretations of God's word and law; and that is just the reason why we have these direful and ignorant concepts of the infinite that theologians have foisted upon credulous humanity. An ancient doctrine is not necessarily infallible. To the contrary, being ancient may denote that in an ignorant age the doctrine was developed. Truth is not a matter of course just because some one with human authority has made such a pronunciamiento. A whole conclave of persons, even if theologians, may be mistaken, or adopt mistaken opinions by influence. Interpretations of scripture are not necessarily authoritative, just because an ecclesia has adopted them. But, thousands of people have devoutly so believed. Science reveals positively, when a fact is discerned. Science is based on fact; but theology on opinion. Which should be the most reliable? A sensible person will not be puzzled to decide. Religion says: "Listen to God." Can it prove that God speaks to men? Can it even prove that God ever did so speak? We are referred to the Bible, and to it alone. Are not religious doctrinaires constantly at-

tempting to, and searching for proof that the Bible is God's word? Is there even documentary proof that any statement in the Bible purporting to emanate from God is proved beyond a doubt? Does not the higher critics of the scriptures today claim the same to be only historical of the incidents, customs and opinions of the Jewish tribes, and of the early Christians? If such is the Biblical status, then its infallibility cannot be claimed. Jesus was supposed to be infallible; and yet in the light of modern science, he has been found mistaken. Witness only his statement recorded by Matthew and Mark: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" This was intended to be idiomatic and not real. He followed by further asking: "What shall a man give in exchange for his soul?" These questions are both unscientific. No one can lose his soul; and no one can give something in exchange for soul. For soul has evolved the man, and not man the soul. Soul cannot be separated from matter, unorganized or organized. It is the indestructible and eternal life principle. That Jesus could be mistaken is further exemplified in the statement contained in Matthew 16:28.

"Verily I say unto you, there be some standing here, which shall not taste of death,

till they see the Son of man coming in his kingdom.”

Some of them must be a long time waiting for death, if that is true; but, we do not hear from these people that they are yet waiting. Nor have we heard of the Son of man coming in his kingdom.

Jesus evidently meant just what he said, for he anticipated an earthly power and kingdom at times when he failed to see the spiritual intent of his mission.

If a spiritual interpretation of the statement is desired, then it can be best stretched by the Spiritualist who now proclaims: “There is no death!” But, death was not so understood in the time of Jesus. And no theologian ever gave such an interpretation to that text.

The idea of losing your soul has been a favorite with the evangelists. Upon that have they built many scare-crows to warn people from sin and to accept redemptory grace. It is claimed in justification, that anything is good that will decimate sin. No one cares to destroy any such good office, except by finding a better panacea.

Anything founded on error, must have some baneful effect, and will lack in ultimate good. Thus we find that the sins of humanity have not been cured, and indeed have

grown greater. The cause for this must be rooted in false doctrines or ethics. The moral forces have been under church guidance; and its ministrants have been erroneously instructed. It is no wonder that humanity has grown worse. Sins started with the imaginary, and later became real. The cure of imaginary sins has not fitted the real. There must come a scientific panacea. What shall that be? Nothing better is so far offered than "responsibility." That as an absolute factor in human ethics, will do more to influence humanity than all of the theological scare-crows about an angry God.

If the people shall have it revealed unto them that absolute law reigns in the universe, and that no sin can be paid vicariously, then the children of earth will have a positive incentive to do good works and avoid the evil. What shall manifest such works? Plainly, all that conduces to physical, mental, moral and spiritual benefit, is good; and all that hinders and defiles these, is evil. Good and evil are thus only comparative. Sin is thus comparative to evil; and salvation to the good.

Sin as a disobedience of the laws of the universe, is well defined.

Thus only can we sin against God; for the divine laws are those of cosmos. Hence,

science now says: "Listen to nature." All possible providential care found in life is existent in nature; there exists every cause and effect, and there every remedy for ills, and virtue for every good. The critic may say that thus God is made as an hypothesis. The retort is applicable that God has ever been an hypothesis. For the first time in the history of theology, God is manifest as immanent in nature, as an eternal omniscient and omnipotent power instead of an undefinable personality.

Thus new ethics of sin are established, and humanity standing upon responsibility, once more eating of the tree of knowledge, has dared further, and now eats of the tree of life, and are becoming as gods.

Understanding that "as ye sow, so shall ye reap," humanity goes into activities conscious of divine responsibility, and dares not besmirch his soul, which is far more terrible than losing it.

Humanity is learning that the children of generations to follow will bear the impression of our deeds and culture; hence they are arising into the necessity of wise generation, and have lost faith in a mysterious process of regeneration. Out of chaos cometh order. Blind superstition is giving way to the flood-light of fact and reason.

We learn that pre-existence has been eternally within the sphere of causation, and that evolvment has played its mighty part in the drama of being. We are not projected by chance nor for some whimsical purpose of a creator; but in harmony with divine law, the law of cosmos always allied unto cause and effect. The purpose is revealed in infinite processes. Who shall doubt the ultimate good? Who can safely postulate ultimate evil? All possible, is ever the becoming! We only sin against ourselves. We retard our soul enlargement, and make decrepitude in the sphere of soul insignificance. By the development of good attributes and responsible power, do we enlarge the sphere of our soul nature.

Thus the law of heredity plays its magnificent part, and we may make the races better or worse. It will all be according to the law of the God of nature. Our destiny is in our own hands. Let us realize that and stop being suppliants for mercy, and become doers of infinite capacity. Sins shall pass away then, because humans will be more divinely born. Life will teem with the manifold blessings of nature now lying dormant in its matrix, only waiting for the master hand of a redeemed mortal, who shall worship at the shrine of the eternal God revealed

in the impersonal forces of cosmos instead of being postulated as an anthropomorphic being. Thus, and thus only will sins, or evils, depart, and universal good develop. Dogma, creed, mysticism, superstition and idolatry, must pass away, and divinity incarnate and revealed, come into human cognition for the evolution of humanity now, instead of only in the by and by of the individual.

DEFENSE OF SPIRITUALISM.

In what way should Spiritualism be defended? Has it open enemies? Is it so iconoclastic that it is only aggressive? Is it a cause that lacks assistance, whilst it is trying to correct wrongs that need resistance? Are its advocates weak in defense and need some one to wield blows in their behalf? These are questions that naturally arise from the attitude of people within and without the ranks of Spiritualism. There may be some misunderstanding of the relations of each and all. The world's people do not look at new innovations upon old thought with kindly eyes, nor do iconoclasts, as a rule, feel kind toward old institutions that have accumulated power.

It is necessary to have a good opinion of one's self; but that should not be at the expense of, or used for the detriment of another.

No one person or sect can have all of truth; for it takes all people to discover the manifold facts of the universe. These are not all fitted to one ism. But each ism is the

ethics of some one or more of facts, deduced from these exclusively.

Thus, is Spiritualism an ism including distinctively an array of facts that are appertaining to spirit functioning?

J. J. Morse, said: "Let us increase our belief in ourselves, and in the beauty and righteousness of our cause." That appears to be a good injunction. Perhaps there is too much cold philosophy and crude application of judgment. The nature of spirit phenomena is essentially antagonistic to preconceived opinions of the limitations of matter and force. In the psychic realm of facts, it is difficult to believe the external senses, which are the complement of our normal physical powers. Thus it is possible that even "the Spiritualists do not believe these great revelations half enough."

The best defense of a truth is in demonstrating that truth. The truths of a fact are self-evident. No amount of argument contrary to evidence of the senses will have weight with a witness. He needs no defender to stand between evidence and conviction. The fact is all sufficient. It is thus only that Spiritualism needs defense; for it is the result of evidence—and that evidence must come to the person directly and not by any intermediary agency other than his own

faculties of sense and reason. All attacks against evidence of that character is unavailing. We know and we see or hear, all we know and see or hear. They who attack by some principle of judgment, without direct evidence, are not capable judges. And they who attack by some apriori other than the one assumed or evidenced, do not produce relative testimony. Assumptions and presumptions galore have been brought to counteract the apriori of spirit agency; but nothing substantial in evidence has been recorded. The burden of proof is upon the one who affirms; and the Spiritualist has ever been ready to offer proof. He has never begged the possibility of evidence. ✓ They who deny that spirits of mortals exist after death, or if so, they cannot communicate with us, have never offered other evidence than theoretical presumption. The affirmation of "impossible" transfers the burden of proof upon the affirmant; and proof of the impossibility of spirit communion has never been forthcoming. Hence, there are only theoretical affirmations to attack upon the part of Spiritualists. These are vulnerable as the theorist may or may not understand the operations of natural law. The true course of the Spiritualists other than by phenomenal presentation, is to prove the

operations of cause and effect. Have they not such testimony in the potency of matter and its indestructibility and by its continuous processes of re-formation? Therein lies the evidence of the claimed fact without a single recourse to the phenomena of the spirit per se. The best defense of spirit life and communion is in natural law. And thus the predicate of perfect naturalism in spirit phenomena is supported. The question of open or any kind of enemies need not be evidenced; for all truths have these, and they are not competent simply as such. Prejudice, bigotry, intolerance and ignorance, have always been arrayed against the most important discoveries in the physical realm. Why should it be thought harmful that a similar array of opposition shall be hurled against the psychic demonstrations?

Are not all innovations upon preconceived customs and acceptances, iconoclastic? It is but natural that the psychical claims shall be innovations upon the material suppositions and understandings of men. Thus, whilst Spiritualism has been iconoclastic, it has also been a constructor of new and better principles than it has destroyed.

Its aggressiveness has only been against error; and without fear or favor its advocates have entered the arena for combat in

order to achieve good results wherever they have seemingly caused injury. Spiritualism recognizes only truth. Its investigators have had an eye singly to the discovery of fact. It advances no limitations; but beckons to all facts and truths as the essential for human good and spiritual growth. Spiritualism cannot be limited; it is all truth!

Being so all-comprehensive, it always will need assistance. It will never be all-capable as a doctrine, but ever expansive as human and spirit intellects shall expand. Its field of labor is wherever wrong or error shall require resistance.

The strength of an advocate does not always measure the power of a truth. Mortal mentality is not always capable of grasping the grandeur of a revelation. Magnificent forces that have always been active and evident in the universe have but in late centuries been cognized by human mentality. That did not create a truth—it only discovered the same. Psychic facts have always been in evidence and not seen as such; and these are now plain to some and unobserved by others. A Spiritualist is not necessarily greater intellectually than others; but differentiate in capacity as do others. They do, therefore, possess more or less of weakness to present the truths that comprise the philo-

sophy of spiritual force. Some will grasp its beauty as they witness a fact, whilst others may see the fact and gain no impress of its value. It is necessary that some shall lead them into comprehensiveness, whilst others supply the material quality to afford the means for phenomenal demonstration. Too many rely on spirits to do great things for them, even as too many have expected the Lord to render necessary service for their welfare. The great need in human life is for personal culture. People are too dependent; and should cultivate independence. Our whole salvation is the result of personal endeavor. We are responsible on earth in order to develop the greater power for capacity in the eternal spheres that stretch ahead into the immensities. Therefore Spiritualism suffers just as its advocates are weak in comprehension of their infinite power.

To strengthen Spiritualism, it is necessary to strengthen the integers represented by its advocates. They should each be students of the occult (unknown) and not dwell in the house of crass materiality only. The fields of philosophy and spirituality beckon to a ripening harvest.

In the garnering of the spirit fruitage, we find the old precept: "Whatsoever a man soweth, that shall he also reap" is a demon-

strated fact. No principle enunciated by Spiritualism is clearer than that. The statement attributed to Jesus: "If ye know these things, happy are ye if ye do them," is applicable to the Spiritualists. ✓As they know law is absolute, and they cannot escape consequence, they should do the works of the spirit, against which there is no law, and not be slaves to the lusts of the flesh, against which there is positive law. And, as spirit proofs are positive under proper conditions, the opportunities should be increased. The people have received much on faith, and doctrines of priests and conclaves have warped their opinions into a belief that the day of manifestation is now impossible; hence, they must not offer any opportunity for deception. In fear of deception, they refuse to seek for evidence, and remain blinded by bigotry and intolerance. They are yet in the condition Jesus found the people, vis. "Neither will they be persuaded, though one rose from the dead." (Luke 16:31) In the defense of, or advocacy of Spiritualism, this spirit in the people is constantly met. Hence, the spirit demonstrations are constantly necessary; and should be very carefully utilized by mediums, and mediumship should be incessantly sought for by the people. When all understand that the psychic quality to in-

sure mediumship is an innate force in all people, and no class of persons have control of its right and title, then will mediums multiply in homes and make it an ordinary function of each human being of earth. They must understand, however, that the well known principle of "like attracts like," is positively applicable to this unfoldment of power. Thus, differentiation of gift, and of the intellectual result of mediumship, will be manifest.

The query relating to why some people have mediumistic power, and others have not been so favored, is relevant only when the querist has sought diligently and not found. All powers of the human require application in order to unfold or perfect. The common question: "If my spirit friends can come to another and manifest, then why cannot they do so direct through my own agency?" is answered by the other query: "What have you done to develop such possibility?"

There are a few psychics, as there are some artists and musicians, to whom came unsought the gift of ability. As a rule, these powers are unfolded by application. Each gift, or function, requires certain manner and much persistency of application, in order to unfold the same. But, upon a cursory view of the sublime soul capacity of the human,

as revealed by psychism, the querist expects its power to be spontaneous with demand. This inconsistency seems to require no defense; for psychic manifestation depends upon physical, mental and spiritual harmony.

There are more "ifs" in the Bible than the ordinary reader would suppose. One of these applies here: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:11.)

By this we learn that if human persons have been unwisely allied to the damaging power of unrighteous mammon, they cannot have the true riches of the soul, hence psychic forces are dormant or encrusted by selfish worldly defilements. The "if" and the "why" of non-manifestation of spirits to many people is solved by the lack of true personal riches in the psychic quality. Cultivate the psychic element or power, and we shall be in attunement to the psychic quality of the excarnate people.

Ever since Job of olden time asked: "If a man die, shall he live again?" humanity have asked the same question. It was the vital query of people during the Messianic and Apostolic periods; and is yet so of the professed Christians, as well of Hebrews and Pagans.

This "if" has come down the ages; and must be met and solved now or sometime. Now is always the best time. Jesus is reported to have said: "If ye ask anything in my name, I will do it." He then added: "The father will do it." The evidence of the "father" so often spoken of by him, is the spirit control of him (Jesus) as a medium. Thus, if the Christians desire to "do the works" of the Holy Spirit, they must ask in the name of the father (spirits) and they will do it. Do they so ask? Do you? If not, then why project these "ifs" you do relative to "why" you do not have the power of the spirit?

This also answers the query: "If one communicates—why not all?"

As the spirit people are the direct sequence of earth people, then the unfoldment of psychic power is just as necessary with the spirits as with mortals.

"But, if Spiritualism is true—what then?" The reply is naturally: make good use of it. All truths and facts of nature are for some use; and usually we must experiment until we discover the use.

The utility of the truths of Spiritualism, are as self-evident as of any truths not so classified, if there are any truths that do not belong to Spiritualism. All truth is co-re-

lated to the spiritual welfare of humanity; hence, all that is comprised by what is called Spiritualism, has a relative good to the human family.

Succinctly, the good is as follows:

(1) It demonstrates that death does not end all.

(2) It furnishes comforting and helpful communication between spirits and mortals.

(3) It unfolds knowledge of the exact conditions of life beyond the grave.

(4) It reveals to us how to live on earth.

(5) It makes the possibility of useful help from spirits of wisdom.

(6) It teaches us how to escape the direful results of contact with evil spirits.

(7) It demonstrates that inspiration is a living power of every incarnate soul, by every incarnate spirit.

(8) It proves how the works of the Messiah and Apostles were accomplished.

(9) It proves that the Holy Ghost is the power of good spirits.

(10) It proves that modern Christianity has departed from the primitive works and no longer demonstrates the resurrection.

(11) It proves by present revelation in harmony with that of the past, that the law of God is the eternal law revealed by nature.

(12) The good of Spiritualism will be

made more and more manifest in the destruction of superstition, bigotry, intolerance, ignorance and supernaturalism, all of which are now the bane of humanity.

Has Christianity been proved? It does not appear so; for only the minority of the world's people are Christians; and the professed are in dispute one with the other about its essential principles, until sectarianism is the result. It seems to be "a house divided against itself." According to the scriptures, a house so divided, "cannot stand." To unite Christians and to teach true Christianity, there must be the doing of the "works" that Jesus did, and the giving of positive proofs of the resurrection. These, Spiritualism is doing, and becomes the hope of the world for the restoration of the true Christian dispensation. When that era ensues, then the "ifs" that have baffled humanity and the church, will have been solved.

The proclamation is made and substantiated by the testimony of a great number of people of the world, that there is no if about the communication with their spirit friends. Such testimony is indeed valuable as evidence. It is more than any other claim for our faith than exists as only history of generations ago. These are present day living witnesses. Can their testimony be set

aside with an "if" or a "but"? If so, then the faith in past revelations of spirit power and communion will no longer impress the generations. Skepticism has grown because of the lack of present day proof; especially in the light of the statement by Jesus that "greater works should be done."

Some of the "buts" used by modern Christians are scarcely worthy of them, and yet these sway many minds unto prejudice against the evidence. Many refuse to investigate for fear that God is sending them "strong delusion." Such an estimate of God is unworthy of a mind who adores God as the God of justice and mercy. Paul, the apostle, was the author of that idea. He was seemingly provoked at the time because of some "deceiveableness of unrighteousness" in that some of the wicked "received not the love of truth." Then he uttered: "And for this cause God shall send them strong delusion, that they should believe a lie." Failing to believe the truth seemed to be to Paul a very dangerous condition of mind to get into. Take warning, then, all who deny the truth. This is supposed to be the description of the anti-Christ, and was preceded by the statement: "Even him whose coming is after the working of Satan with all power and signs and lying wonders." (2 Thess. 2:9).

This becomes the cause for the fear with regard to spirit manifestations, that they are these lying wonders; hence they use an oft' repeated but: "God may be permitting the Devil to give us strong delusion."

Thus, the "delusion" is switched from God to the Devil. Let us see if either will hold good. Paul follows by saying: "God hath chosen you to salvation through sanctification of the Spirit and belief of the truth." That looks a little as if the Spirit has a great office in our behalf, and will make us "beloved of the Lord." The Satanic agency cannot be in the Spirit works, for they do not come with "all power and signs and lying wonders." Their power is not "all power" by considerable, nor are they usually as "lying wonders." By such evidences, the spirit manifestations are not at all Satanic; for they teem with love, affection, helpfulness and wisdom. And they prove to be accurate and not false.

This old form of attack has often been silenced, and needs very little defense because of its importance.

Then it is said: "God does not send His angels, or spirits, any more to minister unto humanity." Who can prove such an accusation against God? There are many evidences that the spirits minister unto "our

salvation." Paul asked: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" The modern Christian is the last person who should deride the ministry of spirits. There is no evidence that spirits are no longer sent, even as they were sent in apostolic times; for if they came then, they did so by natural law, and such law being unchangeable, must exist now.

"But, the day of miracles is passed." The day of miracles never was; for a miracle is not a miracle unless performed outside of natural law. Phenomena not understood, and some spurious record of wonderful occurrences, have been heralded as miracles. All of them, that evidently occurred, are provable by natural law, and are being duplicated. Hence, this charge fails. The miraculous is no longer a miracle. Phenomena of nature is no longer called the direct power of God. Thus miracle in all departments of nature are being found to be perfectly in accord with law that is eternally the same.

"But, inspiration ceased after the Bible was written." Again, it is right to ask: Who can prove this so? Indeed, there exists a great deal of need, and much effort is applied to try to prove that inspiration existed

during Bible times. Better prove the premise before a resultant is postulated.

“But, faith in the written record is sufficient without any proof at this date.” That may be so to some; but to thousands of others it would entail and cause infidelity, despair and denial; causing others to accept the Bible blindly and worship it as a fetich. The proofs of spirit life are necessary today to stem the growing tide of materialism. There must be proof to the logical and scientific people of this age.

Nothing short of present proof will suffice to give any credence to many for the Bible statements of spirit ministry. This credence falls by its own weakness, and becomes a by-word to the one who begins to see that an enlightened interpretation of the scriptures is badly needed.

“But my spirit friends would communicate with me direct, and not through another person, if they could come at all.” Then, why have they not done so all these years of your life? The fact is proved that they do communicate with some; and it behooves you to tell why they do not come to you. Perhaps your spirit friends are anxiously awaiting such a glorious opportunity. Read about the diversity of spiritual gifts, enumerated by Paul, and determine which one you

possess. Then exercise it and enjoy the sweet communion. Very likely you may be so able.

No one denies this possibility for you more than you do for yourself.

You are not, however, able to do many things and have not the manifest talent of many other people; and yet you will acknowledge that they are capable. Differentiation is a law of nature, and is distinctly marked in the display of human talents or gifts. It is entirely unreasonable to ask such a question; for the questioner usually has done nothing to unfold the psychic quality necessary. Proper mediumship requires purity of body, spirit and soul, in order to become the agent for spirit ministry. Material phenomena are evidenced by some peculiar physical quality related to psychic energy. Your hereditament and environment may have been in opposition to these developments, just as they have operated against your musical, artistic, literary or some other talent displayed by many others perhaps less worthy than you. Your spirit friends do not decline to use an instrumentation of the mortal that gives them an opportunity, no more than you do of any messenger you may employ.

“But there is fraud.” It is sad to relate that is true. There is, however, no fraud in truth. The question is more important: Is there a genuine phenomenon of the spirit of any character, that has occurred at any time in history, to any person of the past or present? If there is a record of such a manifestation, then the fact is evidenced. If it has occurred, then it is possible that it shall occur again. Our better interests consist in hunting for that genuine than for a vast amount of fraud.

We are living in an age of deception practised by people of all grades, and devotees of every religious cult. Out of the past has come the deceivers of the present; and the past systems of society and church are responsible for them. Spiritualism, as a system of ethics or religion, has not had sufficient time to impress its moral force upon the rising generations. In a little more than a half century, Spiritualism, as an ism, has done a marvelous work for human reformation, and their preparation for spirit life. The working system of Christianity has had nearly twenty centuries. The fact of fraud, crime, debauchery and misery in the world so prevalent, is to deride the power of past teachings for reformation and progress. The cry of fraud in the world is a reproach to

churchianity of the past. Spiritualism, as a system of spiritual ethics, is the great hope of the world for mental, moral and spiritual purification of the people. The church is far from being triumphant. It is yet being attacked as an unproved system; and forces its way more by emotion than reason and demonstration. A religion of fact continuously demonstrable, is the great necessity to satisfy scientific and philosophical mentalities. Faith and belief must be supplanted by revelation and comprehension. There is only one hope for us, as now made manifest, viz.: we must hold communion with the arisen spirits, and have revelations from the spirit world, or revert unto crass materialism for our solvents of life's problems. But science and spirits are opening the way; and we stand at the threshold of the time when the resurrection will be demonstrated to our sight and understanding. The spiritual intelligences using the organism of John, the seer, were capable in bringing true revelations to this medium of old. Hear and respond to their command: "He that hath an ear, let him hear what the spirit saith unto the churches." (Rev. 2:29).

DEFINITIONS OF TERMS USED BY SPIRITUALISTS.

In the vocabulary of the Spiritualists, certain words are used, many having been coined by necessity, and others adapted from other languages than the English. Many readers fail to comprehend the exactness of such words, and it has become necessary to define these in a simplified manner. This is a task that will not meet with general approval in the result of one mind; and this treatise is not by authority, except of its own. It is here added as a sort of glossary to this series of essays upon spiritual law and philosophy.

"SOUL."

The reader has perhaps gleaned fully that in the use of the word "soul," I proclaim a cosmic force and principle exists that is an eternal and indestructible causative of life, or is true life itself. Soul is not an entity; and is not created. It is the principle or power of life that has existed anterior to any possible beginnings of forms, whether such

may be an etheric point in the spaces, or a planet such as we cognize exists, or as our world. Back of these was soul, I say, because some life-force existed to project or commence the same. Soul has been called "the breath of God," but that is indefinite.

Soul cannot be separated from a relation to what we term God, because the latter is an expression of the unknown energy of the universe.

We can just as well say that soul is the unknown eternal energy.

And when we say that, perhaps we come as near defining soul, as possibly we can. I use the word soul in that sense; but directly apply it as the creative energy that inheres in all forms and forces, and is indestructible, eternal and procreative. It has come out of the eternities, and will go into the eternities. The one force of cosmos whose beginning we cannot trace, and the ending cannot be postulated.

Soul has the power to evolve, but primarily was and is without form.

"SPIRIT."

I use this to express the embodiment of an entity. Such is commonly called matter. I cannot separate spirit from matter.

All know that matter evolves into forms from unseen energies, or by being fructified by the energies of other forms. The potencies of foods we eat, and the air we breathe, build up our bodies.

The essential element of all matter is spirit. When matter is reduced in the laboratory to its original elements, substance is not destroyed; but the properties are only separated. These properties are given certain names, and are not all visible to the normal eye of an earth person. They are cognized to exist; and as gases, or such forces as nitrogen, oxygen, hydrogen, etc., are in reality the spirit forces of the visible matter. These energies in combination have builded a structural form, and developed consciousness. These elements carry certain quantitative amount of other spiritual elements of every particle of the so-called matter, and at once proceed to continue operations for a continuity of the form we have supposedly destroyed. Thus the perpetuity of each form in another relativity is possible, nay is assured. Hence the claim of a spiritual body inhering within these earth bodies, is postulated. All matter in expression is thus spirit made visible.

As our personal relation to the material expression changes, we cognize these evolve-

ments of materiality. This will account for certain dim expressions of spiritual faculties on this plane of existence, which seemingly are not normal; but do co-relate to the evolved existence that is ahead of us each and all. Spirit, then, is matter in expression, which is related to the dimensions of space it occupies.

A life in another condition of existence lying after this physical expression, becomes thus perfectly natural, and being embodied, is in material form; for nature never entirely destroys, but ever unfolds.

"PSYCHIC."

This word is used to convey that psyche, or soul, is in expression or operation. As soul is the life force, and spirit is the embodiment, so psychic operations are co-related to both soul and spirit—hence is possible to the physical functions. Whatever is a function of the physical that is greater than a normal operation thereof, is related to the spiritual powers. Thus every psychic function is natural, for the abnormal is only so termed to express this higher functioning. There being nothing supernatural about soul and spirit, there cannot be any such relativity to psychic operations.

"PSYCHOMETRY."

Psychometry has been shown to be the natural functioning of the psychic sense of feeling, and we will discover that each sense power has its relative possibilities in the sense operations. These each and all belong to the spiritual energies, as their more external operations belong to the physical. When we understand that soul is evolving spirit continuously, we will readily accept the statement that we are now a physical and spiritual embodiment. It is, in reality, the spirit body is growing whilst we cognize that the physical is in such process.

"SPIRIT BODIES."

This term is used to denote the bodies ex-carnate from these physical bodies at what is called death. If we continue to exist, we must do so naturally. There can be only one natural way: that the bodies are eliminated from the physical ones. Just that is the claim for the process. If we were given a body we had not assisted to develop, then the same would not be natural to us. But, if the spirit body is the essential part of these physical bodies, then the same is perfectly natural. Such a continuity of our structural selves is not simply a premise with physical evidences based upon the indestructibility of

matter, and the premise of soul and spirit in evolvment, but has been proved by clairvoyant sight witnessing such elimination.

"CLAIRVOYANCE."

Definitely means clear seeing. But, this mode of seeing is commonly applied to seeing with the spiritual functions of the physical eye. Such seeing is also expressed by seeing without any immediate use of the physical eye, or independent thereof.

How is such possible? Accepting the premise that each faculty and function of the physical has its spirit counterpart, we can only conclude that seeing cannot be confined to physical limitations. Hence, there must now inhere what may be denominated the spirit eye. The latter is but a higher normal functioning of the physical eye. Thus clairvoyance becomes seeing with the power of spiritual sight. All clear seeing is to some extent related to the evolved sight that our spiritual powers may unfold. We cannot positively say where our powers end in this life; and that is in evidence of the spiritual quickening. We cannot postulate logically that our faculties will be perfect in the spiritual spheres that lie on the outer rim of these physical ones. If that is so, then the spirit sight shall not be fully developed immedi-

ately simply because we discarnate from this physical. The possibility is that there shall also be limitations, but the promise of further development.

As our clairvoyance often depends upon the operation upon us of the clear seeing ability of a discarnate spirit, we can readily see how our limitations are yet manifest. To claim all-seeing power because we have some ability to clairvoyantly discern, is illogical and contrary to all physical, and hence of psychical processes. Let the principle of life, that there is always a becoming, be applied to the psychic senses the same as to the physical, and we will see that order and system reigns in the cosmos, and all life is progressive.

“CLAIRAUDIENCE.”

This word means clear hearing. All that is claimed for clairvoyance in the mode of seeing, is applicable to clairaudience for hearing. Of course there must be a vibration caused by some force that produces the same; and possibly distance may be overpowered as it is by clairvoyance. In the instance of distance being overcome by either clairvoyance or clairaudience, there is likely a spirit operator attuning or reproducing the voice or sound sensed. By the control of as-

tral forces, the decarnate spirit may present to the ear of the mortal the desired sounds or communication, and the same may be said of sight. Both of these functions may also be applied during entrancement of the mortal person, and the spirit self projected to the plane of vision or sound. When the ear senses what is called an independent sound, which has no visible producer, then the faculty of clear hearing is attuned to the auditory plane of the spirit person. But when a sound or voice is projected into the auditory plane of the mortal ear, then the decarnate spirit has overcome the physical obstacles, and does not depend upon clairaudience of the earth person. That becomes another phenomenon than clairaudience. That is the opposite of hearing with the spirit ear, for it is the projection of sound into the material vibrations by a decarnate person. That is controlling lower modes of motion, whereas clairaudience and clairvoyance is controlling higher or more sublimated vibrations. The mortal attunes himself to the spiritual, and the spirit to the material. The greater utility of clairaudience, is to enable mortals to hear spirit voices. As the telephone necessitates a material apparatus and communicating wires, so does the spirit operator require

a medial instrument, the mortal functions which must be attuned to spirit vibrations.

“SPIRIT CONTROL.”

The facts regarding spirits controlling mortals, are likely very much misunderstood. The supposition is often made that the spirit is then within the mortal body, dispossessing the spirit of the medium, which is likely not a fact except in cases of absolute obsession. In the latter instance the mortal spirit is projected and under care in order to provide against absolute separation. And in that absorption of physical functioning there must be an occasional release in order to permit the mortal to resume normal action to preserve from final separation. Such controlling of the mortal is assuredly unjust; although there have been cases of final benefit. The control of mortal spirit functions by a decarnate spirit is a normal operation that produces benefits by strengthening the harmonies of the physical and spiritual selfhood. This operation occurs throughout the entire gamut of spirit operation upon the psychic functions of the mortal. It is a phase of separation in control from controlling all faculties and functions to controlling one, leaving all others perfectly normal and under self subjection. But, the one function

used by a controlling spirit, is for the time being subjected. The complete subjection of all functions occurs only in the trance control; which subjugates all faculties to permit a play upon the same, of the will of the operating spirit.

Spirit control thus assumes many forms; and it is control, because the mortal functions are used. This is often by consent of the mortal, and sometimes contrary to the will or desire. After subjecting to such control, it is somewhat like the hypnotist with a subject: once submissive to the will, then always so unless strong resisting power is caused by other influences or environments. But, being regulated by discretion and employed by proper spirit intelligences, the control of any physical function or mental operation becomes a blessing and help.

Superior intelligence from spirit spheres may be transmitted that way.

"TRANCE."

There is much confusion with regard to the phenomenon of trance. Some contend that it is not an absolute condition influenced by the incarnate spirit person; and that it is a condition only of unconsciousness.

The claim is made that trance is a form of catalepsy, a suppression of motion and sen-

sation caused by physical derangement. What the Spiritualist denominates trance, is not applicable to any and all occurrences of accidental unconsciousness. Indeed, being in the trance, is being under positive hypnotic control of an exanimate spirit. This is the nature of the trance that in Acts 10, is recorded of Peter, who "fell into a trance and saw heaven opened."

Thus being in the trance may also add sight of the spiritual realms.

Webster defines trance as "a state in which the soul seems to have passed out of the body into celestial regions, or to be rapt into visions."

Thus is soul confused with spirit. The spirit may pass into superior realms and be rapt with visions; but soul is incarnate in both the body of earth and its spirit self, these being temporarily separated by the power of another spirit self; and the latter controlling the physical person, is able to discourse or give a mental display in accord with the influencing self, either superior or inferior to the ability of the one so entranced. Or, unconsciousness may be the result of this form of hypnosis. Strictly speaking, trance is a phenomenon of unconsciousness.

Being entranced by a spirit person, is to be made unconscious, and the spirit person us-

ing the physical organs for display of the mental force and ability of the controlling intelligence. It is permissible to call the condition a trance, if the spirit of the entranced is in rapt vision, or even if standing beside their own physical body and hearing their voice give forth words of wisdom; for such event is a frequent one. The trance is therefore, a positive control of all physical functions by an exarnate spirit.

“OBSESSION.”

The fact of obsession necessitates the trance; but it is an injurious form. Temporary obsession, however, has beneficially occurred. To obsess, means to possess. The application of obsession by Spiritualists, is to be permanently possessed by an exarnate spirit for selfish purposes, setting aside the consciousness of the possessed.

A temporary control of the medium by a spirit is usually helpful; but a prolonged usurpation of the human functions by a spirit is an injury to the one so possessed. There may be, however, a control of certain functions or faculties, and not continuously so of all. This latter is a form of obsession. The liquor habit is stated to be often under spirit dominion, and thus the personal will of the one so dominated, is made obedient. And

so, very likely, could be found all licentious and criminal habits. These are the results of debauched spirits going into spirit life, who control weak mortals. They are not the results of Spiritualism, for the latter is being made a curative by the evolution of humanity to purer planes of life, and by realizing the dominion over us in a surrender to base habits by low spirit entities that dwell in close contiguity to earth. Such spirit persons fasten upon those who are inclined to so indulge, or the morally and mentally weak. Forms of obsession exist in the ordinary walks of human life, by the law of attraction. Spiritualists teach self-control and the conservation of acts by desire attuned to the good and true. Then a self responsibility existing, we can overcome evil. Live good lives and no danger from such lurking influences will exist. Surrender to evil propensities, and we attract the evil incarnate influences.

In the development and utilization of mediumship, good spirits will be attracted by the proper conservation and application of psychic law.

Pure environment and aspiration will attract exalted and wise spirits.

"MEDIUMSHIP."

This is a condition of psychic attunement that makes a possibility of ex-carnate spirits using the mental and physical functions of the earth person for manifestations of their mental and physical power. It is the power of mediation, or instrumentation, between ex-carnate spirits and incarnate mortals; the psychic quality in a person of earth that can be used by ex-carnate spirits for some form of inter-communion. It is well understood that a medium is "the means or instrument by which anything is accomplished, conveyed, or carried on." A medium for the spirits to operate through is a person endowed with peculiar psychic power to enable easy use thereof. We cannot make use of forces foreign to our harmonious blending therewith, without a medium of operation. This is plainly evident with fire, electricity, and other elements or forces. Ex-carnate spirits do not occupy the same dimension of space with mortals. The presumption needs no demonstration that the physical forces of earth are no more under their dominion than are the forces of their realm under mortal subjection. Therefore, we each require a medium of operation for inter-communion, the force and element of which must be utilized by the ex-carnate spirit. Therefore, me-

diumship is a psychic element in the human that can be controlled by the spirit for demonstration of physical and mental power.

The development of mediumship can result by the earth-person attuning the spiritual functions to the laws of spirit force; and by the excarnate spirit discovering how to make such functions adapted to their energies. Mediumship in the human is the evolution of psychic qualities that enable excarnate spirits to make such a person their instrument for carrying on an inter-communication.

"SPIRIT WRITINGS."

It is obvious that spirits must employ some agency to accomplish visible writings for their messages to us. That they cannot perform entirely independent writings, is not necessary of argument.

That there may as yet be unknown means for projecting visible messages to earth dwellers, is as possible that other means of inter-communication shall be established on earth. We must remember that the Telegraph, Telephone and Wireless Telegraphy, are quite modern. As we must acquire means to an end on earth, hence it is as reasonable to suppose the spirits must do likewise. They are in a condition of necessary progress, as we are on earth; and perhaps much of our

progress has been projected from their sphere of life. There are two well-known phases of spirit writing, called automatic and independent.

Automatic writing, consists in the control of a human hand by a spirit, by some magnetic process, until the said hand is subject to their will. So far as the hand is concerned, it is an automaton for the time being. The medium whose hand is being used, is not using any will-power, but is entirely subjective in so far as the hand is concerned, whilst the consciousness is employed otherwise. Without any mental exercise, the medium's hand writes messages personal or discursive.

Independent slate writing is accomplished by spirits on the open face of or between locked slates, with possibly only a small particle of pencil for their manipulation; and sometimes without any pencil material.

This phenomenon has been extended to color writings and drawings.

The locked pair of slates furnishes the element of darkness between, which is claimed necessary. Otherwise the slate must be held in some manner to have its face in darkness. Thus a closed box, wherein have been placed paper and pencil, have been means to secure writings, but requiring the magnetic contact

of the medium. By these processes, spirit communications have been well authenticated.

“MATERIALIZATION.”

In brief, this means coming into temporary form of invisible forces; this being the physical development of all material forms by inhering spiritual agencies.

Applied by Spiritualists to be the temporary manifestation of a spirit person in the material expression of earth.

All visible forms have materialized from invisible elements, by some process in nature not fully comprehended by human beings.

Scientists claim that the etherial space is filled with matter, more potent than that which is visible to our human sight.

These etherial elementals are constantly by amalgamation and infusion coming into the evolved or expressed condition of matter that we recognize on the earth. The theories of evolution are well developed as positive postulates. As all matter springs into form from the unseen forces, then why is it preposterous that spirit chemists may project into our vision a temporarily developed form of matter, and thus also an apparent person in the semblance of one we may recognize? The latter person most likely endows this temporary materialization of himself, with

his own personal potencies; and thus the similitude is perfected. No claim is made that such forms are the spiritual ones of the materialized person. They have the power to cull from surrounding materialities the essentials to project a visible form endowed by their personality.

Why call this impossible, when all material forms are but temporary evolvemments? Mortals have the power to reduce materialities to their original elements; and from these re-embody other forms. Why should we marvel at spirit chemists re-embodying material potencies into forms that express their desire and intent? The phenomenon of a materialized spirit is not new, for Moses and Elias so appeared unto Jesus and three of his disciples.

"ETHERIALIZATION."

This expresses another form of materialization than in the crass matter of the earth. Ether possesses more subtilty than earth matter; and, it is not so pronounced to our view of material expression. Gas, light and heat, are ethereal in their potencies, and are made apparent by contact with other chemical affinities. Thus they become an expression of what is meant by etherealization—an evident force, visible, and yet intangible. The

spiritual elements of matter are susceptible of being expressed in visible forms to the human sight by some process of chemicalization known and adapted only to the incarnate spirit.

By such projection, we conclude the spirit forms are made visible to mortal sight. Such forms must be more closely related to the spirit materiality than is the so-called materialized ones. These are, hence, not so potent to us as the material we cognize; and not being so dense, are transparent, or sometimes shadowy. The form is projected, however, and the phenomenon becomes one of great force, because it holds a different relationship than ordinary forms of expression.

"TRANSFIGURATION."

To transfigure, is to change. This change is made in the human by spirit agency, in order to express the form or countenance of another person. Such a phenomenon is reported to have occurred with Jesus. The presumption is, that the spirit operator has so taken possession of the physical form of the earth person, that the impress of the spirit's personality has caused the latter's physical identity to change the appearance of the medium.

Perhaps no special molecular change has occurred; but only an evident contortion of the physical of the medium. Human beings possess this power of representation to some extent; and it is but the ability of the spirit operator to effect the same, that will evidence their identity by this mode of transfiguration.

It is in this case an evidence of the other identity, because the medium has not so willed, and possibly may not be aware of the identity of the one personating. And in connection with it is the entrancement of the medium by the personator, making transfiguration a natural result of an infused spirit personality.

"EMBODIMENT."

The meaning of this word is: "Collected or formed into a body—to invest with matter." Soul and spirit rises into continuously higher forms of embodiment. As matter unfolds, its essentials of spirit are in continuous expressions of sublimation into etheric modes of motion. Being embodied, is accreting molecular forces in accord with the necessities of environment. Our physical bodies are the harmonious developments of essentials to our mode and means of existence. That is true of all forms animate and inanimate. One cosmic law relates to the evolu-

tion of forms and forces. That law expresses itself in accord with cause and effect. From monad to mammoth, the causatives of environment produce the species. Human beings are the resultants of all primordial developments. Having arisen into consciousness and being endowed with reason and perception, a human being cannot go back into the matrix of development as unconscious matter, but logically, goes forward into higher states of consciousness and spiritualized form. Thus he cannot re-embodiment back again into the lower matrix, but will evolve forward into higher states of being. The processes of life are progressive; and the sequence of the physical life of earth is an embodiment in what we now call the spirit states of existence.

Progressive unfoldment is the key to a continuity of embodiment, based upon the same process from the lowest elementals in material expression. This is the true theory of re-embodiment.

"MAGNETISM."

A soul aura. The spiritual element of our personality which attracts and repels. When we are in health, our magnetic forces bear healing and health-giving power unto others; and when in disease, the aura we are

projecting influences in kind. Thus we can be magnetically helpful or harmful. The same may be said of our relation to virtue or vice. These are each and all catching, magnetically.

The use of magnetism as a curative agency, should only be employed by the person who is healthful physically, mentally and morally.

The science of healing, thus, becomes divine. There is nothing supernatural about the power of healing by magnetic and spiritual agencies, no more than in the exercise of any gift or force of nature.

Natural law reigns throughout the entire universe.

“OCCULT.”

This word means, hidden, unknown, undiscovered, invisible.

When forces or phenomena are revealed, then they are no longer occult.

Spirit entities are often classed with the occult conditions of life, because of the lack of human cognition of their actuality.

Soon as the phenomena of spirits was proved to emanate from their agency, then such phenomena no longer was occult. Such phenomena are not hidden nor unknown. They have been incessantly demonstrated and understood. Spirit manifestations no

longer classified with the occult, have been received as scientific facts continuously demonstrable.

Thus the naturalness of such phenomena is attracting attention of the savants of the world who deal with provable evidence.

"SPHERES."

This word is used to mean other planes of existence; and not necessarily abodes of spirits in relation to space, especially of a spherical shape. The various spheres of life, not only in spirit but upon earth, are conditions of development. Our place of abode and effort, is greatly the result of our desire and adaptability. Such is the resultant of life in the spirit. These spheres or planes of life, may attract or repel us to or from the earth; but we carry the same sphere of life in our selfhood. Our true sphere of abode, then, is in harmony with the aspiration and accomplishment of our soul nature.

"SEANCE."

This term is used by Spiritualists to mean an occasion set apart for an effort to obtain spirit manifestations. It is a gathering of persons under specific conditions imposed by the spirits through their medium for the special kind of manifestations they are able to produce through such an organism. It is not comprehensive, in that all kinds of spirit

manifestations may be obtained at any one seance; but that specific phenomena is expected according to the warranty heretofore given the medium. Thus, a seance may be for any one of the many phases accorded to mediumship. A circle is of the same nature; its specific formation being in circular form in order to make a compact and unbroken condition of magnetic flux. Both seance and circle require harmonious and aspiring mental assimilation by the members thereof. To give the spirits power, we must afford the conditions necessary thereto; hence one obligation of the seance or circle, is to learn and then apply the essentials from our spiritual qualities, and then only should we be discouraged if we fail to obtain phenomena.

“SENSITIVE, POSITIVE, PASSIVE.”

These are deemed to be necessary mental and physical conditions for the reception of spirit phenomena and communion. Mediumship sensitizes the nervous system to an acute action. The person is sensitive according to the quality of mediumship employed—the mental phases attuning the sensory forces of the brain, and the physical phenomena being in reciprocal relationship to the physical vibrations. Sensitizing is in reality attuning; and does not carry all functions in self-abandonment. There are mediums sen-

sitive mentally, and positive physically, and vice versa. There are mediums able to surrender their positiveness at will and by passivity obtain excellent power psychically. These instances make it appear that sensitiveness is not an absolute necessity, nor positiveness an absolute barrier. The great desideratum seems to be passivity. This latter condition is one that all can cultivate, and by accustoming to it, prevent any deleterious results of either over-sensitiveness or too great positiveness.

"SPIRITUALISM."

This is a much abused term. Distinctly, it is the ethics of spiritual force. As an ism it deals with spiritual potencies. It is the result of phenomena and not their exploiter. Having proved once, the fact stands proved continuously. The need of Spiritualism is to conserve spiritual forces in human economics. It is erected by the philosophy and science of spiritual forces and evidence. Thus it becomes the great mental and moral helper of humanity.

Spiritism deals entirely with phenomena. A person is not necessarily a Spiritualist because he believes in spirit life and communion.

To be a Spiritualist necessitates that one shall live a spiritual life.

WHAT IS A SPIRITUALIST?

Lecture given by George W. Kates.

[From The Progressive Thinker.]

We are few comparatively, but I imagine the faithful are with us. We want to have a large contingent of the faithful so that at all times they will be with us. The time has come for us to be earnest, zealous, faithful, and in all ways prepare ourselves for the development of the cause of Spiritualism; not that there is anything alarming any more than ever but there is always a need for devoted people.

I have taken for my brief discourse the theme: "What is a Spiritualist?" and I am influenced largely by the fact that our National Association appointed a committee to define what is a Spiritualist. I do not know that I can help, but it requires, I believe, that all of us should try to assist in the definition of the important question. We are well aware that very few people really comprehend, and perhaps few of us can emphatically tell what is a Spiritualist, simple as the

subject appears to be, yet it is complex in its relations.

We have discovered lately that the Government has been trying to have a definition of "What is Whiskey?" and "What is Beer?" and it seems to me that such ingredients as these should not require a Governmental edict to define them; but nevertheless there are legal doubts about it. I also noticed lately that one of the daily papers offered a premium for the best definition of "What is a Politician?" While these apparently simple propositions are disturbing some people, I am sure the one suggested this evening is of mighty import to many more than either of the other questions. Lately I talked with an individual who lectures upon the topic: "What is a Doughnut?" After some discussion, I was not fully satisfied that we solved the problem. Thus simple questions are asked that are difficult to settle. The child's question, "What is God?" has puzzled the people of all generations.

From my own standpoint and for my own satisfaction I can define "What is a Spiritualist?" But, perhaps, I cannot to yours.

I know there are a great many who have various ideas regarding what is a Spiritualist. They have various opinions which run the gamut of all sorts of ideas. Perhaps to

tell what a Spiritualist is NOT would be one good way to tell what a Spiritualist IS. We are often asked: "If you are a Spiritualist, then, of course, you are a medium?" I often retort by saying: "You are a medium, and of course you are a Spiritualist."

I have just as good a right to that statement as they have to theirs. I have known some mediums who are not Spiritualists; and I believe there are a great many Spiritualists who are not mediums; that is, mediums developed as such sufficient to display their powers for edification or proof of spirit action and to interest others in psychic phenomena. Let the idea that all Spiritualists must necessarily be demonstrating mediums, be banished from your conviction.

If you happen to be known as a medium you will occasionally be asked to "call them up—to call spirits." A medium does not usually "call a spirit;" but the contrary fact is the spirits call the medium.

We are also told that the Spiritualists are a queer lot of people. Let me assure you they are at least an average quality of persons among the intelligent, upright, industrious and capable people of the world.

Spiritualists have been branded as fools, fanatics, frauds, deceived, ignorant, depraved, irreligious, heretics, ungodly, un-

canny and any stigma that appears to be indicative of unworthiness; when, to the contrary, Spiritualists are the intelligent, moral, just, truthful, religious and practical people of the world. Their estimate of the Divine is far beyond any of the crude and dogmatic postulates of an unnatural or supernatural God.

It often appears that the Spiritualists are natural victims of prejudiced opinions, and we get provoked; but what is the use of being annoyed by people who do not know better? Why should we be provoked by people who have given no attention to the great facts and truths of Spiritualism? No one can intelligently discuss mediumship and Spiritualism who has given no attention to manifestations and philosophy thereof.

We have lately seen that discourses have been given by some eminent person who flipantly tells the Spiritualists what they should be and what they should do; and they will say, "I am not a Spiritualist," but make claims of what our organization is doing when they know nothing more than some hearsay statements.

Or perhaps they have witnessed some effort of inferior exponents of the phenomena or philosophy.

No one is competent to give a clear opinion upon any theme unless they have given it due and considerate investigation; unless experience warrants a conclusion.

Perhaps the Spiritualists may be to some extent intolerant of some other isms.

Some persons are prone to believe that they know a great deal more about the leading questions in connection with Spiritualism than does any other person; therefore they become a little arrogant about it and assert their views as Higher Spiritualism.

Perhaps it is natural that one who has discovered and proved a truth to their conception, should be a little arrogant about it. All people are more or less prejudiced. None of us are absolutely so unbiased as to give credence to the opinions of another.

I think it is commonly stated that a Spiritualist is not an earnest person who is really interested in anything else than to get a manifestation from a spirit. If that is ever the manifest condition of any one, then that person is a very poor Spiritualist.

Much as I revere phenomena, much as I revere spirit communion, believing in their great beneficial power, I think that no Spiritualist can stop there. I believe it is a beginning; that is, the beginning of being a Spiritualist.

A critic has lately said that the Spiritualists base their religion (Spiritualism) entirely upon the manifestations of the Fox sisters. I do not think that any Spiritualist speaker of any marked intelligence has ever said the religion of Spiritualism originated with the Fox sisters. The only thing that happened at Hydesville was the attraction to the rappings occurring there which caused the world's people to investigate whether there could be a manifestation of the spirit, first, of a physical character and afterward of a communal form of intelligence.

The rappings ushered in the investigation and development of evidence of spirit presence and the communing possibilities of the spirit. That was the beginning of what is known as Modern Spiritualism—but not of Spiritualism.

One may endorse it because he believes the fact; but from spirit communion there are old systems of belief as well as a more modern system of ethics. Modern systems may show old ones to be irrational; and in that sense the modern religion of Spiritualism had some rise from the manifestations of the Fox sisters, but immediately the Fox sisters nor their spirit controls did not teach any system of ethics or religion.

With the writings of Andrew Jackson Davis, and Swedenborg, and the preaching of Jesus and the Apostles, were the beginnings of the development of the ethical and religious character of philosophy we call Spiritualism.

To define a Spiritualist, then, we must say that he is something more than one who believes in spirit phenomena; he is something more than a person who investigates such phenomena or has communion with the spirit world. He is decidedly something more than a believer in the possibility of that communion. He must be a person, to begin with, who has had that evidence; and he is not necessarily a person of peculiar character, of great credulity to believe that he has positively had such communication. He is aware that it takes an application of intelligence, of alertness, of discernment or understanding, to realize whether we are having spirit manifestations. It is essentially necessary there must be differentiation in the laws of life of the spirit and of the mortal. The forces of earth and conditions of existence do not apply to the spirit world—they apply to the physical world; but yet, the one is the development of the other. The one cannot exist unless it produces the other or has come from the other.

There cannot be a spiritual world or spirit life beyond this unless it outgrew from this or some other physical plane of existence. It must be an evolutionary condition of life. There may be the primates of conscious life, but we cannot expect to be suddenly ushered into the ultimates of life. Really, this life is only one of the beginnings of unfoldment. If I discuss, as I may, "What is Spiritualism?" I will show that philosophy is the basis of what I shall pronounce to be Spiritualism.

A Spiritualist, then, must be a thinker as well as an investigator.

A Spiritualist must be a reasoner as well as an observer.

I believe, and firmly believe, and I believe after reading, after thinking, after dwelling upon the career of Jesus and the Apostles that Spiritualism is identical with primitive Christianity. If we had called it Primitive Christianity we would have captured the world's people; but we called it Spiritualism, and spirit sounds to the average unthinking person as something uncanny. It gives an idea of ghostliness, it creates an opinion of restlessness of the spirit who would try to communicate with mortals. That is indicated by school girls who go by our place and after reading the sign National Spirit-

ualists' Association, exclaim: "Oh, ghosts are in there!" A little boy once asked me if I was a ghost. I told him certainly; and also said, "and so are you," and he replied, "Oh, no indeed! no indeed!"

The greatest mistakes of the world have been caused by ignorance; ignorance of the facts. We have made mistakes in many ways, but we would not have made them if we had known better.

We have made mistakes in regard to our relationship to the spirit world; and that has been because we have not understood the absolute of the spirit world.

A Spiritualist is an investigator of the psychical conditions of life expressed by the recorded words and works of the Nazarene and Apostles; for history gives the record of the ministrations of spirit power and intelligence occurring with them.

Psychic endowments were evidently the attributes to induce the Master to call to him disciples and helpers. Hence, with the followers of Jesus we find were his true disciples and devotees of Christianity, because they possessed power of the spirit, or Holy Ghost. The modern apostles should be them who fulfill the demand of Jesus, for he said: "He that believeth on me, the work that I do shall

he do also; and greater works than these shall he do."

The true Christian should be psychically able to apply the works of the spirit into the efforts of the church; but the church now omits such an application.

The evidential proofs that existence continues is not found in the modern churches of the Christians; such evidence is recited to have occurred and now announced as only an opinion of the church depending upon the manifestations that occurred in Messianic and Apostolic times to substantiate the same as a doctrine.

The modern ministers speak of God and spirit in dual relationship; for the Bible says "God is a spirit." Hence all works of the spirit are works of God; and no other spirit manifests.

But Spiritualists the world over have had positive evidence that individual spirits of once mortal people do communicate.

The power of the spirit manifest in the church is claimed to be the power of God made manifest; and the early Christians heard the spirits speak through their mediums and called that the word of God.

Those spirits spake with diversity of tongues, evidencing their various nationality.

Thus the first Christians were primitive Spiritualists.

They discovered that spirit communion was a fact. They were decidedly convinced that their Master appeared and talked with them after his crucifixion. Not knowing how he could possibly manifest in materialized form they believed he verily appeared in his former physical form. We have had modern proof of the manifestation of our own friends and loved ones in materialized forms. When Jesus disappeared from the apostles, the evidence is not that they saw him float out and ascend. I do not think you can prove by the account that he was seen to come into their presence; but only saw him present on occasion, is the testimony.

He had not yet gone from earth into the realities of spirit life, for he stated, "I am not yet ascended to my Father."

When the disciples were discussing the possibilities of their cause, "He stood in their midst and disappeared from them."

They did not comprehend how that was possible; and few of his followers today understand. The Spiritualists realize how true it was; and are convinced that he did rise in his spirit form.

Many spirits have been seen even at great distances from the dead body, immediately

at demise; and many mediums have seen the immediate birth of the spirit form at the time of physical death.

It appears that Jesus had gone all through life without understanding the great problem that confronted him. He believed that some miracle would attest him as the Messiah. Of what does it mean to us that Jesus and all who have died, are resurrected?

We have come into the conviction that death manifests the great eternal spirit of life; it is the great force and power of existence itself, the all in all in the creative energy of existence.

Being a mortal man accounts for Jesus praying in the garden of Gethsemane that the cup should pass him by, and then suddenly being assured of the wisdom of his sacrifice: "Thy will, not mine, be done." Being a disappointed man accounts for him saying while expiring on the cross: "My God, my God, why hast thou forsaken me?"

He expected that something would occur on that occasion to prove his great supremacy as a Messiah sent into the world; but he died as a man and rose in the spirit. His great message to the world was: We rise from the dead and we continue to live.

Paul realized that when he said: "Unless Christ is resurrected from the dead, man

cannot be," and he said further: "Unless man is resurrected from the dead Christ cannot be."

Therefore it works with all people. The Spiritualists of that time were confronted with the great problem of what was revealed by their Master. Continued revelation of the immediate resurrection and exercise of psychic powers have been opposed by priests.

The church lost power of the spirit in order to gain material dominion. The acts of the church that was organized run into power and ceremonialism. The great central force of the church was lost when the power of the spirit was buried; and so it will be with Spiritualism if mediumship shall be buried.

It is necessary to understand that the great questions: "What is a Spiritualist?" and "What is a medium?" are of sublime importance. What is a medium, and why cannot all of us be mediums? Why cannot all of us be musicians or singers? Perhaps we each have innate or embryonic quality to become such by application.

I think that I could learn music! I believe that I could have learned to play some musical instrument if I had availed myself of opportunities. But I never sought such cultivation; and most of us have not tried to de-

velop mediumship. We can do many things that others do if we train ourselves. Some of us could become clairvoyants, clairaudients or trance speakers. For you are each soul! Remember, I state that you are soul and not a soul.

You are a part of the soul force of the universe; and you can become more soul than you are; indeed that will be compulsory.

As a Spiritualist, then, you are no more a medium than if you are a Methodist, or a Unitarian or a Catholic; but you have mediumship incarnate because you have psychical relationship which means you have soul qualities. Mediumship is the illumination of the soul. Mediumship is the exercise of the soul's temperamentalities. A Spiritualist is one who believes in his soul's potentialities and that soul develops him throughout his entire existence. A Spiritualist is something more than an endorser of the phenomenal elements, or investigator of the great forces or power of the spirit; he is the builder of his own spiritual powers by the application of his own spiritual functions. A mortal person is an angel to be. Every day he can rise into a higher spiritual condition. There are various opinions of that condition; and we cannot discuss that this evening.

There are some spirit forces that we should cultivate and some we should not, nor encourage. There are spiritual forces that are not worthy of development. A true Spiritualist is a discerner; that is, he is an outliner of his own possibilities, his own capacities—he is the builder of his own development. He controls his destiny by his personal life and energies, knowing that “As ye sow so shall ye reap.”

A Spiritualist is a person who does not live alone in the physical for physical enjoyment, for he knows that excessive application of the world's physical enjoyments are depraving to his mental, moral and spiritual good. He realizes that he cannot become good by any process of salvation except by the energy of his own application and motive.

The Spiritualist should be a very worthy person; and I believe the average is so. I have discovered hundreds of cases during my travels where the confession was that since being a Spiritualist they have lost certain habits, sometimes one and sometimes another; sometimes they have abstained from intoxicants, sometimes smoking, sometimes lying, sometimes they have been cured of a tendency to steal, sometimes prevented from committing debauchery or murder, or suicide. When asked what gave them the ad-

monition to correct the conditions of their lives, they answered: "By spirit communications I learned we are in spirit exactly the result of what we are here. I was brought face to face with the realization of the higher life and its conditions; I learned that I could not escape consequences except by working out of the conditions."

Salvation is by personal restoration. Blessed is the knowledge of our personal responsibility. That is the correct comprehension of the way to perfected manhood and womanhood.

A Spiritualist will never place the atonement of his sins upon another, not even if he believes the Savior died for human redemption. Is that kind of a Spiritualist a bad person? Is he an individual not to be trusted? Does such a Spiritualist worship a false God? Are Spiritualists anti-Christ? A Spiritualist is the opposite of all that; he is a person of sublime character, a person who has arisen out of weakness into strength, a person who has gone forward in his career of life knowing there is no law of discrimination in the career of his life that will change him suddenly from a human of weakness into an angel of power, out of a sinful character immediately into the perfection of life pure

and without the stains of sin. He knows he is responsible for all he has done.

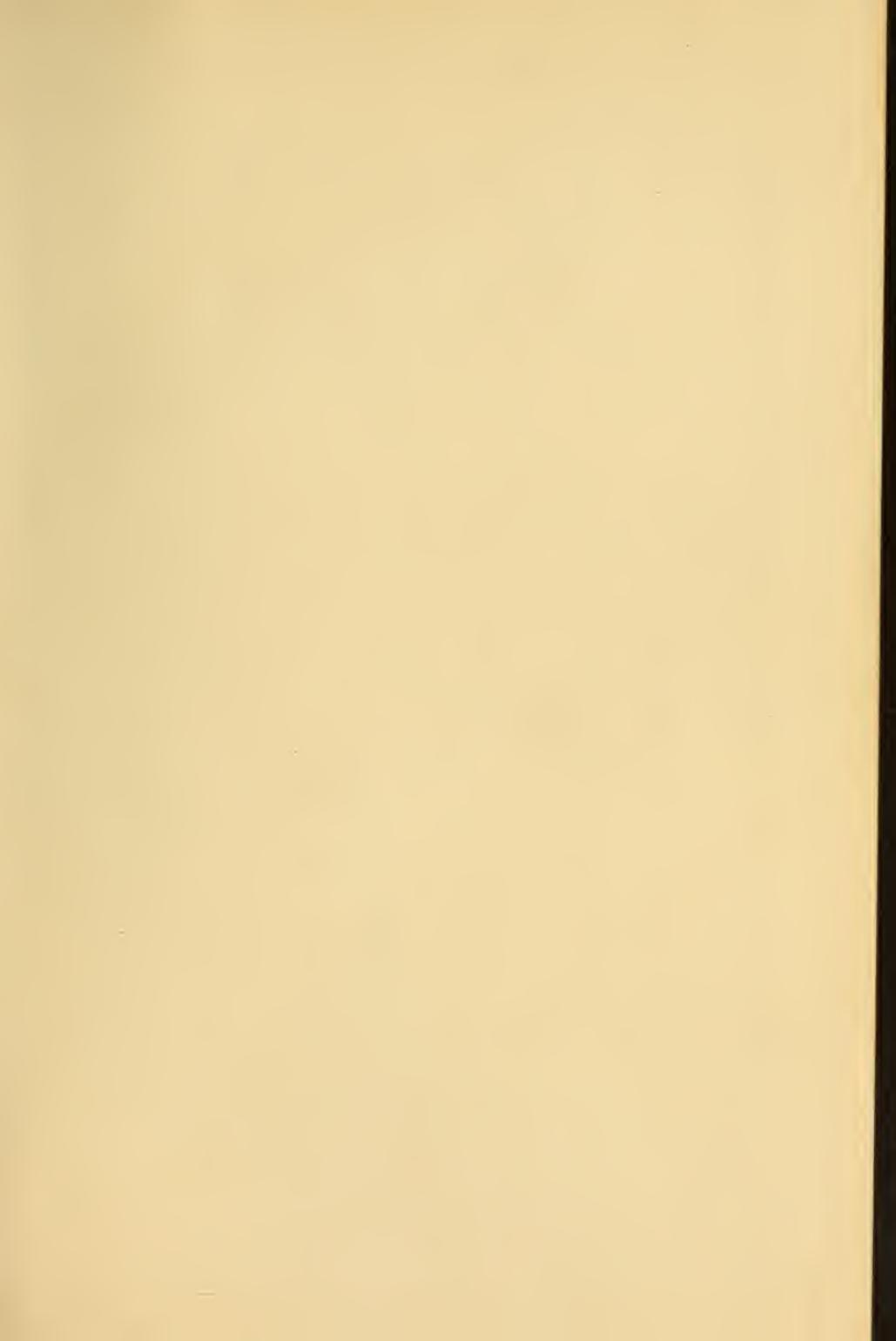
Is Spiritualism, then, a moral force? I do not think any person in the world has a greater moral incentive than the Spiritualist carries with him through life. I do not think any one in the world is calculated to be of more good to the world than the Spiritualist who has applied the spiritual law of life to his own being for the suppression of defects in his physical hereditaments.

He sees the great necessity of applying the glorious principles of helpfulness into the lives of humanity, evolving them out of the conditions that have held them down morally, mentally and spiritually, realizing the responsibility that devolves upon him as a Spiritualist.

In feeling these responsibilities, he has gone into the world as a religious character in the truest sense of the word, as a devotee of good; not a believer in vicarious atonement, not a believer of the supremacy of his church, but a believer in the application of his own responsibility and the proper condition of existence into the co-relationship of brotherly love; a believer of the great fraternity of spirit here and now that there shall be here on earth a better race, that there shall be a better nation. He believes that unto us

is given a great message, a great power unto the world for the unfoldment of the whole world's people that could not have been revealed except by spirit intelligences from the Summerland of the soul. He tries to apply the message in its altruistic spirit, emphasizing to the world's people that they are children of God, standing steadfastly and zealously before the world as a worker for the mental, moral and spiritual uplift. The great potential power of Spiritualism will shed its divine force over the people; and out of it will rise the true church, the church of humanity, the church of truth, the church of good and the church of God.





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