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REASON vs. REVELATION

FROM THE FULCRUM
OF THE SPIRIT PHILOSOPHY

A REPLY TO ROBERT G. INGERSOLL.

BY

✓
JOHN H. KEYSER.

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“Hour by hour, like an opening flower,
Shall truth after truth expand ;
The sun may grow pale and the stars may fail,
But the purposes of God shall stand.
Dogmas and Creeds, without kindred deeds,
And altar and fane shall fall ;
One bond of love, and one home above,
And one faith shall be to all.”

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“On Scotia’s hills the gowans spring,
The heather blooms and a’ that—
The mavis and the merle sing,
But Heaven’s my home for a’ that.
I wadna’ change for a’ that ;
He who once finds the Heaven aboon
Will not come back for a’ that—”

—*Spirit Robert Burns.*

REASON OR REVELATION ; WHICH ?

THE KEY NOTE.

“ It is lawful for man to search after truth in any realm. Reason was given him that he might investigate all things, to the end that truth should appear. It is superstition that hinders man from looking into any manifestation of nature or human nature, and having seen its effects, learning if possible its cause. The mistakes that many make is in placing reason and science above intuition and revelation. There can be no exercise of reason unless the spirit of man is inspired, or intuitively drawn into reasoning, and there can be no knowledge of science *save through a direct revelation of that science to some person*. Cold, calm, uninspired reason is the marble statue compared with the living body : in one you see all there is ; in the other are possibilities undreamed of by those who are guided by reason alone.

“ Reason is bounded and circumscribed by the brain of man ; intuition, which is the reasoning faculty of the spirit, is boundless in its possibilities ; hence when man attempts to act from reason alone, he is acting independent of and disconnected from all divine things, and his teachings and life have little or no effect ; since, if there be no spiritual fountain from which reason draws a supply, it can have no enduring influence on men or things. It was my practice to use my reason on all occasions, and to pray that my reason might be enlightened and inspired by divine wisdom, and I often found that reason was left far in the background, and intuition led me into realms of revealed thought which reason alone could never have reached.”—*William Ellery Channing* (spirit-voiced).

AN EXPLANATORY WORD.

IN reading the very interesting and instructive controversy between Mr. Field, Mr. Gladstone and Mr. Ingersoll, I was grieved as a believer in the immortality of the human soul, in the being and attributes of an overruling Providence, and in the Christ of humanity, who lived a mortal life among the children of earth as the Nazarene; that the able writers who have championed the Christian belief had, in their zeal to fortify the dogmas of theology, placed the cardinal principles of true religion in serious jeopardy, and gravely mis-stated the issue through excessive zeal in endeavoring to defend the Old and New Testament records as the inspired word of God without explanation or comment. It was this impossible task that gave their opponent the easy weapons not only to annihilate them in the argument, but to do incalculable harm to the religion of Jesus Christ, pure and simple, by holding up the monster Jehovah of the Jews as the great All Father, the oversoul of the universe.

It is because I protest in the name of true religion against being placed in this false position by creedal theology that I indite this reply which was originally intended for a pamphlet article, but has grown into the dimensions of a small book.

I assume that no writer, not imbued with the truths of the spiritual philosophy, is competent to combat the fallacies and errors of agnostics like Mr. Ingersoll, but from

the thesis of spirit communion the work is easy, the premises indisputable that the spirit of man lives after the death of the body, and will live forever. In fact, it is the thesis of the Bible records, and to-day the ostracised disciples of the spiritual philosophy occupy toward their age precisely the position which the early Christians occupied toward the ruling powers among the Hebrew nation. The gifts of the Spirit were being poured out then as now, and the fiercest opposition to the truths taught by the patient Saviour were from the ecclesiastics and the governing classes.

The primitive church in its early struggles and persecutions would fairly represent the condition of spirit communion to-day, and it is to rescue the truth in its purity, simplicity, and its grandeur from the false position in which creedal theology has placed it, by "teaching for doctrines the commandments of men," that I raise my voice in pleading admonition.

Our firm endeavor has been in presenting a few of many aspects of the spiritual philosophy in its higher revealings to account for the inaccuracies, apparently strange contradictions, and seemingly palpable errors of the Bible records, to winnow the truth from the errors of creeds, to fix in the mind of the thoughtful reader the one patent fact *that the Bible Records as a whole, to be at all comprehended, must be spiritually discerned.*

We have studiously avoided magnifying this beautiful and satisfying theory of the spirit philosophy at the expense of the records themselves, but rather strove to prove their verity, and not like Cardinal Manning, who in his zeal to fortify the Romish Church in her claim to infallibility and precedence, has with undue haste and in a factious and unkindly spirit, rushed into print simply to boom the Church at the expense of other

creeds, in his contribution to this deeply important controversy; and this may account for our not having traversed his specious reasonings, because in our judgment he did not reason the case with regard to enlightening his readers upon the important subject matter in controversy, but rather to prove a dogma which, if ever so clearly proven, could not in a remote degree demonstrate the immortality of the soul or the verity of the Scripture Records.

There were simply no arguments to refute. Hence we refrain, but with no unkindly feeling to the ancient church whose Christly mission among the lowly is not to be lightly esteemed, for we recognize in the childlike faith and unquestioning devotion of her votaries the germs of great spiritual truths, which though immured in theological errors will, in their blossoming and fruition, merge all peoples into the one divine spirit as it is in Jesus Christ.

In searching after revealed truth, the earnest, candid, truth-loving mind unavoidably gravitates toward skepticism, and not un-often into hopeless unbelief in a hereafter, in an immortal existence, if he trusts only to naked Reason and takes her for his guide.

Such was my personal experience in early life, and into ripening manhood, because of a lack of some, to me, *positive evidence* that the soul of man lived after the death of the body. I struggled with my conscience for long years, to force myself into the common beliefs of modern theology, but to no purpose, until in hopeless despair I closed the lids of the Old and New Testament records as a mass of unbelievable statements of the origin and destiny of the human soul, and went out into the darkness of total unbelief in what was termed revealed religion, unsatisfied, sad and despairing. I had been taught by a praying

mother to lisp the name of the Saviour in the deepest reverence, and to say,

“ Now I lay me down to sleep,
I pray the Lord my soul to keep ;
And should I die before I wake,
I pray the Lord my soul to take.”

But calm, naked reason wrestled with all the Sunday-school problems, and my mother's loving lessons were relegated into the domain of unbelievable nursery tales that I could not comprehend, and that my reason would not allow me to accept.

From respect to my mother's memory I was never a scoffer, neither did I seek to fortify my unbelief by reading skeptical books. Indeed, I deeply deplored my inability to receive and accept my early teachings, and even kept it an unwelcome secret in my despairing heart, that I was compelled to close the lids of the Bible records forever, because all my affiliations were with those who claimed to be Christians.

But I had to be true to myself, and this led me into the valley of doubt and finally of total unbelief, against my will and inclination. For many years I groped on in spiritual darkness, hopeless of a future life, until in a period of deep mental struggle and adversity, a light suddenly broke upon my benighted vision, and the whole course of my temporarily unhappy life was changed by this experience.

I was no longer alone, no longer in doubt as to the future life, the immortal life, for my own loved ones who had passed into the beyond, came back, spoke to me in the old familiar way, and ministered unto me.

My own dear mother was the first to greet her wayward child, and to pour into my darkened soul the sweet consola-

tary fact that the spirit lives and lives forever. Language fails me in expressing the ecstasy of that precious revelation that the human spirit cannot die, that it is an infinitesimal portion of Deity and can no more be lost or destroyed than can the great, infinite heart of being that we term God—and I was joyous and satisfied. Indeed, it changed the whole current of my life, for it was a direct revelation to me from the spirit world that because they still live, I shall live and move and have my being upon the *spirit* side of life, because I have learned that life in the form and in the spirit are one and continuous, and that I am immortal. No sophistry can ever change this experience. It has passed with me from doubt or belief into an assured knowledge.

Since that blessed experience I have never been alone, for I have enjoyed the frequent communion of my loved ones upon the spirit side of life, and have made the acquaintance of so many new friends in the border land, that I can say of knowledge, I know that the spirit lives, and will continue to live and progress into higher and higher conditions until it shall reach the angel spheres in the natural evolution of the spirit's destiny.

Now, as I again open the lids of my mother's Bible, lo, its mystic pages glow with a new light shed upon them through the blissful knowledge of spirit communion, and it is to chronicle this knowledge that I gladly relate my personal experience derived from my communion with the denizens of the spirit side of life.

It is because I desire to address skeptics like myself, who have been forced out of the saving line of creeds and are groping in spiritual darkness when the light is close beyond their vision, that I would speak a consoling word.

It is because just at this time there is a deep interest in

the subject of the authenticity and inspiration of the Old and New Testament records, called forth by the debates of large-minded men on either side of this vital question, that I would add my testimony to the verity of the records as I have received them through spirit communion, hoping that I may cheer and comfort some despairing soul, who, like myself, may be seeking after the truths of the immortal life.

JOHN H. KEYSER.

REASON vs. REVELATION.

FROM THE FULCRUM OF THE SPIRITUAL PHILOSOPHY.

A REPLY TO ROBERT G. INGERSOLL.

IN the interesting controversy between Mr. Field, Mr. Gladstone and Mr. Ingersoll, as recorded in the Reviews, it is quite evident that Mr. Field and Mr. Gladstone have attempted the impossible by claiming too much for the Old and New Testament records, and treating them as veritable inspirations, or as they unwisely term all the averments of the seers and prophets there recorded, the veritable "Word of God."

It is only as light is thrown upon the pages of Holy Writ, through spirit communion, that a proper and adequate understanding of the records can be obtained, and the controversy shows conclusively the immense disadvantage that a theologian, however learned, has in a contest with a skeptic like Mr. Ingersoll, who has them at his mercy only because they are aiming to prove the impossible from the thesis of prophetic inspiration without qualifying that inspiration or explaining the language of the Old Testament seers especially, and this can only be done through an intimate knowledge of spirit communion, and the unerring laws that govern all mediumship or prophetic utterances in this direction.

With this knowledge, the attacks of a skeptic like Mr.

Ingersoll fall harmless, and the strange and inconsistent statements can be readily reconciled and harmonized, where they now, as singled out by him, make the Jehovah of the Jewish theology appear a revolting monster.

It is because I feel that the deepest injustice is being done to the subject as thus treated by Mr. Ingersoll, although his arguments are unanswerable, based upon Mr. Field's and Mr. Gladstone's thesis of special inspiration and revelation for the records as chronicled. But

‘ It's a beautiful thought
By Philosophy taught,
That good is often
From evil outwrought, ”

and while old theology with its crude, mis-shapen theories of a future life is being forced to the wall by the keen satire of an honest skeptic like Mr. Ingersoll, he must in turn be subject to adverse criticism, because of his unacquaintance with the laws governing spirit intercourse and the spiritual philosophy.

We maintain that without this knowledge neither Mr. Field, Mr. Gladstone nor Mr. Ingersoll are able to deal with this great issue of immortality, and are alike groping in spiritual darkness.

In the outset of my argument I am confronted with the overwhelming evidences bearing upon the subject matter, and the impossibility of condensing within the space of a pamphlet treatise the facts and arguments that should embrace a volume.

Starting out with the indisputable fact that all revelations to man concerning the planet or the future life have come through some human brain, have we not a right to expect more important revelations to flow in upon us from the same source, with the added spiritual light now flood-

ing the world? Every advance of science along the highway of the ages has been revealed to man through some mediumistic brain and is a direct message from the spirit world of causes. Every important invention has been breathed upon from this same source, and these facts are capable of demonstration would the limit of this article admit of our entering into the corollary proofs.

All men of decided genius are necessarily impressible and mediumistic. Remarkable inventors like Edison are aided directly, whether consciously to themselves or not; great musicians like Beethoven and Mozart are constantly breathed upon from spiritual sources to reveal the language of the angels—music.

“ Music moves us and we know not why.
 We feel the tears, but cannot trace their source.
 It is the feeling of another state,
 Born of its memories ;
 For what can wake the soul's strong instincts
 Of another world like music ? ”

Beethoven, in explaining to the poet Goethe the source of his inspirations, says frankly :

“ From the focus of inspiration I feel to let the melody stream forth on all sides, I follow it—passionately overtake it again. I see it escape me, vanish amid the crowd of varied excitements ; soon I seize it up again with renewed passion ; I cannot part from it—with quick rapture I multiply it in every form of modulation—and at the last moment I triumph over the first musical thought—see, now ; that's a symphony.”

Mozart, too, in writing to a musical friend, as chronicled by his biographer Holmes, says :

“ Whence and how the thoughts come, I know not ; nor can I force them. Those ideas which please me I retain

in memory, and am accustomed, as I have been told, to hum them to myself. If I continue in this way, it soon occurs to me how I may turn this or that morsel to account, that is to say, agreeably to the rules of counterpoint to the peculiarities of the various instruments. All this fires my soul, and provided I am not disturbed, my subject enlarges itself, becomes methodized and defined; and the whole, though it be long, stands almost complete and finished in my mind, so that I can survey it, like a fine picture or a beautiful statue, at a glance.

“Nor do I hear, in imagination, the parts successively; but I hear them, as it were, all at once. What a delight this is I cannot tell. All this inventing, this producing, takes place in a pleasing, lively dream. Still the actual hearing of the entire whole is after all the best. What has been thus produced I do not easily forget, and this is perhaps the best gift I have my Divine Maker to thank for.”

Socrates is made to say, in one of the famous dialogues of Plato, of Ion, a popular contemporary orator:

“You, O Ion, are influenced by Homer. If you recite the poems of any other poet, you get drowsy and are at a loss what to say; but when you hear any of the compositions of that poet, your thoughts are excited and you grow eloquent. This explains the question you asked, wherefore Homer inspires you with eloquence, and no other poet; it is that you are thus eloquent, not by science, but through divine inspiration.”

Who that may undertake to inquire into Washington Irving's moods and states, before writing many of his works, will find that he was under some spell that could not be explained, which was an augury of inspiration. The same moods painfully affected Lizzy Doton, who has written so many remarkable poems directly under special

inspiration. Her of whom Poe says (spirit voiced) in our hearing and in his peculiar characteristic language and inimitable meter :

“ Mortals, would you see a vision
I have brought from fields Elysian,
Where the trail of sin and sorrow
Linger not on vale or stream?
Come with me, O mortal stranger,
To a pale, sweet woman’s chamber,
Where she walks and talks with angels,
Sleeping, talks with them in dreams.

“ Oh, the marvel and the wonder
That doth fill this woman’s slumber,
As her spirit reaches madly
Through the mists and shadows grim;
Oh, the glory and the splendor
That the angel world do send her,
When her spirit bowed and broken
Turns for light and help within.

“ I have often spoken faintly
Through her lips so pure and saintly,
And I spake with might and power,
As I never spake before.
For a love divinely human
Purified this mortal woman,
So that when I breathed upon her,
All the discord of my spirit
Turned to harmony once more.”

N. P. Willis was similarly affected in composing his first sacred poems, and when he comes to us again, with the clearer vision of the spirit, we very readily recognize him. Listen to his incomparable Ode to Truth, given in our hearing (spirit voiced), which in our judgment has no peer upon a cognate subject in the wide field of classic literature :

" Truth sits upon the Rock of Ages,
 Calm, immovable, naked;
 Time nor change can ever touch her pale, white brow
 Save to give it added luster.
 Truth knows no friends or enemies,
 But looks with steadfast eye into the shadowy future
 Whence the hosts of unknown souls
 Shall come to worship her.
 The past, the present, the future are hers alone;
 Pride, hope, ambition, love, and all the attributes of man
 May pass away, and be as they had never been.
 But truth will live;
 She holds the key to all of these:
 To her eternity is time, her realm, the universe,
 Her worshipers, the spirits of the just,
 Made perfect by their love of her.
 The power and glory of her own perfected loveliness
 Dazzles eyes not opened by the spirit
 And makes them blind.
 Truth will live and reign, until all the enemies of truth are dead.
 Then man will find his Eden in the earth,
 And dwell once more with God."

Mr. Ingersoll frankly admits that the belief in immortality was shared by Oriental nations long before the Star of Bethlehem had arisen over the Judean Saviour.

One fact alone, aside from other evidence, furnishes corollary proof of the existence of a great overruling power which we call God, and this is the almost universal acknowledgment of every nation on the planet, enlightened, civilized or savage, of the being and attributes of this great oversoul located somewhere in the universe of worlds.

If Mr. Field and Mr. Gladstone had frankly admitted that all the Bibles of Oriental nations contained the spiritual experiences of their several ages, and that the Hebrew Bible, the Old Testament records especially, recounted the early spiritual experiences of the Jews at a

period when they were slowly emerging from slavery and barbarism, when Moses, their law-giver and prophet, found it almost impossible to wean them away from idol worship, they could have more readily accounted for and excused the extravagant statements of their undeveloped seers and prophets who were striving to impress them (but ever through their own unspiritual natures and under grave disabilities) with a dawning spiritual consciousness, the first lesson of which was the knowledge of the one living and true God, in place of the confirmed idol worship gained during their captivity among the idol worshipping Egyptians.

The Old Testament records are manifestly the chronicles of the early spiritual history of the Hebrew race, and in so far as their prophets and seers were enabled to render the messages received from the spirit world through their organisms with accuracy, they were to them "the Word of God," but in almost or quite all the occurrences selected so skillfully by Mr. Ingersoll in his reply to Mr. Gladstone, the Jehovah of the prophets who attempted to voice the messages was unmistakably either messages received from most unprogressed spirits, or, as is not infrequently the case in modern experiences of spirit communion, largely colored from the normal mind of the medium through whom the message came, and hence entirely unreliable as a spirit message.

For the interested reader to gain our meaning fully, let us endeavor to explain the thesis of spirit communion. All there is of spirit communion is the ability of mortal to commune with a spirit. The verity of the message received must ever depend upon the ability of the communing spirit to communicate through the organism of the medium a fact, a truth, and also the ability of the medium through whom the message comes to render the

message faithfully; often the controlling spirit labors under grave disabilities in having the message delivered faithfully, and not unoften the medium is unable to render the message correctly, and herein lies very many of the dangers and errors connected with what is termed spirit communion. Samuel was a prophet who gave reliable messages and was esteemed among the Jews as an oracle, because of the reliable messages which came through his organism. Instance his meeting Saul, who then a simple shepherd boy, as Saul said, "the least of my father's children," and prophesying him as the future and first king of the Hebrew nation, and the high esteem he was held in as a faithful interpreter of the voice of the Spirit, or as they term it in theological parlance, "the Word of God."

In reading the Old Testament records the careful student will note this prominent fact, that all the scenes described in the several chronicles were distinctly and clearly the experiences of an undeveloped class of mediums, seers or prophets, and that they were manifesting the human life in a peculiarly mediumistic age; in an age when the people were led almost entirely by their prophets, and mediumship was esteemed the highest gift that could be conferred upon their leaders. Their prophets were their spiritual teachers as well, and claimed to interpret the will and counsels of Deity, and to our mind it was quite evident that they in a large measure gave veritable messages which were distinctly proved in their coming to pass. Hence it was to them the "Word of God." Witness the message of Samuel to the shepherd boy, Saul, that he would become a king over Israel, while wandering over the country to find his father's asses.

It is told in simple language in the 9th chapter 1st Samuel, and if the reader will follow the revelation care-

fully, it will serve to explain much that is confusing in the records themselves, because the records often state "*Thus saith the Lord,*" when it should be thus saith the prophet, and the prophet may not always interpret the will of Omnipotence correctly. The record says :

"Now the Lord had told Samuel *in his ear*, a day before Saul came, saying, To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel. And when Samuel saw Saul, the Lord said unto him (*i. e.* by the mouth of the prophet, an interpolation), Behold the man I spoke to thee of, the same shall reign over my people," all of which came duly to pass, even according to secular history. Samuel was a most reliable seer, and interpreted the divine decrees with singular accuracy ; in fact, was such an oracle that his messages were never gainsaid. This will become more apparent as we recite the conversation between the two shepherd boys who sought out Samuel to *divine for them* where their lost animals were. Saul's companion says, verse 6, chap. 9, "Behold now, there is in this city a man of God ; and he is an honorable man ; all that he saith cometh surely to pass, now let us go thither ; peradventure he can show us the way we should go." Again, verse 9th explains the subject matter more definitely where the distinction and similarity are noted, "Before time, in Israel, when a man went to inquire of God, thus he spake : Come, and let us go to the seer, for he that is now called prophet was before time called a seer. Then said Saul to his servant, Well said ; come, let us go. So they went into the city where the man of God was."

But we desire to draw the distinction still plainer between "thus saith the Lord" and thus saith the controlling medium, because it is from apparent unacquaintance with

this important distinction that has led Mr. Ingersoll to impute many of the cruel and wicked things attributed by him to *Jehovah*, which were simply the utterances of the controlling spirit through the mouth of the seer, and this controlling spirit may have been, nay was, just the demoniac character that Mr. Ingersoll describes, and was undoubtedly materially aided by the unprogressed and evil disposed character of the medium who was assuming to interpret the will of *Jehovah*, and it is just here where all the errors have arisen which place "thus saith the Lord" in such strained and revolting relations, to make *Jehovah* seem from the unexplained record simply a monster. Let us therefore study the mediumship or seership of Balaam and Balak recited in 22d chapter of Numbers, because the line of distinction is so plain that he who runs may read.

The story runs thus: Moses, the great law-giver of the Hebrews, had, in leading the people through Canaan, defeated the Canaanites and pitched his tents upon the Plains of Moab, on their way toward the promised land. Balak, King of Moab, was seized with panic for fear of the Israelite hosts and sent for Balaam, a wise and reliable prophet in whom he had great faith, to come and curse these new enemies, believing that Balaam had the spiritual power through his seership to aid him in overcoming his enemies. This peculiar case proved the confidence that these mediumistic people had in their prophets, and points to a universal custom of asking divine aid through their mediums. The case of Balaam and Balak proves still another very important feature in spirit communion, which is as true to-day as in the childhood of the Jews, and that is, if the medium is grounded in truth, the messages from the spirit side of life must of a certainty be reliable, and are veritable prophecies. It is in this view that the case

herein cited is of deep importance. Balaam was a seer grounded in the truth, and no spirit could gain possession of his organism while in a state of entrancement to deceive or give a false message. Therefore when Balak called upon him, he said to the seer frankly (22d chap. Numbers), "Come now, curse me this people, for they are too mighty for me. Peradventure that we may smite them, and that I may drive them out of the land; for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." Then Balak sent the elders of Moab and Midian to Balaam "with the rewards of divination in their hand" (*i. e.* the shekels to pay for the message, an interpolation), and they came and spake unto him the words of Balak.

"And he said unto them, Lodge here this night, and I will bring you word again as the Lord shall speak unto me.

"And Balaam said unto God, Balak, King of Moab, has sent unto me saying,

"Behold, there is a people come out of Egypt which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them and drive them out.

"And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

"And Balaam rose up in the morning and said unto the princes of Balak, Get you into your land, for the Lord refuseth to give me leave to go with you."

Now from the course of the simple and interesting narrative it is more than presumable, it is fairly inferable that Balaam in his heart and in his own normal condition desired to serve Balak, but being a true medium, when he surrendered his organism to spirit intercourse he was compelled to voice the will and language of spirit control, and therefore when he would have readily obeyed the wishes

of Balak, the spirit made him utter exactly the opposite message, for again Balak returns to the charge and invokes the spirit world again through Balaam (15th verse).

“For Balak sent princes more and more honorable than they.

“And they came to Balaam and said to him, Let nothing hinder thee from coming to me;

“For I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me, come therefore I pray thee, curse me this people.

“And Balaam answered, If Balak would give me this house full of silver and gold I cannot go beyond the word of the Lord my God to do less or more.”

Then Balaam invoked the spirit a second time with no better success, and while riding, his ass was thwarted with an apparition, which he termed an angel, and heard a voice which he attributed to the beast, but which was undoubtedly the clairaudient voice of the controlling spirit warning him away from further seeking in this direction. But still Balak persisted, and the third time seduced Balaam to prophesy for him.

“And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say anything? the word that God putteth in my mouth, that shall I speak.”

And after building altars in the mountains and offering burnt offerings again, according to custom.

“And Balaam again took up his parable and said, Balak, King of Moab, hath brought me from Aram, out of the mountains of the east, saying, Curse me Jacob and defy me Israel.

“How shall I curse whom God hath not cursed, and how shall I defy whom God hath not defied?”

Here we find a remarkable but authentic account of true mediumship, and an explanation of “thus saith the Lord,”

which correctly interpreted ever means, thus saith the controlling spirit through the organism of a mortal, and ever depending upon the truth and fixedness of purpose of the mortal who has thus surrendered his organism to spirit control must depend the verity of the message.—Heed the lesson.

Whoever opens the Old Testament records with a desire to gain their true meaning, will assuredly find that mediumship prophecy and the correlative features of modern spirit communion form the groundwork of all their utterances, and color the recitals of all their biographers. But this is not all there is of the records themselves, for while they chronicle the most revolting details of a semi-barbarous people, they also chronicle some of the most important events in the history of the planet, for wrapped up in the husks of mystic lore are divine mysteries which point unerringly to the childhood of the planet and the history of the race.—The six days of creation embrace æons of time and carry us so far back into the eternity behind us that the human mind becomes dazed in its speculations concerning them.

In studying closely the Bible records, we find them filled with mysteries too deep to comprehend without that trained thought which must be garnered from the secret archives of Kabalistic books collated by the scholars and wise men for the common people.

The sacred Kabbala contained precious gems of truth received through tradition along down the ages, and the more authoritative Talmud being gleaned from the oracular teachings of their most gifted prophets, contained for them all there was of veritable knowledge concerning the origin of man and the planet itself, and when we reflect that all there is of facts or conjecture concerning the origin of things, came through revelation or impression to some

mortal, what, we ask, more natural, possible or probable than that the Old Testament records, and the still more ancient records from which they were derived, came to these impressional students as veritable truths which have been confirmed by much of the revelations which have come to man through man's organism all the way down the ages. Galileo and Copernicus were in degree prophets of their day, and added thus much to the store of revealed truth, revealing the will and purposes of infinity as unmistakably as did any of the mystic scholars who gave us what theology oracularly terms "the Books of Inspiration," or "the Word of God."

Starting from this thesis, we shall not find it difficult to reconcile what has been revealed to man concerning the origin of things, nor what is being revealed at this time from myriad sources through the blessed agencies of spirit communion.

Naked science has very little to boast of of practical achievement in the realms of positive knowledge, and she is compelled to shift base continually through the floods of revelation that are coming silently through spiritual sources.

The high tides of intellectual life dissociated from the spiritual, which dazzled the world, and culminated with the ascendancies of the republics of Greece and Rome, which also gave us many of the classic school-books of to-day, have apparently made the world no better, truer or happier, and it remains for the now dawning spiritual era to make better, truer and more livable conditions for humanity. In fact, simple intellect, however profound, has rarely ever fraternized or sympathized with the lower strata of society or done aught to make their lot more tolerable. They were like the Roman Senators who went out of their palaces to harangue the people on the bless-

ings of liberty in the abstract, while chained slaves guarded their own portals, and in our own experience, we have noted that the purely intellectual man had little in common with the interests of the common people. His motto is, "After me the deluge." But the spirit of Christ, the spirit of justice which alone is born of the spiritual state is destined

"To lift us to that level
Where there is no great or least."

"That command, 'Love one another,'
Makes each human soul a brother ;
Binds us all in one grand order,
Master, Prentice, King and Priest."

"Where an angel voice can reach you,
And it hath the power to teach you,
It is blessed itself, in blessing,
For we all have mutual needs ;
The seedling holds the seed, the flower,
And as it opens hour by hour,
Lo, the fruit in turn, has folded in its turn
The tiny seed."

But a critic like Mr. Ingersoll will say, and from his standpoint, truly, the same beneficent laws of love and justice were taught before the advent of this reputed Saviour ; and our reply is, if so, where are their fruits? We maintain that the flood-tide of naked intellect was the most gross and desperately selfish age in the history of civilized man.

We can best express our thought by quoting from one of the remarkable lessons given us (spirit voiced) on this all-important theme :

"A human soul in its first or lowest development is grossly selfish in its expression through the material form, seeking like the animal, only its personal happiness or gratification. This feeling is so strong that even when

this soul gathers unto itself a family or friends, it is only that these may minister unto its selfish desires.

“As with the human soul individually, so the family collectively, the tribe, and finally the state and the nation; and the progress from the individual to the family, the tribe, the state, the nation, has been very slow, corresponding to the growth of the planet; consequently you find in all the families and nations of the past a selfishness exhibited very gross which extends itself unto spiritual things even.

“Hence you find the nations of the past, as well as the individuals, creating in their own minds a God suited to their development.

“A human being can conceive of an Infinite Being only through its own special organization. Hence you find in all the nations of the past a supposed envious, jealous and wrathful God, a God who resented any affection or worship given to what was called a strange god, and so through all the ages you will find that human souls have believed in a God corresponding to their own development.

“The human brain develops very slowly, age upon age it changes in its conformation.

“In the past ages the great men of the day had a remarkable development of brain. You will find that the front brain was very broad and high, giving the individual great reasoning force, yet scattered over so much ground that it could not focus itself into spiritual things.

“Great changes have taken place in this respect. To-day your best thinkers and workers, who combine spiritual knowledge with practical labor, have heads that are more definitely focused and smaller, bringing the brain into more compact order and centering it more firmly.

“In the past and up to the present time, to a great degree,

the human soul has been thoughtful for itself alone. After a lapse of time, it learned, from spiritual force being brought to bear upon it, quickening it into new life and thought, that a greater degree of happiness was to be found in ministering to the happiness of others, since the happiness of the human soul who was thus ministered unto caused a flow of gratitude toward the human soul thus ministering, increasing their happiness ten-fold, and by slow degrees the human soul has learned to make others happy if it would be happy itself.

“In the past the savage mind cared nothing for the sufferings of one whom they tortured ; it did not react upon them because their spiritual natures were not opened, and they were not amenable to spiritual laws. But down through the ages, with a calm persistence, the angel bands appointed for this work have come at regular intervals and breathed upon every human soul that walked the earth and wakened them into nobler aspirations, higher hopes, purer joys, and to-day, instead of asking ‘What will make me happiest?’ the more spiritualized human soul asks, ‘What can I do to best insure the happiness of the greatest number of other human souls?’ Hence the desire for reform in any direction, when any form of oppression exists. The human soul that thought only of itself is now quickened into holier aspiration, the family, the state, the nation. When once the mind of man can see that his greater happiness and peace will flow from blessing others, then will he hasten to do the deeds that shall bring about this end.”

This is the lesson of lessons for the human mind to learn, the ministry of good, for it is the key-note of redemption on entering spirit life, the song of the angels.

There is still another important lesson to glean from the quotations above, germane to our subject, and which

if rightly construed serves to explain a serious point in the controversy between Mr. Field, Mr. Gladstone and Mr. Ingersoll. The revolting Jehovah of the Hebrews was simply the foul creation of their selfish and animal natures, the highest conception that these unspiritual people could gather of the Great Oversoul of the universe, a personal All-Father-God—and although Mr. Ingersoll had Mr. Field and Mr. Gladstone at a fearful disadvantage from their endeavoring to explain away a myth of the distorted imagination of a semi-barbarous people, the Jehovah of the Jews, we submit that in doing so he took an unfair advantage of the deep-seated prejudice of modern theology which in very many of its features partakes of the weaknesses and errors of their own distorted vision, and has come down to our age deeply colored with some of the most mythical forms of idol worship and fetich customs that pertained to the age of idolatry. But like all myths, all forms of worship in the past, their peculiar customs have ever reflected the substance of a great underlying truth—a great All Father, a personal God who supervises the universe of worlds. This sentiment in the human race so pronounced, so ever present in the records of every nation or tribe, all the way down the ages assuredly reflects the shadow image of a substance as palpable as our own mortal existence. The diligent student reads this unerring record in all the world's annals, inscribed on temples and monuments, whether to "The Unknown God" of the Egyptians, or far, far back in the childhood of conscious existence of man.

Again we are happy to quote from another deep and impressive lesson on the personality of the Divine given us spirit voiced. They are the words of wisdom, from an ancient spirit, not to be gainsaid:

"The question is often asked, is there a personal God

who supervises the planet? Many affirming that a grand universal principle governs all things, denying the existence of a personal God.

“All questions of this kind can only be answered by analogy—your learned men and philosophers use their philosophy to good purpose as far as material things are concerned. I only ask them to use the same philosophy in spiritual things. I will not ask them to throw away their philosophy, but simply extend it into the realm of spiritual matters—you look around this room, you see the furniture in it, you see all the material objects within the room, what created them? Was it a grand universal principle? Did a grand principle ever manufacture a chair without using hands? Did a universal principle ever weave a web of cloth, build a building, lay out and construct a street, or produce any of these things of modern convenience or necessity? Did a universal principle ever *create* or make even a pin, or more, a straw? Is it not necessary, absolutely necessary, that some brain or hand shall work together to accomplish all these things?

“Is not an individual presence and power necessary to accomplish aught in material life? You do not expect that anything shall be accomplished save through the individual work or supervision of some embodied spirit; now all I ask of your philosophers is to apply the same rule to spiritual things. If it be not possible to accomplish even a simple work in material things without a personal presence and power, how much more impossible is it to accomplish aught in spiritual things without the supervision of a personal God. Use your reason and judgment. Do the stars of themselves shine? Does the sun give out its rays spontaneously, with no power to direct? Or do the trees grow, the flowers bloom, and the earth yield all her glory in the form of vegetable life, mineral wealth and wonderful

phenomenon of themselves? Do the tides ebb and flow of their own thought? Do the waves break upon the shore freely without law? Are human souls born without any supervision of a higher power? Is this wonderful mechanism, the human body, called into life, carried through certain conditions, and again destroyed when its work is finished, of itself? Do all the thoughts and ideas that well up in the human soul come from nothing; does a fountain flow without any head? In short, does anything in any direction that lives or moves or has existence, live, act or move spontaneously of itself? If so, then there is no personal God; but I repeat again if these simple and material things have not the power to accomplish a work in themselves, how shall the universe, how shall anything, be accomplished without the supervision of a personal intelligence behind it?

“You would answer: We see these things, therefore we know. Yet, that that has the greatest influence to-day in all countries, continents, among all peoples; that without which the ocean would be one vast waste of water, impassable by human forms; that which hath more to do with commercial wealth and power than aught else at this time; that which is a protection to any human soul in the wildest solitude of woods or waste of waters, and which is a safe guide under all conditions, whether of shadow or sunshine, in any climate, among any peoples, in any direction: *simply the power which attracts the magnetic needle*, is invisible to mortal eyes, unseen, unknown, for your scientists and philosophers have vainly sought to know whence comes this power.

“The fact that this magnetic needle is attracted by some invisible power toward the same point invariably, and under all conditions, proves that there is somewhat to attract the needle thither.

“So with the human soul; no matter whether it be rich or poor, high or low, learned or ignorant, good or bad, black or white, it invariably, in all countries, spontaneously lifts itself toward a divine personal Power, it knows not what or where; and as surely as this attraction of the needle proves that there is somewhat that attracts it, so surely the attraction of the human soul toward a divine personal God, proves beyond all shadow of doubt the existence of that personal God.”

This much conceded, gives mortals the sure promise of immortality.

We quote again from the spirit-voiced utterances of Mrs. C. L. V. Richmond as the refined gold of truth:

“It was said by Socrates, that man’s immortality was so much a part of himself that were it taken from him there would be nothing left. It is certain that in every age, among all people, the highest civilization has attested that man’s intellectual and man’s religious nature craves an expression beyond the senses. It is also evident that all people have had some form of religion; and however objectional may have been their creeds; however much some of the external services may have been revolting to modern thought and civilization, the inception of every religion is based upon the knowledge that there is an overruling, all-wise, and all-conscious Intelligence, and upon the relationship of the spirit of man to that Divine Intelligence. There are those in the world of secular thought who call themselves materialists, who claim that man’s belief in immortality is merely a matter of education; but what is education if there were nothing to prompt the idea? If the intellect of man could not conceive of immortality, how would people have become educated without evidence of some kind? The materialists say: but the thought of a God has its origin in the fear of man. We

deny this *in toto*. The thought of an overruling Intelligence or Power may have its origin in the sublimity and awe of man's nature, but not in his fear. Fear is as foreign to religion as truth and love are to falsehood and hatred. It is wholly impossible to ascribe the reverence of past ages, the monuments of religious thought, the deep religious fervor, the evidence of spiritual truth in the mind of man to the paltry passion of fear. Sectarianism and the narrow limits of creed may bind man by fear; but as Jesus set His disciples free, as it was claimed by John that the truth had set them free: so in every age, the noblest men, the most exalted spirits, those who have had consciousness of the deepest and of a religious kind were the freest from fear."

"We shall not discuss any of the various denominational religions of the world, that each have their place and they all have their foundation in some portion of the truth of the universe is true; but what we shall discuss is that innate perception in man which claims an Infinite God as the ruler of the universe, a Divine Intelligence that governs and pervades all, and claims an inheritance for man that is beyond the senses. Upon what does it rest?

"*A priori*. If man is governed merely by material laws he would never have thought of such a thing. No one knows, but it *must* be positively certain that the bird singing in yonder tree to-day has no dream of summer gardens in paradise where it will sing its song forever; it is certain that the weasel, the squirrel and the wild animals around you, hold no thoughts of some country in the skies which may be theirs, do not dream of an intelligence separate from that which is the instinct of their being as stamped upon them at the time of their generation into existence; it is also evident that within no other form of

life in the visible universe excepting man is there any conception of truth apart from the senses, of knowledge in its *a priori* nature, or of those wonderful flights of imagination, speculation, mathematics, and the various scientific propositions that are in the world abstract and removed from the senses. It is clearly shown that man alone worships an invisible, yet to him an all-potent and palpable power; whether you accept the God of the Hindoos, whether God is veiled in the Brahminical faith of Brahma, Vishnu, and Siva; or whether you go back to ancient Egypt and find inscribed upon the temples and tablets dedicated to Osiris the name of the unknown God; that name which was never pronounced, so sacrilegious would it have been to speak the name of the Infinite Good: whether you bend before the shrine of the Christian church and worship either in the Roman Catholic Church or among the various denominational forms of the Protestant faith; or go farther back into Jerusalem and worship in the temples dedicated to Jehovah, that same name interpolated and translated from the ancient Egyptian un-namable God; whether you do this or whether you worship to-day without voice or word but with the spirit of truth in this temple of nature, it is certain that wherever man exists, there is a perception of the other, inner life, a contemplation of that which is beyond and above, a perception of the invisible yet palpable realm of causation, a causation which may find its outward expression in nature, but which no science, nor mere formula of material methods has ever been able to solve.

“If then the thought of immortality originated in the mind of man whence came it? We contend that the universe contains no falsehoods; that the visible realm of the earth, air and sky, fulfill their promises. Whatever is promised in the root is fulfilled in the tree; whatever is

promised in the nest is fulfilled in the flight and song of the bird ; whatever is promised in yonder sunbeam is fulfilled in the summer air, the awakening of flowers into bloom, even sight itself, that with which man perceives the objects of the universe when it is vivified by his spirit ; even the vision of man is not a fictitious promise : in the caves where there is no light the fishes have no eyes, showing that nature does not waste her resources, that no promise is given that is not to be fulfilled. If there were no light in the universe would man have eyes and go mockingly about, prowling about in the darkness vainly endeavoring to find something to see ?

“ Whatever the visible universe in the great majesty of the primal law and primal intelligence has provided for must be fulfilled, and this leads us to the threshold of human intelligence.

“ That glimmering leaf out there on which an artist could see many different shades, holds promise of a thousand pictures, and but for the eyes of man, adjusted and perfectly cultivated to form and color, these trees might wave their branches in the air forever and there would be no interpreter.

“ Intelligence through man, from some unseen source steps into this great and wonderful laboratory of nature and interprets the meaning of sound and sights, in tones and color, and the spirit of man, capable of this interpretation of things that are larger of size and vaster in magnitude, must be greater than that which it interprets.

“ It is useless for materialists to say that the human mind is developed from matter, when the human mind is the only power in the universe that can analyze matter, classify it and call it by name and interpret its meaning.

“ It is useless for the materialist to declare that the thought of immortality is derived from the dust ; the dust nowhere

proclaims anything in and of itself; it is man's intelligence that clothes the dust with this divine majesty; it is the poet that gives to the forest the interpretation of poetry; it is the artist that interprets the color and forms of nature to the true meaning of the tone and hue; it is man's intelligence that imbues the nature around him with the life that is his own, until from some great master-stroke from within the soul he recognizes through nature the infinite intelligence that has fashioned all this. Where in all the dust beneath man's feet, in all the cloud pavilions overhead, in all the splendor of leaf and tree, and blooming flower, could man find the thought of immortality if it were not true?

"Down through the ages there is one line of material history, and there is another line unwritten, yet palpable history of mankind.

"That whatever is great and true, though the form of it perish, the soul of it must survive, and fill the upper air with the splendor of its power, and man with this surpassing intelligence, with this capacity of measuring the universe by his thought, with the capability of analyzing the causes of material things, with this aspiration for immortal life, were it unfulfilled he would remain the veriest mockery of the universe around him."

But while we quote thus copiously from the spiritual utterances of those who have passed into the beyond, they are to us simply corollary evidence. For long years we have personally enjoyed the inestimable blessings of spirit communion, and the supreme fact of immortality has passed in our experience from speculation to knowledge absolute.

We know that the spirit of man lives after the death of the body, hence our unswerving faith, that is more than faith. One familiar voice speaking to us from the spirit

side of life (for life in the form and in the spirit are one) proclaims the priceless knowledge of immortality, and no sophistry or skepticism of those who have never experienced the thrilling message from spirit to mortal that the spirit of man lives, and will continue to live forever, can banish a great eternal truth.

It was proclaimed in myriad forms in the Old Testament records, and forms to us the chief value of the records. It was reannounced in the four Gospels with all the credibility of historical fact, and as such deserves acceptance from the candid mind. The spirits of Moses and Elias conversed with the Saviour in the presence of his disciples, and Paul, the bitter persecutor of Christians, was arrested and convicted while on his way to Damascus by the clairaudient voice of the gentle Saviour, himself a returning spirit.

We assert again and again, that the Testament records, Old and New, are the collated spiritual experiences of the representative Hebrew race, who were the most progressed people spiritually then manifesting the human life, that they are teeming with the phenomena of the spirit philosophy as understood to-day, in spirit intercourse, in acts of healing, clairaudience, clairvoyance, obsession and materialization, and the scientists and men of intellect as against spirituality, who decry and defame this established verity, are in the humiliating and indefensible condition of the Indian chief, who on being shown a telegram and informed that it was a message for him over the wires from the Great Father two thousand miles away, looked in blank disdain at the operator and said, "No fool Indian," or the Western Senator at Washington who, when Mr. Morse made his first experiment with the telegraph to Baltimore, denounced him as a swindler and opposed the appropriation for his experiment.

It is plain that the Hebrew race and all the tribes who were wandering over Western Asia at that time, were semi-barbarous, living a purely physical life and plundering each other, according to the usages of savage life. They were led like our American Indians by their prophets or medicine men, who possessed great power over them because they believed that these seers communed direct with the spirit world, and therefore gave them their highest confidence.

This was especially true of the Hebrews, who even allowed Samuel to appoint them a king in the person of Saul, because they implicitly believed that Samuel expressed the will of God.

The Hebrews, and in fact all contemporary tribes of that age, claimed to commune direct with the spirit world, and their sacrifices and fetich customs partook largely of spirit intercourse in its gross and physical forms of manifestation.

It is wise and healthful that such a controversy as the one in question should be had, because it will evoke thought upon the important question of who is this monstrous Jehovah of the Jews, and what relation he bears to the loving All Father which His Son Jesus Christ came to tell us of. The hideous deformity of this Jehovah of the Jews is painted in revolting colors by Mr. Ingersoll, but with our explanation he is beating a stuffed lion.

He next cites to Mr. Field the sacrifice of Jephtha's daughter and the Hindoo mother casting her child into the Ganges.

It would be only candid for Mr. Field to have admitted the parallel of these idolatrous customs, because the governing motive was the same, the one growing out of the fetich custom of sacrifice, and the Hindoo mother's sacrifice with the hope to have her child restored to her through

the almost universal belief in metempsychosis, the theory that her child would return and share the tenement of some mortal, without the dread of poverty and suffering, and be near her.

There are so many stuffed lions in Mr. Ingersoll's lines of argument that when eliminated from the controversy there is little left, as himself admits this Jehovah to be a myth.

Mr. Ingersoll, after thoroughly demolishing this myth of a Jehovah, refers to Christ.

He says, "If we cannot account for Christ without a miracle, how can we account for Shakspeare?"

But we affirm that we can account for Christ without a miracle, the dogmas of theology and the dogmas of science to the contrary notwithstanding. Very much of the crudities, inconsistencies and vagaries that have been formulated by theology in the name of religion are "simply the commandments of men," and have been of incalculable evil to the wayfarer in search of truth.

The birth of the Saviour into the material form can be accounted for under natural law, for Omnipotence even may not contravene His own laws. Hence let us look for the seeming miracle and account for it through natural law.

We enter this theme with the "deep reverential calm" which Mr. Gladstone spoke of, because to us the gentle Saviour represents the great infinite heart of being to which all humanity are allied, not as distorted theology impiously claims, as the incarnation of the infinite heart in a human form, but as the very Son of the All Father, who came to the children of earth, lived the natural life of man, under all the conditions of life, and passed again into the realm of spirit. His presence here marked the opening of a great spiritual epoch on the planet, and His

influence in the spiritualization of the planet has been gaining momentum ever since His light went out on Calvary. While the many reputed Saviours of the world have passed into oblivion the name of Jesus Christ has become the guiding star, "The thought to which all other thoughts refer," the beacon light of humanity.

As a human soul cannot be united to a divine parentage sufficiently to receive perceptible good, unless it have a belief in that divine parentage, the mission of the Saviour to earth's children made it possible to thus connect humanity with the Infinite. This may fitly be termed "the scheme of salvation."

The misapprehensions of theology need explanation here concerning the being and status of Him whom we call the Saviour.

We are taught from the spirit side of life, as well as from the Bible records, that this great, grand Spirit came to earth's children to quicken their spiritual perception into enduring love and justice. At His advent the planet was veiled in spiritual darkness. The age of simple intellect was past meridian, and left its trail of effects to humanity in a refined selfishness that cared only for self, and used the common people as slaves and beasts of burden.

Again, we can best give expression to this central thought, given us through inspired lips by an ancient spirit.

"I have counted the centuries as they rolled out of the hand of time into the ocean of eternity like pebbles dropping into the sea. I have known all nations of the earth, seen their rise and their fall, have noted the generations of men, witnessed their birth and death; I have traveled up and down the earth until there is no spot unknown to me, no nation, no people that are unfamiliar to my weary

eyes; no custom, condition or habit of the human soul are to me new or strange. I gazed into the heavens and read their starry pages like the leaves of an open book; I studied the aspects of the sun, moon and planets, learning many of the mysteries of their being, and saw wondrous changes take place in them all.

“Age after age I have watched the changes in the earth, and seen it slowly grow fairer and more beautiful, its revolutions becoming swifter and shorter, until the days are but moments compared with the past. I have seen all things in the physical heavens and earth, and change is written on them all; that change is universal new birth.

“Law, eternal, unchangeable, divine law, lies back of, underneath, surrounding, pervading, all spirit, all matter—law, that day by day compels and wins all things into newness of life and harmony of action.

“Many of the nations of the earth have faded out of the memory and even the traditions of man. Like drops of dew the coming light absorbed them, and they were gone, but not lost. There was yet no divine love in the earth to crystallize human souls into enduring liberty and life.

“They grew into perfection of intellectual life, but lacking spiritual knowledge they perished. I have seen this darkness also passing away from human souls. *Shiloh* brought spiritual light that shall light every soul that lives or ever lived. Say not that He taught as other great teachers taught before, and that most of His sayings may be found recorded before His advent. ‘By their fruits shall ye know them,’ He said, and if the same truth was taught before, where are its fruits? The teachings of all others were local; mighty walls surrounded the cities of these teachers, and their ports were closed to all foreign nations. Nations repeated the bigotry, superstition and

selfishness of the nations that had perished before them, but He taught the fatherhood of God and the brotherhood of man. He alone taught immortality. Wherever His teachings have been planted, even though it might be false hands that planted them, there and there alone a living light is shining that can never be extinguished.

“Before this undying light, all bigotry, intolerance, selfishness, slavery and poverty are slowly fading away and will soon be known no more forever.

“Before Him, who is the light and the way, the walls that for ages have withstood the ravages of time and the assaults of man crumble into dust, and the strange people of these walled cities are invited to all the nations of the earth and become their brethren. The steady shining of His light guided the ships of other nations safely into ports where certain death and destruction awaited all who attempted to enter unheralded by Him.

“I have seen that all teachers were but prophets who shadowed His substance. In the light of His divine love all selfishness shall melt away. The soul lighted by Him is perfected, the nations taught of Him cannot perish. He will soon weld the nations of the earth together in one family; then, when the great heart of humanity throbs in unison with His life, war, pestilence, famine, sorrow and poverty, will cease forever.

“I await this hour, knowing that when He giveth peace to the nations, I too shall find rest.”

But we must not be led too far away from our objective point. Jesus Christ, the very Son of the All Father, came as the Nazarene only to experience a human life, to quicken the sluggish spirit of man unto enduring life, and

“The seed there sown
O'er all the world hath blown,
And blossoms in many a weary heart.”

He took up the mortal life for this especial purpose, for He was divine, and all the way down the ages has this patient, loving Spirit watched the gestating and chrysalis forms of life on this planet which was given Him by His and our Heavenly Father for an inheritance, from the hour the planet was cast into space among the universe of worlds. He has inspired every prophet that was vulnerable to His beneficent power to give the highest and truest expression of His divine will, and truly every such spiritual messenger "has shadowed his substance." He is ministering to-day through every human spirit that has grown so far into the light as to be enabled to voice His beneficent command to "love one another." Yes; this great, towering Spirit whom theology has belittled to the selfish Saviour of the infinitesimal few, is the Saviour of the race in its broadest and deepest significance. He told the Jewish teachers who taunted Him of His age, in comparison to their Father Abraham, "*Before Abraham was I am,*" and before the morning stars sang together, and darkness was yet on the face of the deep, Jesus Christ was, one with His and our All Father, God.

From the fact that even Deity never contravenes His own laws to perform a miracle, we believe all the reputed miracles occurred under natural law, and we are prepared to prove that every miracle of Christ and His disciples transpired under natural laws known and practiced to-day in degree, as they were chronicled in the New Testament records.

Take, for instance, the acts of healing in all ages, those that are to our personal knowledge transpiring in our midst, which Mr. Ingersoll denies when he cites the reputed acts of healing by Paul, and says he reads the record with a smile.

Here we take personal issue with him because we are quite familiar, and for many years, with acts of healing by the laying on of hands. We have witnessed the cure of a withered arm that had baffled the skill of medical science for six months, restored to its normal condition in as many minutes, and the person healed will give his evidence of the fact. The late Dr. Newton restored thousands to health by the laying on of hands, and to my knowledge his basement was filled with crutches of those whom his ministrations had made whole. We personally know a lady who has practiced her gift for thirty years and blessed thousands in her ministrations. But if Mr. Ingersoll would consult the facts of recorded history for the past and present century, he will find them teeming with acts of healing by the laying on of hands. We refer him to the cures of Regina Del Cin in the German and Austrian States about the year 1873, where cart loads of crutches had to be removed from her humble dwelling to make room for more patients who came to be healed. But by far the greatest number of sick persons were healed by the Curé D'Ars, the Catholic priest, the founder of a noble charity at the small town of D'Ars, near Lyons, France. No Scripture records begin to at all compare with his acts of healing. The Abbé Monnin who writes his biography in two bulky volumes, and the author William Howitt says he was born at Lyons in 1786, and performed acts of healing early in life and in ever increasing numbers until his death in 1859. He was always very poor and used every dollar given him to bless humanity. His fame as a healer by spirit power became world wide, and his biographers declare that twenty thousand persons came annually from all parts of Europe, and in less than six years the number of sick persons who were healed by his ministrations averaged eighty thousand per annum. "His

church stood open day and night, and the immense crowds surrounding it were obliged to wait for hours and even days, to reach the good healer."

"The Curé only allowed himself four hours sleep, from 11 to 3 A. M., when he came to the church to find it blocked with patients."

We could go on *ad libitum* with these recitals, and so well authenticated that they cannot be gainsaid. Hence we say to Mr. Ingersoll, be careful of your statements in this regard, lest you should be written down in your own language to Mr. Gladstone as finding refuge "like the ostrich of theology" under the superstitions of dogmatic Reason regarding all things spiritual.

Very like this ostrich of theology is the position of Mr. Ingersoll in regard to the well attested cases of healing now transpiring at the Church of Lourdes in France, as fully authenticated as is any current history of events, and to ignore all these in his "smile of credulity" is to put himself in line with the bigotry of creeds, though at the other end of the pole, and shutting his eyes and ears to all the facts of current history and denying everything that is transpiring in our midst, is like placing himself full in the sunshine and with bandaged eyes proclaiming oracularly the puerile inspirations of human reason.

We quote a few of the events which are at present transpiring at Lourdes. They are culled from the daily records of the Paris press, and may be found chronicled in the New York *Sun* of Sept. 16, 1888, by an intelligent correspondent.

We quote from the correspondence the following interesting items :

"In the city itself, to quote the words of an eye witness, the College of St. Joseph, the Convent of the Visitation, the great establishment of the Holy Cross, the houses of

the Brothers of St. Gabriel and the Hospital Sisters, the Carmelite Monastery, that of La Providence, together with the mansions of the Misses Lestang and Boffinet, threw open their doors to receive our nine hundred sick.

"The halls in these houses were transformed into chapels. Priests, religious communities, and the Sodalties, all vie with each other in devoting themselves to the pilgrims.

"So all along the various lines of railroad converging toward Lourdes, the resident gentry and clergy laid aside every occupation during the last three weeks in order to help forward this great national manifestation of living faith in Him who was born of the Virgin Mary.

"And what was happening at Lourdes itself?

"The correspondent of *l'Univers* writes from the spot, on August 20: 'At this very moment two groups of Southern pilgrims are coming in. In the grotto and at the church the voice of the multitude is heard singing the *Parce Domine, parce populo tuo* ("Spare, O Lord, spare thy people"). This voice of supplication will resound there unceasingly from this hour forward. The great national group of pilgrims is now at Poitiers. Henceforth we shall hear the mighty cry of public prayer of the mass of sick and infirm. Lourdes draws to itself the eyes of all Christendom. The *brancardiers* are at their post, the hospitals are all open and waiting. Charity everywhere opens her heart and her arms. The Mother of the Incarnate God will show at the grotto her tender motherly love for all these sufferers. Miracles and mercy are about to come down on our land.'

"I am only quoting. And now, omitting all the heart-stirring descriptions of the scenes which took place at Lourdes itself, let me ask your readers to come back with me to Paris, where the ten thousand pilgrims have just arrived in unspeakable enthusiasm and exultation.

“ ‘Emotion was at its highest pitch yesterday in Paris, says *La Croix* of the 28th of August, ‘when the pilgrims from Lourdes arrived at the station, for more cures had been effected than had been telegraphed from the grotto. Several of the most wonderful of these were not even formally examined into and certified by the twenty physicians forming the commission of inquiry at Lourdes; for it requires no small courage to face all the questioning of these conscientious men, whose duty it is to raise all kinds of doubts and objections. “What do I care,” said one of those who had been miraculously restored to health. “What care I whether you believe or not in the reality of my cure? I know that I am cured, and that is enough for me.” ’

“These authenticated accounts are necessary; and we detail some of them.

“ ‘Here comes Miss P——. To see her stepping firmly forward, no one could imagine that she had been completely paralyzed during the last twelve years. During the procession of the blessed sacrament (from the church to the grotto) she started up and followed it, and then went down to the grotto to thank God for her cure. She walked all the way with a firm step, and she walks so still.’

“This is one of the many cases which are examined thoroughly in Paris by the ecclesiastical authorities and the foremost physicians.”

It is a favorite weapon for the opponents of Christianity to use, that the principal sayings of Christ were taught long before His advent as the Nazarene, but from our view it is simply cumulative evidence, because this same grand Spirit has watched over and inspired every Christly spirit according to their respectivity to His teachings, and is inspiring every Christly spirit to-day who is striving to make the world better, truer or happier. They are all

manifestations of the One Divine Spirit which is absorbing itself into humanity just so fast as the growth of human souls will enable it to do so, and this is the spirit of Christ.

It is one of the unfortunate positions of theology that their votaries instead of following the spiritual light that is coming to humanity through so many channels, will continue to hug their idols of dogmatic theology and vainly attempt to interpret the Scripture by their false lights. It is this fallacy which repels, and is driving so many liberal and candid minds outside her fold, the most mischievous of which is the fallacious doctrine of rewards and punishments which is pagan, and is chronicled in the Persian Bible that plainly taught this idolatrous conception of Deity.

Before closing our criticism we would cite the reader to the testimony of the reputed infidel and skeptic Rousseau. In making a comparison of the criticisms of Mr. Ingersoll and the testimony of this liberal author, we regret that Mr. Ingersoll will suffer in the contrast.

Mr. Ingersoll in our view did not treat so profound a subject with either the deference or the reverence it deserved, nor with the fairness that should have characterized so important a discussion, and where from the nature of the ground chosen by himself in selecting what he termed "*a myth*" (the Jehovah of the Jews), and attempting to confound this myth with the teachings of pure religion he has grievously misled the common reader by making this myth represent the Great Oversoul of the universe. We therefore append the testimony of this strong infidel writer in agreeable contrast, and infidel though he was called in derision, his frank and manly utterances denoted that he was fast nearing "the Kingdom of Heaven."

Rousseau, in a confidential epistle to the skeptical Hume

thus epitomizes the Gospels and pays his tribute to the Nazarene. "I will confess to you that the majority of the Scriptures strike me with admiration, as the purity of the Gospels hath its influence on my heart. Peruse the works of our philosophers with all their pomp and diction; how mean, how contemptible are they compared to the Scriptures. Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage whose history it contains should be Himself a mere man? Do we find that He assumed the tone of an enthusiastic or ambitious secretary? what sweetness, what purity in His manner; what an affecting gracefulness in His delivery; what sublimity in His maxims; what profound wisdom in His discourses; what presence of mind, what subtlety, what truth in His replies. How great command over His passions. Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation? When Plato describes his imaginary good men laden with all the punishments of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ. The resemblance was so striking that all the Fathers perceived it. What prepossession; what blindness, it must be to compare the son of Sophronicus to the Son of Mary. What an infinite disproportion there is between them. Socrates dying without pain or ignominy easily supported his character to the last, and if his death, however easy, had not crowned his life, it might have been disputed whether Socrates with all his wisdom was anything more than a mere sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice. He had only to say therefore what they had done and reduce their example to precepts. Aristides had been just, before Socrates defined justice. Leonidas had given

up his life to his country before Socrates declared patriotism to be a duty. The Spartans were a sober people before Socrates recommended sobriety; before he had even defended virtue Greece abounded in virtuous men. But where could Jesus learn among His cotemporaries that pure and sublime morality of which He only hath given us precept and example? The greatest wisdom was made known amid the most bigoted fanaticism, and the simplicity of the most heroic virtues did honor to the vilest people on earth. The death of Socrates peacefully philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus expiring in the midst of agonizing pains, abused, insulted and accused by a whole nation, is the most horrible that can be feared. Socrates in receiving the cup of poison blessed indeed the weeping executioner who administered it, but Jesus, in the midst of excruciating tortures, prayed for His merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God.

“Shall we suppose the evangelical history a mere fiction? Indeed, my friend, it bears not the work of fiction; on the contrary, the history of Socrates which nobody presumes to doubt is not so well attested as that of Jesus Christ. Such a supposition in fact only shifts the difficulty without obviating it. It is more incomprehensible that a number of persons should agree to write such a history than that one should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the Gospels; the marks of whose truth are so striking and inimitable that the inventor would be a more astonishing character than the hero.”

The man who could write thus boldly in a very skept-

tical age is fitly characterized by the Master when He tells the scribes "that the publicans and harlots go into the Kingdom of Heaven before you."

Mr. Ingersoll trades largely upon human reason as a factor to decide what truth is. This human reason is a very weak and fallible guide, and very often misleads. Inspiration often passes naked reason in reaching the truth. *Inspiration and revelation are the knowledge that transcends reason, yet which the spirit of man bears witness of as being true.* When one of our giants of intellect, Wm. H. Seward, reasoned with the people in the Senate of the nation and told them at the opening of the Rebellion that it would not last six months, a poor colored woman sitting on the steps of the Capitol chamber went out among her people and prophesied a long war and their deliverance, it was revelation against reason. And when the fatal gun was fired on Fort Sumter, a poor negro on the dock as he watched the flash, rushed into the city and prophesied freedom for his race.

The achievements of naked science unaided by inspiration are very meager. In fact science has been compelled to shift base very often by the inspirations of Galileo, Copernicus, and Kepler.

The god of intellect, frail human reason, would have no status, no function, were she not breathed upon by some power greater than herself, higher, back of, and beyond the domain of reason; therefore reason is an effect, not a cause. And this cause is that all wise deific power which is revealing all things unto man just so fast as he can receive, comprehend and utilize their divine mysteries. Show us a genius either in literature, science, art, or invention, and we will show you a mediumistic soul breathed upon direct from the fountains of all knowledge upon the spirit side of life.

Instance Shakspeare. There is no evidence that he received tuition at the universities, which were very few, and only for the wealthy class. At eighteen years of age, then married, we find him working for his father, a butcher, and for the four years thereafter, when a strolling band of players enticed him from his home to Stratford-on-Avon. This was in 1593, and from this time he commenced to write and give the world the matchless plays, the original thought, the classic language, the poetic imagery, the deep and subtle philosophies which stamped him the master mind of the ages. His writings too evidenced such rare talent and so versatile in the field of science, art, law, poetry and the classics that any candid mind must acknowledge that Will Shakspeare, laboring under all these disabilities, with no avenues through which to gain even a rudimentary education, could not have mastered these scholarly and professional attainments except through some unexplainable cause outside himself.

But himself best expresses the situation when he affirms (spirit voiced) in our hearing

“To speak or not to speak, that is the question
That oft hath vexed my spirit since that sad day
When I did write ‘No traveler hath returned
From that dread bourne with messages for man.’
Friends, strangers, fellow travelers, lend me your ears,
And let your judgment swiftly run to condemnation
For that base act ; for even while I wrote the words,
The poms and pageantry of priest and prelate,
Prince and page, did pass before my vision,
The very words they spake did fill my ears,
And straightway coursing through my blood
Did find expression by my pen.
And women fair in glorious appareling
Oft floated round about me,
Till I had caught their meaning and their mien,
And thus transfixed them where the world could read.

I did write all the songs and plays that bore my name
 And many more, but never did I coin them
 From out my brain, nor find them (as hath been said)
 In some old book that afterward was lost.
 The words I wrote were spoken in my ear
 By beings who had dwelt here on earth
 Where you now dwell, and oft they filled my brain
 With strange forgetfulness, and I did write and write
 And knew not what I wrote till it was done.
 I stood within the veil while in the form.
 I wrote what I did hear and see of them
 Who long ago had slept, as men do say,
 But failed to tell the thing.
 Thus by my silence did I stab
 My truest friends with blows far more unkindly
 Than the fell stroke Brutus gave to Cæsar."

It is because in the groundwork of their defense of what they term pure religion, Mr. Field and Mr. Gladstone undertook the impossible task of substituting for the teachings of Jesus Christ pure and simple, "the commandments of men," as expressed in the church creeds, with the misconceptions which these creeds have implanted in the orthodox mind, that they are helpless for argument in the present debate. The several creeds and declarations of faith upon which they found their theology and term it Holy Writ, instead of being logical deductions from the teachings of the Nazarene, are to the unbiased mind directly the opposite. Hence the false position of those like Mr. Field and Mr. Gladstone who vainly attempt to maintain or defend what they term "the Word of God," based upon theologies which are in themselves so vulnerable that they cannot for a moment stand against the keen and unanswerable arguments of a purely intellectual mind like Mr. Ingersoll, who endeavors to square all things spiritual by the gauge of fallible reason, and it is because we would enter a protest against such unwise treatment of

this all-important issue between spirituality and dogmatic intellect, between reason and revelation, that we undertake to defend the spiritual philosophy upon tenable grounds dissociated from the errors of theology and from which reason in her selfhood and vanity cannot assail true religion, which is the teachings of Jesus Christ.

The Apostle James defines pure religion in unmistakable language.

“Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the world.”

The phrase “the kingdom of heaven” will bear quite another interpretation than that given it by theology. The kingdom of heaven as used by Christ denoted the perfected, the spiritualized state of a human soul. This is evidenced from the reply of Jesus to a scribe with whom He had been conversing, as related by Mark, chapter 12. There seemed something of mystery about this conversation. Possibly those who heard could not understand fully the Saviour’s meaning, because verse 34 relates:

“And no man after that durst ask Him any questions.”

Jesus had been teaching the people in one of His confidential lessons, and presumably a band of His own disciples were present. It seemed a favorite way to teach these unlearned children by parables, or, more properly, object lessons, for it was His custom to teach either by such object lessons or on the other hand entirely literal. When He was literal He was very so, and His messages were sharp and clean-cut as if to stand for all time. The conversation turned on the resurrection of the dead, or rather on the future life, when an interested listener, a learned scribe, ventured to ask Jesus a question as was the custom.

“ And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all ?

“ And Jesus answered him, The first of all the commandments is, Hear, O, Israel, the Lord our God is one Lord.

“ And thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

“ And the second is like, namely this, thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

“ And the scribe said unto Him, Well, Master, Thou hast said the truth, for there is one God, and none other but He.

“ And to love Him with all the heart and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices.

“ And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of heaven,” *i. e.*, not far from the kingdom of justice and righteousness which He came to establish.

Again we quote from the inspired language of Mrs. Richmond to center this important tenet in the mind of the reader because theology has so far misinterpreted “ the kingdom of heaven ” as to entirely destroy its meaning, and we have still another purpose in the quotation, that of calling special attention to the fallacy of atonement as rendered by the church.

“ What did Jesus say when asked about the kingdom of heaven ? He said ‘ the kingdom of heaven is within you.’ As though this were not sufficient ; the whole scheme of theology is based upon attaining a literal king-

dom through the sacrifices of this innocent life. The paradise of Mahomet with the houris that are forever ministering to the favored in heaven; that paradise that excludes one half of humanity—women—from the enjoyment of immortality, is no more material than the usually accepted heaven of Christendom; that literal place, that literal city, that literal kingdom which men have expected to attain through the vicarious atonement. The great sacrificial rite is in these very words of Jesus blotted out, from the interpretation of heaven that He declared: 'In my Father's house are many mansions.' *My Father's* house: that means the God to whom He prayed and to whom He taught His disciples to pray as 'Our Father;' He meant the spirit of love, and of wisdom, and of omnipotence pervading the material and spiritual universe; He meant that divine Light, under whose guidance and wisdom and within whose power He received the ministration of spiritual gifts; to whom He turned as to one filled with loving kindness for succor in the great hour of mortal agony. He meant that spirit of love to whom all human beings must involuntarily turn in the hour of trouble; He meant in this expression of 'my Father's house' to convey a promise that His disciples would remember when He was gone; that there were places or conditions adapted to them, even though He was absent from their sight; for remember: He was endeavoring to teach those who had been educated in the material forms of the Hebraic Church the idea of a separate spiritual existence. How He had tried to teach this you can judge by the various parables, the various instructions that He had given one after another to illustrate the moral force of this new light, this new kingdom which had come with His spiritual ministration."

If the numerous readers in this interesting controversy

between the leaders of thought in this direction, would reflect upon the peculiar relation that the Hebrew race held in the Old Testament records when Jesus commenced to preach, and how they were led by their seers, with the fact that only their scholars and learned Rabbis had ever entertained a knowledge or belief in an immortal existence, they would see what difficulties the Master labored under in teaching the people or even His chosen disciples of this spiritual kingdom, of the home of many mansions. Through another of the inspired discourses of Mrs. Richmond, we give the remarkable lesson.

“ We must first consider the time in which the sentence was uttered that forms the subject of our discourse. The Jews had fallen from their inspiration, from the spiritual knowledge of their prophets and seers, and in the material temples were worshiping forms and ceremonies, and in their worship were almost idolatrous, forgetting the inspiration of the past. Instead of a loving father, the Jews had ascribed to God qualities of wrath and revenge, and were worshiping at the shrine of a Deity who loved to engage in battle, who brought war and desolation upon His people and who visited upon them the infliction of revenge for their misdeeds. The Jews also failed to teach the quality of immortality, whatever was included in their former religion had been lost; they were building up a material power, a citadel of material strength; the God whom they worshiped was a God of materiality. They also expected a literal king; their Messiah was to be one who would vanquish their enemies, who would gain victory in battle and lead them unto the conquest of the earth.

“ Jesus came in the midst of this idolatrous worship of creed and ceremony, and declared the new interpretation

of truth to be spiritual instead of material. He declared the triumph of the spiritual nature of man instead of his physical nature ; He declared the moral forces of the universe instead of the material battles ; and He set the example of lowly deeds, of kindly words, of loving ministrations, of spiritual gifts, of healing and assuagement of human pain, for the purpose of illustrating His interpretation of truth. After ages of the worship of a king, a god of might and wrath, Jesus declared the name of 'Our Father ;' uttered the thought of the love instead of the wrath of God, and turned the thought of the undeveloped Jews in the direction of their spiritual natures ; He spoke to them as a friend of His Father and of the spiritual life. That they did not understand Him is evident ; they even questioned among themselves and said to Him : 'Show us your Father ; who is this Father ?' and when He told them the spiritual kingdom was not of the earth, they were sorely puzzled and perplexed. We doubt if any excepting three of even the immediate disciples of Jesus ever knew what He meant by the spiritual kingdom. We doubt if any excepting these chosen three, who upon the Mount of Transfiguration saw the evidence of spirit life, ever appreciated the nature of the kingdom which Christ came to declare, that spiritual kingdom, which of course they could not see with their eyes, nor perceive with any of their senses."

Mr. Ingersoll, by taking the Jehovah of the Jews as the great central figure, is enabled to entirely demolish this man made God of a material and animal people who in their infantile conception of this deific power was struggling for expression among a semi-barbarous people ; hence was fashioned in the minds of their prophets and oracles, with attributes reflected from their own conceptions of Deity, being only

“ The dread creation of a brain
Whose own fond resting-place
Was thine ideal breast.”

This course of reasoning by Mr. Ingersoll, though unanswerable by argument from his premises, must appear to the candid mind anything but a true and fair presentation of the subject, because the man made Jehovah of the Jews does not in any degree represent the great, infinite Heart of Being which we term God. Hence the unfairness of the argument.

We have said that Christ was either very literal or spoke in parables or object lessons, in His confidential talks with the disciples, or even with the common people. There was a reason for this that does not appear. It must be remembered that the Hebrew race were yet in the infancy of spiritual thought, and it had hardly dawned upon their minds, the fact of a future life, or what that life might be. It was to guardedly present this fact, that Jesus gave them the beautiful lesson, “In my Father’s house are many mansions.” It is because theology has so cruelly misled its followers in this direction that has led to such distorted views of a man made heaven and a man made hell. Slowly has theology from within her own fold been compelled to relinquish her place of eternal torments, the new Bible version having relegated it to the land of myths, but their mystical heaven for the infinitesimal few stands as the exclusive property of the redeemed. And while we would approach this time-honored myth of theology with “reverential calm,” we feel it a duty with the light we have received from the spirit side of life, to give that we have received with grateful heart, because while it may comfort and console many weary souls who are seeking the light, the morality which the new thought of spirit life conveys, will serve to guide

them into the paths of right which theology may not invoke.

The spiritual philosophy teaches that we make our own heaven or hell, by the lives we live; that purgatory, in a sense, meets every human soul who enters its confines weighed down with evil, injustice, uncharity, malice, envy or hatred, and all these warring conditions of a human soul must be outlived upon the spirit side of life before it can attain peace, happiness or progress. Therefore every human soul, each for itself, "must give an account of the deeds done in the body." There is no vicarious atonement. There is no shifting the responsibility. How necessary therefore, is it for every human soul each for himself to weave the wedding garment by a life of kindly and loving ministrations, by just dealing and by loving his neighbor instead of oppressing him. To sum up, by practicing all the Christly beatitudes which were laid down in the chart of the great teacher for the guidance of mortals. Therefore the "many mansions" which are an enigma to theology, with its mystical streets of gold, and its material New Jerusalem, become with this new light a possible and natural resting place for the human soul during its stages of progress in the spiritual kingdom; and as the many mansions represent the various spheres in spirit life to which the spirit unerringly gravitates, to the home fashioned for itself "by the deeds done in the body," we have a tangible thought concerning the dwelling places of our departed friends.

Again we quote from the spirit voiced words of wisdom which flow so freely from the loving ministrations of Mrs. Richmond to center the thought in the mind of the reader of the real meaning of the many mansions to which Jesus alluded.

"This sentence carved out of the teachings of Christ is

like a clear declaration of spirit against matter, of immortality against unbelief, of the worship of that which is divine, and the promise of that which is spiritual instead of a material inheritance. You will remember the circumstances under which this was spoken: Christ had declared to them that He was about to leave them, He saw with the vision of the spirit that He was to be betrayed unto His enemies and put to death in the midst of His teachings. He doubly felt; with that affection which He had as a man for those who had been His companions and followers and with the truth of that divine inspiration, tending to teach them of that which was beyond. In this, therefore, when He breathes the words of comfort that are ascribed to Him, He adds this sublime promise, which in and of itself is sufficient evidence of immortality, of the various degrees of spirit life if it were properly interpreted: 'In my Father's house there are many mansions; if it were not so, I would have told you: I go to prepare a place for you.' Nothing could be more distinct spiritually; nothing could be more unequivocal with regard to the future state. And this should have been taken instead of the material interpretation of heaven, instead of alabaster throne and streets of gold, the walls of the New Jerusalem with their precious stones, instead of the gates of pearl, which are misinterpreted by modern theology to mean a literal heaven, in which they have borrowed the symbolism of the ancient planispheres of Egypt, illustrating spiritual principles by precious stones and minerals, to picture the Christian heaven, have taken as a literal meaning that which Kabalistically was intended to illustrate principles, and have forgotten the simple declaration of Jesus, who is the teacher accredited in Christendom as declaring the true life and way."

The "many mansions" in the Father's house could not

certainly refer to any of the qualities of that kingdom of heaven which is portrayed by theology, for that heaven being but one city, and that city being of such a nature, and being only enjoyed by a select few, these could not be "the many mansions" spoken of, so we conclude that He intended by this simple method of speech to illustrate to them the many states of spirit life; that those who pass into the spiritual existence are not confined or limited to one or two conditions, to a state of absolute happiness, or utter misery or despair, but that there must be gradations adapted to the conditions of all.

As He was their teacher and friend, as the Christ Spirit, the spirit of truth pervaded Him and had given Him the power of utterance, so in passing from the mortal to the spiritual state, to this kingdom, these mansions of the Father, He was to prepare a place adapted for them.

It seems to us that Christendom and all the Christian clergy have failed to understand the full promise contained in these words; it seems to us that they have neglected the indications of the many states in spirit life; have entirely overlooked the fact that there must be a state adapted to each man's condition when the spirit leaves the mortal body; it also seems to us that they have made a more gross and material idea of heaven than there is any warrant for in the utterances of Christ, or in the Kabalistic Symbolism of the beautiful vision of John. It seems to us they have made material instead of spiritual, the promise of salvation; it seems to us that they have clothed the grave with shadow and terror; all because they have not been able to interpret correctly the meaning of that which Jesus taught. It seems to us that the whole scheme of the different spiritual states is included in this one sentence and promise of Jesus.

"Oh how feeble was the gleaming of spiritual things to

them (the disciples), how they clung to the senses; how even Judas, betrayer that he was, hoped that Christ would declare Himself in all His material power at the last moment!

“But all was soon over, He disappeared from their sight, He was spiritually caught up into the upper heaven; they saw His form no more, after the visible reappearance. Then came the long night, the recession from spiritual belief; then came the different denominations, sects and factions which misinterpreted the teachings of Jesus; then came the great final misinterpretation; the conversion of Constantine to Christianity, and the setting of the seal of blood and the sanction of authority upon the teachings of Christ. No wonder that catechism and creed were needed to interpret this simple utterance after that; no wonder that people turned away from this beautiful and divine promise to a more complicated scheme of salvation because they did not know what it meant.

“Every real inspiration, however, declares the same thing; though you are neither by Galilee nor upon Olivet to-day; though you are neither in Jerusalem nor yet in the surrounding mountains, still this is a holy mount, you have come unto the shrine of spiritual truth and receive the same interpretation of the life that is beyond: ‘In my Father’s house are many mansions,’ and those who have passed on before you have gone to prepare a place for you.

“There is a mansion for each soul, one inner and divine mansion of eternal life, and this mansion is not physical, but is the light of the soul itself. So each one passes into the kingdom that is divine because it is the inheritance of each. You pass into the spiritual states that are according to your spiritual light and unfoldment; there is a place for the babe, Jesus said: ‘of such are the kingdom of heaven;’ and there is a place for the grown up men

and women, for those have their work and their condition to fill in the Father's house; and there is a place for the mother, who through being removed from the sight of her loved ones to that condition in spirit life that is her home, makes a mansion that shall be that of her loved ones when they shall follow by her loving light; you by your thought upbuild it and make it white, and beautiful, and clear, and clean as your lives are. There is a mansion for those who are sainted, who rise from earthly conditions and surroundings and under the light of the spirit enter the spiritual states adapted to their lives and unfoldment. Such mansions would be spacious in spirit, the rooms would be filled with truth and divine aspirations, would be white with the light of prayer, and glorious with the deeds done in the body.

"There is a mansion for those who are in shadow; into the darkness of their own lives they enter, what they have woven around them, the mansion is of their own existence; this forms their surroundings, and their mansions are of the shadows they have made. Hatred, malice, striving and envying make shadows in your spirit home; no dark hovel upon the earth, no cellar in which human beings grovel in their poverty and shame can exceed in its shadows the mansion of the degraded spirit who knows not the light of love, the glory of unselfishness.

"You make your mansions whether they be of light or of shadow; whether they be spacious with the many wings of light that fill the universe, or whether they be the narrow small heaven of individual theology. We have seen the mansions of one educated in the narrow faith of a creed praying only to be individually saved; between two walls that shut out the light on all sides this individual spirit, who never dreamed of salvation for more than a select few was condemned for a time to dwell because he

had made this mansion; remember he had prayed individually for individual salvation, and only looked with fear and trembling lest his individual soul should be lost; this heaven was only wide enough for the admission of the individual spirit; cramped and dwarfed, without the presence of that Christ whom he had expected to see, and without the terror of that hell which he had almost feared; still this narrow mansion would not be suited to the requirements of the immortal soul. After dwelling in it sufficiently long to realize that that could not be the kingdom of heaven, angel messengers and spirits who have gone on before to prepare a place for him, gradually would open the vision and set him free from the mansion which he had made.

“ We have seen the scales reversed by selfishness, where the individual life on earth had only been for self, where greed and the love of gain, avarice, and all selfishness had wrapped the spirit in its dreadful thrall; such as these enter the mansions that each individually has prepared; they are built of the prison walls of sense, the dark shadows of their own lives reflected toward them, and nothing to subsist on in the universe of love except their own selfish desires. Oh how narrow is the mansion of him or her who lives for self alone. Though such as these inhabit palaces on earth, the home in the kingdom of the spirit is small and mean, and low, until they are set free by the pinions of love, by the one unselfish desire rising from within.

“ We have seen the kingdom of the mansion prepared by him who has desolated the lives of others, who has been like a bird of prey, whose only occupation was the fulfilling of individual ambition at the sacrifice of innocent life, at the cost of great labor and toil of others; we have seen such an one he had prepared and built; it was like a desert waste, like a wilderness, in which there was no fair or

blessed thing ; all images of beauty were gone, only the arid parched condition of his own selfish desires, fulfilled to the utmost on earth mocking him in the mansion he had made. Instead of stately ships which had been used to convey treasures at his bidding, instead of people fawning at his feet, instead of many lives dependent upon his word, beck and call, we have seen such an one surrounded by the shadows of his own misdeeds, vainly striving to find something new and fresh in that kingdom of satiety which he had fathomed for himself. Such is the mansion of those who are earth bound ; such as these are fettered still by the shadows they have created upon earth. Not so with those who lead lives of loving kindness, who fulfill their duties from day to day, who labor with their hands and brains for their loved ones and the benefit of mankind.

“ We have seen infants go out into bowers of loveliness with the sweet white blossoms all around them of their own innocence ; we have seen fair young maidens and young men who gave promise of good and exalted lives, pass into the mansions of the spirit prepared for them, while with the lilies of pure thoughts, radiant with the flowers of immortal hopes and aspirations like bowers of celestial splendor, woven of their fair young lives. These are they who prepare the mansions for you ; and when with weariness or the weight of time upon your form, you gladly lay down your burdens of mortal cares, you enter the mansions they have made for you.

“ We have seen the mother whose life on earth was a continuous sacrifice, who never felt that it was a sacrifice, so perfect was her love, ministering always to her children, always toiling day and night, always fulfilling the offices of duty uncomplainingly, and with glad and wonderful spirit, at last lay down the burden of mortal life and enter the mansion of the Father's house ; oh, how beautiful

is the mansion that duty has fashioned, how perfect the life that loves! She creates no narrow walls that divide her from those who have passed on before; no parched weary desert of wasted energies and passions meet her there, but duties perfectly performed, a life absolutely fulfilled, and though she may have left her loved ones on the earth, she does not depart from them, her mansion reaches down and includes them in its delights. She still ministers to their needs, still fulfills the offices of love.

“We have seen the mansions of the philosophers and prophets of truth, derided of man and stoned in the streets of cities built by men, those who have taught virtue, truth and immortality, as Socrates taught them to the material and idol-loving Greeks; we have seen the mansions of such girded around with the light of heaven, paven beneath and above with the surpassing splendor of truth, wide as the universe; deep and high as truth itself, and filled with all fair thoughts and fair images that they had fashioned into their lives and teachings while upon earth. Such as these find no smallness in their mansions in the eternal home; they are as deep, high, and wise as truth, and knowledge, and wisdom, such are the walls and such are the dwelling-places into which they enter.

“And you, dear friends, who have knowledge of spiritual existence, to whom the open communion between the two worlds is an ever-present fact; to you who are daily conscious that you are preparing your eternal habitations, that you are making your mansions by what you do, and think, and live; in the proportion as the deeds are for others, in proportion as your lives are free from selfishness, in proportion as you fulfilled the duties of the present hour to your uttermost knowledge, such is the state of preparation for entering the mansion that is most delightful.”

We have dwelt with Mr. Ingersoll's fling at the acts of healing performed by Paul, where he quotes :

"And God wrought miracles by the hands of Paul, so that from the body were brought unto the sick handkerchiefs and aprons, and the diseases departed from them and the evil spirits went out of them."

While as Mr. Ingersoll avers he reads this passage with a smile, we read it as a veritable truth, a foundation principle of spiritual science, no more to be contravened than any demonstrated law of science. In fact, it stands on firmer foundations than does many of the admitted postulates of science and can be attested by tens of thousands of credible witnesses all over the land. From our own knowledge of the cures performed by the late Dr. Newton, so familiar to hundreds of credible witnesses in the metropolis and of recent occurrence, we smile at the inexcusable ignorance of Mr. Ingersoll and his "prayer gauge" of science, to have the temerity to put himself on record on a subject which he should not be ignorant of with all the light of the nineteenth century miracles flashing into his bandaged eyes—for basing the proofs upon the common laws of evidence alone, admissible in any court of justice, Mr. Ingersoll would be confronted with a thousand witnesses of the positive cures performed by Dr. Newton in our very midst; and as St. Paul then manifesting the human life was no more to his age than Dr. Newton to our age, what more possible or probable than that St. Paul, himself a gifted medium, should have healed the sick and performed the cures attributed to him in the Gospel records? and this carping of Mr. Ingersoll upon a matter of spiritual science of which he has never informed himself, betrays full as much of the bigotry and fanaticism of dogmatic Reason as can be found among the votaries of dogmatic theology.

The only real factor upon the planet capable of doing aught is *spirit* in its several forms of manifestation. Matter is inert, passive, spiritless, only as propelled by the spirit. Its mediums of communication may be ignorant of the source of their several gifts, may not understand them, may from present environments antagonize their own powers in this direction, yet the measure of healing power they may exert, either in what is termed mind, faith or prayer cures, can only be governed by the spiritual helps that they are enabled to call around them in their ministrations of healing, and they are of course governed in the results by the spiritual intelligences who guide their ministrations, hence are not always certain of performing cures.

It is a common question to ask, "Why if one person has received the gift of healing, may not another?"

This can be best replied to by citing the reader to St. Paul's lucid statement concerning the various spiritual gifts with which mortals are endowed, for he lived in a peculiar age when the manifestations of spirit power were abnormally developed as proven by almost every chapter of the Gospel records. This was notably shown at the Feast of the Harvest or the Day of Pentecost when they were all filled with the Holy Ghost (*i. e.* spirit power, an interpolation) and began to speak with other tongues, as the Spirit gave them utterance." (2d Chapter Acts.)

Paul says of the several gifts of the spirit :

"Now there are diversity of gifts, but the same Spirit.

"For to one is given the Spirit of the word of wisdom, to another the word of knowledge by the same Spirit.

"To another faith by the same Spirit, to another the gift of healing by the same Spirit.

"To another the working of miracles, to another prophecy, another discerning of spirits, to another diverse kinds of tongues, to another the interpretation of tongues.

“But all these worketh that one and the selfsame Spirit, awarding unto every man severally as he will.”

Our age is remarkable like that in which Paul lived, for the gifts of the spirit, especially in the acts of healing through the several avenues of intercourse with the spirit world, and indicates unerringly the opening era of a higher spiritual consciousness for the planet than has ever before been obtained.

But admitting there are many failures or unsuccessful experiences in what are termed mind, faith and prayer cures, still the fact is assured and trebly assured that there is a spiritual force working directly under divine guidance toward the amelioration of pain and suffering on the planet, and that as we grow more into or toward the spiritual life, it will be easier and more possible for ministering spirits to aid mortals in banishing sin, pain and disease.

The healings of Jesus so often chronicled by the Evangelists, though governed by the laws of spirit control over matter (and not as miracles) were essentially different from the common forms of healing, because He alone acting directly under divine law with the spirit largely dominating over the material life, was able to make instantaneous cures, and because too, these spiritual laws were entirely familiar to him, and the spirit world acted in full and hearty accord with his ministrations.

Mr. Ingersoll asks oracularly, if it was necessary for Christ to deliver to an uninstructed population of a particular age a certain religion suited only for that particular age, why should a civilized and scientific age 1800 years afterward, be absolutely bound by that religion? If the religion of Christ was for that age, is it for this?

To which we reply emphatically, yes, and it is owing directly to the unfulfilled mission of Jesus Christ as the

Saviour of mankind in its broadest and most catholic sense, that the world is still groping in spiritual darkness; is still practicing under the code of Moses given to guide an unspiritual people just emerging from the shadows of idolatry, while claiming to be guided by the spirit of Christ, and it is only as humanity begins to live toward the high ideal set for us by this great, grand Spirit, that the kingdom of heaven, the kingdom of justice, of righteousness, can ever be attained.

Slowly but surely are we nearing that long sought for millennium, and every cycling age is bearing the ripe fruit of the spirit of Christ in myriad forms of expression, and whatever fruit it so far bears, spring from the seed, sown in this awakening spiritual consciousness that we are some way allied to a divine power, and that the gentle Saviour represents that divine power in humanity. It is symbolized in the Christian Church as in no other form so pronounced, and it is voiced in the spiritual philosophy as taught to-day in myriad forms. But when we turn to fallible human reason, vaunted science, and the gods of dogmatic intellect, the spirit of Christ is absent and empty. Let us ask who has practiced more His pure and holy precepts, who has exhibited the most freely the Christly beatitudes of love and justice? It is those only who inspired by the spirit of Christ even though they knew Him not, have striven to make the lot of humanity more tolerable, more livable, more endurable. Who has abolished human slavery, the whipping post, has pleaded for the prisoner, interfered with cruelty to children, and to animals, and have inaugurated the many humanizing influences to ameliorate the outward conditions of mankind? The practice of these beatitudes is warming humanity into a higher and more exalted spiritual consciousness until ours and the spirit world will beat in unison with His life. In the fru-

ition of that long dream, Mr. Ingersoll, in the words you have quoted from Mr. Gladstone's defense, will not

"Mercy and judgment have met together, righteousness and peace have kissed each other."

As the whole scope of Mr. Ingersoll's argument was to entirely disparage the Bible records, as records of early Christianity, and impliedly to impugn the personality and divinity of Jesus, and therefore very misleading and harmful, we will quote from a chapter that we have prepared for a more voluminous work, "The Christ of Humanity," which we hope soon to publish, bearing on this general subject.

"Whence but from heaven could men, unskilled in arts,
In different ages born, in different parts,
Weave such agreeing truths, or how or why
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gains, and martyrdom their price."

It would seem a work of supererogation to essay the proofs of the identity, that He (Jesus) dwelt here in the human form and lived the natural life of man. It has often been attempted by theologians, but the extreme paucity of historical facts to supplement the author's efforts in this direction has always been a marked feature which the enemies of the Christian religion have used to their advantage in argument.

The evangelical books of Matthew, Mark, Luke and John seem to be as fairly authenticated as veritable records as any of the current history of their age, and outside these we have occasional evidence from historians who, if not contemporary with Jesus, were writing in succeeding cycles in which His life and ministry could be distinctly remembered.

We lay no stress upon the brief mention of His life by

Josephus, because the slight mention of Him by that author has been charged as an interpolation of the early Christians, and because Josephus was a Jew and bound by national prejudice against the Saviour to ignore Him altogether. We will group some of the strongest historical evidences to the identity of Jesus in contemporaneous history, but we have evidences outside all these, and some of them gleaned from the fiercest enemies of the Nazarene, which we shall adduce in proof of the material life of Jesus of Nazareth. Our proofs of the personality of the Saviour dwelling in the material form have been derived largely from our acquaintance with the spiritual philosophy in its higher unfoldings, aside from revelations that we have received, which in themselves preclude a doubt. But we will first deal with the facts of secular history, which the inquiring and skeptical mind will demand.

Prominent among these is the important testimony of Tacitus, a historian without a peer in his age, which was written twenty-five years after the crucifixion. He was a heathen writer, so termed in contradistinction to the Christians. Tacitus was writing the history of Nero's cruel reign when the following passage occurs :

“ With this view he [Nero] inflicted the most exquisite torments on those men who, under the vulgar appellation of Christians, were already burdened with deserved infamy. They derived their name and origin from Christ, who in the reign of Tiberius had suffered death by the sentence of the Procurator Pontius Pilate. For a while this dire superstition was checked, but again it burst forth, and not only spread itself over Judea, the first seat of this mischievous sect, but was introduced into Rome, the common asylum which receives and protects whatever is impure and atrocious.”

“The confessions of those who were arrested discovered a vast multitude of their accomplices, and they were all convicted, not so much for the crime of setting fire to the city as for their hatred of human kind.

“They died in their torments, and their last hours were embittered by insult and derision. Some were nailed on crosses, others were sewed up in the skins of wild beasts and exposed to the fury of dogs, others again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night.

“The gardens of Nero were destined for a melancholy spectacle which was accompanied with a horse race, and honored with the presence of the Emperor, who mingled with the populace in the attitude of a charioteer.

“The guilt of the Christians, deserved indeed, was changed into commiseration from the opinion that these unhappy wretches were sacrificed, not so much for the public welfare as to the cruelty of a jealous tyrant.”

It would seem from this revolting record that the fell spirit of evil which had sought the life of the gentle Nazarene operating through the plastic and facile organism of a Nero, was seeking again with a stronger hand and more malign purpose to kill and destroy the seeds of goodness and truth sown broadcast by the bounteous hand of the crucified Jesus, and through the long, long centuries has the contest been waged with varying fortunes.

Next in the line of historical facts, and perhaps the very most important among the heathen records, are the letters between the Emperor Trajan and a governor of one of his provinces upon the Euxine.

The authenticity of the correspondence we have never heard gainsaid, and their memoranda has come down to

us in history as one of the crown jewels of Christian authority relating to their unhappy infancy.

It was the custom of the governors entrusted with the several provinces to give yearly reports to the Roman Emperor, and Pliny makes his statement, concerning the early Christians, somewhat as an Indian commissioner would detail the unwarranted chastisement of the poor Indian in our own land. Pliny writes to his emperor thus:

“It is my custom, sir, to refer all things of which I have any doubt to you; for who can better direct my judgment in its hesitation, or instruct my understanding in its ignorance? I never had the fortune to be present at any examination of Christians before I came to this province. I am, therefore, at a loss to determine what is the usual mode of inquiry or punishment, and to what length either of them is to be carried. It has also been a question very problematical whether any distinction should be made between the young and the old, the tender and the robust; whether any room should be given for repentance, or whether the guilt of Christianity *once incurred* is capable of being expiated by the most unequivocal retraction; whether the name itself abstracted from any flagitiousness of conduct, or the crimes connected with the name, be the object of punishment.

“In the meantime this has been the method with those who have been brought before me as Christians. I asked them if they were Christians. If they pleaded guilty I interrogated them twice afresh, with menace of capital punishment, and in case of obstinate perseverance, I ordered them executed, for of this I had no doubt, whatever was the nature of their religion, that a sullen and obdurate inflexibility called for the vengeance of the magistrate.

“An anonymous libel was exhibited with a catalogue of names of persons who yet declared they were not Christians nor ever had been, and they repeated after me an invocation of the gods and of your image, which, for this purpose, I had ordered to be brought with the images of the deities.

“They performed sacred rites with incense and wine, and execrated Christ, none of which things I am told a real Christian can ever be compelled to do. On this account I dismissed them.”

Then follows a reply from the emperor to Pliny :

“You have done perfectly right in the inquiry you have made concerning Christians, for truly no general rules can be laid down which will apply to all cases.

“These people must be sought after. If they are brought before you and convicted, let them be capitally punished. Yet with the restriction that if any renounce Christianity and evidence his sincerity by supplicating our gods, however suspected he may be for the past, he shall obtain pardon for the future by his repentance.”

These memorable epistles were written about seventy years after the tragedy of the cross, and their statements are entirely authentic. Pliny's report proves conclusively that infant Christianity had for its founder the Christ of Calvary, a veritable personality, and that these persecuted martyr spirits formed the nucleus of His devoted followers.

The next historically verifying witness to the material presence of the Saviour upon our side of the river of life, is derived from a notable essay written against the early Christians by *Celsus*, an able heathen writer in the latter part of the second century, A. D., termed “The True Word,” which work was criticised by *Origen*, a bold and profound Christian writer, some sixty years thereafter, in which the statements made by *Celsus* were traversed and

used to prove the existence of Jesus, along with important documentary evidence, wherein was made mention many of the evangelical records embraced in the four Gospels, so full of incidents relating to Jesus, as to leave no doubt but that the four Gospels were extant at the time, and were objects of adverse criticism by heathen scholars. Celsus was evidently writing concerning men and events which had transpired and passed into history, fully and definitely as any contemporaneous annals.

We cannot give such copious selections from the writings of Celsus, as the case demands, to establish through an enemy of the Christians the fact of Jesus' existence, but cannot forbear grouping together some of the most salient statements of Celsus, because they go so fully to establish both the personality of Jesus and the veritableness of the Gospels concerning His identity.

Celsus says: "I could say many things concerning the affairs of Jesus, and these, too, true—different from those written by the Disciples of Christ."

"It is a fiction of theirs (the Evangelists) that Jesus foreknew and foretold all things that befell him."

Celsus mentions in adverse criticism incidents in the birth of Jesus, the worship of the wise men, his refuge in Egypt, the order of Herod to take all infant life at that period, the baptism by John and the transfiguration. Again we quote:

"Jesus taking to himself some ten or eleven abjects, vile publicans and sailors, went about with them, getting his subsistence in a base and shameless manner. How should we take him for a god, who, as we understood, performed none of those things which were promised?"

Celsus also taunts Jesus with not being able to escape the punishment of the cross, and narrates the betrayal, the defection of some of the disciples, the passion hours

before Calvary, and the crucifixion, and in general supports the Gospel records.

We can hardly do justice to the subject of the infancy of the Christian religion without mentioning the sect of Essenes who antedated the Judean Christians by some two hundred years, and were a very devout people manifesting the humane life long before the Christian era.

Our object is to show that in degree as these devotional people were able to comprehend God and the spiritual life hereafter, they too were manifestations of the same spirit. And if we can trace this sentiment of a deific power, an all-wise Being to whom the great family of nations are inseparably allied, we shall find that sentiment pervading a large portion of the human race. Mr. Milman, a Christian author of much celebrity, in his history of Christianity, says :

“That the doctrine of the incarnation ‘or God made manifest through man,’ was in essence the doctrine of over one-half the human race, as manifested through the Hindoos, Persians, Greeks and Egyptians, representing all the spirituality there was in the world at that time, which was reflected from the School of Alexandria, from the teachings of Zoroaster, of Buddha, of Plato, of Socrates, of Judaism, and later of Essenism among the Jews before the birth of the Nazarene, and were all faint manifestations of the same spirit which blossomed into consciousness with the birth and presence of Jesus Christ.” The spirit of truth, and the spirit of love are the rich legacies left us by the gentle Saviour, and these are struggling to express their beatitudes in myriad forms among men.

These beatitudes are often remarkably voiced from the spirit side of life, from those who have broadened their spiritual natures, have gained a large spirituality, and are to us very convincing evidences, because they come to us

in the light of concurrent revelations, and we always study their averments with deep interest.

In a remarkable discourse by spirit John Wesley through the entranced state of Mrs. Richmond, the following passages occur :

“ These words which I speak to-night may not be the last that I shall speak through mortal lips; but it is to announce to you another change in my spiritual state different from that which I have previously described through this instrument (the medium) that I am here.

“ It is to state that having found my heaven, not in any limited sense, not in the narrow abode which the theology in which I was reared would fain have placed it, not within the circumscribed walls of a creed made, or a man made heaven, having found my Master not imperiously seated on the right hand of the Infinite Father, unapproachable and unattainable, but abiding in the midst of a multitude who with Him were ministering unto multitudes of others, abiding in the midst of those who turned to him as teacher and friend; having found my light and my guide there in following as upon earth the footsteps of Him who taught humility and loving kindness, I have ministered continually seeking to undo much of the theological wrong which unwittingly my earthly estate bequeathed, and seeking to lift such minds from the encompassing fear of death and the terrors of eternal torture as I could approach.

“ All this ministration has been doubly sweet from the consciousness that no effort is in vain, however long it may lie in producing fruition. However long the light may seem varied, the gem at last comes forth in crystalline completeness. I assure you these days and hours of what would seem a brief eternity itself, compared to human life,

have been all joyfully, gladly expended in this work of the immortal life.

“I have never dared to hope, I had not believed, and did not know that in any position I might fill, or any place which I might inhabit in the spiritual home, I should be so near to that truth, that impersonation of the Divine, as I feel myself to be in the presence of that benignant face, in the light of that benignant countenance; surrounded by those who seek to do that which He taught upon earth. I have learned the meaning of all the problems that vex the earthly mind. I have solved the seeming insolvable problems of human misery, of human emancipation. I find there are no technical problems to overcome. I find there are no superficial methods to adopt, but that the deep, infinite meaning of the human life, human suffering, human experience, human knowledge and attainment is the ineffable love that abides in the universe, and makes men co-heirs and co-partners in eternity by the very fact, that of their immortal nature.

“Having found this central truth; having found that man has not fallen from his high estate, but abides in it by the perpetual love of the Infinite; having discovered the salvation through Christ, through the principle wherever found, means the perception of the spiritual and immortal part in man; having discovered that the only pathway to salvation lies through the knowledge of the spirit and its possessions, I need not longer perplex you nor myself with those doubtful problems that theology alone has reared, but which were never reared in the simple faith, the sweet utterance, the absolute benediction of love that came with the Teacher nearly two thousand years ago.”

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“In the present hour are there not messengers also

heralding the dawn and advent of the spirit of truth? and already the mighty potencies of that angelic voice are heard over the lands of the world, and the spiritual kingdoms are thrilling with the new light and the fire. If the Christ Spirit had departed from the external temples of worship in olden times; if the spirit of truth had forsaken the temples of Jewish inspiration; if in the thralldom of the external senses the Church has grown cold and lifeless, and the Jewish men of learning and priests were discussing not the principles of truth, but mere doctrines, what shall you say of the present hour, when the Church, losing its vitality, still descends to contend over technicalities, and where as in the Reformation, men would grow riotous and mad with frenzy over some technical interpretation of the word *Logos*; what shall you say of the vitality of that Church which with its many pointed fingers toward heaven still refuses admission to the spirit of truth in any form of angelic administration to-day, and turns aside from the very open gateway that leads to its own interpretation and to its own foundation?

“What shall you say of that Church that, putting saints to death, turns again in two or three centuries to worship them; scorned, despised and ostracised, calls them at last its own, and by its own wrongs upbuilds itself upon the foundation of human error, creating instead of a shrine, a charnel house of its own offenses?

“But that other broader Church which is abroad in the world, has it not been heralded with a spirit of human brotherhood, has it not been announced by the tokens and signs of the sky, has not the voice of prophecy and inspiration foretold it, and are the gifts not being poured out on all flesh as they were promised, are not these the latter days of the kingdom of Christ, and is not the spirit of truth approaching, this comforter that revealeth all

things, and those that have ears to hear do they not hear the voice of the spirit, those that have eyes, do they not see visions of the spiritual realm, 'those that have understanding, do they not comprehend the angelic states that lie beyond?'"

The commandment upon which hangs the law and the prophets in spiritual things, was the only positive command of the gentle Saviour, and it echoes through the planet to-day with renewed force and vehemence.

"A new commandment I give unto you, that ye love one another."

It is the negation of very much that theology has taught along down the centuries, and confounds and antagonizes all shades of credal doctrines. It is the psalm of life, the rainbow of promise to the weary children of earth. Canon Farrar, to whom the world is so deeply indebted in separating the wheat from the chaff in modern theology, closes a discourse on "God is Love" with this remarkable episode:

"The words do not occur in the Gospel of John 'God is love,' and yet they are the epitome of the Gospel, and the epitome of the whole Scriptures, and the epitome of the history of mankind, and as such they are a standing protest against all that is worst in many of the world's schemes of inferential theology."

We will close our very interesting and profoundly instructive testimony from those who have passed to the spirit side of life and therefore speak to us again with the illumined vision of spiritual experience.

To us these loving messages are the refined gold of truth, and as such we give them out.

It has often been a stumbling block to those familiar with spirit intercourse, why so many confusing and seemingly contradictory reports concerning spiritual things,

and the accompanying message from the sweet souled spirit, Melancthon, the friend of Martin Luther, will serve to explain some things that are not plain. It came to us through inspired lips.

“You have asked the question that has been asked hundreds of times before by others on both sides of the River of Life, namely: ‘Why is it that there are so many contradictory communications concerning a spirit of such grandeur of character, such loftiness of thought and at the same time such simplicity of life and teachings as Jesus of Nazareth? If any such spirit really exists or has ever existed, it would seem that such a spirit, such a character could not hide himself or conceal his acts if he dwells in the midst of the throng who inhabit the spirit world.’

“I can better answer this question by asking another, than in any other way: “Why is it that truly great men on earth are so little known, and why is it that children are not full grown men and women?”

“In the first place it is a great mistake to suppose that spirits who are out of the material form are better acquainted with each other than spirits still clothed upon with the flesh. Up to a certain point spirits who pass out of the material life are exactly the same as when in the form, and no more, possessing no more knowledge or prescience than when they were in the earth life. Hence, if a spirit pass from the earth to the Spirit side of life who believes not in the Lord Jesus Christ, or who has no correct conception of Him, he cannot return and give any information concerning a Spirit of whom he knows nothing.

To-day there are few on the earth who have any knowledge of that grand Spirit who is above all others. The great mass of spirits who return with messages from the beyond are exactly on the same plane of thought, of ex-

perience, of wisdom, of love, as those in the form unto whom they communicate, consequently they are unable to enlighten those whom they profess to teach certain truths.

Had they the slightest knowledge or conception of Him who is the King of Kings upon this planet they would never dare to speak His blessed name save in reverence and love.

They evidence the sphere to which they belong, and their state of development in growth and knowledge, divine wisdom and love, by the manner in which they speak of Him.

From the beginning of time on this planet until this hour He has been with the children of earth, caring for them with a patience, a tenderness compared to which a mother's love for her first born babe is tame and passionless.

No coldness, indifference, hatred, abuse, outrage, or the attempt to ignore His existence on the part of the poor, struggling, growing children of this earth can ever estrange His love, or for one instant cause Him to close His work of divine, patient watching, waiting and guiding of even the humblest creature His own Heavenly Father created and placed here for growth back to Himself, as sentient, rational creatures. Neither can aught cause Him to turn away from this work; the completion of the destiny of the human Spirit. When God created this planet and cast it into space among the universe of worlds, He gave it into the hands of His beloved Son to bring into spiritual perfection, together with all the human spirits He placed here at the beginning of time, and when those spirits have grown to a spiritual stature where they comprehend their divine head, their King, Leader and Friend, as this divine Spirit is, they will then become joint heirs with Him upon this perfected and spiritualized earth.

Do not fear to rest ever so heavily on Him or trust Him in perfect faith, for this is just what He is watching, waiting, laboring for constantly, to attract every human soul to do. To put such trust, such faith, such confidence in Him that they will know that they have only to ask for any good thing to receive it.

The power to speak on this (to me) subject of all subjects fails. But I have already said enough to show you that spirits who malign or speak falsely of Him know Him not, neither have they ever known Him, for when once a Spirit comes into this divine knowledge, it never again fails it, no matter what form it may put on while undergoing development.

“Believe on the Lord Jesus Christ, literally, and you shall know no more pain, no more want, no more sorrow forever.”

We will close this line of instructive testimony with a short extract from a communication from our own Mother spirit voiced, bearing directly on this subject matter.

“You may think it strange that He who guides all things on this earth is unknown unto these purely intellectual spirits, but if you reflect for a moment that He is a Spirit of Spirits, whose dwelling place is in the realm of ideas, the region of love, wisdom and harmony, and that these purely-intellectualists have no conception of any such beatific sphere. He comes to the children of earth in ways that are unknown to these, as your doings and acts in your own house are unknown to the passer by.”

There are two central thoughts belonging to the *res gesta* of the spiritual philosophy, which we would focus strongly in the mind of the thoughtful reader, the harmful fallacy of a physical resurrection as taught by theology, and the still more harmful fallacy of science in placing reason above intuition; and while we have touched upon the lat-

ter fallacy in our general remarks, we would amplify these basic errors to the better comprehension of the reader.

When human society shall have grown into a consciousness and receptivity to the spiritual significance of the Biblical records, their interpretation and true meaning will give rest and assurance of the future life, where now doubts and gloomy fears vex and sadden the mind seeking for some stable ground of faith.

The physical resurrection of the material body which a benighted theology has so sedulously endeavored to inculcate is abhorrent and unbelievable.

It was a relic of a very material age which should have been relegated to the nursery tales of the infancy of spiritual consciousness and aspiration in man. It has nothing cheerful or convincing in its conceptions, and as a dogma of theology vexes and perplexes the minds of the weak, and insults the understanding of the wise. Its spiritual import only should be inculcated in lighting the pathway toward the final home of the spirit, the life aboon.

The lesson of either, with the mission of the persecuted Saviour, and the risen Lord, should have a new significance and a more tangible comprehension to the earthly mind seeking for light and comfort.

"To-day our Lord is risen,
New life to earth He gives,
And every suffering soul shall live
Because our Saviour lives."

We feel that we can best focus the ideas of a material and a spiritual resurrection, and that still more subtle problem, fallible human reason *vs.* intuition, which is the reasoning faculty of the spirit, by quoting from one of the beautiful inspirational lessons given through the inspired lips of W. J. Colville in an Easter discourse.

"The story of the Resurrection of Jesus, as told by

the Evangelists is full of hope and glad suggestiveness. In its old literal dress it has suggested so much of darkness, difficulty and limitations to the human mind that the joy-bells pealing on Easter morn must have sounded jangled, harsh and out of tune to those who could not see a universal light, an all pervading truth in the story so often rehearsed, which yet in many circles where its letter was idolized, was so little understood in any spiritual sense.

“Let us think of Jesus as a typical hero, a representative of the human soul; let us think of the thirty-three years of His earthly life, and especially of the last three years of them as typical of the experiences through which all must pass ere they can reach the glories of a spiritual resurrection. First, there is a cross to be borne, then a crown to be worn.

“There can be no Easter Sunday without a Good Friday, and the very darkest day in man’s experience, in the whole cycle of his education for eternity is emphatically a good day.

“Nothing is easier than to persuade the happy and the prosperous that all is for the best, but to preach the Gospel to the poor and wretched, seems like cold, harsh, unsympathizing mockery, unless the preacher is one who has gone through some bitter experience which he can relate to his hearers, and has experienced a blessing therefrom which no other discipline could impart.”

“Jesus as God could not prove the immortality of the human soul, He could only do so as man,” so say all theologians. The human spirit and the human body are all that we can lay claim to; thus it would be no evidence of our resurrection even though God, or a being totally distinct from ourselves, should rise after real or seeming

dissolution. But what do we really need in an hour of doubt and sorrow? Do we feel satisfied with evidences of immortality furnished us by other minds? It would be cold comfort indeed for a mother, sorrowing over the loss of a beloved child, to be told that certain eminent personages were convinced of a conscious hereafter. She could not see with their eyes or understand with their intellects; but if, on the other hand, all the presumed savants of the world were to call a solemn council, deliberate on immortality and report against its truth, at the very moment they were issuing their pretentious doctrine, couched in the grandiloquent language of the schools, pronouncing life after death a mere delusion, some poor orphan, widow or bereaved parent might be the welcome recipient of tidings from the spirit life, convincing them beyond a peradventure of the falsity of the theologians and the scientists' stilted manifesto.

A company of blind men might gather to deny the existence of color; a company of deaf men might pass a verdict pronouncing every one who pretended to hear anything insane; but would the fact of sound and color be altered thereby in the estimation of those who saw and heard?

If you have eyes you do not ask if Mr. Huxley has admitted that anything is red in the world. If you have ears to hear, you do not wait to know if Herbert Spencer believes in the existence of sounds produced by the singing of birds. If either of those most learned and able gentlemen were to deny color you would pronounce him afflicted with color blindness, and tender your sympathies for his affliction; if the other should deny sound, you would feel sorrow at his deafness. We might as well, however, accept the verdict against sound or color, given by a deaf or blind man, as to take the trouble to employ

learned committees to fathom for us the mysteries of spirits.

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It was just this personal demonstration of immortality to the woman who came to the sepulcher before daybreak on the first Easter Sunday, and to the disciples later on in the same day and during succeeding days, which constituted that proof palpable of immortality, for which they were so eagerly hungering and thirsting.

Their beloved friend and teacher appeared to them in such a manner, that though at first they may have doubted whether it was really He who stood before them, or another, though there may have been a shadow of doubt lingering in the minds of some, even after the most marvelous phenomena, "Though they believed on Him, but some doubted," may have expressed the state of feeling common even during the forty days, when He was wont to appear to them so mysteriously and yet so convincingly, we cannot fail to see that no one interpretation of the manner of His appearance can be made explanatory of all the recorded facts.

It is invariably the case that divers manifestations are given by one and the same spirit to meet the requirements of various states and conditions of mind. Let us look over a few of the leading incidents in the Gospel story and see if we cannot discern, where the diversity is the most conspicuous, and even the shadow deepest, at least a glimmer of bright spiritual light.

Mary Magdalen does not know Jesus when He first appears to her and mistakes Him for the gardener.

Now, if He appears to her at all why does He not appear in a manner distinctly recognizable, why mystify or confuse her, why not give the most clear and unmistakable manifestations of His presence ?

To bring the matter down to these times, why does not a revelation from spirit life come to the world in so undisguised a form that no one can reject it unless wilfully? Surely, because the majority of men and women are so immured in sense, so devoted to the pursuits and pleasures of material life, so ultra-physical in their demands, that a revelation coming to them in the form in which they would most readily receive it, would often confirm them in materiality, rather than lift them to a higher plane of spiritual perception.

Now, imagine for a moment a demonstration from spirit life wholly sensuous in its presentation, the senses only the object of appeal; would such a revelation, if constantly repeated, do anything more than re-embody a departed friend? Would it, could it lift the spectator to a higher plane of thought and action, and could it qualify them for a spiritual manner of life in the eternal world?

We often hear people say: "I believe and yet I doubt." "I sometimes have my doubts" is a very common expression. Belief is not enough, it is unsatisfactory. "I believe in God; I believe in immortality; I believe in spirit communion." These are inadequate phrases; they are stamped unmistakably with insufficiency.

You have no doubt heard revivalists talk of "finding Christ," and has it not often struck you how much more satisfactory it would be to find Christ, than simply to believe in Him? Creeds are never enough to content the spirit; "credo," I believe, must be set aside for "scio," I know, ere the spirit can enter into rest.

New evidence to the senses are inadequate from the very nature of the case; we can think beyond sense; we know how illusive and delusive outward appearances are; we know how often we are forced to admit the truth of Long-

fellow's assertion, "Things are not what they seem;" sunrise and sunset, the fixity and repose of the earth, the existence of a firmament and a horizon, are all apparent but unreal. What we discern with our senses we often discern untruly, and yet when such meditations as these lead us to the brink of a most pathetic infidelity, we are at once comforted as we reflect on the errors of false judgments of sense being all errors of limitations, not one of them errors of exaggeration.

How small the sun appears to be, how large it really is; how little the stars look and yet how great they are; there is always a transcendant overreaching reality whose immensity appeals to us by its very majesty when we think there is only some little world which we can measure with our one foot rule.

Of one thing we are certain as of our own existence, and that is the infinite superiority of life to everybody's opinion of it. Is life worth living? Yes, and a million times more worth living than the happiest, wisest and most hopeful person can imagine it to be. Is love immortal, are our affections deathless? Yes, and a million times more blessedly so than it hath entered into the human heart to conceive. We must lose the shadow to grasp the substance, and let us beware lest in our too great eagerness to grasp the shadow, we do not imitate the folly of the dog in the fable who lost his good wholesome piece of meat through falling frantically in love with its shadow in the water.

Do not let us prize our outward blessings so highly that in the idolatry of sense we blunt those only perceptions which can unlock for us the treasures of the immortal world. Jesus makes Himself known to Mary by a word. He speaks to her, and though she does not recognize the outward appearance, she feels intuitively that it

is really He. She answers Him at once, intuition is beyond reason; where reason fails, there intuition comes to the rescue; intuition is the all embracing sense of spirit, the fount from whence all the senses of the body flow. How often do we err, and that grievously, because we turn away from intuition to follow the uncertain light of reason. What we call reason is the lower reason, intuition is the higher reason, it is angelic, divine reason. Our intuitions tell us more than our intellects can discover with all their searchings. Intuition detects love, truth, in a word, everything immortal; it sees through shams as easily as a man looks through glass. It reveals truth at once, it knows, it speaks with the authority of knowledge, and when we hear it we are convinced.

The intuitive faculty is necessary for the true discernment of spirits; ordinary clairvoyance may see a form and describe it, but it takes intuition to know whether that form is an honest representation of a reality behind it, or only a mass to cover up deception. You cannot deceive a truly intuitive person, lies are of no avail, misrepresentations are seen through at a glance; this gift alone enables us to be absolutely sure of truth, this alone enables us to know ourselves absolutely immortal."

The church, in the catholic sense, is fairly entitled to the guidance of the spiritual education of humanity by her position as a great spiritual center, to which the spiritually minded naturally gravitate to learn if there be aught to satisfy the cravings of the spirit for light and truth concerning immortality, and it is certain she can never become that center in reality until she opens her doors to the myriad forms of spiritual ministrations through spirit communion, which are struggling so bravely for utterance in our age, in every land, and she is doubly entitled to this beneficent mission by the fact that almost

alone, she in degree recognizes the status and mission of the Nazarene as the power behind the throne of omnipotence in the control of the planet and the guidance of humanity, into rest and peace for the tempest-tossed spirit of man. We say in degree only, to qualify the statement, because the church in her zeal to follow the idols of theology, the idols of priestcraft, of ritual, form and dogma, has measurably lost the substance, pure religion. That pure religion made manifest in the life, is sufficient in itself to call to our aid all forms of angelic ministration with which to upbuild and adorn the temple of humanity.

The spirit world and ours are almost running in parallel lines, and when we shall, in purity of heart and intensity of desire, seek spirit intercourse, the spirit world of causes and the material world of effects will begin to beat in harmony and unison, and the Kingdom of Heaven, the Kingdom of Righteousness, Justice and Peace will have begun upon our sin sick world.

In endeavoring to focus in the mind of the reader the essential difference between the spiritual teachings of Christ and those of all spiritual leaders among the reputed saviours of the world in all historical annals before He manifested the human life, we shall have no difficulty in making this material difference plain and palpable.

The Brahminical, Buddhist, Egyptian, Scandinavian and Hebrew religions had each a spiritual basis, which according to the spiritual stature of their devotees denotes their condition under various names, emblems, ideals and symbols which interpreted express great oversoul of the universe. Their measure of comprehending the spiritual we may not be able to judge of, but this much is evident, that though living in a purely sensuous and material age, where all the object lessons of their childhood as nations must needs have been material, we find

among their leaders a most exalted spiritual stature, which can only be accounted for by such leaders having been older spirits who had manifested the human life oftener, "been born again" oftener, and were therefore better prepared to lead those nations in their spiritual infancy, for we find all the Christly virtues exhibited among their reputed saviours, inculcations to virtue, gentleness, meekness, justice, and abnegation of self, which must have received direct inspiration from the same Christly spirit.

But after the first spiritual manifestations of these earlier peoples, when history and the Old Testament records begin to acquaint us with the Hebrew conception of the spiritual life, we find this life colored with the Egyptian, which had been derived from the Brahminical faith, and was striving to express a higher spiritual consciousness through their law-givers, Abraham, Moses and Aaron and through their inspired teachers and prophets, until Jesus came to manifest the mortal life, to crystallize this growing spiritual consciousness into enduring life.

It is here the essential difference between Him and all other spiritual teachers is made manifest. He brought immortality to light, and focused the Kingdom of Heaven within the spirit of man. It was manifest by the life, and only in the life, and its fruits inculcated all the Christly beatitudes.

It was so new a conception of spiritual science that His own disciples could not comprehend it while He was yet with them, and we find them continually looking for and expecting material aid and advantage, and even the devoted Paul while preaching Christ and Him crucified, could not so far overcome the spiritual coloring of his Hebrew education as to become so fully imbued with the spirit of this divine sentiment, as to preach the pure and divine law of love, and that "the kingdom of Heaven was within."

But one interesting and instructive fact manifest through all the childhood of spiritual life among Oriental nations, and coloring the Egyptian and Mohammedan religions, is the interior consciousness of a divine, guiding, omnipotent power to whom they were some way allied, and with whom they hope to dwell in the after life, the immortal life; the eternal home of the deathless spirit.

It will naturally suggest itself to the reasoning mind, seeking for truth, that if there is so much of error in the theological view of the future life, why has the Church so many million votaries and such an immense following? (We speak of the Church in the catholic sense.) It is a natural question and demands calm consideration. It is, in our view, because the human soul is hungering and thirsting after divine truth, after some stable knowledge of the immortal life. This hunger of the spirit is deep and abiding, and wherever man has so far advanced in the scale of being, into a dawning spiritual consciousness, the craving for this knowledge concerning its future destiny begins to assert itself with resistless force, and he peers out anxiously and beseechingly into the theological darkness to learn if there be aught to satisfy the hunger of the spirit.

The stoical critic and the no God above reason devotee will attempt to account for this immense Church following by the desire for social position, or the hope to escape punishment for sin, whether fancied or real, by penance and worshipful reverence of sacred things, and while we admit these to be local factors in small degree, we sense in this reverential desire, the cravings of the spirit for some tangible proof, something upon which to lean, some satisfying assurance concerning the Beyond. Ah! the Beyond! Where is it, what is it?

"Shall we know each other there?" this paramount thought burdens the anxious mind often with a burning

desire that can only be felt in its intensity, but never outwardly expressed. The longing for immortality, the deep yearning for the loved ones that have passed into that Beyond, and the possible reunion with them; and it is here that theology with its gloomy and monstrous errors comes in to confuse and distract the anxious mind seeking light, comfort and consolation.

One faint whisper from a loved one who has passed into that Beyond to the human spirit; one message that the spirit in the form recognizes as that of a departed friend, dissipates the theological darkness forever, and opens a rift in the dense clouds which have so long obscured the spiritual vision, and we hear and understand the language of one who typified all humanity, "Because I live, ye shall live also."

It is to our mind one of the redeeming traits of humanity, that barring the many errors of dogmatic theology, her votaries cling so persistently to the shadows of spiritual truth, and grope on as best they may; and we have often visited her shrines and altars in the gray of the morning, in the deepest reverence to witness the communion of spirit, the simple trust, and the deep and abiding faith of her votaries, and we have said in the depth of our own inward communings, that all human souls are striving and yearning for the light of spiritual truth which in its revealings, even to their dim visions, immured as they are in the shadows, is calling around them the ministrations of angels who are leading them unconsciously toward the light of spiritual day.

In closing this part of our theme, so interesting and all important as the destiny of the human soul, it may be profitable to traverse the ground so hastily gone over in our arguments, to focus in the mind of the reader the most salient features of the spiritual philosophy in its highest revealings.

The foundations of that philosophy lie in man's relation to the great heart of being, the Infinite, and to His son Jesus Christ, as the expression of that infinite will and purpose. Each human soul for him or herself is receptive to this sentiment of spirituality according to the light it has received, but when one has received a message from a loved one upon the spirit side of life and it comes to its inner consciousness as a verity, it passes from the region of speculation and doubt into a revealed knowledge that the human soul is immortal, and this is an enormous gain. Such communion cannot be denied because it is attested by millions of believers. It must not be denied by the Church, because their whole structure rests upon spirit intercourse. To deny it would be to deny all prophecy, all inspiration, all revelation, and if the unspiritual age when the Testament records were collated gave so much of truth concerning things spiritual, may not this far more spiritualized state of mankind give infinitely broader truths? If the Church credits the conversation between Moses and Elias and the Saviour in the Transfiguration scene, or the converse of Paul, on his way to Damascus with Jesus then in spirit life, why may not mortal commune with spirit in this age? Use your reason and judgment in these things. It is the glamour thrown over all the incidents of Bible history by a mystic theology that has led people away from the simple truths as taught by Christ and practiced in simple faith by the primitive Christians.

The false standard of Christian faith set up by Constantine in what was then termed the Revival of Primitive Christianity, followed up and supplemented by the Church of England and the Pope of Rome, led the common people from the simple faith of primitive Christianity into ceremonial observances and spectacular worship, while synods and ambitious spiritual leaders formulated creeds and

dogmas to lead the people directly away from the simple truth as given by Jesus Himself. Slowly is the human mind beginning to comprehend these errors, and its votaries are breaking away from the bonds of creedal thought, but behind all is a growing spirituality, based upon the spirit of the teachings of Christ. This spirituality is no myth, but a growing sentiment that is seeking expression in myriad forms. It is demanding justice and righteousness in all things. It is demanding justice to labor and more livable conditions. It demands mercy to the insane, the prisoner and the beasts that serve us. It is the awakening of that spiritual consciousness that in its augmenting force will embrace all humanity in its ample folds. It demands more than the golden rule, for it says: "Whatever thou wouldst have another to be, be thou." Be just, be true, kindly, merciful; and it is this sentiment of growing spirituality that is preparing us for the life beyond, when the sheaves of a human life are garnered, when the cares and toils of a mortal life are over.

"Sin forever left behind us,
 Earthly visions cease to blind us,
 Fleshly fetters cease to bind us,
 Oh ! 'tis Heaven at last !"

But it can never be the infinitesimal and impossible Heaven that has been fashioned by theology in its selfish conceptions of the future life, and every returning spirit bears this universal testimony that only as the human soul lives up to its highest light is it prepared to enter the spirit land, therefore :

"Live to your highest light,
 Then there will be no regret
 When you enter the land of souls
 Where you cannot forget."

It is a surprising and humiliating position for the men of intellect, like Mr. Ingersoll, to occupy in the field of letters, with the avenues of information open to them from myriad sources, that they should take so entirely a superficial and physical view of spiritual things, and never seek to evolve from out the ocean of spiritual manifestations all the way down the ages some rational explanation of these revelations to weave an hypothesis concerning their occult mysteries. It will not do for scholars in this age to evade such a manifest duty when the libraries of the world are open for their inspection. We can account for their neglect only on one hypothesis. The human mind is so constituted that in its blind zeal to espouse a cause, whether that cause be founded upon truth or error, upon fact or dogma, it runs to extremes. Hence, compared with numbers, education and advantages we shall find full as many bigoted liberals as superstitious bigots, and we make the statement from close and intimate personal observation.

If these men of intellect would group together the facts of history plainly within their reach, concerning the spiritual experiences of Oriental nations, of Egyptian, Scandinavian and Grecian mythologies, of the spiritual conceptions of the Chinese, Hindoos and Persians, manifesting the human life thousands of years before the Christian era, they would find a continuity of thought running through them all, concerning a great first cause, along with the central fact that every age had their prophets, seers and revelators who revealed to their dawning spiritual consciousness so much of truth as they could comprehend or absorb, and that as the planet and man are growing into the spiritual life more rapidly in our age, are they receiving in larger degree new revelations, new truths, and a higher unfoldment of the spirits' powers? Every

new demonstration of science and every important invention are so many milestones upon the highway of spiritual life that is linking the creature man with the Creator, the over soul of the universe, and yet,

“The first atom that moved, the first muscle that gave evidence of life, the first words spoken through human lips were spirit manifestations, as much as the phenomena which to-day baffles and confounds the theoretic wisdom of the whole scientific world.”

It would, therefore, be wise for intellect in its selfhood and assumption of truth, to listen to the “still small voice” of the spirit in spiritual things, before being so dogmatic upon a subject so vastly important and upon which her votaries are so manifestly ignorant, because spirituality is not the child of reason in any sense, neither does it come of observation or external education.

We quote again from spiritual sources to clinch this important thought in language more cogent than our own, through the inspired lips of Mrs. Richmond :

“The knowledge that came to the Egyptians did not come by external education or outward observation, but the external observations were merely employed to verify to man’s senses, to such as could not receive through the spirit, the truths that had already been declared, as the principles of life are those which relate to the spirit, and there we may trace whether it is in the ancient Egyptian ritual, where it is strictly preserved as the knowledge of things divine, or whether we follow it down through India and China, through the Brahminical faith, or whether we take up the Zoroastrian faith, and into Persia trace the secret elements that were but symbols of this divine right.

“Whatever was occult in the ancient time pertained to

the spirit, as the meaning of the word *life* in every ancient language is the inbreathing of the soul; whatever was not occult was merely mechanical, experimental, and was wholly secondary to the power of spirit as personated in those endowed with the gifts of knowledge by the gods.

“Every ancient record makes half deific, half mortal, the beings who gave the primal truth unto the world, like Hermes. Those primal truths have not only been perceived *a priori* in every age, but if properly interpreted have been given in almost the same language in every age. The perception of truth is occult, its demonstration to the senses is intellectual merely.

“This perception of the primal principle of truth in the universe must have existed in every age, for even scholars begin to understand that the records of antiquity, instead of being merely records of superstition and the result of bigotry and ignorance, contain in themselves the same essential elements of divine truth.”

Because there has been much of error mixed up with spiritual phenomena in the past, it does not militate against the rich nuggets of truth which are hid among the chaff and débris of mythologies and theologies. The diamond is ever the gem of truth to be sought for and prized for its intrinsic value.

A great and wise spirit has expressed the thought to us in simple language:

“Although there has been much of error taught in the past, yet the truth has always been hidden in the error, and the new error grows out of the old as surely as the branch grows out of the root and the fruit from the branch. The root is never the branch, the fruit is never the branch, the one predicates the other, you cannot have one without the other. You could not now have the

truth had there been no teachings of error ; therefore, turn your faces as a flint toward the future, or never look into the past save that it has been the perfect foundation of all truth, all good of whatever nature or condition. It is impossible for any to know the perfect truth, for the reason that no human brain can yet contain the perfect truth ; therefore, it is needful that you should have great faith where you cannot see, that you may grow into all truth, all knowledge. He who has great faith grows rapidly, while he who has no faith must suffer until he grows into faith, where he can accept whatsoever he cannot see."

We should feel that we had made an unpardonable omission in discussing this vital problem of immortality, not to advert to the childish theory of evolution, as applied to the human spirit.

It always seemed to us that the giants of intellect who claimed to discover primordial truth in evolution, as applied to the presence of man on the planet were perpetrating a huge joke, akin to the "Discoveries in the Center of the Earth," by Jules Verne, which was simply written to amuse. Like all errors which we have just remarked upon, "there is a truth in the error," and this is that higher forms of life are evolved from the lower orders of beings, from animal life and vegetation, but never from the spirit or organism of man. That remarkable horse of science, and upon which the prophets of the new dispensation builded so triumphantly to prove the evolution of species, is found carved upon Egyptian architecture six thousand years old, as perfect as the horse of to-day ; and that still more remarkable ape may be found in the jungles of Africa no further developed than at the gray dawn of historical records. True, the Zoölogical Garden at Central Park has succeeded measurably in evolving a higher grade of monkey out of the obtuse or-

ganism of the chimpanzee, but his "plantation manners" are nearly the same as in his native bush.

The pantheistic idea of a divine power is best expressed by Seneca when he asserts that, "God and matter are the two principles of all being. God is the active principle, matter the passive: God is spirit and all souls are part of this spirit."

Seneca, representing then as now the pantheistic sentiment of the age, spoke wiser than he knew, for while he held the philosophy of a supreme intelligence in the concrete, he, by such logic, shadowed a being of individualized powers and functions, of which the human spirit in its personality is an atom type, an individualized expression.

The human body even is ever true to itself in every function of its being. These functions, while mutually dependent upon each other in their harmonious action, cannot be evolved out of other or lower forms of life, but retain their individualized parts unalterably, so that it is a common axiom that there are no two human souls alike on the planet.

If evolutionists would say that man is made up in his several attributes of all the elementaries of animal life, that he expressed those attributes subjective or dominating, the common mind could apprehend the fact; but man is an atom type of Deity, never was evolved from anything less than the deathless and indestructible spirit enshrined in a mortal casement.

"So God created man in his own image, in the image of God created he him."

Whenever ancient history bears record concerning the presence of man on the planet it is always against and never sustaining the baseless theory of evolution, which would link man to animal life. Great souls like Buddha of India and Confucius of China, manifesting superior

lives, the peers of any living prophets to-day, oppose this theory by the impress they have made upon human society, and so do the Aryans, a nation manifesting superior lives among a semi-barbarous people thirty-five hundred years before the Christian era, in Central Asia. They were highly enlightened, and became a power in the Orient because of their sterling virtues and learning. They were highly civilized and very moral and intelligent. They were agriculturists and builders of cities. They understood the use of the plow, possessed many of our carpenter's tools, as the auger and hammer. They had doors, windows and fire-places in their houses, and ate meat and cooked their food as we do now. They wrote the Vedic hymns, evincing great spiritual progress, erudition and literary taste.

Here we have a people nearly as enlightened as our own, manifesting the human life five thousand years in the past, and we refer to these peculiar people to prove that there is or can be no standard of human advancement based upon the fallacious reasonings of evolution.

Let us remember that the divinity which has given to the insect the instinct to delve into the sand and bury its tiny egg, or the worm to bore into the tree and deposit its seed, has made like conditions for man and the planet, without even the movement of a grain of sand left to chance; therefore are all things visible and invisible operating under divine law, from the atom to our own complex world with its wondrous mechanism, circling placidly on its orbit, and moving grandly, majestically and harmoniously in space.

Law, divine law, with its myriad spiritual motors operated by an invisible power, guides all things whether of matter or spirit, from the atom to the planet itself, and not a tiny flower germinates, blossoms or perishes by chance.

Verily, "The very hairs of your head are all numbered. Fear not therefore, for ye are of more value than many sparrows."

There is no one tenet of the spiritual philosophy more strongly emphasized than the necessity for the human soul in living the material life to be literally true, to be governed in its contact with the world by the light within, conscience, the voice of God; and the human soul that has so sufficiently grown into the spiritual that it can walk by this light, though it may seem alone for the time, will draw a large following among those who are seeking this divine light.

This divine tenet has been so forcibly illustrated in one of the many spiritual lessons given by an ancient and wise spirit in our hearing, that we hasten to place it

"Where the world may read,"

as a golden apple of wisdom, a guiding star for those who are reaching out after truth through the mists and shadows of artificial life:

"Truth is a straight line; they who walk in the path of truth never lose their way, and their feet never stray. It is very easy to walk in the way of truth; he who walks therein does not carry heavy burdens, he never looks backward, never fears that he has made any mistakes, is troubled with no misgivings. They speak truly and wisely who say, truth is many-sided, but the way of truth *is but one to each human soul, not many*. It is because men seek to walk in some other way than in the way of truth, that they become confused, perplexed, anxious, and stumble by the way, and are continually looking backward to see if they are consistent to-day with what they attempted yesterday. The way is so simple, that a child will not err in walking. Remember that no human soul has any call to be true to anything but itself. The soul that is true to

itself *is true* to its fellow-man and true to God. Remember this, and your burdens will be very light, and the way will be very smooth. The soul that is true to itself needs not to take thought for the morrow; the soul that is true to itself is true to every hour, every moment, every instant, and has no time or inclination to take thought for the next hour, saying nothing for to-morrow. If the human soul would learn this one grand, simple fact, to be true to itself every hour, every moment, every instant, life in this world would be very sweet; the burdens of poverty, of misery, of sickness, of terror, of remorse, of fear, would roll away like clouds before the morning sun. It is because man seeks out many inventions, many devices, many methods, by which to evade walking in the truth, that the burdens of life become heavier than it can bear. Remember this, plant it in your heart, let it be your last thought at night, your first thought in the morning, and your strength at noonday, that no form of duty can call men away from this path of truth. Live in your own soul, let the light that is within be kept bright and burning; then shall you see the way before your own feet, and will not become a stumbling block in the way of others. I would impress this upon your soul at this hour in such a manner that it cannot be effaced, I would brand it upon your body, I would burn it into your spirit; for the soul that is true to itself, simply true to itself, unconsciously opens a door wide in its own spirit through which the living light of God shines eternally and becomes a beacon light for the whole world. A human soul that seeks to be true to others, instead of true to itself, closes this door upon the light within, and is itself in darkness and causes others to stumble. Oh, strait is the way and narrow the gate. Yet when once opened it is wide enough for the angels and the arch-angels to come and go and bless humanity.

"This is faith: being true to one's self; it is the grain of mustard seed that grows into the mighty tree; it is the little leaven that leavens the whole lump; it is the key of all real knowledge; it is the lever, yea, more than the lever—it is that upon which to rest the lever that shall move the whole world. Oh! forget not this truth and your eyes shall behold wonderful things in the law; forget not this truth, and your ears shall hear words of wonderful wisdom from within; forget not this truth, and your feet shall stand upon a foundation that cannot be shaken; forget not this truth, and your spirit shall shine out through your soul and body until your very flesh shall become illumined; and life, peace, joy and rest shall flow from the world within to the world without, like a river whose source is in the eternal mountains.

"The human soul that is literally true unto itself will often be unpopular with the world; will very often be led, through following this interior light, into new paths, that are not accepted by the world, or the Church; will often be led into ways that are diametrically opposed to the accepted condition of things; will often be led to take a road that leads one out of the old ruts that society has followed, and which society is accustomed to running in; hence, you will see that the human soul, in being true to itself, may often be placed in a seemingly false position,—may, in following the light from within, be led over a dark and thorny way, or even a dark and stormy main, with no guide-boards, no beacon lights, because it may be a way never before traveled by any other human soul; thus this human soul, in following its own light, may have its feet torn and bleeding, may even be shipwrecked so far as the world sees for the time, may be repudiated by its friends, may stand alone and solitary for the time, and yet it will in time become a beacon fire itself, a guide-board itself,

over a new pathway, through an unexplored country, or it may even become a fixed star to guide others safely and happily over the way that was so dark and fearful and stormy to itself; thus it is impossible that any should believe, when they understand this truth, that the soul that is true to itself can under any condition be selfish. Yet I would say for your comfort and consolation, and the comfort and consolation of all, that, at this day, the material world and the angel world are so near each other that it is impossible for the human soul that is true to itself to suffer so bitterly as have those in the past who have been true to themselves. To-day, the human soul that is true to itself will of necessity reach out after and grasp the hand of the Divine, and he who grasps and holds fast the hand of the Divine, let his pathway be never so new, let the country be never so strange, and unexplored, will be guided safely and happily to his journey's end. Therefore be true to yourself."

The lesson of the peculiar fitness of things in the make-up of man materially and spiritually should not be lost sight of in presenting the proofs of man's claim to immortality. It is our right, our bounden duty to study the bodily organism and its corollary functions, the senses, to better enable us to acquire a knowledge of wherein his peculiar make-up differs from animal life. But the surface reasoner will say, the animal sees, hears, tastes, smells, and has not a few of the reflective faculties in *degree* as has man; granted. But where this *degree* terminates in animal life, there it begins to broaden and expand in man, almost without limitations, until man in degree aspires to the prerogatives of Deity in the inventive and reasoning faculties which are of themselves deific attributes.

One startling fact that many eminent inventors, poets, musicians, and philosophers have frankly admitted, that

their peculiar gifts were stimulated into action from causes *outside* themselves, and which themselves normally could not comprehend or satisfactorily account for, should lead the thoughtful mind to ask with deep interest, whence comes this illuminating power to the senses, and whither the hidden force? What subtle alchemy warms into enduring life these creations of the senses?—this creative power which allies man, the creature, with the creative force of the universe; this atom type of the almighty power that hangs worlds in space with all their appointments, all their functions as defined and absolutely necessary as are the varied senses to man. Can there be any other possible conclusion than that this subtle power has its hidden source in the infinite mind—hence must be immortal? Every form of matter is enabled to reproduce other forms of matter, but only in kind; each after its own kind, and no other; but that which we term the spiritual faculties is readily enabled to construct and create, and is therefore godlike. Hence those who are striving to account for everything from material sources in their arguments, must suddenly end with only other forms of matter, each after its kind.

“If *matter* is the origin of life, then you must return to matter; the basis of material life, as the basic foundation of all existence must be *materiality*.

“But the mind in the meanwhile is unaccounted for; is unexplained. To declare that the mind is the result of *matter*, when it not only proves its origin to be other than material, but exercises functions and faculties that do not belong to matter, is a false system of reasoning as man can possibly invent.”

Again, we are led to another of the inspired lessons of wisdom through the guides of Mrs. Richmond, which come in the form of concurrent revelations.

“Everything in nature responds to the source from whence it sprang; so mind, or spirit, or intelligence must have its source in intelligence or not at all. If it is simply an effervescence of matter then matter stultifies herself, for she produces no other element that is capable of analyzing, understanding, and classifying, or thinking of the source from whence it sprang. No other order of intelligence in the universe excepting human intelligence, is *aware* of knowing anything. Now mark well our words. The horse or dog knows something, but it does not know that it knows; the elephant knows something, but it does not set itself apart from itself to endeavor to understand and explain itself. Human intelligence not only knows, but wonders why it knows, and man is conscious of a longing, a thirst and hunger within him that demands the why and wherefore of the knowledge that he knows. This thirst and hunger is the evidence of thought and the source of it.

“This quality of the spirit in man is not simply the power of existence, for that belongs to every order of existence beneath him. It is not simply the power of consciousness, for consciousness belongs to all animal life; but it is the power of knowing that he has consciousness, of being and of realizing it; and of setting himself apart from that consciousness and wondering why he knows. He not only wonders why he exists, which very likely the dog, horse and elephant never do, but he endeavors to understand the source of his intelligence. So this sublime consciousness in man, this thing which is aware of being conscious, this light within a light, this intelligence that governs all intelligence, this spirit that acts upon and through all other functions is, in our opinion, the illustration of itself; proves its own existence by the very question that it asks; and if there were no spirit in the universe;

if it were possible for man to exist as a human being with consciousness, with the senses, and with all the faculties that he now has, and yet could not ask the question why he exists, you might say this consciousness is the same as that of the dog and horse, or the same as the generic orders of existence everywhere. But man sets himself apart from himself, he analyzes the physical body; as far as he knows there are no physiologists among the elephants, horses or other animals; as far as he knows there are no anatomists among them, they do not dissect their bodies to find out how they are constructed; they do not understand the physiological construction of their own organisms; though they know how to use their bodies, though they have organic instinct, they have no knowledge of knowing how they use their physical bodies, of knowing how those physical bodies were constructed. This desire to know how their organisms are constructed belongs to no class of intelligence excepting the human embodied, or disembodied. So man sets himself apart from his body to endeavor to analyze the physical structure. The organism is an open book to him now, so far as its physical properties are concerned; he understands every nerve, every fiber, every bone, and he has given these all names; then he endeavors to understand the why of this; he analyzes the bones, he finds the structure and ganglic centers, the nerve cells, he traces the brain to its formation in cells, endeavors to know whether the process is purely physical, or whether there is something *a priori* that enables that purely physical organism to think. The fact that he as an intelligent man sets himself apart from the structure of the brain, and the nerves, and all the senses and endeavors to understand why he thinks, why he acts; the fact that he knows that he has knowledge and can add to that knowledge; can increase it from its source; the

fact that he seeks for higher knowledge is in itself evidence of a power that moves the organism to feel, to think, and to do. It is, therefore, the spirit which impels the human organism to think of the organism; it is the spirit that impels the brain to take cognizance of the brain; it is the spirit that impels man to think of spiritual things.

Let us illustrate this still further. You have not the slightest idea that if there were no light in the universe any one would ever have eyes, there would be no object in having eyes. There are vibrations of light which the eye perceives and which may have existed thousands and thousands of years before the eyes were here to see them; but the eyes could not exist before there was any light, showing that the source of the things to be perceived must create the faculty to perceive them. The fact that there was light, and that light possesses certain properties that make all the organisms converge toward the production of vision. When vision was formed it was through the result of long ages of vibration that preceded the vision; every atom had to be vivified millions of times with rays of light, all structure beneath man had to be made to approach that vision. While the human vision is far from perfect, undoubtedly it will be true that the coming race will see better than you, they will have a more perfect lens; it will be because matter has grown more and more accustomed to being vivified by this light, the vision will grow more and more perfect in accordance with itself.

“Nor do you for one moment suppose that if the universe were absolutely silent there would be any organ of hearing. It is because of sound, which is a continuous series of vibrations, that the construction of the ear has been so fashioned that the vibration can be caught upon the tympanum of the ear and again conveyed to what? The sensorium, which is the center of the nervous system. If

there were nothing there to hear that which is conveyed, what would be the use of the ear? The consciousness and intelligence of man perceives the divisions of sound, and has enabled him to know that there are millions of these vibrations going on continually. But you could not possibly imagine an organism with hearing in a universe of silence.

“Fishes in the Mammoth Cave, as you know, have no eyes. Why? There is nothing for them to see; no light being there, eyes would absolutely be useless. If you were to dwell continually in darkness, generation after generation, your eyes would gradually fade and fall away; there would be a whole race of blind men and women. Now, apply this to spirit. Do you suppose man would think, if there were nothing to think about? Do you suppose the power of aspiration would be in him if there was nothing to aspire to? Can you for one moment conceive of a human spirit aspiring to an immortal existence if there were no immortality? Nature does not destroy her resources; she does not stultify herself in any other department; she does not give people faculties that cannot be exercised; she encourages man to the fullest extent to exercise his bodily faculties and make his physical organism perfect. If there is hunger in the body, there is food to satisfy that hunger. If there is no food, he has hands to labor with to produce the food, and a mind that gives energy to the hands and employs his labor to the best advantage. All things within the physical world respond to man the moment his faculties make their appearance. Now the spirit of man moves upon this organism; it performs the various functions that are necessary for physical existence; it finds out the hidden resources of the earth, the treasures that are stored away in her bosom; it delves down into the coal mines, into the river

beds for gold, and for all the treasures of earth; it finds the pathway of winds and waves and makes these instrumental in carrying forward the processes of life.

“The intellectual life of man meanwhile has its own realm. Into the various departments of nature man not only wanders for physical reasons, but also for mental reasons; he wants to know why the world was made; he not only discovers that it is made in such a way, and that certain elements may be employed to do his bidding, but he wants to know why they are thus made. If it were not possible for him to know why, he would not ask the question; there would be no faculty within him that would prompt him to ask the question, and this great mind with which he is endowed would not stop to inquire why. He would simply gather the treasures of earth and he would then be reabsorbed into his final sleep, his mind would be contented and he would be satisfied with that.

“The fact that he anticipates expressions in another realm, the fact that he wants another realm, is evidence that there is another realm.

“Man desires to know if his intelligence shall live after the body has perished. As he has always wanted to know this from the beginning of human history, and as far as you know, has known it measurably, the fact that he asks the question once proves that there must be an answer to the question somewhere. Whatever remote period of time it was when man first thought of existing beyond the death of the body, that was evidence that there is an answer or he could not have thought of it. From whence came that desire for immortality, from whence came the first questioning about a future life? You do not see any evidences of it in the animal kingdom; the dog gives evidence of affection, but he does not give evidence of a wish to know whether there is any life be-

yond the body, nor does he give any evidence that he lives at all except in the physical law, in the consciousness of being, which is in every form of being that has consciousness.

“With man it is different; he not only aspires to all possessions in this world, but he thinks of another realm, an inner life; sometimes it is perpetually before him; he realizes that he has faculties which he cannot use here; he understands that the body is feeble compared to the mind; he comprehends that only through imagination, and the consciousness and the vastness of the human spirit can he aspire to this higher knowledge; he realizes that when his body is walking his mind is going on before; when his mind seems to follow there is something in the spirit that precedes it; there is an internal consciousness.

“This is what we call the very best evidence of man’s spiritual existence, not only here but in the future state. Now we claim that this spirit is the source that prompts the intelligence in man, that manifests a power beyond the organic life and that which surrounds it. We claim that this spirit asserts and proves itself, that the faculties in the human thought, in the human mind, which are beyond the exercise of the senses, are the faculties that his spirit has endowed him with, and they are the result of a realm which as yet is comparatively unknown, but which is being more and more demonstrated to the world every day.

“Religions of past time in their primal revealment have shown the nature of the human spirit, and in some degree have revealed the existence beyond death, and if you have a correct record of them entirely free from misrepresentation and human creeds, you would no doubt find that the history of man’s spiritual experience is just as distinct a history as the history of any science, as the history of any

of the things which have transpired in connection with the spiritual life; but you have great difficulty in reaching this history because it has been handed down to you through the creeds of different religious denominations; and the different Church lines have been so closely drawn and the Church itself has established such a power, and surrounded its authority with such strange barriers that the human mind has not been able to trace its history. But we know that there is a history, you know that that history is enfolded in mystery, the result of the protection of kings who have used this for their own individual ambition; but beyond that, human life has demonstrated the power of the perception of spiritual things, the principles of morality, truth, integrity, honesty, which in themselves are purely ethical; which do not belong to the physical realm at all, of which there is nothing in matter, as such, to teach you. We will prove this: the law of physical nature is, according to the most accepted scientific proposition, the survival of the fittest; the survival of the fittest seems to be the survival of the strongest. In all nature that which is weak gives place to that which is strong, until you come to those organisms that are more finely attuned and perfected; when you reach these, another law seems to intervene; while it is true that there is a violent absorption of the weak by the strong, as manifested by purely physical organisms, when you reach the organisms that have the finest nerve structures, when you begin to realize the formation of the brain tissue and cell, then the organism that is weakest (physically) becomes the strongest (mentally) and proceeds to subdue the organisms that are stronger and larger in size. When you observe man, there is no being born upon the earth so weak in its infancy as he; he has no incipient wings wherewith to fly; he has no clothing to protect him from the elements; he has no abil-

ity for walking until he is several months old, he has no house and no means of getting food, while the little chick bursting from the shell, in a few hours goes about endeavoring to find something to eat. The faculty which enables man to change this, to take advantage of and to conquer the whole realm beneath him, to take of all the substances beneath him what he wishes for his food, to take from the nature around him what he requires for his habitation, and to take from the realm within him what he requires for its adornment and decoration, proves that where the law of nature stops, which in itself is physical, another law intervenes; that is the spirit, where intelligence begins to take the place of force, where the power of man's moral nature takes the place of mere physical conquest.

“You can trace this in the history of the human race: man's physical nature is absolutely without moral or spiritual perception. You see that in the brutal things that are done in your midst; you see that in the conquest physically of one race over another; you see that in the things that man does to the nature around him, to the beasts that bear his burdens. But there his moral nature steps in, that tells him that mere brute force is not the strength that conquers the universe. He has chained the lightning but he has not done it by his physical power, he found the elements too subtle, he must overcome them with mental force; he has succeeded in imprisoning steam until it bears his burdens across sea and land; he did not do it by brute force, but by finely constructed mechanism that was outwrought from his brain; the snorting steam-engine. It is not simply powerful because it is strong; it is strong because of the process of the mind which is behind it. It cannot possibly go alone. The skilled engineer is behind the power of the locomotive, his thought is on the alert; if left to perform its work alone this monster will shriek

and storm a moment, and then go back to mere brutal dust. The thought of the engineer in constructing and controlling the steam-engine, becomes the burden bearer of the world, and the spirit of man, invisible though it is to any physical sense, is the power that now moves ships across the seas, the railways across the continent, makes the winged lightning obey man's bidding; is the power that will make still further the elements that are around obedient to man's behest.

"The power that enables us to lift the hand of this medium will one day encircle and enable you to move around the world."

Hence, how absurd and childish is it for vaunted science, in her utter ignorance of spiritual laws, to attempt to account for the facts of spiritual phenomena from material reasonings. Inert matter only as it is breathed upon by the Divine Spirit is powerless to do aught but exist. However comely may be its form, it is simply cold and lifeless chiseled marble compared with the human form clothed upon with its spiritual vestments, breathed into its pulsating channels the breath of God-life, eternal life.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became *a living soul*."

There is a widespread interest at this time in the many forms of healing—erroneously termed magnetic and spiritual healing and Christian science—which we desire to traverse, because it especially involves the philosophy of spirit in its higher revealings, which scientists and the men of reason look upon with such disdain as the essence of credulity.

Now as to the facts of such healing: It would be futile to deny that they are transpiring around us in startling

and remarkable phenomena, as we have remarked upon in former statements. The point at issue is, *how are they performed*, and by what subtle processes are the sick restored to normal health? Among the different schools which are growing up in our midst there is little accord as to methods, and the secret power that accomplishes the remarkable cures. The terms "magnetic healing," "spiritual healing," "Christian science," and "Divine science," are in a measure misleading even to those who practice their occult powers. Many of its apostles practice an innocent dissembling, because they well understand that it is through spiritual power that they are enabled to perform the cures, but having their living at stake they fear to acknowledge the real source, and they are measurably excusable. Magnetic healing, so termed, while it borders largely on the spiritual, may be and is practiced by those who claim no spiritual power, and yet this subtle element is a function of the spirit. Let us explain. We are taught in the spiritual philosophy that in the make-up of the human organism there is a body and spirit, the body being simply the vehicle for the spirit to manifest in, to operate through in experiencing the human life. There is a blood circulation well understood by science, and a *nerve circulation* not understood, because when the spirit leaves the body science may not detect or analyze it. This nerve circulation is the chief function of the spirit, the motive power by which the spirit acts in controlling its organism, the body, and it is this *function* of the spirit which a simply magnetic healer acts upon, in performing cures of purely nervous disease. We have personally witnessed the cure of a withered arm (so called) of long standing, by a magnetic physician of strong magnetic power in manipulating the arm until the magnetic currents were restored to normal action. The withered arm had been caused by the derange-

ment of the nervous system, so that the nerve currents could not circulate freely, and this is all there is of magnetic healing, and as nervous diseases in our age form a very large proportion of the ailments of mortals the field is wide, and the gift of the magnetic healer is of the first importance. Personally we have used this form of magnetic healing for many years for neuralgia in the head, and with entire success after all medical skill failed to give relief, and as neuralgia belongs specially to the nervous system, the action was direct, and the nervous currents were again made to assume normal relations. This is magnetic healing, and is little understood by many who practice its occult mysteries. But it is a function of spirit notwithstanding, and when reputable physicians after exhausting all their medical skill, recommend their patients to *manipulators*, as they are pleased to term these spiritual healers, it would be wise for them to ask, whence this occult power.

But in the realm of spirit we shall find deeper problems still, problems that will assuredly lead us into the very aura of divinity.

We will traverse first the cures that were performed by the Saviour and later on by His disciples. It has ever been one of the unfounded assumptions of dogmatic theology that all spiritual ministrations ceased with the death of the disciples. Not so. Every age has its revelators of divine mysteries, its inspired prophets, its illumined messengers. Did not the Master so promise, and are they not transpiring in degree all around us? What was the meaning of these words, "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; because I go unto my Father.

"And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son."

The healings of Jesus were operated under divine laws, spiritual laws, because Deity never contravenes His own laws.

It was because Jesus alone understood these divinely spiritual laws as mortals could not, that He performed such remarkable acts of healing and materialized food and wine from out their constituent elements; therefore all these seeming miracles were in obedience to divinely spiritual laws; but He strove to impress His disciples with the necessity absolute of looking to the same divine source by petition and prayer to His and their Heavenly Father to aid Him, and ever dependent upon the measure of faith were these miraculous cures performed. The reader will recall an incident in this connection (see 10th chapter Luke) where the seventy disciples returned to Jesus overjoyed at their marvelous acts of healing in His name, "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name." The term devils as herein used were the evil spirits, the obsessing influences, which had usurped the organisms of those who were healed, and the sick were like the poor wretch whom Christ found wandering among the tombs, again "*clothed in their right mind.*"

Again in the 10th chapter of Mark, where the Apostle John complains of a certain healer who was performing cures independent of the Disciples; where the Master mildly rebukes John, "But Jesus said, Forbid him not; for there is no man who shall do a miracle in my name that can lightly speak evil of me," and it is to our mind patent that in many of the acts of healing by those practicing the divine art of spiritual healing, that the Christly virtues dominating in their make up, constitute, even unconsciously to themselves, the measure of success which follows their ministrations.

Turn we now to another interesting phase of this divine science; when the Apostle Peter was practicing this divine gift in the city of Samaria (see Acts viii. 5), with remarkable results.

“And there was great joy in that city.

“But there was a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

“To whom they all gave heed, from the least to the greatest, saying, this man is the great power of God.

“But when they believed Philip’s preaching the things concerning the kingdom of God *and the name of Jesus Christ*, they were baptized, both men and women.

“Then Simon himself believed, and when he was baptized, he continued with Philip and wondered beholding the miracles and signs which were done.

“And when Simon saw that through laying on of the Apostles’ hands the Holy Ghost was given (*i.e. spirit power*, an interpolation), he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost.

“But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

“Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.”

But the healing powers of Jesus over the Disciples, from being so entirely familiar with these spiritual laws was manifest. He alone understood those divine laws, and through His name was the occult power transferred to those who believed in His divine mission. This power of healing was instantaneously manifest where the women came behind

and touched the hem of his garment, and it was because of her abiding faith that she was instantly healed. (See Matthew ix. 20.)

“For she said within herself, If I shall touch his garment I shall be healed.

“But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.”

An unswerving faith has very much to do in acts of healing, and Jesus remarks this in many of His loving ministrations: witness the Centurion who came to Him pleadingly to heal his servant. (8th chapter Matthew.)

“And when Jesus was entered into Capernaum there came unto him a Centurion, beseeching him.

“And saying, Lord, my servant lieth home sick of the palsy, grievously tormented.

“And Jesus said unto him, I will come and heal him.

“The Centurion answered and said, Lord, I am not worthy that thou shouldst enter under my roof, but speak the word only and my servant shall be healed.

“When Jesus heard it he marveled, and said unto them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.”

Credal thought, credal forms and credal teachings as represented in theology run naturally into superstitious worship, and lull into silence and acquiescence the struggling aspirations of the human soul for truth, and should be disassociated in the candid, truth seeking mind from pure religion.

It is truly sad to see theology thus hugging her delusions of a God of wrath and cruel judgment, of an exclusive heaven for the favored few, of a special judgment

day for the material body, along with the family of errors that have enchained her numerous votaries to the car of superstitious reverence for holy things, until

“Wearied, from doubt to doubt they go,
Welcoming fond credulity.”

Were it not for the eternal, ever living truths that lie at the base of her superstitious errors that are struggling so bravely for expression in true religion, it would be mournfully sad; but the gleam of inspiring hope that permeates the darkness of theology is the one and only redeeming source of her emancipation; the teachings of Jesus Christ, pure and simple, and by this seed alone will the Church blossom out into pure religion in the fullness of time.

Another unfortunate effect of superstitious teaching is that it tends to dissembling with the teachers themselves, who must from the natural evolutions of spiritual thought alone, feel that they are not teaching pure religion—and no greater purgatory can come to a public teacher than to feel down within the heart, that he may be teaching harmful error.

Yes, pure religion that Christ taught, but never in the lore of dogmatic theology, the sentiment that is demanding a deeper expression in our age, is able to weld the nations of the earth into enduring peace, into material prosperity even for her suffering peoples.

“Yes, and religion, much abused but glorified religion; rescued from the débris, and darkness, and abuses of past ages; religion, the crown of human aspirations, the queen of human guidance, the interpreter between the spirit of man and all the powers that are beyond; religion, enshrined in the mystic heart of ancient Egypt,

with the god of light above, the mother earth, Isis beneath, and the sacred transmission of light in the form of Horus flowing between; religion folded in the heart of Brahma, revealed in the incarnation of Vishnu, shedding its light abroad on the earth by the universal chain of matter; religion veiled in the mysteries of Sinai, or heard in its thunders that upon Horeb revealed its voice in those symbols that have been inscribed, but misunderstood for ages; religion that in the lives of men and women has drawn them nearer and more nearer to the divine source of love, clothing them with aspiration, giving them knowledge of spiritual power; enfranchised, redeemed, set free from the thralldom of bigotry, ignorance, darkness and misinterpretation; religion, the first-born child of the skies, will come under the light of spirit, clothed with this celestial fire, stamped with this sacred cross of divine revelation, and will say to the ancient Parsee: I understand the meaning of your flaming fire which rises upward, it is the symbol of the soul; I know that that is but the symbol, as these words are but the symbol to express the thought; it is the symbol that under the fire of truth all dross is burned away and the spirit of man is set free unto the light of God. It says unto the Brahman: I understand what you mean by the mystery of Brahma, and the light of Vishnu and the change of death called Siva; I understand that Brahma is the pervading overruling good; that Vishnu is the divine activity and intelligence within man; the incarnated and perfect life of the soul, that Siva is the chain of external matter which can be destroyed, and passes in the form of dust. It says to the man of Judea, who has worshiped that name veiled in the mystic silence, I know what your Jehovah means; it means all that future which the spirit declares; it means the ever-living present clothed upon with the whiteness of

intelligence; it means all that is past; and those three form the divine and palpable force of infinitude. It says to the Christian, bursting through the bonds of modern creed and the ancient Church of Rome, mother of all forms: I know what it means when you speak of the Mount of Olives, when the beatitudes were given; when you speak of the Mount of Transfiguration, for each spirit is transfigured on the holy mount of truth in the presence of the best beloved witness; I know what you mean when you speak of the form of Christ being buried and reappearing, for the rays of spiritual life have revealed that the form can reappear that seemed to be dead; that out of the wonderful alchemy of the atmosphere the semblance of earth forms can be fashioned and the loved can again return; it means that there is materialization and resurrection such time as your dead return to you clothed in the habiliments of flesh, setting aside, or acting upon the so-called laws of nature until they produce to your vision that which you thought impossible. It means that under the light of this which pervades science, under the light that pervades mental philosophy, under the light that pervades all religion, that the seemingly insoluble elements are drawn nearer and nearer together, and under the divine crucible of the exterior, within the sacred presence of the alchemist of the skies, your lives are being wrought, and changed and refined; not into the dross of earth, but into the fine gold of the spirit, into that transcendental treasure that shall not pass, but shall be yours in the kingdom of life eternal."

The phenomenal growth of the spiritual sentiment in man in our age, is a sure indication that we are nearing pure religion, the Kingdom of Heaven.

The Christ influence in the world is the beating pulse that declares and accelerates this spiritual growth, and is

melting into harmony and enduring life many of the warring elements of the human soul.

This divine influence is the strongest evidence of the divinity of the Nazarene; and the careful student whether devotional in feeling, or only studying the subject as a scholar, must see reasons within reasons for that divinity exhibited in so many phases and forms just now in its spiritual infancy.

Christ taught the divine laws of love and justice as has no other teacher ever taught, and He expressed these beatitudes in the life, the human life, and wherever these divine sentiments are struggling for utterance in the world there is the Christ influence manifest, whether it be in the faint whisper of justice to woman and equality before the law, in the guardianship of children and their protection against evil, in shielding animal life from cruelty and abuse, in mitigating the rigors of capital punishment, and the efforts to banish the retaliation of life for life, in the efforts to abolish the fiendish rum traffic, in seeking to protect the wronged Indian from further injustice and spoliation, in the emphatic and persistent demands of labor for a small measure of justice, and even in the protests of anarchy against a venal system that is forcing them into abject forms of bondage to monopolies, in the pleading voice of mercy for the prisoner and the insane, and the universal demands for justice in all things, these are so many beating pulses to indicate unerringly the germinating and chrysalis forms of the Christ spirit, for they are all of one and the selfsame spirit emanating from the infinite mind. Hence "Christ and him crucified, to the Jews a stumbling block, and to the Greeks foolishness," with their counterparts, dogmatic theology at one pole, and fallible human reason at the other, must become the head of the corner in the spiritual growth and unfoldment of the human soul, for

“ That command ‘ love one another,’
Makes each human soul a brother ;
Binds us all in one grand order,
Master, ‘ Prentice, King and Priest.”

To sum up this phase of our very interesting and all-important theme: We have endeavored to segregate *true religion* from the various theologies which have been to the growing children of earth the crude conception of spiritual things that have served their purpose. To-day with all the spiritual light flooding the planet man, as a spiritual being with unlimited possibilities, is called to higher and more exalted conceptions of the infinite, and every element to which true religion is allied. Man above all things yearns and longs for immortality by all the subtle forces which are moving him toward this goal, the immortal life, and he will be satisfied with nothing less. Christianity, or that much of this abused name which has outlived the vagaries of superstitious worship and the idolatry of creeds, dogmas and ecclesiastical councils, has winnowed the wheat from the chaff of purely doctrinal assertions, “ the commandments of men,” and is preparing humanity for higher revealings of the immortal life. But even the vagaries of superstition and the idol worship of creeds has served a purpose in sheltering the grains of truth which have been germinating in the great heart of humanity until we have nearly reached the blossoming of the seed sown by the loving hand of the gentle Saviour two thousand years ago.

Christianity came into the world with one and only one commandment, “ Love one another.” This is the lofty ideal to which every reformer in every sphere of effort is aspiring, consciously to himself or otherwise. It is the cornerstone of reformatory politics. The underlying sentiment is justice to the toiler. It has broken the bonds of

legal human slavery, and is enfranchising the slave from a chattel to a freeman. It is knocking at the door of kings and emperors and demanding a measure of justice for the oppressed. It is opening the ports of all nations and inviting them to become brethren. The Christ law of love and justice is leveling up, not down—even the modicum of the Christian religion that was infused into Mahomedanism when Mahomet went out to conquer the world to the sway of his imperial will, became a living fire that could not be quenched. Even the modicum of this Christ spirit which, buried within the husks of revolting theologies, is germinating into enduring life, and is bearing its rich fruitage, is opening the ports of distant nations and uniting humanity into a national family; and when the great heart of humanity begins to beat in unison with this divine law of love one another, all injustice, war and poverty will cease forever. Let this be our fervent prayer:

“Thy Kingdom come, Thy will be done on earth as it is in heaven.”

There is that in the spiritual philosophy in its higher revealings to the inner consciousness ineffably sweet and restful to the tempest-tossed mariner on the ocean of life, breathing into his despairing soul rest, peace, and consolation for the vicissitudes of the mortal life. None but those who have experienced its blissful effects can at all comprehend the feeling of rest which fills the soul as it contemplates the change called death. Before its divine effulgence all fear melts away, and the consciousness that death is only change—with the calm assurance that this change assures a better and truer life,—is to the burdened and weary spirit,

“A star in sorrow and a flower in joy.”

Then comes the thought, dearer still, of reunion with the loved and lost, the home upon the other side, and what

shall that home be; your loved ones come back and tell you that your home on the other side will be fashioned by your own tastes, your yearning desires, your longings for the beautiful, your aspirations for the true.

What a restful and satisfying thought, and how compensating for the trials of a human life. In this blissful knowledge all the vagaries of creeds fade away; all the childish superstitions of a man-made heaven, of a revolting hell, of an angry God, and an eternity of uncertain conditions in that home to which all humanity must be consigned.

When the spirit mortal has learned that there is no death, but only change, that to make this home his highest ideal, it must be by blessing others in kindly acts and loving ministrations, by being true, upright, Christly, then will "Thy Kingdom come, Thy will be done" become the Eden state of man on our redeemed and perfected planet.

That we are nearing that blissful consummation let us hope, let us believe, let us strive for, and devoutly aspire to in living this mortal life.

SPIRIT VOICES.

“How strange and yet how natural are the voices from the beyond speaking again to mortals in the old familiar way.”

“To be or not to be is not the question.
 There is no choice of life ; aye mark it well,
 For death is but another name for change.
 The weary shuffle off their mortal coil
 And think to slumber in eternal night.
 But lo ; the man though dead is living still,
 Unclothed is clothed upon,
 And his mortality is swallowed up of life.”

SPIRIT SHAKESPEARE.

A WORD FROM ALICE CARY.

Dear friends who sit in the shadow,
 And mourn for the loved and lost
 Who have faded out of your vision
 And joined the Silent host,

Oh, hear my voice, I implore you ;
 Say not that they are dead,
 For they often come with the angels,
 And lay their hands on your head.

They are no more dead or sleeping
 Than when they walked with you ;
 They live, they love, and labor
 Beyond the ether blue.

And when their work is finished,
 And they seek for change or rest,
 They join the countless number
 Who come from the land of the blest.

They come and stand around you
 In the old beloved home,
 And seek in a thousand ways
 To make their presence known.

They come at the twilight hour,
 At noon, at early morn ;
 They come to the old and dying,
 And to the babe new born.

They come to the sad and happy,
 But most of all are they glad
 When it lies in their power to comfort
 The suffering ones and the sad.

DIVINE LOVE.

Oh ! child whose prayers reach up to our God
 That his hand will stay the chastening rod,
 Falling so heavy on the children of earth,
 That the day of their death seemed more welcome than birth.

Know ye the soul with its trembling feet
 Is held in its place by a love so sweet
 By a power and wisdom so grand and divine
 That before it fades out all love of thine ?

If thou canst feel for all human kind
 Such love and pity, oh ! foolish and blind,
 What must be the love of our Father and friend
 Who guideth and guardeth each soul to the end ?

SPIRIT MRS. HEMANS.

GATHER THE WAYSIDE FLOWERS.

O, cherish the human flowers
 That are scattered along the way,
 And help them to turn their faces
 To the light of the brighter day ;

Oh, help them to seek the sunshine,
 That gleams o'er the path of right,
 Till the shadows that lie about them
 Shall change to a glorious light.

O many there are that are fading
 On the great highway of life,
 Falling, drooping and dying
 'Mid ceaseless care and strife.
 But there's never a little flower,
 Be it ever so humble or small,
 By our Heavenly Father forgotten;
 He tenderly loveth them all.

O ye who would serve God truly,
 And hear the words "well done,"
 Stretch forth thy hand to his children,
 And gather them one by one
 Into the beautiful sunshine,
 Out of the shadow of sin.
 With a hand that is gentle and loving
 Tenderly gather them in.

O then will the blessings of angels
 Be wafted to thee from above,
 And the light of their presence will guide thee
 In thy beautiful mission of love.
 And for the kind words thou hast spoken
 To the suffering children of God,
 A crown of bright flowers immortal,
 Shall be thy final reward.

SPIRIT A. W. SPRAGUE.

THE MAIDEN'S DREAM.

SPIRIT, GOETHÉ.

A fair young maiden gazed into a placid pool
 At her own sweet face;
 A bud and flower grew on the brink, bent o'er
 Reflecting back their grace.

She saw the beauty of her face and these,
 And said, "How fair they be:
 Will he in whom my life is centered
 Say as much of me?"

A little leaflet fluttered down from the tree above
 Into the stream,
 Distorting the lines of beauty in them all—
 Flower, bud, face serene.

She sighed at the breaking of her vision by so small a thing.
 "Ah, me, Ah me," she said.
 "If his eyes were ever to behold me in this plight,
 'Twere better I was dead."

Her eyes fell on the bud and flower all undisturbed,
 And then she cried:
 "My love will see and know and love me as I am,
 And I shall be his bride."

A MESSAGE FROM PHŒBE CARY.

List to my voice, O friends,
 For I am over the sea ;
 I speak so faint and low,
 Unless you listen to me,
 You cannot hear my words
 Across the silent sea.

I've come a long, long way,
 To bring a message to you ;
 When last you saw my face
 It wore a marble hue ;
 My lips were cold and dead ;
 To-night they speak to you.

Yes, I am speaking to you,
 Speaking through a woman's hand,
 As I often spoke with my pen
 To many in the land.

To-night I am talking to you
 Through another woman's hand.

The message that I bring
 I hope you won't forget,
Live to your highest light,
 Then there'll be no regret
 When you enter the land of souls
 Where you cannot forget.

Do you remember the words
 Of One, who long ago
 Lifted from this earth
 The burden of its woe,
 By giving his own life
 For the world so long ago?

"I am the way and light,
 Come and follow me;
 In my Father's house
 There many mansions be.
 Would thou find thy rest,
 Come and follow me."

Oh, friends, he is the way,
 The light of every soul,
 There is nothing in the earth
 That he doth not control;
 The very Son of God,
 He guides each human soul.

A MYSTICAL DREAM.

One of earth's fair sons,
 Her great noble ones,
 Lay sleeping one night and dreaming;
 Far out on the sea
 He seemed to be,
 The moonlight round him was streaming.

Out far from the shore,
 Without rudder or oar,
 His little boat seemed to be lifted
 By the long lazy swell
 As the waves rose and fell,
 And over the waters he drifted.

He was not alone,
 For a maiden—his own—
 Stood beside him clasping his hand ;
 Her eyes full of tears,
 As she whispered her fears
 That they could not return to the land.
 But he pointed above
 And said, “Dearest love,
 Fear not for we are protected,
 To yonder bright star
 That is shining afar
 We are forever connected.”

Then she saw in his hand
 A *silvery band*
 That she had not noticed before,
 And she knew that he could
 Whenever he would,
 Return with her to the shore.
 “Look upward,” he said,
 “To this silvery thread
 That comes to us from afar,
 Through the mist and the haze
 And the moon’s soft rays,
 It fell from yon beautiful star.

“This thread so bright
 Which we see to-night,
 Clinging to our little boat,
 Is all our own,
 Guides us alone
 While over life’s sea we float.

Every child of the earth,
 From the time of its birth,
 Receives its own sweet ray,
 Each son and each daughter,
 On land or on water,
 Is led by night and by day."

Then the bright thread broke
 And the dreamer awoke
 And sighed, "I have only been dreaming."
 But the angel said,
 "This shining thread
Has a deep and a mystical meaning."

ANONYMOUS.

MORNING LIGHT.

SPIRIT MISS LANDON.

The morning light was shining
 Softly from shore to shore,
 Creeping along the grasses
 Till it reached the cottage door.
 With long and slender fingers
 It reached through the stems of the trees,
 And kissed the purple violets
 That nodded in the breeze.

It caught up the glowing color
 That fell from the morning stars,
 And flashed it along the heavens
 In shining golden bars;
 It kissed the hills and mountains
 Till they blushed like a maiden's cheek,
 Then wakened the blooming flowers
 That slumbered at their feet.

It dyed the billowy ocean
 Until each separate wave
 Seemed like a casket of jewels
 Thrown up from a secret cave;

It lit up the long, low marshes,
And swiftly onward crept
Entering a chamber window
Where a fair young maiden slept.

There it paused for a moment,
As ashamed of an act so bold,
And was caught in her yellow tresses
Till they seemed like a crown of gold ;
It lingered, trembled and wavered
As if it was half afraid
To touch the heavenly features
Of the sweetly sleeping maid.

Then swift as a torrent
Rushing down a mountain side
It flooded the maid in glory
And filled the room like a tide.
One fair hand was lying
Like a half-blown bud on her breast,
The other the tangled ringlets
To her glowing cheek was pressed.

As the light touched the face of the sleeper
And opened her radiant eyes,
Her dewy lips half parted
With a look of strange surprise.
She gazed on the light for a moment,
That filled the fragrant air,
Then wrapped her mantle about her
And clasped her hands in prayer.

“O Father of love,” she whispered,
“I thank Thee for the light,
And that Thou hast kept thy children
Through the slumbers of the night;
I thank Thee for love and beauty
And all the bright things I have known,
But most, O God, I thank Thee
That I am not alone.

"For even while I am praying
 The angels are touching my hands,
 And I see my blessed mother
 In the midst of their shining bands;
 She points toward the Heavens and says:
 'This world is very fair,
 But your morning light is darkness
 To that which is shining there.'"

NOT THE BRIDGE OF SIGHS.

One more fair mortal,
 Seeking for peace,
 Opened the portals
 That gave her release.

Oh ! how her spirit
 The tumult did hate ;
 She sought through the universe
 After her mate—
 Sought him despairing,
 For no other caring ;
 Failing to find him
 Her soul could not wait.

Life had no cheer for her
 Where he was not ;
 Death had no fear for her,
 Friends she forgot.
 There was one feeling,
 All others annealing ;
 Him she must find.
 She would say in a whisper,
 She was sure that he missed her ;
 Was she out of her mind ?

Often his footsteps fell on her ear,
 Walking beside her
 When no one was near ;
 In accents of music

Her own name was spoken,
When she was alone, the silence unbroken,
Tears in her eyes glistened
While she lingered and listened.

She was no sad one
Escaping a curse.
Friends, home, and fortune,
All these were hers;
She loved her Redeemer,
But she was a dreamer,
So her friends said;
And they laughed in derision,
When she told them her vision,
And said that she saw
And talked with the dead.

Thus her young history
Seemed full of mystery;
Life had no meaning
Save when she was dreaming.

A deep, settled sadness,
Some called it madness,
Held her in thrall;
Young friends came near her
Striving to cheer her;
She turned from them all
And said, "He is calling,
Come to me, darling."

Her poor little feet
Had strayed from their home,
She was a stranger
There and alone.
The winds of life blew her
Where nobody knew her,
And often she said,
In a voice full of pain,
"Oh, if I were dead
I could find him again."

Her young heart was bleeding,
 Sympathy needing.
 I'm not complaining
 Nor any one blaming.
 The friends of the child
 Thought she was wild.
 Could they have listened
 Unto her visions
 They had rivaled the tales
 Of the olden magicians.
 Oh, what a wonder
 To make such a blunder.

At last the sweet spirit,
 Weary of pain,
 Lost all control
 Of hand or of brain;
 Restless, impatient,
 Seeking release,
 Her own hand opened
 The portals of peace.
 Had she lived longer
 A mad-house had been
 The door that had opened
 And taken her in.

The beautiful features
 Of this saddest of creatures
 Wore a calm, placid smile
 When she was dead;
 And every one said,
 "She is at rest,
 And it seems to be best."

But she opened her eyes
 On fair, cloudless skies
 That she often had seen
 Before in her dream.
 A host of bright angels,
 Love's sweet evangels,

Welcomed her home;
 But that dear other,
 Nearer than brother,
 Approached her alone,
 Gathered her tenderly
 Unto his heart,
 Whispering, "My darling,
 We'll never more part."

SPIRIT THOMAS HOOD.

THE VOICE OF WISDOM FROM AN ANCIENT SPIRIT.

A great and wise spirit had said (spirit voiced) concerning the warring elements of the human heart:

"Let envy depart so far from you that its face when seen by you is a stranger.

"Let jealousy flee away and hide herself, until she shall blossom in the darkness into love.

"Let fear depart from you, and continue its travels until reaching around the universe it returns showing itself as an angel of trust and faith.

"Center yourselves therefore in the divine, and reach out your arms toward every human soul, so that in the days that are coming, you can look back and say:

" 'No man's tears are shed at my expense.

" 'No man's face blanches at the sound of my step.

" 'No man's darkness comes through my light.

" 'No man's unhappiness is the result of my happiness.'"

"When you have thus overcome evil with good you will have laid the first step that leads into the temple of truth, broad and deep enough for all the nations that come after."

THE IDEAL AND THE REAL IN THE CONCEPTION OF HUMAN THOUGHT CONCERNING IMMORTALITY.

“ O tell us to what land unknown
The soul of him we love has flown.”

“ Say, has he reached some distant shore
To speak with us on earth no more?”

“ There is a natural body and there is a spiritual body.”

THE human soul longs above all else for some restful assurance of the future life, the immortal state. This sentiment in itself is a shadow image of a reality, and it is this reality that urges the human spirit to seek for some safe anchorage as it finds itself buffeted about in the experiences of life.

The hunger of the spirit in this direction leads it to seek many devices, many sources of knowledge, often leads it away from the teachings of theology which fail to satisfy its cravings for truth, and very often confound and drive it into the dark valleys of skepticism and final unbelief in the charts of creeds. It is this hunger of the spirit that lures the anxious and burdened mind to follow after the shadow images of great truths buried in fictions like “Robert Elsmere,” in faint pictures of spirit life like the “Gates Ajar,” or the more defined conceptions of the spiritual state reflected in the writings of George MacDonald.

The human spirit is famishing for some stable knowledge of immortality, something in which it may rest with-

out this uncertainty that necessarily pervades the teachings of theology, and it is just here that the beautiful and restful spiritual philosophy comes in, not to supplant the spirit of that theology but to interpret it in the light of new revelations of divine truth which the human spirit in its more illumined vision is enabled to comprehend and bear witness of as being true.

“ The pure fresh impulse of to-day
 Which thrills within the human heart
 As time-worn errors pass away,
 Fresh life and vigor shall impart ;
 New hopes like beauteous strangers wait
 An entrance to man’s willing breast,
 And childlike faith unbars the gate,
 To welcome in each heavenly guest.”

“ The new must e’er supplant the old
 While Time’s unceasing current flows,
 Only new beauties to unfold
 And brighter glories to disclose ;
 For every crumbling altar stone
 That falls upon the way of Time
 Eternal wisdom hath o’erthrown
 To build a temple more sublime.”

From the fact, the indisputable fact, that every revelation concerning man or the planet has been given through the illumined thought of a mortal, where shall we look for still more abundant revelations save from the same divine source.

The spirit world and ours are drawing very near together in the evolution of spirit and matter, until we in the mortal life begin to feel the quickening power of spiritual forces in every direction. It is this silent power that is inspiring the inventive faculties of man in so many startling discoveries of science. Electricity in all its corollary

functions is a spiritual motor which the human mind cannot analyze any more than the power that guides the magnetic needle, or the thought of man. They belong to the realm of spirit, and only as man attains a higher spirituality will they be revealed to him, because they are only spiritually discerned.

But there are very many grand truths being revealed to him through spirit communion which unerringly indicate that the two worlds are almost running in parallel lines, and it would be the highest wisdom to listen to the sublime truths flowing through so many channels.

Instead of some far-away heaven, incomprehensible from the thesis of theology, we shall find the beyond a real place, and not an ideal conception of theology.

The occupations of spirit life are attested from so many channels, that to the mind even partially illumined they present proofs palpable of the spirit's home and surroundings.

Every spirit who sought the good of humanity in his lifetime is still more deeply interested in the problems of life, and is working, through mortals, to bring a higher good; working, too, with the illumined faculties of the spirit, and striving to usher in "the Kingdom of Heaven," the Kingdom of Justice and Righteousness.

On our planet no phase of sorrow, suffering, poverty or crime even but occupy their deepest sympathies and concern, and it is only through their superior knowledge concerning these warring elements that they are enabled to aid in making better conditions for humanity. In the impending struggle between labor and capital all the grand spirits who championed the right in earth-life will be found moving solidly for the emancipation of the masses; and as a humble toiler in this field, if we were not conscious, nay, positively assured of such sympathy

and aid from the spirit side of life, we should yield up the struggle in despair.

We append a cheering message from spirit Daniel Webster to fortify our thought in this direction.

“My Friends: You ask if I am interested in the affairs of those still in the form. Yes; my interest in the affairs of all nations, and of the American nation in particular, has grown more intense every year since I entered into spirit life.

“It is a mistake to suppose that man loses his interest in human affairs when he puts off his materiality; on the contrary, his interest (if he ever had any) becomes intensified. A man is a man, not because of his form, but because of his manliness.

“What he was in earth-life he is on entering the land of souls. He does not change his nature, but after entering into the new state he gradually unfolds his god-like, god-given attributes, many of which slumbered while he was in the form; but he is the same man. Eternally divine in his origin, infinite in his possibilities, his destiny unknown.

“What I was in earth-life I still am, only more illumined by higher truth.

“America is the first among the nations of the earth to receive new revelations of divine mysteries through the communion of spirits, and this will be her salvation in the day of peril that is surely dawning for her.

“America is on the eve of a great religious and political convulsion that will affect the whole world, and break in pieces all institutions not founded on justice and human rights.

“The eyes of the civilized world are upon her, plotting and planning how best to take advantage of her seemingly falling fortunes.

“But the God of Liberty who first planted the infant colonies on a bleak, inhospitable shore, amid wild beasts and savages, and protected them from evils without and within, until they grew into a mighty nation, where all peoples can find home and liberty, will not deliver her into the hands of tyrants.

“Liberty alone is worth striving for, but it is better to be born a slave than a tyrant; the slave, through his own sufferings, learns to have compassion on his fellows, the tyrant never.”

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