

GIFT
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Messenger

LA COURRIERE MAGAZINE

**Dedicated to the Fatherhood of God
and the Brotherhood of Man**

Edited by
NELLIE CRAIB BEIGHLE
(Formerly Dr. Nellie Beighle)



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LA COURRIERE MAGAZINE

EDITED BY
NELLIE CRAIB BEIGHLE
(Formerly Dr. Nellie Beighle)

PUBLISHED BY
LA COURRIERE CORPORATION

305 Buchanan Street

San Francisco, Cal.

15 Cents a Copy

\$1.50 a Year

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1915

Printed and Bound by The Hicks-Judd Company, San Francisco.

VOL. I

JULY, 1915

No. 2

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LA COURRIERE MAGAZINE

VOL. I

JULY, 1915

No. 2

The Nature of Spirit

By Rev. Chauncey Giles

[The Rev. Chauncey Giles was for years pastor of the Swedenborgian Church of the New Jerusalem in New York City, where his sermons constituted a remarkably reasonable demonstration of the reality of a spiritual world, and of the continued consciousness of human beings in a spiritual form. His sermons were afterward compiled and issued in book form, of which the following is the first one:]

I invite your attention to a subject which interests every one who believes in the possibility even of a life after this, and of another world in which we are to dwell forever. Nothing can explain the indifference of those who have any belief in Christianity to the great realities of the future, but the conviction that it is impossible to know anything concerning spiritual beings and a spiritual world beyond the bare fact of their existence. How can an intelligent being remain indifferent to a subject of such infinite importance, if he believes in its reality? If any one of you knew that you must sooner or later remove to some remote country to spend the remainder of your life there, and that you might be called upon at any moment to go, you could not remain indifferent to the nature of the country, and to your own situation when you arrived there. You would lose no opportunity for personal inquiry; you would read every book you could procure, that treated upon the subject; you would exhaust all the means in your power to learn where you were going, and what your condition would be when you reached your new home. How, then, can any one who believes in the existence of a spiritual world, and who sees one after another of those whom he knows and loves—beings as dear to him as his own life—daily pass away, and who knows that he must soon follow them;—how can a rational being, with such a belief, be indifferent to the nature of that world, and to the condition of its inhabitants? It is impossible to account for this general unconcern upon any other supposition than the

prevalent opinion, that nothing definite and certain can be known about it.

There is conclusive evidence that this has long been, and is now, the state of the Christian world upon this subject. We are even told that it is not best for us to know anything about the world that lies upon the other side of the grave; that the Lord did not intend to have us know anything definite about it. But all inquiries and all thoughts upon a subject so vital to our eternal interests cannot be suppressed, even by those whose doctrines teach them that such knowledge is impossible. Accordingly we have many theories and speculations; but they are so vague, so various and contradictory, that they keep the mind in perpetual doubt, and finally defeat the end for which they were instituted. They confirm the mind still more strongly in the belief that nothing can be known about the future life, beyond the bare fact of its existence; and multitudes go still further—they deny its existence, and they now live as though there was no world and no life but this.

It was this general ignorance of the nature, and this practical denial of the existence, of a real spiritual world, and of a substantial conscious spiritual life for man, that rendered a New Dispensation of truth necessary. All knowledge, and consequently all practical belief in the immortality of man, and in the existence of a spiritual world, had nearly died out from the minds of men, and there were no means in the church to reinstate it. It required light from above. Open communication with that world, and with those who had passed into it, was necessary before the reality of its existence could be brought home to the minds of men with convincing power. This is one of the special uses which the New Church will perform for humanity. It is one of the distinguishing features of this church that she has a clear and logical doctrine upon this subject. She has disclosures to make which are consistent with themselves, with enlightened reason, and with the Sacred Scriptures; disclosures which satisfy all the wants of those who accept them, and which are generally acknowledged to be beautiful and consolatory, even by those who do not fully assent to their truth. It is to these disclosures that I invite your attention at present. I propose to give the answer of the New Church to the following questions: 1. What is Spirit? 2. What is the

Spiritual World? 3. Where is it? 4. What are its relations to this world?

1. What is Spirit? I use the term spirit in the same sense I would use the corresponding term matter, in the question, what is matter? This is a primary and important question, and upon its correct answer depends all distinct and true knowledge concerning the spiritual world.

Our doctrines teach us clearly and explicitly that spirit is a **substance**, and must necessarily have a form. There are material substances and spiritual substances, entirely distinct from each other. Matter is not spirit, and spirit is not matter; but both are real substances. As this is a most important point, and one that is contrary to common opinion, it is worthy of as clear statement and elucidation as possible.

And, first, let us get a clear idea of what we mean by **substance**. I do not use the term in any metaphysical sense. I use it in the common meaning as that out of which, or from which, any being, existence, or entity is formed. Every material thing is made out of some material substance. The potter makes his vessels of the substance we call clay. The carpenter builds houses, and forms various material objects, out of the substance we call wood. Ice is formed from the substance we call water, and water from the substance we call gas. The earth itself is probably formed of a gaseous substance. The material body is organized of material substances of various kinds.

In the same sense, we mean that spirit is a substance, and that every spiritual existence is formed from some spiritual substance. All Christians acknowledge that angels are spirits; if they are, they are formed of spiritual substances. Man is a spirit as to one part of his nature, and that part is formed of spiritual substances. If there is a spiritual world distinct from the material world, that world and all things in it must be formed of spiritual substances. But if we are asked what a spiritual substance is *in itself* we cannot tell. It is just as impossible, however, to form any idea of what a material substance is in itself. Who can tell what clay, or wood, or iron, or water, or gas, is in itself?

Our knowledge of everything is limited by its relations to us; by its effects upon us. We are no more called upon to define what spirit is in itself, than we are to define what matter is in itself. It is impossible to do either. It is no ob-

jection; therefore, to the doctrine that there are distinct spiritual substances, that we cannot define what they are in themselves. All that we can know of any substance, material or spiritual, is the necessary conditions of existence, and the qualities that inhere in it as their subject; and we can learn these qualities only from the relation of the subject to us. The blind man can form no true idea of the nature of light, for it has no relation to him. He has no organism to be affected by it; but if you tell him that there is no luminous body and no substance which is the subject of light, he can come to no other just conclusion than that there is no such existence or entity as light. We can say the same of spirit, though it is not appreciable by any of the senses.

We may now advance a step further, and say that no existence is possible without a form. If there is any such existence, or being, or entity, as a spirit, it must have substance and form; for there can be no substance without a form. It is impossible for the mind to conceive of anything without a form. Let any one try to conceive of such a material thing, and he will see how absurd it is. The very idea of conception implies form. An idea is an image; an idea, then, is a form. Spirit, as well as matter, therefore, must have substance and form, for they are two factors which are essential to any existence, or to the conception of any being or thing. Spirit is the correlative, not the negation, of matter.

Here is the point which philosophers and Christians have made the mistake, fatal not only to all **true** knowledge, but to **all** knowledge of spirit. It has generally been assumed that the only way to arrive at a true idea of spirit, was to regard it as the opposite of matter in every respect. They reason in this way. Matter has form, therefore spirit has none. Matter has substance, therefore spirit has none. In this way they deny to spirit all possible modes of existence. The Christian stops here, and ends by simply affirming its existence, but denies that we can know anything more about it. But many push this destructive logic a step further, and deny the existence of spirit altogether. And this is the logical result, for denial can never end in anything but negation and nothing. This is the inevitable; and the Christian escapes this conclusion only by stopping before he reaches it. We must admit that there is a spiritual substance, and

that this substance has form, or we must deny the existence of spirit altogether. No other conclusion is possible.

But to make the proof as strong and clear as possible, let us assume that there is a spiritual world, and that there are spiritual beings; but deny that there is a spiritual substance, and see to what absurdities it will lead us. What is a world? What is the meaning of the word, world? Has not the world form? Is it not made up of innumerable objects, all of which have form: all of which are composed of material substances? Suppose you take away from this world all its forms and substances: would there be any world left? There would be nothing left. Is it not just as absurd to say that there is a spiritual world, while you deny to it any substance or form? You would not hesitate a moment to pronounce a man foolish, or insane, who should deny that there could be any such material substance or form as wood, and then begin to describe a tree; or who should ridicule the possibility of water, and then proceed to expatiate on the nature and beauties of a river, or the grandeur of the ocean. But are not all those guilty of this absurdity who talk of heaven as a real place; who think of the Lord as seated on a throne, surrounded by saints and angels, dressed in white robes, wearing golden crowns and playing on golden harps, and making "heaven's wide arches ring" with their hallelujahs; or writhing in the torments of hell, and filling the dreary abode of the lost with lamentation and woe? Christians delight to sing—

"Sweet fields beyond the swelling flood
Stand drest in living green,"

and yet, according to the theory, they have no substance and no form. What kind of a field would that be which had no substance and no form? How could it be "drest in living green"? Christians often talk of meeting their friends and loved ones who have gone before. But how can two beings without form or substance, beings which are not beings, meet? How could they recognize each other? What can be more absurd than such an idea? Christians think of the Lord as seated on a throne, with the Redeemer at His right hand; and yet they declare in doctrine that "He is a being without body, parts, or passions," and think it derogatory to His nature to attribute to Him any form. But if He has

no form and no substance, He has no existence. Instead of gaining any worthy conception of Him by denying Him substance and form, they, doctrinally, annihilate Him. Into such difficulties, contradictions, and absurdities, the mind is led by trying to do that which is impossible. We conclude, therefore, that if spirit has any existence, it must be a substance and have a form.

The mind has the power of conceiving of qualities without, or abstracted from their subjects. But those qualities do not and cannot exist separate from their subjects. We can conceive of sweetness; but sweetness has no existence apart from some substance that is sweet. We can conceive of strength; but strength has no existence apart from some being or thing that exercises it. There is no abstract power. We can conceive of love, goodness, and truth, but they are not abstractions; they have no existence but in their subjects. But, because we can conceive of them without connecting them to any subject, men have been insensibly led to regard them as distinct and independent existences. In this way the mind and spirit, and all our intellectual qualities, have come to be regarded as abstractions without form or substance, and yet as real existences. But if we apply the same process of reasoning to the body or to any material thing, we shall see its absurdity at once. Take the power of steam, for example. We can conceive of the power abstracted from the steam itself. The engineer talks and reasons about its existence, nature, quality, and application, as though it was a distinct existence; and if the steam itself was not appreciable by any of the senses, we might come to regard it as a distinct thing, without any substance or form. But we know that it is impossible to abstract the power from the steam, and say here is the power, and there is the steam. The power is the force with which the steam expands. Where there is no steam there is no power. They cannot be separated in fact. The same principle applies to all qualities, mental and spiritual. There can be no thought, affection, goodness, or quality of any kind, without some subject in which these qualities reside; and those qualities cannot exist separate and distinct from their subjects. All qualities are essentially the forms, activities, and relations of their subjects. If there is no spiritual substance and form, there can, therefore, be no spiritual qualities. While, therefore, we can

see how the mind is led away to regard an abstraction as a reality, and to conceive of it as existing without any form, we can see, at the same time, the utter impossibility of such an existence.

From whatever point of view we regard the subject, therefore, we come back to the conclusion that spirit must be a substance, and have a form. The doctrines of the New Church are, therefore, in harmony with analogy, necessity, and reason, in declaring that **spirit is a substance**, and has forms, qualities, modes, and established laws of existence relatively the same as matter.

2. Our second question is: What is the Spiritual World? Having established the truth that there must be a spiritual substance, if there is any distinct spiritual existence, everything necessary to constitute a distinct spiritual world and substantial spiritual beings follows as a necessary consequence. For if a material world can be formed out of material substances, surely it is not illogical to infer that a spiritual world, composed of objects as numerous and various in quality, can be formed out of spiritual substances. Indeed, it would be quite absurd to infer the contrary.

Consequently, our doctrines teach us that spiritual substances bear the same relations to each other that material substances do. They are solid, and fluid, and aeriform. The solids exist in every possible variety that material solids do. There are spiritual earths, rocks, and metals, as gold, silver, and iron, in every variety of quality and form. Indeed, there is a perfect mineral kingdom formed of spiritual substances. These substances are also organized into vegetable and animal forms. There is also, then, a vegetable and an animal kingdom, based upon the mineral kingdom, and bearing the same relations to it that the same kingdoms do to the mineral kingdom in this world. The spiritual earth is diversified with mountains, hills, valleys, rivers, and smaller streams, and out of this earth, grass and flowers, shrubs and trees of every kind, grow, relatively the same is in this world. Birds fly in the air, and animals walk upon the earth, and the spiritual beings who dwell there have their habitations, and gardens, and fields. They look upon beautiful landscapes, and look up to the heavens above them. The earth is as solid and firm to their tread as this is to ours. And the spiritual objects are hard and soft, solid and fluid, cold and hot, light

and heavy, rough and smooth, transparent and opaque, and of every conceivable form and color and quality, that objects have in this world. And there are many forms and qualities besides, that cannot exist in matter, because it is so gross and dead compared with spiritual substances.

Now it may be, and sometimes is, objected to this view of the spiritual world, that it is only materializing it; attributing to it those qualities which this world possesses; and instead of a spiritual world, by this process of reasoning, it is said, we only get another material world. This might be true, if spiritual substances and objects had no other qualities than material objects. But, as we shall see hereafter, they are altogether superior, and pre-eminently excellent in every respect, in their forms, origin, and relations to the inhabitants who dwell in that world.

But let us suppose that there is a spiritual world, which has nothing in common with this world, not even in substance and form, and see what will be the result. We can do nothing more than affirm that there is such a world; we can have no idea of it. We cannot conceive it under any form, or mode, for by the supposition it has none. It has no mountains, hills, earth, rivers; no sun, no light, no atmosphere; nothing in common with this world. What is it, then? Nothing. It is no **world**; for the very idea of a world pre-supposes substance and form and objects. Thus we cannot go beyond the simple affirmation of the existence of such a world. We cannot form any idea of it; for by the supposition it has no **form**, it has nothing in common with this world; and we even deny its existence by the very conditions of our affirmation. It is this absurdity of denying to the spiritual world every possible mode and form of existence, and then trying to conceive it or think upon it, that has resulted in such doubt and practical denial of its reality, and of the possibility of spirits being really human beings, having a complete human form. There can be no middle ground between the practical denial of any substantial spiritual world and the acknowledgment that it must be similar in general form and relations to this world. If we take any step beyond a simple affirmation of the existence of spirit under conditions of which we can know nothing, we must assert that it is substance and form; and all that is necessary to constitute a world follows, by a logical necessity.

In affirming, therefore, that there are spiritual substances and forms, and a spiritual world similar to this in general appearance, though superior to it in every quality, we do no violence to any analogy, we contravene no law of reason. We act also in perfect accordance with revelation; for the whole Bible implies the reality and substantial nature of the spiritual world; and we come to a conclusion which we cannot possibly avoid, without violating all known laws of reason and existence.

Our answer to the Second Question, then, What is the Spiritual World? is this. **It is a real world, composed of all the forms that are necessary to constitute a world.** It is objective to the senses of those who dwell in it, and far more distinct, substantial, and real to them, than this world is to us. And yet it is not material, but is as distinct from every form of **matter** as the soul is from the body.

3. Having determined the possibility of a real spiritual world, our next question is, Where is that world? There is a common and very remarkable absurdity frequently taught on this subject. There is the implied denial that there can be any real, spiritual world, and then an assertion that it is somewhere above us in the stars; or, it may be, in some central sun. I presume most persons think of heaven as above them, somewhere in the realms of space. But, if we should visit every planet and sun in the material universe, we should not find the spiritual world. We should be no nearer to it than we are now. If it is in some central sun, it is material and not spiritual. If it is in any particular place in the realms of space, it must be material and not spiritual. Where, then, is it?

It is here; and it is everywhere around and within the material universe. We are in the spiritual world now. There are as many spiritual worlds as there are material worlds, and the spiritual world corresponding to each planet is around it. So that every human being in any world can say, The spiritual world is **here**.

Why, then, it may be asked, can we not see it? I answer, we have the best of evidence that multitudes have seen it. Many instances are given in the Bible of persons who saw it while they were still in this world, and they have told us what they saw. In several instances recorded in the Bible it is distinctly said that the persons were "in the spirit," or had

their "eyes opened." These could not have been their natural eyes, for they were open before. They must have been their spiritual eyes. For it requires a spiritual eye to see a spiritual object.

In our ordinary state, the spiritual senses are closed, and we have no consciousness from the senses of any world but the material. And a little reflection will show us that it is wisely ordered that it is so. It would be impossible for us to perform our duties in this world, if we had constant, open vision of the spiritual world. We should be distracted, and our natural life destroyed by it.

But that it is possible for us to be in the spirit world, and yet not be conscious of it, is evident from many analogous examples. Our unconsciousness of anything is no proof of its non-existence. The man who has become blind by the formation of a film over his eyes, is in a world of light the same as before, but he is not conscious of it, and he cannot be until his blindness is cured. He does not need **go** anywhere to get into it. If he should visit every planet and sun in the universe, he would be no nearer the world of light. It is all around him, like the atmosphere, but he can only be introduced into it by the removal of the veil which obstructs the light. **Couch** his eyes and he can see. The organism of the eye is the Divine method of introducing men into the world of light. In the same way a man may be in the spiritual world and not see it. The spiritual eye is veiled by the material. Its organization is too delicate to be acted upon directly by the gross forms of matter. It requires the delicate spiritual ethers to flow into its forms, and the dark veil of matter to be removed, before spiritual objects can be revealed to it.

It is the same with all the senses. In a perfectly sound sleep a person is as truly in the material world as he is in full wakefulness. But he has no consciousness of it. Change of place would give him no consciousness of the world. Place him under the open canopy of heaven, beneath all the splendor of the sun, or the magnificence and silent grandeur of the stars. Place him on a precipice, where the slightest motion would hurl him to destruction, and it is all the same. **Wake** him, and he is in the world without rising from his bed. Our spiritual senses are asleep, and we cannot see the spiritual world about us until they are awakened.

But it is not necessary for us to see it as it is in itself, to gain a certain knowledge of its universal presence. We never see any cause or power in its most interior forms—in its source. Who ever saw attraction except in the form of its effects? No person in this world ever saw, with the natural eye, a human being. No one but the materialist believes that the material body is the man himself, yet that is all that we can see in this world. We see material feature, colors, motions, changes. But we do not see the real human being. That dwells within, and can only manifest itself through the veil of the body. All that you see, or can see, is the material covering of the spiritual being. You know that the man is there, within. For the body cannot move itself. It is as helpless as any other earthly object, when man leaves it. Its wonderful organization does not give it life, any more than the multiplication of wheels gives a machine power. The organs of the body are nothing but instruments constructed by Infinite Wisdom, to enable the soul to accomplish its purposes in the material world.

But the man and his material body act together in such perfect harmony, as one, that we say we see the man himself, when we see the body. And it is proper we should, for we do see where the man is and what he is doing. We know that he is in the body, and that it is he that hears, and sees, and feels, and speaks, and acts, though we cannot see his real self.

In the same way the spiritual world is in the material world, maintains it in existence, and operates all the changes in it. The planets are carried around in their orbits by a spiritual force. We very properly call it attraction, but attraction is only the name of the effect. The real force is spiritual. Matter has no power in itself either to change its form or to retain it. A piece of iron or stone is held together by attraction, we say. Remove the attraction and it becomes fluid. Remove it to a still greater degree and it becomes aeriform, and we do not know where the process would end. All the forces which keep material bodies in their form are in their last analysis spiritual and Divine.

Matter has no form of its own. Every material form is cast into the mould of a spiritual form. There is no power inherent in matter to form itself into diamonds and granite; into grass, and blossoms, and fruit, and the innumerable

beautiful objects of the vegetable kingdom. There is no quality in nitrogen, carbon, and phosphorous, to combine and assume the form of bones, muscles, and flesh. The whole animal kingdom is cast into the mould of the corresponding spiritual kingdom. And the spiritual forces which create and sustain it are constantly present and active. Indeed, the material world is a perpetual creation.

Wherever you see action, change, or growth, you may infer that spiritual forces are present, with just the same certainty that you infer that man is in a material body, when you see it moving and performing all the functions of life in this world. It is said that the changes and motions which are continually taking place in matter, are caused by the light and heat of the sun. This is true in one sense. Heat acts on a certain plane and to some extent. But it is a spiritual substance within the heat which causes the heat, and gives it its power; and while the heat, on a material plane, softens and melts the hard forms of matter, and makes them pliant to finer influences, spiritual forces flow in and mould them into such forms as they are capable of assuming. The sun itself is created from the spiritual world, and its magnetic forces and ever-radiating heat are perpetually fed from it. The suns are the primary centers into which the spiritual substances are gathered, and from which the material universe is created, and those substances continue to dwell within the magnetic auras and luminous ethers. Light, and heat, and magnetism, are only the finer material coverings of spiritual substances, which give them all their force. They are the soft linings of grosser forms. Wherever there is matter, there is spirit. Wherever there is a material world, there is a spiritual world. Wherever there is a germ, a plant, a blossom, or fruit, or any living thing, there is a rough cast of a spiritual form. It may be a very rude and imperfect outline of it, comparing with it only as the roughest sandstone with the fine organization of the living body, or the coarsest clay with the delicate petals of the blossom. But rough and coarse as it is, it was fashioned after a spiritual prototype, as the material body is moulded into the form of the man who dwells within it. The elements of the earth have no more power to assume the forms of the mineral, vegetable, and animal kingdoms, than the food we eat has to assume the human form, or than the

block of marble has to roll itself from the quarry, and stand erect in the graceful beauty of a Venus or Apollo.

This every one acknowledges; but Christian and natural philosophers carry the cause only a few steps from the effect, and seem unwilling to admit that there can be any substantial thing beyond the limits of their own senses. But the doctrines of the New Church, with an inflexible logic, follow all real causes out of the material world, and in doing so, they look in the direction, though far in advance, of all scientific discovery. The logic is simple, and the steps plain. One of the essential properties of matter is inertia; its purest and most subtle forms have no more power, of themselves, to act, than the sod or rock. Nor can these forces reside within, as original and self-sustaining causes in the form of laws. It is customary in common speech to attribute the power, which moves and moulds matter, to physical laws. But law has no more power in itself than matter; it is merely the order in which some real power acts. The planets are not kept in their orbits by the law of gravitation, but according to it. Strictly speaking, civil laws have no power. They are only the rule and method according to which men act. The preservation of the material universe, and all the changes and activities which take place in it, must be the effect of a cause which is not material, and that cause must be present to all the forms of matter and in them, in every particle; for a cause cannot act where it is not present. That cause cannot be material. It must of necessity, therefore, be spiritual.

Here we get another proof that spirit is a substance. It is evident that there can be no abstract power. Power is the force with which something acts. That which moves and moulds the material world must be substantial. It must be able to grasp matter and wield it at will. The inconceivable and awful forces that sustain the material universe, and carry planets, and suns, and systems in their vast orbits, in such order and harmony, are spiritual, and are perpetually operating. The same forces sketch ferns in crystals of frost upon the window-pane, weave the green web of the leaf, knit the tough fibre of the oak, and mould the delicate and lovely forms of the lily and the rose. Out of the dead earth and crumbling stone, out of dews and rain-drops, and vernal airs, and sunbeams, they distil the delicious juices of innumerable delicate savors, and exhilarating wines, and present them to

insect and worm, to animal and man, in the beautiful forms of the berry, the purple cups of the grape, and the golden bowls of the pear and apple. Turn where you will, above, around, below, all the forms you see are spiritual forms, veiled in the thin disguise of matter; all sounds that fall upon the ear are spiritual harmonies, muffled and made discordant often by the imperfect material instruments through which they are sent to us. We are in that world now. It surrounds us; pervades us; its pulses beat through us, and give to us, and to all things, form, motion, life.

I ask every intelligent mind if this is not a rational, and the only rational, view of the subject? Does not all scientific discovery point in this direction? Science is resolving all physical force into heat. The next step must be the one the New Church has already taken—the acknowledgment that all force is spiritual. Thus the two worlds are present to each other, and are most intimately blended. Our answer to the third question, therefore, is: **The spiritual world is here.**

4. The last question, What is the relation of the spiritual world to this world? has been substantially answered already. In principle it is the relation of cause to effect. The spiritual world is more real and substantial than the natural world. It lies nearer to the first great Cause. This world was formed from it, and there is not a material object that has not a spiritual prototype.

Such, briefly, are the doctrines of the New Church upon this most interesting subject. In many respects they reverse the opinions commonly entertained. They give us a real spiritual world to think about, and to look forward to as our eternal home. The more they are examined the clearer their truth will become. From whatever side they are regarded, whether from science, from analogy, from reason or revelation, from human or the Divine nature, they will be found consistent with themselves, with the Sacred Scriptures, and in harmony with all we know of both worlds. They will satisfy the reason and content the heart.

Dr. J. M. Peebles was called to Battle Creek, Mich., and when he returns to his residence at Los Angeles we expect to receive a series of articles from his pen. A review of his books is another anticipated pleasure that we contemplate.

A Talk with One of the Masters

Through the Psychic Powers of Nellie Craib Beighle

Earnest Spiritualists who have given much thought and study to the investigation of spiritual truths, such as wise, large-hearted and advanced spirits have to teach, will have learned that the spiritual world, though a distinct part of the universe, and occupying a different point in space, yet belongs and is closely allied to this mundane sphere; that it becomes the abode of those who are divested of the mortal flesh, and unable to longer retain their hold upon materiality; and that all classes of intelligences, from the purest to the sweetest souls to the most degraded and corrupt beings, people this spirit world. As returning all have taught and demonstrated to mortals, the mere process of death, working in the physical structure of man, and releasing him from the environments of matter, does not necessarily produce a change in his nature, nor does it revolutionize the essential characteristics of his being.

Pre-natal conditions, the laws of associations, surroundings, circumstances, the power of training, the force of habit, and the general conditions of his earthly experience, have all contributed in moulding his character and stamping his individuality. The discipline and the career of the body have stamped their impress upon the man, making him what he appears at the close of his mortal life.

It would be strange, indeed, should the transition to another sphere of existence work such a change in him as to cause all the effects of his past career to become as naught, or to be blotted out forever; and it would be equally remarkable should he who has lived a reckless life and an ignoble life, become suddenly purified and exalted in character and attainment merely because he had stepped from the body.

Therefore let it be distinctly understood that man finds himself to be the same individual after the decease of the body, that he was before.

Was he gentle, philanthropic and benevolent in disposition, honest and noble in character, and studious in mental proclivity, he will prove the same in the upper world. Was he unjust and harsh in dealing with his fellows, did he seize upon dishonest schemes in business transactions, was he neglectful of mental and moral training? then will he find

himself occupying the same plane that he maintained before passing from the body; and yet, although a man begins there precisely where he left it here, it by no means follows that he has fallen into a narrow rut from which there is no escape. On the contrary, death opens a very wide avenue to the passing spirit, and affords new opportunities and power of which he may make use, to rise to higher things. Thus, while one may be undeveloped in moral and intellectual attainments, he may come to realize and feel his condition of ignorance, and desire to gain instructions that will lift him higher. In allowing this earnest desire to grow, he calls around him pure-minded and enlightened intelligences, who are glad to become his tutors and protectors, and who teach him how to become truly a man—one capable of expressing the grandest attributes of immortal selfhood.

As one of many spirits, whose duty and mission have been largely found in ministering to spirits suffering pain and misery, I have been brought into contact with souls whose keenest anguish was caught from remembrance of the wrong they had done on earth; deeds of unkindness, acts of oppression, words spoken harshly, but little thought of at the time they were expressed, have been recorded on the tablet of memory, and here in the spirit-world reappear to discomfort and confuse the soul. If the memory of little unkind acts bring an intense pain, what shall be said of those heavier deeds of oppression and of injustice that crowd and torture human beings with remorseful energy? When a disembodied soul awakens to the truth that he has deeply injured a fellow being, has defrauded another of his rights, has done evil to others, the lash of remorse is like a scorpion's sting to his quickened nature.

It is true that the more **sensitive** the spirit the greater his sufferings at the remembrance of wrong-doing; but let the sensibilities of even the most hardened become once aroused and he daily grows more conscious of his offense, and more anxious to atone for it.

To minister to such souls as these is the delicate mission of many cultured and intelligent spirits, and it is a work not to be disregarded nor lightly dismissed.

Moral suasion and gentle and persistent guidance are the weapons used by spirit warriors in their fight against evil.

Error is the concomitant of ignorance, and none will no

wrong who are wise and knowing. Undeveloped souls have risen, or are rising to a comprehension of the best interests of life, through the painful experiences outgrowing from their own past mistakes and misdemeanors; and wise spirits, instead of turning from them in disdain and indifference to their lowly condition, stoop to help them up to a higher comprehension of the laws of life, and to a pure atmosphere of being.

Education, then, is the magic wand wielded in the spiritual realm by those intelligence who go about among the lowly and unfortunate, among the uncultured and depraved, for the purpose of giving them the knowledge they require.

Teachers competent to instruct, ready to lay aside personal grandeur, for the task of guiding wayward souls, wise enough to discriminate as to the special needs and desires of each one of their charge, filled with the power of sympathy, so that no soul, however debased or unlovely, will be cast out of the fold of their instructive, uplifting work—constantly attend the haunts where unhappiness and evil abound, and seek by their ministering power to correct the tendencies of error, to banish ignorance, and to establish a love of order, of harmony, of study, and good works in the hearts of those they labor to bless.

Instruction and love are freely bestowed upon the struggling masses of the spirit-world, whose lives have been sunk in sin and error. They are taught to see themselves as others see them; and they eventually come "to know as they are known"; this knowledge of necessity brings them pain, but it is their first step in the process of regeneration. Next, they are shown that they are not outcasts, with no hope of redemption, but gentle faces beam upon them, kindly voices speak words of admonition and love; and they are made to feel themselves beings, capable of advancement, and worthy of self-elevation.

Thus the power of love stirs within them; they recognize and reciprocate the tenderness of their would-be helpers and guides, and they at once make an effort to follow the teachings presented to them. Then the scheme of instruction is entered upon, and these lowly ones become eager, earnest students, repaying their tutors with a desire to learn and to grow in spiritual power and knowledge. The spirit-world may be likened to a large school, which scholars of different

grades of advancement have entered, those whom we are dealing with just at present are the unfortunate souls; natures have become warped and debased through the experiences of earthly life.

You hear a great deal of evil spirits, and of impure and unholy influences, you are warned against dealing with them; and you have been told that such swarm back to earth in untold numbers, to prey upon the innocent, and many who may be drawn under their power, as if spirit life was a moral pest-house of iniquity, the doors of which are forever open, permitting blasts of its deadly poison to contaminate the lives of earth's helpless children. You have been advised to keep clear of spiritual gatherings, and not to encourage the utterances of unseen intelligences, lest you be filled with evil from the deadly contact. Are you to suppose that the moral government of the higher life is less than that of earth? That there is no restraining power in operation that will deter the wrong-doer from effecting evil continuously? That there is no system of management by which the innocent and helpless denizens of mortality may be protected from the baleful influences of the corrupt and vile of the lower spheres? Then were it indeed far from a "higher life" and incapable of affording man that enlargement of power and enjoyment of a progressive existence that he has been taught to expect. But the pure and powerful intelligences of the spirit world do exercise a ward and watch over those who are not so far advanced as themselves; they do provide teachers and helpers, and guides for the wretched and undeveloped souls who need attending. They are constantly and indefatigably working for regeneration of the depraved and despairing. Their moral influence acts as a restraining power upon the vicious and mischievous, and prevents them from reflecting sorrow upon any but themselves.

I declare to you that although numbers of unholy or unhappy spirits are daily reaching the spirit world from the confines of the flesh, and that although many such may, through their restless, turbulent conditions, be drawn back to earthly quarters, and that although they may be known to work mischief among those mortals who are themselves impure in thought and questionable in action, they can never unpleasantly effect either the happiness or the welfare of the pure and good.

(Continued in August number.)

Life of Sister Anne Katharine Emmerich

[The following are extracts from a book published by Benziger Brothers of New York, entitled "Sister Anne Katharine Emmerich of the Order of St. Augustine. The Marvelous Interior and Exterior Life of this Servant of God." Written originally in German by Rev. Thomas Wegener, O. S. A., Postulator of the Cause of her Beatification. Translated from the French edition by Rev. Francis X. McGowan, O. S. A.]

"Preface.

"The original biography of Katharine Emmerich, of which this is a translation, has experienced a kind reception from the German public, and the same indulgence has been extended to the French translation. Literary critics have acknowledged that it possesses exactness of work, systematic clearness of arrangement, and simplicity of diction.

"Certainly, the book has contributed largely to the better understanding of the marvellous life which it traces with remarkable fidelity.

"A noble appreciation and veneration for the mission of this celebrated *stigmatisée* increase day by day. We find, in our times, the name of Anne Katharine Emmerich in a large number of books, treatises, and religious writings, and we meet with readers who are deeply interested in her life, her visions, and her beneficent works.

"The books containing the account of her visions have been highly recommended to the Catholic public of our age by many prelates and dignitaries of the Church. Besides the public deliverances of European bishops on this subject, we simply refer to the cordial approbation given in our country by Cardinal Gibbons, Archbishop Gross, and the late Bishop Toebbe, of Covington, Kentucky.

"Another circumstance has recently drawn the attention not only of the theological public, but also of the scientific world, to the saintly character of the Venerable Emmerich. Our religious reviews and the reports of explorers have attested that the description which Katharine has given in her supernatural communications of the Holy Land and biblical and historic places, corresponds with the reality with striking accuracy.

"While this evidences to all honest minds reasonable grounds for belief in the supernatural, it puts a **quietus** on the blasphemous attacks and sophisms of the materialists

and infidels, who, in heaping vile calumny and odium on Katharine's personal integrity and religious character, gave only another proof of their morbid hatred for truth and God's holy Church.

"Within the past few years sterling testimony of this kind has been presented to the notice of the Catholic world.

"Father Simon Zoepf, formerly Prior of the Carmelite convent of Würzburg, passed many years in the monastery of Mt. Carmel in Palestine. He has forwarded to Father Wegener a **public declaration** in which he says: 'During the four years of my residence in Palestine, I utilized every opportunity to compare the topographical indications of the Venerable Emmerich with the objective reality of the places themselves. For this purpose I journeyed through the Holy Land from Hebron to the south of Judea as far as Saphet in Upper Galilee. I have sought out many times the places described by the virgin, and my prolonged residence at Nazareth and Jerusalem has been principally employed in making these researches. **The result of these observations of four years is the immovable conviction that the ecstatic contemplator, Anne Katharine Emmerich, has seen everywhere the objective reality.**'

"A similar testimony has been given to us by a document from Monsignor Timoni, Bishop of Smyrna in Asia Minor. He reports the very probable finding of the house of the Blessed Virgin on a small hill near Ephesus, and testifies that **this discovery received its first impulse from the narrative of the Venerable Emmerich.** Father Wegener has in his possession a copy of this document, which is fortified with the archiepiscopal seal and the signature of Chancellor Vathalithi.

"Time does not decrease the holy fame of Katharine Emmerich, and her name has received an augmented celebrity since 1892, when the Bishop of Münster introduced the process of her beatification.

"May this translation produce the blessed effect of increasing in America the veneration for this saintly servant of God, which is so generally manifested in Germany, Belgium, and France! May it become a source of benediction and grace for many Christian souls in our young land! This is our wish, our only ambition in giving it to the Catholic public.

"F. X. McGOWAN, O. S. A.

“Cambridge, N. Y.

“Feast of Our Lady’s Nativity, 1897.”

“Book First. The Life of Katharine Emmerich in the Designs of Providence.

“Chapter I. The Vocation of Katharine, and the History of Her Times.

“In the outlines of the life of a poor Westphalian girl, who died in 1824, God has presented to us a spiritual and interior world which is a marvel of heavenly blessings. The daughter of poor peasants, Anne Katharine Emmerich remained a humble servant till she was twenty-eight years of age, lived after that time for nine years in solitude as a **religieuse**, and when, at the expiration of this period, the members of her convent were dispersed, she went out into the world and lived for twelve years, sickly and retired, in a small, modest room, where Providence, so incomprehensible in Its ways, made her the instrument of Its special designs.

“We have seen in the Old Testament how, when the Israelites deserted God, He, moved with pity for His chosen people, sent them His prophets. They were, by the preaching of the divine commandments, miracles, and prophecies, threats of divine wrath, and, lastly, the piety of their lives, to draw the people from the ways of sin. In like manner, God has often vouchsafed His Church the same evidences of His merciful wisdom in order to protect her in troublous and difficult days against her internal and external foes.

“He raises up at such times men remarkable for their holiness of life or their martyr-like spirit, whose virtues are an example for all; or He distinguishes them with a supernatural science and heavenly gifts, to afford wandering souls a guide and a sign from on high; again, by the power of their prayers and the sacrifice of their sufferings, He constitutes them the mediators of His graces and His consolation to sinners.

“When about the year 400 after the birth of Jesus Christ, ancient paganism perished with its pageantry and its false gods, and at the same time the great Roman empire, its mainstay, was dissolved, and whole peoples emigrated from their native soil, changing their climate, God caused at this critical period the greatest of all the doctors of the Church, St. Augustine, the illustrious author of the “City of God,” to appear on the arena of the world. He became for ancient

and modern nations a brilliant light in the firmament of Christianity; he destroyed a large number of heresies by the perspicuity of his reasoning; he sank, at length, by establishing a Religious Order, the first foundations of a Christian perfection that would strengthen the ages to come.

"In the thirteenth century we see appearing a spiritual daughter of St. Augustine. Clare of Montefalco possessed most eminent abilities. Because of her heavenly qualities and her talent of scrutinizing minds, she was placed by Providence in opposition to the sects of her times, to unmask their hypocrisy and their infernal craft.

"We could adduce and quote here many examples of this kind in the history of the Church.

"It was likewise to such an eminent calling that Katharine Emmerich, a nun of the Order of St. Augustine and the spiritual sister of St. Clare of Montefalco, was predestined. She lived in the interval between 1774 and 1824. At this period a great revolution of things occurred in the bosom of States and the Church throughout a large portion of Europe. A new era began; the Church, replete with pomp and pageant, but possessed of an inactive spirit, was to perish in order to make the vivifying spirit and the new strength of a rejuvenated faith germinate in a poor and oppressed Church.

"During this important crisis, Katharine received from God the mission of becoming, by her sufferings and the extraordinary graces with which God visited her, the aid and the safeguard of a declining world. God made use of this insignificant person, who was unknown to the world, to reveal amid the errors of the times His divine wisdom and truth. He deigned to accept the sacrifices of her penance, which were as innocent as painful, in reparation for outrages then committed against His Church.

"Katharine was the last flower, but how ravishing, of the religious life in its decline. By the merit which accrued from her intense sufferings, she became for her native land the basis of the future resurrection of a sublime religious life and of the ecclesiastical spirit in general. It is only in this noble vocation for the good of the Church that we can understand and appreciate according to its just value Katharine's incomparably miraculous life. This is why we should also trace out, in the first place, a résumé of the history of her times. This historical picture will assist us in understanding

thoroughly the external and internal circumstances of the life of our heroine.

"She stands above her times as a Debora with prophetic gifts, as a Judith with saving power, raised up among us by the mercy of God,—a favor which lays upon us the debt of gratitude to Him and a profound reverence for her who accomplished the divine will in the most perfect manner.

"Let us then consider briefly the times in which she lived. If in the **Kulturkampf**, scarce extinct today, the Church in Germany had already to endure a rude combat with outside enemies, she passed through, nevertheless, a more dangerous period towards the end of the eighteenth and the beginning of the nineteenth century, when the evils which she suffered came from her own members. As a consequence of the false philosophy taught in the eighteenth century, Christian belief and life met with deplorable losses in France and Germany. Not only among infidels, but also among the very members of the Church, faith in Jesus Christ was looked at as a something absurd, and contrary to reason. The programme of these times was to destroy the import of the Sacred Scriptures, to remove all respect from the sacraments, and to turn into ridicule the festivals and religious ceremonies. Priests themselves, and entire Religious Orders were living in a state of profound indifference. All religious sentiment seemed to have disappeared, and Freemasonry diffused its false ideas of civilization and philanthropy through all classes of society."

"Chapter II. Katharine—the Child of God.

"Katharine Emmerich was born September 8, 1774, in the village of Flamsche, a half-league distant from the town of Coesfeld in Westphalia. On the same day in former times, the Virgin Mary rejoiced by her birth, full of grace, her parents and the whole world. This child was also to astonish the universe by the extraordinary gifts which the Holy Ghost * communicated to her in the baptismal regeneration. Katharine was baptized in the parochial Church of St. James at Coesfeld in one of those ancient baptismal fonts which may be seen today on the left side of the nave of this temple.

"Katharine's paternal home was a miserable thatched cottage which, though separated into small apartments, contained in reality but one room. Partitions divided this chamber into several sections; one of these was used by the

* Holy Spirit.—Webster's Dictionary.

occupants for a sleeping place; another served as a stable for the live stock of the humble farm. This hovel recalled to mind the stable of Bethlehem. It was in this sombre dwelling God directed that a child, shining with heavenly virtues, should be born. Her parents were upright Christians; they were known as Bernard Emmerich and Anne Hillers; they were day-laborers, or, rather, share-workers with another peasant. They provided for their support by their domestic and agricultural labors. Yet their modest existence and its weary toil placed no obstacle to their contentment and household happiness. Their lives were conformed to the commandments of God and the Church; fervent prayer and the religious celebration of Sundays and holydays were the edifying comforts which accompanied and sanctified their efforts. Heaven rewarded their piety by giving them nine children, among whom was one child, filled with grace, that would become a heavenly blessing both to them and many others.

"At this period there was an unwillingness abroad to accept the benefits of faith and divine things, and a desire to accept as infallible only the dictates of reason and science. It was then that the Holy Ghost deigned, through the mouth of this new-born child, to glorify what the world up to this had refused to Him. Quite contrary to the experience of every day, according to which a child's reason develops only with time, and by the side of this development the supernatural virtues acquired in holy Baptism, faith, hope, and love, become efficacious,—Katharine enjoyed the use of full understanding from the hour of her baptism. In this spiritual regeneration the Holy Ghost vouchsafed Katharine's soul the gift of comprehending divine things and the knowledge of earthly things in their most intimate nature. Having become by Baptism a living member of the great spiritual body of Jesus Christ, which is composed of all souls that are saved in heaven, in purgatory, and on earth, she felt instinctively all that passed in this divine body, just as we perceive the motions of our sensible body and its members.

"She saw Mary with the Infant Jesus assisting at her baptism, and was sealed to them by the giving of a ring. This miracle was, at Katharine's entrance into life, a sign of her predestination and the reception of extraordinary gifts, as well as her vocation to the most perfect imitation of Jesus

Christ in virtue and in suffering for His Church. At her baptism, also, she had the full proof of God's presence in the Most Holy Sacrament; she saw, besides, her guardian angel and her patronesses, SS. Anne and Katharine, assisting at the ceremony. She saw the relics shining in the church, and perceived the saints to whom they belonged. Her communications in after life have placed us in possession of the knowledge of these marvels.

"The Holy Ghost enkindled from her earliest years the heart of this innocent child by the exercise of the theological virtues. Her precocious mind led her to sacrifice her will to serve God alone and to keep intact the graces received in baptism. White doves, which nobody owned and were unknown in the vicinity, hovered near the home of this blessed child. A transcendent purity of soul, an attractive nature, and spiritual qualities distinguished and rendered her a precious treasure to her parents and neighbors.

"Her spiritual development soon manifested itself externally, and the child began to serve God by her works. Her guardian angel, ever visible to her, was her judicious guide in her miraculous interior life as well as in her exterior doings and actions, and he was her great support all during her life. Again, she had good parents who did their best for the Christian education and instruction of their child. Her father taught her early the sign of the cross and the Our Father, and through the aid of pious pictures he gave her some knowledge of the lives of the saints.

"The child evinced an astonishing facility; by repeating incessantly the few words that she knew, she found her happiness in praying long and with recollection. She already in her childhood adorned a corner of her home with a picture of the holy Virgin holding the Infant Jesus, and she erected there an altar, before which she prayed and on which she laid gifts, such as fruits, images, and other objects, that she gave up in order to make an offering of them to Jesus. These objects would disappear at the time in a mysterious manner. While yet three years old, the child had already a mind so enlightened that she begged of God as a favor to die, so that it might never be in her power to offend Him.

"The following instances show us to what a degree the Holy Ghost filled the heart of this holy child with divine love and Christian charity. While yet quite young, she practiced

nocturnal prayer. As soon as her parents retired to rest, she arose and prayed with her guardian angel for three and four hours at a time, sometimes even till the dawn of day. She liked particularly to pray beneath a star-studded sky, and thinking that she was nearer heaven, she betook herself to a hillock where she made her devotions, with her arms extended and her eyes fixed on the churches of Coesfeld.

"Although her weak constitution rebelled often at the interruption of her nightly rest, her firm will overcame her feebleness, and appreciating that she would not arrive at perfection save by a painful combat against her human nature, the brave child followed promptly the pious suggestions of her good angel when he summoned her to prayer in the night. To facilitate her rising, she concealed wooden slats in her bed, and bound herself with cords that were full of knots in order to acquire, by inconvenience and pain, a mighty firmness and strength of soul. To make her prayer more efficacious, she knelt in winter in the snow; and in summer, in nettles, or she made use of a piece of wood for a stool. God crowned her zeal and perseverance in nocturnal prayer with success by making her competent to pass the night without natural sleep, so that she might glorify Him constantly, day and night, by prayer, work, or suffering.

"Every day God pointed out to her in visions the persons for whom she was to pray. She saw impatient sick people, comfortless prisoners, souls dying a prey to despair; she beheld indigent and cowardly men; she looked at others in reverses and dangers both of soul and body, and perceived travellers, men wandering and shipwrecked, and to all these God wished to grant, through the power of her prayers, help, comfort, and hope. God also made manifest to her all whom she relieved, and disclosed to her that their prayers would not have been heard except for her fervent supplications.

"She declared that it was pleasing to God to be prayed to for special intentions. Love for the neighbor made the child so fervent and perseverant that the hours of the night hardly sufficed for her intercessory prayers. She related at a later date: 'From my childhood I prayed less for myself than others, that the commission of the smallest sin might be averted, and souls might not be lost. The more graces I received from God, the more I besought of Him. I reflected: He possesses everything, and He loves to see us imploring His goodness for others.'

“Another practice of her childhood was mortification, self-denial. What children cherish most, she sacrificed with true heroism to her Jesus on the altar in the corner of her father’s cottage. Her angel convinced her of the value of mortification, and made her understand that this practice had no equivalent among the other exercises of piety. At table she mortified herself in every possible way, partaking of the worst-prepared dishes always, and eating so meagerly that it seemed incomprehensible how she supported life. ‘I offer it to Thee, O my God,’ she would say, ‘in order that Thou mayst give it to the poor who need it.’

“This early and persistent self-denial annihilated all sensual emotion, so much so that she had never to accuse herself of the least immodesty, not even in thought. Having been questioned about this, she declared later on, in the spirit of obedience, that she had deadened, by her mortifications and her perseverant combat, all the bad inclinations and noxious propensities in her before she was able to be influenced by them. From the date of her sixteenth year she knew no other joy than that which she found in God, nor other regret than that of seeing the merciful Father offended by men. Penetrated with the purest love of God, she sighed: ‘Even if there were no heaven, hell, or purgatory, I would wish to love Thee, O my God, with all my heart and above all things.’

“Love for her neighbor possessed an equal power in her soul. She had such compassion for the spiritual and corporal ills of her neighbor, that she felt impelled to most extraordinary works. She gave away her clothing,—all that her parents permitted her to give. When a beggar came near her home, she would say to him: ‘I will go and find you some bread.’ Her mother allowed her willingly to do this. The tears of children, the misery or sickness of her fellow-mortals had the effect of making her become pale with pity and excited in her the irresistible desire of relieving the pains of others by taking on her own shoulders their burdens. When she listened to any one speaking of a sin, she was seized with a vehement sorrow, and melted into tears. Asked by her parents as to the cause of her grief, she did not dare confess the truth, and on this account she was punished for being guilty of stubbornness, which did not prevent her, however, from continuing to implore God for the conversion of sinners and to make reparation for them; for instance, she scourged her body with nettles for the immodest sins of children.

"Her great zeal for souls embraced also the Jews, whom she knew through their daily business relations with her parents, and she bewailed profoundly their incorrigible blindness. She especially performed acts of reparation in behalf of the souls in purgatory who excited wondrously her pity. The suffering souls were wont to come to her during her nocturnal devotions, and beseech her intercession. She also had apparitions of them on her way to Mass in the neighboring town. In the form of small glittering flames or brilliant pearls amid a dull flame, they accompanied her, and lighted up her way in the darkness. While quite young, she was brought by her angel into purgatory, and taught by him the immense pains of the suffering souls. After she had besought God to deliver them, she often heard mysterious, grateful voices that said to her: 'I thank thee! I thank thee!'

"When she was asked in her after-life what had stirred up in her early days such pity, she replied: 'I do not know what to say inspired me with it; but it is explained by the feeling of compassion. I have always felt that we are all one body in Jesus Christ, and as pain in a finger will cause pain to the whole hand, the neighbor's misery made me suffer. From my childhood I begged God to allow me undergo the maladies of others, and pay their debts; I prayed the Child Jesus to assist me in them, and soon I had enough of pain and sorrow.'

"In such unmeasured pity as this for the neighbor's tribulations and in her ardent desire to pray, suffer, and do penance for sinners, we recognize the special vocation which God vouchsafed his child, the particular object of His love. Thus God could rest, at a time when so few of the members of the Church wished for heavenly favors, His good and merciful look on a heart which was filled with love and devotion, and whose life of penance, that kept evil from others and secured good for them, the Almighty Father loved exceedingly.

"This chapter has demonstrated to the reader that Katharine was, by her extraordinary graces, a gift of God to corrupt times. The reader will be less astonished at her miraculous life when he reflects how the all-powerfulness and wisdom of God have often wrought marvels in His saints. In the person of our saint, the Psalmist's words are clearly verified: 'I was cast upon Thee from the womb, O my God: from my mother's womb Thou art my God.' "*

* Ps. xxi. 11.

(To be continued in August number.)

Galaxy of Prominent Spiritualists

From the BOOK OF KNOWLEDGE—PSYCHIC FACTS, page 137.

We present here a list of prominent modern Spiritualists, nearly all of whom, and especially the scientific men, have arrived at their belief by careful and protracted experimental investigation. Can any reasonable and unprejudiced person, in the face of this testimony, deny that Spiritualism has a scientific basis? If so, we should like to know his reasons.

Professor Oliver J. Lodge, F. R. S., Dr. Sc., Prof. Physics, University College, London, author of "Modern Views of Electricity," says: "I went into a state of skepticism as to the reality of Psychical Phenomena produced without apparent contact, but this skepticism has been overborne by facts."

Professor W. F. Barrett, F. R. S. E., Professor of Experimental Physics and Dean of the Faculty of the Royal College of Sciences, Ireland, says: "The impressive fact of the phenomena is in the intelligence behind them and the evidence of an unseen individuality as distinct as our own."

Dr. Robert Chambers, F. R. S., LL. D., author of "Vestiges of Creation," "Cyclopedia of English Literature," etc., says: "Already Spiritualism, conducted as it usually is, has had a prodigious effect throughout America, and partly in the old world also, in redeeming multitudes from hardened atheism and materialism, proving to them by the positive demonstration which their positive cast of mind requires, that there is another world, that there is a non-material form of humanity, and that many miraculous things which hitherto they have scoffed at, are true. I have for many years **known** that these phenomena are real, as distinguished from imposture; and when fully accepted, revolutionize the whole frame of human opinions on many important matters."

Professor Herbert Mayo, F. R. S., M. D., Professor of Anatomy and Physiology, King's College, London, says: "Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

Dr. Lockhart Robinson, F. R. S., sometime editor of "British Journal of Merital Sciences," says: "The writer can now no more doubt the physical manifestations of so-called Spiritualism than we could any other fact, as for example, the fall of an apple to the ground, of which his senses informed him."

Alfred Russel Wallace, F. R. S., LL. D., D. C. L., the foremost living European naturalist, says: "My position, therefore, is that the phenomena of Spiritualism in their entirety do **not** require further confirmation. They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts."

Professor James Challis, F. R. S., Plumerian Professor of Astronomy and Experimental Philosophy, Cambridge University, says: "The testimony has been so abundant and consentaneous that either the facts must be admitted to be such as reported, or the possibility of certifying facts by human testimony must be given up."

Professor A. de Morgan, late President of the Mathematical Society, says: "The Spiritualists beyond a doubt are on the track that has led to all advancement in physical science. Their opponents are the representatives of those who have striven against progress."

Professor William Denton, the eminent lecturer on Geology, author of "Our Planet, Its Past and Future," "Soul of Things," etc., says: "Spiritualism is a belief in the communication of intelligence from the spirits of the departed, commonly obtained through a person of susceptibility, called a 'medium'."

Professor Elliott Coues, M. A., M. D., Ph. D., Professor of Zoology and Comparative Anatomy, Norwich University, etc., Professor of Biology in the Victorian Agricultural College, Member of the National Academy of Sciences, author of "Field Ornithology," "Air Fauna," "Columbeana," etc., writes: "Will you have the opinion of such a person as I have described, who for about ten years has studied, watched and followed the phenomena of so-called Spiritualism, and who speaks from personal experience with almost every one of them? Then let me tell you that I know that the alleged phenomena of Spiritualism are true, substantially as alleged."

Professor Robert Hare, Emeritus Professor of Chemistry in the University of Pennsylvania, Graduate of Yale College and Harvard University, Associate of the Smithsonian Institution, inventor of improvements in the Oxy-hydrogen blow-pipe, and member of various learned societies, author of "Spiritualism Scientifically Demonstrated," says: "Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestation of which I have given an account in my work, I have had even more striking evidences of that agency than those given in the work in question."

Professor Tornebohm, Sweden, says: "Only those deny the phenomena of Spiritualism who have never examined them, but profound study alone can explain them."

Professor J. C. F. Zollner, Professor of Physical Astronomy at the University of Leipsic, Member of the Royal Saxon Society of Sciences, Foreign Member of the Royal Astronomical Society of London, of the Imperial Academy of Natural Philosophers at Moscow, Honorary Member of the Physical Association, Frankfort, of the Scientific Society of Psychological Studies at Paris, etc., of the British National Association of Spiritualists at London, says: "We have acquired proof of the existence of an invisible world which can enter into relations with humanity."

Professor James H. Hyslop writes: "I shall not remain by the Spiritualistic theory if a better one can be obtained to explain the phenomena. I advance it simply as a hypothesis that will explain the facts. * * * There is no other explanation but Spiritualism."

Dr. J. M. Peebles, M. D., the celebrated traveler, author, and speaker, formerly the United States consul at Trebizond, author of the "Seers of the Ages," "Immortality, Our Homes and Employments in the Spirit World," "Three Journeys Around the World," "Death Defied," "Christ Question Settled," etc., etc.

Dr. Hallock, New York, says: "Spiritualism is no new problem that ought to have taken the disciples of science by surprise."

Dr. F. L. Nicholls, M. D., F. A. S., author of "Esoteric Anthropology," etc., says: "I have in my possession direct writings and drawings done under absolute test conditions

by departed spirits, with whose handwriting I am as familiar as with my own."

Camille Flammarion, the famous astronomer, author of "The Unknown," remarks that although Spiritualism is not a religion but a science, yet the day may come when religion and science will be reunited in one single synthesis.

Mr. (and Mrs.) S. C. Hall, F. S. A., editor "Art Journal," writes: "The mockers and scoffers at Spiritualism are almost exclusively those who have seen nothing of it, know nothing about it, and **will not** inquire concerning it."

Hudson Tuttle, author of "Arcana of Nature," "Arcana of Spiritualism," "Religion of Man," "Studies in Psychic Science," etc., remarks: "Spiritualism is the knowledge of everything pertaining to the spiritual nature of man; and, as spirit is the moving force of the universe, in its widest scope it grasps the dominion of Nature. It embraces all that is known and all that ever can be known. It is Cosmopolitan Eclecticism, receiving all that is good and rejecting all that is bad."

Harriet Beecher Stowe writes: "One of the deepest and most imperative cravings of the human heart as it follows its beloved ones beyond the veil, is for some assurance that they still love and care for us. * * * They have overcome, have risen, are crowned, glorified; but still they remain to us, our assistants, our comforters, and in every hour of darkness their voice speaks to us."

Henry W. Longfellow, poet, says; "The spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go, and we perceive them not save by their influence, or when at times a most mysterious providence permits them to manifest themselves to mortal eyes."

Dr. Adam Clarke says: "I believe that there is a supernatural and spiritual world in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible mortals."

Robert S. Wyld, LL. D., says: "With regard to spirit writing, there is no order of spiritual phenomena which impresses me more powerfully. * * * The evidence that the

writing was produced by a spiritual intelligence, without the intervention of human hands, was overwhelming."

Sir Edwin Arnold writes: "All I can say is this: that I regard many of the manifestations as genuine and undeniable, or inexplicable by any known law, or collusion, arrangement or deception of the senses; and that I conceive it the duty and interest of men of science and sense to examine and prosecute the inquiry, as one which has thoroughly passed from the region of ridicule."

Eugene Nus, poet, philosopher, dramatic author and journalist, declared in his "Things of the Other World," "that he had found Spiritualism everywhere, and that it is sowing the seeds of a systematic morality which is greatly preferable to the dreary negations which Materialism offers us."

Victor Hugo writes: "To abandon these spiritual phenomena to incredulity is to commit a treason against human reason."

L. Figuer, editor "L'Anne Scientific et Industrielle," who had done so much to popularize science, and in whose book entitled "The Day After Death," there is such a fund of spiritual knowledge, wrote as follows: "I hold it for a certainty that there exist intermediate beings between God and man. I am absolutely ignorant as to how they can communicate with the earth, but the fact of such communication appears to be positive."

Alexander Dumas, pere, believed in spirits, apparitions and unseen influences. He always believed that his father's spirit came just after it had quitted the body to say farewell to him. He felt warm breath on his face and heard a voice say: "Alexander, I have come to bid you adieu. Be a good boy and love your mother." (Memoir by Mrs. Emil Crawford.)

W. M. Thackeray says: "It is all very well for you who have probably never seen any Spiritual Manifestations to talk as you do; but if you had seen what I have witnessed, you would hold a different opinion."

I. H. Fichte, the German philosopher and author, writes: "I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

William Lloyd Garrison says: "For the last three years we have kept pace with nearly all that has been published

on the subject, and we have witnessed at various times many surprising 'manifestations'; and our conviction is that they cannot be accounted for on any other theory than that of spiritual agency."

Canon Wilberforce says: "It is a strengthening, calming consideration that we are in the midst of an invisible world of spiritual beings than whom we have been made for a little while lower. Blessed be God for the knowledge of a world like this. It is evidently that region or condition of space in which the departed find themselves immediately after death; probably it is nearer than we imagine, for St. Paul speaks of our being surrounded by a cloud of witnesses. There it seems to me they are waiting for us."

Rev. W. E. Channing says: "We have good reason to believe that if we obtain admission into heaven, we shall still have opportunity, not only to return to earth, but to view the operation of God in distant spheres, and be his ministers in other worlds."

Theodore Parker says: "It (Spiritualism) has more evidence for its wonders than any historic form of religion hitherto, it admits all the truths of religion and morality in all the world's sects. * * * Shall we know our friends again? For my own part, I can not doubt it; least of all when I drop a tear over their recent dust. Death does not separate them from us here. Can life in heaven do it?"

Rev. E. R. Sanborn says: "There are sad hearts for whom death has made this world a tomb, which have been cheered and lifted into light and glory by the scintillations of love from an unknown world, which unseen lies around us all. The gloom has been transformed into shimmering splendor, by processes more marvelous than any physicist has found. And souls to whom this world has been a hell, have been suddenly awakened to find it a heaven, surpassing any tale of seer or fairy."

T. B. Barkas, F. G. S., writes: "I have investigated and experimented under every kind of reasonable test my ingenuity could devise. * * * Notwithstanding all tests and all precautions, phenomena have taken place which are utterly inexplicable by reference to any known physical or psychological law. All this I have done with the cold eye and steady pulse of a scientist."

Philip Pearsall Carpenter, Naturalist, says: "I have left off believing in deaths (so-called)."

F. W. H. Myers, Member of Society for Psychical Research, author of "Phantasms of the Living," states: "Not, then, with tears and lamentations should we think of the blessed dead. Rather we should rejoice with them in their franchisement and know that they are still minded to keep us as sharers in their joy. It is they, not we, who are working now, they are more ready to hear than we to pray; they guide us as with a cloudy pillar, but it is kindling to steadfast fire."

Washington Irving writes: "What could be more consoling than the idea that the souls of those we once loved were permitted to return and watch over our welfare? I see nothing in it (Spiritualism) that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart."

Charlotte Bronte says: "Besides this earth and besides this race of men, there is an invisible world and a kingdom of spirits: that world is around us, for it is everywhere; and these spirits watch us, for they are commissioned to guard us."

Horace Greeley, editor of the "New York Tribune," says: "I have sat with three others around a small table, with every one of our eight hands lying plainly, palpably on the table, and heard rapid writing with a pencil on paper, which perfectly white we had just placed on the table; and we have the next minute picked up the paper with a sensible, straightforward message of twenty to fifty words fairly written thereon. * * * Yet I am quite confident that none of the persons present, who were visible to mortal eyes wrote it."

Bellachini, Court Conjurer, states: "I have thoroughly examined with minutest observation and investigation of the surroundings including the table, and have not in the smallest instance found anything to be produced by means of prestigiative manifestations or by mechanical apparatus."

Thomas Wentworth Higginson says: "If I have not satisfactory evidence of the genuineness of these phenomena which I have just described, then there is no such thing as evidence, and all the fabric of natural science may be a mass of imposture."

Padre Secchi, an Italian priest of conspicuous ability in the Church of Rome, says: "Spiritualism will be the great event of the present century."

Charles Fauvety, also a distinguished French Philosopher and author of "The New Revelation," declared modern Spiritualism to be the force which will regenerate society.

Colonel Count de Rochas d'Aiglun, who is at the head of the great Polytechnic School in Paris, and author of some highly important works on Psychic Science, accepts Spiritualism as "a great scientific truth, and the action of invisible beings upon incarnate intelligences as a demonstrable fact."

General Pix, a French writer who adopts the nom de plume of "Henri Constant," in a work on "The Religion of the Future," observes: "Spiritualism, a doctrine more powerful than all the combined forces which live in darkness, has ended by triumphing over all its enemies, and today it emerges from its protracted lethargy, more vital, more powerful and more robust than ever it was."

Rene Caillie, son of the celebrated explorer who discovered Timbuctoo, published a work entitled "Christian Spiritualism," has written in eloquent terms of the lofty morality which it inculcates, and terms it "the revelation of revelations."

Edouard Grimard, Professor in the University of Paris, ex-Director of Normal Schools, a valued contributor to the "Revue de Deux Mondes," and author of that excellent work, "La Plante Botanique Simplifiee," writes in his beautiful "An Escape Into the Infinite," that Spiritualism "occupies itself with the most serious things of science, philosophy, morality and religion; in a word, with the wonders of the invisible world; that is to say, with the loftiest preoccupations which can haunt the human brain."

Madame Rufina Noeggerath, authoress of that striking work, "The Survival," while declaring the reality of the facts of Spiritualism, reminds us that they have the voice of all antiquity in their favor, and are attested in our times by men of the highest authority in science, whose good faith, integrity, and intelligence are above suspicion.

Friend—Doesn't the doctor know what's the matter with you?

Patient—I guess not. He knows I've got microbes, but he doesn't know what kind they are.—Ex.

Chinese Bibles

Kings and Shoo

The Chinese have various sacred books, the principal of which are Five Kings. They have also four Holy Books, known as Shoo, and one called Tao-te, though the word King is a term applied to all their sacred books. Some of these Holy Bibles are attributed to Confucius, one of them (Ta-heo, the Great Learning) to his grandson, and others to his disciples. Some of the sects recognize thirteen Kings, or sacred books, others only seven, and the principal sect but five. Some of these Holy Books bear a resemblance to the Christian Gospels; others to the Epistles; and one of them bears a considerable resemblance to Paul's Epistle to the Hebrews. They are believed to be divinely inspired, and all are regarded as authority in matters of faith, doctrine and practice. All of them inculcate virtue and condemn vice and immorality. I will present merely a few of the leading books:

1. Ta-heo, or Great Learning. This book forms the basis of the religious sect known as the Tao-ists. It treats principally of doctrines, but enjoins many important duties, such as family government, the cultivation of the natural faculties, the acquisition of knowledge, the duty of being honest and sincere and rectifying the heart, and the moral obligations of having good rulers and a righteous government as means of making all peaceful and happy.

2. The Chung Yung, or the Doctrine of the Mean. This book contains the Golden Rule: "What you do not like others to do to you, do not so to them." It recommends a state of harmony in the mental faculties as the path of duty and the road to happiness and to heaven. It teaches that people should follow the dictates of their own consciences, and cultivate and fully develop their natures. On the whole, it admonishes a system of moral perfection. It declares that spiritual beings are constantly around us, and we do nothing without, though we do not see nor hear them.

3. The Tao-te King, or the Doctrine of Reason. "Tao" means **absolute**, and "Te" means **virtue**; which indicates that it teaches **absolute virtue**. Of all sacred books this is the most philosophical. It displays considerable wisdom and beauty. It declares that God created, cherishes and loves all the world. It has no angry God, but one enjoining love and

benevolence, and the return of good for evil upon all the human race. It declares God made all beings. His essence formed them, His might preserves them, His providence protects them, and His power perfects them. It condemns war and weapons of death. It says **Tao** does not employ them, and all good men abhor them. It also condemns the possession of worldly wealth as being in opposition to a spiritual life, and as denoting the absence of good from the soul. Modesty, mercy, benevolence, and contentment are recommended as the highest of human virtues. (They are several more books, but space forbids giving them.—EDITOR.)

Book of Knowledge—Psychic Facts

One of the greatest books ever written, concerning the facts and the power of the spiritual or real side of human nature, is that by Nellie Craib Beighle (formerly Dr. Nellie Beighle), **BOOK OF KNOWLEDGE: PSYCHIC FACTS**. It is for sale at LA COURRIERE office, 305 Buchanan street, San Francisco, \$1.75 delivered personally, or \$2 post-paid. Dr. L. Hahn, of the Faculte de Medecine, Universitie de Paris, France; Dr. J. M. Peebles, one of the greatest writers in spiritualistic lines in the world; and Prof. Edgar L. Larkin, Director of the Mt. Lowe astronomical observatory, on the mountain, near Los Angeles, all speak of it in the highest terms. Their opinions have been embodied in a little leaflet, "School for Enlightenment," which is free.

Col. Ingersoll's Tribute

"Shakespeare was an intellectual ocean, whose thoughts touched the shores of all times."

In Hamlet, the stricken murderer swears:

"If we stand here, I saw him.

* * The times have been,

That when the brains were out, the man was dead,
And there an end; BUT NOW THEY RISE AGAIN.

* * * * *

There are more things in heaven and earth, Horatio,
That are dreamt of in our philosophy."

We Belong to Two Worlds

The world passeth away and the lust thereof. He that doeth the will of God abideth forever. 1 John II, 17.

"I am a man of the world;" that is your boast but it is really nothing to boast of. You have dissipated one-half of your heritage, or perhaps you have never known anything but the lost half. The ideal man is not simply a man of the world, but a man of two worlds. Until he recognizes that fact and governs himself accordingly, he cannot sing his song with a clear voice or do his own soul justice. A genuine life must have two worlds in view all the time. This lower world is man's field of action, in which he shows his mettle, and in which he not only forms his character, just as a boy learns his lesson at school, but adds to the aggregate strength or weakness of his fellows. If he is a blaze, others will light their candles at his fire. If he is merely cold ashes, they will blow into people's eyes and so blind them that they cannot see the truth.

The other world is a reservoir from which he draws his daily inspiration, patience with which to achieve under difficulties, hope, cheerfulness, spiritual repose and resignation, and which sweetens the soul which otherwise would be embittered.

When a man is only half himself he is satisfied with to-day, its ambitions and pleasures. When he is his whole self this world is too narrow for his soul and he finds happiness in the contemplation of another sphere, which will furnish him the opportunity to attain his manifest destiny.

It seems very odd to hear a man argue that he is under no obligation to obey a God whom he has never publicly confessed. He is a man of the world, neither knows nor cares anything about religion or the higher existence; therefore he claims the right to do as he pleases.

Now it is a man's business to know something about the laws of the world he lives in, and it will not help him in the least to shrug his shoulders and declare he does not believe in those laws. The stern fact is, that the laws will act whether he believes in them or not. They are quite independent of anything he may or may not believe, and after awhile he will learn that it is very much more to his interest to know what they are and give strict heed to them than to ignore them or

deny their existence. He sees this in regard to physical law and is very careful about breaking it. When standing on the edge of a precipice, he may deny the existence of gravitation, but he will not take the leap and thus show the courage of his convictions. The law does not care a jot or tittle about his personal theories. It will do its work in spite of his arguments and he will certainly suffer the consequences of his rashness.

The spiritual law is equally rigid, though it acts more slowly. For that reason some men are deceived. You may not believe in purity of body but still the ravages of time are awful. You may ignore all moral principles; you may even succeed so far as to make a fortune based on evil practices; but when you investigate your own character, if you ever dare to do so, you will be forced to acknowledge that you know little about the sweetest and most reposeful and joyous part of life, and "that you have been feeding on "the husks which the swine did eat."

I know of no spectacle more painful to contemplate than that of a man who has persistently used the world for purposes of self-gain, ignoring all obligations of honesty, charity, generosity, and then in his old age sees himself just as he is—dwarfed, twisted, incapable of holy emotions or high inspiration; a poor miserable creature, who has lived a mistake and reached a period beyond which recovery is impossible, so far as this life is concerned. For such a man to see himself just as he is, to measure his own exact weight, to know vividly how he is regarded by his fellow-men, to be conscious that his example, as bad as it is brilliant, has led scores astray, that must be a doom too dreadful for words to express. I have heard a great deal about hell, but that man could tell me of more horrors than I have ever conceived.

To have your soul take you in hand and show you how you have abused it, to have some angel paint the picture of what you might have been and then force you by divine compulsion to compare it with what you really are, that would be simply awful. If you answer the charges of the angel by saying that you are a man of the world, the reply would be forthcoming, like a peal of thunder, "You were not born to be a man of the world, but a man of God." If you know enough to use this world, you should know enough to use it in such a way that if there is any other world, you will be fitted to

enter it without shame. No: there is but one way to live and that is to live justly. This world is large and wide, but there is not a spot where a man can hide from the moral consequences of dishonesty, "But there is nothing covered up that shall not be revealed, and hid that shall not be known." St. Luke XII, 2.

A noble character is not born; it is made. Even on the low plane of pure expediency it is better to be true to yourself than to be false. You cannot ignore a tornado, you must protect yourself against it. You cannot ignore God or His laws, for they refuse to be ignored. Spiritualism is only another word for common sense. It is not a mystery; it is a plain and simple fact. If you live grandly, nobly, justly; if you can look the world in the face without a blush, knowing that the world can see your soul and your motives as well as your actions, you have that kind of a religion which is contained in the Sermon on the Mount, and it will suffice for here and hereafter.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." 1 Cor. II, 4.

Ella Wheeler Wilcox

She Discusses Some Recent Experiments and Their Bearing On the Belief That Animals, As Well As Men, Pass Into the Spirit World After Death

Much has been written of Dr. Elmer Gates' experiment with a dying rat, placed in front of a sensitized screen. According to reports (made by Dr. Ward before an audience in London), Professor Gates found that so long as the rat was alive it threw a shadow. When it was killed it became suddenly transparent.

"Here," said the lecturer, "there was a strange phenomenon. At the very instant the rat became transparent a shadow of exactly the same shape was noticed to pass, as it were, out of and beyond the glass tube and vanish as it passed upward on the sensitized screen."

Science is creeping along, slowly but surely, in the wake of the psychics, and will eventually corroborate all that the ancient seers and the modern theosophists have declared.

On page 144 of "The Great Psychological Crime" (a book published by the Indo-American Book Co., of Chicago, in 1902), occurs the following statement, which is interestingly similar to Dr. Gates' assertion:

"At the period of dissolution of an animal it is clear (to one who is able to observe the transition) that the spiritual body carries with it the animating principle of the animal entity. In due course of time, however, the animal disappears from the animal spiritual plane."

The author of the book proceeds to state that the human being who has developed his better nature to any extent while upon earth "also disappears from his first plane to reappear upon a higher one"; so that, while both the man and the animal possess a spiritual body, the higher being progresses more rapidly to greater opportunities after the body is cast off.

Should science prove the fact (as it will) of the existence of all life after death, the above statement must be very gratifying to those anxious souls who are distressed at the mere suggestion that any other order of creation save man can enjoy the privilege of immortality.

"What," said once a man to me recently, "do you mean to say that I will have to associate with dogs, cats and horses in heaven?"

"You associate with them here," I replied, "and you do not seem to feel degraded by living upon the same earth with them. Why may they not enjoy the next plane as well, and receive the benefits of an improved condition, the same as yourself? You would still be their superior, if that is the question which troubles you."

In the older religions of the world the sacredness of all life and its oneness with the Creative Principle are recognized; but in the orthodox creeds which have taken the place of that simple and beautiful religion taught by Christ man's inordinate egotism has put animals on a plane with machines; and it has made future existence a Human Trust, in which the lower creatures can have no share.

J. Howard Moore, in his "The Universal Kinship," says: "The doctrine of universal kinship is as old as human philosophy. It was taught by that divine soul Buddha, by Pythagoras and by Plutarch, who in the breadth and intensity of his moral nature was in advance of all save an excep-

tional few of those living today, two thousand years after him.

"And now the central truth of the Darwinian philosophy is the unity of life. And during the next century this truth is going to receive unprecedented recognition in all departments of human thought."

Rider Haggard something less than two years ago stated that he was positive that he saw the spiritual body of his dog at the exact moment when (as it transpired the following day) the dog was dying.

God would never have made so much intelligence, so much affection, so much loyalty and gratitude as exist in animals unless He intended these qualities to continue. The world needs this belief in the future life of animals to vitalize and animate its religion into practical expressions of the Golden Rule.

Man is an animal, a higher animal, to be sure, the highest yet evolved, but still an animal. All other lesser forms of life are his kin.

All life is from the Eternal Source, and will go on and on, through various planes of existence.

Just in proportion to the development of the love nature, the power of unselfish devotion, the intelligent use of life's privileges, will the opportunities of the next stage of life be given us.

There is nothing shocking to my sense of dignity in the thought that many loved animals on earth may be found grazing in spiritual pastures through which my soul will pass, after its release from the body, and that from trees of living green I shall hear the songs of birds which have gone before me.

So strong is my belief in this that I strive to treat all dumb creatures in such a way that no accusing eyes of my dumb kin may be turned upon my spirit in that hour, and when I meet the Great Master He may say approvingly, not reproachfully, "As you did unto the least of my little ones, ye did it unto Me."—S. F. Examiner, Aug. 31, 1906.

Patient (just before the operation)—Now, doctor, before you go any further tell me just what's the matter with me.

Dr. Kutem (absently)—Do you think if I knew what was the matter with you that I'd hold this operation?

The Life, Character, Religion, and Miracles of Chrishna

(Concluded from June Number.)

[Many of the precepts uttered by Chrishna display a profound wisdom and depth of thought equal to any of those attributed to Jesus Christ. In proof of the statement, we continue to cite, as promised in the June issue of LA COURRIERE, a few examples out of the hundreds in our possession.]

46 The wounds of the soul are more important than those of the body.

47 The virtuous man is like the bamzan tree, which shelters and protects all around it.

48 Money does not satisfy the love of gain, but only stimulates.

49 Your greatest enemy is your own bosom.

50 To flee when charged is to confess your guilt.

51 The wounds of conscience leave a scar.

Compare these fifty-one precepts of Chrishna with the forty-two precepts of Christ, and you must confess they suffer nothing by the comparison.

If we had space we would like to quote also from the Vedas. We will merely cite a few examples relative to woman:

1. He who is cursed by woman is cursed by God.

2. God will punish him who laughs at woman's suffering.

3. When woman is honored God is honored.

4. The virtuous woman will have but one husband, and the right-minded man but one wife.

5. It is the highest crime to take advantage of the weakness of woman.

6. Woman should be loved, respected, and protected by husbands, fathers, and brothers, etc. (For more see chapter on bibles.)

Before we close this chapter we must anticipate and answer an objection. It will be said that the reported armours of Chrishna and his re-encounter with Cansa constitute a criticism on his character. If so we will point to a Christ fight or angry combat with the money-changers in the temple, as an offset to it. And then it should be remembered that Chrishna's disciples claim that these stories are mere fable, or allegorical, and are not found in the most approved or canonical writings.

