

SPIRIT RETURN.

Interesting Personal Experience

Since reading Brother Chesney's article in No. 683 of The Progressive

Two years ago this winter we moved into a nice frame house, situated at about 29th and Vine streets, Kansas City, Mo. The house contained eight rooms, besides several closets; was nicely finished throughout and nearly new. I stood and I presume still stands on the east end of the street. The front door opened into a hall; from the hall one door opened at the left into the parlor, another at the end of the hall into the sitting room, the stairway being on the right.

I think it was about the 10th of December that my mother came to visit me. The men were out of town doing

some contract work, and it was decided that she would remain with me and my

little boy, nine years old, till they returned. She was a member of the

Christian church. We knew nothing, whatever, about Spiritualism.

We conversed on general topics till about 9 o'clock that evening, when we retired. I had made mother's bed and

folded lounge in the parlor which was separated from my room by curtains.

The upper rooms were vacant, not a article of any kind being in any of

Another Page in the History of Spiritualism. NEXT WEEK The Progressive Thinker will publish the promised Revelation, a new page in the History of Spiritualism. It will be a great surprise to many who have supposed that certain profound statements led to a certain individual as their author, whereas quite the reverse is true. There is nothing grander, more beautiful, or more soul-uplifting than the truth, wherever it may originate. While this disclosure does not in the least discredit any one, it does make known a master mind that heretofore has not received proper credit, and who is entitled to recognition. The Progressive Thinker leads in trying to solve the great problems of the age, presenting each week a vast amount of Spiritual and Occult matters, which every Spiritualist and advanced thinker should be familiar with. Now is the time to introduce the paper to the attention of your friends generally, inducing them, if possible, to subscribe, and thus keep in the front ranks of the advancing procession.

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J. R. FRANCIS, Editor and Publisher.

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SATURDAY, FEBRUARY 1, 1902.

The Veil of Isis.

The scientists and thinkers of the world, in all ages, have sought to solve the problem of life, the mysteries of existence. From age to age the search of the world's philosophers has continued; but, whatever apparent advance has been made, mystery still remained to confront and challenge the deepest thought and investigation, and the most advanced thinker has still been in the mental state of Dante's character, who cried,

"One doubt remains, which wrings me sorely if I solve it not."

Recently, as stated in the *River Ocean*, Professor Jacques Loeb, of the University of Chicago, has announced or re-affirmed two discoveries which many of his fellow men regard as epoch making. One is that several processes of life are due not to the heat furnished by food eaten, but to the electric force generated by the contact of electrically positive and negative food atoms. The other is the possibility, by the use of certain chemicals, of prolonging life in certain living things—in this case sea urchin's eggs—beyond what scientific observation had declared to be its natural term.

From the viewpoint of pure science, these are interesting discoveries. If true, they are extremely important to science, and the University of Chicago is to be congratulated on having Professor Loeb in its faculty. It is also an honor to Chicago and to the whole nation to have in its citizenship an investigator whose work attracts worldwide attention. Yet it is to be feared that the chief present effect of Professor Loeb's natural elation upon the laymen will be to raise false hopes and strengthen the influences of medical quackery.

Electricity is a therapeutic agent of recognized value, but those who vend it as a nostrum, it is to be feared, will be aided in deceiving the public by the cunning use of Professor Loeb's name. If one chemical preserves life in sea urchin's eggs it is possible that another may be found that will arrest disintegration of human tissues. We shall doubtless soon be afflicted with quacks pretending to have found that chemical, and thousands of men who cling to life and fear to face their final audit will believe them, to their loss and sorrow.

For in the end such attempts as Professor Loeb's to unravel the secret of existence, while they may gratify scientific curiosity, can lead nowhere. They are like the efforts of other experimenters to square the circle, to discover a self-reproducing force or "perpetual motion," or to compound an elixir of life. One of Professor Loeb's enthusiastic assistants has publicly declared that his success in delaying the death of living organisms means solution of the problem of endless life. That is the interpretation the lay public is but too apt to place upon Professor Loeb's work, and thence to derive mischievous hopes.

For ages men have striven after eternal life on earth, but their search has been vain, and their demand for immortality has had to seek satisfaction in a life after death. There is a recurring declam of the man who would square the circle, always the missing cog or lever of the seeker after perpetual motion, always the overlooked error of the chemist or the biologist to dis appoint the hope and destroy the illusion. Hence it were wiser for scientific men, however they may amuse themselves by juggling with life, frankly to confess in advance and always insist that they cannot create it, cannot prolong it beyond its appointed time, and that here is the veil of Isis that none hath lifted and none ever will—the secret that man can never learn, because it is known to the Creator alone.

"Thou hast appointed his bounds that he cannot pass," said the Hebrew philosopher, ages since, of God and man. Whosoever, winning or unwittingly, induces his fellow men to deny or evade that eternal truth is no benefactor of humanity, but a blind leader of the blind into the ditch of despair. "Thou hast appointed his bounds that he cannot pass," is the everlasting Nay of truth against which all the years of human science and wisdom dash themselves to pieces. The fountain of life is ever hidden from human eyes, and science must bow to the eternal fact.

Bible Interpretation.

While the good Methodist brethren are perturbed in mind, and considering what they shall do with Prof. Pearson because of his unorthodox and unliteral interpretations of bible statements, it might afford them healthful thought to take due notice of the following fact:

given in a special telegram to the Chicago Chronicle, from Nashville, Tenn.: "Mrs. Julia Abbey, wife of a young merchant near Sparta, Tenn., died last night as the result of pulling out one of her eyes in a fanatical and literal interpretation of the scriptural injunction, 'If thine eye offend, pluck it out and cast it from thee, for it is better to go to the hell of fire than to have one eye to suffer the torments of hell fire.' Her mind became unbalanced over religion early last autumn and since that time she has been noted for strange vagaries in religious work. She insisted on being immersed last month on one of the cold days of the year, and for a time wished her husband to sell his business and give all to the poor."

This poor woman is regarded as unbalanced in mind because she wants to obey the plain, literal instructions of bible texts. Prof. Pearson is thought "unbalanced" because he does not construe certain very improbable bible accounts as literal truths.

Beautiful Ideals.

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Hence we can assent to the claim of Mr. Mangasarian, of the Independent Religious Society of Chicago, that art is a saving power, and may regenerate the city, morally and physically. As reported by the daily press, in an address in the Grand Opera House, Mr. Mangasarian asserted that love of the beautiful will transform Chicago. Art, he said, is the saving power that is to overcome soot and smoke and dirt and which will convert the city into a metropolis of stately buildings and spreading parks, and its people into better citizens.

The art institute by the lake is a credit to Chicago, he said. Though we are, comparatively speaking, a young community and much dominated by material pursuits, nevertheless we have a palace of art in our midst which lifts its head above the smoke hanging over our industrial metropolis.

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By art we mean the seeing under all things the ideal—it is the hunger and thirst for the life of the mind beautifully embodied, so to speak, by the delicate hand of imagination. To make the average man more artistic we must appeal to his mind through the avenues of a rational religion, an elevated drama, a clean newspaper, a great literature, and, above all, artistic environments.

"A people without art would be a people without intellectual life. We must see beauty as well as utility, must play as well as work. If I could revise the meaning of words I should reply the meaning of words to those who see the world always in prose, never also as a poem—who hear its noises but have no ear for the silences of nature; who never dream a dream or paint a mental picture or behold a rainbow in the sky. The most pressing problem of the age is the problem of art."

Art, religion and the churches have for centuries faithfully and with commendable zeal tried to save the world, but it is a matter of regret that the results have not been commensurate with the enormous expenditure of means. But humanity will take more kindly to art as a redeemer. It will be more susceptible to the message of beauty.

Art differs from religion in this, that while the latter seeks to suppress the passions the former aspires to direct them to nobler uses. Religion eradicates, art transforms; religion would cut off the right arm, pluck out the right eye, to art the body is as sacred as the soul. Religion would lead us to heaven; art is not satisfied until the whole man is saved.

Again, art brings peace to the troubled mind, not by sapping its energies, but by creating counter activities to overcome the discord by harmony. It is by art more than by sermonizing, by great pictures more than by prayers, that the evil tendencies in us shall be come regenerated.

It is a question whether an artist should ever paint battle pictures. The real mischief of war can never be told by the brush, for it is not the carnage, the blood-soaked fields or the heart-breaking scenes which condemn war—such evils come also by the flood and the earthquake, the summer's sun and the winter's snow.

The shame of war lies in the violation of a moral principle to which the poet and the orator can give expression, but which the painter cannot catch on his canvas.

A painter should, if not exclusively, generally, at least, give us pictures of peaceful landscapes, the grandeur and loveliness of nature, of sky and sea; he must reveal the "human form divine" and people his quivering canvas with beautiful women and children; he must give us scenes of quiet and sweet home life; such scenes as the great Dutch masters loved to paint.

An art institute should not be used as a place for the marketing of pictures. Only such works should be hung on its walls as deserve to remain there always as the treasure of the people. The committee should have no thought of the commercial possibilities of an exhibit.

While the good Methodist brethren are perturbed in mind, and considering what they shall do with Prof. Pearson because of his unorthodox and unliteral interpretations of bible statements, it might afford them healthful thought to take due notice of the following fact:

given in a special telegram to the Chicago Chronicle, from Nashville, Tenn.: "Mrs. Julia Abbey, wife of a young merchant near Sparta, Tenn., died last night as the result of pulling out one of her eyes in a fanatical and literal interpretation of the scriptural injunction, 'If thine eye offend, pluck it out and cast it from thee, for it is better to go to the hell of fire than to have one eye to suffer the torments of hell fire.' Her mind became unbalanced over religion early last autumn and since that time she has been noted for strange vagaries in religious work. She insisted on being immersed last month on one of the cold days of the year, and for a time wished her husband to sell his business and give all to the poor."

This poor woman is regarded as unbalanced in mind because she wants to obey the plain, literal instructions of bible texts. Prof. Pearson is thought "unbalanced" because he does not construe certain very improbable bible accounts as literal truths.

Beautiful Ideals.

There can be no doubt that beautiful ideals exercise an uplifting, purifying and spiritualizing influence, tending to transform the soul into the image

How May a Knowledge of Spiritualism Be Obtained?

The New Light, the New Revelation of Spiritual Truth comes to humanity in two ways: It comes by outward signs and tokens that proceed from the spirit side of life towards mortals—such as have accompanied every great spiritual outpouring since the world began, and it comes from within.

Those that are spiritually endowed; we mean by this, those who have spiritual perception and discernment, and intuition, require no external testimony concerning a future life and immortality. Those who are not spiritually endowed must receive the knowledge through other sources.

In this world of utility, this age of great "practical utility," as it is called, this age that is looking mostly to material science for unfoldment, the manifestations of Spiritualism have come as an answer to the great human need for testimony that will satisfy the mind through the senses. This, of course, is the most fallacious kind of testimony; yet it is the kind of testimony that most people believe the most in. You trust your eyes, your hearing, your external senses, and yet we know that the vision is fallacious; we know the human hearing is liable to err; we know the human senses are very limited in their discernment of even ordinary daily things. It is the mind alone that aids the senses. Mathematics assist in accomplishing what material science desires to illustrate; and with the crucible of the chemist and various experiments in science you can prove a proposition after the proposition has been perceived mentally. But you cannot prove a proposition to another human being who is not capable of receiving it mentally or spiritually.

Spiritualism came from the spirit side of life, and through manifestations of the senses challenged the inquiry of man. For in endeavoring to discover the cause of the "Rocheester Knockings," to discover how the writing upon locked slates was produced, and the various forms of materialization, the whole world of scientific thought has been challenged to explain those manifestations. In doing so it has admitted human thought into the realm of spirit life. For, inevitably, these manifestations, when you enter into communication with them, claim to be presented by spiritual beings.

Now it is within the province of every human being to know whether these manifestations are true or not. If you have no mediums here, you can go to Cassadaga, or wherever there are mediums through whose instrumentality you may investigate.

It is useless for people to say in this day and age of the world, "I have had no evidence, but I would like to have." The same endeavor applied in this direction, that is applied in other directions, will give you knowledge on this subject. You can receive the evidence if you will receive it. If you wish to send a telegraph message you do not wait in your house for some telegraph operator to bring his instrument there—or if you wish to receive a message by electricity you seek the methods. The same is true with reference to these spiritual manifestations: You must seek those who possess the gifts of the spirit, or through whom the manifestations come. Or, if you prefer, arrange a "circle" in your own household—there is a "psychic" or medium in most every family—and you can receive the evidence there. Just as thousands and tens of thousands of people have.

This knowledge is not secluded. Within a week your present speaker has been at Cassadaga Camp, where there were many people, statesmen, scholars, orators, many who had never investigated the subject before. They received messages from their departed friends through various mediums there. Writings from their spirit friends were received with no human hand to intervene; and forms were seen that were not produced by any external methods; and inspired thoughts that came from those outside of mortal life. It rests entirely with yourself whether you will know about this subject, whether you will grasp this proposition, or whether you will still wander in the shadow of doubt concerning spirit life.

There are also inner ways of knowledge. Of course it is of no particular interest to any one excepting yourself. The average human being cannot bestow or receive anything by your knowledge of spiritual truth. The average human being needs spiritual truth as a present possession: "But," you say, "we have our faith, we have our religion, we have our hope of immortality." But that does not take the place of knowledge. Faith is beautiful; it is the flowering out of one's spiritual nature; it is that upon which humanity feeds. Hope is beautiful; it leads one to desire knowledge, or aspiration for a knowledge of that which lies beyond, and encourages one. But knowledge is better.

In all human affairs if you can have knowledge you consider that it is better than faith, or hope, or belief. A knowledge of mathematics serves you better than the belief that there is mathematics. A knowledge of chemistry serves your human life better than simply to believe that some one else understands chemistry. So the knowledge of the laws of life and being pervaded by this spiritual power will exercise a most beneficial influence upon human life every day.

It is most important to know that man is spirit here and now; that the spiritual faculties require unfolding, developing and feeding. You train the body; the athlete spares no labor or experience to make himself perfect in physical unfoldment. "Physical Culture" is one of the departments of all well-regulated schools. There are professors and teachers of both sexes in the poetry of motion and in the beauty of perfect physical expression. You consider that the intellect must be unfolded to its fullest capacity. We regret to say, that we think your schools are systems of "cramping." Instead of systems of perfect unfoldment in education. By and by, as these plants, these lovely blossoms have been carefully trained to unfold what is in within, your human education will be a process of unfoldment; and the individual life will be as perfect as the most perfect of these flowers. But as long as education is something induced from without instead of unfolding that which is within, it will simply be mechanical. Frequently whatever intelligence there is, is crowded out of the young child because of this process. When, however, the new system was introduced, Froebel saw in the child the germ of the future man or woman, and the "kindergarten" took the place of the cramming and crowding process. Whenever you introduce in education the principle of the religious or spiritual proposition of the unfoldment of that which is within; whenever this becomes the principle of your schools, then your educational system will be perfect.

If it is necessary that the intellect and the body shall be so unfolded, it is also necessary that the spiritual powers shall be unfolded; that every human life shall know all that is possible to be known concerning his or her spiritual nature. Because you will find after a while that the spirit is life; that the body is simply the instrument, the mechanical structure through which the spirit is to express itself.

Spiritualism has taught, in the fifty years or more of its present existence in the world, that in proportion as this spirit power is unfolded, so is life more perfect. We do not mean merely theological propositions or dogmas, but we mean the spiritual life, that which pervades the human existence, that which exalts and purifies the affections, that which makes the intellect more clear, that which dominates the moral purpose of the individual and no one can have an exalted life who is not dominated by the spirit that is within and the spirit above; even though he or she does not know it. It is this knowledge that gives the real value to life.

The whole realm of existence in which your spiritual natures are found has been measurably hidden and stifled. You have been able, through religious exercises and

the presentation of religious thought and truth, in some measure to perceive these things, but they have been separated from the ordinary conditions of life, and spiritualism pervading the human existence has never been thought to be possible.

These spirit friends that have passed from human sight are realities. You do not have to go back to the poets and ancient philosophers to learn that "millions of spiritual beings walk the earth both when you wake and when you sleep," as declared by the Christian poet Milton, and earlier by the Greek poet Hesiod. Then this realm, in which those spirits move, having come in contact with human life, having made itself manifest, having declared its existence, is a valuable realm to understand. Not only because you are all journeying thither, and will one day, sooner or later, cast aside the physical body, but because you are spirits now. That which sees is not the eye, it is the intelligence animating the eye. That which hears, and speaks, and performs the tasks of daily life is the spirit that is within you. If there are more attributes of the spirits than have been perceived or recognized; if you have powers that have been hidden and only partially unfolded or altogether set aside, it is quite important that you should know it.

The race is entering into a higher spiritual existence. In the French Academy of Sciences, not many years ago, it was proposed to include a "sixth sense," which was to be called "Intuition." That proposition did not prevail among the scientists; but a great many scientific minds of Europe and America have come to the conclusion that this realm which you perceive through intuition is the larger realm of life, and the world is growing more and more into that inheritance. As the brain to-day presents a more perfect structure, than the sloping forehead and high egotism of the earlier races, as the human intellect in the facial expression reveals more nobility and more intelligence, so the spiritual powers, when unfolded reveal themselves in the expression of the countenance, in the light of eye, in the serenity of spirit, in a philosophical mind. As this spiritual power is more and more unfolded, the meaning of everyday life will be more clearly revealed.

The next step of life, which you pass into through the change called death, is of course only one of the steps of eternity. But as human existence is found to be a preparation for it, your spirit friends are very anxious that you should know as much as possible about your own spiritual natures, your own spiritual possessions. And it is possible to know about this. You can enter into communication with your spirit friends; you can ascertain what the occupations and conditions are in spirit life. They will tell you the condition of the spirit on entering spirit life is determined by the growth and unfoldment in the earthly state. They will uniformly tell you that they wish they had found a better opportunity or had improved their opportunities better while here. If they have been selfish and worldly, seeking only for material gain, they will tell you that such a state was a clog upon their spirits; that they have been fettered and bound in spirit life because they had not sought for spiritual treasures more than for material treasures.

To use the things of life wisely; to have a suitable home and surroundings is the perfect right of every human being. But to use the powers of the spirit to improve the opportunities that are here to unfold the spiritual nature; this also is the highest and most divine gift of life.

Those who receive messages from the spirit state declare, that in those messages they receive the declaration, that these powers which were neglected upon the earth constitute their poverty in spirit life; that people are in spirit life they are deformed by physical, human conditions, but that if you could see the shadows of your earthly condition resting upon you sometimes when passing away from earth you would desire to know more of that spiritual state, to have more of that knowledge that can lead to a better and higher condition here and hereafter.

When the great Agnostic said in human life "one world at a time is enough for me," he did not realize that the larger portion of this world is in the world of spirit, which had been neglected; that with the knowledge of spiritual attributes and powers the human race would enter into its higher possessions. Now released from time and sense, and human intellect, Mr. Ingersoll is undoubtedly sorry that he did not avail himself of the opportunities he had on earth to have greater knowledge. For when you are going into a country that you are unfamiliar with, and for which you are not equipped, your limitations are painful to you. Suppose one who is starting out to discover the North Pole should go without any preparation, should make no preparation for the cold, should make no preparation for warmer clothing, and provision to sustain the bodies of the men who accompany him should they be caught in the fields of ice and snow. Would you not say, "He is foolish; how can he start out on such discoveries without any preparation?" Yet people expect to start out on the voyage of eternity when leaving the earthly life with no preparation whatever (excepting, possibly, a blind faith in the theology that has been taught them), and trusting to luck to take their chances with those who have already gone. But the course they have taken may lead to no bliss here; and they may have encountered many obstacles of their own ignorance on their journey. When you realize this you will equip yourself for your eternal journey as you would equip yourself for a voyage upon the earth.

You teach your boys and girls that their education in practical intellectual ways is because they are going to be men and women, and that they must have this knowledge of mathematics, this knowledge of language, of grammar, this higher education to fit them to cope with the conditions of life. The boy who would be a merchant must understand somewhat of the rules of trade—too often they are rules that we would not wish any boy of ours to know. The girl who would go out to teach or obtain a livelihood with her hands must have some knowledge of that which she wishes to do. But here are thousands every day in your world passing into the spirit realm with no thought of whether they are going, with no preparation of spiritual knowledge, with only such preparation, perhaps, as comes when death opens the avenue between them and the spirit realm.

However, with the light of knowledge the step that people take in entering spirit life would be no more fearful, not half as fearful as the step the boy takes when he goes out in the world to meet its temptations and its trials. It is the inevitable step that all must take and a knowledge of it prepares you to go.

You recall such instances as a dying saint who sees the vision of angels and the loved ones around the death bed; those whom you can remember in the household who have passed away with a smile upon their lips, recognizing the dear ones that have passed on and call them by their names. You speak of such a scene as a "beautiful death scene." If it were common, if it were universal with all lives to pass as joyously into the realm of spirits as we receive them into this world, would it not make human life more beautiful and lovely? And would there not be garlands of flowers instead of sable drapery, and songs of gladness instead of funeral hymns, and words of light and beauty and joy instead of those of sorrow, with no garb of mourning to cloud your lives and cloud the lives of the spirits that have passed from your midst, and with knowledge, and hope and love, and "God speed" and the consciousness that their presence, as a crowning light, can be with you day by day and hour by hour?

"But," asks one, "does not the knowledge or thought of spirit life and influence unfit us for the daily duties of life? Is there not danger that we shall seek too much the things of the spirit, and not attend to our duties here?" By no means. A correct knowledge of the laws of life and spirit makes the hand more accurate in the performance of its duty, makes the heart more truthful in the fulfillment of its daily life of affection, the mind clearer to perform its part. If you know that you are spirit as well as body, and know whether you are going, the drudgery of life is not so hard, the weary round of toil is not so difficult, and the daily burden is not so hard to bear, for you know that not only human beings sympathize with you here, but spirit intelligences.

We knew one dear lady who had lost the use of her limbs, who had no fortune, but used her pen to obtain her livelihood. She lived in a small room and performed her own work, moving her body around with her hands, washing the floor and preparing her own meals to keep her spirit and body together. But, with the knowledge of spirit life she said: "Oh! I have so many blessings, I am never alone." This knowledge kept that dear heart strengthened, and her life pervaded by spiritual powers, so that the burdens of human existence did not rest heavily upon her.

How much lighter your daily toil would be if you knew that in spirit life your friends were brooding presences, helping, strengthening, and guiding you; with this animating knowledge your bodies are but performing the necessary task, until you shall take on the next higher step. How much more ennobling would human life be if instead of the mere drudgery and diving for physical existence you could know that it is the unfoldment of the spirit; that the great lesson of human sorrow is neither penalty nor punishment, nor revenge, but simply unfoldment. Sorrow teaches patience, fortitude and loving kindness for others. If you have wept because of your own sorrow, you understand how others feel who also sorrow.

When the great Teacher and Master of Nazareth knew the meaning of sorrow and was brought, by divine compassion, into sympathy with the world, it was because he knew the meaning of sorrow by experience. When Buddha Gautama went out from his father's palace, from the pleasure-house that was reared for him, to seek knowledge and the meaning of sorrow, when he saw death and all the things around him that he could not explain, by and by, through prayerful observance, by listening to the voice of the spirit, not among the sacred men who tortured the body that the spirit might live; not among the recluses, who thought they had obtained conquest by separating themselves from the world, but beneath the wondrous tree whose branches spread above him, whose leaves were vocal with the voices of the night, he heard the voice of the Spirit, he was shown the great mystery of life. How it is for conquest and unfoldment; how victory over selfishness or sorrow is the divinest achievement of life; when this knowledge came, instead of going back to his pleasure-house and living the life of idleness and luxury, he taught. He taught among the people, ministering unto them. He fold the great meaning and lesson of sorrow through which they were passing. He pointed out to them the great light and attainment of the vision he saw.

When Jesus trod the pathways in Palestine, he led the people to a knowledge of spiritual truth. He made them aware that the "kingdom" of which he taught was not a kingdom of the dust, but a kingdom of the spirit, and he said, "The Kingdom of Heaven is within you." How many churches teach that it is some far off region; some citadel of light with alabaster thrones and gates and walls through which it is impossible to pass unless you have faith or attain by some external form or ceremony.

We know Jesus, the teacher, the beneficent friend, the wise counselor, the healer, said, "The kingdom of heaven is within you," and it is this kingdom that the spirit realm comes to reach; to find out that which has been neglected, to restore that which has been cast aside; to reveal that which has not heretofore been known.

By observing your own premonitions and impressions this faculty of intuition will be more and more cultivated. If you have impressions that you cannot explain, if they seem to be truthful, follow them. You often say in your daily life: "I wish I had followed my impression, my intuition." Why, do not you know it is because reason, material passion and external interests have shut this avenue of knowledge; that you do not know about spiritual things? Otherwise you would be holding communion with spiritual beings as freely as with one another. Your spiritual vision would have been opened to spirit life, as it is in many cases.

Sometimes children have this spiritual endowment, and the parents send for the physician. Very likely you would send for the doctor to prescribe for your little girl "because she sees things." If you knew that "seeing" was the precursor to higher knowing; that this and other gifts of the spirit is through the only faculty of the human being that is endowed from the spirit, you would cultivate it as carefully as you do the gift of music, or painting, or any other gift that manifests itself in your children.

The race must grow, sooner or later, into this spiritual inheritance. It is not always intended that prophets and seers, and those endowed with "gifts of the spirit" shall be the only ones to teach the human race concerning spiritual things. By your own firesides, at your own hearthstones, in the midst of your own family circle, this voice will be heard, this testimony will be offered. It will not be in forms and things to frighten you. Spirits are not the "ghosts" and "hobgoblins" of grave-yards. They are spiritual intelligences, beings that have dwelt in your midst, in your own households; they are your dear friends, and a part of your life and your light, and if the spiritual life is really that which constitutes the household in eternity, then of course it is just as much a part of life that this communion shall be between the spirit and human state as that you shall have conversation with each other.

You have great trouble in not being able to make one another understand. The language you use is imperfect and you frequently misunderstand each other. Notwithstanding the great affluence of the English language it is a very easy thing for two friends to misunderstand each other. In human life you get cross and quarrelsome, and go to law merely because you do not understand each other. Now when your spirits are right you will understand each other better here.

We knew two friends, farmers, who had lived side by side for many years. By and by there came up a controversy about the line between their lands, and one farmer moved the fence this way, and the other that way, until at last there was great trouble about it, and they had some words, angry words, and went to law. Finally one consulted a lawyer, who had some sense. He was an old friend of theirs. He said: "My dear friend, is there no way to adjust this matter without going to law about it? In the end you will both lose your farms."

"But I am going to fight this thing out," said the farmer. "I say so and so," and he says so and so.

"But," said the lawyer, "do you want to lose your farm and your house, and your family have no home? You were friends and neighbors, and the best of feeling existed between you; there was nothing you would not have done for him. Now let him have this little piece of land. Just go to him the next time this comes up and say: 'I don't mind this little piece of land, you can have it, it is nothing to me.' It is better to sacrifice the land than your friendship."

"Why, I cannot do that!" said the farmer. "Just try it," said the lawyer. So the next time the farmers met, he did as the lawyer suggested, and to his great surprise, the man said, "I do not want the land; you can have it." From fighting each

other they were soon trying to see who could make the greater sacrifice, one for the other.

Was not that better? Did they not understand each other better? And were they not in a better state to enter into the next step of existence? That was the result of one sensible man telling them that their friendship for each other was more valuable than all the land they owned.

When you approach humanity with that kind of spirit, do you not suppose that loving kindness and fraternity will prevail, instead of hatred, malice, scorn and striving? And that the spirit world can make you understand? It is not difficult if you are willing. The principal barriers between you and spirit life are in the fears and doubts of human life.

A great many people say: "I do not want the spirits to know everything I do." Then you should not do anything that you are afraid or ashamed to have them see. "I do not want the spirits to know what I think." Then uplift your thoughts until they are as clear as the moonday sun, and you will not be afraid to have an angel of light see and know what you are thinking. But if you think your daughter (your daughter with shining eyes and wonderful hair), with loving thoughts bends above you, perhaps in your counting-room, perhaps in your hours of daily toil, and that she may know every thought of unworthiness; if you take advantage of your neighbor or friend, does that make you feel uncomfortable? Then let your thoughts and dealings be such that it will be no discomfort to you if your spirit child can see what you do and think.

Undoubtedly when Dante, in his vision, saw the "Inferno," he was looking out on the earth conditions, Boards of Trade and Stock Exchanges, and hearing the demons of mammon howl and scream toward each other. But there are no such infernos in the realm of spirit excepting those that you make. You take your heaven or hell with you. "The kingdom of heaven is within." Then so is the kingdom of hades. If you want hades it is easy enough to have it. Passion, striving, selfishness, contention, all these things make it. We know an angel of light could not witness a more perfect picture of hades than the human conditions that are created by avarice, greed and human selfishness.

If this spirit realm, impinging upon yours, does nothing more, it tells you that you "reap what you sow." That the next step is just as you have made it. That every human life must ultimately work out the conditions of spiritual unfoldment by growth in time and eternity.

Do you want to know about this? You say you want to know a little about it. You want to know about it to the extent of having messages from your spirit friends. But you do not want to know enough of it to live it, to bear it forward in your daily life, to make of it the theme and song that constitute the key-note of existence, that this spiritual life is yours, that every faculty, every attribute, every high pursuit, every divine endowment—in their spiritual essence—and the highest potency are yours, and that one day you will sing the songs of praise.

When you will have conquered and triumphed over the conditions of human life by this unfolding spiritually, what a beautiful human race it will be! All children will have the face of angels, all countenances will beam with intelligence, differing only as each star differs from another in glory. Physical bodies will not be maimed, dwarfed and deformed as now; physical sickness and suffering will be overcome by the knowledge of the power of the spirit, and all human beings will come forth upon the earth in the charmed knowledge of spiritual beings, here and now as well as hereafter and throughout eternity.

Oh, habitable earth! Oh, human life full of the highest possibilities! but now warped and perverted to the lowest struggles of demons—when will this conflict cease? When will this striving in mortal life be over? Not until the spirit, rising in its fullest triumph, shall reveal the light of the soul, and you stand "face to face" with that invisible realm that you see now "through a glass darkly." Then shall the boundaries of human life expand; then shall the nations learn war no more; then shall the great struggle in the world of mammon no longer occupy the brain, and heart, and hand, but fraternity shall abide, and peace shall govern all the earth. Then man shall enter into his spiritual inheritance and the endowment of the skies, and be one with the angels.

Does Electrocuting Kill?

Any student of psychology knows it is a comparatively simple feat of power to throw a "subject" he is accustomed to influence into so deep and complete a sleep or trance, that to all observers the subject is a counterpart of death, so far as animation normal or abnormal is concerned. The body of the subject, if the operator is a powerful concentrator, can be made to assume the coldness and rigidity commonly associated with death; can even be subjected to crucial tests of what would be pain and torture to a person in his normal state, yet be resuscitated into natural activity again, and aver strenuously he had no consciousness of events transpiring while he was in the quiescent or trance state.

Others say they knew every circumstance, but were powerless to move or act, in the slightest degree. These are demonstrable facts and it is futile to deny them. The cause of this seeming phenomenon is, the body of the subject is temporarily charged with a stronger degree of magnetism than the individual can generate, and the body being a vehicle of expression or in other words, a reflector and transmitter, of emotion and sensation, it will manifest forth the strongest power operative upon it, at any given time.

In cases of electrocution the victim's body is charged with power far beyond its natural capabilities, so it is temporarily paralyzed and quiescent, incapable of any movement. Rigidity, coldness, inanimation, even the first signs of putrefaction are not infallible signs of death, and there can be no doubt in the mind of men who understand electricity and magnetism, that each and every man subjected to electrocution could be revived if the proper methods were employed, these varying in many ways according to the individual's peculiarities who has been subjected to the same. The only way to effectually destroy physical activity, so that the victim is thoroughly and completely released from the body, is to generate such an enormous degree of power, that the body shows signs of being burned, which would be too barbarous a proceeding for men to want to contemplate, who had any instincts of kindness in their souls; though it would be generous to do this rather than to simply stop power of motion, leaving oftentimes, clear, active thought. If so desired, I will go further and deeper into the subject, from a psychologist's standpoint. VICTOR ILLUMINER.

Only the vulgar person seeks to adorn his short-comings and give them an air of respectability.—Confucius.

Little enough will your religion profit you, if your deeds do not accord with it.—Jussuf Ali Mustapha.

Of all the advantages which come to any young man, I believe it to be demonstrably true that poverty is the greatest.—J. G. Holland.

He that has work is born king of something; is in communion with Nature, is master of a thing or things, is a priest or a king of Nature so far. He that can work at nothing is but a usurping king, he his trappings what they may; he is the born slave of all things.—Carlyle.

In proportion as we love truth more and victory less, we shall become anxious to know what it is which leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them must result from, perception of something we have not perceived.—Spencer.

OSTEOPATHY

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THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, \$1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh":

"If a man could feel
 Not one, but every, feast, fast, and working-day."

The spiritual significance burn through the hieroglyphic of material shows. Hereafterward he would paint the globe with wings.

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