

Handwritten notes at top: "The Spiritual Reformer" and "A. J. Davis" with a circled "1811".

The Spiritual Reformer

—AND—

Humanitarian.

SUBSCRIPTION, \$1.00 IN ADVANCE. SINGLE COPY, 15 CENTS

STAFF

MRS. SUSAN J. FINCK, Mortal, } EDITORS.
JAMES M. FINCK, Spirit, }
ANDREW A. FINCK, Business Manager,

Published Monthly by A. A. FINCK & Co.
Printers and Publishers.

409 21st Street, Galveston, Texas.

To whom all Business Communications should be addressed.

ObeY the law of Universal Love with the total ingeniousness of thy inmost nature, for it is this uncircumscribed principle which circulates and throbs through all the veins and arteries of humanity.—
A. J. Davis.

Application made at Galveston Postoffice for entrance as second-class mail matter.

Vol. 1. GALVESTON, TEXAS, SEPTEMBER, 1902. No. 4.

PHYSICAL, ORGANIC AND MORAL LAWS.

When the just, upright and truth-loving suffer from poverty, sickness and other afflictions, while the vicious and depraved enjoy health, wealth and prosperity, and spread themselves like "green bay trees," the unthinking man or woman questions the justice of the Divine government. Daily are these heard to say: "Why has God sent upon me this affliction or that punishment or loss or disappointment?"

For the better understanding of this disparity in the human family, A. J. Davis recommends less knowledge of the laws of Moses and more of the laws of Nature. He classes the principles of the Divine government into laws, Physical, Organic and Moral, and defining the relation of these principles to each other he writes:

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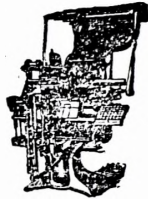
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For the better understanding of this disparity in the human family, A. J. Davis recommends less knowledge of the laws of Moses and more of the laws of Nature. He classes the principles of the Divine government into laws, Physical, Organic and Moral, and defining the relation of these principles to each other he writes:

"The Physical laws are those principles which control the forms and general phenomena of the external world. They govern outer circumstances, and also, to a considerable extent, the material organism of man. These Physical laws are, in modern works on Natural Philosophy, termed combustion, decomposition, cohesion and gravitation. These laws are fixed and invariable; operating with as much precision and potency in one department of creation as another.

"The organic laws relate to all physiological or functional forms of matter. They differ from the physical laws in this: They relate exclusively in their sphere of manifest operations to all organized matter, such as possess forms, forces and motions. They refer particularly to man, to the material department of his nature and his physical health; harmony and happiness depend to a great degree upon the uninterrupted operation of these laws in his personality.

"The Moral laws come into action exclusively upon the highest plane of Creation. They have strict reference to reasonable, intelligent, moral or spiritual beings. They fix the sentiment of justice in the soul; the inherent consciousness of Right and Wrong—the feeling of having duties to discharge and moral obligations to observe. The Moral law is active only in the human mind. It is paramount in importance to every other law; hence it is implanted in the mental constitution of man, like the tree of knowledge in the fabled Garden of Eden.

"Now, inasmuch as man is constructed upon physical, organic and moral principles, which are fixed and invariable, it follows that his happiness depends upon his obedience to these laws; that to disobey and disregard their positive requirements is to be deformed and miserable. Obedience invariably brings with it its own reward; disobedience its appropriate punishment. Or, to speak strictly philosophical, every action is succeeded by its natural, legitimate consequences. The government of God, therefore, may be said to rest, so far as it relates to

mankind, upon physical, organic and moral laws; and that all rewards and punishments, all penalties and chastisements flow, not from any volition or special interposition of Deity, but from the obedience or disobedience of these established laws by man. Hence it is within man's power to be either happy or miserable. The means of happiness lie about and within him, to use which as his wisdom and nature demand; and the Deity never sends from Heaven any rewards for good deeds nor punishments for bad ones; because His laws are sufficiently perfect to punctually administer happiness or misery to the obedient or disobedient creature, and always in strict harmony with the extent of the fidelity to or with the magnitude of the transgression of these universal and inexorable principles. This philosophy, as you probably perceive, is based upon Nature; not upon the doctrines inculcated in the Book of Job. According to this philosophy of the government and punishments of God, there is never any occasion for special or mysterious providences or Divine dispensations. The laws of Nature are adequate to all rewards and just punishments. * * *

"The Physical law relates, as I before said, to the material or external world; also to the corporeal organism of human beings. And it will be seen that this law can not be infringed upon without an appropriate and corresponding amount of punishment. If a man should throw himself from the top of a tree he would most certainly fall to the earth and receive the legitimate consequences of his violation of the physical law. In obedience to this law, a stone thrown into the air will return to the earth. In obedience to this law, the sun, the moon, the stars revolve and travel through the bending skies without interfering with each other or the earth. In obedience to this law, the flowers unfold upward, the dews ascend to form rain, and the rain descends to moisten the earth. In accordance with this law, the whole universe is maintained in state of eternal equilibrium.

"Now, a perfectly righteous man, so far as the organic

and moral laws are concerned, is not exempt from the legitimate workings of this law. Should the Angel Gabriel himself, in a physical body, walk over the Niagara Falls, he would experience a severe fall or loss of outer life, because simply he had violated the physical law which governs the equilibrium and relation of all things. Nor would it make any difference in the magnitude of the punishment had he **known** the consequences before experiencing them; neither would he suffer less if he had violated the law by accident, for the consequences which succeed the transgression of the physical law are visited alike upon man or animal, saint or sinner; because it does not refer to the moral law, hence is never attended with moral punishments. A tree, stone, beast or man would be rewarded or punished in a similar manner by obedience or disobedience of this physical principle. * * *

"The Organic law determines the relation between animate and inanimate—between those things which are and those things which are not in a state of functional organization. In obedience to this law an organized body placed in a bed of burning coals would soon experience disorganization as a consequence of the violation. And every creature, whether animal or human, would receive precisely the same effect if preceded by a similar transgression. The fool and the philosopher would alike decompose in a perfectly heated furnace; so would each experience the legitimate consequences of taking an overdose of cicuta or any other poison. Here you perceive the moral law does not come into action; for the man and beast are alike treated under the operation of the physical and organic laws, and always in proportion to the extent of the obedience or disobedience or infringement. Again, if a man places himself in harmony with the organic law, he is certain of corresponding happiness. But if he should place himself out of harmony with these laws, and become intemperate in his diet, exercise and in the gratification of the lower propensities, he would experience pain and and bodily disease, although at the same time he

may be the most religious and philanthropic person in the world. * * *

"The Moral law refers particularly to the mind. It gives birth to all ideas of duty, of right and wrong, of individual responsibility. A man is always punished in **proportion** as he infringes upon his **sense** of right, although this sense may be partially developed or altogether, and in some educational. A wild animal, having no connection what ever with the moral law, may destroy a large number of human lives without experiencing the least disturbance of mind; but a man, having the law written upon his nature, "Thou shalt not kill," should he destroy an equal number of human beings, will certainly suffer internally to a degree proportionate to the extent of his convictions or right and wrong.

"Those who do not know how to reason upon the principles of the Divine government are always in the dark as to the mysterious providences and dispensations of Diety. To such persons the world is replete with the mysteries of godliness, and the ways of God to man are dark and unsearchable. They can not understand why—admitting this philosophy of rewards and punishments to be correct—why the good and pious man is frequently afflicted with pains and bodily diseases, while the evil and blasphemous person is as frequently in the enjoyment of perfect health. The problem of the **success** of the bad men when the good man fails is yet unsolved in many minds. But I perceive no mystery in the matter, because I have learned to discriminate between the physical, organic and moral laws. There are none absolutely righteous. One man may set at defiance all the requirements of the moral law, but that same man may live perfectly consistent with the requirements of the physical and organic laws, and consequently while he is deprived of internal peace and delight, he would enjoy all the legitimate results of his obedience to the lower laws of his being in the form of physical health and organic vigor. Another man may disregard all the requirements of the

physical and organic laws; may eat too much, too fast, too often, may exercise too little or too much, may be intemperate in various ways, but he is, notwithstanding, very honest, pious and hospitable—obeys the Ten Commandments—does not “walk in his garden on the Sabbath, but reverently to and from meeting,” and yet he is perhaps, like the Poet Job, laboring under severe bodily affliction. Disease has laid its ruthless hand upon him; he is deprived of many physical and intellectual comforts, and were this person a clergyman he would probably say: “The arrows of the Almighty are within me, the poison whereof drinketh up my spirit; the terrors of the Lord do set themselves in array against me.”

“Now many people fail to perceive the equity of the administration of rewards and punishments in the case of these two individuals; hence argue the necessity of future retribution. But a little reflection will make this matter very plain. One man is diseased because he is suffering the consequences of violating the physical and organic laws of being; the other man is perfectly healthy because, although he constantly violates the moral laws, he keeps the lower laws of his nature free from any description of infringement. So the moral man suffers from physical transgressions, and the physical man suffers from moral transgressions. There can not be any confusion in the operation of these laws; they operate, to a certain extent, independently of each other, and always with the most positive and perfect justice.

“A man is certain to reap whatever he sows. These laws ‘render unto every man according to his deeds’ in the present state of existence. If he sows the grain in Hartford, he reaps the harvest in Hartford—not in New York or Boston. And if he ‘sows wild oats,’ he is certain never to get wheat in return!. Thus it is that justice is exercised toward every man in the general providence of God.

“It is sometimes asked: ‘How can the man be punished in this life who has committed every species of

outrage, who has crimsoned the ocean waters with the blood of hundreds of good, pious and virtuous men?' My response to this question is very plain. First, the man has transgressed the moral law, hence, if punished at all, he must of necessity receive a moral punishment. Second, his punishment must be in exact proportion to his inward **consciousness** or condemnation of wrong; the consequence of his moral transgression will, in other words, be visited upon him according to the consciousness of the transgression.

"You now ask: 'Is this all the punishment so wicked a man receives?' In reply, I am impressed to re-affirm that the laws of Nature are so perfectly arranged, and so positively certain in their operations, that no person can escape the legitimate consequences of his actions, be they good or evil, but some persons oppose what they term 'facts' to this theory, and say: 'There are individuals who suffer more in committing a petty larceny than others do in murdering their fellow-beings. And, again, some men suffer severely in committing the first murder, but the second crime is less thought of, and the third is committed with apparent pleasure.'

"True, here seems a difficult problem to solve by the foregoing philosophy; but it is merely a seeming difficulty. I think we should judge not according to appearances, but with a "righteous judgment.' If you could see into the hidden nature of that wicked man you would recognize the nature of his punishment—the consequences or penalties of his crimes, all distinctly written, not by an angel in the skies upon a book in the courts of Heaven, **but by the angel of his heart, upon his moral constitution.**

* * *

"You will all acknowledge, I think, that the finest, most harmonious minds are capable of the highest, most heavenly enjoyments. The best ear catches the best sounds; the clearest eye sees the most beautiful things; the soundest body enjoys the most material existence, and the keenest moral faculties receive the most perfect happi-

ness. And you will also acknowledge the plain fact that he who impairs his physical health not only suffers pain, but is also deprived of much physical happiness; so likewise he who disturbs the harmony or blunts the sensibility of his moral system, not only experiences the immediate results of the shock, but also impairs his ability to enjoy the highest happiness of the inward spirit.

"Suppose, for illustration, you place your finger in contact with the fire. According to organic law, disorganization of the parts would ensue. The textures and nerves would lose their normal properties, and the infringement would be attended with intolerable pain. Now, if you should repeat this act frequently, the work of disorganization would be terminated, and insensibility of the part would follow. You will perceive that the **pain** is the **smallest** portion of the punishment. You may now place the same finger in the fire with perfect impunity—without pain. But the maximum portion of the punishment consists in the **loss** of the finger; ; consists in your inability to use it pleasantly as you did previous to the transgression.

"Suppose, again, you violate the organic law by the immoderate use of spirituous liquors. At first your punishment consists in languor, headache, sickness, and so on; but by a frequent repetition of these organic transgressions, the same quantities of these liquors may be taken without producing **any** sensible effect. You continue the practice without suffering as you first did; therefore the question now arises, 'How is the transgressor punished according to his deeds?' He is punished, I reply, **in the diminution of his enjoyment**. True, there is some enjoyment in the uncontrolled gratification of the animal propensities, but that enjoyment is the same that the brute experiences—it is low, bestial and miserable! Thus he is punished in proportion to the magnitude of the offenses.

Suppose again, you turn a pirate. You are cruel, dishonest and blasphemous. You set at defiance all the

requisitions of the moral law, and in the exercise of your power you destroy a fellow-being. 'In the heat of the contest' you care nothing as to the act. But when a quiet hour arrives the horrors of that deed look you boldly and accusingly in the fact. Your sufferings are intense; but you blunt your sensibility by alcohol and soon forget the first murder in the second; this in a third, and so you become used to horrors and murders and care very little about them.

"Now the question is, "How is this man adequately punished for his manifold transgressions of the moral law?' I answer, he is punished by a moral loss, or by being positively deprived of those exquisite enjoyments which constitute the heavenly state. The proper development and exercise of the moral faculties and powers constitute the happiness of Heaven. But the pirate is in a low negative state: his enjoyments, at best, are but bestial, and he sustains the great calamity of an impaired or undeveloped nature.

"But even this punishment would be easily sustained were it not for the fact that this life is but the commencement of an endlessly progressive existence! A man might 'sear his conscious' by habitual crime—might indulge in the ungoverned gratification of his own animal inclinations—might reduce to that of the brute, but the consequences of his transgressions do not cease with the act of transgressing. Here is the important point. Here we must continue to be philosophical. The consequences which follow the violation of the physical or organic laws generally cease with this life: but the superior law—the moral law—the higher law—that which transcends all other laws—lives immortal in the human soul! If a man violates his moral sense before he sleeps, he will certainly feel the consequences thereof on the following morning. Nor does it make any difference within him whether on the morning he awakens on earth or in the Spiritual World! He takes the record of his moral violation with him—on his moral constitution, and when he becomes

fully awakened to his condition in the Spirit Land, he readily perceives and feels the legitimate consequences of his deeds, whether good or evil. He sees and feels that his punishment consists in the **small degree** of happiness which at the time he is only capable of enjoying. He sees and feels that he has neglected to develop and improve his moral and religious faculties, and that, in the same proportion, he is punished by being deprived of those high happinesses with which the morally just are constantly blessed!

“The science of man’s whole nature,” says George Combe, ‘animal, moral and intellectual, was never more required to guide him than at present. when he seems to wield a giant’s power, but in the application of it to display the ignorance, selfishness, wilfulness and absurdity of an overgrown child.’

“History has not yielded half her fruits, and can not yield them until mankind shall possess a true theory of their own nature. Many persons believe that they discover evidence against the moral government of the world in the success of individuals not greatly gifted with morals and intellect, in attaining to great wealth, rank and social consideration, while men of far superior merit remain in obscurity and poverty; but the solution of this difficulty is to be found in the consideration that success in society depends on the possession in an ample degree of the qualities which society needs and appreciates, and that these bear reference to the state in which society finds itself at the time when the observation is made.

In the savage and barbarous conditions, bodily strength, courage, fortitude and skill in war lead a man to the highest honors; in a society like modern England commercial or manufacturing industry may crown an individual with riches, and great talents of debate may carry him to the summit of political ambition. In proportion as society advances in moral and intellectual acquirements, it will make larger demands for similar qualities in its favorites.

“The reality of the moral government of the world appears from the degree of happiness which individuals and

society enjoy in these different states. If unprincipled commercial and political adventurers were happy in proportion to their apparent success, or if nations were as prosperous under the dominion of reckless warriors as under that of benevolent and enlightened rulers, or if the individuals who compose a nation enjoyed as much serenity and joy of mind when they advanced the bold, selfish and unprincipled to places of trust and power, as when they choose the upright, benevolent and pious, the dominion of a just Creator might well be doubted. But the facts are the reverse of these."

* * * "For physical happiness, obey the physical laws; for organic happiness, obey the organic laws; for moral happiness, obey the moral laws; but let it be remembered that one set of these laws can not be violated without, to some certain extent, disturbing the peace of the economy of life. The moral law holds a superiority over every other law, and this is the most important principle for every man to obey."

SOME WORDS WITH THE SUBSCRIBERS.

We were very glad to hear again from our friend, Mrs. M. A. Wilson, and so much regret that she is not using her superior talent in the cause we all love so dearly. Why is it that so many of our most competent teachers are silent, just when they are needed?

We are also much gratified that she is still pleased with the Magazine. She is one who is capable of judging of the merit of any Spiritual publication, and we appreciate her approving words. In her letter she says:

"The Spiritual Reformer and Humanitarian lies before me as I write. It is rich with the kernels of spiritual comfort and blessing. 'Tis the first Spiritual publication ever given to Texas that could be hugged to the soul with a feeling of absolute clearness, accompanied with unselfish emotions. It is an exemplification of 'quality, not quantity.'"

From year to year, dear friend, have we been nourished with the "bread of life" direct from angel's hands, and we find our enjoyment greatly enhanced by sharing our experience with others. Truth having made us free, we are able to go forth, unfettered and seek for more through an exchange of thought with others, be they "on pagan or on Christian ground." **Let us have Truth.**—Ed.

We are in receipt of a box of beautiful white lillies sent by mail by little Josephine Cronk of San Antonio, Texas. We thank the child very much, and trust her future life may be as pure and white as the flowers. We felt an added joy that they came from a sweet child not exceeding eight years in age. Thank you again, dear child. The mother wrote: "I had a remarkable experience when the last Magazine was received. When I took it in my hand I burst into tears, and had a long cry for joy."

Before us is a letter from Colonia Kosme, Paraguay, South America, written by G. W. Reading, with a request for the Magazine. It brings a breath of wholesome air—free from the taint of commercial greed. It is truly pathetic that men are compelled by a competitive system of government to leave their own country to try and establish life on a grander plane, when our own government was designed by our forefathers, who founded it to give protection to every man who was trying to live his best. We extend to the little band of brothers our heartfelt sympathy, and trust they may be blest with the liberty, justice, equality and fraternity for which they are struggling. We are also in receipt of the Cosme Monthly, a neat little paper published in the interest of the Colony, from which is the following:

"Our friends who wish us well and watch the battling of our little craft from afar, and think we deviate at times from a given course, should not forget that the Cosme crew is composed of a few individuals, drawn from the

general humanity that is drifting about in the doldrums somewhere between the ports of the Devil and Deity. Cosme will shape her course by no theory of 'School' or 'Ism,' and whatever change is made will be for the best, and in keeping with the will and general desire of her members.

"Meantime be it known, we are making headway, under a fair wind of cheery optimism, and though a small craft of humble proportions, we feel it better to be a sloop securely afloat than a large craft either waterlogged or lying in Davy Jones' locker, and while steering by the fixed stars of Faith, Hope and Charity, we will not despise, when sighted, the larger lights of Liberty, Equality and Fraternity."

We regret that the August number of the Magazine was delayed, also that some mistakes in making up the forms occurred. It was one of the unavoidable events that will sometimes occur. The press work was all finished the middle of the month, when a large press we had ordered came, and with it a man to put it up. Not only the Magazine, but all other work in the office was delayed. The confusion consequent upon the interruption rendered attention impossible by the publisher, hence errors occurred.

All readers and contributors will understand that the editors of the Magazine are responsible only for their views, which are always honestly expressed. Yet we believe it wise and just that others be allowed to express their views, however widely they may differ. We are all learning, each from the other, and to progress, we must be tolerant and avoid personal abuse.—Editor.

OUR LETTER BOX.

Mrs. S. L. Barker writes: "Some years ago I called on you for a seance, and received a message from a very

dear brother. It was certainly an unexpected pleasure, as we had heard nothing from him since 1862, when he left us to join the army during the rebellion. As other statements in his message was correct, and fully established his identity, we have no reason to doubt what was given concerning his death.

"I send you the message for publication, as it teaches the naturalness of the other life, and may serve to instruct others who have not been blest with the privilege of communion with their departed loved ones. On this occasion, the first writing that came on the slate was:

"Sister, your bother Simon is here. Lips long silent are at last permitted to speak."

"Question: Simon, I am very glad to hear from you, and if this be really my brother, will you tell me where you went, and what became of you after your last visit to us?"

"Answer: I joined the army, and soon after its close was shot in ambush."

"Question: Can you give us any further information?"

"Answer: It would do no good let us speak of things more pleasant."

"Question: Then tell us something of your present condition; are you happy; where are you, and what are you doing? Tell me all about yourself."

"Answer: I am now very happy, but when I first entered this life, I, like numbers of others coming here, found I had need of purification, and had much to learn concerning man's spiritual nature before I could enjoy a Spirit World. My old ambition prompted me to action, and I at once began to correct past mistakes and fit myself for this more perfect state of human existence."

"At present I am spending a vacation with our father and mother on their farm."

"Question: Do they work on farms over there, and what is done with what is produced? We don't suppose you get hungry and have need of food."

"Answer: We need and partake of nourishment. I

shall speak of the farm. Our father and mother enjoy farm life, and have a grand one near the city in which I live. Many who while upon earth labored on farms, but who had neither the ambition nor the ability to possess and manage one of their own, have a settlement near by; these cheerfully render all needed assistance, while from our father they learn order, industry and use.

"The produce of these beautiful farms is, when harvested, gradually taken up in the atmosphere and enriched it, and by absorbing this we are nourished.

"However, there are cruder communities who must subsist on a coarser diet, which is taken much after the manner of mortals who reside upon earth. Each one, sister, finds the place and occupation they like, and for which they are best fitted."

"Question: You say you live in a city; what is your occupation?"

"Answer: I am persuing my old business. I'm publishing a paper; in it is given all items of Spirit interest, and much that is transpiring on your earth. We faithfully record victories over self and circumstances. This we do with a sacre djoy. We make records of birth, but never record a death. Oh! the wisdom and beauty of this heavenly life and we rejoice that light from on high now shines into your soul. Help all you can to enlighten others and dispel the darkness that enwraps humanity.

"Many times have I tried to make you conscious of my presence. Many times I have impressed you with a thought of me, yet never could I make you realize that I was near. Sister, with untiring patience we linger around to catch a favored moment to drop some thought into your soul that will be purifying and uplifting. We can not go far up without you. We move as a whole humanity; none are to be left in ignorance and darkness. We must help those below us if we would advance. The anxious, tired world is wearily and blindly seaching for this new song of gladness. Impart to them your knowledge. Give them of your spiritual strength. Work for

the good that you may live and prosper, and Heaven will abide in your soul. Trust the Infinite Power; let not your faith in the final triumph of good falter nor hope waver. Be assured, beloved sister, that there is a better life, where every holy desire of the human soul will be realized,
 SIMON F. TERRELL."

Mrs. Susan J. Finck, Galveston, Texas.—Dear Sister: The Spiritual Reformer and Humanitarian received. Thank you so much for the same. As it takes a great deal of anything so good as I find your Magazine to be to satisfy me, I'll ask you to send it for a year, and I hope longer if I continue on this side of life. My husband and I have talked of visiting your city, when I hope we may meet you. It does our hearts good to know the Spiritual work is progressing, and that we at last have a Spiritual publication so well edited in our own great State.

I wish sometime to write you of our early work in the cause of Truth. Pardon me for taking so much of your valuable time. May every blessing crown the editors of The Spiritual Reformer and Humanitarian.

MRS. B. LENOX.

Stephenville, Texas.

Thank you very much, both for the subscription and words of appreciation. Write us something, sister, for the Magazine. Its readers as well as its editors and publisher are interested in the prosperity of our glorious philosophy. Some of your experiences would be interesting, and perhaps would be a help to others who are searching for Truth. We can, by the assistance of even the Spiritualists of Texas build up a publication that will be a benefit and credit to our State.—Editor.

No 8, East Twenty-Eighth St., New York, Sept 16.

My Dear Friend: I have been long fulfilling my intention to send the price of subscription to The Humanitarian, but you may be sure that my thoughts are with you very, very often, and I like the sight of your familiar face

on the cover of the paper. The thought that pervades the Magazine is very elevating and pure, and I know it must have a wide field of usefulness.

Now I am going to put in an envelope, all just ready for you to drop me a line about your own self, and I do so love these letters from you, and trust you will be able to send me one soon. My time is very much given to business still, but I am also still hoping and working for the time when I will have leisure to work more in Spiritual things, yet I know that all these experiences strengthen us for the other things when they do come.

With a heart full of joy, and trusting to hear from you,
I am ever lovingly yours, MARY BROWN.

OUR MESSAGE DEPARTMENT.

I have a precious mother and father and others who are near and dear to whom I am permitted by the presiding Spirit to send words of loving greeting.

I desire to say I can not count the years my dear father and mother since I left my home on earth. Here we know nothing of time, but to me it has been as one long day of ceaseless joy. Not, darlings, that my interest in you has grown less, not that my love has grown cold, and not that my healing sympathy has not gone out to you in your losses and crosses, for, be assured, you now have these in greater measure than was mine to give when only a thoughtless boy I dwelt in your visible presence.

I desire first to say that each one of you on coming to this side must learn perfect trust in the Infinite love and wisdom before any progress is made or other knowledge can be gained. I rejoice that I know no fear, neither for myself nor those I love. This, my mother and father, has enabled me to be happy even while you are striving and toiling below.

After my last corresponding with you, darling mother, I was admitted, with other nine of my age and grade, as

a student in one of the heavenly universities. We formed a harmonious class of ten; five were youths and five were maids. We were entered in the musical department. We each pursued our study with ambition and delight; no lesson was irksome. The charm of change from one to the next inspired us with a holy hunger for the melody of the celestial music, and our progress is never obstructed.

As a reward of merit we have been permitted a voyage through a beautiful part of this wonderful country. We passed over lofty mountains and through peaceful, love-laden valleys, the music of whose rippling streams kept time with that drawn from our instruments and made by united voices. It was truly a musical voyage, grand and elevating.

We have just returned, with souls illuminated by the experience and knowledge gained, and with every lesson we had learned more firmly stamped upon our soul's memory. My precious mother and father, my soul yearned to come and tell you of this and to ask and receive your blessing before resuming my studies in a higher grade, and I am grateful for the privilege and conditions that has enabled me to accomplish my desire.

You should not grieve, dear mother and father, that a veil now hangs between us; by and by it will be lifted and you will behold the beauty and glory that surrounds us. While you wait, darlings, be assured that some of us watch. Often do I come with soothing song when you are cast down under the weight of many burdens and impart my magnetic strength. While you have worked and worried, hoped and feared, believed and doubted, some of us have been near, inspiring you with courage to press on.

It is my earnest desire that you more fully realize that this life is as natural as that, and its possibilities and joys far greater than those of earth. I have been blest by the loving association of those of my age, and we have every pleasure that youth could crave. We have been led up

and on by wise teachers and guides. We never feel a need but that it is supplied, and never know a want which is beyond our power to obtain yet all desire flows harmoniously with the will of Wisdom. Now, my dear father and mother, I return to my higher home and its lofty duties. Be brave and patient to work and wait. Your loving son in Spirit life, VIVIAN NIBLO.

I am very happy to come and in this way respond to the many kind thoughts of my friends of earth, which has been borne to me on the inflow of the magnetic tide.

To all friends I would say: After our perilous voyage and its consequent confusion and surprise had settled into order, I found my own place in this wonderful world of living, real ties. I am satisfied. I would not exchange my home here for the grandest one on earth. My only regret is that I did not give more earnest study to the Spiritual principles while in the mortal body. Yet I now have opportunity to learn, and under wise and proficient teachers.

Surrounded by new and more heavenly scenes and associations, I find my Spiritual faculties expanding and my soul elevated, and I am stimulated with a holy desire to possess more knowledge of life and its controlling laws. I want all friends to know that I am blest with every opportunity for enjoyment and unfoldment. To each I send my soul's warmest love and waft them a blessing from the eternal life. BEULAH BELL.

I come to assure my son John that we see and know of the shadows that have gathered about his home and fallen upon its hearts. John, while we in silence behold your grief, we give out to you our healing sympathy and sustaining influence. My son, we would gladly imbue each sorrowing heart with a more perfect trust in the wisdom of the Infinite Father and His watchful, loving care over every human soul. All should bow in obedience when one is called up higher. What is deemed

death can not separate souls that love. In thought they live yet nearer and dearer.

Don't be so despondent, John. Don't magnify your disappointments and losses by brooding over them. No door of opportunity ever closed on mortal man but another would open, and he only needs to patiently wait and watch while waiting. Time's wheel never turns without some purpose. Be strong and brave to rise above the surrounding gloom; step up and above the unbidden, unwelcome events that come into your path. God understands, my son, and by and by when life's record is complete you will see that no needless change nor experience has come into your life; that every joy and grief served to make that life perfect.

My son, you have passed safely by many pitfalls. Have often been frettingly borne on time's resistless tide whither you knew not. You have suffered and have rejoiced, have failed and have triumphed, and through all I have been near, soothing every sorrow and rejoicing over every victory. In the present season of mortal agony I am with you, but you are so enwrapt in gloom that you do not feel my presence nor receive the impressions and inspirations that I would gladly impart.

John, my son, call to your aid your knowledge of the philosophy of Life and Death. It will be a light to your understanding and will guide you safely through every changing scene of mortal existence. I shall be with you even unto the end. Your father in Spirit Life,

THOMAS CONLON.

I have a dear father that I left to come to this beautiful home. I want to tell him that I am near when he thinks of me, and I try to tell him so, but he can't hear. I wrote papa some verses, but they got lost. Pappa, you think I am dead because you can't see me, but I am only hiding for awhile from you to give you a sweet surprise. I love my home so much, and you, dear papa, that I gladly would have stayed, but I was called and had to

come. Papa, when you are called you will come up out of the dark to live in this beautiful world of light and joy with me.

Then weep not for me, dead papa,
I have just come before,
To prepare a place for my dear ones
On this bright and beautiful shore.

Lovingly, ANNA M. LE BOEUF.
Please send this to San Antonio.

Brother Henry, when bowed down by grief, I am attracted to you by a strong desire to soothe and bless. I can better do this through this familiar avenue, and I am permitted to again bring you tidings from our homes on high.

We were all rejoiced to welcome another to this fair summer land of human souls. Yet our joy has been dimmed by the sorrow of the dear ones below, who are left to mourn for her visible presence. Time is slowly but surely bearing those we love from earth and its many trials to better and more enduring homes and to us, who patiently wait for their home-coming.

The joy of Byrd was beyond your imagination to conceive, but not greater than was that of her mother when she clasped to her bosom her Spirit child. Byrd was first to meet and give her welcome. Every voice was hushed and a sacred silence pervaded that joyful meeting. It was full compensation for the past separation. **All below should rejoice.**

Brother Henry, it is common on earth to say, "one is growing old," but here we say, "one is growing young," and great is the delight experienced by the aged becoming younger, unto maturity. I know you will be pleased when I tell you that father and mother have outgrown every indication of age and are more actively interested in the duties and events of this life than ever they were in that. The doctor, too, is fast growing younger, and all are grateful for this larger life and its grand opportunities. With love,
MOLLIE LANDES.

A MODEL JAILER.

"The Public," an earnest, bright paper edited by Louis F. Post and published in the interest of human justice, has the following:

"Chicago can boast of a jailer who by uniting good motives to good sense is sinking the jailer in the man. He has conceived the idea that he owes something more both to the prisoner and to the community than to feed them and keep them locked up, and he is pursuing a policy which is surely calculated to make them rather safe: when at large than whole job-lots of well-feathered men who never get into custody. John J. Whitman is the name of this model jailer. He has allowed the prisoners to organize in the jail the "John J. Whitman Moral Improvement Association," over which he presides, but in which the prisoners are permitted to govern themselves. Explaining this unique association in a public address, Mr. Whitman said:

"If I attempted to picture to you the scenes of one of the weekly meetings of the Moral Improvement Association of the jail you would hardly believe me. Imagine if you can from 300 to 500 prisoners, all under the ban of the law, and many of them considered to be vicious, being marshalled into the jail chapel under the leadership of some of their own number, absolutely no official authority being used, yet perfect decorum maintained. After they are all seated, I open the meeting, no other officer being in the room, and during the rendition of the programme not a boisterous action or word to mar the proceedings—reverence shown where reverence is due, applause given where proper, and hearty, too, yet always within the bounds of propriety."

Mr. Whitman's just theory of punishment, even of criminals, is that it should not be vindictive, but should have a two-fold object. First, the protection of society from the continued commission of crime, and, second, the reformation of the offender. To accomplish the second

purpose this is his advice for the treatment of the prisoner:

"Strengthen him morally; show him the error of his ways; hold out an incentive to him to lead an honest life. Light the beacon in the harbor of the troublesome sea of life, so that thereafter he can steer his craft out of the temptuous waters into the calm sea of righteousness. Send him back to society benefited by his punishment, an honest and a better man. This second object, the spirit of the law, justice has either been too blind or too busy to see, and until the dawn of the Twentieth Century is remained an unknown quantity."

Of such a jailer, whose manhood is so superior to his office, that the recording angel might write as was requested by Abou Ben Adem: "I pray thee then write me as one who loves his fellow-men."

Nature sometimes produces a monstrosity in the form of man, but such is rare—far from being a general rule. Apart from these, we don't think it is natural for man to go wrong, but most unnatural. Even in the most depraved there is an innate love for the pure. That which is deemed evil that has not been handed down through ancestors is acquired by force of circumstances and associations. Had the best been born from the same ancestors, and with the same surroundings, they would be no better than the worst, who are so readily condemned and punished.

So many go out from the home fireside weighed down with inherited passions and impulses; so many who have never been taught self government and who know nothing of the divine principle of justice. These go out into the world without rudder or compass to guide them over the sea of life, and they must learn through experience, which many times proves to be a costly school.

What, say some, shall be done with the offender and criminal if they are not locked up and punished? Society would not be safe with them at large! We say, do away with the old system of an eye for an eye and a tooth for a

tooth as a principle of reform. Substantiate it by the holier teachings of the gentle Nazarine. Restrict their liberty until they learn to respect the rights of others, and let every offender understand it is not from a feeling of revenge. Reformatory measures should be used instead of methods of humiliation and punishment. The misdirected energy of offenders should not be suppressed, but directed into right and useful channels, and the principle of true manhood inculcated and stimulated.

Men can be led to the lowest depth or grandest heights who would sooner be driven. When force is used they are stubborn and will rebel. They can be overcome by superior physical strength and restrained—not reformed—and only to be revengeful and made more dangerous when they regain liberty.

We rejoice that Mr. Whitman's brain has been illuminated with love and mercy, and that he has been moved to put in practice a more humane treatment of offenders and criminals, and we trust his example will incite others to look for the good that is to be found within every human breast. Although slumbering, it is there, waiting the tender touch of some kind hand and sympathetic heart to awaken it to action.—Editor.

AUTOMATIC HANDWRITING, TELEPATHIC AND OTHERWISE.

By W. T. Sead.

A SUGGESTION AS TO SOME CAUSES OF ERROR.

When I was in Chicago I was invited to address a small meeting attended by physical students on my experience of automatic handwriting. Before going to the meeting I asked Julia if she could explain to me one or two points on which I wanted additional information, especially as to the occurrence of errors in communica-

tions written automatically. I mentioned that I wished to have the information to lay before the meeting. My hand wrote as follows:

UNCONSCIOUS MEDIUMS.

Julia—I will write what you want. I may begin by stating that the power to write automatically is one which is possessed by very many who are at present quite unconscious of their faculty. We can see these unconscious mediums all around, but when we try to use them we find no chance. They are all dungeoned up with the consciousness of matter. We need to have a certain detachableness. We can not influence you whose whole mind is absorbed on other subjects which belong to the material sphere.

We have to find opportunity to occupy and influence the mind that is open to our entrance.

THE ORIGIN OF AUTOMATIC MESSAGES.

We always act upon the brain and though the brain control the motor muscles and the nerves. We use the portion of the brain that you use, but do not always link on that to your own consciousness. When we do you would receive it as an impression and it might, and very often does, pass unnoticed into the sum of impressions received by you from all sources. You can at least by automatic writing discriminate better between what you receive from outside and what you have merely fancied yourself.

EAGERNESS OF THE CONSCIOUS MIND.

You are right in supposing that your conscious mind is a constant source of error. When I write with your hand your conscious mind is often so eager it intrudes and spoils my message. I am not complaining, but am explaining. When I am writing sometimes my words suggest an idea and you thrust that idea upon me. I am able sometimes, but only sometimes, to convey this. The brain is so subtle and wonderful an instrument that

it is not easy for me to understand, much less to explain, why and how these intrusions occur. Sometimes the force of the communicating intelligence is weaker than at others. Sometimes it is stronger and the communications vary accordingly.

CONDITIONS PREDISPOSING TO ERROR.

These variations are due to both sides. There may be often due more to our side than to your side. We may be preoccupied about other things and have but a spare thought to give to your control. We have much to do, and we have to communicate at long range, so to speak, with earth. We have often no authority to speak, even when we know, and we very often do not know. These are some of the conditions which impede our communications. On your side your health, your preoccupation, your prejudice, all combine to make errors possible.

THE SHORTCOMINGS OF THE MEDIUM.

I think that you have on the whole done fairly well, but I have never been able to get you to give me that ten minutes every morning you promised me. There has been some excuse, but you have not done what we wanted and what you needed to develop in your knowledge of these things. You had your best results when you let me write regularly and tell you from day to what I had to say.

AUTOMATIC TELEPATHY.

Now as to the communications from the living, the person who works with your hand, and who moves in the body of your friend, can use your mind as I do. But it is not the conscious mind, the bodily conscious mind, that writes or rather that impresses the ideas in your mind. That of course you know. But it is the mind that is about all and which can think and plan and remember. I do not know anything about that. When you get mistakes they are due, first, to the intrusion of your own consciousness; second, to the fact that the unconscious mind

was not living the same life exactly as the conscious mind, and may report as fact what is only thought; third, to the intusion of other influences which may be mischievous and misleading.

Most errors are due to these causes. But you will find out a means of eliminating these mistakes, and you will be able to telegraph as easily as telephone. But you ought to persevere and caefully not your experiments. And now good-bye. (Signed) JULIA.

THE ELEMENT OF TIME.

On another occasion when I pressed her as to the explanation why mistakes occurred, she wrote somewhat as follows:

Time is not with us as it is with you, and we are constantly liable to make mistakes owing to this fact. We on this side see events in the future, as you who are on earth see the features of a landscape from a mountain top. You see a lake or a city or a church spire see them distinctly; know that they are distant. You have no experience in measuring distances by sight, but on being pressed you state that the distance between the object and where you are standing is so much. You may say five miles or ten. When you come to walk that distance you find that five miles lengthens out into fifteen, and the ten into thirty, but that it is not proof that you did not see what you described, or that you will not come to it in time; it only proves that you were mistaken in measuring the distance in your eye. Just so we see things which are about to happen in the distance, and judge that they will come to pass in a certain number of days or years, but it may take a very much longer time. That is our mistake, and we do not see at present how it can be avoided.

I give these communications for what they are worth. They possess of course no evidential value from the point of view of tests, but I take it they possess an interest of their own, at least to those persons who, after repeated tests, have been unable to resist the evidence in favor of

the reality of communications by this means from the other side. For the information of students and correspondents, I may say that I note a distinct tendency while practicing automatic handwriting in the direction of impressionism. That is to say, I am becoming increasingly conscious of what my hand is going to write before the characters are actually formed by my pen.

My precious mother, you never called for me but I made haste to answer. Many times since I vacted my mortal body have I come to this place to make an effort to send you some words to cheer and comfort you, and to tell you that I have entered into a grand state of existence, and would not be back there, pursuing the former ways of life. Now, dear mother, I can be with you and give you the strength and comfort you so much needed when deprived of the visible presence of my beloved father. We are with you and rejoice that you can feel our presence. Mother, dear, don't grive and worry, but patiently wait for the call to come to us.

I wish I could impress you with the holy ambition that this new life has called forth, and the sweet peace it brings to our souls to know that every pure purpose will be fulfilled. The more we see and learn of this glorius life, the more rejoiced are we. Sometimes we seem to overflow with an excess of its glory. The uplifting influence, too, of its purified inhabitants is beyond all human conception. We soon saw that these lofty souls were working for the advancement of those who had newly entered Spirit Life, and we knew that they had unobtrusively and silently afforded us great assistance, and had it been lawful we should have worshipped them. Yet, dearest Mother, all this has not, can not still the yearning of our souls for you. While you remain try to make some other hearst happy who mourn for their departed, and who have not the knowledge of the after-life that you possess. This kind of service will bring to your soul a sacred joy, and the time

for you to come to us will not seem so long. You will be impressed when and where to go, and what to do. Your loving son in Spirit Life, HARVY COOK.

STRAY LEAVES FROM THE STORM.

A knowledge of Spirit laws and life will throw a luminous splendor over even the happiest human lives.

Love and service: The service of love should accentuate, stimulate and fill every mortal soul and life whose desires to come in rapport with the high intelligences of the Spirit life.

As sense imprisoned beings, mortals have but faint perceptions of spiritual realities, and through non-use they remain weak and imperfect. It is not the inability of the Spirit world to give, but of mortals to receive.

When Gallileo offered the first teachers of Padua the telescope, they would not look at the planets, sun or moon through it. On stating the fact to Kepler, he replied: "Courage, Gallileo, and advance; if I see rightly, few of Europe's eminent mathematicians will fall away from us, so great is the power of Truth."

The world seems to regard the facts of Spiritualism but lightly, yet, were it obliterated, an Egyptian darkness would settle upon every human heart. Blot out this philosophy which has been brought from the skies, and the world would have no tangible evidence of the immortality of the human soul. It will yet elevate man above the present competitive system, and wipe out the debasing customs of social life by establishing schools and palaces where each will receive all desired instruction and recreation in such a way that every one will be mentally, morally and physically benefited.

Mortals often make great mistakes in seeking communion with us when their intuitions are closed and sealed.

Such would accomplish Spiritual things through human efforts and material motives.

There are a multitudes sick and suffering because the highest needs of their nature is famished. Some worthy aim or object in life will bring to these great relief. If one has no ideal, it would be wise to create one: then try to make it real. Some one has said it "is on ideals that that the world's starvation feeds."

Men transgress both moral and physical laws and then most impiously assail and question the Infinite wisdom and justice when the results are manifested. These seem to forget the immutable laws of **cause** and **effect**.

The intellectual and spiritual faculties widely diverge. The spiritual always stands for purity. The intellectual may be crafty and impure.

Spirit giveth understanding; it is full of unutterable perfection. The beauty of holiness adorns it. It is grasping and gathering in all bliss. It is supreme over all things when allowed free and full expression. Within the inner being of every mortal is a divine fountain, which when stired will send forth abundantly the hidden waters of eternal life.

Put aside the old mythical idea of a heaven whose streets are paved with gold and try to conceive of a natural spiritual universe, whose mountains and streams and valleys glow with deathless light and beauty, and prepare to enjoy it.

Argument is never used by those who are the least familiar with the occult forces, its realms and laws. Nature in her beautiful simplicity knows nothing of argument, controversy nor contention, but goes quietly on with her work of unfoldment.

Mortals many times use up energy in worry and words which would tide them over many rough places and enable them to succeed in accomplishing some enterprise. They impatiently combat and struggle against

forces they neither understand nor can withstand. The better way is to live the highest and do one's best day by day, accepting present limitations with the assurance that when the time comes and that one is prepared to receive a larger liberty will be theirs and a door of opportunity will open. By so living men often get more and better than they expected.

Revenge is the most formidable foe that lurks in any human soul, and the greatest obstacle to progress when the mortal becomes clothed with immortality. In material life these crude natures generate misfortune and discord. They never bestow a blessing and can give out nothing freely but disaster and desolation. Avoid the poisonous atmosphere that surrounds such.

As man unfolds his power and possibilities, new and greater demands will be made upon his larger self, which can not be ignored without doing violence to his higher nature.

While the operations of nature can not be changed by any contrivance of mortal man, he can study to better understand them and avoid perils and disasters.

Open the undestanding, oh! mortals, that thou mayest discern the beauty and holiness of heavenly places. Jehovah has created Spirits and mortals to attract each other. The aspirations and desires of most mortals pertain unto themselves, and thus the twain, mortal and its attracted Spirit, pursue the same earthly hopes. Who so loves riches, fame, great learning or even evil, as dissipation, drunkenness, gluttony, theft, gambling or arson, have spirit companions of like order, who by inspiration or otherwise lead them on to achieve their heart's desire. By contact of Spirits with mortals, even

so does knowledge pass from one to another. Heed these words, order, purity, discipline and good works, or retribution.—Oasp.

When Buddha saw the world's sufferings:

Then cried he, while his lifted countenance
Glowed with the burning passion of a love
Unspeakable, the ardor of a hope,
Boundless, insatiate: "Oh! suffering world,
Oh! known and unknown of my common flesh,
Caught in the common net of death and woe,
And life which binds to both. I see, I feel
The vastness of the agony of earth,
The vainness of its joys, the mockery
Of all its best, the anguish of its worst;
Since pleasures end in pain, and youth in age,
And love in loss, and life in hateful death,
And death in unknown lives, which will but yoke
Men to their wheels again to whirl the round
Of false delights, and woes that are not false.

When more illuminated, he said:

Ye are not bound! the Soul of Things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will; that which was Good
Doth pass to Better—Best.—The Light of Asia.

Avoid everything calculated in injure others. Have no companionship with a man who injures his neighbor. Take not that which belongs to another. Be not envious, avaricious, proud or vain. Envy and jealousy are the works of evil Spirits. Haughty thoughts and thirst for gold are sins. To refuse hospitality and not to succor the poor are sins. Do not allow thyself to be carried away by anger. Angry words and scornful looks are sins. Even the intention to strike another merits punishment. Opposition to peace is a sin. Reply to thine enemy with gentleness.—The Zend-Avesta.

Abraham sent out his servant Will to find a bride (companion) for his son Isaac (thought) that a child (a fact) might be born unto the world by their union. So are thoughts ever being sent out and wander in space until they find a congenial companion, and when found they unite and give birth to either holy or unholy deeds through some mortal organism that has attracted them. From this thought world is man constantly attracting either the pure or the impure.

In ancient times it was believed that cyclones, pestilence and plagues were manifestations of God's anger, but in the enlightenment of to-day they are found to be the effect of causes. Your atmosphere becomes humid from the casting off and out the impurities both of animal and human kind, and calamities are purifying processes. The more refined your earth, and the grander and more spiritual becomes man, the less will he be subject to apheric disturbances.

All are aware of the fact that as a molecular aggregation the human body has no stability. Not an hour but it undergoes some change. It is constantly both throwing off and attracting either elements of health or disease, purity or impurity. Each one possessed with intuition which will give warning when in an atmosphere that will injure by a feeling of repulsion, and one so feeling should at once leave that place and so avoid injury. Every one should dwell in the aura of those to whom they are most attracted. There are impassible gulfs between people that would be perilous to attempt to cross.

Form in your mind the highest spiritual and material condition you would attain, and be assured it exists somewhere and is within your reach. This will greatly aid you to keep in actual corespondence with that particular center of force. The nearer you approach what is earnestly desired, the more will you become released from depressing fears and the opposing obstacles.

No mortal man or woman can measure the power they possess for either good or evil. No, not even in one individual!

In the psychic realm, where all true reformers must labor, love is the foundation of all power. However powerful be the will of man over men on a material plane, when he comes to deal with the finer forces he will find himself powerless to advance until he can control his will and use it for holy and beneficent purposes. **We are our brothers keepers**, and can not withhold from them any good we may possess without injury to ourselves.

The weak in intellectual attainments and Spirit perception find great difficulty in overcoming inherited traits of character of a repulsive nature. Such are for the time mental slaves, and are wholly unconscious of the spiritual power that slumbers within. Through knowledge of the universal law, the moral and mental freeman becomes ruler over circumstances. Woe be to any man who would use his superior intelligence to oppress the less fortunate brother below him.

Now and then through life's fitful fever, mortals are able to feel some healthful, refreshing gusts of the mellow, peace-giving air wafted from the heavenly highlands, and body and soul feel the exhilarating influence.

The gross, uncongenial influences surrounding mortals cause the greater number of disturbances called disease. The atmosphere around the earth, as a result of its own activity and those that people it, abounds with crude particles thrown off from both, which generates discord in the physical organism, when not repelled by the strong controlling will of man.

The material body which is magnetically and spiritually at ease is the one that is physically whole or sound. Brooding over ills that have been endured and facing those that may never come both generate and agitate internal disorders.

TIMELY WORDS.

"When a set of people, called a circle, sit down round a table to play with Spiritualism as they would with the fifteen puzzle or any other new parlor game, or with the mere design of extracting amusement and fun from phenomena which they place in the same category as the tricks of a conjuror, they ought not to complain if they delude themselves, become the dupes of their own folly, or attract a class of spirits who fool them to the top of their bent. When people form circles for the mere purposes of amusement, or with a predisposition to regard every kind of result as hanky-panky, they are simply illogical and unreasoning when they denounce all Spiritualism as humbug and delusion. When they impose upon themselves, they have no right to complain of imposture; when they go with a predetermination not to believe, they have no right to complain of lack of proof. Men of sense do not conduct their worldly business in this way. They do not enter upon complex scientific investigation in a spirit of levity; nor do they enter into delicate negotiations or difficult projects with a foregone determination that they shall not succeed. How, then, can they expect anything but failure and disappointment when they begin the investigation of occult phenomena, more, infinitely more, mysterious and complex and intricate than any natural study, in a spirit of silly sportiveness or invincible scepticism? Nor have the weak-minded, rash and credulous any right to denounce spiritualism if they wind up by losing themselves in a maze of doubt and uncertainty. As they sow they reap."

A TALK WITH MORTAL FRIENDS.

It is always gratifying when we are afforded conditions speak to mortal man. While nearer the divine and free from the environments of material existence, we have not lost our humanity. Both love and interest in those

who linger upon the shores of time is as great, yes! and far more intense, than when with you in the body of flesh. To us, all men are dear, because all are children of one common Father.

Every mortal man and woman that has their spiritual perceptions sufficiently unfolded to recognize the God within their own souls, who have had a faint glimpse of its possibilities and power, should not crush or conceal it within the narrow limit of self, but should go out and seek it in others. The command still is to "Love the Lord, thy God." The God within, then, when made manifest in the neighbor it will be equally loved and revered. Yea! see the divine, the animating Spirit of life, within all nature. When discovered **within** and **without**, every place and method and effort is safe and peace giving. Without a knowledge of the Divine indwelling Spirit, order, law, beauty and all time and places are uncertain and dangerous. Cloud-covered and full of pitfalls. Such as recognize the God within, and hear and heed its voice, will not be led into temptation, but safely through it. That one may sometimes stumble—may sometimes grope their way through darkness—may tread in forbidden paths, but the divine spirit, although for the time silent, is there, and is all-sufficient to guide to light and truth.

Mortals should not suffer the body and its material surroundings to limit the power and expression of Spirit, but they should subordinate all to Spirit use, and at once the glory and grandeur of life will be realized, and a transformation of the life forces will speedily take place.

Each one is entitled to some particular place in life, and should to succeed reach down within and find in their own selfhood the gift most worthy of unfoldment, and when discovered use every means and effort to cultivate it and bring it to perfection; with this mental resolve will flow as a current rich resources that will bear you on to success. Resolve to make each day's deeds worthy of an angel, and you will form connection with the divine energy that controls the events of the day. Working

thus harmoniously with the unseen forces will make of human life both a success and a joy.

Such lives will attract the gracious presence of heavenly souls with their purifying, uplifting influences. Such will cease to complain, for they will understand the message that each one brings with whom they come in contact. Thus like Moses of old, one will be able to see the life-forces in glowing flame even in a bush, and the living good in all things. All places become sacred, and all ground consecrated. Believe in the good. Look for prosperity. Reach out for success; these are subject to your soul's high command.

Nothing good can come through the humid atmosphere of doubt; disbelief is a non-conductor through which the heavenly magnetisms can not pass. Strong physical natures are rendered useless and made miserable by having no faith in their ability to act, when confidence in self would blend with kindred elements and add to their strength. One weak and wavering is sure to fail from mental exhaustion: they attract, but feeble, and often no force.

Man in his hurry to gain material wealth and place and power gives but little heed to the divine voice within his own soul, when by listening in the silence it would become more and more distinct until fully recognized and accepted as an unerring guide from step to step. Through lighted paths and dark ravines would he be safely led; on and upward to higher planes, grander labors and clearer visions, where will be seen that no needless work has been done to attain the height.

Friends, we do not view things as you do; all is to the enlarged and Spirit vision as a vast ocean, upon which cause and effect are forever ebbing and flowing.

It is earnestly desired by the wise intelligences who have in charge and direct this Spiritual movement that mortals should possess and practice more Spirituality. While to **know** all live after the change called death, and retain their individuality, and have the power to manifest

their presence to those of earth, are the basic facts upon which this new dispensation rests; yet it is far from being all that was designed by the advanced minds in Spirit Life who inaugurated our grand philosophy. That was only the beacon light upon the first hilltop.

It is also designed to uplift man to higher planes of life. To establish a new life in the heart of the individual, and broaden out his mental capacities and liberate them from the myths and superstitions of the past. It regards moral and Spiritual attainments far above intellectual worth or material wealth. It can not be monopolized by any one church or creed, but like the sun it is given to light and warm and bless the whole humanity.—Spirit Editor.

COMPENSATION.

“Through our lives’ mysterious changes,
 Through the sorrow-haunted years,
 Runs a law of Compensation z
 Four our suffering and our tears.
 And the soul that reasons rightly,
 All its sad complainings stills,
 Till it learns that meek submission,
 Where it wishes not nor wills.”

Memory takes us back a few years to where we expected nothing but social ostracism. Time and again we had thought it a useless effort to oppose old and established beliefs, but there was always an inner and resistless power that would urge us on, regardless of consequences. The children would often say, “Let us have no more to do with Spiritualism, only for our own benefit and comfort,” and I would agree with them that we should let it alone. Yet on the very next occasion, either for its defense or its presentation, our resolve would be broken.

Thought of compensation here nor hereafter never entered our minds; we just seemed compelled to work with and for it, be the result what it might. However, to our great delight, things have changed, and we feel fully compensated for past trials. It is refreshing to know that so

many homes now have their private circles and that the doors of so many hearts are open to receive the divine teachings of the Spirit World. Many are the surprises expressed when friend meets friend in the seance room; and when it is known that so large a number of people accept the truth of the Spiritual philosophy. The churches no longer reject such as members as it used to do, and consequently a great number are found within their inclosure. Many have assumed other names, but still believe in and practice communion with friends in the Spirit World. There are numbers who reject creedalism and who say but little, if anything, about it. Yet they come from every creed and all classes—preachers, priests and people—determined to **know** and **see** for themselves what good is to be found in Spiritualism.

This earnest search for light and truth promises good results in the future. Those who used to deride and scorn now rejoice in a knowledge of this truth, and but few, even that do not accept it, will admit of an endless torment. Spiritualists, don't you feel compensated for any labor, loss or trial that Spiritualism has brought into your life? After having withstood opposition and persecution, and public opinion, and finding them to be but "men of straw," we look back at our littleness in fearing or regarding them, and it is comforting to know we have been able to step up above all.

Often, too, while working with and for the dear Spirits have we been compensated by their sweet presence, and material demonstrations of appreciations and sympathy. A few years ago, after passing through one of the days that are said to "try men's souls," and with hands so weary they felt ready to drop helplessly by my side, we were blest by a beautiful experience of Spirit presence that seemed to bring us very close to the gates of paradise. The worries and labors of the day being over, the hour had come for the return of Andrew and Felix, the two sons who with myself then composed our household. As they entered the room, each one handed me a fresh, fra-

grant jessamine blossom. This was a pleasant surprise, as they seldom manifested their regard in that way.

The table being ready laid for tea, we each took our seats. The flowers were placed upon the table beside myself. A sacred kind of silence for some moments had settled upon us, which was broken by my remarking how unusually sweet the flowers seemed to be; they verily seemed to emit a double degree of fragrance, added to which came the thought that a quantity around the home of a friend lately visited, who lives some miles in the country, must then be in bloom, enhancing the beauty and Spiritual aroma of their surroundings. Felix looked up and said: "Mamma, why don't you write Mrs. S—— to send you some by express?" Before I could reply I heard, "We will," sounding something like a voice through the telephone, yet readily recognized as that of the Spirit son of our distant friend. Two days later the Spirit promise was fulfilled, a large bunch of jessamines then coming, and by express, from the mother without the slightest intimation of what had passed on the evening referred to. The Spirit son then sent a message to his mother, stating the fact of having used his influence in the transaction. After this came others, fresh and sweet, and a note, from which the following is copied:

"We thank you very much indeed for your kind note, and the loving message from Leslie. It is certainly a very great comfort to hear from him, and I feel our Planchette is worth millions to us. * * * We often think of you and the comfort you gave us when we so much needed it. * * * May Heaven bless and reward you in the end. * * * Ever your friend,
ALICE STRINGFELLOW."

I will here state that this lady came a stranger to me, her name unknown, and received convincing proof that her son, and only child, still lived and loved her. She can now receive messages from him by Planchette through her own organism.

THANKS TO THE PRESBYTERIAN COUNCIL.

By A. Harter Reynolds.

Let's hold a mother's jubilee,
Since all our babies are set free
From hades by the wise decree
Of Presbyterian Council!

All hail the prattling cherub throng,
With forms not "even a span long;"
Now marching up to Heaven, strong,
Released by that same Council.

Sweet little babes, how pleased they are
To join their Christian mammas there,
And rest in "heavenly mansions fair,"
Through kindness of that Council.

Their "Heavenly Father bids them come,"
And welcomes these sweet culprits home,
Who have escaped "Eternal Doom,"
Through Presbyterian Council!

Kind Jesus folds them to his breast
And soothes "these little ones" to rest,
While giving thanks with holy zest
To Presbyterian Council.

For favors he did not expect
To "infant sinners, non-elect,"
However he will not reject
The wisdom of that Council!

Rejoice, ye mothers! Now be glad,
No longer let your hearts be sad;
Your babes in angel robes are clad
By Presbyterian Council!

The Roman pontiff, "Holy See,"
Saint Peter's agent, too, is free,
By that Divine Authority,
The Presbyterian Council.

SOME INCIDENTS IN OUR HOME LIFE.

The idea seems to prevail with some that no intelligence of importance is received through the phenomena of Spiritualism. That its philosophy is never taught, nor its principles enunciated. With us, however, this has been the reverse.

What we **know** of its philosophy we have learned through the phenomena, which has been mostly through slate-writings. Of these we have preserved such as would furnish any information concerning an after life and its homes and habits.

Objections are sometimes made to the descriptions that our arisen friends give of these from the fact that many of them widely differ.

Objectors of this class seem to forget that scenes and homes and occupations are as various and unlike upon the material plane as are those given by Spirit friends of their special localities, and others that they have visited. They seem to forget that death does not change any man. That every person and nation retain their peculiarities.

Our earth would be a mere speck when compared to the vastness of the unseen realm, and even were any one Spirit a great traveler, it might take eternities to explore and describe it, and tell of the beings that people it.

Our memory does not recall any thing ever having been given either against or in favor of any one particular creed or church. The question has many times been asked, "Which church is right?" and has as often been answered that, "All possess some measure of truth." Our experience has been when consulting our Spirit friends upon any subject that they gave us truth as they perceived it. If objection was made they remained silent. They never rudely assailed the opinions nor deeds of others, nor entered into any argument.

At one time several persons of different persuasions came for slate-writing. Among the other Spirits who communicated was an aunt of one of the men. His mother

having passed away when he was a babe, the aunt had cared for him, and he remarked with deep feeling: "I loved her as dearly as if she had been my own mother." Then the following conversation took place between them:

Question—Aunt, will you answer some questions that have long disturbed my mind?

Answer—I don't know, my son, but will try.

Question—Tell me, aunt, was Jesus Christ the Son of God?

Answer—Jesus was, my son; so are you; so are all men, but Jesus was more fully endowed with the Christ-spirit and principle than any other man of that age.

Question—Am I to understand that Jesus and Christ are distinct and different persons?

Answer—I mean that Jesus was a man with human attributes, and that Christ is a divine principle. **The Divine Spirit**, made manifest in every kind deed and righteous endeavor. He, like all other men, was both human and devine, but Jesus possessed more of the Christ spirit and principle than any other man of that age.

Question—Will you now tell me the meaning of that passage in the Bible which reads: "Verily, verily, I say unto thee, a man must be born of water and of the Spirit before he can enter into the kingdom of God."

"Answer—The water birth is the one by which all enter into physical existence, and Spirit birth takes place when the immortal Spirit leaves its body of flesh to enter on a higher state of existence, which you call death.

Other questions were asked and answered which memory does not now recall. The communicating Spirit, however, never mentioned the church.

The higher class of Spirits accept **truth** wherever found, and regard personal worth and purity above any creed or ism. This, at least, all their teachings indicate in their their communion with and through us.

One day a good Christian woman came in much excited,

and when seated began to weep. "Oh!" said she, between her sobs. "I don't know if I've done wrong coming here." "Why, then, have you come?" we replied. "Oh! I am so hungry, so hungry, for even one word from some of my lost darlings, but you know we are told that it is a sin to raise the dead!" "Why, my dear madam," we replied, "there are no dead to raise. God is not God of the dead body, but of the living spirit." These seemed to be the right words at the proper time; her tears were dried, and she said cheerfully, "Give me a sennce."

A short time before slate-writing came, one evening when sitting quietly enjoying the silence and restful calm of the twilight hour, on looking up I saw words coming out in perfect distinctness over the clear, blue sky. These were of the same hue and brightness as are the stars. I continued watching them until the whole heavens were written over.

Some small words, such as if, to or all, could be readily deciphered, but no entire sentence could be read, as the writing was all reversed, just as it afterwards came upon the slate. Strange it is when things of nature occur one seems to loose all desire to investigate or question, and we seldom know what construction to place upon them and wherefore given.

Many years ago, while visiting the home of Judge McDaniel, now of Houston, but then living in Anderson, a small village in Grimes County, Texas, a minister came to inquire of this new "ism" which was agitating the minds of that community at that time. He objected to Spiritualism from a Bible standpoint. He was convinced of the phenomena, and through it was satisfied the messages came from the unseen side. "But," said he, "the communion may be forbidden, for it is written that nothing shall be added to nor taken from the Bible." "True," answered the Judge, "but writing another was not prohibited." That man no longer preaches the old grewsome

gospel of fear. This reply met and overcome his last objection to Spirit communion.

The Spirit Editor of this Magazine, and control of the automatic writing in its pages, when a little boy but five years old would take a pencil and write in a fine commercial hand with great ease and rapidity. He did not know the alphabet. This was in the early days of the manifestations. Through him we had many wonderful tests of Spirit presence and identity.

The child very artistically made a Spirit alphabet and wrote poetry in the characters, and by request would write it again in our alphabet.

His guide gave us wise counsel relating to the present life, as well as that which was to follow. He made many prophesies, all of which have been fulfilled. Some of these and other manifestations which occurred through the organism of this precious child medium may be found in "Lifting the Veil."

One night after the child had retired, he came hurriedly to me with his pillow under his arm. He was excited and pale, and said: "Mamma, **they** won't let me sleep. They keep pulling my pillow from under my head." I said: "Go back to bed, my son, the good Spirits will not hurt you; perhaps they want you to do something. Go back, and if you are again disturbed ask what they wish of you." He returned, and in a few moments called out: "Oh! mamma, they only wanted me to sleep with my head to the north." He turned his head in that direction and slept sweetly through the night.

Our neighbors and friends were invited to share with us the benefits and blessings of his wonderful gift, and without money and without price.

In "Lifting the Veil" will be found a letter from my brother, Dr. Mumford of Pleasant Hill, La. This was written in reply to one from me, containing a message

from our ascended father, in which my brother attributed the manifestations to a diseased imagination, suggesting as a result an asylum.

Some five years ago my brother favored me with a visit, after a separation of thirty-five years. During our converse reference was made to the letter which had caused many years of silence between us.

He said when he read the message which had been sent in the letter, it made the hair stand on his head, as it closed with the last words of our dying father, "James, don't neglect your sister."

After the message was received, I refrained from sending it for some days, as I thought it had reference to myself, but I could not rest until it was sent.

We had a half sister, and our father feared on that account my brother might neglect her, and when passing away requested him to watch over her, closing his request with the words, "James, don't neglect your sister."

My brother gave as a reason for writing such a letter that he feared the exercise of mediumistic gifts might have a disastrous effect upon my mind. However, he was himself a medium, and his success as a physician was due to his healing magnetism and spirit perception of the cause and cure of human ills.

He passed to Spirit life not long since, fully confirmed in the fact of spirit communion.

Recently when giving a seance to a stranger, these words were written on the slate: "My son, I am here," with a full name signed. The man said "that is not my father's name," but the Spirit wrote again. "Powder and lead can not kill an immortal soul," with the same name signed as before. Yet he persisted in asserting that it was not his father's name.

The slates were laid down. He then asked if I was not going to try again, which I declined to do. Then he said: "That is my father's name, and he was shot to death not

six months ago. I wanted to see if I denied it being correct if some other name would be given." He insisted that the seance be resumed, but his request was not granted. He came again, but was refused.

In an investigator such deception seems to be condoned, but with a medium it is a monstrous crime.

Error—An error occurred in the August number of the Magazine making Captain Bert A. Stout of San Francisco, Cal., 68 years of age, when it should have been 63 years.



THE SPIRITUAL REFORMER AND HUMANITARIAN.

LIFTING THE VEIL:

OR

INTERIOR EXPERIENCES

AND

MANIFESTATIONS.

BY

SUSAN J. and ANDREW A. FINCK.

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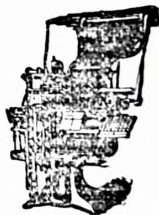
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