

The Spiritual Reformer

—AND—

Humanitarian.

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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.

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The Fifty-Sixth Anniversary of the Advent of Modern Spiritualism.

As the anniversary of spiritualism is nearing it will be well to review the fifty six years, since its modern advent, and seriously consider the purpose for which it has been brought to humanity. Has it made better men and women, and drawn closer the bonds of fraternal affection between man and his brother man? Has it been used according to the counsel of the wise intelligences in spirit life who introduced it upon the mundane plane?

The first raps for admittance into the homes of earth were by intuitive minds hailed with joy, and the door of

their souls was readily opened to receive and welcome the heavenly visitors. And this was done with a child-like faith and simplicity. And because spiritualism came with satisfying messages to these hungry waiting souls, it was able to overcome opposing ideas, customs, and influences, and grew, and prospered, and gained adherents from all classes, as no other newly discovered truth had ever before done. And those who in the early days of the manifestations accepted it, were bound together by a soul-kinship that promised great results.

Today we find the multitude once enlisted under its banner scattered as sheep having no shepherd, and the churches that have been established in the name of spiritualism are far less liberal than some which already existed; and many who felt the need of association have gone to them, while others have retired in the silence. No display on an anniversary occasion can conceal this sad fact. Humanity is the same the world over. There can be no specially favored class under the light of this new dispensation, and it is ever shining out in most unexpected places. It can't be controlled by mortal man.

It is a fact that has been demonstrated time after time, that when some new revelation attracts attention and shows promise of life, some of its supporters manifest a desire to lead, and soon become intolerant when they fail to compel others to follow them. So it is not in the least surprising to find this same spirit cropping out in spiritualism.

Truth makes free! and should certainly imbue the minds of its possessors with tolerance toward others who differ with them. While spiritualism was distinct from church or creed, and the interlacing of human opinions and dictation, it did a mighty work in broadening out the mental capacities of men and liberating them from the myths and superstitions of the past, and in enlarging their comprehension of life both here and hereafter.

Spiritualism, the spirits tell us, is here to give **proof** of the immortality of human souls—to bring comfort to those who mourn for their departed—to uplift the fallen, and inspire them with hope, and to establish the fact of the fatherhood of God and the brotherhood of man. Not to proclaim a man to be a brother, only when he accepts the facts of spiritualism, but as and where he is—whether he be a catholic, a protestant, a pagan, or a Jew, or neither—whether he is basking in the sunlight of prosperity, or is in the depths of adversity—**He is a brother.**

Spiritualism is not here to formulate a new system of theology, but to teach men to live justly. To establish the kingdom of heaven in the individual heart; and those who would speculate with these sacred truths go beyond the simple teaching of the spirit world. The mere statement: "We Live," coming from the spirit realm is more powerful and convincing than any sermon ever preached, or any lecture that was ever given to explain by or through what means the message came. The means, the ways, are not of such vital importance as the knowledge of the fact that is was from a spirit.

All explanations, also, are mostly speculative and our spirit friends seem to touch lightly upon them when questioned. Perhaps because we might not be able to understand, or it might be used in establishing a kind of spirit theology, and furnish material for a new army of preachers and leaders to expound.

The efficiency and beauty of spirit messages lies in their adaptability to every mentality. They are simple or complex, to meet the comprehensions of the one to whom they are sent or given, and therein may be found the stamp of their origin. From the downbending heavens these messages are coming to cheer and brighten human life, and both the illiterate and cultured mind can understand what they mean; and when mortals receive instructions from the wise and good in spirit world and live in

accordance with their lofty teaching, they will need no minister nor mortal leader. This, with the light of their own souls will be a sufficient guide to the promised land.

We do not wish to be understood as opposing the assembling together of spiritualists for the exchange of thoughts and experiences, for we think it highly commendable and conducive to spiritual unfoldment, but we do oppose making a creed of our beautiful spiritualism, and we do believe that all efforts to do so will result in damaging disappointment and the estrangement of fraternal affection. And we do oppose the phenomena, or any semblance of it, being paraded before the public and made a subject for rude jests and derision to assist in the efforts, and for love of notoriety. In this way earnest investigations are often repulsed and make no further inquiry about spiritualism, and where one might be attracted, numbers will be driven away.

The enthusiastic disciples need have no fear that earnest seekers for truth will not be able to find it. The loved immortal "over there" are watching and waiting for opportunities to minister to their needs; and at the proper time and in their own way they will give convincing proof that death does not end life.

Spiritualism does not regard men for their material wealth and intellectual attainments, but for their moral and spiritual worth. It appeals to the heart and comes to the individual through the affections, and it is so simple in its nature that all can understand the lessons it has come to teach. Both the high and the low—the rich and the poor—the king and the subject can unfold under its beneficent influence; and when its teachings are accepted, and lived, all contention will cease and we will find **it does make better men and women** who will work together in unity.

Brief Expressions from Mortals and Immortals.

“Whither! thou turbid wave?
Whither, with so much haste,
As if a thief wert thou?”

I am the wave of Life,
Stained with my margin's dust;
From the struggle and the strife
Of the narrow stream I fly
To the sea's immensity,
To wash from me the slime
Of the muddy banks of Time.”

While man knows he possesses a physical body which he does not yet fully understand, when he tries to elucidate the operations of the energizing essence or spirit, he finds all human efforts and knowledge to fail him. Man, as spirit, is as incomprehensible as the great First Cause. As spirit, mind and body, he must be studied, and by investigating, experience and learning, come to logical conclusions of what he is, and what he is destined to be.

Human love is stronger than human creeds; it has wrested from the tomb its darlings, and brought hope, peace and joy to the mourning hearts of earth. Across the grave comes refulgent gleams of light, illuminating the soul and resting as a sacred benediction upon the grieved heart.

Spiritualism can not be made to settle down in any one groove. Its course is ever onward and upward. It cannot be warped and twisted to conform to the ideas and ambitions of any mortal leader, nor authoritative head. The demonstration of its truth devolves upon its media, and the real arbiters are the spirits themselves.

The nature of the indwelling thoughts and intentions

Too Many Hasty Marriages."

Rev. Minot J. Savage.

"As I stated in my book 'Men and Women'" said Dr. Minot J. Savage, "I am inclined to think that marriages are, on the whole, as successful as other human arrangements. There are no ideal organizations—or very few of them, at any rate—of any kind; and this, as I said, is because we have not yet developed the ideal man and the ideal woman.

The most of the world today is in a condition of practical barbarism. Civilization exists only here and there in places. New York has all these grades within its own limits—savagery, barbarism, civilization, enlightenment. There will be ideal marriages only when the world has become what it ought to be and realizes the poet's dream. Now and then we do find illustrative examples here and there which tell us what may be."

"What are the conditions of a true marriage?"

"First, I will go with the poets and the writers of romance far enough to say that the first, middle, last, eternal, universal condition ought to be love. If love does not exist, nothing else, I care not what it may be, can justify the relation. There must be this intangible, indefinable thing that we call love. Can I not tell you what it is? No. Can I always tell by looking on in a particular case as to whether it exists or not? It is invisible; it is intangible; it is indefinable, but it is something a man can be conscious of if it exists, and he can know whether it exists or not. It is something a woman can be conscious of if it exists.

"I am aware of the fact that whim, fancy, passion and many other things are sometimes mistaken for love. People think they love when they do not; they find it out when it is too late. There would not be so many divorces

if there were not so many hasty and ill-considered marriages.

"I think that the way to reform society at the present time, instead of troubling so much over divorces, would be to make it a little more difficult for people to get married. At least establish some sort of a barrier that would compel people to wait long enough to know whether they really love each other or not.

"I am aware that there are marriages for a hundred other reasons—marriages of convenience, as they are called.

"There is one other thing that seems to me important. People marry as the result of impulse. They enjoy each other's society for a little while. The husband thinks the wife beautiful, the wife thinks the husband strong and masterful. but they find after they have been married a year or two, or three or four or five, that there is no basis for comradeship, and, next to the fact of love, the most important thing in happy marriages appears to be the fact that the man and woman could be pleasant companions if they were not married. If they have enough in common so that they would seek each other for mutual comradeship, whether married or not, then it is pretty safe for them to get married. I believe this to be the next most important thing to love itself.

"What is my attitude toward divorce?

"There are cases where it is apparently perfectly plain that it is for the advantage of the husband or the wife or both that they separate. There are others where it is an undoubted injury.

"Free divorce is not favored. If a husband and wife are discontented for the time being, I am not in favor of them having their bonds sundered. I would make divorce difficult. And why? I would make it so difficult that people would not be able to say, 'We will get married; for, if it does not turn out well, we need not stay

married.' I would have divorce difficult enough to discourage that kind of calculation.

"I would make it a little more difficult for people to get married in the first place. I do not mean to say that I would stand in the way of marriages. I mean simply that people should be compelled to take a little time and think before they enter into such serious relations with each other."

"Marriage a Risk."

William Dean Howells.

"I did not make a modern marriage," remarked William Dean Howells, "and therefore don't know anything about the amount of love that enters into an alliance of this sort." The statement was as simply made as it was concisely put, but interpreted through the medium of some of Mr. Howells's novels of typical New York life, its people and conditions, the listener was tempted to venture a modest contradiction. Perhaps no one in New York better understands the foundation of modern marriages than the author of "A Hazard of New Fortunes." It breathes the spirit of the man and the woman of today from cover to cover. Take the following cold-blooded view of Mr. March, who says: "Why shouldn't we rejoice as much at the non-marriage as a marriage? When we consider the enormous risks people take in linking their lives together after not half so much thought as goes to an ordinary horse trade I think we ought to be glad whenever they don't do it. I believe that this popular demand for the matrimony of others comes from our novel reading. We get to thinking that there is no other happiness or good fortune in life except marriage, and it's offered in fiction as the highest premium of virtue, courage, beauty, learning and saving human life. We all know it isn't. We know that in reality marriage is dog

cheap and anybody can have it for the asking—if he keeps asking enough people. By and by some fellow will wake up and see that a first-class story can be written from the anti-marriage point of view, and he'll begin with an engaged couple and devote his novel to disengaging them, and rendering them separately happy ever after in his denouement. It will make his everlasting fortune."

"Too Easy to Get Married."

Rev. Thomas R. Slicer.

"I have no opinion to offer as to the proportion of marriages that are based on the old ground of love and loyalty," said Rev. Thomas R. Slicer. "The facts are not within the reach of any one mind. I think all marriages should be entered into with sacramental seriousness. Whatever reinforces the fidelity of the home must be a matter of the gravest concern and the earnest effort of all teachers of morals. As the matter now stands it is far too easy to get married, and the ease with which the bond is broken promotes immorality and is often characterized by extreme vulgarity. The legislation with respect to it should be uniform in all the states."

"Love Never Faileth."

Rev. Robert Collyer.

"The subject is much too deep and serious to discuss in a few words," was Dr. Robert Collyer's reply to a question of what part love plays in a modern marriage. "I could not possibly do it justice in a short interview."

When asked to give a definition of love he said: "There is no better one than that of the apostle, 'Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not its own, is not easily provoked, taketh

not account of evil, beareth all things, endureth all things. Love never faileth."

"But does modern love do all these things?" And the venerable man shrugged his shoulders as he replied "It should." The gesture told too plainly that, while the speaker did not care to enter a vigorous protest against the quality of love as it exists today, he believed it to be a different variety from that of which poets sing and apostles write."

"Men Marry For Love."

Who can doubt that the mischief-making god of the world inspires most all modern American marriages? But it is to the man that the little god whispers more frequently than to the woman. All men marry for love. And the women? Their motives are various and complex.

Men may marry, but women must. A man has all to lose by marriage (from a worldly standpoint), a woman all to gain. Through marriage women gain greater freedom and importance. They are relieved of all financial responsibility and, even more vital, of any mysterious reproach of single blessedness. With men this is no reproach, but rather a crown of glory, which they remove only to replace by one of thorns. In like manner all the material advantages enjoyed by the women in matrimony are burdens upon the men. A married woman is free to do as she will than her unmarried sister, but, as for the man, liberty flies out of his door when love comes in at the window.

Parents always sigh when a son announces his engagement, but they rejoice when a daughter does so. This is another sign that a man gives all and gets nothing in a modern marriage—nothing but love. Being disinterested, he is usually satisfied with that. It is the woman who makes the worldly investment.

It is an every-day occurrence for a young man of wealth and position to fall in love with a footlight favorite and to present her to his astonished parents as their daughter-in-law without a moment's hesitation. Parental affection, future inheritance, even such bare necessities as Fifth avenue tailors and racing stables, are as nothing in the balance with his love.

But women rarely shock society by marriage for love. The susceptible sister of the aforesaid susceptible young man very frequently becomes enamored of a footlight favorite also. She enjoys the affair very much, and in her passionate loyalty she will attend none but the charmer's matinees. But she does not marry this hero. She cries a little, perhaps, sighs a great deal and wears large bunches of violets in token of her despair. Finally, if it is a very desirable case, she suggests to her mamma that they take a trip somewhere. Her mamma rejoices in the comfort of a daughter. A son under such circumstances—shudders to think of what might have been.

Thus is woman through the range of society, but the romantic man (happily for the nation) continues to marry for love.

Experience With a Spirit and a Discourse on the Home Circle.

During the child life of the spirit editor, and while his medium power was being used, we received many interesting and instructive communications from a spirit giving the name "Millie," who claimed to be the guardian of the child. These messages were preserved, one of which was given in a former issue of the magazine.

Strange to relate, that when the child refused to be longer used as a medium for communication between the two slates of human existence, this spirit was heard from no more. Whether or not she ever after made herself

manifest to the child, or to him in manhood we are unable to say. However, in his last days upon earth we believe he was conscious of her presence. Often he would awaken from sleep and look expectantly around and call her name, then an expression of disappointment would come over his pale face, and he would again close his eyes.

After he left for the better land and had brought us message after message of love and comfort, still there came nothing from "Guardian Millie."

We now much regret that we neglected to make any inquiry concerning her. In fact she had, notwithstanding past spiritual benefits, past from our thoughts. Not long since, after the lapse of many years, on looking over the record of our early experiences and communications through the child, we found those from Millie, which revived both memory and appreciation of that exalted and beautiful spirit. We realized as never before the great spiritual service she had rendered us, and we gave to the public a conversation between us, in regard to the nature of spirit guardianship, and particularly hers over the child.

Soon after the publication of this, one evening while receiving some instructions through slate writing from the spirit editor concerning the group we had called together by his request and counsel, the name Millie came upon the slate, but so absorbed were we in what was being written about the Group, that we failed to extend to the spirit even a word of welcome, but merely remarked: "That was Jimmie's guide."

Since that seance we felt a loss of interest in the Magazine, and in every effort made to write or prepare articles for it, the usual presence of the spirit editor had been missing, and failure has been the result. In this way many days passed, and we began to wonder and question as to the cause of his absence, and our loss of interest

in the publication. At last it dawned upon our mind, the indifference with which the guardian of the editor had been received when her presence was announced.

After some time spent in sorrow and regret for the thoughtless neglect, suddenly a thrill of intense joy filled our whole being, and the former interest in our work was at once revived. Not only that, but the presence of dear Jummie, and likewise that of "Guardian Millie," was made plainly manifest. There they stood, one on each side, with a serene smile upon their beautiful faces; and be assured dear reader, that no two spirits from the summerland shore were ever greeted with a warmer welcome.

In that moment we fully realized that spirits disincarnate, demand that as much consideration and courtesy be shown to them as do spirits incarnate, and that they are many times repulsed when it is not extended to them. Mortals who come to commune with these bright beings from the other shore, and come in a spirit of authority, to command, should not wonder when they go their way spiritually empty and unfed.

Pen and paper was sought, and the spirit editor wrote: "With the consent of the medium Millie will be pleased to write. To her I yield the use of power and pen."

Millie's Discourse.

From experience and knowledge gained on both the earth plane and in the spirit world of the home circle and its influence on the well-being and happiness of the human family in both the physical and spiritual state of existence, I am impelled through the impulse of fraternal affection to give some facts pertaining thereto for the consideration of the people of earth.

Mortals speed on in breathless haste, marrying, and giving in marriage the sons and daughters of their hearts

and homes with but little thought of the far-reaching results. The home circle in the spirit world is a unity through the law of attraction. Those who fail to find their true companions and congenial associates upon the earth, will find them in spirit life through the superior wisdom faculties.

Intuition becomes unfolded and enables each one to comprehend the principle of a true union of one man with one woman, and all other associations and relations of mortal man.

When a family is made discordant upon earth through an unwise choice and improper union the mistake must be rectified in the spirit world. Those who have not been congenially and spiritually wedded upon earth will be attracted to their true companions, and the children which were theirs upon earth are theirs in spirit life only by the law of affinity. If one, or more of them inherit their mother's characteristics they are attracted to her family circle. And should one or more inherit the father's, they will go to his. Thus forming a unity and congeniality in the heavenly homes.

There may be regrets upon the part of the parents, but there is no forgiveness, and the sorrow of mismatched parents can only be assuaged, and finally obliterated, through the law of progression. Like all other transgressions of law, this has its attached penalties of sorrow and regrets, and which can only be erased in that or the eternal life by an earnest desire and effort to live true to the law of soul and family relations and the superior affections.

Forming true unions in the relation of marriage is a subject which should engage the most earnest thought of every mortal man and woman, so fraught is it with their present and future happiness. Every effort should be made to form true unions and happy home circles upon earth, then they will not be dissolved in the spirit

land, but will be made still brighter and more beautiful.

It may be thought strange that the progress of the earth people can enhance the joy and progression of those who inhabit the spirit world, but it does! As one advances, so will it assist the other. As matter on the earth plane becomes purified and more refined spirit has better conditions for material expression, and humanity is consequently more exalted.

The power of progression is generated from the earth sphere, and it was truly written long ago: "First that which is natural, (material) then the spiritual." It can not be conceived by the human mind how closely the two worlds are related. nor our inducements to assist the lower world people to progress, and the family circle is the commencement of this progression. As we help to rectify the errors and mistakes of its formation, so do we develop enlightenment and happiness, in both states of existence.

As it is sorrowful for a father or mother upon earth to be separated from their children, through a misguided alliance and misdirected affection, so does it cause regret and unhappiness when they enter the spirit world and find that they have no children—spiritually, considered—of a spiritual nature—that the relation between their child or children was only physical, therefore was dissolved at physical death. This is another penalty which is attached to the transgression of the law of true union between men and women on the mortal plane. This should be a great inducement for them to make every endeavor to form true unions in the marriage relation, and thus lay the foundation for happy home circles upon the earth, which will be perpetuated in spirit life, and be a source of exceeding great and lasting joy.

The affections of earth is the foundation of all happiness in the spirit realm. The home circle, when wisely formed is the beginning of celestial joys. None can en-

ter into the fullness of spiritual existence apart from those they love. Each soul will be united with its own, and they will gather in the social circle congenial friends as they come from the earth fireside, attracting a unity which will never end, but will last through eternity.

The true family circle, fashioned in the image of its founders will never end, but will widen out, gaining in affection and increasing in knowledge throughout the eternities.

None, however, need to fear, that far, far into the future, that they might forget that they once had upon the earth a harmonious home circle, for the ties which were there formed of husband and wife, parent and child, brother and sister, are soul ties which the eternal ages can never weaken nor dissolve. Remember this, Mortals should cultivate and cling close to home affections, and the sacred joys that twine about the true home circle.

Our greatest hope for the enlightenment and reformation and future happiness of the human family, is the influence flowing forth from them, going out from them, to those born of unwisely wedded parents, some of whom are void of affection and whose souls are so diseased and deformed, that they cannot admit of more than a limited degree of reform, and so they are restrained by the superior power and influence of those who are righteously born and who are truly the salt of the earth.

These unfortunates of earth we would gladly aid, but can neither force nor supply the lacking elements in their nature. These soul elements must exist within, then they can be cultivated and made harmonious.

Those who are inherently endowed with the affection and elements to form harmonious home circles, in obedience to the law of true marriage, we delight to assist in becoming self-poised, and a benefit and blessing to both worlds, and we know our service to them will not be fruitless.

As the home circle on the earth sphere widens out into numerous others, generating their kind, so does it widen out in spirit land, but, for the generation of ideas, thoughts, knowledge, happiness and progression. When the children in spirit life grow to manhood and womanhood they are attracted to and united with their own soul mate and form an independent home circle, and draw around them congenial associations. But they never forget nor lose interest in the parental home. Looking over the vista of time memory will recall the first home circle and its lessons, and tender affections with loving delight, and this will continue as they pass on to more exalted planes of spirit existence, and their higher enjoyments and use.

Mortal friends, we in spirit life who have ambition to progress, are not idle. It takes effort to climb, even as it does with you on earth. We each have our chosen work, and my mission is to the people of earth, to counsel with and assist them in forming harmonious home circles, and to excite and stimulate in the minds of men and women a holy and earnest desire to keep their home circle unadulterated by the gross, unrefined element of passion, and let love be the guiding, ruling power.

We would warn them against forming unions for wealth or for beauty, or intellect, or convenience, or position, or for power. But only because they are truly united by a higher soul-law, and cannot exist apart. Be assured that all other unions between mortal man and woman will be dissolved in spirit life.

In this way we shall endeavor to assist the world people in obtaining happier conditions, and when the earth homes have been renovated and become free from the consequences of misguided, improper unions, then will the spirit world be relieved from the cause of unhappiness, and not until then.

There is method in work in the spirit realm—method

guided by wisdom, and supported by love, and to aid mortals in attaining happier conditions we must first help them see, and correct the mistakes that form the foundation of the disquietude, and even crime among the people of earth.

Some will doubtless say that this subject has been exhausted of interest and benefit. But no! While the truth pertaining to it has been misunderstood, misused, and abused, it is not exhausted nor devoid of interest, neither will it be, while unhappy homes are formed, and inharmonious children are generated by mismated parents, all of whom must, sooner or later, become residents of the spirit land.

Through sorrow and long suffering, and the law of necessity, new and enlarged ideas on this subject will be generated in both worlds, and it will be a theme of discussion as long as mistakes are made, and errors exist in forming true unions and establishing harmonious home circles upon the earth. Truth, candor, and affection will find place in human minds, and more perfect conditions will exist from the exchange of thought upon this subject between mortals and immortals.

We have written to give information concerning the unions that form the foundation of the home circles, which will never be dissolved, also those not founded in obedience to the law of true marriage. Yet often intelligent and well balanced men and women, who are not spiritually mated form unions upon earth from which they derive pleasure and benefits and live together comparatively happy, when if they were truly mated they would be **superatively happy**.

When conditions are favorable we shall again counsel with mortals, concerning the obligation and duties of the true home circle, and the irritation and unrest that is sometimes intruded consequent to their surroundings, and influence from the outside world."

Demon Spirits and Obsession.

We had given but little thought to the subject of human possession by demon spirits, who had cast off the body of flesh, and we, like many others, perhaps much wiser, had in an indifferent manner accepted, or rather let it pass as true without due consideration. Consequently the spirit editor's views at the time given, were at variance with ours.

Upon serious reflection, and reviewing our experiences as a life-long medium, and for thirty-five years used by the spirit world for transmitting messages from the great Beyond to the people of earth, his presentation of this subject fully accords with both our reason and intuition. We therefore unreservedly and gladly accepted them; and sent them forth for the consideration of others who may be interested in the subject and whose privilege it certainly is to accept, or reject them, as their reason and judgment may dictate.

We are all seeking for truth. Let us reason together in a kindly spirit, free from prejudice and preconceived opinions. After earnest thought it seems to us; that if spiritualism and mediums has opened a door to flood the earth with a multitude of demons, even worse than those who inhabited material bodies, to torture, and to torment even the pure and innocent of earth, the sooner the door is closed the better it will be for us all.

True, many records of witchcraft and evil possession has been handed down from the far distant past, but age adds no lustre to ignorance, and men have progressed beyond the fear of such possession, and no longer resort to the prison and faggot to free the world from such dreadful delusions.

Once the earth was thought to be a flat surface, but today it is known to be round. The blood once thought to be a stagnant pool now is known to be a crimson

stream ebbing and flowing through every human organism. All are familiar with the vast changes that knowledge and science has wrought. Much that once was accepted facts has proven to be mental delusion.

We have progressed to where questions pertaining to the spiritual nature of man are pressing themselves upon the mind for solution, and which can only receive a satisfactory answer by the light of man's more unfolded intuition and sounder reason.

If it be true that we are at the mercy of unseen demons, awaiting opportunity to injure and perhaps ruin us, it would, it seems to us, be better to unite with some orthodox church, and help battle against the evil influence and possession of their one Devil, than longer continue a fruitless warfare against many.

With one breath the christian churches are condemned for crying out "Devil," whenever spiritualism is named, and with the next their statement is more than confirmed by recognizing a horde of them.

Let us be consistent friends. If we are given over to the powers of darkness, without even innocence as a defense, to be tormented and obsessed by them while upon earth then be compelled to battle with them in spirit life, the prospect is dismal for any future happiness. Non-existence would be far more inviting and consoling.—
Editor.

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Our Group.

We desire the reader to fully understand that this Group is not a circle for the development of medium power, but for the unfoldment of the mental and spiritual faculties of each member by a harmonious exchange of **our own** thoughts, on all subjects relating to the well-being and progress of mortal man, both upon the earth sphere and the spirit land. We also center thought upon

the success of any purpose or plan, of a material nature, for each member of the Group to assist in its attainment.

While we have been informed by the spirit editor that there exists on the spirit side, a corresponding Group, composed of those who are most interested in our advancement, that they never intrude their ideas until we have given expression to ours. After we have questioned, and answered, to the best of our ability, we give the attending spirits conditions to express their thoughts or to give us any counsel or information they may desire to impart.

When we first formed the Group, raps were heard at regular intervals, during the entire hour devoted to the part we took in the proceedings. When the time came for the spirits to give us what they deemed best, we asked the meaning of the raps, and was told it was a "spirit watchman" to prevent intrusion from the spirit side.

During a recent meeting the question was asked, "Why do we not always get correct statements from the spirit world?" One of the Group replied that "he thought messages from spirits were stated correct from the spirit's end of the line, but were often warped and distorted by the prejudices and opinions of receivers on the material side." To this the Group gave accent.

We all felt that it was true. That to receive correct information from the spirit world that the medium and those who receive, should for the time silence all prejudice and preconceived opinions and become passive. Then after the message had been delivered, let reason and intuition determine as to its truth or falsity.

The question was asked: "How can I best unfold my medium power?"

Answer: "By being natural and temperate in all things, both spiritual and material. When engaged in physical labor or pursuits, give attention to it. When desiring to form connection with the spirit side, give the

entire attention to that. Let all be done orderly."

One evening recently, while waiting for what the spirits wished to say, one of the Group saw a sick child in bed and another member of the group leaning over it. "Oh," said a mother present, "I hope it is not one of mine." But it was, and the one seen bending over the child was with her during its illness. The child, although a physician had been attending it, continued seriously ill until the next meeting of the Group, when it was proposed that we should all center thought upon the child's recovery, which was done. We were informed by the parents that about that time the child began to get better, and so continued, and the following morning was well, only weak from many days' sickness. Nor did we neglect to ask the aid of our spiritual friends in restoring the child to health. **This fact is well known here.**

So far the Group feel greatly benefitted with the results, mentally, spiritually, and physically. Each one express themselves as anxious for the coming of the evening on which we are to meet.

The spirit editor gives the following counsel concerning the Group:

Don't expect, friends, that the repeated affirmations for success and thoughts centered upon its attainment will assist in bringing the desired results, unless the plan and purpose be in harmony with the **Overruling Spirit**, which will recognize no injustice, so examine each desire, and be sure that they are based upon the principle of truth and justice. How, you may ask, are we to know when a want or desire is of such a nature that it would meet with success amid the conflicting versions of truth and justice? **Within!** is an unwritten law, be guided by it. All desires, plans and purposes, examined and approved by the light within, will be proper upon which to concentrate thought for attainment, and every such will

be strengthened by the united thought current of the Group."

In the long ago, we used, every evening to assemble around the home fireside to **pray**, and numbers do so today. We would then ask God to do much for us, that we have since learned we can do for ourselves, by giving the same time and earnest thought to it, that we once gave to family prayers, and with so many disappointed results.

We believe every family should be drawn together, an hour in the twenty-four, to counsel with one another and encourage each the efforts of the other; and those who have outgrown the custom of family prayer will find a more beneficial method of obtaining what is desired by substituting the Group, according to the spirits direction. Perhaps the old form of family prayer was a step leading from physical form and force, which once prevailed in the family government, to the more subtile power of thought, to harmonize the household and to aid each other to accomplish what may be desired.

Try it friends, and if you have a discordant member in your family, or what you call a dull child, center thought upon the first, that it become harmonious, and on the other to brighten mentally. If you have a disagreeable neighbor who would injure you, think well of him, and concentrate thought upon making of him a friend.

In this way make an effort to harmonize all disturbances from the least to the greatest, and you will soon discover a remarkable change for the better in yourselves and your household, and you will be drawn together in closer sympathy and a more sacred affection. You will also unfold the power to do for yourselves that which so many vainly pray to the Lord to do for them. The God within every human soul has the power, **to will and to do**. It only needs conditions for expression.—Editor.

Our Message Department.

"Tongues of the dead, not lost,
But speaking from death's frost,
Like fiery tongues at pentecost!

Glimmer, as funeral lamps,
Amid the chills and damps
Of the vast plane where Death encamps."

I have a dearly beloved daughter that I would reach in this way. Often I have tried to counsel with her more privately, but she thinks faster than I can record my thoughts. When both minds are occupied with different subjects or on contrary views of the same subject, there is confusion, and a great obstruction to a full and free expression of what I desire to say. Maud, dear daughter, you should curb your ambition and rein in your thoughts. You can't go to the top of the ladder at one bound, and you waste forces, my child, whenever you make the attempt. Go slower, think more deliberately, and you will accomplish more, and in a shorter time.

When inspired to write, and one or two beautiful gems of thought illumine your brain, your mind will then wonder off upon another theme, and the result is that no article is ever complete. This is from the need of proper concentration. This great hindrance to success must be overcome before further progress can be made. Dad knows, daughter, somewhat of the ease with which any kind of work can be done when the mind is not cumbered with a whole volume of various thoughts, designs and duties. One step at a time, my dear, and take that without hurry, and worry. When one sentence has been penned and your thoughts would wing their way to some other subject, write no more, put it aside until the subject be again recalled. In this way you will be able to finish what was first begun. Write more in the spirit of the

heavenly revealments, and give undivided attention to it.

I want to assure my beloved child that I am more than satisfied with my home over here. While upon earth in the physical form, I knew nothing of this manner of communicating with the people of the spirit world, and so was denied the benefits and blessedness you now derive from it. I did the best I knew; lived up to my highest ideas of what was right; never knowingly wronged man, woman nor child; always done what I could to aid the suffering and cheer up the sorrowing hearts about me, and not for any expected reward; but because my heart would go out in sympathy to all human woe.

I did not find the kind of heaven I had been taught existed, but one that fills every desire and hope of my soul, and which has restored the lost darlings of my heart. Can mortal man ask or expect more? I enjoy the freedom to plan and to execute without the old-time cumberances—my only care is now for you.

Be patient, but determined, dear daughter, and you will accomplish your present desire.

Father McAlpine.

While upon earth in a mortal body I was known as Capt. Leith. After long suffering I was at last released by the kind hand of death. For some time I felt the effects of my illness, not pain, but a kind of langour and inaction. It was some time before I was conscious of the great change I had made. The first I remembered was a restful place to which I had been taken—something like a hospital where I received the loving attention and instruction of the angels who were in charge of this peaceful abode.

With returning vitality I began to feel a strong desire to be with the dear ones of earth. As this was surging through my soul I saw spirit Guthrie—Dave Guthrie—and Andrew standing by. "Come, are you ready," said Capt. Guthrie; "my boat sails earthward and will take

you to your old home." At once all my former energy possessed me, and I arose and began my first journey in this new life, not by land, but on board of a heavenly vessel. We sailed over crystal seas, passing lights and familiar landmarks, that was a guide to newly born souls going earthward.

I would be glad to tell of the delight and benefit experienced by this journey, but words and time are not now at my command.

At home again! but how changed! My dear companion I found bowed down in grief, for I knew, I saw that she was not conscious of my presence. She would have bounded to me. She seemed to have buried me with the cast-off body I had so recently occupied, while I stood beside her a living man, she thought me dead and that it was wrong to call me up. **This was the bitterness and the only bitterness I found in death.**

When I found I could not reach her by sound or touch or sign, nor any word that love could speak, then I experienced all the agony that death had to bring to the soul of man. Then was I overcome with regret that we had never given time and attention to gain knowledge of spirit life and its laws while we were together upon earth.

All my ambition and energy will now be centered on overcoming the obstacles that prevent communion between me and mine who still remain. Andrews is also untiring in his efforts to reach and counsel with his. In this way we hope to reach and somewhat comfort them.

To my old comrades who now enjoy the earth life, I would say while plowing its waters bear in mind time is uncertain, and at most it is short. Learn more of the life which is everlasting, that you may not enter upon it ignorant of its laws and habits, and suffer the penalty and pain of not being able to reach and comfort those you leave upon the earth.

Death is but an open door to a life of untold possibili-

ties, to a world as real as yours, only finer and better. Prepare to enjoy it by a well-ordered life there and knowledge of this.

I send to each fraternal greeting, and to the dear home hearts a love quickened and made stronger by the change called Death.

We again hear the rumblings of war, and the clash of arms coming from the earth land. With sadness we behold the spirit of war that is now being aroused in the hearts of some of our countrymen, and it is not only possible, but probable, that our still beloved country may become involved in the fearful strife.

With pain and regret we see a desire in many American hearts go forth and slay their brother man. And we in spirit life, whose voices was once heard in the halls of counsel are banded together as never before to quell this spirit of murder, and save the western world from a ruinous conflict. We would see wisdom hold the reins of governments and guide the western nations safely through the breakers and over the quicksands that now confront them.

Experience should have long ago taught all men that war is not only a costly but an inhuman passtime, and that it never settles any question permanently and right.

The sad effects of our civil war has not yet been swept from the nation. Its memory still rankles in the hearts of the south land, yet does mercenary consideration and ambition for place and power, with an unholy zeal for conquest urge another conflict, which, if not arrested in its spread, will be ruinous to the present peace and prosperity of the American continent.

We are now searching through the earth land for a man, brave and strong, whose soul is imbued with fraternal love and justice—a man endowed with wisdom, upon whom we can pour our inspiration to boldly declare

in clarian voice against the perils, and penalties of war. Shall we find such a one on American soil? This is our ambition! We shall search with hopefull earnest diligence, for one man whose great love for humanity, will be able to quell the uprising spirit of war in our own nation, and help to restore peace in the nations which are now engaged in deadly conflict.

Man cannot hasten progression by the aid of the sword, this was tried in freeing the African race from slavery which was gradually approaching to that end, and which would have in time ultimated in their release from bondage. The African race as slaves, were learning; and thereby fulfilling their duty to self, and its destiny. But as the benefits to self were drawing to a close, in a state of bondage, a change to a higer state of servitude became necessary.

The white man possessed of more intelligence should have sought other means than the shedding of blood to effect the change. Had the enlightened minds of the nation without prejudice or mercenary considerations, properly and deliberately investigated the cause and effect of the institution. Had they examined thoroughly with an eye single to the welfare of the men and women composing the nation. Had they studied more carefully the constitution of men, as well as the constitution of the United States, the nation's fame and glory would have taken care of itself, and war would have been prevented.

True, all know that the institution of slavery was abused by the designing and merciless, so has every institution that was ever created by mortal man. Many had the preservation of the union at heart, foolishly fearing that kingcraft would mock at our capacity for self-government; and we heedlessly and blindly went into slaughtering our brother men. It killed the institution,

which in the right time would have died peacefully. Killed it at the fearful cost of thousands of lives and maimed men, and widowed women, and children made orphans, besides the wreck and ruin of homes and fortunes, and involving the nation in enormous debt.

We refer to this, mortal friends, as a warning against similar calamities. Had this question of slavery been settled through the principle of fraternal love and justice, the trouble would have been settled to the benefit of every man and woman and child, both white and black, and the African race would have been emancipated from a needful bondage, unaided by the sword.

Man must learn that he cannot control and hasten the grand law of progression through the use of the sword, and that all attempts to do so will be fraught with disastrous results.

The question of slavery after these many years is not yet settled. The visible institution has been destroyed, but the African race as a whole has not been elevated. Nature can be vastly improved, but it cannot be changed. And there is now, after the lapse of years, an animosity—a sectional strife, and spirit, which must be swept from the land before the nation can enjoy permanent peace and prosperity.

The present disquietude of the nation may be temporarily lulled by enlisting in the troubles of other nations, as in the Cuba and Philippine strife, but it will not eradicate the sorrowful memories of the civil war nor its evil results, which still hang as a dark cloud over the nation, and which now calls for the highest wisdom of the people to consider.

With past experiences as teacher, it remains for you, my mortal countryman, to decide whether the present or any future difficulties shall be settled by the sword or through the spirit and principle of justice. With the enlightenment of past experience the way is open and clear.

If ostentation and pride and love of authority, and greed for gain assume the reins of reason; if wisdom be ignored and forbid to counsel the result will be disastrous in any effort made to settle home troubles and disquietude, or in aiding other nations to settle theirs without the aid of the sword.

Henry Clay.

I have long wanted to say to my young associates of earth, who find so much in mortal life to enjoy, that little thought is ever given to this grander state of existence; and the little that is given is dimmed by the fear that death will rob them of every pleasure. I want to assure them that the change from earth to spirit life never destroys any innocent enjoyment, but it multiplies opportunities and enlarges the capacity for a higher state of enjoyment.

I found, on entering spirit life, far more happiness and opportunities for enjoyment than I left upon the earth. And free from pain and sickness. I would not for worlds be back there again. Oh no, my present life is one of inconceivable and fadeless glory. I revel in the joys of this land of delight—this abode of angels. The flowery landscapes, the brilliant, gorgeous temples of wisdom where souls learn concerning a glorious immortality. And the loving association with the angel world. I have a yearning desire to say to my young friends that what we called "heaven" is filled with joy for them, even as abundant as it is for the aged and weary. Life glides happily and lovingly on, unfolding in love and wisdom as eternity speeds onward.

I would be happy to be able to impress youthful minds that a knowledge of this higher life would crown all the pleasures of their material existence with a fadeless, and greater joy, and prepare them for this more beautiful life.

Minnie Jaques.

New Boston, Ill., Jan. 2nd, 1904.

Mrs. Finck,

Dear Friend: As my time for the magazine has expired, please find postoffice order for another year. It seems a small mite to give you in your grand and good work, for I know that financial help would be the thing to smoothe out the rough and weary way for you. I feel that adverse circumstances surround you and that you are not sustained and upheld as you should be for the good work you have done and still are doing for us, but hope you will reap the deserved harvest in the soul's true home. My love and best thoughts are with you.

Mrs. Van Willitz.

Yes, Yes, friend, your impressions are correct. It takes money, which we have not, to get out the magazine as perfect and punctual, as we desire, and but for my son (the publisher), it could not be done at all. But he has always been my right arm in all spiritual work, and is giving the time he has for rest in assisting me with the work.

With the aid of two or three friends, and subscribers who pay, we are doing our best. We have pictures drawn by spirits, and writing done by a child, not then five years of age, one too, who did not know the alphabet, which we would be pleased to put in the magazine, but the cost of getting cuts forbid it just now. After it gets wider circulation, we hope to be able to give them a place in it.

We felt the need of a spiritual publication which would be free from all manner of credalism and churchly authority, broad enough to accept the truth in them all, and outside of all, wherever found. So it is a rather new departure, and must have time to work its way to proper consideration.

Spiritualism can't be walled up in a creed; but like the

sun, it is warming, and blessing, and lighting the way of the whole human family. The different churches are honeycombed with it. Our literature is permeated with it, and it is comforting and feeding a vast multitude of the soul-hungry.

As to the reward for the little service we are able to render, we never expected any, never lookd for any, but do whatever we are doing, because we **must**. And if any reader of this could only realize the delight the work affords us, here, and now, none would feel that we needed any future reward. Yet we are constantly reminded that it takes money to buy material and pay the printer, and make the magazine what we desire.

Many thanks for kind words and renewed subscription.
—Editor.

○

Benefits.

Even if a vicious man were like a vat
That wastes what it receives, pour in for all of that
If vat and man are not in too decrepit plight
Keep pouring in thy gifts, how soon a crack soaks tight.
—Lessing.

○

This poem is said to have been a favorite with President Lincoln:

Oh, Why Should the Spirit of Mortal Be Proud?

Oh, why should the spirit of mortal be proud?
Like the fast-fitting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and low and the high,
Shall smoulder to dust and together shall lie.

The child that a mother attended and loved,
The mother that infant's affection who proved,
The husband that mother and infant who bless'd—
Each, all, are away to their dwellings at rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by ;
And the memory of those who have loved her and praised
Are alike in the minds of the living erased.

The head of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap,
The hearsman who climb'd with his goats to the steep,
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,
The sinner who dares to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flower and the weed,
That wither away to let others succeed ;
So the multitude comes, even those we behold,
To repeat every tale that hath often been told.

For w are the same things our fathers have been ;
We see the same sights that our fathers have seen,
We drink the same stream, and feel the same sun
And run the same course that our fathers have run.

The thoughts we are thinking our fathers would think ;
From the death we are shrinking from, they, too, would
shrink ;
To the life we are clinging, they, too, would cling,
But it speeds from the earth like a bird on the wing.

They loved, but their story we cannot unfold ;
They scorn'd, but the heart of the haughty is cold ;

They grieved but no wail from their slumbers will come;
They joy'd, but the voice of their gladness is dumb.

They died—ay! they died; and we things that are now,
Who walk on the turf that lies on their brow,
We make in their dwellings a transient abode,
Meet the changes they met on their pilgrimage road.

Yea, hope and despondence, and pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the bosom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
Oh, why should the spirit of mortal be proud?

—Willim Knox.

Addendum.

Despond not! oh mortals, the grave holds but the dust,
Of the garments once worn by these pilgrims of earth—
The spirit within, the life of the soul
Proudly soars upward to the infinite goal,
So the multitude pass, from pleasure and pain
To reap what was sown on life's lower plane.

—Ed.

S. S. Rembert's Philosophy of Life.

This morning we inadvertently took up and opened this old storm-tossed book, which was a present from the author to the writer, years ago, and which had been dried and preserved from the ravages of winds and waves.

On opening the volume we first saw the pictured face of our old-time spiritual friend, S. S. Rembert. A face expressing both stern rebuke for foes, and tender appreciation for friends. On the opposite page we read: **Lecture Delivered in Texas in 1860, by S. S. Rembert.**

On reading this, the enthusiasm that filled the souls of the pioneers of spiritualism in Texas, seemed to pervade our whole being.

Turning to the next page, we find **'NOTE' by the Author**, from which we feel impelled to copy the following:

"Since this lecture was written out from my scattered notes and prepared for the press—considerably extended with more copious quotations, and free digressions—the wild wave of internecine war hath rolled over our land, and whelmed beneath its bloody surges many thousand of our truest men, and most promising youth—innocent victims to popular ignorance, and public demagoguism.

Before this dire calamity, I had concluded, against the importunity of friends, to let my lecture rest in silence, as not perhaps specially demanded by the times. But since my country has become one wide waste of woe and weeping—every household draped in the habiliments of mourning—every hearthstone crimsoned with the best blood of the family, and all my countrymen and countrywomen gloomed in the grief of bitter memories of sons slain and loved ones lost—amid all this sad scene of sorrow, I can but feel it a sacred duty, and specially called for, to publish this glorious philosophy of our life as the best panacea in my power, the only healing balm for the bleeding hearts around me, that I can offer.

And it is enough, if proved, and applied, believed, and embraced. In the plentitude of heaven's name it is enough to ease the aching heart, to turn the streaming tears of sorrow into gushing fountains of delight, and gild in golden sheen the darkest clouds that ever lowered around the human soul." Thus wrote the brother of years past, and this is the kind of enthusiasm that inspired the early apostles of our heaven-sent philosophy, and which made spiritualism a power that was **felt**.

Then it was asked, how much means, and time, and ef-

fort can be given to its promulgation? Today the foremost question is, how much can be made out of it? So far as many of its public advocates are concerned, our beautiful spiritualism has dwindled down to a crude commercialism.

The old-time persecution and ostracism was bravely borne by its adherents. Each felt ennobled to suffer contumely for a fact so glorious and a philosophy so grand. They do not, however, submit so patiently, when they see the teachings of the spirit world flung to the wind by self-assumed leaders and ministers, whenever they obstruct their way to place and power.

○

Footsteps of Angels.

By Longfellow.

When the hours of day are numbered,
And the voices of the Night
Wake the better soul that slumbered,
To a holy, calm delight;

Ere the evening lamps are lighted,
And like phantoms grim and tall,
Shadows from the fitful firelight
Dance upon the parlor wall:

Then the forms of the departed
Enter at the open door;
The beloved, the true hearted,
Come to visit me once more;

He, the young, and strong who cherished
Noble longing for the strife,
By the roadside fell and perished,
Weary with the march of life!

They, the holy ones and weakly,
Who the cross of suffering bore,
Folded their pale hands so meekly,
Spoke with us on earth no more.

And with them, the Being Beauteous,
Who unto my youth was given,
More than all things else to love me,
And is now a saint in heaven.

With a slow and noiseless footstep,
Comes that messenger divine
Takes the vacant chair beside me,
Lays her gentle hand in mine,

And she sits and gazes at me
With those deep and tender eyes
Like the stars, so still and saint-like
Looking downward from the skies.

Uttered not, yet comprehended,
Is the spirit's voiceless prayer,
Soft rebukes, in blessings ended,
Breathing from her lips of air.

O, though oft depressed and lonely,
All my fears are laid aside,
If I but remember only
Such as these have lived and died!

○

The Private Circle.

Those who attend only the public demonstration of spiritualism, know but little of the tender and helpful messages received from the spirit world in the private seance. Usually they are of too sacred a nature to give out for the reading of disinterested persons, but from time to time we have been moved to copy from them, and preserve many beautiful sentiments, which we sometimes send out through this avenue, that may instruct and be enjoyed by others.

However, many minds are so constituted that it seems impossible for them to accept and appreciate anything of a spiritual nature unless it is given before a public assembly—and which is the last place where conditions are

found to obtain the true and beautiful in spiritualism.

The morbid curiosity of some superficial investigators, seem easily satisfied, with what they call "tests" which would be considered of no value by an earnest seeker for truth in the private circle. It is quite possible that these public "tests" and messages are subject to psychological influence, which is always more pronounced in a large assembly, than in private seances. These, at least attract attention to many who othersise would never have the enjoyment of public notice for which they hunger, and so "tests" in public are in demand, it matters not how imperfect, or crude. Investigators of this class remind us of a man we once knew, who would believe nothing he read, outside of a bound book, and repudiated every statement in a newspaper or otherwise made. So the public "test" is the only one that many appreciate. While we believe that the assembling together for the exchange of thoughts on spiritual subjects is highly beneficial, we think the tendency of the public seance is to attract wonder seekers, who will be no more enlightened and elevated than had they attended one of Herman's shows. **Keep the seance for the home fireside**, where the departed loved ones will be attracted.

Psychics.

Self-respect is one of the virtues that cannot be imitated.

Through self-study we may attain an education without use of the eyes.

To know what is right, study what is wrong.

Second thought is best when the first happens to be wrong.

Criticism, like death, loves a shining mark.

Study and self-denial lead to inspiration and contentment.

There is more love buried than is permitted to express itself for good.

The spiritual Trinity: The three divine principles of intelligence, will-power and love.

The material Trinity: Sensualism, arrogance and selfishness. The soul's happiness or misery depends upon which side wins in the combat during earth-life.

When the heart awakens, pride and sentiment go to sleep for the time being.

Twere better to be silent than extol a man for a virtue, only to expose two of his weaknesses.

Suffering purifies the soul. Self-denial is a substitute for that imposed by nature.

Worrying about the short-comings of others makes one forget his own.

To guard against humiliations, remain humble or modest.

Arthur F. Milton.

What Woman's Influence Can Do.

Hon. George P. Wheeler, ex-speaker of the Idaho House of Representatives, is reported as saying that as the result of woman suffrage in that state the saloon and the brothel have been eliminated as potent factors in political contests. He says: "The fact of the woman's alarming independence and her well recognized liability to kick over political traces, forces the different parties to put forward their very best timber. The man who wins his nomination by a successful job at the convention is practically certain to go down to ignominious defeat at the polls. You can't work a political trick on a woman. What she lacks is political sagacity and experience she atones for in good sense, and she has a habit of always demanding 'the reason why,' which is occasionally most unpleasant. There are transactions at conventions which are frequently best left unexplained, but not

with your woman voter. So the wholesome fear of the woman vote of Idaho has forced the political parties to put forward a very superior class of candidates for both county and state officers." Then let us have woman suffrage in Texas. No state needs it worse. A few years of such purification might lead to a thorough reformation in the management of our state penitentiaries." —Ex.

When the woman principle of Love is permitted to work with man's reason faculties, it will be found an efficient remedy for the evils now existing in local, state and national government. The positive and negative principle should be observed, and considered in every department of life. To establish a perfect nation republicanism must be remodeled to meet the requirements of advanced minds, and we don't see how it can be done without giving to woman equal privileges and opportunities with man.

When the love principle of true womanhood becomes engrafted in the nation's laws and her voice is heard in its councils, we shall have no more cruel wars. She will never draw the sword against the children of her own bosom, for every fiber of the soul of a true woman reaches out and pleads for love and mercy.

There is an emancipation approaching for her which will not be heralded by the sound of trumpets nor accomplished at the point of the sword, but by earnest and tender appeal to man's more unfolded sense of justice. Unlike the fettered African, her enlarged sphere of action will not come before the time is fully matured. The fine womanly sensibilities must be preserved, which sudden revolution would destroy. The warm impulses of the woman soul must learn control, and man's thirst for his brother's blood must be quelled before they can sit peaceably side by side, in the councils of the nation.

In anger and resentment man appeals to the sword. In wrong woman appeals to the affections, and mercifully condones the wrong. We would that all agitators of this subject, and all reformers, and every thinking, intelligent man and woman who is endowed with affection for their fellow men, would assist in educating and equalizing these different characteristics, then will man and woman peaceably and naturally gravitate to their rightful place as equal councillors in all measures and questions concerning the government and progress and happiness of the nation.

Men and women speak boastfully of their rights, of freedom, of liberty. Yet in the true sense of the word there is none. Men and women are servants, one to another. Of a necessity, inherent in nature, mind must rule. The ignorant are in subjection to the more refined and cultivated, and the intellectual class of minds are accountable for all the devastating wars and bloodshed that have afflicted the nations of the earth. All enlightened minds should put forth every effort for the unfoldment and up-building of every individual, that each one may come into peaceable possession of their rights. Then will nationality be secure, and the people free.—Editor.

Psychic Experiences.

Not long after that terrible calamity of 1900 devastated Galveston, we moved into one of the houses that had been wrecked, and again made habitable. At night we were annoyed by heavy raps on a table that stood in the far corner of the room from the bed upon which we slept.

Mrs. R. E. John, the daughter with whom I was living, insisted that we should try to communicate with the intelligence which was producing these raps, but at first I felt that they came from an undeveloped class of spirits who were too gross to leave the atmosphere of earth, and

we tried to rid ourselves of the annoyance by ordering them to leave. This seemed to excite persistence, for the raps only became louder and of longer duration. Added to these were different voices, contending over something that was lost.

One night after being so long interrupted we found it impossible to sleep, we said—"Spirits, we don't want to deprive you the use of the house, occupy it as long as you wish, but be so kind as not to disturb us. We will benefit you in any way that is in our power, and it is cruel that you should annoy us." Immediately there was a quick succession of raps, as loud as the striking of a hammer could make, then they ceased, and we were troubled no more while living in that house.

We had a deaf and dumb brother who lived upon earth about ten years. Our father was called to the state from which we had recently moved, to attend to some business that he had left unsettled. The child was unusually and deeply grieved when our father left. The day following his departure, this brother was taken seriously ill. Medical aid was sought, but he continued to grow weaker and worse from day to day, until all hope for his recovery was gone.

Father could not be informed of his condition, as we were at that time without the means of telegraphic communication, and our mails were dependent upon the stage-coach and horseback method of reaching their destination.

Our father had heard nothing from home, neither had he written, as he expected to reach home as soon as a letter could come to us. Three or four days previous to his return, and about the time he started, the child was restless and slept but little, day nor night, and lay looking at the door with intense interest, suddenly starting when it was opened. At last when father returned and entered

the room, the child sprang from the bed to meet him as he opened the door, although he had lain for days too weak to raise his head from the pillow. After tenderly caressing our father he sweetly and gently passed away in his father's arms. That the child knew that father was coming no one who was acquainted with the circumstance had the least doubt, but, how! and wherefore the strength to thus meet him?

During the earth life of Dr. Newton, the renowned spirit healer, we had a warm friend who had long been an invalid, and who insisted on joining us in our regular family circle. He said he felt, and received a healing influence, but we soon found that we were losing vital force, and while the other members of the family felt weak and depressed, I became too sick to get about, and we discontinued our circle for the time being. Our friend at once began to grow weaker, and was much troubled about where he could get into another circle. I told him to write Dr. Newton, and I thought he could benefit him: "but," said he, "I must enclose ten dollars, or my letter will receive no attention." (I will say to the reader although well able, and we in need, he had never offered us a copper, we were expected to benefit him for friendship's sake.)

He sent the money, and in due time an answer came telling him to carry the letter in his pocket for a day or two. One day after he had carried the letter about him for nearly a week, he called, but being in bed and unable to see him, he sent up the letter with a message stating that it had not been the least benefit to him, but lo! when I took the letter in my hand, I was instantly healed of my ills.

LIFTING THE VEIL:

OR

INTERIOR EXPERIENCES

AND

MANIFESTATIONS.

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