

SYMPOSIUM: "Where is the Spirit-World?"

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A Symposium

On the Question of, "Where is the Spirit-World?"

INTRODUCTORY.

The discovery and announcement of that wonderful and interminable relationship between the material universe and the spiritual universe—a relationship founded in the immutable laws of existence, by which things visible are bound by ties of fertile sympathy to realms of causation invisible—could not but astonish and delight the boldest poetic imagination, and excite the opposition and ridicule of those sceptics who rely for what they term "positive knowledge" upon the industry and testimony of their five bodily senses.—ANDREW JACKSON DAVIS, *A Stellar Key*, page 5.

To solve the problem of immortality by the methods of Science, to bring it up from the marshlands of conjecture to the regions of absolute knowledge, belongs to the present age and generation. It is a task they can and must accomplish. It has for so many ages been the fertile field of superstition, that it seems impossible to disentangle it from its unsatisfactory wrappings. The investigation must commence with the physical man as the basis of the spiritual, as through and by means of the body he is related to the physical world. He is the superlative being, the

ast greatest and yet incomplete effort of creative energy. All departments of science gather round him as a centre, and to have perfect knowledge of him is to comprehend the universe.—HUDSON TUTTLE, *Studies in Psychic Science*, page 194, edition 1889.

IN presenting to the readers of the SPIRITUAL REVIEW the first portion of the numerous contributions and selections dealing with the question, "Where is the Spirit-World?" on which this Symposium is based, the only merit the Editor claims is that of bringing together from various sources a statement of opinion upon so important a subject.

The value of such a collection of statements cannot be questioned. It is two-fold: first, as bringing out some of the current thought among Spiritualists on a matter that is the peculiar province of our cause; secondly, in placing these contributions upon record for the benefit of future students of our philosophy. Each writer must stand or fall by his own contribution, and must, in each case, be solely held responsible for the views expressed. Each author quoted must be similarly understood. Each contributor has had full opportunity to revise his contribution in proof prior to its appearance in these pages, therefore, the latest and best ideas are thus presented, in every case. Normal and inspired lecturers and writers have been applied to, so that the mundane and spiritual sides of the answer to our question should be evenly and fairly recorded. Our leading Editors, Lecturers, Writers, and adherents have also been appealed to, and where no responses have been made our readers may assume there was nothing to say. If the Symposium has the effect in the direction of showing what our leaders do not know, something will have been gained. In this age of education the world requires positive teaching from those who aspire to lead the thought of the times. Yet, on the other hand, it is a credit to confess ignorance, when coupled with a desire for knowledge.

So far as the Editor is aware, no such Symposium has ever before been attempted. It constitutes a land-mark in the literary history of our cause, and the nature of the results emboldens us to think that other vital subjects may, hereafter, be treated in like fashion. For the present, then, we leave the question in the hands of our contributors, and feel sure our readers will give them, each and all, an attentive and impartial reading.

THE EDITOR.

What Has Been Said by Three Well-known Seers.

THE STATEMENTS OF ANDREW JACKSON DAVIS.

The subject under consideration is embodied in the following affirmation : There is an inhabitable zone, or circular belt of refined and stratified matter in the heavens which has recently been denominated 'The Summer Land !'

Looking into the sky, and carefully examining the form of the planets in the stellar sphere, you remark, first of all, that the shape of the sun and moon and stars is round. . . . What you are now asked to observe, is—first, the roundness of the heavenly bodies ; and second, the *wheel-like* path in which they all resolve. . . . What is the fundamental law which is manifested so plainly in the shape and revolution of these heavenly bodies ? Suppose that the sun, which contains more than seven hundred times as much matter as all the planets put together, should be rolled out into a broad band, like a wide ribbon drawn from a spool, what do you imagine would be the natural tendency of the matter ? The first tendency would be to obey its centripetal motion, its own self-chemical attractions, and return instantly to its globular form and condition ; whilst the second tendency would be to flow out like an interminable river through infinitude, in obedience to its centrifugal motion, and in accordance with the circular revolution it has made, together with all the planets, for an eternity of ages. The sun's matter, thus drawn out into an unbroken elastic luminous fluid, of the consistence of molten lead or iron, would form a zone of resplendent and vivifying beauty surrounding the whole heavens, totally invisible to the unaided eye, and almost too attenuated for detection by the most powerful telescope, and yet in that rotating solar belt there would be one million and four hundred thousand times more matter than is contained in the earth's constitution !

Now apply this principle to the organisation of the vast Stellar Universe. What gives to matter the universal tendency to form globes ?—to roll out into immense zones ?—to stratify and continue for innumerable ages as revolving belts ?—to move in circular paths through the solitudes of immensity ? There is but one answer : The spiritual universe is composed of zones

and of belts, which move in wavy circles of causation through the vaster, deeper, higher, more interior heavens of unimaginable infinitude. Men look through telescopes, and discern nothing but the outermost materialised garments of *hidden* corresponding spiritualised spheres of light, warmth, beauty, fertility, peace, progression, and happiness. There is just as much *certainty* that the Summer Land exists as that your mind exists; for it exists, and your mind exists, upon the one eternal law of cause and effect. Your body is a demonstration of an interior and antecedent formative individuality; so the solar system exists, a demonstration of an interior antecedent corresponding formative spiritual universe. . . . The plane of the orbit of the Summer Land appears to be at an angle of 20deg. with that of the sun. The side-wise appearance of the spiritual zone, and also its appearance as a stratified belt, are indicated in the illustrations presented. [The illustration referred to shows a thin white circular belt among the stars of the Milky Way.—*Ed. S.R.*—*The Stellar Key*, A. J. DAVIS.

THE STATEMENTS OF HUDSON TUTTLE.

To understand this subject, we must inquire into the secret processes of nature, beneath its external manifestations to the senses. In this, as well as the means of spiritual life, and kindred subjects connected with spirits, the revelations of clairvoyants and of departed intelligence must be relied upon for our information. . . . And what do they tell us? That the universe is undergoing a refining process, and that the Spirit-world is formed from the ascending sublimated atoms. . . . In the individualised spirit, the atoms which compose its organism are elaborated by and derived from the physical body. So are the spiritualised atoms which ascend from animate nature. elaborated. To the perceptions of the spirit, or clairvoyant, these ascending atoms are as plainly perceptible as the ascent of vapour from water. It exhales from all substances, as mist rises from a sheet of water. . . . The Spirit-world is derived from these atoms. Hence it is born from this earth as the spirit is born from this body. It depends on the earth for its existence, and is formed through its refining instrumentality. Without the earth there could not have been corresponding spirit-spheres,

and there would not have been a necessity for them ; so that the existence of the spirit-sphere presupposes the existence of a central world. . . . If the earth were at rest, these ascending particles would rise in straight lines from the earth's centre, and a complete sphere would be formed, entirely enveloping the earth. But the earth rotates on its axis every twenty-four hours, or a thousand miles an hour, a velocity sufficient to throw out the equator twenty-six miles further from the centre than is the distance of the poles from the same. Spiritual atoms. . . partake of the earth's rotary motion, and revolve with it. . . . The rings of Saturn furnish a fine illustration of the form and appearance of the spirit-zones. They are belts or rings rotating around that planet, and sustained in their position by the equilibrium between the centripetal or tangential force and the gravity which draws them toward the central body. The spirit-spheres are rather zones than spheres. They are one hundred and twenty degrees wide ; that is, they extend sixty degrees each side of the earth's equator. If we take the sixtieth parallel of latitude each side of the equator, and imagine it projected against the blue dome of the sky, we have the boundaries to these zones. How far are they from the earth's surface ? The first zone, or innermost one, is sixty miles from the earth's surface. The next external one is removed from the first by about the same distance. The third is just outside the moon's orbit, or two hundred and sixty-five thousand miles from the earth, . . . The thickness of the spheres varies. The first is nearly thirty, while the second is twenty, and the third is but two miles in thickness. The first is the oldest by immeasurable time, as it was the first to begin to form ; and until it supported organisations, it could exhale but a small amount of refined matter to the second, and of course the process was delayed still longer in the creation of the third. . . . It will be inferred from this that the spheres are gradually increasing, while the earth is slowly diminishing. Yes, this is one of the most beautiful truths which we can contemplate. The tall mountain which proudly rears its granite peak among the clouds, bidding defiance to the sleet and storm, on whose atlas shoulders the sky lovingly rests, on whose brawny back vast forests slumber, from whose sides great rivers well ; the earthengirdling ocean, with its countless isles and bordering continents ; the moon and planets which

wall, and crowned by the heaven of heavens—the Deific realm, or Universe of universes, the Brain of Existence, the unimaginable dwelling-place of the Incomprehensible God! The material of these zones is no impediment to the solar ray. They move with the earth around the sun, and with the sun around the dark star, in the direction of Alcoyne, as already stated.—*After Death: or, Disbodied Man.*

WHAT IS SAID BY OUR CONTRIBUTORS.

It is where the individual Spirit of Man is.

REV. C. WARE.

This may appear, at first sight, a very difficult problem for poor ignorant mortals to solve; as a matter of fact, however, to any intelligent Spiritualist, or at any rate, to any one who is fairly well acquainted with the facts and teachings of Modern Spiritualism, no question is more susceptible of an easy and perspicuous answer. Whilst, however, I say that the question is easily answered; I must explain that although the answer may be plain enough to the *mind* of any intelligent Spiritualist it may not always be so easy for such a one to give adequate expression to his thoughts, or to explain his idea in words. There are no doubt very many Spiritualists, who, on seeing this question, will have in their own minds what will be to themselves a sufficiently clear answer. But to make the idea as apprehended by themselves, clear to the minds of others, will necessarily be a task of more or less difficulty, proportionate to the capability of the parties who undertake to answer the question propounded. The philosophy of nature is so marvellously simple, simple as A. B. C., as we familiarly express it, that human language is notoriously inadequate to expound that philosophy, or to explain Nature's methods except in a style more or less abstruse and involved.

In order to make clear to the minds of men the principles of Spiritual philosophy, and the nature of the kingdom of heaven, the great teacher of Nazareth pointed to the operations of nature in its infinitely diversified aspects; constantly prefacing

and there would not have been a necessity for them ; so that the existence of the spirit-sphere presupposes the existence of a central world. . . . If the earth were at rest, these ascending particles would rise in straight lines from the earth's centre, and a complete sphere would be formed, entirely enveloping the earth. But the earth rotates on its axis every twenty-four hours, or a thousand miles an hour, a velocity sufficient to throw out the equator twenty-six miles further from the centre than is the distance of the poles from the same. Spiritual atoms. . . partake of the earth's rotary motion, and revolve with it. . . . The rings of Saturn furnish a fine illustration of the form and appearance of the spirit-zones. They are belts or rings rotating around that planet, and sustained in their position by the equilibrium between the centripetal or tangential force and the gravity which draws them toward the central body. The spirit-spheres are rather zones than spheres. They are one hundred and twenty degrees wide ; that is, they extend sixty degrees each side of the earth's equator. If we take the sixtieth parallel of latitude each side of the equator, and imagine it projected against the blue dome of the sky, we have the boundaries to these zones. How far are they from the earth's surface ? The first zone, or innermost one, is sixty miles from the earth's surface. The next external one is removed from the first by about the same distance. The third is just outside the moon's orbit, or two hundred and sixty-five thousand miles from the earth, . . . The thickness of the spheres varies. The first is nearly thirty, while the second is twenty, and the third is but two miles in thickness. The first is the oldest by immeasurable time, as it was the first to begin to form ; and until it supported organisations, it could exhale but a small amount of refined matter to the second, and of course the process was delayed still longer in the creation of the third. . . . It will be inferred from this that the spheres are gradually increasing, while the earth is slowly diminishing. Yes, this is one of the most beautiful truths which we can contemplate. The tall mountain which proudly rears its granite peak among the clouds, bidding defiance to the sleet and storm, on whose atlas shoulders the sky lovingly rests, on whose brawny back vast forests slumber, from whose sides great rivers well ; the earthengirdling ocean, with its countless isles and bordering continents ; the moon and planets which

light up the evening sky—all are undergoing the refining process, and in future ages will be resolved into spiritual elements. The mountain shall crumble, the ocean shall become dry, and the moon and the stars shall fade from the canopy of night ; but they will exist in a more active and perfected form, carrying out the grand design of nature, [for] the surface of these zones is diversified with changing scenery. Hence there are all the forms of life as on earth, except those, such as the lowest plants and animals, which cannot exist surrounded by such superior conditions. The scenery of mountain and plain, river, lake, and ocean, of forest and prairie, are daguerrotypes of the same on earth. It is like earth with all its imperfections perfected, and its beauties multiplied a thousand fold.—*The Arcana of Spiritualism.*

THE STATEMENTS OF PASCHAL BEVERLY RANDOLPH.

~~THE SPIRITUAL~~ The Spiritual world to which we go from this earth in dream, vision, or when life's fitful fever is over, is . . . a zone or belt at right angles with the poles. It is composed, substantially, of the unused essences of matter, electric, magnetic, odic, projected from earth in its constant axial revolutions. The peculiar substances of which I speak are not absolutely, though apparently coalescent, and while not being the refuse of earth, are not required for other than the purposes they subserve. . . . The career run by mankind on this or any other earth of space constitutes his first rudimental or primary stage of being. . . . The first stage of a human career being on this earth terminates at death. The scene of its activities is then transferred to the surface of the zones surrounding this earth (or any other), situated beyond the outer limits of its or their atmospheric envelopes respectively. The third stage succeeds the second. (But let it be remembered that the second stage embraces a career upon all the zones or belts connected directly with and crowning the earth or earths.) The scene of the third grand stage is upon the solar belt. The fourth grand stage is upon the majestic and magnificent zone which engirdles the entire solar system. The fifth grand stage of human existence succeeds the fourth, and its scene is upon the immense belt or zone that encircles the tremendous globe around which not only

our own sun with its attendant family of planets, but the cluster to which it belongs, revolves, performing a single circuit in a period not less than eleven hundred billions of quintillions of solar years. This vast body is one of the Pleiades, or "Seven Stars," now known to be, not the star "Alcyone," as some astronomers have asserted, but which I declare to be a non-luminous sun in that direction, and which sustains the same relation to this Galactic system that our sun does to us and our sister planets. Around this central globe unnumbered millions of suns and planets pursue and whirl their varying courses. The sixth grand stage of human existence succeeds the fifth, and its scene is upon an immense belt or zone that surrounds another dark sun, exactly balancing it in the direction of "Alcyone"—the twain constituting the foci of an immense ellipse—one being "Positive," the other "Negative;" we pertain to the latter. About these two foci two awful galaxies severally perform their tremendous sweep in opposite directions. . . . Around these foci and the galaxies they control—encircling the entire ellipse like a belt of molten silver, is another zone; and on that zone is the scene of the seventh grand stage of human existence. This mighty belt completely environs all created or existent matter. It encircles the entire galaxies, just as Saturn's rings engirdle him, or the Zodiacal light embraces its material centre—our earth. . . . The final zone, I may here say, however, crosses our "Milky Way" at right angles. However, let me be clearly and distinctly understood: I have spoken of the "Final zone," and described it as circumvolving all material suns, planets, and systems in being. This is true. But it is also true that there are no less than six other grand zones resembling it, but infinitely superior thereto; albeit the transcendent glories of the first one exceed the powers of a seraph to describe. In and of these other six, there is absolutely nothing whatever resembling anything pertaining to the first. They are separated from our grand zone and the Realm of Matter, as we know it, by distances so inconceivable, that the life of an archangel would be too short to compute them. The whole seven may be said to resemble a series of hoops, crossing and circumvolving each other in various directions, no two being in the same line or plane, and the whole forming one vast globe, equatorially bulging, oblate at the poles, limited by an amorphous

wall, and crowned by the heaven of heavens—the Deific realm, or Universe of universes, the Brain of Existence, the unimaginable dwelling-place of the Incomprehensible God! The material of these zones is no impediment to the solar ray. They move with the earth around the sun, and with the sun around the dark star, in the direction of Alcoyne, as already stated.—*After Death : or, Disbodied Man.*

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In order to make clear to the minds of men the principles of Spiritual philosophy, and the nature of the kingdom of heaven, the great teacher of Nazareth pointed to the operations of nature in its infinitely diversified aspects; constantly prefacing

his teachings with the statement, "The kingdom of heaven is like unto," &c; finally directing attention to the great central fact, "The Kingdom of God is within you." And we ourselves might truthfully, even if inadequately, answer the question under consideration in corresponding phraseology, "The Spiritual world is within you, and around you; it is here and it is everywhere."

"Where is the Spirit World?" I answer, where the individual spirit of man is; whether embodied or disembodied; or, if you prefer it, whether it does or does not inhabit a physical tenement. If the Editor were to ask me personally, "Where is the Spirit World?" I should answer, "where you are, where I am, wherever the individual spirit of man has an existence." If I am told that the answer is inadequate, I reply, how can it be inadequate? If the Spirit world is wherever the individual spirit of man exists; then in view of the progress of humanity through countless ages, there can be no limit to your conception of the extent *in space* of the Spirit World. It is here, it is there, it is everywhere, and it extends practically speaking, to infinity! It will help us to realise the idea if we remember that there is no such thing as "empty space." What we superficially regard as such is in reality an unlimited realm of active life; the Spiritual World in fact; or this and other planets' spiritual counterpart, comprising an unlimited series of spheres or grades of spiritual existence.

An analogy, very often appropriately employed in explaining the relation between man's present and future existence, is that of the metamorphosis of the resplendent butterfly from the caterpillar, or chrysalis, state. If you will picture to yourself a number of caterpillars, forming themselves into a cabbage leaf symposium, to consider the question, "Where is this glorious butterfly state, of which we have heard so much;" it would strikingly resemble the symposium that the Editor has brought together to consider the question, Where is the Spirit world? If one of these gorgeously clad butterflies were to come near and whisper in the ears of some clairvoyant caterpillar, it would say—"This glorious realm is here with you, it surrounds you, it is above you, it extends beyond you, it is everywhere; and in a rudimentary sense you are already in it." The glorious butterfly as it soars aloft in the sunlight; flies on the wings of zephyr breeze; and

sips the nectar from flower to flower in nature's unbounded field, it, at any rate, rejoices in the knowledge of the butterfly realm of life. So likewise, does not the Spirit world exist in a similar relation to us human caterpillars? Is it not with us, around us, beyond and above us; as spiritual beings are we not rudimentarily in it? Do we not inhale its inspirations, and become purified and uplifted by its influences; and are there not those amongst us who clairaudiently and clairvoyantly catch ravishing glimpses and sounds from that resplendent realm?

In answering the question "Where is the Spirit World?" it is impossible to imagine that the mere question of *location* is contemplated. How can we locate that which is everywhere, which is universal, which is practically speaking, infinite? The Spirit World is the thought world—how can you locate thought? It is a realm in which all grades of mental, moral, and spiritual development find their appropriate relations and states. How can you locate the refined and purified human spirit; is it not at one moment at an infinite range—a celestial remoteness from you, and the next moment at your side! In view of this how can you locate its place of abode, yet that same glorious messenger has his place of abode. In my Father's house are many spheres or dwelling places; and these include unknown and unfathomable depths of darkness, horror and misery; all such states being the counterparts of things actually existing upon this and other planets. But whether contemplated in these depths of horror and misery; or in the heights of supernal bliss; or in the more serene and equable states of relative contentment and peace, where the individual spirit of man is, *there* is the Spirit World!

Is round the earth like a Zone.

JOHN KINSMAN, EDITOR "PSYCHE."

Before dealing with the main question it may be well to consider another which will assist us in arriving at a conclusion. If we can satisfactorily answer the query: "What is the spirit world?" we shall find it comparatively easy to deal with the question of its location, as the two inquiries naturally go together.

As Spiritualists we hold that man has a spiritual as well as a material body; and that death is but the breaking of the link between

those two bodies. The spiritual body is no misty structure, but a marvellous organisation built up of a subtle matter, which, although invisible to the ordinary organ of vision, can easily be seen by the clairvoyant—in fact we claim that the spiritual body is as real as the earth body, and that it is a far more effective instrument for the spirit to function through, inasmuch as its finer constituents respond readily to the thought of the operator.

We further claim life after death to be a natural, orderly continuation of the earth life ; and it follows that the spirit man must dwell in a world bearing the same relation to his organisation that the earth does to the material body. We have said the spirit body is real and substantial : consequently we must hold the spirit world to be real—a refined and beautified counterpart of earth, as the spiritual body is a refined counterpart of man's earthly tabernacle—and this idea may help us to arrive at some definite conclusion as to its location.

The refined matter of which the spirit world is composed must come from the earth ; and spirit visitors tell us that it rises above our atmosphere and forms a zone, which may be termed the first sphere of the spirit world, and from whence a similar process would extract still finer forms of matter to constitute a second sphere wherein more advanced spirits would dwell. It is probable there would be no hard and fast lines of demarcation between these spheres ; but that there would be an interblending which would make intercourse easy between those in the higher ranges of the first sphere and the lower ranges of the second.

These considerations lead us to the conclusion that the spirit world lies round the earth like a zone, each sphere being inhabited by spirits whose bodies are composed of precisely similar material ; and therefore, each state would be absolutely real and solid to those living therein. As a matter of fact we have frequently heard spirit friends speak of the insubstantiality of earth : thus demonstrating the fact that our surroundings are only real to us because they are composed of similar material to that of our bodies.

The only evidence which could decide such a question as the one we are considering is that of persons who have passed to the spirit world, and who would, presumably, know something of the conditions prevailing there. It may be urged that messages do not always agree with one another ; but while we should expect differences in matters of opinion, we should anticipate a general agreement on matters of fact which could be determined by simple observation, and

this brings us to the real question: "Where do the spirits say the spirit world is?"

Numberless opportunities of getting replies to questions of this kind have been neglected because those attending seances have had little thought of seeking definite information; but even in such cases it will have been noticed that the communicating spirits have referred to the difficulties experienced in approaching earth, and have appeared to be in strange surroundings. Such experiences point to the spirit world being outside the bounds of earth, and the impression is strengthened when we are informed that it is a calamity to be "earth bound." In other cases where definite information has been sought, spirits have described their world as being outside the earth's atmosphere, Hudson Tuttle's "guides" even stating exact distances.

Our spirit friends probably find it very difficult to describe their experiences in language that will be intelligible to their auditors, who are living under different conditions—particularly as our words were invented to portray mundane states; but the fact of spirit communion compels us to admit the existence of spiritual beings, common-sense demands a Spirit-world for their habitation, and we submit that in dealing with the question of the location of that world spirit evidence is indispensable. That evidence appears to us to lead to the conclusions briefly sketched above.

A Modest Rejoinder.

E. S. G. MAYO.

A sense of unfitness prevents me from giving, as you request, my opinion on this question—indeed, I should have no opinion regarding it. Spirit control is a veritable fact—as veritable a fact as any of human existence. Being young to the cause, however, I hold the position of learner, and it would ill become me to dogmatise upon a question of such vital importance. I am not conscious of having a special "mission," nor have I an original "theory" to hold aloft; therefore, I am content to listen to older and wiser Spiritualists in this matter.

The question to me is a difficult one, inasmuch as a certain interior awakening must be realised corresponding to

the various states in the spirit world before they can be known to exist; so that each person will apparently be aware of only that state which corresponds to his own specific degree of unfoldment.

Our Planet forms part of the Spirit-World.

A. W. ORR.

This question seems to be the natural outcome of a mind trained in the belief in the actual existence of the new Jerusalem in the literal sense of an actual city with streets of gold, &c., &c., whereas the probability is that the "Spirit world"—if that term is meant to include all places where discarnate spirits are—extends throughout the universe. It is most difficult, if not impossible, to express or define spiritual things in terms applicable to earthly affairs, and the difficulty of comprehension of spiritual things by incarnate human people is clearly demonstrated by the idea of limitation of locality implied in the question; but just as there are throughout the continents and islands of earth human beings of various types, so probably throughout space there may be spirit people who vary greatly in degrees of spiritual development.

The inhabitants of earth are spirit people, though clothed for some time with flesh, therefore our planet forms part of the Spirit-world. We are told also that there are many thousands of spirit people who cling to earth for long periods after they have passed out of the body, and that others who have devoted their earth life to sensual and debasing gratifications exist in spheres below the surface of the earth in so terribly degraded a condition that they do not resemble in form human spirits; so that the Spirit world may be said to extend to the centre of the earth as well as into the "regions of the upper air."

Through the kindness of a spirit friend who has been the means of giving much information which has proved very helpful, it has been stated that there are round the earth several concentric belts, situated at various distances, the nearest being about sixty miles from the surface of our planet. These belts, or spheres, extend far into space, and the inhabitants of each successive sphere are of finer organisation and more exalted intelligence than those of the preceding ones. This statement seems to confirm that of Andrew Jackson Davis as to the whereabouts of some portion at least of the Spirit-world.

As it is not possible for us to prove the literal truth or accuracy

of the announcements made to us on this subject, many people may be disposed to smile at our credulity in placing any reliance whatever upon them; it must, therefore, remain (in this as in many other questions relating to spirit existence) for each individual to judge from his or her experience of the trustworthiness of the general communications they have received from the spirit people how far they may accept as true their statements upon this question, which to many persons seems to be one of the deepest interest, though after all it is really one of very little importance. The main fact, the only one worth grave consideration, is that upon the character we develop during earth life depends the *condition* of our life when we pass out of the body; the question of "*where* we shall be?" is as nothing to that of "*what* we shall be?" If our state be one of happiness, we shall have no desire to trouble ourselves as to *where* we may be situated, but rather to help others to attain an equally happy condition.

NOTE BY THE EDITOR.—The second portion of the Symposium will appear in the December issue of the REVIEW, while the third portion will appear in the January number. Should the contributions not then be exhausted the conclusion will appear in the next following issue.

Studies in Psychic Science.

Psychology: Ancient and Modern.

BY THE EDITOR.

[The following article, reproduced from "The Banner of Light," comprises the substance of a Lesson-Lecture delivered to the Tuesday evening class of the California Psychical Society, by the Editor, in May, 1896, and it now appears for the first time in this country.—EDITOR.]

[CONTINUED.]

IF we turn our attention to a later people—the Greeks—there are indisputable arguments in favour of the assertion that, among them, practical psychology was a well-known and oft-practised art. Diviners, augurs, seers, soothsayers, oracles, and pythonesses abounded, while talismans, amulets and charms were each the commonplaces of everyday life. While the Chaldeans, and Persians also, had their magicians and necromancers. That Egypt was a centre of psychical knowledge and experience is well known to all familiar with her famous "mysteries," her priesthoods, and their temple practices. Indeed, the

ancient world was opulent in all these matters, and though we moderns are apt to assert that all such things were the outcome of imposture, ministering to ignorance, credulity, and superstition, such rough-and-ready criticism is neither very deep nor learned, nor does it accord with the credit due to civilisations marked by very high developments indeed, the "splendid ruins" of which are still the admiration and wonder of to-day.

The psychology of the so-called pagan world may not have been formulated in the terms of modern materialistic science, nor may its explanations accord with the theories of psychical research, as expressed by a Myers in London, or a James at Harvard, but the facts were there all the same, and those facts bear a striking resemblance to the spiritualistic and psychic phenomena of present times.

I am no worshipper of antiquity, either as to philosophy or persons, but ancient facts are just as true and worthy of attention as are the latest facts the present-day knowledge contains. Concerning those past-time experiences, my firm conviction is that, as says Charles Mackay, the poet—

"As round and round we run,
Ever the truth comes uppermost,
And ever is justice done,"

and the admission by modern thought of the truth in these regards is the justice due from the Present to the Past."

From a conventional point of view, many persons still consider that the history of our race begins with the Biblical account of its origin. As my rapid survey of ancient psychic facts would be incomplete if it did not include Hebraic psychology as in the Old Testament, and Christian psychology as in the New Testament, let me now ask your attention for a few moments to this branch of the old psychology.

The very first psychological fact stated in the Bible concerned our assumed first parent, Adam, upon whom "God" caused, it is said, "a deep sleep" to fall. Considering the incident alleged to have been associated with that "deep sleep," you will agree with me that it must have been deep indeed. Yet that sleep has its analogue in the mesmeric "trance of to-day, during which severe surgical operations have been performed, if the accounts of Elliotson and his practice in London and in India, and of the records of the old mesmeric hospital in London, and the pages of an almost forgotten periodical, the "Zoist" are to be credited, while such authorities as Esdaile, Ashburner, Deleuza, and many other mesmeric practitioners, can be cited in this

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NOVEMBER, 1901

MATTERS OF MOMENT.

The Symposium. In this issue of the SPIRITUAL REVIEW is commenced the first instalment of the contributions received on the question of "Where is the Spirit-world?" A large number of other articles have come to hand, while more are promised. It has been suggested to us that the entire series be subsequently published as a separate work, but that is a matter requiring careful consideration. Should any of our readers be sufficiently interested in the matter, and assure the necessary support to enable the publisher to carry out the idea, there will be no difficulty in doing so. As a text-book, containing a consensus of opinion on the topic, it would be exceedingly useful. If our readers will afford an indica-

tion of the support they would accord such a venture, the publisher would then have something definite by which to guide him in coming to a decision.

Another Serious Question. There is another serious question looming before the movement. It is not a new one, for it has been slowly coming to the front for some years past. It is this : Shall Spiritualists resolve themselves into a Religious body ? Slowly, but surely, we seem to be drifting in that direction. Many societies have adopted the name 'church' for their meeting places, their meetings are called 'services,' and these two things point to the ultimate possibility of our lecturers being called 'ministers' ! A national 'hymn book' is used in most places, and there is a demand for some generally-to-be-accepted form for naming children, conducting weddings, and interring the remains of departed friends in 'accordance with the principles of Spiritualism.' Some of our journals in this country teem with reports of 'Harvest Festivals,' and the inclination is manifest to further assimilate our proceedings with what are euphemistically described as 'orthodox' methods. All these things may arise from a feeling of separateness that many Spiritualists profess to feel in regard to the religious bodies to which they formerly belonged, and which bodies, too often, cast out any member who avows himself one of us. In other cases it is undoubtedly the outcome of a desire for more order, more Spirituality, more food for mind and soul, than is obtainable under the methods prevailing in some places. All these things are advocated by their supporters because they harmonise with 'the principles of Spiritualism,' but when one asks what are these 'principles' there are developed widely differing opinions !

Facts-versus-Principles. Speaking broadly, Spiritualism is primarily a question of Facts. The only point on which all Spiritualists are agreed is that communication with spirits has, indubitably, been demonstrated. The means to that end are the various forms of mediumship and its attendant phenomena. The conclusions generalised from the observed phenomena vary among even Spirits and mortals. Yet there is an underlying agreement on certain points, but is the entire movement of British Spiritualism united upon even those points ? Some earnest spiritualists are ardent upholders of the doctrine of Reincarnation—in the various forms in which it is taught

by Kardec, Blackwell, Richmond, Besant, Wachmeister, and others, and these differ among themselves ! Other equally honourable people emphatically dissent from such opinions, and our spirit-friends also differ among themselves on the same subject. Other Spiritualists found upon the facts they are familiar with modified forms of Swedenborgianism, Unitarianism, and even church teachings. While others are frankly Agnostic, openly heterodox, while yet others are, 'all things to all men,' in the hope of winning adherents to the cause ! There is thus plenty of 'diversity,' but who can discover the 'unity' that can unite such radically differing schools of opinion ?

The First Step The first step that must be taken is to plainly indicate that we differ entirely with the 'orthodox' religious(?) opinions on the character of death, the theories of the after-life, and the means of happiness hereafter. No hair-splitting subterfuges as to 'meanings' is called for in dealing with these issues. We must also boldly proclaim that our controlled speakers and inspired media are the agents in the hands of the Spirits who afford us the teachings we receive from them on our platforms, or the communications made through them in our 'circles.' Loyalty to the Spirits demands this much from us all. Ours is not the duty of reconciling our facts with the opinions of others, 'orthodox' or not. Let the old schools come up to our levels. If they will not do so theirs the responsibility not ours. To found a new religion on the ruins of the old beliefs is suicidal, at the best. So, if we must become a Religious community let us start clear from all entangling alliances. If we are not capable enough, or strong enough, to do this, and must ally ourselves, if only sympathetically, with other cults, then surely will Spiritualism dwindle and die, and deservedly so.

Not a Stirring Up of Strife. This is not 'a stirring up of strife' among the brethren ; on the contrary, it is a plea for better things. Surely no Spiritualist, who has pondered over all the Spirit-world has said to us for the last fifty years, will disagree over the fact of human after-life, or the reality of communion between that life and this ? That mediumship is one of the means by which the above facts is brought home to us all ? Or what the Spirits tell us, when they say that hereafter we all reap as we have sown ? That personal effort, assisted by the good and wise, is the

only 'salvation' that availeth? That the same laws of 'influx,' or of inspiration, that ever prevailed still continue? Are not these fixed facts in life and human experience? And when it comes to matters of opinion, there will be an agreement as to the existence of a Supreme Power, however divided men may be as to defining the God they accept? Here we have some of the essentials of Religion, Science, and Philosophy. But do not let us obscure these essentials with a veneer of sacerdotalism, and seek 'respectability' by the dubious methods of 'churchalising' our cause, and emulating the forms and ceremonies that all intelligent men and women, who think for themselves, have outgrown. More exact knowledge, more thinking and reasoning, more real philosophy, less emotionalism and sentimentality, these are our needs in the opinion of the writer of these lines. Let us have a rational religion, if needs we must have one. And whatever we do let us avoid all that would but drag us down to a sectarianism which would destroy the value and import of the knowledge we have gained, or the mental and spiritual freedom we have won. We stand for the facts of Spiritualism as the one and only sound foundation for whatever form of religion, or philosophy, that is said to be founded on the 'principles' of the Spiritualism upon which it is erected.

Studies in Psychic Science.

Continued from page 209.

connection also. Joseph, the dreamer, Daniel, the interpreter of visions, the Woman of Endor, the High Priests with the Urim and Thummim, the men in the "fiery furnace," the "prophets who were aforetime called seers," the "call of Abraham," and "the three men who stood by him," the finding of a wife for his son by an angel, Jacob's wrestle with an angel, the incident of the burning bush, the account of Aaron's rod, the writing of the tables of the law, the circumstances surrounding, the service in the Sanctum Sanctorum of the Tabernacle, the story of Baalam and the ass, of the shaking of the mulberry trees, the experiences of Jeremiah, of Ezekiel, all these, and innumerable other incidents when carefully examined, will serve to show that the Jewish Bible is a veritable mine and storehouse of psychic facts, experiences and incidents.

To ignore such records is foolish, to denounce them as fraudulent is stupid, to assume them to be the imaginings of ignorant or interested priests, is but to undermine the real foundations upon which the Christian has builded his religion, for psychical facts are the foundation stones of all the religions of the world. I am no apologist for theolog-

ical doctrines—Jewish or Christian—ancient or modern, but I do insist that the facts upon which such speculations have been based are of absorbing and all important interest to the world to-day—the more so, if, as I am sure, such or similar facts, are abroad among us in these times.

At this point a bird's-eye view of the psychical phenomena contained in the New Testament will be in order. The history of the careers of the Apostles, and their master, is but a record of such experiences, indicating the existence and action of psychical possibilities latent in man's make up. Again, there is the same strong family likeness between the phenomena in Palestine and in India, Persia, Chaldea and Egypt, to say nothing of Greece and Rome. In maintaining the reality of these facts it is not sufficient to claim them as miraculous and true when occurring in Judea, but rather that also it must be admitted that they are identical with the older facts recorded in ancient history, as well as the later facts, known to students in these present days, which tend to show that they are possibilities of human nature everywhere, in no sense miraculous, or in need of being classed as distinct experiences, or confined to the territory usually described as the Holy Land.

It is a somewhat singular fact that dreaming occupies a most important part in the advent of Christianity, and that, as a matter of fact, the claim of the divinity of Jesus actually rests upon a dream, and the acceptance of that dream, as evidence of the divinity of the man of Nazareth, has for its foundation our assumption of the honesty of the dreamer, Joseph, the son of David, or otherwise the putative husband of Mary, the mother of Jesus. A dream, also, warned the parents of the danger to the child; as, also, a dream induced them to leave that part of the country; while at the death of Herod another dream caused them to return again to their former place; while a fifth dream sent parents and child into Nazareth. How much the mind of Joseph was under auto-suggestion had better, perhaps, be left for Mr. T. Jay Hudson to decide; but the absolute importance of dreaming, as affecting the very beginnings of Christianity—of dreaming as a psychical phenomenon—there can of course be no question, in the light of what has just been stated.

The entire career of Jesus, however, presents a long series of psychic facts in connection with his work, commencing with his confounding of the high priests in the synagogue. The phenomena of herapeutic psychology—healing—recur constantly in his life. Psychic

vision, the discharge of improper psychic influences, casting out devils, it is called, and the consequent restoration to normal consciousness of the subjects of such influences, the ecstatic exaltation commonly called the Transfiguration, his clairvoyance, as in the finding of the lost colt, these are but a few items culled from the list of psychic facts associated with this remarkable personage.

In the cases of the apostles, the existence of such facts is, again let me say, beyond question. In that rich store of psychical records, called the "Acts of the Apostles," literally the Greek *Praxies*, or practices of the apostles, the indications that Paul and Peter manifested very remarkable psychic activities, such as would have made them invaluable indeed to the modern psychical researcher, are patent and numerous. Peter heals by hypnosis; one is almost inclined to think that Ananias and Sapphira met their death by the same influence. It is possible that my theosophical friends could offer you an explanation of the liberation of the apostle from jail that would, in the main, accord with the suggestions offered in this paper. Philip possessed the faculty of psychic hearing. The experience of Saul of Tarsus shows him possessed of psychic sight and hearing also.

(*To be continued.*)

Speculations in Mental Evolution.

The Inspiration of the Ages: Its Law and Purpose.

"He that has light within his own clear breast,
May sit i'th centre and enjoy bright day;
But he that hides a dark soul and foul thoughts
Benighted walks under the midday sun."—COMUS.

[SPECIALLY CONTRIBUTED.]

LET us first define inspiration relative to successive ages. By inspiration is meant thought. Its law is the law of consciousness, which is the law of the evolution of spirit expression. Its purpose is to reveal truth—and manifest it in the various forms of nature and human nature. The Inspiration of the ages as a progressive inspiration is simply thought—evolution or unfoldment.

The spheres of consciousness and inspiration are one in all states of expression. And the spheres of consciousness and inspiration as manifested in humanity, are correspondential with those unmanifest spheres in the spirit world.

An age, a nation, a race, or an individual, are all guided and governed by the unchanging law. All nature—and by all nature is meant the manifest forms of creation—is controlled and operative by this one law. Birth and death, youth and old age, seedtime and harvest, cause and effect are the natural results of evolution. Eternal progression is the anthem of creation!

The two poles of the universe, the positive and negative, the two principles, masculine and feminine, spirit and matter, are correlated and interrelated and co-operative. They are ever acting in harmony and in unison with spirit. It is the Ineffable One above, within and beyond all forms that fashions the phantasmorgia of life.

In the sphere of inspiration where the lowest thought vibration obtains—evil and error exist. It is here where the light of truth shines in the darkness—and the darkness comprehends it not. Ignorance is as a cloud that veils the sun from view. The highest sphere of inspiration is realised only by the mystic or illumined soul. Truth shines in her own transcendent light. Good has overcome evil. In this sphere souls realise "That in Him we live more and have our being," and between these poles or extremes are all the planes and spheres of consciousness and inspiration that the ego expresses in its evolution or involution. Beyond is Nirvana.

The becoming is not, and cannot be permanent and eternal, above the heights and below the depths, beyond nights and days, is the absolute, the being that is the cause of our becoming.

Not only is the individual progressively unfolded but also a race, a nation—broader still—a world, or system of worlds.

Circles within circles that are ever tending to the universal—to divinity that knows neither centre nor circumference. It is as Du Maurier says in Peter Ibbetson, "Everything everywhere seems to be an ever deepening, everbroadening stream—and is like a fresh flowing tide up an endless, shoreless creek. And everywhere in it is life, life, life!"

The destiny of a nation is preordained as well as the events that occur during its existence. It has as the individual, its sphere of inspiration, its karma, its youth, maturity—old age and decline. Each age has its special state of consciousness to express and realize, and

with its members is a figure section of the divine plan to be made perfect. In the apotheosis all the figures are joined in an harmonious whole. Like the perfect grouping of figures in a picture. Order is the law of laws—and everything in the universe has its place.

We have an age of art, an age of religious enthusiasm in which the individual members become inspired with the prevailing idea and ideal—which may be traced to a psychical impulse. It is evident that history is divided into ages—such as the age of literature, art, philosophy, religion, and science. Take the seven ages of the world which are correspondential with the seven spheres of consciousness and inspiration. Each age developing in man a more perfect and spiritual consciousness and realisation of divinity. We can thus ascribe philosophy and oratory to the Greeks. The desire for the same called into action and developed the intellectual life, the eloquences and oratory of her citizens.

The Romans gave us laws.

The Jews, religion.

The Italians, artists.

The English, poets.

So it would seem that each race was ordained to develop certain latent potentialities and roused out its faculties in order to make a more perfect system.

One age is the fulfilment of another—as the new or young shoot always evolves from the old and draws nourishment from it until it is able to sustain itself. In human nature, as in the growth and development of the child both physically and mentally, as in systems of thought that deal with companies of souls—the *modus operandi* is the same.

“An Institution,” as Emerson says, “is the lengthened shadow of one man.” There has always been a forerunner, an exponent of the new spiritual forces, who has realised more light than the people. And in this manner new systems of thought have been formulated which the populace, in time, have personalized, honoured and venerated. Each has filled and served its office in spiritual progression and in its decline gave birth to a broader and more enlightened sphere of consciousness and inspiration. Moses established the orthodoxy of the Jews; Jesus, Christianity; Luther, the reformation. Then, too, we have Confucius, Buddha, Socrates, Plato and the seers and prophets of all races and nations. There is no doubt but that the human race has always had teachers—the torch bearers of spirit and

the heralds of a new dispensation of consciousness and inspiration. They were the tender shoots of the lily soul which peers into the light of the upper air—men and women who from out the bourne of time and place realised divinity and possessed the illumined consciousness. The mystic is always the martyr—never fully appreciated or understood until death and time have crowned him victorious. Then he becomes honoured and revered.

To differ from popular belief or custom, was, in earlier times an evidence of satanic influence, and was summarily and cruelly dealt with. The catholics persecuted the reformers as relentlessly as they, some centuries previously, had been persecuted by the Pagans. It was the old regime relaxing and disintegrating before the new with all that it entails. The church wholly disregarded the hard won separation from the Pagan world with its divinities. Still their cause was triumphant, as was the reformation. The great crisis in religion should not be subverted by the demand that conscience should be obeyed and that freedom of thought should obtain. No longer should the priest, (the church,) go hand in hand with the king (the state,) for political as well as religious reasons.

When a sect holds tenaciously to its established criteria, making a desperate effort to maintain its infallibility, we know that its power and influence are waning. It is a sign of the decay and decline of one form of inspiration, and the herald of the birth of a new. Persecution or opposition are of no avail.

The realisation of having followed the right, the spirit that makes possible "He that loseth his life for my sake shall find it," for the spirit alone giveth life, is the key note of all spiritual awakening.

New eras of inspiration are inevitable. Progress is eternal. Humanity must progress—it matters not how much retarded by conservatism. The teacher who propagates a new system of philosophy or a new religious cult often sets at naught popular criteria. And he is conscious of the truth to the degree that he is conscious of divinity.

Inspiration is closely re-allied to consciousness in that the degrees of unfoldment are interrelated and collateral. And their relations to each other are absolute in that one sphere of inspiration cannot be substituted for a higher sphere of consciousness—and as truth is realised—or one becomes conscious of it—so does inspiration reveal it.

The education and environment of the individual have much to do correspondentially with the refinement and spirituality of both consciousness and inspiration. The sphere of inspiration which a

medium induces by trance or control is not the independent sphere which the seer or hierophant realises. The medium is inspired from without, and often does not realise nor is he conscious of the truth of his abnormal inspiration. The medium is free only in his normal consciousness. But it is well to remember that much depends upon the unfoldment and consciousness of the medium.

In the Bible those having eyes were called seers—for they saw with spirit and were spiritually clairvoyant. And for the seer the veil between the seen and unseen is always lifted. He realises the omnipresence of spirit. To him it is realisation.

The purpose of inspiration is not only to reveal truth but to enable the ego to experience the different degrees of action and the various spheres of consciousness. Each plane of inspiration is a step that leads the soul nearer to the truth.

Know that each change in nature means progress—death and birth are the soul's means whereby it must realise God. All spheres of inspiration are relative to more beautiful states of consciousness. To be inspired with beautiful thoughts man must perceive the beautiful in consciousness.

The tiny circle that the pebble makes as it sinks in the lake grows larger and larger until it is lost in a wide circumference and is again one with the calm surface, is a symbol of the karmas of atoms, man, ages, worlds and suns. They obey the one law and all disappear at last in the ocean of divinity.

The new will ever supplant the old.

Mental and Christian science are fast taking the place of *materia medica*. Material science is beginning to acknowledge spirit. The impersonal is taking precedence over the personal religion. Things are tending toward the universal. The old systems of inspiration become obsolete, having served their purpose and yield to the more spiritual order of thought and consciousness.

The new thought movement is weaving a crown of light about the twentieth century. According to the unchanging law it will flourish. Unfolded in the spiritual world it awaits the hour of its expression.

All forms are potential in the subjective world and then they manifest. Great waves of thought or inspiration spread over the world and they are progressive and retrogressive. Humanity at such times partakes of the impulse and is lead accordingly.

Man should be guided from within and not only listen to but obey the oracle of God. It is wise to prove all things and hold fast

to that which is good. Conscience will prove the good and lead one from the lower to those more spiritual spheres of consciousness and inspiration. Though by thought, state by state, we grow and unfold the lily beautiful and divine.

To understand clearly any system of philosophy or divinity—whether it be new or old—one must have an intelligent knowledge of its terminology and phraseology—as the meaning of words change continually to meet the evergrowing man. Truth has an infinite number of forms and always adapts itself, as it is material or spiritual, to the various planes and spheres of consciousness. Man upon the human plane receives inspiration from without—through the senses—that is by tuition. To receive inspiration through intuition and the awakened consciousness the thought comes as a pure ray of light which differentiates in the subjective and takes form in the objective mind.

In the perfect sphere of inspiration man becomes the illumined and the illuminator and realises the God consciousness.

For he that possess the inner light needs not the light of the physical sun—in as much as the spiritual sun—the source of all light—reveals all things to his consciousness and he enjoys eternal day and knows no shadow or night. “But he that hides a dark soul and foul thoughts he nighted walks” in spiritual darkness and ignorance “under the mid-day sun.”—LUCILLA R. HUNT, Teacher of Rudimenta Psychology and Philosophy in “the College of Divine Science and Realisation.”

Washington D.C., U.S.A.

The After-Life: A Parable.

Beyond the Gateway.

BY E. D'ESPERANCE.

A certain great nobleman had a very beautiful estate, which was fenced all round about. There was only one entrance and one exit. When once any one came in they had to find their way to the other gate as best they could. On this estate there were lakes, forests,

gardens, parks and villages. The Prince permitted any one who choose to go over his property. They were allowed to do as they liked, and to make use of anything or everything that was there. The only thing he asked in return for all this kindness was that they should do no harm to anything and that there should be no fighting or quarrelling or disturbances among themselves.

There were a great number of roads which wound round about all parts of the estate, some through villages, some through gardens, some by lakes and forests, but they all began by the entrance gates and finished by the exit, though many people forgot that, because they wound round about and up and down or seemed to be leading in quite other directions.

Many people were so pleased with the charming spots they found that they made up their minds to stay there. "Here it is so pleasant, and we do not know what there may be outside. We had much better make ourselves comfortable where we are."

Others began to wonder, what was the use of being allowed to wander through this beautiful place, and made themselves miserable because they said :

"We may not stay here always, but are only allowed to walk through, or amuse ourselves for a while and when we get to the gate, we have nothing for all the trouble we have been at picking our way and finding the road out. It's a pity we ever came."

Others again set off on roads that led over rocky, stony and difficult places, and got footsore and weary long before they reached the gate. They sat down complaining and moaning, blaming the Prince for having such roads on his property, saying: "Where was the use of inviting us to go through his estate if there was nothing better to offer us than this."

Others answered: "Oh! He has some motive. We have heard that he has a great palace and gardens more beautiful than this, perhaps we may be allowed to stay there, if he finds we do no mischief here. In any case it was good of him to let us come here, for there is much to make one glad, whether he has anything more to offer or not."

As they went on some people got afraid, that they might not be allowed to enter the other garden that they heard about. They said: "The Prince is very revengeful, and if we are not constantly praising him and humbling ourselves, he will be vexed. We must be very careful to act as though we loved everything that belongs to him, the trees and flowers and animals, and be on our best behavior always, or depend upon it he will make us suffer."

They went about looking serious and gloomy, telling every one to be careful not to anger the Prince, for they were sure he would not overlook any neglect or fault of theirs.

Then there were some, who were always afraid of being happy for fear the Prince should think they were not humble enough. These choose the most shadowy paths, and would not venture to sing or dance, or be merry, or enjoy themselves in any way, but went with eyes cast down and not speaking to their neighbours, looking as if they thought the very birds were too proud, because they sang in the sunshine.

They were constantly saying to themselves: "How will it be outside the gate?"

Then other travellers took up the question "How will it be?" and held long speeches, telling people what they thought about it. Some thought one thing and some another. One said, at the gateway there was a great abyss, and when the traveller set his foot outside the gate, he fell down into it, and there was an end of him.

Another said it was not so, but, at the gate stood a servant of the Prince who would give the traveller a beautiful garment and invite him to the palace. Others again said, the road one took had much to do with it, and others said, it didn't matter which one walked on, since they all came to the same gate at last.

As the travellers came nearer to the end of the day's journey, there was more and more wonder and speculation. Some said one thing, and some another, but only a very few really knew anything for certain, and even they did not know very much. They told the other people what they knew, but they only got laughed at for their pains, because they said: "How can you know, since no one has ever come back again when once they had passed through the gate;" but they were answered: "Some have looked back smiling and signalled, bidding us be of good cheer."

Then said the others: "We do not believe you," and went on their way wondering and fearing and being unhappy.

But they who had seen the smile and the signals from the outside could not fear, although they wondered just as much as the others, but made themselves as happy as they could, nor was it so difficult for them to be happy, when they were not afraid. The garden was very beautiful, and they were glad they had been allowed to wander through it. Everywhere they found something new to interest them, and make them to think how very kind and good the Prince was to

provide so much for their pleasure, and it made them wish they could do something to repay him for all his kindness, but as they were only ordinary men and women and he a great nobleman, there was nothing they could offer him worth having. But they felt as if they must do something for somebody to show their gratitude. So when they saw any one who was lame or blind, they tried to help him along and comfort him, or make the path smoother for him.

Of course there were shady places on their paths too. Sometimes they stumbled and hurt themselves, but they did not blame the Prince, nor even the roads, they said: "It is our own fault; we should have been careful where we set our feet." And when they came to sunny spots, they said: "How beautiful it is after the shadow."

Some people looked with great scorn on these contented ones:—"They go on as if there was nothing to fear; they do not humble themselves, do not bring presents to the Prince and his servants, but just make toemselves as happy as if this place was made for them. They do not seem to think at all of what is waiting for them outside the gate or how it will be for us all."

"No!" they replied; "We do not know, we are very much puzzled but we shall find out when we get there."

"When they did come to the gate and saw how it was, they looked at each other a little shamefacedly, saying: "How foolish we have been not to understand it all. It is so simple; we might have known if we had only thought."

And they laughed joyously as they passed out.

Those following on behind heard the echo of the laughter and looked at each other wondering more and more, wishing that they, too, possessed the secret of happiness and contentment that the others had partly learned on the way; that had taken away all fear of what lay beyond the gateway they had passed through. They feared and trembled, yet in spite of their fears the remembrance of the joyous laughter they had heard rang in their ears and found an echo in their hearts, while something whispered in their ears that their own wisdom had been foolishness all the time, and the really wise had been those who had gone before smiling as they went through the gateway.

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The spirit in which the labour of compiling this work has

been done is well expressed by the co-authors in their introduction, wherein they say, 'We have set down our best thoughts and have incorporated those which have come to us from our spirit preceptors. We have laid many writers under contribution for helpful advice and suggestions, and we commend this work to all who seek for spiritual self-knowledge and self-possession.'

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

LET US BE HONEST.

Sir,—May I appeal to your well-known desire to let a broad, liberal, free-minded Spiritualism prevail, and so secure your permission to express a few thoughts on things as they appear to me?

I live in one of our important northern counties, and am offered a choice of nearly half a dozen Spiritualist meeting places to attend each Sunday. Half of them maintain a painful struggle for existence, the other half just keep above the low water-mark of solvency. The members in both cases are perpetually drained alike of money and patience to maintain, I think, quite three times as many meeting places as are really requisite. The result is we have to meet in indifferent halls, engage cheap speakers, and endure a state of affairs that, in my chapel days, I would not have put up with. I find, too, sir, the same senseless multiplication of meeting places is a fact in other and larger towns, resulting in waste of money, unnecessary labour, and, too often, inefficient platform service. Instead of conserving our forces we are continually dissipating them. My opinion is we want fewer meetings, and better; not half-a-dozen halls in a small community, with a corporal's guard for an audience in each, but say two places, with a decent number present at each of the meetings?

However, though I feel quite strongly on the foregoing matters, it is not my intention to deal further with them now, for my desire is to call attention to another point, which is, to my mind, of as great importance. When I first came into the movement there was an outspokenness on our platforms that did not shrink from 'calling a spade

a spade.' The Johnson's, Wallis, Burns', and Morse's of those days frankly threw down the gauntlet to our theological opponents, and dared the conflict their candour invited. But to-day things have changed! We are becoming churchy, seem afraid of hurting other people's feelings, by being honest in our statements, trying to 'trim our sails to catch the favouring breeze, instead of boldly steering our course. I am tired at our present-time temporarising. I do not believe in the policy that leads to the wilful concealment of awkward differences of opinion about 'orthodox' doctrines. Let us be honest in such affairs, and not try to curry favour with people who still consider a Spiritualist is but an atheist—if not worse.

ANTI-TRIMMER.

[NOTE.—We print the foregoing letter, as a sample from quite a number received bearing on the subject discussed. It is a trifle heated and somewhat incoherent, but it doubtless contains some truth. Old creeds are dying; there is surely better work to be done than revising them for further castigation. Let us by all means be consistent, but not needlessly and offensively aggressive towards opinions held by others who are doubtless as honest as ourselves.—
ED. S.R.]

ANSWERS TO CORRESPONDENTS.

T.B.L., BRUSSELS.—Many thanks. Remittance duly received. 86, d'G., Dax. We know nothing of the party you inquire about. 'Disgusted,' Leeds.—Your letter is libellous. — A. THOMPSON, Leicester.—Write direct to the gentleman. W.L.D., Bradford.—Not suitable for this magazine. E. WELTHERALL.—Mrs. Helen Wilmans and others, we learn, were arrested on August 23rd, and were put under heavy bonds. The United States accuse them of doing a fraudulent business through the mails, and has issued an order forbidding the delivery of mail [letters] and post-office orders to Mrs Wilmans.

Are not all true men that live or that ever lived soldiers of the same army, enlisted under Heaven's captaincy, to do battle against the same enemy—the empire of Darkness and Wrong? Why should we misknow one another, fight not against the enemy but against ourselves, from mere difference of uniform?—*Carlyle*.

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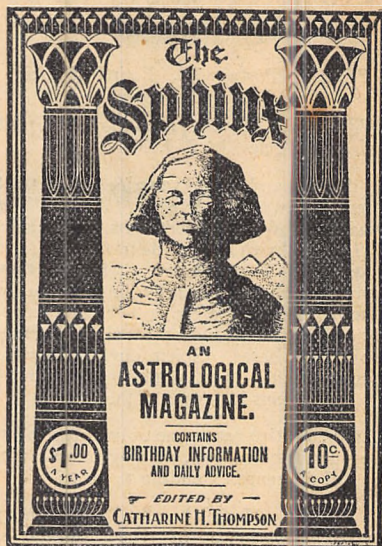
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