

REAL LIFE
IN
THE SPIRIT LAND.

BEING
LIFE EXPERIENCES, SCENES, INCIDENTS, AND CONDITIONS,
ILLUSTRATIVE OF SPIRIT LIFE, AND THE PRIN-
CIPLES OF THE SPIRITUAL PHILOSOPHY.

GIVEN INSPIRATIONALLY,
BY
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VOLUME I

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PREFACE.

THIS volume, as its title indicates, is illustrative of the principles of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with the firm conviction that it is a necessity to educate the people to a knowledge of the future state by every method that can be devised by their teachers in spirit-life. Now that the "heavens are opened, and the angels of God are ascending and descending," and men can receive communications from spirit-life, nothing can be more appropriate than for them to receive instruction as to the methods of life in the future state, and the principles which underlie those methods.

With reason for his guide, man need not stumble over the contradictions which come from spirit-life; he may, through them, become far wiser, more self-reliant, and at the same time retain the fullest confidence in the integrity of the motives of those who communicate to him from the other life; because he must know that his teachers will educate his reason and develop his self-reliance, at the same time that they reveal truths to him which reason cannot gainsay. The old theology has failed to instruct mankind in the use of the reasoning facul-

ties ; and therefore, the Spiritual Philosophy comes in to set them upon the track of reason, and offers spiritual communications of every grade to operate upon the intellects of men as panaceas for the old dogmas which compelled faith where reason demurred.

Considerate readers will always be upon their guard, and adopt or reject what is presented to the mind, according as it coincides with reason or contradicts it ; no matter if it is assumed that Jehovah himself is the author of the work. Experienced spirits state propositions to men in the flesh as they would state them to each other ; expecting or hoping that they will not be taken for granted because uttered by a spirit, but will be fully weighed in the light of all the reason and experience possessed by those who receive their instructions. This work is committed to the public in this spirit, and with the God-speed of its author, who has endeavored to portray spirit-life, as far as he has proceeded, true to the letter. Succeeding volumes of like nature with this will still further illustrate the principles of the Spiritual Philosophy and portray the methods of spirit-life ; and life-experiences, stories adapted to old and young, scenes and incidents, will compose volumes adapted to the Lyceum or family library.

HAMMONTON, N. J., March 2, 1869.

INTRODUCTION.

HEAVEN and Earth—the seen and the unseen, or physical and spiritual nature, are so indissolubly united, so dependent upon each other, that they are necessarily alike; alike in what constitutes nature in the distinct spheres, physical and spiritual. Physical nature daguerreotypes itself upon spiritual, inasmuch as the first order of spiritual spheres, termed the second spheres, are emanations from the physical; being composed of the life-essences of the latter. Forms of life of every grade of this order of spiritual spheres, are thus derived from physical nature; therefore the correspondence of the forms which clothe physical and spiritual spheres must be perfect. However, this correspondence is according to the law which determines that spiritual nature is higher than physical, and develops methods whereby spiritual elements may be appropriately combined for the production of that variety which is harmony, and consequently, beauty; whereas, in physical nature, elements are not always appropriately combined for the production of that variety which is necessary to harmony, or even to the comfort of physical man.

That the dwelling-place of departed spirits is a

real *place*—a sphere where variety and beauty reign, and where man finds himself situated in conformity to his acquired tastes and habits of life, is an idea so new to mankind in the flesh, that many are hard to be convinced of the fact. Many, indeed, scout the idea of a life beyond the grave, where individuals find themselves to be *really themselves*, having the power of locomotion, using all the organs of the body, which body is a real one and demands support like the physical body of which it is a counterpart; that they eat and drink, breathe the air of a world as real to them as the physical was formerly, and clothed, like the physical world, in accordance, not only with the requirements of the human dwellers in it, but also the reciprocal wants of all lower forms. The undefinable heaven of old theology is that to which most of the *enlightened* portion of mankind expect to go, after having laid aside their real natures and become something as undefinable as the heaven to which they aspire. This is not the heaven to which believers in the Spiritual Philosophy aspire; neither is it that of which Nature, the great teacher, teaches. Reasoning man must know, that as “God is the same yesterday, to-day and forever,” so he lives in nature the same; that is, exhibits Himself by the same method throughout the spheres of spiritual life. He must also know, that as man is, in the dawning of his existence, so he is to be throughout his eternal existence; that is, his real nature is established with the establishment of his being; and what

changes await him are those which pertain to his higher intellectual development.

The chain of being which extends from physical man to the exalted Supreme Intelligence of the universe called God, is an unbroken chain, inasmuch as life is supported by the one established method throughout its whole extent; man being as much a sentient being when he has outstripped the highest Archangel that now ministers in spheres akin to the highest, as he is when physical man. He is created to enjoy nature and minister to nature as part of it; and nature below him is created for his use.

It is necessary that the people of the present age should be educated into the rational doctrine of a future state in harmony with the requirements of man's nature, that their aspirations after knowledge and purity may be quickened, and they no longer tremble in dread of the "Grim monster, death," as the inevitable and beneficent change has been denominated which ushers immortal man into the inner temple of nature, where her heretofore hidden glories are revealed to him, which the physical man cannot perceive. To secure this education, it is necessary to picture the natural modes of life of those who have passed on to the higher state of existence, as well as to give the theory of the existence of the second sphere, man's immortality, and the immortality of individual identity.

The sketches of real life that will be given in

these pages, will, no doubt, seem fancy sketches to such as are infidel to the existence of the spirit land as pictured by the residents of that land, who make it their pleasure to instruct men in the flesh concerning their future home and method of life. Nevertheless, as there is no need of substituting fancy sketches for scenes of real life, where scenes are constantly occurring which, for multitude and variety, can have no parallel on the physical plane, and which, for romantic interest, cannot be excelled by any effort of the imagination, there will be no imaginary scenes or sketches of life pictured, but real ones, of which the author has learned by personal observation and the study of the experiences of those of whom he speaks.

The experiences of different individuals are given in the language of the spirit-teacher of the medium, who receives them from the individuals themselves. This is the best method to pursue where a medium has become accustomed to one spirit-controller, who has become so thoroughly accustomed to her or his magnetism as to be able to use the organism to the best advantage. There is no object in consuming time to accustom a medium's magnetism to many spirits, when one teacher, as in the present case, has so thoroughly developed a medium for his own use as to be able to use her to better advantage than any other could without more delay than would be practicable.

Every medium possesses characteristics of mind

and brain peculiar to himself or herself, and consequently, whatever comes through the brain of any medium from whatever spirit or number of spirits, must be shaped to the brain of the medium ; or in other words, must be spoken after the manner of that medium. The truth need not be colored or distorted, but it must be spoken in language characteristic of the medium, instead of the spirit. The more perfect the development of the brain of a medium, the more perfect expression will it give to truth received from the spirit controlling ; but yet, the language will still be characteristic of the quality of the medium's brain for giving expression to thought. This principle thoroughly understood by the world, and there will be a better understanding of the phenomenon of mediums speaking unworthily, as it is deemed, for the great and the eloquent of past times.

In these pages, important principles are illustrated by sketches and incidents ; at the same time that the real method of life in the second sphere is portrayed. The naturalness of spirit-life, the fact that the disembodied live on after the manner learned in the physical state, was entirely misunderstood until after the advent of the spiritual dispensation ; and it now remains for philanthropists of the second sphere to enlighten men in the flesh on the most important subject as to what spirit-life is, and how it corresponds with natural life, so termed.

“There is a natural body and there is a spiritual body;” and that the uses of the two correspond, should be distinctly understood by all in the flesh, that the education of the physical body may be properly conducted—its animal propensities overcome to the proper degree, its tastes and habits elevated to a plane corresponding as nearly to the spiritual as is possible in the present state of all things upon the planet.

If these sketches, descriptions, etc., seem insufficient to the reader to fully illustrate spirit-life and the principles set forth or pointed at, he is reminded that this work is intended to be illustrative of principles set forth in the several volumes of *THE PRINCIPLES OF NATURE*; a work dictated by the author of this, and through the same medium. These volumes being particularly devoted to the exposition of principles which underlie the spiritual philosophy, explain more fully than this the principles herein illustrated. One work cannot contain all there is to be said on any subject, both explanatory and illustrative, and therefore, this and succeeding volumes of like nature, are to be given to the public as a sequel, or accompaniment to the above named.

THE PRINCIPLES OF NATURE.

This Work, dictated by MARIA M. KING, consists of three volumes the first of which is now published and for sale. This volume contains a plain and concise exposition of the Laws of Development of the Universe; of Systems, Suns, and Satellites; giving the number and condition of the Planets in the Solar System; explains the causes of the Rings of Saturn and the Belts of Jupiter; the Spots on the Sun; Light, Zodaical Light, Comets, Meteors, &c. The past and present surface conditions, life, atmosphere, &c., of the Moon, is particularly described, and the cause of its mottled appearance explained; and why it always presents the same side to the Earth, &c. The history of the origin, formation, and development of Earth to the planetary or solidified condition is carefully given.

For sale at all Spiritual Bookstores, and by the undersigned.

Volume II.—This volume takes up the history of Earth where the first volume leaves it, and gives its history through the Geological ages, the laws of life—the connection of Spirit and matter—and its progressive development from the mineral kingdom to man. It gives the law by which Species were originated—vegetable and animal—the origin of MAN—when, where, and how produced, as well as the number of original races, and people of each race; also a history of man, from his origin to authentic history. The Deluge—its cause, extent, and effect—is described, and when it occurred.

Volume III. gives an exposition of Spiritual laws by which the Spiritual universe is formed and sustained—Spiritual spheres, circles, &c.—Man as a Spirit, how he exists, goes to Spirit-land, returns, sustains himself in Earth's atmosphere, conditions of society, productions, scenes, institutions, significance of colors, &c., in Spirit-land, and closes with experiences of the Spirit Author, John Adams, in the Spirit World.

The two last volumes we hope to be able to publish soon.

A. J. KING, HAMMONTON, N. J.

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REAL LIFE IN THE SPIRIT LAND.

CHAPTER I.

THE EXPERIENCE OF AN UNKNOWN ONE.

"I WAS hungry, and ye fed me not; sick, and in prison, and ye visited me not." The canker-worm hunger gnawed at my vitals until I was prostrated, sick; and such a malady as afflicted me then never afflicted mortal, only when starvation had affixed its fangs within the very seat of life. Such sufferings as I endured I cannot describe. I craved, I longed, I thirsted; raging fires burned within me, and I even cursed the being that created me, as well as they who had incarcerated me and doomed me to death by starvation.

I was brave, else I had not been thus doomed; I scorned to cower before those who demanded of me ignoble service. I would not betray innocence; therefore, I was threatened, and, finally, doomed to death in a dungeon, where crawling vermin and deadly miasms added horrors to a death by starvation. It is not to aggravate human sympathy that I narrate such facts, but to teach mankind that compensation is nature's rule; and that, for what-

ever man suffers, he is compensated, and becomes satisfied that his sufferings have been an important means towards securing his speedy redemption from the depravity of his nature ; and consequently, of placing him in a position in spirit-life where he may enjoy ; and that with a zest corresponding to the intensity of his former sufferings.

Six days in that dismal dungeon I suffered, and on the seventh I was released. The unconsciousness of death stole upon me while I was yet suffering untold agonies from thirst and hunger. The first emotion of mind I experienced on awaking to consciousness, was a sense of relief. I reposed in this in perfect rapture. To be easy—free from that consuming agony, was enough ; and I would not make a single effort to recall anything to mind, or arouse myself further. I simply wished to enjoy this rest ; and it was granted me to remain in perfect quiet and semi-consciousness for, at least, an hour ; when, more full consciousness returning, and sufficient strength having been acquired by my newly-born spiritual body, I looked about me. It was no longer darkness that encompassed me. A mellow light cheered my vision, and revealed to me angelic forms hovering about me. “Glory !” I essayed to ejaculate ; but no voice answered to my effort to speak. I gazed upon those forms intently ; my mind being entirely withdrawn, for the time, from my former state. I was very quiet, I thought, considering that I was in angel hands. I had an impression

that I must be quiet, and wait their will to move and to think.

As my vision strengthened, I recognized buried relatives among that angel group, and I knew that I was dead ; and the thought at length came that I was free—had escaped from the grasp of my mortal enemies, and was yet a living, sentient being. As thoughts began to arise in my mind of what I had just previously suffered, they were at once dispelled by some power, and I was caused to think only upon the pleasurable situation in which I found myself, and to dwell upon the realities of the life beyond death.

For the hours while my attendants were assisting me to gain sufficient strength to enable me to leave the earth's sphere and go, assisted, to my spirit-home, I reflected but little, and made little exertion. I whispered to my attendants occasionally, and gazed upon them with ever-increasing delight, as I could more and more distinctly distinguish the glorious halo which surrounded them, and began to hear the music of their voices. Human presence, human sympathy, how sweet it is ! how grateful to the heart that has in anguish yearned and died for want of it ! I never realized its sweetness so much as when I became fully conscious of my situation, and was able to compare it with that in which I was but a short period before. I felt I had begun to receive my compensation for what I had endured.

I shall not relate the circumstances of my journey

to the spirit land, and of my revival to full strength as a spirit clothed in a body fitted to the sphere in which it dwelt. I shall only state in relation to these, that the effect upon my spirit of the scenes which opened upon my vision at every step, as it were, and particularly when I had reached the second sphere and was able to look about me and view the naturalness of the world in which I dwelt, was to arouse within it the strongest emotions of wonder and gratitude. The fact of finding myself *at home*, in an actual dwelling, and surrounded by *home friends*, was such a wonder to me that I could hardly convince myself that I was, in reality, in the land of souls. I lived in a comparatively dark age—in the seventeenth century—and had been educated in the doctrines of the Church of Rome. I believed that I should be saved, having conformed to the requirements of that Church; but what sort of a place heaven was, I had troubled myself very little to inquire; and if I had, I should have been but little wiser than I was, probably, as “gross darkness covered the people” in that age, respecting the spirit world.

The period arrived when I was prepared to enter upon that course of education and discipline which every one must acquire and experience before they are fitted to enter the higher circles of spirit-life with the wise and pure, who have been redeemed from that grossness which is inherent in human nature on the lower planes. It was then I com-

menced to live over again my life in the flesh. Then memory was aroused; and every circumstance of my life through all the days and years of my infancy, childhood, youth and manhood, was reviewed again and again; and the full significance of all these, and the value of life's lessons, were realized as never before.

I lived a natural life in my spirit-home, and studied these lessons as a student studies who must obtain an education, and devotes the appropriate amount of time to this object. It was as though I was, indeed, living again my life in the flesh, so vivid were the pictures which memory drew of the circumstances of my past life. How I shuddered and recoiled whenever memory *would* call up the closing scenes of my mortal life! when it *would* picture the horrors of my dungeon, the crawling vermin, the poisonous vapors that I inhaled at every breath, the cold, damp pavement which was my bed, and the slimy rocks that constituted my dungeon walls and shut out the light of day, the genial air and human sympathy! I scarcely realized the horrors of my situation, when I was actually dying in that dismal dungeon, as I did when they were pictured to my imagination at times while I was undergoing the necessary discipline to develop my manhood, and fit me to act my part in the world of human beings in which I was. It was not enough that I should realize so vividly what I had really suffered at the hands of my enemies, but I must sound to the very

depths the horrors of a situation which it was not permitted me to fully realize while I was struggling in it. That I suffered all I was capable of, heaven knew ; but it was reserved for me in the future to scan the details of my prison, as I could not in the darkness with my physical vision. And more, I must witness the triumph of my foes over the hideous remains they dragged from the dungeon into the light of day that they might gloat over them with demoniacal satisfaction, having satiated their vengeance, and consoled themselves as best they could, for their disappointment. I reviewed all these most revolting and distressing circumstances and details repeatedly, until I ceased to be agitated, by the remembrance, or aroused to malice against my persecutors. Then I needed this sort of discipline no longer, and I ceased to think of the past, only as stepping stones to the present.

The time at length arrived when my murderers were ushered into the sphere, and prepared to enter upon a course of experience and discipline which should redeem them from their deeply depraved condition. I knew that their discipline must be as much more severe than mine had *ever* been, as their crimes had been greater.

I rejoiced not in this, but shed tears of pity for them ; for I knew that in their natures was a depth of depravity that could only be reached and eradicated by dreadful suffering. I knew that remorse would gnaw at their vitals longer than starvation

had gnawed at mine ; and that its fangs bore a more painful venom than those of hunger and thirst.

“Let the cup pass from them,” said I, from the depths of my spirit ; “it is enough that I have suffered ; they know that I am no longer in their power, and am as far above them as light is above darkness ; let this be sufficient. I crave no vengeance upon them, and why should they suffer ?” And my reason immediately answered : “Nature removes the deadly ulcer with the surgeon’s knife, as it were ; and the knife inflicts torture while it is yet the only means of removing that which will produce death unless removed. Compensation is nature’s just law ; and none may escape from the consequences of sin, or fail to enjoy, as an effect of the eradication of depravity from the nature, root and branch, in equal proportion to their suffering, and more.”

These victims of sensuality were my peculiar charge during a period of their experience in the lowest circle. I visited them often, being commissioned as a *comforter* to them. My presence seemed to dispel the idea from their minds that I was in a hell of their creating ; suffering undeserved misery through their means. How they strove to make amends to me for what they had inflicted, after they were fully aroused to a sense of their guilt ! When they first entered upon their discipline, they felt more like gnashing upon me

with their teeth, than otherwise ; but they did not behold me until they were repentant, and wished to atone for their crime. I would seek to amuse and instruct them while in their presence, and withdraw their minds from the past. By every means in my power, I sought to assuage their sufferings ; and, indeed, did become an angel of consolation to them. They loved me as they had before hated me ; they waited for my coming as the weary laborer waits for the coming of his needed hour of rest ; and they welcomed me as the trusting child welcomes the loving parent. And this was my revenge—a portion of my compensation for past sufferings.

Here I pause in my experience, and point mankind to the moral of what I have related. No picture of the imagination have I presented as a real experience, but a fragment of a life-experience as real as any individual's experience ever was. I lived and suffered, as I have represented—the victim of a dark conspiracy, which involved the life of an innocent person. I was known to be a friend of that individual, and was suspected of using means to secure his safety. I was called upon to betray him, and I would not. "Your life for his," was the stern threat of the leaders. "Be it so," said I ; "he does not suffer at my hands." Then I was threatened with all sorts of tortures ; I was tempted by bribes ; but I remained unmoved in my resolution. This aroused the demons which dwelt within

my persecutors, and they resolved that I should die the most terrible death they could inflict. When they were sure that death had done its work upon me, they removed my body from the dungeon and secretly buried it, gloating over the crime they had committed—the misery they had inflicted upon a fellow-being.

Could men unvail the history of the dark ages, read the dark annals of crime, traced, if not upon parchment, upon the memories of men, they would know of horrors untold, undreamed of; of many whose fate was as terrible as mine. One need not search in romance for experiences such as I have related, for history has enough of them; and the future shall reveal to all enough of such sad history to prove to men that nothing that the imagination can conceive is too terrible for humanity to suffer or inflict.

Men exclaim, "it is too terrible to believe, that God permits such suffering, such crime!" But there is no alternative; they must accept things as they are. Man's finite conceptions measure justice as they can conceive it; not as Infinite Wisdom conceives it. "All is well that ends well," is a saying among men; and this must be accepted as the motto of the Supreme Director of events; as Infinite Power suffices to elicit infinite good from all that transpires; as much from that which seems to men to be evil, and only evil, as from that which seems to be only good. That the very inharmonies of soci-

ety, resulting as a necessity from the grossness of men's natures as they are developing from the low plane of sensualism upon which they find themselves at first, to a higher, where harmony is possible, are overruled for good by Him who has ordered nature upon the present plan, is evidence of the wisdom, the resources, of the Divine Intelligence, and should satisfy the thinking mind that God wills only good to His people, and possesses the power to elicit good from the operation of every law of nature.

The ultimate rest, the overwhelming tide of glory that awaits every soul of man, is the compensation for all suffering. The few brief years wherein man can be said to be "a child of sorrow," are but a fleeting moment, compared to the eternities of solid pleasure that await him. As a beacon light to cheer the mariner on life's dark, tempestuous ocean, as a glimmering star that breaks through the midnight gloom of man's troubled night of trial, as a star of hope that cheers and sustains when the sinking spirit grasps after something to lessen its burdens and lighten its way, the promise of immortality and complete blessedness in the future, is extended to every one who will accept it, and with it, the comfort it brings.

CHAPTER II.

A MOTHER'S STORY.

I WAS a slave. I was born in a cottage in the rear of the mansion where dwelt my master, who

was also my father. My mother was the waiting maid of my father's wife, and was a quadroon, whose beauty attracted her master, and was the means of compelling her to a life of shame and misery beneath his roof, and in the very presence of his wife. Persecuted by her mistress as well as by her master, hers was a life not to be envied ; and she bequeathed to her child, as a life-legacy, not only her own condition of servitude, but a disposition cankered by moroseness.

From early childhood, I was marked by sullenness of temper, at the same time that I was exceedingly self-willed. My father had transmitted his waywardness to me, which exhibited itself in my willfulness and disposition to utter falsehoods, and to appropriate to myself what belonged to others, when I could do so without the fear of detection. I was also inclined to a sort of independence of character utterly inconsistent with my situation in life, and would resist wrong with all my might, until I learned that slaves had no wrongs to resist ; or, rather, no rights to defend. Then all my independence of character, self-will, and natural moroseness, concentrated into *severe sullenness*. I could express myself in no other way, in my circumstances, than by maintaining a rigid, silent *sullenness* ; one that provoked all who had to deal with me ; and, especially, my second master, whose lecherous eye had singled me out for a victim to his lust. I was too cold and sullen to suit his

tastes ; and yet I possessed sufficient attractiveness of person to keep him intent upon his object of taming me to his purpose as long as there remained a shadow of a hope of success.

This master was not my mother's, as I had early been separated from her, and forced to a new home, to be the waiting-maid of a young mistress, the wife of a young master. I might have been a favorite in my master's house with servants and master, if not with my mistress, had my disposition been different ; as I was apt to learn, quick to understand, agile in my movements, and attractive in my person, besides possessing a remarkable instinct in judging of character. I knew, intuitively, how I might gain the confidence and affection of every one with whom I became acquainted ; yet I scorned to seek the confidence or esteem of any ; and doomed myself to endure the dislike and hatred of all around me.

Stripes could not conquer my self-will ; neither could imprisonment in a garret or cellar on short fare ; and I was driven into the field to share the labors of the "common hands." More than this, I was forced to accept a husband from among the field hands. I was where escape was impossible, and I submitted to my fate, only because I must.

I became the mother of three children, when my husband was separated from me and sold ; and I was informed that I must take another. My spirit had never been broken, although I had submitted

to what was most distasteful to me, from the force of circumstances. I had learned to confide in my husband, and regard him as a friend, although he was by no means my equal. He was a mulatto, for my master had sufficient consideration for my disposition not to seek to compel me to accept of one in whose veins was no white blood.

I was aroused to desperation when I knew that my husband was sold, and that I should be required, like all others of my class, to take another, whether he was pleasing to me or not; and I resolved, *that come what would, I would not*. My master was not of the most cruel kind, and he contented himself with causing me to be repeatedly whipped; and finding that I was incorrigible still, he resolved to sell me, and keep my children, who were promising slaves, and whom he intended to retain until they should be of an age to demand high prices. I had foreseen this, and was prepared for it as well as it was possible to be. I was well aware that, sooner or later, my children would be scattered, and I resolved that I would bear no more to be subjected to the cruel fate of a life of slavery.

I was sold to a master who demanded of me the same impossible sacrifice that my former master had. He could not conquer my stubbornness, and again I was offered in the slave market, as a chattel, to the highest bidder.

Ye who are high-spirited, independent wives and mothers, picture to yourselves a woman whose

complexion is scarcely tinged with the African hue, whose hair, though black, but slightly waves, and hangs in loose ringlets about her neck, tall in stature, with an eye and air that bids defiance to all by-standers, and with a heart burning with indignation and fierce resentment against the whole race of her oppressors, being conscious of the real wrongs which she suffers, and you will have some idea of the woman exposed for sale because she was too willful to submit to her master's authority. Scan your own dispositions, your own sense of justice, your own motherly, wifely, womanly instincts, and answer if you would not, under similar circumstances, be swayed with similar passions as those that possessed my spirit as I stood, the third time, upon the auction block, subjected to indignities which must make the very blood boil in the veins of any true woman. Too much Caucasian blood coursed in my veins to permit me to be a servile, crouching, smiling chattel; and I stood there, scorning to look upon those who approached me, or to answer questions which were asked me. It was no wonder that I fell, at length, into the hands of a hard master—one who boasted that he could tame me. I shall not relate half of what I endured at the hands of this master; it would only excite useless sympathy. But I must relate the circumstances of my release from a life of servitude, and this shall suffice to picture the disposition of my master.

I had been literally flayed over my back and

shoulders, and to my very heels, and "salted down;" my nervous system gave way, and I expired on the heap of straw and bloody blankets that was my bed, with no attendant near me. It was not permitted that any should seek to minister to one who was under the ban of her master, as I was; and after my punishment had been inflicted, the master himself commanded every slave to his quarters on pain of punishment. He did not care to gaze upon the work he had done through his servile executioner, for his conscience smote him, and he had a presentiment that the punishment had been too severe for my constitution.

When I say his conscience smote him, I do not intend to convey the idea that he possessed sufficient conscience to be greatly affected by the sufferings of a slave, which he had caused, or, indeed, of any human being. His conscience was seared, yet there was a voice that could reach his spirit and reproach him with his inhumanity. This voice he had hushed so repeatedly that he could but just understand it on this occasion, else he had forborne to add the last drop to the cup of suffering that was already overflowing; else he had not said to the trembling servant, "salt her down and leave her." However, it was well that he said this; it was well that the last drop was added to the overflowing cup, for it sufficed to shorten my sufferings.

While I was being bound to the rack, and was

groaning with inward agony in dread of the expected punishment, did I imagine that I was so soon to realize the hopes of a lifetime? While the lash was descending upon my naked person in such severity for so many long, long minutes, I did not expect that this was the last punishment I should ever receive, and that in a few hours, instead of a stern master and cruel overseer, and a trembling crowd of slaves, I should gaze upon angel countenances ministering to me such tender consolation as should melt my spirit into thanksgiving!

In that dreadful hour I thought terrible thoughts! Manacled as I was, I hurled defiance at my persecutor, even with the certain knowledge that for every such word I uttered I should be repaid in blows, tenfold. I could think of nothing but demons, when in the power of such a wretch, whose only aim was to quench within me the last vestige of independence and real womanhood. Nature had so formed me that I could not be moved in my purpose, in a thing so vital to my happiness as the privilege of rejecting a second husband. My physical life could be quenched in blood, after having suffered for months and years what was worse than ten thousand deaths; but the inherent consciousness of right and justice was of the spirit, and could no more be crushed out of it than its very life.

“Ye may kill the body, but ye cannot kill the soul.”—Ye cruel taskmasters, whose only aim is

to oppress the lowly, and wring from them, by stripes and unmerciful exactions of servile obedience, the last vestiges of manhood, know this: that your power can not reach the inmost spirit, to crush from it one spark of its inherent Godlike manhood. Your oppressions may obscure, for the time, this manhood, but it is only covered by the fleeting vapors of depravity, which linger in the constitution of the individual, but which will be dissipated when the spirit becomes free to exert its natural powers. Your efforts to deprive a class of your fellow-beings of the "right to liberty and the pursuit of happiness," are the coals of fire which shall burn into your spirits in the future, and ye shall writhe in your agony as ye have made those writhe whom ye have lashed into submission to your unlawful authority. Ye who so deprecate the results of the conflict which eventuated in breaking the chains of millions, beware how ye seek to rivet again those chains! Beware how ye forget that justice will not always stay her hand, nor mercy forever delay her coming to a people whose arms have been outstretched to heaven for so many generations! Ye can not change the fiat of the Almighty which has gone forth, *that freedom shall be universal, and every race and people shall enjoy its blessings and develop under its banner.*

When I awoke a spirit, being at first in a sort of semi-unconsciousness, I imagined that I was benumbed—could not feel, from the fact that my suf-

ferings had been so intense ; and the thought came to me that I should die. There was joy in that thought, and in that joy I rested for awhile, until thoughts came clearer and I opened my eyes. My vision was dim, but I beheld, not the familiar walls of my cottage, but forms bending over me that were strange. My attention was arrested, and I gazed, but very quietly. I made no strong effort to see or understand who those were that I saw. I thought no more of my recent sufferings, but watched my attendants until I was satisfied that they were angels ; and still I watched until I recognized old, familiar faces. With this recognition came the knowledge that I was a spirit, and was worthy to be met by angel-friends on "Jordan's" farther shore.

It is my purpose now to pass over a portion of my experience, and commence again where I was made acquainted with my power to return to Earth, and minister to friends there ; and, instructed as to my duty as a mother, to watch over my children in the flesh, and to aid them by every means in my power. The knowledge that I could return to Earth was withheld from me until I had learned the use of my spiritual body, and how to control the magnetic elements which constituted the sphere in which I dwelt, and the pathway on which I must travel to return to the physical sphere, and which must constitute my footing in the physical atmosphere. As soon as I had attained sufficient knowl-

edge of these elements to assist myself, I was accompanied to Earth by friends who rendered me all necessary assistance, and instructed me in the method of sustaining myself in the physical atmosphere. I was required to return often, for the purpose of familiarizing myself with the method of putting myself *en rapport* with individuals in the flesh.

I was in the care of my father's relations more than of my mother's; my father himself being my guardian a portion of the time, and a sister, the daughter of his wife, was the one who attended me most constantly, and instructed me most. My home was near this sister's, but not in the same circle.

I had much to do to qualify my rugged nature to the degree that I could forgive. Stern hatred, not only for my master, but for all masters—all who assumed to rule over slaves—possessed me; and, could I have wreaked vengeance on any such, I would have done so. My kind teachers—and of these I had many—strove to instill better principles into my mind; and, besides, I was *disciplined* in the knowledge that the evil in the natures of slave-masters originates like that in the natures of all others; and is no more than that which rankled in my own nature. I had hard lessons to learn; severe discipline to undergo; but yet, I was apt to learn, and did not linger long over my lessons. My intellect brightened with a remarkable rapidity

when subjected to the process of development pursued in spirit-life.

At first I could neither love or endure my father; neither could I, with patience, hear my late master spoken of, only in terms of reprobation. I wished to curse him, and to hear all others do the same; but I was not permitted to associate with those who would curse—my attendants were not of that sort; though some of them had not outgrown their antipathy to oppressors, but such were restrained from uttering curses upon any. If they cursed at all, it was in the silence of their own chambers, or those retreats they sought as places of study and contemplation. If any had suffered wrongs, I had; if any had much to forgive, I had; and I was made to feel this, most poignantly, as I conned over and over again the motives which actuate human conduct.

At length I concluded that my late master's disposition was bequeathed to him, as mine was to me; and that he had lacked proper culture to qualify that disposition, as I had. I candidly believed, at length, that his crimes resulted, not so much from himself, as from the institutions of society and antenatal proclivities. I attributed my own disposition to the wrongs which my mother suffered, which were permitted by the rules of society; and why should I not as well attribute the depraved dispositions of all to like causes? "An eye for an eye, and a tooth for a tooth;" this, I was satisfied

was nature's law. My own experience taught me that by stern discipline I was to be perfected in my nature; that I was to be brought to repentance by being made to conceive the actual enormity of sin. Remorse for wrong committed would only be awakened when that wrong was pictured to the mind in all its enormity.

When I had reached the point that I could think of my late master without cursing him, I was impelled to visit him, and, with the consent of his guardians, put myself *en rapport* with his mind. Previous to this, I had commenced my ministrations to my children, and had schooled myself in the method of impressing my thoughts upon the minds of those with whom I was *en rapport*. My object in visiting him was to discover the state of his mind, and, if possible, impress it with thoughts that might lead to repentance. Many times I succeeded in arousing thoughts in his mind relative to the enormity of his crimes; thoughts which have often since come before his mind, he having learned their source. I was permitted by his guardians to be his accuser, even before he entered upon spirit-life, because my motives were good.

Here my "mother's story" properly begins. I have been long in introducing it; however, the story of my life to this period properly belongs to my narrative. My disposition prompted me to guard all my children, and do for each what was in my power. They were all slaves, and separated

from each other. Two were sons and were body servants. The daughter was a waiting maid, as her mother and grandmother had been before her. When I assumed the charge of my children, they were young, but of a sufficient age to be required to do the duties of adult slaves.

My younger son, William, was the servant of a capricious master ; one who could rarely be suited, and who was wont to vent his spleen upon his servant in stripes, whenever it suited his fancy ; whether the servant had committed any error or not. It seemed as though Providence had made a mistake when this child was committed to such a master ; for his disposition was not one that could brook such wrong without a wish to retaliate, a disposition to resist, be the consequences what they might. He was his mother's child, emphatically ; and my heart was drawn to him, even more than to the others ; for I knew I could do him more service, because he, being like me, could better understand me ; and also because he needed my ministrations more than the others, who were of more gentle dispositions, and bore the burden of servitude with greater ease than he. I shall only speak, in this narrative, of my experience with this one.

The mother of slaves, I had yet a troubled experience before me ; I had yet to wade through deep waters, whose channels were beds of mire, into which I sunk unless buoyed up by the strength derived from a knowledge of the causes and re-

sults of the many varied experiences through which individuals pass in the flesh. I was learning the uses of my own life-experience, at the same time I was watching the life-line of others; and I gathered strength with knowledge to sustain me through the bitter trials I had to endure as the guardian of my son.

My effort was to impress the mind of my child with the folly of resistance to his master's authority. I was anxious he should retain what manhood was possible under the circumstances which environed him; but I was not willing he should suffer as I had done through willfulness. I rather chose that he should make sacrifices of his dignity, than to be "broken on the wheel," as I had been, with no other effect than to increase the intensity of his willfulness and hate of oppressors.

There were times when I could make him understand that there was a guardian power over him that watched for his good, and that would have him quiet his disposition to rebel; and again there were other times when he would rage like a chained tiger, apparently utterly unconscious of any guardian power, and careless of all consequences. Sometimes I was at my "wit's end," having exhausted, as I thought, all my ingenuity to no purpose, to attract his mind from the contemplation of his gloomy fate, and to direct it into such channels as would permit me to suggest schemes of reformation and methods of amusement—any thing but this

constant dwelling upon what could be, by no means, bettered, as yet.

He was perpetually longing to escape from the land of slavery, and attempted it on three occasions, and each time was caught and returned to his master. I need not tell what was his punishment on these occasions. A mother's heart was forced to bear what she could not prevent; and it was mine to minister to the despairing spirit while the body languished in agony, only gathering new strength for yet more severe sufferings.

At length a crisis arrived in my son's fate. He was a man, and loved a woman with all that intensity of affection of which his really noble nature was capable. The object of his love was a slave like himself, and, like him, had more Caucasian than African blood in her veins.

How I deprecated this circumstance! How I regretted that he should ever have met one that he should so love! Does any one ask why I thus regretted that my son was made happy in loving like other men? Ask not this, ye who know that upon the altar of Mammon is sacrificed everything a slave holds dear!—ye who know that mothers' tears, infants' agonizing cries, husbands' and wives' protestations, count nothing in the balance when they are set against dollars and cents in a community where the law proclaims the right of one man to hold another as property! I strove with all my power to divert my son's mind from this love. It was of

no avail. His nature yearned for the companionship of a wife, and a wife was granted him by that power that was superior to mine—the power that said yea to his natural longings, while it yet knew what would be the result of this union ; while I said nay, knowing also what would be its result, in all probability.

Guardians learn that the power that oversees them and their charges often conceives differently from themselves of what will be for the welfare of those charges. I knew there was a superintending spirit that watched my dealings with my son, and possessed power to influence him when he conceived it to be necessary. This spirit could likewise influence me—could psychologize me and cause me to do his will when he chose, or when his superior wisdom said it was necessary, either for my good or that of those I had in charge. Whenever my will was crossed, I paused and considered. I knew there was a purpose in it, and I had but to study this purpose. I was not the only guardian of my son ; and I knew that he, with all others of mankind, was so strictly guarded that no circumstance of his life was suffered to pass unnoticed. The duty and power to superintend the guardianship of my son I knew to be reposed in this spirit, who was, in one sense, the guardian of all my son's guardians. I reposed entire confidence in the wisdom of this spirit, and yet I suffered when I knew William had entered upon a path that must lead to sorrow, such

as he had not yet experienced ; and sorrow not only to him but to his wife and the innocent children that might be the fruit of this marriage.

For a time, the current of his life ran quietly. He was more happy than he had ever been since the days of thoughtless infancy. A child was born to him in the likeness of its mother, only more beautiful, and possessing superior qualities of mind. Upon this child the father doted, loving it with a fervor that corresponded with his affection for his wife. Foolish man ! thought I, to so allow yourself to love these, since they are not yours ! “ Do you not know,” I said to him repeatedly, just as plainly as I could say it, “ that your idols will be snatched from you some day ? ” He understood me ; he caught the impression so vividly impressed upon his mind, and it saddened him. It was a sort of preparation for the blow that must fall upon him.

He was a better servant after his marriage, and strove to retain his place with his master that he might be near his wife. Lucy, his wife, was a maid in a family that had located themselves near William’s master, whether permanently or not was not settled in their own minds until three years after the marriage of their servant. Then it was decided to leave the locality and settle in a far-off city. Surely “ love was blind ” when it did not foresee that this might happen : it is said to be always blind, but its blindness does not always lead to such a catastrophe as occurred in this case.

The shock to William could not have been greater had a thunderbolt burst upon him, than it was when he learned that Lucy was about to go, and take her child also, which, of course, was the property of her master. What should he do? Her master would not buy him, neither would his master buy her and the child. "You will forget her," said his *Christian* master; "there are plenty more as nice as she." "I can not forget her," he answered, "and I will never try," he added, thoughtlessly, but in his desperation.

She went, and he followed. He eluded his pursuers and reached the city where his Lucy dwelt. It was my privilege to assist him in devising means to escape from his master and avoid detection. I concerted with his other guardians and those of his pursuers, and together, we misled them.

To say that I was anxious during all the time that my son was a flying fugitive, will hardly express enough. I was vigilant beyond what I was wont to be, and watched for means to guard his safety as I had never watched before. He was becoming so accustomed to the peculiar influence I threw around him, that he would pause when I made a special effort to make him understand, and wait for the impression; and he learned that it did not mislead him; and he always obeyed it as far as he understood it.

"The voice within" called so loudly to him on one occasion when he was resting in the shadow of

an outbuilding, which he believed to be occupied by slaves, that he fled precipitately to a stream and followed its course, wading for several miles, when he took to a swamp where he lingered for days, hidden, part of the time, beneath logs partly immersed in water, where dogs could not scent him, or if they could scent him to the verge of the water, where he could not be supposed to be unless he were dead; and part of the time hidden in the branches of trees, and again, digging for roots, peeling bark, or gathering leaves, or such fruits as he could find to satisfy his hunger. On this occasion I had said: "William, they are close upon your track;" and at the same time as quick as thought, I gave him the impression which way to flee to secure his safety.

"How shall I ever escape from this swamp?" thought he, after he had lingered there many days, not daring to venture forth in any direction, knowing that it was well guarded on every side. "Wait," said "the voice within," once when he had resolved to venture, and he dared not go, but waited. Again he decided to venture, and did, not in the night time, when his pursuers were eagerly expecting to see him crawl forth and stealthily flee to the next stream or swamp, but at noon-day he walked boldly forth toward a cluster of cottages upon a plantation, bearing an axe upon his shoulders which he had accidentally found, with his face blacked, having the appearance of a common hand belonging to

the plantation. He was not even observed with sufficient attention to elicit a suspicion. He knew he should find friends and rest among those cottages. He remained there until his pursuers tired of waiting for him to emerge from the swamp, and left the locality, believing he had succeeded in eluding their vigilance and gone on. Thus the slave-catchers of that vicinity were thrown off their guard, and he had less difficulty in devising means to make another stage of his journey than he had in proceeding thus far.

The greatest difficulty awaited him in the city where he sought his wife and child. He was advertised all through the city, and a handsome reward offered for his detection. He was a valuable slave, and could not be given up until every means for his capture had been exhausted. But he was not to be returned to slavery; and the powers of heaven were enlisted against the masters this time. However, there was a necessity for ingenious devices to baffle the slave-hunters, which called forth, not only all of his ingenuity, but mine, and that of all those who attended at any time upon his person as immediate guardians.

Disguised as a common negro, he entered the city at night, and found refuge in a family of free negroes. Here he rested from the toils of a long and perilous journey, sending out his spies to discover, if possible, the whereabouts of Lucy. She was found, at length, and acquainted with the fact

that her husband was in the city, and waited an opportunity to see her and the child. She sought an opportunity and met her husband, but the child was not with her. She could invent no excuse to take it upon the errand her mistress had commissioned her to do in a neighboring part of the city, and she dared not insist upon taking it with her, lest she should excite suspicion. She asked the privilege of calling for half an hour upon an acquaintance, and it was granted. During this half hour she met William, and the few brief moments allotted them, on this first meeting after the perils of his journey in search of her, only sufficed for greetings.

"Come again," said William, "when you can, without arousing suspicion. You must be as cautious against this as though you knew my life depended on it, for it does depend on it. I shall never be captured alive."

Months passed, and during the time, occasional stolen interviews occurred between the husband and wife. The child was brought once, but the father only dared to look at it; he did not even kiss the child he so fondly loved, lest a kiss should betray him.

It was decided in the minds of Lucy's owners that she must marry. She had exhibited a decided disinclination to make the acquaintance of any of her class of the opposite sex. This was displeasing both to her master and mistress, who valued her

child very highly, and wished to possess more of such valuable property. They resolved to force her into a *marriage* with some *likely* slave of mixed blood, of whom there were plenty in their neighborhood.

Here was a dilemma. Her husband in her near neighborhood, unable to use his privilege as a husband to claim his wife, or even to make his presence known, while she was subjected to constant persecutions on account of her obduracy.

William's spirit could not brook such a state of things. He was aroused to desperation when he reflected upon the circumstances which environed him and her for whom he lived, like so many chains that bound them both to a fate so terrible. I was conscious that a catastrophe of some kind was approaching. Some terrible misfortune, I was certain, was to befall him, or something that would seem a terrible misfortune from his stand-point. I dreaded such catastrophes, although I now knew that their ultimate effect would be salutary. How could I witness such sufferings as I knew this son to be capable of when his spirit was wrought up to its highest capacity of suffering? The trial came to me, in part, before it came to him. I was prepared to minister to him in suffering, as I could not have been had it come upon us both unawares.

Lucy's master being known to William, he resolved, in his disguise as a free mulatto, to go to him, casually, to seek employment, and in some way in-

troduce himself among the servants, and thus make the acquaintance of the fair waiting-maid whom the master was holding out as a lure to some slave of mixed blood. He could not represent himself as a slave, but he could assure her master that the children should be his if he would give him Lucy for his wife. But the plot would not work. The master would have nothing to do with free men of color. He disliked to have his slaves mingle with such, and William was forbidden to come upon the premises. Had the case not been a desperate one, he would never have attempted this method of gaining his wife, knowing, as he did, the prejudices of masters against free colored people.

Something else must be attempted ; and there was no time to be lost, as Lucy was forced to accept the society of a gentlemanly quadroon, the body servant of a gentleman in the city. Extraordinary pains had been taken to introduce to her the most agreeable men that could be found of the kind with whom they wished her to associate. This one was sure he could overcome her reluctance, and gain her to be his wife. It was nothing to his master where he found a woman with whom to associate among the slaves of the city, as long as he owned no female slave that needed a husband. He liked him for a body servant, and humored him to visit such females as he chose, when it did not interfere with his duties.

Lucy rejected the suit of this one also, and was

severely punished for her obstinacy—so severely that William resolved it should be the last punishment that should be inflicted upon her by mortal man. He resolved that *she should die, and her child also*; and that he would be her avenger upon her master, let the consequences to himself be what they might. Did I seek to thwart these dark purposes that he was long in conceiving in his mind before he brought himself to the point that he could execute them? Did I seek to impress him that it would be better to let things take their course, rather than be the instrument of depriving his wife and child of life? When I read the first thought of this resolve in his mind, I knew what my forebodings had pointed at, and severe as was the ordeal to him through which he must pass, I acquiesced in his resolve, upon due deliberation of all the consequences involved. Yes, I acquiesced even in his resolve to cut short the lives of *two slaves*, otherwise doomed to a more terrible fate than they deserved. I did not acquiesce in his resolve to commit any further crime, (if crime this could be called), but I believed that this act once committed, he would be satisfied to forego further revenge upon the master.

He did not reveal his purpose to her whom he proposed to save from her fate, but he steeled his heart to contemplate, in her very presence, upon the best manner in which he could accomplish his object. He could not see her often, now that she was under the severe displeasure of her master;

only occasionally, for just a moment, when she was on some errand, could he see her, and this would not suffice for him to accomplish his purpose and escape. Besides, the child was not with her on such occasions. He had studied, before coming to this terrible resolve, as to whether it was not possible to escape with his treasures from the land; but he concluded it was impossible for him to do so. But, in order to mislead Lucy, and get her and the child in his power, he told her they would escape, and that she must meet him on the banks of the river on a certain night, where he would have in readiness a boat in which they would start upon their perilous journey. He enjoined her to be most cautious, and instructed her to commit her project to a friend who should ask the mistress the privilege of taking the child home for a night to visit the children of the servants of her master's family.

Lucy had been an obedient servant, and had never shown any disposition to wish to escape, and consequently, was not watched. Her child was a favorite, and allowed privileges such as children love, and as cost masters nothing to grant. There was no harm in the slave-children of different families associating, and if a child was a particular favorite of the master and mistress, it was sometimes allowed privileges that had better been withheld, unless it was proposed to loosen the galling chains of slavery, and give the child to understand that it possessed legitimate rights.

It was arranged that Lucy should herself appoint the night, after she had ascertained when she could make an excuse, or get an errand out in an evening. Suffice it to say, the time was appointed, and the fugitives took to the boat, and the husband and father managed that the boat should sink in deep water. The mother and child were not long struggling with death, neither was the husband and father long in reaching the shore. "*They are free at last,*" thought he, in such agony of spirit as only one under such circumstances could know. "She was my wife, and rather than that another should possess her I have killed her; and rather than that my child should suffer as I have done, I have killed him; and I am not sorry." Such were his thoughts as he returned to the place of his abode. But who shall picture the anguish of his spirit as he thought and continued to think of what he had done, and the causes that forced him to do it! "I have wrecked my own happiness at the same time that I have done the best for them," he repeated to himself, again and again, for he could never persuade himself that his act was really blameworthy. "Call it murder, if you will, you who make laws for the protection of one class of society only—you who act as though slaves could neither love nor protect their wives or children, and have no honor to defend! I will show you that I can protect my family; if not in one way, I can in another. I will teach masters that there are watchers about when there are unprotected

wives who are set up as cattle to lure some beastly villain who would take what is not his own."

William was no murderer in his heart, and he contented himself with what he had done, as I believed he would. He read the advertisements scattered all about the city the next day after the catastrophe, and he knew that Lucy's master would writhe under the infliction of the loss of two such valuable chattels. It was suspected that her husband might be in the city, and had concealed his wife and child somewhere.

Again the slave-hunter was on his track, but he was wise and cautious enough to baffle him again. A child's cap was cast upon the shore, and revealed the fact that the fugitives were either drowned or escaped by water. Search was instituted, but no bodies were recovered, and still it was believed that the two might be in the city, and the search went on until it was abandoned as too expensive to be longer continued.

My child's spirit was broken. Many times he wished he had sunk with Lucy and his boy; but he lived to the age of three score years, though not in the land accursed with slavery. He left the city where he was perpetually haunted with sights and sounds that reminded him that he was not safe from the grasp of his old master. He went to the land where slaves were safe, whether recognized or not, and there he toiled through weary years with the great burden upon his spirit that made him

prematurely old, and sent him to his grave before his time. He never sought female society, but when others were happily, joyously partaking of the pleasures of home, with wives and children to love and caress them, he was alone, brooding over the past, thinking what might have been, and vaguely dreaming of a possible re-union with the lost ones.

When at length he laid himself down to die, he told the story of his wrongs, and what he had done, to an old friend who was his attendant, and who ministered to him the consolations of religion as best he could. "I have nothing to regret," said William, "for what I have done. I have lived many years since I committed the act for which the law would have consigned me to a murderer's death, but never once has my conscience reproached me with the crime of murder. I was a slave, and as there was no law to protect me and mine, it was my duty to do the best I could for them. Whenever I have thought of my wife and child, I have experienced a joy that they were not in slavery. I could never have endured life as I have, had they been living and subjected to the hardships of a life of bondage. I should have gone mad had another possessed my wife; for my disposition was such that I could not have submitted to this as others might; but I have suffered, God only knows how severely, and death comes not too soon to deliver me, whether it restores to me my loved ones or not.

I believe they live, and are satisfied with what I did for them."

This last remark he uttered, and his countenance brightened as though a whispering spirit had said in his ear: "It was well done." There was one, indeed, whispering this to his sensitive mind—the mother who stood with expectant arms, waiting to clasp to her bosom this child that was soon to be born into the world where there are no clanking chains, knotted lashes, galling manacles, and merciless, unrestrained masters.

"It is enough," at length said He in whose hands is the power of life and death, and the long-suffering one opened his eyes upon a paradise of universal freedom, where his longing spirit was satisfied with the sight of his wife and child, who repeated in his ear "it was well done," in answer to his questioning look.

My tale is told. There is more than one moral in it to which I would point all who may read it. Slavery, as among the institutions of the great Republic of America, is a thing of the past; but its victims are scattered over the broad republic, and many is the tale, as dark as mine, that might be repeated by the actors therein in the ears of the American people. Slavery is dead only in the eyes of the laws of the land; its spirit still lives, and the down-trodden freedmen of the slave States that were, attest this as they still lift their aspirations to

heaven for more perfect freedom—for the privilege of receiving just compensation for labor, and of exemption from the persecutions with which old slave masters and fosterers of the institution do not cease to follow them. I conceive that nature has drawn a distinctive line between the races, white and black, and that the commingling of the two can only result in the degradation of the one to an extent utterly inconsistent with their development to a high plane as individuals, communities, or as a whole people. There is no disguising the fact that an inferior race must be serfs as long as they are intermingled with a superior; the latter feeling their inherent superiority, and exercising that influence and authority over the former that is inconsistent with their true progress.

“Hewers of wood and drawers of water,” or servants and underlings, so distinct from the dominant race that there can be no such unrestrained intercourse and fellowship as is necessary among citizens, must the blacks be, as long as they are intermingled with the whites, no matter what privileges the law may grant them. They will be shunned at the polls by the very men for whom they may be allowed to vote, as well as by the white voters; shunned in courts of justice where they may sit as jurors or as counsel; shunned in legislative halls where they may, perchance, be elected to sit among their white brethren; shunned in every place, and in every capacity, by the most of those of whom

they would be peers, as being fellow-citizens, partakers of the same rights and responsibilities. Nature alone is responsible for the prejudices of race ; and it would be wisdom in whites and blacks to recognize this, and devise a method whereby the weaker race may be delivered from any possible danger of re-enslavement, and from the position where they must remain dependents upon a race that will grudgingly grant them any privileges above those of dependents or servants.

Could the blacks now striving for political freedom and equal rights with their oppressors realize as plainly as do their fathers in the spirit land, what is the only method whereby they can secure entire emancipation, perfect freedom, and place themselves upon a level with the nation of whites with which they are now intermingled, they would arise in their might and demand room for themselves upon the continent where their fathers were forced to endure the burden of slavery for so many generations ; where they might, *by themselves*, and, as it were, under the shadow of the flag which they so manfully helped to sustain in the hour of the nation's peril, and in the light of the institutions of the sister republic, develop, as freemen in the enjoyment of all the rights and privileges, honors, and immunities of citizens a commonwealth of their own. They owe it to themselves to demand this from the people whom they have served so long and at such cost. They have made their imprint upon the American

nation of whites, as that nation has upon them; and the dividing line between the colored and white people might seem hard to be drawn. But it would be drawn, and drawn right; for nature makes few mistakes in matters of such moment to whole races of men.

I have studied much through a long life, upon the problem of the disposition of the black race upon the American continent. The experiences of my life have led me to the irresistible conclusion that there can be no harmony in the American Republic as long as two such distinct races are intermingled therein, and for the reasons already stated. The whites can find laborers in abundance from among themselves of those who are anxious to be "hewers of wood and drawers of water," as long as necessity compels them to this mode of life, but who aspire to a higher position when they have honestly earned it, which position they can attain, there being no barrier of race between them and other whites. Blacks who have as justly earned as high a position can not attain it as long as they are obliged to ask it of a dominant race.

"I would not have a slave to till my ground,
To fan me when I sleep, or tremble when I wake,
For all the wealth that sinews bought and sold
Have ever earned."

This is not the language of those who have so recently been deprived of their servants, and presented with the alternative of starvation or labor, or of paying for the tilling of their lands or letting them

go untilled. Therefore it is that dark plots are, at this period, being laid by many who have vowed that the negroes shall be re-enslaved, or shall die. The blood of the blacks will flow like water in some of the States unless the powers of government are enlisted to wrench them entirely from the grasp of their oppressors, among whom they are intermingled like helpless lambs in the midst of wolves.

I have bled and died in the iron grasp of one who was educated to look upon all in whose veins coursed African blood as only fit to be slaves, and subjected to more inhuman treatment than brutes could bear ; and while I fully appreciate the causes of the prejudices and inhumanity of such as are seeking now to restore the old order of things, I do most decidedly object to their again possessing the power to do that which is in their hearts to do to my posterity. I do, moreover, pledge myself, as I have often done before, to work with all the power I possess, and in concert with philanthropists of every race and nation, for the establishment of a confederacy of blacks upon the American continent, where they may develop themselves, side by side with the whites, learning of them, and yet independent of their power.

An important lesson I would teach by my narrative is, that spirit guardians, while they perform the work of such, are learning the significance of life's lessons, as they could not while in the flesh ; that they are doing the double work of educating them-

selves, and performing the part of agents of the Supreme Intelligence of the Universe, to look after their kindred. I would have all to know, that a long life in the flesh does not suffice to teach any individual the full significance of such a life; and that the trials incident to a life in the flesh are incident to a life in the spirit, as long as one holds the office of guardian, in the sense that the guardian appreciates the trials of a fleshly charge as though they were his own, and suffers in a degree corresponding to his ignorance of the principles involved.

When the spirit mother beholds the arms of a beloved child outstretched in such agony as nearly unbalances the intellect, it can be but agony to that mother, who knows that the burden is, for the time, upon the child as though it were always to be borne. If she whispers "it will pass—this fearful agony, this dire calamity will be forgotten," the crushed spirit says: "Nay, I can never forget; I must forever bear this burden;" and the mother weeps, bearing, for the time, the burden of the child.

There is a joy to the mother or the near relative in being permitted to watch our loved ones in the flesh; a pleasure in warding off danger, in instilling instruction by the still whisper, which is as the voice of God to the spirit. A guardian would not exchange the office for the privilege of exemption from its trials, for he knows that he is an angel,

God-commissioned to those he loves best ; and who would not be an angel of mercy, of deliverance, or instruction, as long as there is one, whether kindred or not, who, with waiting heart, lingers upon the mortal shore—the glad recipient of celestial light and love?

CHAPTER III.

CHILDREN IN THE SPIRIT LAND.

A PLACE dedicated to the amusement and instruction of children is a paradise of beauty. Attached to all the temples of the four lower circles are the grounds devoted to the children. Within these grounds are constructed bowers which serve the purpose of school-rooms, as they may be denominated, in reference to their use ; and surrounding these are gardens of flowers and shrubbery, groves, with playing fountains and purling streams, singing birds, and every variety of pleasant sights and sounds that children love, and which are calculated to cultivate a refined taste, and a love for nature. The bowers are constructed of flowering vines, and are such pleasant retreats that it is a pleasure for children to visit them. They are so constructed that outside objects are hidden from view, so that the attention of a group may not be distracted from whatever is being taught ; at the same time the profusion of roses, the fragrant air, and the cheering smiles of a loving teacher, make it a pleasure to

the children to remain within as long as is required for a lesson.

Of all the pleasant scenes to be viewed in the spirit land, there is none so attractive to a lover of nature and humanity as that presented within the children's grounds at a season when the children of a community are gathered from their different homes for the purposes of instruction and amusement—children of all ages, from “the infant a day old” to the adult whose childish nature places him among the children who congregate on such occasions, attended by their nurses and guardians and such friends as choose to accompany them. They are allowed perfect freedom to amuse themselves as they choose in their own grounds, subject, however, to the watchful care of guardians, who permit no unbecoming behavior in this public place. There are hours at these seasons devoted expressly to their instruction in their respective bowers. They have regular teachers, being divided into groups according to their ages or advancement; besides, whoever wishes to assume the place of a teacher of a group, on any occasion, can do so.

The manner of teaching is adapted to the natures of the children, being more natural, and better adapted to childish natures in the higher circles than in the lower, where the teachers are, necessarily, of a lower grade. Compulsory study is not the method with the children in these schools. They take their lessons from nature, and listen to

oral instruction from their teachers, besides being required to study objects, their uses, derivation, construction, etc. This study is rendered attractive by every means which ingenuity can invent. It is a necessary qualification for a teacher to be ingenious in the matter of devising plans to attract the attention of children and make study agreeable. The Councils have the supervision of the instruction of the children, and they select the teachers from among the most intellectual and kindly individuals of the community. These teachers are such from choice, as none are compelled to follow an employment distasteful to them.

The guardians of the children are the fathers and mothers, or brothers and sisters, or the nearest relatives that are adapted to the office of guardian. Such children as have no parents in the spirit land are usually committed to the care of such as did not sustain the parental relation on earth. Such are required by nature and the rules of society in the spirit land, to learn the care of children, to sustain the responsible position of guardians to the young. There are never wanting such who are near enough of kin to a child born into the spirit world to assume the care of it, and supply the place of parents. Grand parents often superintend the care of little ones committed to inexperienced nurses, as it is their pleasure to dandle on their knees the helpless ones that have been withdrawn from their parents' arms and committed to theirs.

Unworthy mothers are not permitted the guardianship of their children, even though the latter may be upon their own moral and intellectual plane. There is a power that prevents any injustice being done the children who are "born in sin and shapen in iniquity," as well as those who possess the superior advantage of a more exalted parentage. The best that can be done for the children of the degraded, and who are themselves degraded in their natures from the circumstances of their birth, is to place them under the care of teachers and guardians who are the best qualified to instruct and care for them, being sufficiently allied to them in grade that they can have the appropriate influence over them, and bear the influence of their degraded magnetism. The children in the first and second circles are under the strict supervision of the Councils of the third and fourth, by whose influence it is that the most appropriate guardians and teachers are selected for them. It is rare to find a mother in the first circle who is permitted the constant care of her children; and, indeed, it is rare to find one that cares sufficiently for her children to be troubled much at this deprivation of her natural privileges—natural only when the mother is naturally fitted to enjoy it—as only the most degraded of human beings find their place in the first circle, on entering the second sphere. Children partake so naturally of the natures of their parents that the children of the degraded find themselves in the low

circle with their parents, when both are transferred, in the infancy of the former, to the second sphere ; although the children of the first circle are always of its highest grade, those of the second being of its several grades.

The advantages of the children of each circle are according to their capacity ; and the highest circle that contains children provides no more carefully for its own than for the children of the circles below it, with the coöperation of those circles. Even-handed justice is the rule, in a sphere where higher forms of society and more perfect methods of government prevail than are possible in the physical state.

To the uninitiated it is wonderful to witness the love and confidence that is, from the first, placed in the nurse or guardian, by a child who has left its mother in the sphere below. Apparently, young children are entirely unconscious of having sustained the loss of a mother's care until they have learned to love a stranger as a mother. They believe—such as are of an age to distinguish the mother from all others—that their mothers are with them still ; being psychologized to see their mother's face in their nurse, until they gradually become accustomed to the care of the nurse and to the sight of her face. Thus the burden of grief is not permitted to rest upon the infant as it would, could it at first realize that it is entirely deprived of its mother's care. How sad would be the condition of

the world of young children born into the spirit world, had nature not provided a means of preventing the weight of sorrow that must fall upon the young spirit, could it realize what it is to be deprived of a mother's tender care. As a child grows in understanding it is made acquainted with its loss, and stimulated to seek its mother in earth-life, and hover about her and the home-circle, and thus keep itself accustomed to the home-magnetism, and learn life's lessons through the agency of sympathetic communication with affinitized kindred.

An important employment of children in spirit-life is to qualify themselves for the duties of maturity, by acquiring an experience of life such as is only learned in the physical state. Being deprived of physical life before maturity, they must avail themselves of the means nature offers of studying the lessons of this life; which means is the power they possess to open a communication with the physical world through some affinitized individual in the flesh—as a brother or sister, or some more distant relation nearly akin by nature. They are early taught the method of entering into sympathetic communication with their friends in the flesh, and thus, by keeping themselves in direct communication with the mind of the one with whom they have formed this magnetic connection, they experience life in the flesh, sympathetically, through one in the flesh. This is nature's method of educating the children of the second sphere in the necessary

experiences of a life in the flesh. It is not necessary that they be always *en rapport* with one in the flesh; neither always hovering about the home-circle; but the necessities of their development require that they spend a portion of their time in their spirit-home, where they find such pleasurable employment, such suitable instruction, that, combined with the privilege of thus studying life in the flesh, they are fully compensated for their early loss of physical life. The time spent by children in the second sphere, is for rest and pastime, principally; the hours devoted to their instruction there being to them hours of recreation, from the method pursued in giving instruction. They rest, frequently, when in attendance upon their friends in the physical state, but they take their principal rest at their homes in the spirit land, where they imbibe elements better fitted to their natures than they find in a physical atmosphere. Their proper growth and harmonious development is secured only by their spending the greatest portion of their time in the spiritual sphere, where alone perfectly appropriate conditions exist for the proper sustenance of spiritual beings. The effort that is necessary to maintain a place and an existence in a physical atmosphere, is such labor as is unsuited to children for any great length of time; and the effort that is necessary on the part of nurses and guardians to retain them near earth's surface is too laborious to be continued for any great length of time; there-

fore it is a just provision of nature that children require more time for recreation than for labor,

Women who develop the motherly instincts and characteristics, in the spiritual state, are initiated into their work by degrees. They are educated into loving and caring for young children, by being appointed to aid their nurses in performing various offices about them. When a little helpless infant, perchance one who has never seen the light in the physical state, but is sent "half made up," as it were, to the care of spirit-nurses, is born into the spiritual state, it is at first committed to some tender mother who is yearning for a babe left behind, and whose motherly instincts, being already developed, prompt her to such tender nursing as is requisite in such cases. Perhaps she may be permitted to continue to nurse the babe; but, unless she is especially qualified to be a mother to that particular one, it is very likely to be committed to the care of some childless woman, a relation, whose maternal instincts have become sufficiently developed to cause her to wish to assume the care of the little one. Whoever adopts it must daily carefully bear it to its mother's breast, that it may imbibe a portion of her magnetism, that it may continue to develop and be like her, and retain its proper character as a child of its parents. This she must do until the child becomes of an age not to require her special attendance, if the parents are worthy and all circumstances make it possible that they can

justly claim their child in the future. If they can not do this, the child is hers, and is educated into regarding her as mother, while it draws the necessary magnetism to continue its proper growth from its own mother, until it can dispense with her magnetism and appropriate that of its adopted mother. The spiritual child needs not the physical magnetism of its mother, but the spiritual; and is only nourished to a certain stage of its growth by hers; as nature, having instituted the child of a certain grade of magnetic elements found in the constitutions of its own parents, its foetal or infantile development is not possible, except carried on through the mother's organization. By this provision, it is possible to continue a child's development in the image of its parents, although it may be early transferred to spirit life, while they remain in the flesh. Of all the provisions of nature for the happiness of man, for compensation for trials and misfortunes in the flesh, this is one of the most beneficent, as, by it, the sorrow of years of bereavement is compensated. The parents who have for long years missed the companionship of a loved child, and mourned as though that child were not, because hidden from natural sight, experience such an overwhelming flood of joy as compensates for much suffering when they recognize that child in the higher state, and witness the filial love that has grown with its growth until the sentiment has become, in this higher state, what it would not have

become in the lower—such an exalted sentiment that the parents realize that they never before conceived what is true filial love. While memory awakes in the minds of the parents, and the, perchance, forgotten love for the child is all aroused, they realize that the child has never forgotten to cultivate a love for them.

Female children in the spirit attend upon female children in the flesh, and male upon male, as thus only can they gain the appropriate experience. Brothers attend upon brothers, sisters upon sisters, or, when there are no brothers or sisters, upon cousins or other relatives, and, in rare cases, some attend upon affinitized children who are not related by the ties of consanguinity. There must be a close affinity between a child and its companion or charge in the flesh, else there cannot be that magnetic attraction necessary to keep up the communication between the minds of the two. A child cannot exercise a will-power sufficiently strong to overcome the obstacle that is presented to its coming *en rapport* with another too unlike itself. The magnetic repulsion is too great to be overcome by its partially developed powers.

Children experience trials in spirit-life in common with those in earth-life. They weep over the sorrows of their kindred in earth-life, as they become acquainted with these through sympathetic communication with friends. They cannot always have their will; being required, from the necessities of

the case, to follow the employment of guarding some relative in the flesh, under the supervision of an older guardian, for a certain portion of each day, except such days as are given them for holidays. It is disagreeable to them, often, to follow this employment, to study and practice the method of keeping themselves *en rapport* with their charges ; however, it is an imperative necessity that their guardians shall demand this labor of them. They are to be educated to labor, as well as to learn life's lessons through another ; and the discipline which is exercised to this end is salutary.

A child that finds its nearest affinity outside its own family circle, is required to spend a portion of each day with its own family, and a portion with its charge in another family. This is as agreeable to the child as though it were required to spend the allotted time in one place or locality in earth's sphere. It naturally loves its charge in the flesh better than any other one, unless it be its parents. Often it would linger around its mother or father, if permitted, and neglect the important duty of studying its lessons through another.

Could it be understood by the members of family circles from whose midst loved ones have been taken, how pleasing it is to these "lost lambs of the flock" to be remembered and frequently spoken of—not with such emotions of grief as are apt to swell the bosoms of the recently bereaved, but with the same cheerfulness of spirit as they are apt to

feel in speaking of those absent ones who are not "lost" to them as these others are—they would seek to quell their emotions of grief, and for the sake of the little ones, keep their memory green, and speak of them often as though they were still living, loving, and dependent children. They would remind each other often of these absent ones, that no member of the family should forget that these are of the family yet, and destined to be; and their troubles would be lightened if harmony and love were ever manifested in the circle.

A childish spirit cannot bear sorrows such as mothers feel, and it is not profitable or agreeable to them to witness the intense emotions which sway the mother's spirit when she is bereaved of her children; therefore they are allowed to witness as little of this as possible until they are of an age to bear sorrow. "My mother weeps incessantly, and I can not soothe her, for she does not see me near her; so take me away from her, for I can not bear to see her grieve." This is the language of many, very many children, who are of an age to understand the condition of mind of those they approach in the flesh.

Strong emotion is one important means in use for the development of the mediumistic powers of individuals, and therefore it often happens that mothers are comforted by the presence of their lost ones, which they are made to feel, perhaps, but momentarily, but yet so vividly that they are com-

forted ; and the memory remains with them as an assurance of the frequent presence of the lost one.

A mother wept in deepest sorrow over the grave of a recently deceased babe. Her grief could not be sounded, as hers was a spirit whose depth of feeling was immeasurable. Her love was as deep as her grief, and the babe of her bosom that she had laid in the dust, was, as it were, drawing her spirit after it to the land of souls. She knew not the comfort derived from a faith in the spiritual philosophy—from the knowledge of the presence of loved ones in the family circle whose clay mingles with mother earth in the cold churchyard. She needed comfort ; and a band of spirits, her near kindred, bearing the babe in their midst, formed a circle about her and impressed vividly upon her brain the presence of her babe hovering about her. So real was this presence to her, that her grief was immediately changed to joy. “He is here ; I know he is here about my head, and not in this cold grave. I shall go home, and he will go with me.” With this thought, this feeling vividly impressed upon her mind, the mother went to her home. She assured her friends that she *knew* her babe had visited her at the grave ; she was as sure of it as though she had seen him. Years have fled, and this circumstance is as vivid in her mind now as on the day of its occurrence. The effort was a strong one, as her friends realized that her grief would destroy her mortal life unless it was stayed.

Surprises sometimes have a very salutary effect upon an individual ; and it is the practice among spirits to stimulate the progress of individuals just entering upon spirit-life, by surprising them with the unexpected appearance of friends. Many mothers have buried children, who have believed these children helped to swell the mass of souls doomed forever to writhe in torment in the place prepared for unbelievers. As unnatural as such a belief is, it has been enforced, and mothers' hearts have bled, uncheered by the hope which sustains those of a more congenial faith.

A mother was dying. Her kindred were gathered around her bed, and her minister was administering the consolations of the church. She received the sacrament, expressed her faith in the atoning merits of Christ, and died with a load upon her spirit. In her last moments of consciousness she remembered that if those merits availed for her they did not for her son, who had died unconverted. "I shall not meet him at the right hand of God, where I expect to meet his father and sister, my parents, and so many loved friends," and she thought she could not rejoice in the prospect of meeting only a part of those whom she had loved who had gone before. "But it is the will of God ;" and her spirit passed into the presence of a band of her kindred. "These are happy and holy, I know from their angelic countenances, but where are the others? And *he* is not here ; it is as I expected." She was not

permitted to feel grief or strong emotions of any nature now; but as she became strong, and her mother-nature would not be restrained, she asked for her son. "Where is he? Do you know?" said she to her husband, who was conversing with her, and seeking to instill into her mind a knowledge of things as they are. "I would go to him if I could, *if he were in hell,*" said she. "We will go to him," said the father. Together they sought, as the mother supposed, a place where the *vengeance* of God was being visited on condemned victims. A fair landscape opened upon their vision as they traveled, and a fair dwelling appeared in its background, embowered in trees and shrubbery. "How natural everything seems," said the mother. "I am surprised that heaven is such a place. What a pleasant view! and what a fine residence!" "We will call here," said the husband; "I know the family who reside here. "But a moment," said the mother. "I can not wait." They entered the path that led to the dwelling, and followed it as it wound through a garden more tastefully laid out and adorned than she had ever seen. As they drew near the dwelling, one approached them in joyous mood, and welcomed them as his parents. "My mother," he said. With inexpressible joy and astonishment she clasped him to her bosom. "Is this your home? and do you dwell alone?" said she. "It is my home, and we will find if there is another occupant of this dwelling." They found a

lovely woman and adopted children, who called the son and his companion father and mother. Satisfied, and with a heart full of such gratitude and praise as she had never before experienced, this mother reclined upon the bosom of her son while she recounted to him her sufferings on his account—her fears of his awful fate. He then recounted to her something of his life history in the sphere. With this experience there came to the mother a new revelation of the love of the Father to misguided men. Henceforth she looked not for such a place of torment as had haunted her visions in the past. She was set at once upon the track of rapid progress in learning the ways of God with men, and in improving her own nature.

CHAPTER IV.

A COUNCIL OF THE ANCIENTS.

DELIBERATIVE Bodies are the order in the spirit land in all the circles. Whatever interests a community, several communities, or a whole circle, is discussed in council. The Councils are composed of all, both male and female, who interest themselves in the subjects under discussion. In the lower circles, among those who have not accepted the doctrine of the equality of the sexes, females are excluded, or admitted only as spectators; however, there is no circle in which there are not com-

munities where women participate in the discussions of the Councils.

In the first circle, where the lowest of mankind are, there are several grades that are not qualified to form themselves into deliberative bodies, or discuss any questions. There are others containing individuals qualified to conduct discussions and deliberate upon many questions. In these, Councils are encouraged, as they are considered an important means of developing the intellect of any who will participate in them or attend as spectators.

All matters that pertain to the welfare of the members of the various circles of spirit life, and also of men in the flesh, are discussed in the Councils of the various circles, and means are devised to carry out the projects proposed to aid in carrying on the work of reformation among mankind in both spheres.

I shall not here state the gradations of the Councils, or the particular office assigned to the General Councils of each circle, but only state that each circle convenes a General Council, and these General Councils of the highest circles convene a Grand Council ; which latter has the oversight of all matters pertaining to universal progress in the circles below them in the second sphere, and on earth. This Grand Council is composed of the wisest sages of the four highest circles of the spheres, and to these is committed, by the wisdom of the third sphere, the task of devising for the whole second

sphere and the first, as already stated; save always, that they are aided by inspirations from the sages of the sphere above.

The order that is universal in the second sphere, and which is propagated into the first as rapidly as mankind become developed to conceive of order and good government, is inspired by these sages, who deliberate in council as men, and devise, as statesmen and philanthropists, practical projects for the insurance of the most rapid progress possible for all classes of men below them.

A sage is necessarily a male, according to the definition given to the word among men; but inasmuch as it requires a male and a female to compose a whole man or perfect being, a sage of the spirit land may be understood to be, in one sense, a wise man and his wife, who is also a wise woman. In another sense, both men and women may be termed sages, as the women of the high circles are wise and prudent, and honor their husbands by sitting with them in council.

The Council I would describe was of the Eighth circle, and was composed of sages; as all of this circle are considered such by all the dwellers in the sphere. It was convened in a grove, which was the temple of the community where it convened. This grove was a paradise of loveliness and grandeur. Tall old trees, like monarchs of the forest, were the pillars, ivy entwined, which supported a dome constructed of wavy branches and leafy boughs, among

which birds flitted and twittered joyous notes, while through intervening spaces could be discerned the blue dome of heaven, sparkling with a light as brilliant as that of diamonds and rubies. Brooks murmured in the recesses of the grove, sparkling fountains played in the open areas, and flowers bloomed, loading the air with sweet incense.

Beneath the shadow of overhanging foliage, the Council were assembled, and sitting in deliberation upon a question of the utmost importance to mankind in the flesh. The fathers of the American Republic were there assembled, and deliberated upon the question of emancipating the slaves of that Republic. All those old statesmen, whom the American people so much honor, were there, having but recently become members of the circle, and consequently, intermingled with them were yet older statesmen who belonged higher in the same circle, and who added their sage counsels to those of the others, not as dictators, but as men of more experience than these.

This Council was not a General Council, but was convened from several communities, which communities were composed of Americans and Europeans. Those who particularly interested themselves in the affairs of the Republic, whether Americans or Europeans, composed this Council. Sitting as members of the body, participating in the deliberations, were the wives of these statesmen, who, by their education in the spirit world, had fitted themselves to sit

beside their husbands and deliberate upon questions of as great moment as the one then under consideration.

According to the order of all deliberative bodies, there was a presiding officer, who was supported, not by a score of Vice Presidents, but by his wife, who sat by his side, not to dictate to him or to the Council, but to express her views as a member of the Council, and to assist her husband should he desire it. This was according to the perfect order, not only of this circle, but of all the higher circles, which order nature established when she created man male and female, and pronounced the two one.

Upon the principle that neither a positive nor a negative acts effectually by itself, neither a man nor a woman can act effectually alone. This principle is fully recognized when it is permitted that woman keep her place by her husband, whatever his office or responsibilities may be. His reason is her aid, and her intuition is his. Both reason, and both are intuitive; yet nature has formed the man more emphatically the reasoning, and woman more emphatically the intuitive part of the whole which constitutes the perfect *one*.

Women do not preside in Councils in the high circles of the second sphere, but keep their place by the side of their husbands, and as their assistants, when the latter are promoted to this office. The positive nature of man fits him to command; while the negative nature of woman shrinks from

commanding or assuming the prerogative of the positive. Nature has drawn a distinctive line between the offices of the positive and negative throughout her wide domain; and not less between those of the positive and negative constituting man than of other forms. The positive is by no means higher than the negative, neither the negative than the positive, and yet their offices are distinct.

Woman in the second sphere studies and learns the nature of the equality existing between herself and man, and she rejoices to take her true position at his side as his counsellor, and as possessing equal rights with him to think, to deliberate, to advise, and devise and put into execution any plan. She does not aspire to the more laborious task of keeping order in public assemblies, or of assuming the position of Special Teacher, which office comprehends the duty of exercising the strong positive will-power over the pupil, which power can only be effectually exercised by the male, continuously, as is necessary when the development of an individual is to be secured through this means. Woman psychologizes and aids in the development of individuals by this process; but she does not hold the office of Special Teacher, or Teacher (two distinct offices, in the second sphere) for the reason that she is not sufficiently positive by nature to hold an individual under that steady, strong control that is necessary at times, and sometimes for long periods, with every individual. *Offices* are things not sought

after in the second sphere, but only the highest good of individuals and society. Therefore, men and women, are satisfied to fill the offices nature has appointed to each in bringing about the most desirable object of promoting universal progress.

I have not lost sight of the theme upon which I started out; which was introduced, in part, for the object of stating woman's sphere in society in the spirit land; and therefore I have devoted the above remarks to this subject.

The presiding officer of this Council was the one most honored among American statesmen for his philosophical mind—his sound, practical judgment. Who, but Benjamin Franklin, could be selected from this assemblage to preside? There needed no secretaries in this Council, for each member was qualified to inscribe upon his own memory its doings. William Pitt, and other renowned English statesmen, his cotemporaries, Lafayette, and other French statesmen, and other European statesmen of the time, combined their wisdom with that of Otis, Samuel Adams, Jefferson, Washington, Hancock, Rutledge, Dickinson, John Adams, and others as renowned, to devise means to bring about what was known to be possible to be accomplished, now that the people had been partially educated into hating the debasing institution of slavery—that institution which was a blot, a libel upon American institutions.

These men were no more friends of human liber-

ty now than they had long been ; neither was it any sudden impulse that caused the assembling of this body ; but, as in the natural course of events, a propitious season had arrived for the accomplishment of a much-desired object, this Council convened on this occasion to deliberate and to devise the best means for carrying out already instituted plans.

This dignified assembly debated questions which then agitated the public mind, not only in America, but throughout the civilized world ; and resolved what ought to be the character of the statesman who should occupy the Chair of State in the Republic during the stormy period which was approaching, and which was big with events the most important to all mankind struggling for the reign of universal liberty. If the philanthropists could not change men's natures, they could aid in directing the course of events in such a manner as to compass cherished plans. They had undertaken nothing prematurely, therefore they were sure of the results which must follow if events took a certain direction ; or if circumstances were so combined that nothing but expected results could follow. The modest statesman, who aspired to be honest, at the same time that he would not reject proffered honors, was the instrument that Heaven had prepared to uphold the honor of the American name, to occupy the seat of Washington, during a struggle, if not as dark, surely as momentous as the Revolu-

tionary struggle. How well chosen was this instrument mankind have judged.

The sufferings entailed by a war wherein opposing parties of one mighty nation were the combatants—a civil war where “Greek met Greek” in mortal combat, were weighed against the far-reaching results of emancipation at this period. Weighed in the balance—human rights, constitutional liberty, the principles expressed in the Declaration of Independence, so far overbalanced the considerations of treasure, lives, and individual suffering, expended in such a cause, that the latter were as naught in the balance.

Who shall estimate the value of a few years of life in the flesh by the side of that of the welfare of the human race in all the future of that race upon earth? What are rivers of human blood shed for the maintenance of a principle by the side of the oceans of tears shed by millions of human beings struggling in the grasp of tyrants who forge chains faster than weak-handed single nations can rend them, and who must be strangled by desperate efforts of determined freemen, rising in the might of strong battalions, disciplined hosts, that *can not* be overcome?

Epochs there will be in the history of the human race upon a planet, when blood must flow, or the fires of liberty be utterly extinguished. Crises there will be, while men are upon the sensual plane, when physical warfare answers the purpose of giv-

ing the necessary impulsion to the wheels of progress, as "a war of words," or peaceful discussions do, after a higher plane is reached. This truth is acted upon among men, and is fully recognized by their guardians of the higher spheres. Philanthropic spirits, while they lament the necessity of bloodshed at such crises, do not hesitate to allow things to take their natural course, only so directing events that good shall result.

Through a Prophet, God proclaimed Himself, in the Hebrew Scriptures, to be the author of war and peace; and Jesus also recognized the same principle when he said, "I came not to bring peace, but a sword," and to organize discord. Whether he understood himself or not, men in this day may understand that his spirit-prompter wished to teach the principle, that before the reign of peace could be inaugurated, a season of discord was inevitable, considering the dispositions of men, which were so depraved in that day.

Who will contend that the institution of American slavery was not a perpetual prompter to bloodshed? Would it have been better to have still allowed the blood of a race to be wrung, tortured out of them by stripes, and the tears of that race to flow in consequence of sufferings too severe for expression, while year after year should pass, each succeeding one finding and leaving things worse than they were before, while at the same time the degradation of the ruling race was rapidly progress-

ing—would this have been better, I say, than to venture a severe struggle wherein the blood and tears of the oppressor should flow as well as of the oppressed, which very struggle should arouse the decaying energies of a people debased by the hellish institution which they cherished?

Nature's method is sometimes to cure disease by aggravating suffering—to root out of the system entirely the poisonous element which engenders the disease by opposing to it a counter poison, which may, for a season, cause greater suffering than if the remedy were not resorted to and the system be allowed to suffer on and finally disorganize. It was not the purpose of nature or the spirits who had in charge the welfare of mankind, to allow the poison of American slavery to disorganize the American Republic. The wise physicians who were repeatedly holding councils over this "sick man," availed themselves of the true remedy to eradicate the disease that was a "stench in the nostrils" of the whole civilized world. It may be imagined that there was one in this Council who said, in effect, as he said once before: "The war is inevitable; and let it come! I repeat it, sir, let it come! It is in vain, sir, to extenuate the matter. Gentlemen may cry peace! peace! but there is no peace. * * * * Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery?"

It was not expected that harmony would follow

the termination of the war; but it was perfectly understood that causes would be in existence for a long period that would promote discord, and that the highest qualities of statesmanship, in those who steered the Bark of State, would be necessary, in order that that bark might shun the shoals and the breakers that line the strait through which it must pass before it reached a broad channel where it might ride in safety without such risk of shipwreck; if, perchance, its pilots should sleep at the helm.

I have not stated how it was debated that terrible disasters could only arouse the people of the North to a sense of the real danger to their cherished institutions, unless the most strenuous efforts were put forth to overcome the slave-power, and to *command* non-intervention in favor of the South from the Monarchies of Europe. History records the line of events that was marked out as leading to the sure triumph of the side of liberty. Does this signify that it was *fated* to be thus, and could not have been otherwise? It signifies simply that conditions being as they were, the best was done that could be, considering all the circumstances, and events or circumstances were brought about, or so arranged and guided that no other results could by any possibility have accrued. This is not fatalism; neither does it take away individual or national responsibility. It charges upon individuals and nations the effects of their own wrong

doings. In other words, it teaches that depravity is the foundation of suffering, and that individuals and nations, in order to avoid calamities such as come of men's evil passions, must escape out of the mire of sensualism at their greatest speed, and by the safest means that remains to them.

I have not stated how the thoughtful, careful, politic Lincoln hesitated sometimes, and delayed, waiting for the sentiment of the people to be educated to approve of a measure before he inaugurated it, because *his hand was held*—as it were, suspended for a season, before it was permitted to consummate the act it had been charged to perform.

The life-history of the noble statesman whom the people so trusted and honored as a second Washington, had a dark ending. His life's sun was doomed to set in blood; and yet this was for good also. The assassin's hand was *not* held, and Lincoln died by his hand; and what shall be the ultimate result of this act, the nation has yet to learn. It has been said that a traitor was, by it, elevated to a position where he could stab his country's honor and do harm to the cause of liberty. The future is to solve the problem as to whose policy has been most conducive to ultimate full emancipation of the black race in America—that of President Johnson and his adherents, or the Radical party. Surely there is a guiding hand, a superintending power, that will not suffer extremists to ruin, but will so guide what wisdom is found among

American statesmen that not only the nation shall "be saved," but also the best good of both races be promoted.

The Council that held its sessions through this dark period of American history will hold its sessions still, and devise aid to the Councils of American statesmen while the American Republic endures. The Fathers will not leave the sons to struggle alone, but will continue their supervision of the affairs of the nation, at the same time that they are assured that their sons are developing wisdom that qualifies them to be the guardians of liberty, devisers of effectual means for perpetuating American institutions. As the fathers progress, so do the sons, and neither will outgrow the necessity of occasional promptings, or inspirations, as long as they are progressive beings.

"The Council of the 'ancients,'" as the heading of my "story," has led me into the discussion of several distinct subjects. I have chosen this method to illustrate some important truths which men must learn, and if I have departed from the strict rules of order in treating these subjects as I have, under the heading that I chose, it was "for the novelty of the thing," and not that I was not aware that I was skipping from subject to subject in apparent ignorance of what I was proposing to do.

CHAPTER V.

A CHAPTER IN THE LIFE OF A POET.

HUMAN hearts and human hopes are but as mere playthings in the hands of fate, and in what profusion they lie scattered and wrecked among the breakers that line the shores of the ocean of life, is attested by the annals of crime, the history of the crushing misfortunes which have befallen wretches upon whom was the ban of fate, and whose last resort was the grave. Suicides in grim earnestness stand, as it were, pointing to an inexorable fate which led them to their doom through misfortunes which sensitive natures were unqualified to bear. *Heart-broken* victims of dire calamities stand side by side with these, and utter in the ears of the listeners, "a common destiny was ours; we were wrecked together upon the breakers of misfortune, and together our barks went down into the sea of oblivion, whose dark waters cover alike the errors and misfortunes of the victims of fate."

I was neither a suicide, nor what the world terms, in a strict sense, an unfortunate man. Born to a lordly title, fortune seemed to smile upon my birth, as she often does when she is preparing to frown upon the whole after-life of some recipient of her *peculiar* favors.

From my boyhood I was unfortunate—unfortunate in possessing a peculiarly sensitive nature, a

disposition that could not brook control, and tastes that would not be satisfied with *commonplaces*. I recoiled at every rebuff, and was perpetually meeting with such rebuffs as ultimately caused me to recoil within myself, like the leaf of the sensitive plant, and consider myself as the peculiar mark for the arrows of unjust criticism. I would not bow to the authority of my natural guardian, who held the reins of parental government with too loose a hand for one so self-willed as I; neither would I bow to the opinions of men whose privilege it was to criticise my acts and the productions of my pen without my consent. I invited criticism, both by my manner of life and the mode by which I handled the frailties of others; and yet, so sensitive was I, that I suffered even to the obscuration of the higher faculties of my manhood by the rebuffs which I deservedly met from those who criticised my acts and writings—holding up to the gaze of mankind my youthful errors, my domestic misfortunes, and the weaknesses which I betrayed in consequence of misfortunes for which I did not hold myself accountable.

That I was hard to please, was the fault of my organization of mind. My tastes were fastidious in the extreme, and what failed to please me could not claim my undivided attention, even though it were a wife, and therefore I became an unfaithful husband. A faithful wife had the undoubted right to forsake a husband whom she was sure did not

find all in her that he had anticipated, or wished to find in a wife, and who, in consequence, had proved unfaithful to his marriage vows. Nevertheless, I suffered, not only by the obloquy cast upon me in consequence of the separation of my wife from me, but also from the loss of the society of one I did love and respect, notwithstanding she was not all to me that some other might have been. I also suffered in sympathy with her; my heart bled over her sorrows, while still the world charged me with heartlessness and a guilt that was not mine in the sense in which it was represented.

I became a misanthrope, viewing the dark side of human nature, gloating over the follies of my kind, as it were, and deeming misfortune the common lot of all who aspired to do or be. I hated often when I should have loved—might have loved, had I taken the pains to study the nature of individuals. I scorned and censured where I should have admired and commended, had I exercised the patience to look into the motives of my fellow-men.

I charged folly upon the whole of womankind, regarding female virtue as rare a jewel as the *Koh-e-noor*. I sported with the heart's affections of more than one victim, amusing myself for a season at the expense of every thing that woman holds most dear, at length consigning those who were so weak as to have become my victims to the fate the world said they deserved, but at which my inmost

nature revolted as it would at injustice, even though my faults were so many.

I reveled in a fairy-land, a world of imagination, through my whole life-time. I was imaginative to a degree that every real circumstance took wings and airy shapes, coming under my observation, being clothed in all the colors which a vivid imagination could portray, either attractive or repellant. My imaginings took form in my mind, and I recorded them. I was a poet by nature, and what emanated from my pen was too apt to be colored with the hue of my spirit as it was then clothed in the flesh, with its fondest hopes blasted, its highest aspirations blunted, and waiting for oblivion to cover it with its frailties and its woes. It was thus that I gave expression to the consuming agony of my spirit in poetic measures :

“Hear me, mother Earth ! Behold it Heaven!
Have I not had to wrestle with my lot ?
Have I not had my brain seared, my heart riven,
Hopes sapp'd, name blighted, life's life lied away ?
And only not to desperation driven,
Because not altogether of such clay
As rots the souls of those whom I survey.”

I dipped my pen in gall oftener than in honey. I portrayed the wayward passions of men oftener than their virtues.

I was recording my own history, picturing my own experience to the eyes of mankind, while I was reveling in fictitious imaginations, although sometimes unconsciously to myself. I could scarce find it in my heart to end a tale in any other way

than by depicting some overwhelming catastrophe to the chief actors ; such a catastrophe as ended in the destruction of fondly cherished hopes, and even life itself. I was never at a loss to find a hero for a tale that I proposed should have a dark ending, since my sun of prosperity had set in my youth, and I felt myself but a living wreck through all my after years.

My genius could not be covered by the rubbish of my nature, which was called to the surface by untoward circumstances, and men praised while then censured, admired while they condemned.

I was what the world called irreligious, possessing little respect for the stereotyped forms which men called religion, or for the dogmas which failed so entirely to affect the lives of the votaries of the sects. I troubled myself very little about the morals of society, and as little about its religion. I entertained my own notions of man's responsibility, and could never stifle my longings after immortality and a knowledge of the authorship of nature. My God was, emphatically, so different from that of the Church, that I was pronounced Infidel. However, men judged me as unjustly in this respect as in many others ; but I had no quarrel with them on this account. I felt fully competent to bear the responsibility of my own belief, if not of all my acts. While I underrated man as I knew him, I had my ideal of true manhood, and how my spirit secretly aspired to this ideal is expressed, now and

then, in my writings. But the overshadowing tendency of my mind to distort human character prevented me from distinguishing the good from the bad, except at times, when I was inspired by the highest thoughts which my genius could conceive.

The sun of my life set before it had scarcely reached its meridian; it went down in darkness profound. The shadows that had been gathering since the morning of my existence, thickened towards its sunset, and the gloom which overshadowed my spirit during the latter portion of my life, invited an early death.

My awakening to a certainty of my immortality, and to the sure knowledge that I was no longer the chained victim I had felt myself when in the flesh, was like the awakening of the blind to a sense of sight; like the realization of a dream that had been considered too bright to be ever realized.

My spirit, that had so long lived within itself, cautiously studied its surroundings before it ventured to abstract any of the genial sunshine of affection and true friendship which was the atmosphere in which it found itself. It repelled, at first, as it had so long been wont to do, every effort to aid it in unfolding itself so that it might readily receive what it needed—the genial light of a just appreciation. To be understood, was what I always most desired; and, failing in this, I had fell back upon myself, and brooded in discontent and sorrow over my fate.

In the celestial light which revealed to me the reality of friendship and love, I could discover the real defects of my nature, as I had not discovered them before; and could realize that there must be a radical change in me before I could be what I aspired and determined to be, now that I understood my bearings. Then commenced my course of discipline—that severe experience which was to be the means of regenerating my nature, and allowing my genius to shine forth in all its brilliancy.

The dark side of my nature had exhibited itself in earth life, and continued to exhibit itself in spirit life, until the scum had been eliminated by the process to which it was subjected under the tuition of the wise teachers who had the oversight of my education as a spirit. At first I was permitted to rest in the certain knowledge that I had at last arrived upon a stage where I might act my part among men without the fear of being misunderstood or unappreciated. This knowledge it was necessary for me to possess before I could enter upon an experience that should constitute my education as a spirit.

As I was imaginative, I was readily wrought upon by my teachers to conceive the “exceeding sinfulness of sin”—the horrid ugliness of depravity. As the scenes of my former life were depicted upon my imagination, and expressed through my mind in poetic phrase, how I recoiled at the contemplation of what I had been! how I loathed myself for

my deformities of character! It was not enough that my own individual acts were pictured to my mind, in all their ugliness, but I was forced to trace all their consequences to the remotest end.

I viewed myself as a man of genius, prostituting that genius to base purposes. It was the "worm-wood and the gall" in my "cup of bitterness," to know that the great light nature had confided to me to hold up before mankind to help to illumine the dark pathway through the "vale of tears" to the brighter land, I had obscured; and instead of using it as nature had intended—to point out the breakers, to reveal the obstructions, and the methods of avoiding them, I had used it as a decoy—a will-o-the-wisp, to lead unwary souls into dangerous pits and quagmires, where noxious gases stifle the life out of sensitive spirits.

Now, I blamed myself more than others for what I suffered, as I reviewed other men's motives in the same light as I did my own. I scorned my own ignorance of human nature more than I did the ignorance of others of my own real character. I condemned myself more than I did those who had insulted my better nature, when I reflected that I had aroused the venom in the natures of my antagonists rather than sought to make myself understood by them.

I discovered that I had prostituted my genius to suit a sensual nature. I learned that it was so obscured by my sensuality, that it blazed forth, not as

a sun whose steady light safely guides the traveler, and imparts genial influences to all nature, but as a fitful blaze that dazzles while it enlightens, only rendering darkness the more dark and dangerous, while its light is suspended, and imparting so little genial influence that it were scarcely missed were it entirely quenched.

I was compelled to learn that woman has a higher mission to man than to be his toy. In deepest humility, I reviewed the errors of my life as a destroyer of the peace of women—as the betrayer of weak ones who could not find it in their natures to reject the attentions of one whose power to please was equal to almost any emergency. I despised myself for the exercise of those fascinating arts which had lured more than one unwary female to a fate worse than that of my wife, who was honored more than pitied, in consequence of her course regarding me.

I could not excuse myself for my irregularities on the ground that I had been disappointed in obtaining for a wife the one whom I considered would satisfy the demands of my nature. I understood that I might have proved unfaithful to an angel, had one been so unfortunate as to have trusted me with her life's happiness. My fertile imagination conjured up visions enough of blighted hopes, of blasted reputations, and broken hearts, to cause me to groan in anguish as bitter as any that had reached my most sensitive victims. I repented of my mis-

deeds to woman, and conceived it possible that I could honor a true woman even more than a true man, when I had learned that woman's sphere is really above man's, in that she is designed by nature as his "ministering angel."

Only one who has abused woman as I had, abusing myself equally the while, and has, at length, discovered that it is overweening vanity and selfishness in man, and a love of despotic rule, that causes him to place himself so high above her, and demand of her obedience to his will, can realize with what humiliation, with what intense desires to atone for past errors, I reviewed the past; and resolved that, inasmuch as I had trampled upon women, I would exercise my powers of intellect for her elevation. I did, indeed, resolve, that as a sort of atonement to womankind for my misappreciation of female character, I would devote myself to the cause of woman, I would inspire her defenders, devise plans for securing to her her legitimate rights as the equal of man.

I saw her depressed, and unconscious of her own real nature, and at the same time aspiring to be what society forbade—what man in his supreme ignorance and short-sightedness proclaimed her incapable of being—a competitor with man for honors and emoluments due to genius and industry. I contemplated toiling millions of virtuous, high-spirited mothers, sisters, and daughters, doomed to perpetual servitude to forms of society, the relics of

the dark ages. Unrequited toil, penury, ay, starvation, could be endured better than the heart-burnings resulting from the sense of being so entirely unappreciated in society.

When genius is oppressed and obscured through the fault of a *ruling class*, where is the remedy? What is the use of struggling in the grasp of a monster whose strength is sufficient to crush the life out of one with the weight of his finger? And so I marked that woman submitted to her fate meekly, uncomplainingly, save that occasionally, a spirit would burst through the strong barriers of caste and assert its right to exercise its faculties in the direction unperverted nature pointed out.

After scanning this whole subject through and through with the eye of a philosopher, and in the light of the wisdom of the sages who constitute the guardians of the race upon earth, and as a sort of compensation to woman for my former errors of judgment, as already remarked, I said: "Here is my field of labor for a season. I see dawning, not far in the distance, a day wherein I can labor effectually in this field; and it shall be mine to help prepare the way for the great reformation, as John the Baptist did of old for the great Reformer."

I interested myself in the means of developing the brains of thinkers to be the mediums of communication between thinkers in the spirit-world and men in the flesh. To inspire philanthropists with thoughts on woman's "wants and woes" was

the course I pursued when I commenced my work, and as I progressed in it, until it became possible for me to utter thoughts through the organizations of some particular individuals, whom I so far assimilated to myself by the process of developing them as mediums, as to be able to speak through them. These were not all conscious of being developed as mediums; but some of them would have scorned the thought that they were speaking another's thoughts when they were uttering the convictions of their own minds. My object was not to teach the Spiritual Philosophy, but to inaugurate the reign of justice as a preparatory step towards the disenthralment of mankind from the dominion of error. I respected the prejudices of mankind, and particularly those of such as I chose as my instruments; and therefore, I whispered no hint to their minds that they were inspired when they uttered words which startled mankind from the lethargy of ages, and set in motion the grand machinery which was destined to "overturn, and overturn, and overturn," until woman could arise in her dignity, with none to oppose.

Three individuals, I inspired by turns, and still inspire, to speak and write for woman's enfranchisement. One of these is an acknowledged inspirational speaker; the other two are acknowledged lights in the world—stars of the first magnitude in the firmament of mind, and receive the credit they

really deserve in their efforts in behalf of humanity under the name of "Woman's Rights."

My work is but just begun. I have not yet disenthralled myself so entirely from the vestiges of sensualism that I do not yet suffer for my former delinquencies. Yet I am a repentant seeker after truth and purity; and while I pursue my self-appointed work among my brethren in the flesh, I am progressing to that higher plane whereon I shall be free from what yet enslaves me, giving a poignancy to my reflections upon the acts of my life in the flesh, and what I might have been and done, what I might now be, and what others might have reaped of good, had I early displayed the brighter side of my nature instead of the darker.

I have so far outgrown the effects of a misspent life, that I enjoy domestic life and the society of one woman, whom I claim as my wife, as I enjoy nothing else. I love study, healthful recreation, and the society of a multitude of friends; but better than all, I love the retirement of my home and the society of one who is my Mentor at times when my intellect reaches out after something which it cannot, for the time, grasp. I find that intuitive woman is equal to reasoning man, in that inspiration is always of the order of the mind which gives it utterance, as reason is of the order of the mind that develops it; and when woman's intuition or inspiration solves a problem which her husband's

reason has failed to solve, she proves herself to be, at least, his equal.

I give this short chapter in my history that I may show to mankind the folly of a life like mine. I would warn youth of the breakers whereon my bark was wrecked, in the hope that some may thereby be influenced to shun the path of folly that I trod as a sort of revenge upon my kind for their misappreciation of my character, and for the humiliation of knowing that I was not what I might have been had the world understood me and availed itself of my genius as an aid in promoting a love of literature and pure poetry. My muse is pluming her pinions preparatory to soaring into regions untrodden, as yet, by my imagination; but I wait for the pure inspirations which shall come to me when I am fully redeemed, and free to aspire to realms celestial for thoughts and themes to employ my genius.

CHAPTER VI.

THE PAUPER'S RESURRECTION.

LAZARUS sitting at the gate, covered with sores, with the dogs for his only company, and begging for crumbs to sustain, for a few moments longer, his wretched life, is a picture of what I was on the day that witnessed my release from a life of misery. Poverty had been my portion from my birth, yet I

was not always a beggar. The time had been when I considered myself in "comfortable circumstances;" but I had not the talent to acquire property, although I longed for the comforts which wealth bestows, and felt that there was injustice somewhere, when I reflected upon the unequal distribution of wealth, or of the comforts of life.

I had looked into the mansions of the rich, and envied them their luxuries; but it was not permitted me ever to possess aught but a mean cottage, a hard bed upon which to rest my wearied limbs, and simple fare to sustain my physical strength in the performance of the hard labor of a drudge. I could develop no real manhood, because the curse of poverty was upon me, and I suffered it to crush out or obscure what little was my inheritance. I died a beggar; uncared for, unnoticed, save my loathsome carcass was deemed a nuisance and must have burial; and so

"They rattled my bones over the stones,"

because I was

"Only a pauper whom nobody owns."

"Oh! where are the mourners? Alas, there are none!
He has left not a gap in the world now he's gone;
Not a tear in the eye of child, woman, or man;
To the grave with his carcass as fast as you can."

They who consigned me to a pauper's grave as thoughtlessly as though within my bosom had never existed a spark of humanity—a heart that could feel, and that longed for human sympathy as

human hearts will, little thought of what I was enjoying at that very moment.

Why should angels minister to the poor? Why did God commission a band of loving spirits to attend at my spiritual birth, when my body was clothed in rags and covered with filth and vermin? Surely there must have been some mistake, and this band could not perceive the strong odors that emanated from a body diseased from head to foot, and so filthy that there was found no resting place for it, save the streets or some shed where a heap of straw might be gathered upon which it might rest. But no; there is no mistake; for as the awakening spirit lifts its dim vision to gaze upon its surroundings, after awaking to consciousness in so peaceful, so easy a frame, it beholds a well-known face—a mother bending over it, and with joy in every feature, beckoning it to be quiet in its joy, and wait until she should permit it to give expression to its emotions.

If there was ever one of the whole race of suffering humanity who enjoyed rest from the burdens of life after life's weary day was done, it was I; I who had become so reduced, so degraded in the eyes of my fellow-men, as to die a beggar. It was permitted me to revel in the enjoyment of the "goods of nature" as I had so much longed to do when I was struggling with poverty, and "had no place to lay my head." It was a kind of compensation for severe sufferings, to be granted a luxu-

rious home where I imagined myself the equal of Lords. To know that I was cared for by worthy spirits and commanded as much attention as was bestowed upon the greatest who came to the spirit-land, gratified me wonderfully, and repaid me for much of the contempt that had been heaped upon me in consequence of my poverty.

I have no long experience to give; but wish, simply, to relate enough of my experience when first ushered into the spirit world to give men in the flesh an idea of the method God uses to awaken the dormant energies of the natures of those that have been crushed by poverty, and stimulate them to that healthy action which is the institution of progress.

I have related that my mother welcomed me when I awoke as a spirit. My emotions on viewing her angelic countenance and the rainbow hues which encircled her form and those of her companions, were at first subdued; but as my strength came, and my mind resumed its wonted action, and I was at liberty to feel and express my emotions, I could find no language that was adequate to the emergency. I was overwhelmed with joy; and such a feeling of gratitude took possession of me that I longed to praise the Father in heaven whom I believed was the author of good gifts, in more fervent language than I could command. I enjoyed every thing I saw, and every circumstance that transpired around me; because all was in such

strong contrast to what I had but just before been realizing. I listened to the accents of love that fell from the lips of all around me as I would have listened to the choicest strains of music, and watched for smiles and tokens of endearment as a hungry beggar watches for meat to satisfy the longings of his natural appetite.

I was not a total stranger to love's endearments, neither was my nature seared by crime or over-indulgence of the sensual appetites; therefore, I was fit to enjoy, when I became a spirit, although I died upon a dung-hill. I could not have appreciated the teachings of a philosopher, nor fine poetry, nor even conversations upon subjects which interest intelligent people who are not philosophers; yet there was sufficient manhood in me to appreciate the common attentions due from one human being to another. I could feel and appreciate, in a degree, a mother's love; and enjoy the ministrations of friends who strove to assure me that I was yet deemed of sufficient importance by the great heart of God to be worthy to have showered upon me every good thing that I could enjoy. I could enjoy pleasant sights and sounds, pleasant odors, and agreeable flavors. I could enjoy eating and drinking, and the sight of an abundance of food which was mine as I craved it; also downy beds and easy-chairs, and the sight of the comfortable, and even luxurious furnishings of the rooms in the dwelling I occupied. In short, I could enjoy "a

little heaven" in the contemplation of the easy circumstances in which I found myself; and as a just compensation for the sufferings which had terminated my earthly career, I was permitted to revel in this enjoyment until I was, in a measure, satisfied, and my spirit began to crave something more satisfying to its higher aspirations.

The good to me in all this, was the stimulus it gave to my intellect. The strong emotions which I experienced on coming to entire consciousness in Spirit-land, and which continued to exercise my mind until the novelty of my situation had, in a degree, worn off, were the means of arousing my intellect to action. When there was something to think of besides starvation and misery, it would repay the trouble to think; it was a pleasure to think of blessings so lately become mine. It was more than pleasure, it was duty, to offer to God a perpetual tribute of thanksgiving for the multitude of blessings bestowed; and so my religious nature was stimulated with my intellectual, and I went on my way rejoicing at my deliverance from my fetters of clay, and the prospect which opened before me in the future.

I have lived long in the Spirit-land, but I have never ceased to remember, with peculiar emotions, the first period of my existence as a spirit, or ever ceased to realize that from that period dated rapid progress in the road of development. I know, since I have studied human nature, that I needed just

the stimulant this experience gave me to arouse my dormant energies, which were as they were from circumstances beyond the control of any.

CHAPTER VII.

CONDITION OF THE DEPRAVED IN SPIRIT-LAND.

The Prison House of the Depraved! The Hell of the Spirit-World! What is it? Are there chains and darkness, flaming fires, and tormenting devils? Does the sun never shine through the dark atmosphere of the place of torment prepared for the wicked by the justice of the loving Father? I conned these questions over and over in my mind, both before and after I became a spirit, free to search for the abodes of the condemned, before I was fully instructed as to the ultimate destiny of all mankind, and the ways of God toward erring men. I reflected, often, upon this text of Scripture: "He maketh his sun to rise on the evil and on the good, and sendeth rain upon the just and the unjust." I reflected that in Earth-life the flowers bloom, the dew-drops glitter, the birds warble, and the brooks murmur for the wicked the same as for the good; and I could see wisdom as well as benevolence in this, as I reflected that good gifts awaken the finer sentiments of the spirit, whereas curses provoke all that is evil in man's nature to more active exercise.

I scanned the glowing, lovely landscapes of the Spirit-land, and my spirit uttered songs of gratitude and praise to the Divine Giver of such good gifts; and I knew in my inmost spirit that I should find no spot in this lovely sphere where living spirits dwelt, where there was not beauty—such divine harmony as might awaken such sentiments as I experienced. There is no *vengeance* in God's nature, thought I, and his justice prompts to the use of the best, the most merciful means to insure man's redemption from depravity. I was allowed to settle the question as to the existence of a real, local hell, in my own mind to my own satisfaction, before my teachers instructed me upon the subject. I gathered from their instructions many hints that were very useful to me in coming to the conclusion that the hell which individuals find is in their own natures rather than in the sphere as a place different from other places.

It needed not the wisdom of the philosopher to decide the question whether it was appropriate for all classes to intermingle; and the absence of gross minds or depraved spirits from the circle in which I found myself, did not surprise me. I knew there was poison in the sphere of a degraded individual, and that the natural repulsion that the good feel toward the depraved is a just provision of nature for their protection from the influence of the depraved. Virtue is a panoply, truly; because it is so distinct from vice that it finds no affinity with it.

No affinity, did I say? Who so virtuous but that there is in his nature some weak point, where some sharp arrow from the quiver of vice may enter? Who so pure that some atoms of the magnetism of a depraved individual may not find their affinized atoms in his own, and work like a slow poison to gradually infect his nature?

“Vice is a monster of such frightful mien,
That to be hated needs but to be seen;
But seen too oft, with too familiar face,
We first endure, then pity, then embrace.”

Familiarity with vice begets vice, inevitably, as one cannot always have his armor on, or be on his guard against vicious influences.

The time at length arrived when I was prepared to visit the first circle, in quest of knowledge in respect to the condition of the lowest class of mankind that enter the spirit-world. I visited a temple in this circle at first; the place of resort of all grades of individuals of the circle. It was a gorgeous pile. Its glittering domes and towers sparkled in the lovely light of the spiritual atmosphere, and created such emotions in the mind as always result from the sight of the most brilliantly beautiful objects that can be presented to the vision. The first view of such a temple would naturally excite strong emotions in the mind of any individual, however low in the scale of being. In my own mind, the first thought awakened by this sight was: it is sought to arouse the dormant feelings of the people who congregate here, by first presenting to

them this dazzling vision of beauty. I entered the temple, and gazed upon the glittering roof, where diamonds and precious stones of every name commingled their rich rays to dazzle the sight, and I was assured that the mind that could withstand the effect of the outside and inside view of this temple without being deeply exercised, was indeed seared, or by nature incapable of feeling. My observations proved to me that very few entered the temple who were not, in a degree, overcome by the scene presented within. It was a vast structure, composed of numerous courts and apartments for the various uses it was to serve. Nothing of beauty and harmony was lacking in this temple, devoted to the instruction of the lowest class of humanity of the section where it was situated. It was for the use of a community composed entirely of individuals of the first circle. The teachers who congregated there to instruct this community were of neighboring communities of the second and third circles.

With what emotions did I gaze upon the crowd of people in that temple! They were all dark hued; their magnetism being deeply tinted with the dark colors—sure evidence of depravity. Some were careless, stupid, beastly. Others were thoughtful, but had the tiger in their natures, and raged inwardly, like tigers caged. No outward restraint was put upon them, but they felt the power of invisible teachers, who threw their psychological power over them to restrain them within proper

bounds while in the public assembly. Who in Earth-life has hardly yet dreamed of the use of this great power in Nature? More potent than bolts and bars, it is *the power* which restrains unrecognized, guides unseen, to the more peaceful paths of righteousness, the slaves of vice.

I visited the homes of wretches steeped in crime, and acquainted myself with the experiences of such through themselves and teachers. I marked that their homes were, invariably, surrounded with attractive scenery, and adorned in a style that could not fail to be attractive to any that could appreciate beauty and harmony of arrangement. I knew that higher circles had the oversight of this, and devised the surroundings of these people, that they might have all the aids which could possibly be afforded them to promote their advancement. Notwithstanding this beauty, all the devisements of benevolence exhibited in these homes, I found that within them vice was reaping its just reward, and being overcome by the means of imposed tortures of mind inflicted upon individuals by the psychological power of their helpers, as well as by the means of reading the past over and over again as memory spread before the mind the open book of life, *and would not that it be closed.*

"I have suffered the tortures of the damned," said one to me whose powers of mind made it possible for his teachers to hasten his development by means of imposed suffering. "In imagination, I

have traversed arid deserts, gloomy forests, and dismal swamps; I have climbed rugged mountains for a gleam of sunshine which might, perchance, greet me from the summit and help to thaw the ice that was freezing my spirit. I have encountered deadly miasms while traversing dismal swamps, which would rise up like demons before me, and encompass me like the deadly vapors of the Upas, threatening to destroy me at once. If death could have come to my release at such moments—yes, *everlasting death*, I should have rejoiced. Such experiences are like dreams or visions, and I dread their occurrence as I would dread the knout. I am sometimes in doubt as to what purpose is to be served by these experiences; but there are seasons when I am sure they are working for my good.” This man had been “steeped in iniquity” from the period of early manhood till death in middle age. His parents were not of a class that bequeath noble natures to their children, although they stood well in society. This man had intellect sufficient to have placed him high in the third circle, at his entrance into spirit-life, had it not been that this intellect was beclouded with depravity—an inherited depravity, and which could only be eradicated by suffering; either intensely for a shorter season, or more moderately for a longer one. The ghosts of his former crimes haunted him as memory recalled them, and as they were painted upon his imagination in vivid colors by the ever-present

power, which was, by turns, his tormentor and comforter.

I visited the home of a harlot, recently added to the community from Earth-life. She was in the home of a relative who had been of her own grade, but was emerging from her lowest condition, having become capable of appreciating her surroundings in some degree. Had I been ignorant of the fact that spirits do not die, I should have believed that the pitiable object I saw in this home was dying. She was reclining upon a couch, with attendants busily engaged about her impelling into her system magnetic fluids, in the endeavor to restore consciousness; to awaken the dormant energies of her whole nature. She was as one in a deathly stupor. Her vocation in Earth-life had so vitiated her nature that the substance composing her spiritual body was so rare that the body could not perform its natural functions with sufficient power or energy to permit the mind to act through it so that consciousness could result. She had been in this condition for several weeks, and months must pass before full consciousness would be restored. Hers was the condition of all of her class on being born into the spiritual state. Thought I, it is a terrible compensation for the degradation imposed upon the whole nature by such a life.

I visited a male debauchee, and learned that the penalty of lewdness is visited alike upon male and female. Unerring justice, as exhibited by nature,

points the shaft alike to the seducer and his victim when the crime of perverting the natural functions of the human system is punished ; but there is a deadly shaft—a poisoned arrow, that stings the vital nature of him who has betrayed trusting innocence, and lured to the sure path of folly his helpless victim. This shaft is for him alone. Enough that she suffers equally with him for the sin against the body, as hers was the lesser crime, considering all circumstances.

The mental degradation of this class is outgrown by suffering, like that of every other class. Regeneration comes by repentance, and individual effort stimulated by repentance. The sufferings inflicted upon the low, are just according as their natures can bear, and are only for aiding them into the path of repentance and regeneration. Vengeance prompts not one single experience of the sort I have named, through which such pass ; but pure benevolence. It is not the prerogative of those of the second sphere who are the appointed agents to assist this class into the path of progress, to appoint the *punishments* of men ; but nature has so arranged that *crime punishes itself* ; or in other words, that the remorse of conscience that can be aroused in the mind of the criminal, is the means of eradicating from his nature the seeds of depravity, whose fruit was crime, and whose nature is to continue to germinate and bring forth such fruit until they are eradicated. Benevolent teachers weep

over the sufferings of their wards; yet stern necessity is laid upon them to help them, and they will not flinch. The surgeon may weep as he contemplates the sufferings he inflicts as his blade cuts into the vital flesh of some victim of disease or accident; yet he stays not his operations because he inflicts pain; he only hastens them to the extent his patient can bear, that the latter may be the sooner relieved. As the surgeon's knife is not the real cause of the suffering endured, but the disease or accident, so it is the nature of the depraved which causes their sufferings, be they ever so severe.

CHAPTER VIII.

THE INEBRIATE, GAMBLER, AND MURDERER, IN SPIRIT-LIFE.

I sought the home of one whom I knew had recently "died in the ditch," a miserable drunkard. For years he had been addicted to the vice of intemperance, and had gradually sunk to the lowest depths to which this degrading vice could sink him. He had been the victim of the *delirium tremens*—those horrid nightmares that picture the punishments of the "damned" as they have been depicted to trembling sinners, with greater vividness than they are pictured, even when the unrepentant soul is suspended in prospect over a "lake

of fire and brimstone." It is a real thing to witness the raving maniac striving to escape from the coils and fangs of writhing, hissing, deadly serpents, from tormenting devils, and fires, which, to him, are more real than the "lake of fire and brimstone" can ever be to one whose brain is not "set on fire of hell" by the deadly poisons which compose, for the most part, adulterated intoxicating drinks.

He had witnessed the destruction of a comfortable property, the degradation of a wife and family of children, seen the latter scattered from beneath the miserable roof that failed to shelter them from the wintry storm, and from under the shadow of the paternal influence, which had become a shadow, indeed, a *pestilential vapor*, so to speak, which debased while it deprived of hope, and rendered life a burden too grievous to be borne, even by young children. He had seen the wife, whom it should have been his pleasure to have protected and supported in sickness, die under the roof of a stranger, with very few comforts, very little sympathy, to cheer her on her dying bed. He had seen friend after friend forsake him, until at length there was not one to extend the hand of pure friendship, and with it give him the assurance that he was a man and entitled to consideration as other men. All this he had experienced, and still he would not withhold his hand from the poisoned cup. He died; and was buried in his rags; diseased from the crown of his head to the soles of his feet.

It had been well for this victim of a gross habit, had the effects of his disease reached only to the grave. It had been well if his grossness had affected only his mortal body; then his resurrection might have been a joyous circumstance, both to himself and his friends in the spirit. Yet the penalties of perverted laws reach beyond the grave; and this man, so utterly debased in his nature by the use of poisons and over-stimulations, was received, by the band of spirits who attended at his spiritual birth, in such a weak, prostrate condition that he could only be restored to semi-consciousness at first.

His condition resembled that of one debilitated from the abuse of the sexual functions; although he was not so low. He was, emphatically, a specimen of the lowest order of inebriates; and yet, he was semi-conscious, while the debased harlot I had visited, and who was a specimen of the lowest of her sort, was in an unconsciousness as deep, apparently, as that of death. The inebriate had poisoned his system by the use of intoxicating drinks to such a degree that the soul-principle, or spiritual body, scarcely received aliment enough to sustain it during the latter portion of his life; and he died when, at length, his spiritual body could extract no more real spiritualized substance of a grade to enter into its constitution through the medium of such a depraved physical body. The harlot had died from the same cause; and yet her

physical life was sustained until her spiritual body had become more emaciated than his at the period of his death, because hers was perpetually receiving unnatural stimulations through the means of human magnetic fluids, which still further debased while they continued the flickering flame of life, which were far better extinguished. She had lived upon the life of others much longer than she could have done without this life. With the inebriate, it was not thus ; he could not draw magnetic elements from the poisons which he imbibed that would stimulate his soul-principle after his body had become too depraved to supply the necessary elements to sustain life ; so much worse is the condition of the grossly unchaste just born into spirit-life than that of the gross inebriate.

I found this man in the house of a near relative, and surrounded with friends, who, in subdued sorrow, were ministering to him, seeking to impel magnetic elements into his system to strengthen it. A mother was there, and children, brothers and sisters, all waiting for signs of joyful recognition from one who possessed the instincts common to human nature—the instinct to love and appreciate sympathy and attention, the instinct to rejoice at meeting with long-absent loved-ones. His wife was not in the group that surrounded his prostrate form. She was to wait until he called for her, and was sufficiently aroused to a sense of his new condition, and the realities of the world in which he was, to wish to meet her.

Indelibly enstamped upon my memory, is this scene; when I witnessed the heart-felt sorrow of friends who could feel intensely for the woes of another; and, especially, sorrows which were their own in common with the chief sufferer. It was painful in the extreme to witness the efforts of children to make themselves recognized—to gain one look that should convince them that their father knew them or cared for their presence. He received all attentions with a sort of vacant stare—meaningless expression; exhibiting no more emotions than the drunkard in Earth-life who is awaking from a drunken sleep with senses benumbed, and mind bewildered.

He remained in this condition for days, but gradually acquiring strength, and with strength consciousness. In one month he was able to recognize his friends and appreciate their attentions, in a degree sufficient to give them joy and stimulate their further efforts in his behalf; yet he had debased his whole nature by his gross habit, and not only months but years were required for him to overcome his grossness and arrive upon the plane where he could appreciate the value of true friendship, and those attentions which are prompted by love, as those appreciated them who surrounded him in the infancy of his spiritual existence and ministered to him as only love could prompt them to do.

The Gambler's fate, how dreadful! How deplor-

able the first condition in spirit-life of him who has made it his profession to entrap the unwary to their utter ruin, to live upon the very life-blood of victims of devilish wiles ; where wives and children, wailing for bread, no more affect the seared conscience of their betrayer than the whine of a dog, or the bodings of an owl ! Conscious misery, suffering corresponding to the depth of the depravity of the nature, is the gambler's fate, until he has outgrown his base nature. He atones for his crimes in the one way that nature has provided—by suffering to an extent equal to the suffering he has inflicted, or until remorse is awakened in him that shall lead him to repentance.

I sought the abode of one who had been an adept in his profession—a desperate, a heartless gambler. His nature was stained with crimes of a darker dye than theft, burglary, arson, or murder. His condition was higher than that of the grossly lewd and the gross inebriate, because he was in the condition to be more speedily put upon the path of progress than they ; and, indeed, was less depraved. His crimes had been against his own nature as well as against others ; so had theirs ; but they had sinned more deeply against themselves than even he ; having blunted all their finer susceptibilities by their shameful practices, even more than he by his criminal ones. Whatever sins men commit affect themselves more than any others ; and thus it is that a gambler of the darkest dye is less depraved than

grossly dissolute men or women who have, as it were, made up their entire natures of *rottenness*. The swine that wallows in the mire, and attracts to itself the gross poisons of the atmosphere and the mire in which it laves, be it ever so harmless, is a lower animal than the vicious bull that will gore a victim to death and trample him under his feet.

I might relate that scores of women, children, and men, visited this criminal, not as suppliants for the favor of being allowed to live and enjoy a crust, or enjoy a husband's, a father's, or a son's society and protection without the fear of witnessing them in the hands of justice for the commission of some crime to which they had been driven by the desperate circumstances entailed by gambling. Not as beggars for any boon which he might grant, but as *accusers* who were commissioned his tormentors; or in other words, commissioned to arouse his conscience and provoke repentance. I might state how, in solitude he writhed under the accusations of these victims, and how his imagination was tortured with scenes of woe too deep for tongue to express—such woes as gambler's wives and children, and as ruined sons, husbands, and fathers feel in contemplation of what may be, or what already is, as the result of the temptations, the allurements thrown out by experienced gamblers.

The "hell of the imagination" glowed with fiercest fires, in this gambler's experience at the period I visited him, and my coming was to him like that of

an angel of consolation. I administered what comfort was in my power to minister, and left him more hopeful than I found him.

“You will not always experience such discipline,” said I; “but your escape from this condition of mind will be greatly aided by your efforts to overcome all disposition to evil or revenge for the fancied injustice practiced toward you. You can not be insensible to the truth that you must fully comprehend the full effects of your crimes; and in order to do this, their full effects must be pictured to your mind. These horrid visions which you conceive in imagination, and which are so real to you, are no more than the realities which your suffering victims have experienced and now experience, some of them. The serpent in whose slimy coils you sometimes imagine yourself imprisoned, is significant of the wiles you were wont to use to entrap victims. The coils you tightened about your victims were worse than the coils of the serpent; which, though it may crush the life out of the body can not affect the spirit. The monster you cherished in your den possessed more deadly fangs than the one you see and dread in imagination, which lifts its threatening form attempting a thrust which you avoid as your victims could not avoid your thrusts, or those of the monster vice you cherished and propagated. These are lessons for you to study, and experiences which are destined to lead you to repentance and ultimate entire reformation.”

"My plainness of speech did not offend him, but he expressed a desire to reform, and not only rid himself of these bitter experiences but of his disposition to resent his sufferings."

"You are being dealt with by a wise and benevolent teacher," said I; "and you will ultimately bless him for these very experiences." "I shall curse him first, and many times," said he; "for it is with me as with one that is in the fire; and such a one will struggle to escape; and one like me will sometimes wish to wreak vengeance on him who kindles the blaze."

This man is struggling upward through the third circle, at present. He had so much depravity to overcome that he lingers long in the lower circles; however, he has long since ceased to experience such severe sufferings as were necessary to arouse him to full repentance for his crimes.

A victim of the gallows, I visited next. This one expiated the crime of murder, by being strangled according to the approved process required by law in the United States of America. I found, on visiting him, that, if the law was satisfied, justice was not; for he was a villain still; notwithstanding that priests had administered to him the "consolations of the Church" and extorted from him a heartless prayer just in view of the scaffold and the rope, and the yawning hell beyond. *Prison discipline* and hanging and even this dying prayer, had failed to

regenerate this wretch who had shed his brother's blood for paltry gold. Murder was in his heart still, after he had commenced his experience as a spirit.

At the period I visited him, he was what he had been when he committed the crime for which he suffered death. There was no perceptible change in his nature after what he had experienced of severe discipline, as yet. He was careless, thoughtless, and indifferent to all the adjurations of his friends, to think upon his condition and strive to improve himself. He meditated, not upon his crimes or their effects upon himself and others, but upon his inability to find scope for his desires to commit further villainy.

He felt himself to be under restraint. When he sought the society of congenial companions, he was always foiled, by some means, in finding any that were just upon his plane ; but was sure to find some one who was in a degree repentant, and would cast a less deleterious influence than such as were upon his own plane and meditating, like him, dark deeds. He was only suffered to enjoy the society of such long enough to recreate himself slightly, for his influence was not what such needed or could be allowed to suffer long enough to affect them to a degree that could not be readily overcome by their guardians. Solitude was his portion much of the time, although his relatives made it their business—their *hard duty*, to be with him a part of the time, both to instruct and amuse him.

I perceived that this sort of discipline was irksome in the extreme to him, and elicited more thought, more care, than anything else. He would sometimes ask himself what it signified, and how he should rid himself of the surveillance of friends—spies, as he considered them. There was enmity enough in his nature to have made him a pest to the whole community where he dwelt, had the rules of society permitted him to run at large. He had at last reached a sphere where he could wear no mask. *Murderer, villain*, was inscribed all over him; he was a living, moving, unmistakable sign of depravity to all, except those who were so much like him that they could not distinguish between light and darkness; or in other words, perceive the finer colors of innocence and purity, their vision only taking cognizance of the darker colors of vice and ignorance.

Provision being made for the protection of all in a community from the influence of such as he, by the wise Legislators of the sphere, he could not go at large more than the known criminal in Earth-life, who is imprisoned for the good of society, by a judgment corresponding to that of the Legislators for the low circles in spirit-life. If he could not wield the assassin's knife, he could scatter the assassin's magnetism, which is as deadly—if allowed to go at large. In the first circle, each individual has already enough of depravity to contend with without receiving any that can, by any possibility, be shunned that belongs to another; and therefore, benevolence

prompts the overseers of the circle to isolate every member as much as possible from every other one.

It is possible to protect the separate members of this circle from each other's influence, as it is possible to consign criminals to separate cells in a prison; which is done as a protection for each, as well as for a punishment. The first circle is, indeed, a *prison-house*; and the discipline of this prison-house is that which criminals must undergo for their own development and the protection of society.

Did the wisdom which rules in the sphere do otherwise than restrain criminals from depredating upon their fellows, it would do less than the wisdom of Earthly legislators, which does what it can, in civilized society, to restrain criminals and protect society from their ravages. There is no lack of ability, in the sphere, to restrain any that come into it. Therefore, it is the use of legitimate power, not only to restrain the evil-disposed from depredating upon their fellows in the sphere, but also upon those yet clothed in flesh, and who possess less power to defend themselves than those who have cast off the physical form, and can perceive spirits of their own grade, and those of lower and higher grades, as they exercise their spiritual vision.

I do not propose to give a dissertation on the subject of "possession," but simply to state a few apparent facts, which will serve to depict the condition in which this man found himself when he was awakening to the realities of his new life. I have

nothing to say of his experience further. I left him, being impressed with the significance of his frame of mind, and saddened by the thought of what he must endure to "work out his own salvation," with the aid of others.

CHAPTER IX.

COURTSHIP AND MARRIAGE IN SPIRIT-LIFE.

"Hail, wedded love, mysterious law, true source
Of human offspring, sole propriety
In Paradise of all things common else !
By thee adult'rous lust was driven from men
Among the bestial herds to range ; by thee,
Founded in reason, loyal, just, and pure,
Relations dear, and all the charities
Of father, son, and brother, first were known.
Far be it that I should write thee sin or blame,
Or think thee unbefitting holiest place,
Perpetual fountain of domestic sweets."

To LIVE a long life unloved and unloving, is a fate to be shunned. "Bachelors" and "Spinsters" are really among the most unenvied individuals that are found in society. As society on earth is, the former are to be pitied less than the latter ; but both are to be commiserated when it is understood what both have really lost, speaking after the manner of men, by a life of celibacy.

Marriage signifies something more than individuals or society generally understand. True marriage signifies a contract of spirit with its affinized spirit, which is to be "binding" as long as

both "shall live;" or through an eternal existence. When a spirit meets its affinitized spirit, or one of the other sex that is sufficiently affinitized to it to be its eternal companion, it is not always necessarily apparent to either, how close is the affinity. Individuals upon the Earth-plane at present, are so made up that many traits are obscured; and it requires time and discipline to bring them out. Therefore, the married frequently misunderstand each other until the vail of flesh is thrown aside, and in spirit-life they have learned to exhibit their true natures to each other. It is folly to expect that two in the present state of human development on Earth, can perfectly affinitize—that either one or the other can fail to discover real imperfections where they would desire to find only perfections; is it not worse folly for either to hastily cast off the other, not understanding but what the cast-off one may be the gem that nature intends shall bedeck the bosom through an endless life? Would it not be, generally, the wisest course that the married could pursue, to bear and forbear, to seek to assimilate themselves to each other, and to round off the angularities of temper, and by kindness and trust, draw nearer to each other, repelling discord as they would repel a murderer?

The experience of the married is as turbid as that of the unmarried when the state of society is low; and usually, divorce makes the condition of the naturally discontented no better. It is as well to suffer

in the bonds of matrimony as out of them ; and especially, as nature has decreed that every man and woman shall have one wedded companion and one only, at some period of their existence ; and that before they can reach maturity as spirits. It is better to even suffer the wrong of being goaded by a restless spirit, than that greater wrong of proving unfaithful to a parent's charge, and to that demand of nature which makes it imperative that man and woman must unite their magnetic forces as the highest positive and negative elements in physical nature.

The uses of marriage are more than the mere gratification of the sexual nature and the propagation of the race. What its varied uses are, aside from these, can not here be stated ; but it is affirmed, that in spirit-life its uses are recognised, and marriage of all is promoted, as all arrive at an appropriate age, and have accumulated a sufficient experience.

No hasty marriages are allowed in the sphere, but individuals are required to understand each other before they take upon themselves the sacred bonds of matrimony. Individuals entering the sphere already married, sustain the same relation to each other as in Earth-life ; although it is sometimes necessary to separate husband and wife for a season, until the nature of the one or the other, or both, is educated to the legitimate use of the marriage relation. Celibacy, or non-intercourse of an adult individual with one of the other sex is only beneficial as

it qualifies an individual for the proper use of the sexual faculties. Individuals do not change their natures on entering the spirit-world, but continue to possess sexual organs as they do all other organs of the body, which several organs are the expressions of the propensities of an individual. How much most individuals entering spirit-life need educating in regard to the legitimate use of the sexual propensities, is apparent to every observer of the abuses in society at the present day.

Married individuals learn, as they become better acquainted with each other in spirit-life, whether they are really mismated or not; and, discovering the true state of the case, they either continue their relation, or sever it entirely and seek congenial companions. Divorces are not so very common in spirit-life as many have imagined. It is here that men and women who have sported with the affections of, perhaps *several* companions, discover to their sorrow, that it had been better for them to have borne with one companion, or have lived in widowhood, rather than to have depraved their magnetic conditions by sexual intercourse with a variety of the other sex; *and here variety means more than one.*

It is appropriate in introducing the subject of my sketch, to state some principles in regard to the uses and abuses of the marriage relation, as so little is understood among men as to what is duty, and what necessity, in relation to marriage, divorce, celibacy, etc. Society must be educated into a different mode

of dealing with these subjects than prevails at the present day, before men and women—the married and the unmarried of the opposite sexes can understand their true relations to each other and the duties that devolve upon them when they assume the marriage relation.

An old man who had lived more than three score and ten years without having ever discovered one of the other sex who attracted him sufficiently to cause him to seek to enter into the marriage relation, entered spirit-life and discovered, at length, to his chagrin, that he had misunderstood man's highest mission in nature. He learned by observation and experience, that he was but half a man ; having never joined himself to a woman. He had believed that the female sex had no attractions for him, and so steeled his nature against the fascinations of woman that he was, indeed, hard to please. Thrown into society in spirit-life, he was forced to associate with females—at length, after he had learned that duty compelled an individual to be one in social gatherings where it was sought to amuse tired intellects by music, light conversation, and the "giddy dance."

His nature was not considered morose, indeed, there was a congeniality in his disposition that attracted his own sex ; and this, with a little cultivation, made him attractive to the other sex. He went at his task of choosing a life-companion like a real

philosopher. "I will choose one," said he, "who has always lived in celibacy—not a forced celibacy, but who has *chosen* such a life as I have." He was not then as well versed in female character as he afterwards became. He did not know that woman's nature is to love—that she being the negative and readily attracted by the positive, can not be self-supporting as man may force himself to be.

He sought among his acquaintances in vain, for a woman who had, from choice, lived a life corresponding to his. He failed to find one who had not known one or more whom she would have taken as a companion for life, could she have done so. He had learned something of human nature by his search that he had not before comprehended. He re-considered his determination, and fixed his choice upon one who, he was then ready to acknowledge to himself, possessed attractions for him. She had never married, having been disappointed in the object of her affections in her youth. Her nature was sufficiently like his to prompt her to a life of celibacy after having had so severe an experience of the "frailty" of man.

These two had already learned that their life experience would be incomplete until they had exercised in the training of children. They felt that time had been lost by their spending three score and ten years in the flesh without learning the care of children—educating themselves into the knowledge of human nature and of the method of dealing

with different natures, that is only learned by a close study of the natures of children, and by their judicious management.

This was not their only loss. They felt themselves incompetent to perform their several duties in society alone; and knew that they were less perfect as individuals than they would have been had they earlier assimilated their natures into one; or earlier entered the marriage relation; if not with each other, with some affinized one to whom they might have assimilated themselves. As there was no time to be lost, they assiduously cultivated each other's acquaintance by every means in their power, that there might be no mistake made at this late hour, in their selection of a companion.

It is not to be supposed that individuals inexperienced in the sciences which relate to spirit, spiritual beings, the laws of mind, &c., can see through each other's character at once, although they are spirits. It requires close study and a thorough knowledge of the signification of tints, blendings, and interblendings of colors, to be able to judge of character by color; and such as have recently entered spirit life cannot detect the finer tints which characterize the intellectual faculties, although they may judge of these by the grosser coloring of an individual's sphere. The emotions of the body correspond to those of the mind; therefore the colors of the sphere of the spiritual body correspond to those of the sphere of the mind; al-

though not strictly the same. Individuals who are in their swaddling clothes, so to speak, in spirit life, are instructed to be very cautious in studying character, lest they make some mistakes, which might, as in the case of two contemplating marriage, be disastrous to their happiness.

This couple were satisfied with each other, at length, and solemnly pledged themselves to live for each other. They recognized the necessity of witnesses to their vows, and invited their friends to a social gathering which was a *real wedding*. There was no officiating priest or magistrate; but all assembled recognized the propriety of these two, as priest and priestess, pronouncing their marriage vows and proclaiming themselves one in the presence of those who were interested in their well-being and the good order of society. It would not have been recognized as a marriage in the sphere without witnesses present to listen to their vows, no matter how close the affinity between them, or how well satisfied they were with each other. Society there has claims upon every individual member, and where two design to live together in the close relation of husband and wife, it must be understood, that all may be prepared to recognize them as a united couple.

Marriages in the sphere are always consummated upon that plane where individuals recognize their obligations to society as well as to themselves; and therefore, all would consider it a shame, after they

are prepared to enter the marriage relation, to live together as man and wife without first making it well understood in society that they propose to do this. Any who are unprepared to recognize their duty in this respect are restrained from marrying until they are more worthy.

A youth loved a maiden, and his love was reciprocated; but death robbed him of his idol before their proposed marriage was consummated. He lived to middle age and died; still faithful to his first love; believing that, if there was a heaven, his beloved had found it, and he should find it also and be united to her. "Love's young dream" had been the dream of all his maturer years. His manly nature could only be satisfied with the one object that had attracted him in youth, and whom he deemed the *only one* in the universe that was exactly fitted to him. Finding himself a spirit, his first thought was of her, and she it was that whispered in his ear when his senses had become sufficiently revived to understand, and her countenance was the first upon which he gazed after his vision had been sufficiently strengthened that it could recognize one from another. "I am content," thought he; and his countenance expressed the same as he quietly waited to take his departure for the spirit land. He enjoyed her society while he was recovering his strength, and reposed in confident expectation that she was to be the companion of his life through

the eternity that he was now sure awaited them.

After his manly strength had returned, and the period had arrived when he must enter upon the important employment of cultivating his nature, he was informed that marriages are celebrated in the sphere after the candidates are perfectly fitted to each other and prepared to sustain the relation properly. "What further preparation," said he, "can I need? I love only her; and I have waited long for the hour of my union with her; believing that there was no power that could separate us."

"She will be yours; but after you have studied your own nature and hers more carefully than you have hitherto. She is qualified to take a husband, but you are not qualified to take a wife; and it shall be hers to instruct you in much that pertains to the duties of men and women in this sphere. Your probation will not be long, as you have lived a chaste life, not having degraded your nature by the indulgence of any sensual appetite. There are lessons to be learned here that cannot be learned in the flesh, and it is appropriate for every one to conform to the requirements of society here; which are, in respect to marriage, that those who have not assimilated themselves as man and wife in the flesh, are to gain some experience of spirit life before they can enter into the marriage relation."

He was prepared to acquiesce in the requirements of society, as an order-loving man; and especially, as he could enjoy the society of his bride

that was to be; and as his probation was to be short. Like a wise man, he justly considered, that inasmuch as the relation which he contemplated was to be perpetual, nothing should be lacking of a perfect preparation to assume it.

The lessons this one had to learn before he was fitted to take upon himself the marriage vows, were the uses of marriage, both on earth and in the sphere; the obligations of men and women to society which obligations can only be fully sustained by the married—such as combined their positive and negative natures for the production of appropriate magnetic fluids to supply the numerous uses which only such qualified magnetic fluids can supply. He had also to learn that children are committed to a father and a mother for training; and that no child can be properly trained without the two combine their efforts and their knowledge for this purpose. He also learned that nature designed it as a portion of the experience of every man and woman to care for children. An abundance of children were entering the sphere to be supplied with guardians to fill the places of parents, and it was a real joy to him to know that he could satisfy the demand of his nature for children by adopting as his own some of those unfortunate ones, for whom none cared in the flesh.

To relate the circumstances of his nuptials would only be repeating what was related on a former page. It is sufficient to add, that at the appropriate

time, friends witnessed the mutual vows of two so closely affinitized that no shadow of a barrier had ever risen between them; and society recognized what nature had ordained by thus fitting two spirits so perfectly to each other from the first.

A faithless wife was divorced from a faithless husband. These two had loved in youth, and had considered themselves fitted to each other, and therefore they had early consummated the marriage tie. Children were born unto them. The wife proved faithless, only after she discovered her husband's faithlessness. The law separated them at the husband's demand; for how could he suffer his "honor" to be stained by living with a woman who had "smiled upon another." If hers was not the greater sin in the eyes of the law, society marked her as the victim to be sacrificed rather than him; and the "justice," that should have been meted out to both, was meted out to one, and that the less guilty one.

A divorced wife in the eyes of the law derived from the old Hebrew code, can have no alternative but to live single, or risk the odium of society and live with one whom the law will not recognize as her husband. This desperate woman chose to defy the law and public opinion; and she lived with a man whom she called her husband until her death. The husband married, and these two thus lived through all their future life on Earth as though every tie had been broken, and they were naught to each other more than strangers.

But who shall tell the occasional heart-burnings which each experienced when thoughts of former days, solemn vows and broken ties, arose in their minds? Those can tell who watched them through their life-long experience, and who knew from the first that they were fitted to each other; although the dross in their natures must be eliminated before they could perfectly understand their true relationship.

This guilty man and woman, when they found themselves to be man and woman still in spirit-land, with natures that could not be satisfied unmated, began to look about them with the object of choosing life-companions for eternity, or for a space, (such natures being hardly qualified to suppose that two could agree for eternity). Then commenced their experience of *real* trial and hardship. They were of that character of spirits that required stern discipline to teach them their mutual duties, as well as their mutual failings, and to bring them out of the mire of sensuality. They were less gross than many, yet more so than many; requiring less stern discipline than those who are termed in society gross sensualists, but a more stern one than the virtuous.

Their guardians being assured that justice demanded that they should be one, should together tread the long pathway through the spheres, the united head of a family of children, used the appropriate means to bring about a reconciliation between

them. Their estrangement had been so complete, as they believed, that at first, they regarded each other as strangers, or rather as old lovers whom mutual distrust had separated so completely that there could be remaining no bond of union between them. So blind are individuals to their own real wants and characters!

It were a long story to tell of the various means which developed themselves to bring about a mutual understanding between the two; to tell of the emotions of scorn, shame, regret, remorse, and sorrow, which succeeded each other in the minds of these two as time passed and they learned that they had suffered through ignorance, their minds having been clouded by sensuality—their inherent qualities of goodness, purity, and steadfast love, having been hidden beneath dross; which, now that it was being eliminated, revealed their mutual fitness for each other.

It was a long night of trial which these experienced before they witnessed the dawning of a longer day of compensation. When at length the sun of their prosperity had arisen, and they were again united in the holiest bonds, what joy was it for them to contemplate the pleasure, the delight, with which their children hailed their reunion!

Their children, the fruits of their first marriage, claimed the superior right to the guardianship of both their parents, as they were instructed that the marriage of their parents was a true one; although

they themselves were not aware of it as their friends in the spirit were, from the first. They lent their influence to that of the friends and guardians of their parents to bring about a reconciliation, as children always do in similar cases, being more interested than any can be, except the parents themselves.

Children are great sufferers by the discord and separation of parents; and not only in Earth-life, but their sorrows from this cause reach into the life beyond. Many young lives in spirit-life are embittered by the knowledge of discords in the home circle, which they know must end in the separation of their parents and the scattering of the children who yet remain in Earth-life from beneath the roof which should shelter them till maturity, and by the knowledge that they must all continue to suffer, whether in Earth or Spirit-life, in witnessing that which should have been avoided—the division of the family circle. Homes are the order, in spirit-life, and children gravitate to one parent or the other, according as they are like one or the other; and if parents cannot permanently unite in spirit-life, it is, necessarily, grief to their children, because it is their nature to love their parents, and to wish to have a home with both their parents; a home where they can resort when they choose, for rest and pleasure, through an immortal existence.

Could it be believed that men would ever outgrow the necessity of *homes*, then it might be believed

that they would outgrow all the loves which bind together the domestic circle. No one loves his neighbor less because he loves his wife and children more. It is a sublime truth, that according as individuals cultivate the domestic loves, they cultivate fraternal love. No fountain will send forth sweet waters and bitter: and from the pure fountain of men's unperverted nature, flows, in a broad stream, unsullied love for all of human kind; and the fountain from whence originates this stream is conjugal love.

Sex is the expression of a principle; and the two sexes are expressions of the dual nature of Deity; the acknowledged fountain of love or force in all nature. It cannot be supposed that anything could, by any possibility, exist without the union of the two principles, the positive and negative; as these two constitute God or the creating principle in nature. Man begets man by being composed of the two principles positive and negative; as nature begets all things through the combination of these two principles. These premises being correct, conjugal love originates every other sentiment common to human beings toward each other.

It is apparent that conjugal love begets parental, which in turn begets filial and fraternal. From the *home circle* love reaches out its arms until it embraces all mankind. Thus man, as the representative of God in nature, develops fraternal love through the conjugal relation; as he develops all his faculties

through the direct agency of his dual nature. Youth grow in stature and in knowledge before they are prepared to form the conjugal relation; however, the sexes are attracted to each other, and they commingle in social intercourse; and it is through the influence of magnetic fluids generated by the intercourse of the sexes in the various capacities as play-mates, companions in places of amusement, friends who occasionally enjoy social intercourse together, and as husband and wife, that the development of the human faculties is secured.

Nature made no blunder when she intermingled the sexes in the manner she did when she instituted the race of man. She understood the necessities of the case, and provided, that as in all lower nature development was only secured through the action of positive and negative through the multitudinous ways she had provided, it should be so with the higher race that was to be the epitome of all nature below. "Male and female created He them," because all progress results from the action of the positive and negative; and because the ends of justice could only be consummated by personifying the two principles, each in a separate form, and endowing each form with attributes which should be dual; and therefore could develop individuality and intelligence. Thus man and woman as positive and negative, are each made up of principles which are positive and negative; which, combining, are intelligence and individuality, and go to make up the

prime nature of the separate principles which compose the one being—the male and female combined.

Marriage is the expression of the combination which must take place between the positive and the negative to ensure development. The positive and negative principles of each faculty composing a human spirit or human body, are married before individual development can proceed; they are married when the impregnating fluid begins to take form, and the germ commences its growth, preparatory to the process of attracting spiritual elements to constitute the germ of mind. Perpetual combination of these component elements constituting the faculties, alone serves to carry on the functions of the living form, the thinking mind. Thus, it is the perpetual action of the positive and negative in combination, that promotes progress in society. The irresistible attractions which exist between the sexes are sufficient for nature's purposes, and she evolves the necessary elements of the two kinds by means of the common intercourse; the fellowship, of the sexes in society.

The people must learn that the offices of men and women as male and female, are more varied than is generally supposed; that the attractions which are sometimes denominated gross passions, and belonging only to the physical man, are what constitute the real efficiency of the race in nature, and must be as eternal as man. To form a just appreciation of the importance of the conjugal relation and of

the caution that should be observed in selecting life-companions, all should study deeply into the significance of nature's action, above stated only in part. As men learn to interpret nature, they learn their own duties and responsibilities; and are wise, only as they copy the perfect method displayed by all nature above and below them.

CHAPTER X.

INCIDENTS OF SPIRIT-LIFE.

A COTTAGE upon a hill-side, whose eaves projected after the manner of the Swiss cottages among the Alps, and which was as unpretentious as that of any herdsman on the slopes of those mountains, attracted my attention as I was exploring a department of the second sphere, distant from that where my own home was situated. Its surroundings were antique, reminding one of the days of Tell. There was not even a sign of modern improvement about the dwelling. Such an object, so situated, so environed with scenery corresponding to that where the old patriots of Switzerland spent their days in the flesh, naturally excited curiosity, and I resolved to acquaint myself with the history of this relic of the past. I sought an entrance and readily found one, as there was no occupant; it having evidently been built there as a monument of the past. Its inside was

vacant, there appearing nothing to excite curiosity there but an inscription upon the wall. This was in the Helvetic language, and its signification was: "Be mindful of the past." This was all. I read and re-read the inscription; I studied it as I had learned to study such significant phrases; and felt that he who had erected this temple, and devised this simple inscription, was of the sages of the land, and might be the veritable Tell himself, whose love for his countrymen would prompt him to leave mementoes for their observation and instruction all along his upward pathway through the circles. I resolved to trace the history of this quaint cottage, and passed on to a neighboring dwelling, where I believed I could obtain the information I desired. The inmates of this dwelling were Swiss, and understood the origin of this valued relic. "Not to William Tell, nor any one individual, do we owe the construction of this quaint monument of the past," said the individual I addressed, "but to the Council of the circle above ours. This Council devised this method of calling men's attention to the past of their own lives as well as to the history of their country. No one who enters that cottage and notes its emptiness, will fail to read the simple inscription upon its wall, and, having read it, will fail to *think*. I resort there often, and read that inscription and study the meaning it conveys to me, and become wiser each time." I passed on, having learned another lesson to assist me in my upward

progress. Simple as this incident was, I yet learned by it that a part of wisdom consists in the variety of methods which may be devised for the elevation of men. Having become interested in the methods of the Councils of the Swiss sages, I resolved to visit the temple in the neighborhood of this relic. The people of this community were of the third circle, and were under discipline, being of every variety of opinion and character that would place them within the limits of this circle. There were Catholics and Protestants among them, priests and laymen, Infidels and religious enthusiasts, those who had been noble and those who had been paupers. I had visited many temples in this circle, of other nationalities, and understood the methods in use for teaching the people in the temples and in their homes. I had observed that every distinct people possessed distinct methods of teaching, and I had gathered much instruction from my observation of these different methods.

The temple was like a vast Cathedral, highly ornamented, and of a richness and style of architecture to attract admiration from the lovers of art and beauty, as well as those unaccustomed to the sight of magnificent works of art. The style of its adornings was Swiss, and everything about it reminded one that it was a Swiss temple, though the style of its architecture was like that of the Cathedral of St. Peter at Rome. Like other temples of its grade, it possessed apartments for the uses of the

various associations which there convened ; Council chambers and courts where congregated the penitents of lower circles, who often resorted there for instruction. These various apartments, &c., were furnished with all the necessary apparatus for practicing and experimenting in the arts and sciences, and with all necessary mementoes which, in every temple of its grade, are scattered throughout all the departments, to remind visitants that they are under discipline, and that their past experiences are the lessons which they are to study until they have become wise in a wisdom which is superior to that which is acquired in the physical state, in the present low condition of all men in that state. I discovered the characteristics of the Swiss Fathers in the mottoes, the inscriptions, the relics, and the method of teaching, in every department of the temple. There were many mementoes as striking as that I had discovered on the hill-side, and as well calculated to attract attention and awaken thought.

An aristocratic land-holder was perpetually confronted with the likeness of a distressed tenant, which he was carrying suspended from his neck. He seemed to believe that it was decreed to be his punishment for some act of injustice he had committed toward a tenant, to carry this perpetually thus suspended, and look upon it often, that memory might perpetually sting his conscience. This individual was among the penitents, and belonged to the second circle. His case was hopeful, as he had

studied his lessons so long and so well that true repentance and regeneration were transforming him into a higher man than he was when he entered the spirit-world.

A miser was carrying a coin tightly clasped in his palm. He seemed to wish to divest himself of this relic of his past folly, but, apparently, he could not, and he gazed and continued to gaze upon it as memory after memory arose in his mind, of the good he had left undone from his sordid love of gold. Bitter was the experience of this one, as memory stung him with the sight of the hated relic.

A mother looked upon her child and yearned after it, but she could not claim it yet, as she was unworthy ; another supplying the place which would have been hers had she been as pure as the child. She was permitted to caress it, and was encouraged to persevere in the work of purifying her nature by the assurance that she should yet be the guardian of her child. Her discipline had placed her upon the track of regeneration, and her tears were those of penitence as well as of regret. All her garments and her countenance were tinged with blue, the sure sign of penitence.

What was peculiarly Swiss in all this, was not so much in the methods pursued, as in the peculiar adaptedness of the methods to the cases to which they were applied. There was a separate method for every case, and peculiar ingenuity displayed in the devisement of such a variety of methods. "Ne-

cessity develops invention;" the truth of this saying was never more strikingly exemplified to my mind than on this occasion, as I reflected that the ingenuity, the recourses of mind, of the Swiss people, is developed by their situation. They glean their support, as a people, from a country which yields more of wintry snows, icy blasts, and barren rocks, than of rich harvests. To plow, to sow and to gather from fertile plains, is pastime, compared to the labors of those who cultivate the slopes of the Alps, and gain a subsistence by herding upon the barren mountain sides.

There is an ocean, deep and broad, that separates one portion of the section of the second sphere which represents Earth, from that which represents Jupiter on the sphere. This ocean is interspersed with islands, like an ocean surface on a physical planet. On these islands there are no human beings, save now and then a voyager pauses, for some purpose, upon them. They dot the surface of this broad ocean of rare magnetism as stars dot the firmament of heaven, apparently being but spots just skimming the surface, with immeasurable depths beneath them. These are the nuclei of sections upon the spiritual sphere, derived from the Asteroidal System, situated between Jupiter and Mars. The ocean in which they are situated is the space allotted on the sphere to the great planet which was disrupted soon after its evolution from its parent, the Sun, and

whose fragments form the Asteroidal System. It is space, but filled with magnetic life which emanates from the surfaces about it. To a spirit approaching this space on the surface, the effect is somewhat like that produced on approaching an ocean on the physical surface. Like the ocean, it appears boundless, but of varying hues, whose richness and variety surpass those of the rainbow.

A band of spirits prepared themselves to traverse this space, and visit the spiritual Jupiter. They were spirits of high circles, who had acquired a sufficient knowledge of Nature's elements and the method of appropriating these to whatever purpose they had in view, to be able to undertake an enterprise of such magnitude. There is no regulated current of magnetic life, of the nature of that upon which spirits travel from a physical to a spiritual sphere, passing to and fro across such spaces on the spiritual surface; but those who cross them must create a pathway for themselves of the magnetic elements which are distributed across the broad chasm. These elements flow in regular currents to and fro across this ocean of space from the developed sections of surface which bound it on either side, corresponding to the electric currents which flow to and fro through space from one physical planet to another, or from one to all and all to one. To condense elements and form a pathway on this magnetic ocean, requires as much knowledge of the nature and use of all elements, and as much practical

experience in their use, as would be required of an individual in the flesh to construct a pathway for himself through the waters, or through the atmosphere. The magnetism filling this space bears a similar relation to spiritual planetary surface that atmospheric air does to physical planetary surface. There would be insurmountable difficulties in the way of a mortal who should attempt to walk through the atmosphere upon a path of his own construction in the present state of science on Earth. Yet physical man may learn to use nature's elements so as to condense atmospheric matter and create pathways which will buoy him up, by a method corresponding to that of spirits who traverse space which stretches between spiritual planetary surfaces, and also illimitable space, where they find no spiritual currents affinitized to their own natures sufficiently to be used by them without infinite trouble, which obliges them to draw from every grade of circulating currents in the vast "void," wherewith to create for themselves pathways upon which to visit worlds scattered here and there over the universe.

No idle curiosity prompted the voyage that this band were about to undertake; but they went accompanied by teachers whose business it was to assist them in making their way to the further shore. It was their first attempt to make the entire journey across; their previous experiments in navigating space having been confined to smaller areas. The experiment was undertaken with the certainty

of its being successful ; as lessons in spirit-life are well learned—principles well understood, and made practical by experiment, before a student attempts anything involving such principles, wherein failure would be disastrous or discouraging. It matters not to relate the incidents of the journey, or attempt to describe the emotions of those who, for the first time, launched themselves on the broad ocean with the design of reaching the further shore ; whose chart and compass were their knowledge of the Character of the magnetic elements of the surface they sought, and whose bark was to be a current attracted together by the united force of the whole party. They could enjoy themselves on the passage as the oarsmen enjoy themselves in propelling their boat, having learned the use of the oars so perfectly that it requires less labor and attention to use them than when they were first learning their use.

To explore the surface of the spiritual Jupiter and, study the manner of life, customs, &c., of its people, was one object in view in undertaking their journey. The limits of this article will not allow of a narration of their travels and experiences ; however, some facts may be stated illustrative of the status of this people. They found no circles corresponding to the first and second in their own section of the sphere. This was sure evidence that the planet Jupiter was far in advance of Earth. The forms of society, the methods in use for the management of the lower circles, &c., corresponded with those prevalent

among their own people. They were received with heart-felt welcomes wherever they went; and they felt that their home was, indeed, wherever they found brethren of the race of man.

The scenery of the surface was more uniformly beautiful than that of their own section, and the products of greater variety and more abundant; which circumstances were sure evidences that Jupiter's surface is more highly developed than Earth's. They searched for evidences of oceans and seas on the physical surface of Jupiter. They discovered that the oceans of Jupiter were seas, compared to the oceans on Earth's surface. So highly productive was this spiritual surface, of rare plants and beautiful birds, that there was no section they could discover where these were not; even the spaces representing sea-beds and rocky ridges, were beautified with the products of the fertile sections. The whole surface was a garden, comparatively; and the whole people a comparatively highly developed people.

People *crawling* about upon a physical planet, with no wings to propel them swiftly through the atmosphere, with no power to overcome the gravity of their physical bodies, which enchains them to the surface, can scarcely realize that it is possible for spirits to "fly on wings of light" from sphere to sphere, from sun to sun of the vast systems of the universe; after they are educated into the method of doing this. With electric speed they travel, because their bodies are magnetic substance, and are

propelled by magnetic forces which are regulated by will-power, as the motions of the physical body are regulated by the will. The creeping worm that waits to emerge from its grosser state and soar joyously through the air, fluttering above every flower, appropriating its fragrance, attempting vast heights, and scorning the groveling condition which was the cradle of its existence, typifies man in his physical and spiritual states. He comes forth a worm. He creeps over the physical surface for a season, and then, like the winged insect, he emerges from his prison a free spirit, and soars, at length, whithersoever he will. None may set bounds to the ultimate power of a spirit, or limit the scope of its ambition. It ventures through deeps on deeps of unexplored oceans of knowledge, and still sees beyond deeps on deeps, fathomless, immeasurable. It soars through heights on heights of celestial wisdom, and sees beyond heights on heights, stretching to the very seat of the Infinite; and yet it ventures on, forever soaring.

CHAPTER XI.

METHODS OF TEACHERS AND GUARDIANS WITH THEIR PUPILS AND WARDS.

THE great ocean of human spirits that occupies the second sphere, being composed of many grades of humanity, not only all the grades that are met

with in the Earth-sphere in the present age, but also of those that are above any that exist upon the physical plane ; there are, necessarily, very many methods in practice in the sphere for instructing the various grades. There is an infinite variety of constitutions of men in the flesh, and a corresponding variety in the spirit ; each requiring its particular method of treatment, which cannot be replaced by another without detriment to individual health and growth. The experienced physician, having closely studied the constitution of a patient, adapts his remedies to fit the constitution as nearly as possible ; well knowing that one method of treatment is not suited to every case. So wise teachers in spirit-life study closely the natures of those committed to their charge, and adapt their methods of instruction to them as nearly as possible.

Of the higher circles, I shall say nothing as to the methods pursued by teachers, except, that the more perfect an individual's development the better qualified is he to understand the natures of his pupils, and to adapt his instructions to them. There is one mode through all the circles ; which is, the most perfect adaptation of means to ends possible under the variety of circumstances existing in the various circles.

The circle that comprises the hordes of savages, barbarians, idiots, the ignorant and vicious, that are pouring into spirit-life in a ceaseless stream from all quarters of the Earth, is that which requires

special notice as regards the means in use for the elevation of these different classes which compose it. Savages, and barbarians or semi-savages, have appropriated to them localities where they reside by themselves, or sufficiently apart from their brethren of the same tribes or nations who are higher than they, that the latter may not suffer from their degraded magnetism. Thus it is with the idiotic, the ignorant and degraded of all nations. They are allotted localities where they reside by themselves, but near the communities of their brethren of the next higher grades; which latter are their natural guardians and teachers.

Spirit-land is apportioned to the various nationalities according as they require space to accommodate the twelve circles into which society is divided. Communities of the first circle are in juxtaposition with communities of the second; and these with communities of the third; and so on; the arrangement being that of a circular space whose interior is occupied by the twelfth or highest circle; around which the communities of the other circles are located in their proper order outward. By this arrangement, the communities of the first circle of different and adjoining nationalities, adjoin. Where the lowest class of human beings in this sphere reside, the magnetic conditions are so depraved that it is provided that the communities of this class coincide as much as possible, that such conditions be not propagated over the sphere.

The low plane that the degraded portion of humanity occupies in spirit-life, corresponds to the material plane, so called, or the physical plane. The magnetism composing the spirit-forms of this class, is more nearly allied to physical magnetism than that of any other class of spirits; and to their localities are attracted the lowest grades of magnetism that gravitate to the spiritual sphere.

Were there no philanthropists of the higher circles who make it their business to aid nature in the localities belonging to the first circle, there would be less beauty there than anywhere else in the inhabited portion of the sphere; there would be less of that orderly arrangement of objects which make up a landscape; as groves, brooks, rich lawns, flower gardens, hill and dale, &c., as nature is aided by man in producing beauty and variety in the second sphere, as it is on Earth. The weak-minded, uncultivated, indolent individuals who compose this circle, generally have no tastes for useful employments; those that have, need much instruction before they are qualified to beautify their own homes so as to render them attractive to themselves and those who are coming there from Earth from time to time.

"These low specimens of humanity," it may be said, "cannot appreciate beauty and harmony, being the soul of inharmony themselves; then why should their homes be beautiful? Why not allow them to dwell in deserts, or where flowers will not bloom, unless some hand attract the appropriate magnetic

currents there?" These are the *children* that the Infinite Father has committed to the wiser ones, who stand in His stead as their protectors and guardians, and devisors of means to bring them up to higher planes. These guardians love beauty and harmony; and they know that beauty harmonizes; that melody quiets the raging spirit; therefore they provide that beauty of scenery, harmonious arrangement of home scenes, as gardens, dwellings, and neighboring landscapes, the harmonies of music and the sight of gorgeous magnificence, shall aid in the development of these children. If all do not appreciate pleasant sights and sounds, and the rich orders of gardens of flowers, some there are who do, and whose progress is wonderfully aided by these means. Indeed, there are few who are not affected with new and strong emotions when they experience the effects of the harmonious blendings of sights, sounds, and odors, which they perceive for the first time when they awake to the realities of spirit-life.

If those in this circle are on the "material plane," so are the objects they behold; all conditions harmonize so perfectly in their circle that they live and move amidst surroundings so perfectly adapted to them that they see and hear as they did on the Earth plane. They see forms composed of magnetic elements as well adapted to their gross spiritual vision as physical forms were to their physical vision. The vibrations of sound affect their spiritual organs of hearing because they are transmitted to the ear

through an atmosphere fitted to them in every respect. They could inhale the fragrance of flowers on Earth, and their spiritual sense of smell appreciates the odors of the flowers which flourish on their "material plane" in the sphere, as well. Although they grope in thick mental darkness, and the light which emanates from their persons is "darkness," yet they see by a light produced through the agency of currents which emanate from spiritual suns, which blaze in the firmament of the spiritual sphere ; which light is fitted to every grade of spiritual substance of the sphere ; therefore they are not in darkness ; although to the high grades of spirits that approach their communities, they appear to be, as the vision of these does not appreciate the light of these localities ; it being fitted to so much higher magnetic elements.

There is not sufficient diversity in the circles immediately associating to prevent them from seeing from each other's light, or enjoying, in a degree, intercourse with each other. This is a necessary arrangement of nature ; as, unless it were so, there would be no pleasure in fulfilling the offices of friendship and affection, which a higher circle owes to a lower, and which are the means of elevating the lower.

There cannot be supposed to be less order in the sphere above the physical than there is in the physical sphere, or less adaptation of means to ends ; therefore, it is inconsistent to believe that spirits

upon a low plane in spirit-life are devoid of the comforts of life which only make life endurable with them.

Could it be supposed that less provision is made in the spiritual state than in the physical, no matter how low the grade, then there is an end of harmony in the universe; then the attribute of justice does not belong to the Supreme Being—then, indeed, there is no Supreme Intelligence in nature. Deprive the Infinite Spirit of nature of the two attributes, harmony and justice, and nature is deprived of a head. All things are thrown into chaotic confusion; man deprived of hope, or faith that in the next sphere his condition is to be bettered; and how much more, then, would he long for annihilation than for immortality?

Teach man that “fiends” wait for his approach to the shores of the spirit land that they may there torment him more effectually—there plunge him into “the lake of fire and brimstone,” which is a boiling, seething cauldron of fire, presided over by “the devil,” whose imps are distributed wherever there are human beings to tempt, and he will be very apt to dispute the doctrine of a Beneficent Spirit who created man for ultimate happiness. Teach man that death is the portal to a state where spirits are at the mercy of each other, and are deprived of the means of advancement, being totally unconscious of their own condition and whereabouts, and dependent upon some benevolent spirit *in the flesh* for

the necessary instruction to put them in the way of progress, and that unless they can find such an one they may, perhaps, linger for ages in a condition to which annihilation would be as much preferable as life is to death to the hopeful, and a doctrine is taught that is in no way preferable to the orthodox dogma of "eternal damnation." If all is chance, then there is no order in the universe. If there is a possible "*if*" in the way, then there is, really, no hope for mankind in the future. If it is possible that departed spirits depend more upon the instruction they gain from individuals in the flesh than from teachers in the spirit, then it were better that man should not die; and nature made a sad mistake when she ordained that individuals should be snatched away from under the influence of those who can alone instruct them, and aid them on to higher planes.

The Spiritual Philosophy points to death as a benefactor. It assures all men, the lowest as well as the highest, that the opportunities for advancement upon the moral and intellectual planes in the spiritual state are superior to those in the physical; for the reason, that the facilities for obtaining knowledge and practicing virtue are greater in the second sphere than in the first. It teaches the gradation of spheres; which signifies that matter is progressive, and passes through stages, each successive stage being higher than the preceding. The gradation of spheres, moreover, signifies that

all conditions of a higher are superior to corresponding conditions of a lower, and *vice versa*. These being cardinal principles of the Spiritual Philosophy, termed also, very appropriately, *the Harmonial Philosophy*, the conclusion is irresistible, that the condition of all grades of humanity is bettered as human beings are transferred from the first to the second sphere.

It surely would not be an improvement upon the condition of individuals of the lowest grade; as Savages, Idiots, and Criminals, to place them beyond the reach of benevolent institutions, and where things are at "hap-hazard," even more than in the first sphere. It is surely placing men beyond the reach of benevolent institutions, not to say of individual benevolence, to locate them in a sphere where all roam at will and do their pleasure, with none to say "hold thy hand," and enforce the demand when one lifts up his hand against his brother, and where there are not facilities which place it in the power of individuals disposed to improve to gain appropriate instruction, and where those not disposed to improve are surrounded with such influences as perpetually enchain them to vice and ignorance.

The benevolence of civilized man in the first sphere, prompts the wish to aid the lower grades in society, and his intelligence devises means to this end, which his power puts into execution. Thus all grades of society are reached and affected, to a greater or less degree, by the benevolent projects which society puts into execution for the ameliora-

tion of the condition of the most dependent children of the race.

Nations that have reached the enlightened stage use the most effective means for ameliorating the condition of the lowest classes of humanity ; extending their benevolent arms until they embrace all of the suffering and degraded. They exercise a power for good to the remotest corners of the Earth ; or wherever their missionaries go on errands of benevolence ; which signifies, wherever the light of civilization is shed by means of commercial agents, explorers, adventurers, or Christian Missionaries. Barbarous nations come within the scope of the enlightened ; and it is a part of the mission of the latter to act as the guardians, the teachers of these, as they are in the condition of the child unqualified to guide his own way.

The fact that society is governed—the low restrained, the virtuous protected, and all equally cared for in well-regulated States, is evidence that order is being elicited out of confusion in the first sphere, even in this age, where society is upon a low plane, comparatively. If such order can be elicited where men live, experience and act but “threescore and ten years,” with the meager facilities possessed in the physical state, and then pass off the stage, leaving their work in inexperienced hands, what must be the order in a sphere where physical disabilities for the acquisition of wisdom and power do not exist, and where men live, experience, and act

long enough to make practical the knowledge which they have gained by a long life extending from physical birth to the age of wisdom in the second sphere?

Of what avail would be knowledge, power, and wisdom, developed in the second sphere, if they were not made practical by adapting them to the necessities of the race of man in that and the sphere below? What is the business of men who have attained to wisdom in the sphere, if it is not to devise for those below them as much as for themselves?

It is a principle of the Spiritual Philosophy, that grades of matter act upon each other for mutual development, and correspondingly, that grades of spirits act upon each other for mutual development; the higher reaching down after the lower to bring it up, and the lower stimulating the progress of the higher by arousing its benevolent action in its behalf. Therefore, the truth cannot be controverted, that it is the especial business of high grades of spirits to look particularly after the interests of all the grades below; not only in the second sphere, but in the first.

It is not only the pleasure, but the special obligation of the parents to care for the children, and promote their best interests by the use of the highest wisdom they possess. Nature makes no compromise with parents, but sternly enforces the demand, that they shall care for those whom she has committed to them, forever. Parents never cease to be such; never relinquish the guardianship of their

children; thus the love and care of the Infinite Father is propagated down through the spiritual spheres to the physical. Thus the fathers in the second sphere legislate as statesmen for the welfare of society below them, which is composed of their children and their children's children to remote generations. These fathers use just what power they possess to carry out their projects of benevolence, as statesmen do in the physical state. They can legislate more effectively for society of all grades in the second sphere than for any grade in the first; because, in the second sphere, they act through agents divested of physical disabilities upon grades also divested of these; while, in legislating for grades upon the physical plane, they can only act through agents divested of the physical form upon those who are yet encumbered with it; and the flesh is a strong barrier in the way of comprehending the true methods of life as practiced in the second sphere.

Grade acts upon its affinitized grade; or, in other words, each circle acts upon the nearest affinitized to it; and thus the plans instituted in the highest circles are propagated to the lowest, and put into operation by the power which spirits possess over lower grades of the disembodied.

Individual effort is utilized in the sphere by being combined; and powerful organizations exist for the propagation of order and good government throughout the sphere. The lower circles need governing just as much as the lower classes of society in the

physical sphere; and they are governed, and more effectually, and with better results to the moral and intellectual natures of the people composing them, than the lower classes in Earth-life can be until higher forms of society are in existence in the first sphere. To govern does not signify to oppress or deprive of any individual right; it signifies to regulate, to provide with suitable forms of society, methods of instruction, means of restraining the viciously inclined, and of protecting those classes subject to the influences of the depraved, from their influence.

Depredators there are in spirit-life—those who would prey upon their neighbors and all they can reach by any means, just as long as they are unrestrained, and their vicious propensities go unchecked. It is well understood by the legislators in the sphere, that the vicious must first be deprived of the power to commit criminal acts, before they can be put in the way of reformation. They know that their minds are continually in quest of objects upon which to satiate their passions, while they know they may exercise their propensities at their will; and that the first step towards the reformation of a criminal is to check him in his course, and allow him time to think. “Thus far shalt thou go and no farther,” says the Controlling Intelligence of the sphere to every criminal that enters it, while yet on its very verge.

“Thy work of depredation is finished; now thou shalt have time and opportunity for repentance and

reformation. As thou didst not avail thyself of the means in use in the first sphere for bettering thy condition, because they were not imposed upon thee by sheer force, thou shalt no longer have this excuse for continuing to grovel in the mire of depravity; but restraint shall be put upon thee, and means shall be put in operation, which shall force the germ of thy intellect into growth." The darkened spirit does not understand the language addressed to it at first by the rigid enforcement of the rules of society, which confines it within a limited sphere of action, and actually prevents it from the exercise of its privilege of "developing its individuality" at the expense of others. But the longer it lives where such forms prevail, the better it understands their import, until it is at length convinced that its best course is to submit patiently and get up higher.

The methods in use for instructing the lowly are as various as the circumstances demand; but the means for restraining may be defined as one; viz: the psychological power exercised by spirits of higher grade. There is no spirit in the second sphere, either high or low, but what is subject to the psychological power of one still higher. The third sphere propagates its influence to the second, and spirits of that sphere control high grades of spirits of the second to their will by this power, while the lower grades in the second sphere are controlled by spirits of the second sphere, and those sufficiently high above them to understand their real

natures and needs, and exercise this power effectually.

It is not the purpose to discuss, particularly, in this relation, the subject of individual development; but only to discuss the methods pursued by teachers and guardians to unfold the natures of the lowly. Every means is utilized to its fullest extent, to cause light to penetrate the darkness which envelops the intellects of the ignorant of the low circles, and to enliven the gloom which enshrouds the minds of the vicious. Such have not learned the first lesson, as it were, of life, by all their experience in the physical state; and now that they have cast off the physical shroud, and are accessible to spirit influences as they were not in the flesh, it is the business of their teachers to institute processes which must be put in practice in part by the guardians, whereby the first lessons of life may be studied and learned.

It will be understood that those who fill the office of teacher to individuals, are of higher grade than guardians, and commit the duty of carrying out many of their plans in behalf of a pupil, to the guardian, who, by virtue of his near affinity to the pupil, possesses the power to keep himself *en rapport* with the latter, with less difficulty than the teacher experiences. The teacher educates himself to come *en rapport* with the pupil, readily, by the exercise of strong will-power; and it is he who psychologizes the pupil when it is necessary for any cause. Yet, power is not wasted in the second sphere by those

who understand its use; and therefore, teachers commit to guardians such duties as they can readily perform for their wards, and as are necessary for them to perform to accelerate their own progress. The most important duty of guardians as such, is to see to it that their charges regularly take lessons in Earth-life experience by the methods practiced with the various grades of spirits. They are required to attend their charges to the Earth-sphere, and teach them the method of coming *en rapport* with individuals in the flesh, if they can be permitted to do so without incurring injury to the friend in the flesh. If their moral character is such that they would injure any, did they possess the power, they are kept aloof from them, and are required to take their lessons through their guardians, who, themselves coming *en rapport* with individuals in the flesh, communicate their thoughts to their charges, as the latter are educated to keep their minds *en rapport* with those of the former.

There is a difficulty in controlling low-minded individuals, or persuading them to concentrate the will for a sufficient length of time to take a lesson through another's mind. It is with the utmost difficulty that the thoughtless, careless, ignorant ones, when they begin their experience in taking life's lessons over again, can be constrained to make an effort to learn the method of putting themselves in sympathetic communication with minds in the flesh. It requires much teaching, much practice, before

such can comprehend the method with sufficient accuracy to put it into practice. Individuals of strong will, more readily learn to practice the art, requiring less practice to perfect themselves in it than those who must cultivate the will before they can use it effectually.

Were it possible that the low grades of humanity could come to Earth, and, without instruction, put themselves *en rapport* with individuals in the flesh—whomsoever they would, infinite mischief would result to mankind in the flesh as well as to themselves. They would sow poison broadcast in society, and mankind would be made tenfold worse than at present; as no individual or class would be safe from the mischievous—the devilish influences, which it would be in the power of this low grade to cast upon them; and which they would cast willingly, if they could, to vent their malice upon their kind, or for other base purposes.

It is a most beneficent provision of nature, that all must *learn* this art before they can practice it; and learn it of those who are instructed, if they do not already know, to what extent it may be practiced by those who learn it. There are those who are restrained from learning the art of putting themselves *en rapport* with individuals in the flesh, at the same time that they are instructed in the art of reading, through the minds of their guardians, the thoughts of those in the flesh with whom their guardians are *en rapport*.

A spirit puts himself *en rapport* with another spirit when he establishes a direct communication with the mind of the latter through the agency of magnetic currents which flow from his own mind or brain to that of the other. He attracts magnetic currents in turn from the brain of the other, which are loaded with thought magnetism, and this coming in contact with his own brain, his mind takes cognizance of the thoughts of the other. The magnetic currents which are attracted in a steady flow to his brain, are the mirror, as it were, through which he perceives the thoughts of the other.

The same spirit wishing to read the thoughts of one in the flesh, must keep himself constantly engaged in repelling the gross physical magnetism which clogs the stream of spiritual magnetism from the spirit-brain, and hinders it from reaching his own brain in an undisturbed stream. This requires a strong exercise of will-power, which is not called into requisition when the brain of the one operated upon is unclothed of flesh. Therefore, it is much easier for uneducated spirits to practice the process of putting themselves *en rapport* with their spirit-guardians, and keeping themselves so for a season, than that of opening and keeping up like communication with individuals in the flesh. All are required to practice the latter as soon as circumstances render it possible or expedient. Myriads there are, who do not learn this art for years, being too ignorant or idiotic to be taught to do it, or too ma-

licious to be allowed to do it. The latter class, if they have the power to practice the art before it is expedient for them to put it in practice, are restrained by the psychological power of their teachers or the arts of their guardians, and must take their lessons from those in the flesh through their guardians, as before stated.

Circles of spirits surround assemblies on Earth where there are teachers engaged in giving instruction. Thus is communicated to spirits who neglected to learn in Earth-life, the knowledge which is there attained in schools, from books, and through preachers and lecturers of various grades and modes of thinking. The thoughts that are elicited in the minds of these students by the teachings thus received are profitable to bring out various qualities of mind that must be unearthed by some means, from the dross that so clogs such intellects as to render them thoughtless. The errors intermixed so thoroughly with the truths taught by Earthly teachers, impress the minds of this grade of spirits with the same force that the truths do, and it is the business of spirit-guardians and teachers to correct these errors as far as they understand them to be such, and as they have power over the intellects of their pupils.

It would seem, on a first view of this manner of teaching the ignorant, that it is bad policy to sow errors in a receptive mind for the purpose of eradicating them. The truth is, that ignorant minds in

the spirit, like such in the flesh, distort every principle presented to them, while their minds are distorted ; and it is only by pouring " precept upon precept, precept upon precept," upon such minds that they can perceive real truth. With the errors they receive from Earthly teachers, they are accumulating their necessary store of experience of the realities of Earth-life, and for this reason they must be allowed the privilege of listening to the instruction of Earthly teachers, at the same time that they gain what knowledge of life they can through the minds of Earthly pupils, who are experiencing the trials of childhood or adult age.

Circles for spirit-manifestations or for development of mediums, are attended by such grades of spirits as attend the spirit-operators at these circles. A circle where physical objects are moved and raps produced, is always attended by a low grade of spirits, such as have been instructed in the use of physical elements, and are sufficiently allied to them to render efficient aid to the higher spirits who direct the performances. They are the link which bind the latter to physical nature ; a circle of them being used as the lever by which physical phenomena are produced.

This grade, in common with the higher, are allowed, when circumstances permit, to listen to the instructions which the circle in the flesh receives through mediums, or to be instructed by individuals of the circle who may believe that their instructions

are necessary to some spirits in attendance. They listen to such instructions through their guardians, generally; sometimes conversing with the circle or individuals through their guardians.

When any of this class in attendance at a circle wish to practice communicating personally with one in the flesh, they are allowed to do so, only when it will not interfere with the harmony of the circle. They may have their affinities in the circle of physical beings, and yet be so imperfectly acquainted with the method they wish to practice, that it would be a waste of time and strength of the circle to allow them to exercise upon such an occasion. Circles are often disturbed by attempts of such to communicate personally through mediums of their own grade of mind, and often completely broken up, for the time. This is allowed, by the controlling spirits, as a lesson to all in attendance, who will profit by it.

It is not necessary that the low should be instructed through means of circles by their coming directly *en rapport* with mediums; because their guardians see to it that they receive all necessary instruction in Earthly knowledge and experience through affinitized friends in the flesh on all *appropriate* occasions. It would be like introducing a novice in the art of amusing, into the Theatre, and allowing him to perform, thus consuming the time of the audience while good performers are in waiting, whom the audience have paid for practicing for their amusement. By the order which is practiced by

teachers in spirit-circles, novices are restrained from communicating in circles when much is at stake ; as there are always at hand those who understand the rights of all in attendance, and who can enforce proper order.

“ We have led many a poor, darkened spirit,” say members of some circles, “ into the path of progress, which they could not find until they came to our circle and received our instructions. They were wandering in worse than Egyptian darkness until we showed them the light.” What does this signify, in view of what has been stated as to the facilities for instruction which all spirits possess? It signifies simply this: That circles and individuals are stimulated to give proper instruction to the listening spirits around the circle, believing that they stand in need of them; whereas, did they not so believe, they might “talk nonsense,” or waste conversation on subjects of less moment to low spirits than those immediately concerning their development.

When a spirit says: “ I come here for instruction,” he says truly. When he says: “ I am in darkness and do not understand my position,” he means mental darkness. When he says: “ I found the light through your instructions,” he only omits to add, “seconded by those of my teachers in spirit-life.” If he says anything improbable, and contrary to reason and knowledge, individuals and circles must understand that they are never to lay aside reason for a *say-so*,

from any individual; and also, that these simple learners are not the authors of all they seem to say; but that higher spirits, in acting as their mouth-piece, sometimes *try the reason* of individuals in the flesh and whole circles, as the school-teacher tries the reason and knowledge of his pupils when he purposely misstates a proposition, or makes blunders in working a problem.

In the sphere, no means are left untried to aid the progress of the lower grades of spirits who are so emphatically the *dependents* of the higher. The time spent in the second sphere by this lower class, is employed in various ways, according as the lawful tastes of different individuals dictate; but every amusement, every employment, is sought to be turned to some account for good by teachers and guardians. If any would visit the temples, there they find instructors exactly fitted to them, who instill knowledge or apply precepts as cautiously, or as simply, as any individual case may require. If they prefer the solitude of their own homes, and will not be annoyed by the presence of any, the psychological power of guardians and teachers can reach them there, though they themselves are at a distance.

It is not to be supposed that individuals in spirit-life are constantly "dogged" by watchers, whom they feel are prying into their thoughts and actions. This would be altogether disagreeable to many, and unprofitable. The law of communication of mind

with mind, allows a guardian or teacher to keep up the communication with a charge or pupil to a sufficient degree that it may be said he retains the oversight of the latter when he is at a distance from him. Not at a very great distance, but at such a distance as allows the magnetic currents which are passing to and fro from mind to mind of the two, to reach their destination without being dissipated to such a degree that they do not answer the purpose for which they are generated and kept in circulation.

Magnetic currents are dissipated in passing through space, as light is dissipated in passing from planet to planet through the universe. The "star-beam" which reaches the eye of an observer on Earth from a sun remote from the Solar System, is not the only beam of light which darted out into space from that remote sun, although it is the only one that has not been dissipated in traversing the long journey between the two bodies. Thus it is that spiritual vision is limited to certain spaces; and magnetic currents in a sphere where all bodies are attractive to them in a greater or less degree, are used up in their passage over the surface.

A spirit who is charged with the oversight of an individual in the flesh for a certain length of time, must keep his position within the planet's atmosphere; while in the sphere, he may be in his own circle or community while his charge is in an adjoining community, or separated from him by several interven-

ing circles or communities. Highly developed spirits, understanding more perfectly the management of the elements, and possessing greater will-power, can control individuals at much greater distances than those of several grades below them, who have but just begun, as it were, the development of their will-power and their practice upon the elements. However, these do not attempt impossibilities; and therefore they place themselves at convenient distances from those they would control.

The discipline, which the depraved undergo through the influence of teachers schooled in using the psychological power, is imposed whenever it is appropriate to call particular attention to past errors or crimes of the pupil. The latter may be intent upon some employment in the physical atmosphere or in the spirit land, or with companions in the temples or elsewhere, and be suddenly aroused by vivid imaginations of past scenes, keen remembrances of past acts and their consequences to others; and being thus aroused, it is in vain that he struggles to overcome these imaginations—scorching memories, which burn in his spirit like living flames. The hand that holds him is strong, and will not release its grasp until something is effected by the instituted means towards arousing remorse and repugnance.

Those deepest dyed in crime are much in solitude, and have abundant opportunity to think necessary thoughts, undisturbed; while all other classes have

sufficient opportunity to undergo all the discipline they can bear, and nothing is allowed to prevent it from making its legitimate effect upon the character.

What has been stated thus far of the methods of instruction practiced by spirits, relates particularly to those composing the first and second circles in spirit-life ; and this will hardly convey a just idea of the methods practiced towards all classes of these circles ; as composing them are so many classes of human beings, and each class requiring its particular mode of treatment. The limits of this chapter will not allow of a full treatment of the subject under consideration ; and therefore, only such points are touched as are deemed most important to convey a general idea of the methods practiced toward all.

The third circle, being composed of individuals whose moral standing may be termed good, in comparison to that of those composing the circles below, and their intellectual standing being such as places them above the necessity of undergoing the modes of treatment practiced toward the dwarfed intellects of the lower circles, it is sufficient to say of these and their teachers and guardians, that they are adapted to each other in every respect, as well as those of the lower circles, and even better ; because, being higher, there can be more affinity between them and their teachers, than is possible between the low and those who are really qualified to superintend their development, and who do so.

Did space permit, it might be related how bigots,

sectarians, and infidels, are treated in order to bring them to a sure knowledge and reception of the truth.

That severe discipline is necessary to demolish the prejudices with which education and other circumstances have enthralled minds, cannot be doubted by any who understand the principle, that all must experience truth before it becomes their own.

An Orthodox Devil must be displaced, for instance, from the place he has usurped in an individual's mind, by a principle inculcated by discipline. A teacher shows himself to be the author of the "temptations" or the severe trials through which the individual is passing, and which were considered as the work of "his Sataic Majesty" until the truth was revealed in so broad a light that it could not be mistaken, that God "tempts" man for his good through the agency of spirit-teachers, who are His hand that smites that it may heal the wounds that inborn depravity has left in the nature.

Some future chapter will reveal more upon this most important subject; but what has been said must suffice for this. A single experience to demonstrate some principles stated, will close the chapter.

A circle was formed at the dictation of certain spirits of the third circle, who impressed their friends in the flesh with the idea that they could benefit a certain grade of spirits by holding frequent

circles and developing mediums to act as mouth-pieces for this grade of spirits. This was the real object had in view; it being well understood by these spirits that they could influence some to attend at that circle as assistants whom it would be very hard to persuade to attend schools of instruction for the purpose of learning.

Being once induced to attend and exercise what knowledge they possessed as assistants in generating the magnetic current which connected the circle in the flesh with that in the spirit composed of the directing minds, they were influenced to listen through guardians to what was said in the circle in the flesh. It was a sort of amusement, at first, to do this; but as the individuals composing the circle commenced to speak to them—being influenced so to do by the controlling spirits of the circle—they gave more heed to the admonitions of those whom they now began to consider as friends, and interested in their welfare more than they supposed strangers could be.

They were, indeed, strangers to each other, these undeveloped spirits and the individuals forming the circle; but they could be brought into communication through two grades of spirits acting between them. Their guardians acting as the interpreters to them of what was revealed through the guardians of the individuals of the circle, as the latter guardians were to the circle of what was addressed to the circle by these learners. The mediums of the

circle were those who could best understand what was intended for the whole circle, and were the interpreters to those less developed.

There was one among that group of learners that had recently passed to spirit-life from scenes of mirth and jollity, although of discord and temptation. He had been an habitual frequenter of scenes of mirth and revelry, and less disposed to what is termed vice, than to a careless and easy life. As a spirit, he was mirthful still; and disposed to elicit fun out of his employment as a member of the band of spirits that controlled this circle. He cared as little for the instructions of his teachers in spirit-life as of any of those in earth-life; yet he was disposed to converse with the members of the circle when his turn came and see what would be the effect. His questions and replies elicited the mirth of the circle; and it was almost impossible for the latter to put any question to him that would elicit a serious answer. He evaded and punned, contradicted, and metamorphosed sentences, until it seemed as though there was nothing serious in his nature; and if there was, the circle could not find it. He was allowed by his guardian to pursue his own course for a season, and thus bring out the resources of the circle.

At length he became sobered through the influence of his teacher, who was desirous that he should allow himself to be benefitted by the efforts of these strangers in his behalf. He listened attentively, and gave such replies to questions as his inexperience

enced, uneducated mind dictated ; serious replies to serious questions. He was approached on every point upon which his nature was supposed to be susceptible. Had he a mother, a sister or brother, or father, who was anxiously watching his progress as a spirit, and desirous of witnessing his improvement? Did he not realize that there was something great to live for? Was he not ambitious to gain knowledge and be an angel of mercy to some friend in the flesh? He thought seriously at length upon these questions; and although it was like stirring the surface of a stagnant pool whose waters would subside into their usual quiet as soon as the disturbing element ceased its operation, yet repeated efforts, made not only by the circle, but by spirit-friends, interested more than the circle could be in his welfare, at length sobered his spirit and wrought improvement.

The individuals of the circle were encouraged, because they were made to understand the progress of this individual; and they continued their efforts for him and for others seeking their counsel. It was real good that this spirit received from that circle; because by their efforts in his behalf, added to those of his spirit-friends, he was convinced that human sympathy was exercised towards him—such sympathy as he had not before experienced or believed existed in one human spirit for another. His faith in human nature was increased, and he trusted his teachers more. He also gathered valu-

able hints as to the method for him to pursue in his new life; which hints were only as seconds to the instructions of his spirit-teachers, who were adding "line upon line" and seeking to inculcate, by every possible means, necessary instructions.

This one is now on the road of rapid progress, considering his low estate five years since. He understands the use of circles in earth-life, and attends assemblies where teachers are dispensing instructions to mortals dictated by teachers from the spirit-land, whom he believes are qualified to teach him. It is his pleasure to do this, as he is anxious to gain knowledge and form opinions of his own upon various subjects which agitate the world of mind in both spheres.

This is one single instance where the efforts of spirits in the flesh have aided those of disembodied spirits in behalf of degraded humanity in spirit-life. Very many more might be related; but this will suffice to illustrate the principle under consideration.

CHAPTER XII.

PASSAGES FROM THE EXPERIENCE OF NAPOLEON BONAPARTE AS A SPIRIT.

THE life I lived in the flesh was one of activity, of restlessness; and when I laid myself down to die I was conscious that a resurrection to a new life

awaited me; one wherein I should be able to exercise the powers which I felt to be latent in me. I was conscious of my immortality, and, although beyond the dark abyss of death, I could discern no distinctly defined state, I yet *felt* that my manhood was destined to a full development in a future state.

I was of no church, had never circumscribed my religious opinions by any creed; yet I believed in God as a Universal Father, and did not disallow the Divinity of Jesus Christ, for the reason that I gave less attention to the doctrines of the Church than to other matters. I admired the heroism of one who could die for a principle, or for mankind; and my estimate of the character of Jesus was based upon his magnanimity, his untiring devotion to his mission, and the heroism with which he encountered opposition and met a cruel death. It was Godlike in him to suffer as he did; and I often compared his life with those of sages of old, who, like him, were devoted to the propagation of unpopular doctrines, but such as were eminently qualified to elevate the people. I based my hope of salvation more upon my own manhood than on the merits of any other, either God or man; for I felt the Divinity within me, and acknowledged my accountability to myself more than to any other.

When the hand of disease was laid heavily upon me, and I knew that the hour of dissolution approached, my spirit strove to penetrate the darkness which enveloped the future of man; and while

struggling with the weakness of the flesh, vivid glimpses of the reality of what I had before believed in theory were granted me, which enabled me fearlessly to approach the abyss which yawned between me and the realization of my then highest hopes. How shall one attempt to portray the emotions of his mind when he, in reality, faces death? when he is conscious his last hour has come, and he is about to pass from an active existence into an untried state—one over which hangs doubt, terror, mystery, or pleasing anticipation? How the mind is crowded with visions of the past and hopes of the future! How awful and sublime to the waiting spirit seems the reality of life and the certainty of immortality! My past blended with my future, at the moment when my spirit was about to cast off its shackles and take its flight to a more congenial sphere.

When I awoke to consciousness in the spiritual state, it seemed to me that I was awaking from a profound slumber, and my effort was to recall my senses, to remember where I was and what were my surroundings. I remembered that death had overtaken me, as I believed, and now I strove to comprehend whether, indeed, I had passed from mortal life, or was yet lingering in expectancy of the change. I realized an infantile weakness and a dimness of vision, and I was uncertain whether these were premonitory of coming death, or indications that I had passed through the ordeal, and was awaking, an immortal child, in a higher state.

I had not long to wait in uncertainty, for I beheld first the outlines of a human form and the halo of light which encompassed it, and then the countenance beaming with angelic sweetness which was the first announcement to me of the realization of my hopes of immortality. The countenance of a near relative of my mother—she whom I henceforth called mother in consideration of her near relationship and motherly care, beaming with joy as she lovingly bent her gaze upon me, and motioned me to silence and trust, was the first object that became distinctly visible to me, and upon this I gazed as if spell-bound for at least an hour. I watched her countenance with suppressed emotion, being conscious of her desire that I should remain quiet and composed while she was performing certain operations about my head. As I gazed upon her face I could realize that she was motioning with her hands, as it were, fanning me, and with every motion I seemed to realize an increase of strength and a clearer vision. Her mien was majestic, but most motherly. She was an angel, I knew, for surrounding her was such a halo of glory as I believed only invested angelic beings.

As I grew stronger I turned my gaze upon others, who, like my mother, were fanning my person with their hands, and clothing me by each motion with new strength. They were all near relations who had passed from Earth years before, and all females. I observed a male stranger who seemed to superin-

tend the operations around my person, although he was not with the group that surrounded me, but further off. Each attendant seemed to know what she was to do, yet the stranger was most intently absorbed in the operations, and I could observe that every gesture of his indicated some movement or operation which was performed by my attendants. I observed this as I was quietly and silently watching the operations around me, and awaiting what was to come. Having once been assured of renewed life, I was confident and expectant. I realized no impatience as hour after hour passed, and I was yet watching the motions of my attendants, who all the time were most assiduously engaged in instilling into my form the strength it so much needed.

At length I was informed that I was ready to take my departure for the spirit-land—"my celestial home," as it was termed. I was reclining on a motherly bosom, with the bevy of attendants as closely surrounding me as possible, when we commenced our journey to the land of which I had not heard as a thing so real as it seemed now so likely to be. We trod a pathway of light, and our speed, it seemed to me, was that of light, although I was conscious that we traveled more slowly than many others whom I noticed passing to and fro on the same great highway. I observed what was passing around me as my attention was called to it, or as my mind seemed directed by its own impulses. I

felt my weakness, and, like an invalid, I restrained my gaze from much that would have been intensely interesting to observe, had I been strong and in full possession of my faculties.

I did not fail to comprehend the naturalness of all that was passing around me from the time I first awoke to consciousness; and it seemed to me as though death had not been, but that only renewed life had been granted. I gazed upon my form, and although it was more ethereal, it was apparently the same I had always possessed. The forms of my friends were the familiar ones they had worn of old, though glorified by the process of death. I had waked to a life as real as the one through which I had passed, as much more glorious as the countenances of my friends appeared more divinely radiant than when in the Earthly form. This I felt, and I glorified God in the depths of my spirit as I had never done before.

I was grateful, and so conscious of the Fatherly care that was being exercised over me in this my hour of weakness and dependence, that I had not one lingering fear concerning my future. I trusted implicitly the Power that was so manifestly exerting itself to restore me to strength and place me where I could begin my life on the plane to which I had attained.

Over the "shining way" we hastened onward until I became exhausted, and my attendants paused with me until my strength was renewed; when we

proceeded until we came within view of a land which appeared like that I had left, though I had only sufficient strength or consciousness to realize the one idea that it was land, and was natural and home-like, so exhausted was I by my journey thither. I tried to observe nothing more, and submitted myself to the care of those who with such tenderness were guarding me, and who, I was assured, would again restore me to strength.

When I was again sufficiently revived to exercise my strength in looking about me, I found myself reclining upon a couch in an airy apartment, closely surrounded by my attendants, who were engaged in impelling into my system the magnetism which was to vitalize it thoroughly. I had not been unconscious since I revived from the unconsciousness attending death; but I was weak, and felt inclined to shut my eyes and remain quiet until my strength was in a measure restored. I felt impressed that my weakness was the natural consequence of my new birth; and it was to me like a revelation of a holy truth to witness the labors of my attendants to restore me to strength, to clothe me with the necessary elements to constitute me a *man* in the spiritual state.

I beheld in this a likeness to the method by which nature tenderly provides for the new-born infant in the physical state; and I conceived a greater reverence for the parental relation and the offices of friendship when I learned that they were, in reality,

exhibitions of the Divine Love which, I then realized, only exhibited itself through nature by her various methods which are everywhere observable. Had I expected that God would minister to me, when I awoke an immortal being, by the hands of his ministering angels, I found the realization of this belief when I beheld near friends lovingly ministering to me, who was as powerless to aid myself as the new-born infant. A flood of light upon many important questions illuminated my mind as I lay quietly witnessing the operations of my friends and listening to their conversation.

I recovered my strength by degrees. As time is reckoned by men in the flesh, it was but a few days before I was strong and able to look about me and seek a solution of all the questions which were crowding into my mind concerning my present position, the state upon which I had entered, &c. I was in the home of a near relative, and it was a *home* emphatically. It was a mansion furnished as refined individuals in Earth-life love to furnish their homes. It was embowered in a garden of flowers, with trees, fountains and singing birds to enhance the loveliness of the situation. How wonderful, thought I, is it to find things so natural, and how unexpected! It seemed like a fairy dream, too delightful to last.

I was a self-dependent man, and sought no explanations from my friends, and they attempted none. I was not thoughtless enough to suppose

that I had been introduced into such a heaven to remain a mere idler ; to admire, but not to seek to understand. I was thoughtful and yet joyous. How could I but be joyous, who from a prison had been transported to a paradise? Shall I reveal to the sorrowing sons and daughters of Earth how to me, who in *utter loneliness* had lingered for years, uncheered by the voice of love, untouched by the hand of affection, to whom love was as necessary as daily bread, or the air of heaven, were restored the loved and lost of other years? Shall I tell how my heart leaped with unutterable joy as I clasped in my fond embrace her whom, of all I had ever known, I had most loved and trusted, and most abused? or how I greeted one whom I had dandled upon my knee in his babyhood, and with whose young life perished some of my fondest hopes?

I had no child of my own to greet me on the immortal shore ; but there were many children—gray-haired men, men in the prime of life, and men in the vigor of young manhood, besides prattling babes who had passed away, who had called me father, had loved me as a father, and these were the children that gathered around and welcomed me to my new home and the scenes of an active existence in the higher state.

I was a public man, and for many years had exercised an influence among men. I had led armies to battle, and beheld my followers by tens of thousands, stretched dead upon the battle plain, their

forms marred by the cannon-shot, the musket ball, the sword, the bayonet, the hoof of the war-horse and the heavy wheel of the artillery wagon. I had noted all this as a man, though as a leader I was compelled to exhibit a carelessness which was unnatural. My character was understood by my soldiers, and they loved me as few leaders are loved; they esteemed me as a father, while they called me such. All these children, the victims of war, flocked to me as they found opportunity, claiming recognition and calling me father still, when it became known that I had become an inhabitant with them of the second sphere.

What a resurrection! thought I. What an army of noble men have resorted hither from scores of battle plains, scattered from the frozen north to the far sunny south! I hailed them all as children, and felt their equality with me as I had not felt it when I led them on to battle "as sheep to the slaughter." I felt that to these men I was accountable, in some sense, although I had not yet learned to what degree or how I was to account to them. Many of these had preceded me to the spirit-world many years, and some of these had become wise in that wisdom in which I was a babe. Such were men whose intellects placed them on a par with myself. These were comparatively few, while the many were yet children in the knowledge of the second sphere, being babes in intellect.

It was not only those who sought me to bless me

that I met. It was mine to meet many, very many, who bitterly reproached me; many for acts and motives of which I was innocent, and many of others of which I was guilty. I was a man of blood. This was charged upon me by the victims of war—men, women and children, whose lives had been blighted by the scourge which they believed had been wielded by my hand. What wonder if my thoughtful mind was saddened, my conscience awakened, and all the powers of my being set at work to fathom the extent of my responsibility for the human suffering that had attended my career on Earth?

I have anticipated, somewhat, in giving a narration of my experience during the first part of my life as a spirit. As my strength and vigor returned, I was taught to exercise in the use of my spiritual body and the elements, or all matter and forms about me. I learned to impel myself by will-power over the magnetic surface of the sphere as other spirits did, and to exercise my will upon the ethereal substance which composed the surface and all surface forms of the sphere, for the various purposes of life.

I studied the law whereby all spiritual substance existed; whereby I myself was born from the physical into the spiritual state. This was the alphabet of my education as a spirit. I could make no progress in any proposed course of study until I had first mastered the rudiments of the laws of spirit. I found myself as a child and in need of teachers;

and I gleaned what knowledge I could from closely observing all that was passing around me; besides, there were near friends, as my parents and others, who attended me frequently as instructors in those things which I stood in most need to understand.

My self-dependence did not cause me to spurn such teachers as these, or to reject the services of one who professed himself as my teacher in those things of which I was most anxious to know—the deep things of nature into which I was beginning to look as I was gaining my rudimentary education. This one none would have rejected who had a spark of manhood within him that could appreciate true greatness or nobility of spirit. To look upon him was to reverence him, and to listen to his counsel was to heed it; as majesty and authority—such majesty and authority as are born of wisdom and experience—sat enthroned upon his brow. I felt assured that I should not want appropriate instruction, and resolved to bend myself to the task of solving the problem of life under the instruction of this noble teacher. I had yet to learn that the office of teacher signified something more than that of instructor in certain principles by the method I had seen practiced in Earth-life. I had yet to learn that this teacher possessed the power to control me, as I believed before none but God could. The subtle influence which wrought my regeneration was revealed to me by degrees, as my spirit writhed and bent, like the deep-rooted tree before the tempest, before his

psychological power, exerted upon me, the more speedily to cause my spirit to emerge from the darkness in which it was shrouded for a season.

I looked upon this teacher at first, as one commissioned to guide me in the path of knowledge; for I knew from what I had learned of society in the second sphere, that there was order in the sphere, and such order as provided for all who were ushered into it. I had conceived that God was the fountain of government, and that order was heaven's law; and consequently, I looked for a higher development of government and order in this sphere than had yet existed upon Earth. I learned by experience and observation what the order of society was in the sphere, and was satisfied that God's wisdom was more clearly displayed in all the arrangements of society, inasmuch as it was possible for it to be so; men in the second state having arrived upon the plane where order could be elicited out of confusion; where the true ends of government could be comprehended as well as the true methods practiced.

My manner of life was that of a student. I entered upon a course of discipline as soon as I attained strength and independence sufficient to enter a home of my own. Could I have surrounded myself, as I desired, with the loved ones who were, in a sense, restored to me, my home would have been a heaven; but this was not permitted me. I was assured by those I most trusted, that it was for me

to win my way up to the position where I might enjoy the society of those I loved best. If I had been accustomed to sway others at my will, I was now swayed by the will of others—those who were competent to judge what was best for me. I submitted myself to the judgment of my superiors in the wisdom of the higher life upon which I had entered, and whose realities I was beginning to experience. I was not entirely deprived of the society of those whom I called my own, and whom I was striving to win back to me; for these were given me as occasional teachers and angels of consolation to cheer me as I was wearily wending my way through mazes of darkness and perplexing doubts into the clear light of celestial wisdom.

My task was to cultivate my own nature. All the discipline to which I was subjected was for this purpose. But first, I was to study my nature—learn what I had to do. For this purpose I must needs scan closely my whole past life; I must weigh in the balance of justice every act, every motive, as far as I could understand my own motives. To spur me on to this careful revision of my past life, it was given me to be hailed by my admirers and taunted by my enemies, as though I were yet a prince and a partisan warrior. It was given me to be greeted as father, by multitudes of people who had owned my sway as a prince, and who had admired my qualities of statesmanship and as a military leader; and also to listen to the words of

scorn of many people who reviled me as a despot, an ambitious tyrant, a murderer of millions, and a destroyer of the peace of empires. I was human, and was moved by such demonstrations. I sought not to be recognized by the people, as I desired neither their commendations nor anathemas. Yet there was a power that impelled me on to visit the localities where the different nationalities dwelt, and that also impelled crowds of people to flock to the temples that I visited; and thus it was that I came in contact with so many with whom my name and fame were familiar.

If I was moved by the taunts of the multitude of strangers, how was my soul stirred when I was reproached by trusted friends for a great wrong I had done to my wife, the sharer of my throne, and the idol of a great people! Napoleon Bonaparte succumbed to these mild reproaches as he had never before to any power that had been exercised to crush his spirit. When kings combined and crushed my power and sent me an exile to the Island of Elba, I was able to calmly face my misfortunes, and gather up my powers to endeavor to thwart my enemies and compass my plans; and when again defeat overwhelmed me, and I was powerless in the hands of my bitterest foes, my spirit was buoyant still.

Even when I lingered a hopeless exile at St. Helena, I would not suffer myself to despair, but calmly faced my misfortunes, resolving that the

world should never have occasion to change its estimate of my character.

It was my nature to be brave to encounter whatever befell me; and I left, as a legacy to mankind, such an example of firmness and heroism in the midst of the deepest misfortunes, as might prompt some to dare to do noble deeds, even though disaster to themselves might be the result. Now I had become a dweller in another sphere; and as I was a man possessing powers of intellect to place me among the wise as soon as the dross could be eradicated from my nature, I was to be exercised by the strongest emotions it was possible for my spirit to bear; which exercise was to be the means of speedily elevating me—of bringing me to repentance for my misdeeds, that regeneration might follow.

The philosophy of suffering I studied as I advanced, and learned what I had never thought of before, that it is the saviour of man from the degeneracy of his nature. I learned that God's love is as much displayed in the misfortunes which befall men as in their prosperity; that all things that befall men are for their good, and the experiences of life are to them precious lessons which are to be studied in the future life, item by item, as the student cons his lessons.

I was made to feel the enormity of the act of divorcing my faithful wife, as others felt it all over the world. If I had reasons for this act, which to me were sufficient, and which prompted me to sacrifice

myself as well as Josephine, they dwindled into insignificance when I viewed them and the act in the light of a higher wisdom than that which I possessed in earth-life. I saw that my reasons for this act were the extreme of folly ; being born of my short-sighted ambition to transmit the throne of France to my posterity. I was made to understand that to the struggling people of France belonged the authority of choosing my successor, rather than to myself or any other one individual. I realized how happy it would have been for me, could I have contentedly wielded the power I possessed, taking no thought for a future successor.

From the first hour that I met my loved Josephine, I perfectly understood the wrong I had done us both in putting her away and taking to my bosom another, who could never be a wife to me after having known Josephine. My spirit revolted at the crime I had committed when I understood the true relation of husband and wife, and that the relation is eternal. It needed not, as it seemed to me, that my friends should reproach me with what I so keenly felt ; and yet it was necessary that fuel should be added to the flame of my remorse for this act. Her only reproaches were the words of affection she always had in reserve for me when we met, and the forgiving spirit she exercised now, as of old, for wrongs that had crushed her spirit and sent her to a premature grave. "My husband!" were the words with which she greeted me when

we first met ; and my own response to these words were, "My own Josephine !" I would wear a mask no longer ; I would unburden my soul of the love it still bore her, and again claim as my own her whose image was graven on my inmost soul, and whose name had been last upon my dying lips. But, alas for my expectations ! I was only permitted to enjoy her society for brief intervals, for years, while I was atoning for my sin and rendering myself worthy to be the companion of one so pure and exalted as she had become.

While remorse and grief swayed my spirit, as I thus contemplated on my past acts, I could but view myself as an instrument in the hands of the Power that sways the universe, to do as I did—to shake to their foundations the despotic thrones of Europe, and stir up the people who were stagnating, as it were, under the power of despotism. I was impelled, resistlessly impelled in my course, I knew ; and I was conscious that, individually, I was responsible for my acts in the same sense that all men are. Justice to myself was justice to all mankind ; of this I was sure, and it remained to me to study what would have been strict justice to myself under all the circumstances of my life.

It was of comparatively little consequence how men misjudged me, but it was of the utmost importance that I should judge myself justly. Was I ambitious ? and of what ? Did I covet empire ? and for what purpose ? Did I misjudge the people

when I believed that a monarchy was better adapted to them than a more liberal government? Did I use every effort to qualify myself as a judge of what the people needed? Did I thirst for blood, or was I careless of human life and suffering as I raised army after army and sent them to battle with the hosts of the surrounding nations who arrayed themselves against me, deluging Eerope in blood and causing the wail of widows and orphans to resound in the ears of distant nations? Was I the aggressor when I deliberately planned the Russian Campaign that seemed so unjustifiable in the judgment of many of mankind? On the other hand, was I not conscious of my powers as a governor of the people, and was not my ambition justifiable in view of the plans I formed for elevating all the people over whom I could obtain the ascendancy? What if I did misjudge, from my standpoint, the real wants of the people? Was it not just in me to desire to do for them what I believed would benefit them? Was I not justified in seeking to cripple the power of those rulers who were bent upon thwarting my designs, and who were continually harassing me and disturbing the peace of Europe and charging it upon me? Such interrogatories disturbed my mind and swayed it to and fro until I was able to answer them all.

I found myself wanting in many respects, as I weighed my acts and motives in the balance of justice. My insatiable ambition was unjustifiable, in-

asmuch as the powers of my nature might have been expended for nobler uses than subjecting unwilling people and wresting crowns from sovereigns whose right to them, in the eyes of mankind, was superior to my own. Self-aggrandizement entered too much into all my plans; although justice exonerated me from the charge of tyranny. I loved the people and labored for them; so said an enlightened conscience; but I over-estimated my own ability to form a perfect government—one which should be exactly suited to the condition of those over whom I might gain authority. I loved the military profession and military renown; and I loved power, both for itself and the opportunity it gave me of putting cherished plans into execution. I was as selfish as I was magnanimous. If I understood human nature, I overestimated my own powers. If I was a statesman, I misjudged as to what was the best method of elevating the standing of my country among the nations, and placing the people upon the highway of progress. If I was manly I was yet sordid, in that I coveted vain honors, and attached undue importance to empty titles, and exacted that servile homage from men that was unmanly, and that I felt was beneath myself to pay to any.

I allowed my overestimate of my own importance and the importance of the success of my cherished plans to harden my heart to human suffering. I could behold plains deluged in blood, cities laid

in ashes and provinces desolated, because I deemed it important that I should succeed and found an empire that should be a pattern for the whole world, and for future ages. I forgot to note the finger of Providence that was forever pointing me to France as a field of operations for my genius. When the angry nations were combining to stop the progress of my arms outward from this centre, had I paused, I should have been invincible. My restless ambition did not permit me to see this, and I scattered the forces which, if concentrated, would have wrought wonders in regenerating my country.

What though I was the ordained instrument of heaven for scourging the nations? and what though a resistless fate impelled me on to do what I did? This *fate* was the natural disposition I possessed, a disposition that *could be* wielded as it was. God uses the pestilence and the famine wherewith to scourge the nations. He used a Calagula to scourge Rome, a Tamerlane to scourge the East, and a Bonaparte to scourge Europe, because there were in these men the elements of destruction, as there is in the pestilence. He must needs destroy and scourge, that He may create and make whole; and He uses the instruments at hand to fulfill these purposes. My nature was unclean, unregenerate, or I could not have done what I did and what was necessary to be done at the epoch. Had I been as disinterested as a Washington, or as benevolent as a Howard, I could not have been made the instrument I was.

As it was, my deeds were the instruments of my regeneration. I lived over my life again and again; re-enacted my deeds, until their significance and effects were fully appreciated. I saw my advancing columns of brave men, endowed with all the attributes of humanity, swept away, mercilessly, by the sweeping cannon shot, trodden down by the cavalry charge, plunged into the sweeping flood, or down the abysses of the Alps, as distinctly as though the scenes were now being enacted; and with the memory came such a realization of all the causes and consequences of this, as overwhelmed me with wonder and regret that I had been so short-sighted and so merciless. I traversed old battle-fields, and exhumed the mouldering bones of scores of thousands of men—friends and enemies—and visited the desolated hearth-stones and the forsaken outcast children of the brave hearts that once animated these mouldering remains.

I recalled the scenes of the Russian campaign; read the unwritten history of the hundreds of thousands of brave men that left France full of high hope, following the fortunes of their trusted Napoleon, but who perished amid horrors too great to be recorded, and left no traces of their burial-places. It is not too much to state that I suffered what these suffered, having pictured upon my mind in the most vivid light their sufferings, the horrors through which they passed, and which engulfed them. I counted the martyrs to my policy, who

were stars of the first magnitude in the galaxy of great minds, by scores. I remembered how one faithful, bosom friend found his grave in Egypt; another upon the field of Marengo; another on Wagram; another here, and another there; faithfully following my fortunes, when in following peaceful pursuits they might have been benefactors of mankind, and left names more revered among the people than could be those of any who had made war their vocation for the honor of another.

I listened to the adulation of flatterers, witnessed the self-devotion of friends, and heard the taunts and threats of enemies, and understood what it all signified, as I had not before. I watched the fortunes of my son—that child of my folly, but on whom I centered so many hopes—with that solicitude which only a father can know who has yearned for a son as I did, and who loved one as I did, when at last one was granted. I marked how futile had been my efforts to accomplish what was not to be, in the order of heaven, I also marked, that instead of a legacy of an empire, which I had hoped to bequeath to this son, I had left only a legacy of sorrow, of misfortune. I saw him perish before his time, a victim to the jealousy of kings, because he was *my* son. I remembered his mother as one whose hopes had been blasted through my influence. I viewed her as a young bride usurping the place of another, by no fault of her own, but mine;

and viewed her as an exile from her kingdom, a dependent upon the bounty of her husband's foes—the sorrowing mother of a youth whom she felt was marked for destruction, as soon as his father was deprived of power.

I lived over the days of my exile. I saw the stern rock of St. Helena as it, for the first time, loomed up before me in the waste of waters; and I recalled my emotions when I remembered the distance which separated me from mankind, and the stern hatred of enemies that were powerful to inflict upon me a destiny so much worse than death.

With tenfold force, yea, sometimes with a thousand-fold force, were all these emotions awakened in my mind, until I considered myself a martyr to a fate the most horrible that could befall a human being. My teacher, by his psychological power, caused me to recall past scenes to my memory according to his will; and he caused me to suffer in reviewing these scenes as my spirit was able to bear, as he presented them to my mind in all the varied lights in which they could be viewed. “My sufferings are greater than I can bear,” I often exclaimed, when the waves rolled over me, and I seemed about to be engulfed in the mighty sea of trouble upon which I was sailing. It was not that I was worse than other men, that I was caused thus to suffer; but because, to me “much had been given, much was required.” Great responsibilities had been mine, as great capacities of intel-

lect were mine, and I must suffer until that intellect was purged of its dross, and capable of comprehending all the lessons of my life, which were such as are given to few men to study.

I emerged out of darkness into light by degrees. By degrees the shadows departed, and light beamed upon my pathway. I blessed the hand that afflicted me, all the while that darkness beset my way. I knew, in my inmost soul, that a Father's hand held me, that I could not fall, while the chastening rod must be applied until I should be regenerated. When I was re-united to Josephine, it was after my nature had become so changed that I beheld in the light of the superior wisdom of the higher circles of the second sphere, the true object of wedlock, and the true relation of the sexes. She had advanced, as it were, side by side with me, and I no longer arrogated to myself the superior position as the male, as I was wont to do in earth-life, when I underestimated the female character, and gave to woman a subordinate place.

My mission now is to point to men the path of progress, and to warn them of the nature of the experiences, the discipline, through which individuals must pass in spirit-life, in order to obtain salvation from the depravity incident to human nature, and which inheres in some natures much more than in others. I would have them understand that it is possible for regeneration to commence in earth-life, and that the sooner it is commenced the sooner is

the spirit destined to emerge into the broad light of heaven.

The spirit-land is a heaven of beauty. Its lovely landscapes, its perfumed atmosphere, its balmy breezes and its sunny skies, are for all to enjoy. God sendeth the rain, his dew and sunshine, upon the just and the unjust, and thus he compels the love and gratitude of all whose minds are not so beclouded that these emotions cannot be elicited from them. Yet his judgments follow men into that sphere of beauty, and his justice will not let them go until they are redeemed from the corruptions of the flesh—until his image shines through them and they are fitted to be teachers and leaders to their children behind them. Let none imagine that they are to rest in the spiritual state with their imperfections upon them, but let all remember, that inasmuch as man is created in the image of God, there will be no actual rest for him until that image is fully wrought out.

The little I have stated of my experience during the years I have been a spirit, will suffice for an example to mankind of the method which is pursued with individuals by the wisdom which rules in the second sphere. I remarked, that none are uncared for in this sphere ; I reiterate the remark, and add, that mankind in the flesh have, as yet, conceived nothing of the method, the order, that reigns universal in the second sphere; and by which it is possible to care for all, and accomplish the de-

velopment of all. As the spiritual state is higher than the physical, so is the order in that state higher than that possible in the physical, until the race becomes spiritualized and approaches the plane whereon this spiritual order is developed. Order is the universal law in all Nature, all spheres, high and low ; and yet, as there are high and low orders of spheres—to use terms as men in the flesh use them—so there is Celestial and Terrestrial order ; and the Celestial is more Divine, in that it more nearly approximates to the perfected central principle of the universe.

As a man, “ I dwell among men, and labor with them for the advancement of the cause of truth among men in the flesh and in the lower circles of spirit-life. I sympathize with my fellowmen as only one can who has passed through the experiences which place individuals in the high circles of this sphere. My ambition now is to conquer ignorance, prejudice, and all depravity with which I know men are tinctured who have not been redeemed in this sphere. If I marshal hosts to battle now as of yore, they are hosts who bear the banners of Truth and Progress, and whose arms are the glittering, diamond-pointed truths which pierce the hearts of men; and whose armor are robes of sincerity and righteousness. With such armies I march to the conquest of Error, and I never know defeat. The crown I wear is a crown of righteousness, set with gems of wis-

dom ; and the homage which I claim and receive is that which is due to true greatness. I glory in my existence, and regret nothing, knowing that as I was born, so I was, and nothing remained but for me to pursue the way which would soonest lead to my redemption from the inherent depravity of my nature ; and in this path I was led by the All-wise, through his agents, my spirit-guides. What remains to me is to pursue my progressive way ; and while I point my fellows forever onward, I keep my own eye fixed on the star of my Destiny, and bend the energies of my nature to attain it.



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