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THE PHENOMENA OF DEATH.

AN ADDRESS

DELIVERED BY

MR. J. J. MORSE,

IN THE TRANCE STATE,

AT THE ISLINGTON ASSEMBLY ROOMS, LIVERPOOL,

ON SUNDAY EVENING, MARCH 2, 1873.

Phonographically Reported by Mr. W. McMillan.

FIFTH THOUSAND.

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WHAT OF THE DEAD ?

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THE PHENOMENA OF DEATH.

MR. MORSE having taken his seat on the platform, in due time passed into a state of unconscious trance, and, under the control of his Spirit Guides, preceded his address by this

INVOCATION.

BREAD SOVEREIGN, clothed in the robes of fear, we, the creatures of Thy will, Thy children, once again dare to draw near to Thee; with all our hopes and fears. Well know we that Thou hast cared for us from the commencement of time, that Thou hast so ordered existence that all things tend to our happiness and advancement; yet know we also that we have been unmindful of Thy manifold mercies and blessings. Help us, we pray Thee, that we may duly understand Thy will and purpose, that we may bring our lives into accord therewith, that we may be able to stand fairer, nobler, and higher on the morrow; that the dawn of the morrow's sun may find us nearer our God to Thee. Angels, once dwellers on the way of human life, once the workers in the day of natural existence, draw ye hither, bring love and truth with you, as fitting balm for the wounds of sorrow and despair; bring the light of wisdom, that shall dispel the darkness of error. Come hither, to each of these your brethren here, do unto them some good, make the way of life less hard, make the page of existence more plain, guide them that they may grow up bright offerings to our Father God, even as these fair flowers [the medium took up a bouquet of flowers from the table in making this allusion] are bright offerings of mother nature. Grant that the lives of these our brethren here, like unto these flowers, may in the future manifest the beauty and grandeur of their Creator; that, standing on the highway of life, they may give off a fragrance beautiful and refreshing to the weary, bringing love, truth, and justice, more immediately under the notice of their fellows. May the lives of all be as fair and noble as these tiny flowers, nature's richest and choicest offering to those who tread upon her bosom. That this may be so, O, our Father, we most truly pray.

A D D R E S S .

MYSTERY and superstition ever go hand in hand. They owe their existence to ignorance, the mother of all error and abomination. So long as there remains something for man to speculate upon, so long will there be the possibility of superstition and mystery existing. The mind of man is not so constituted as to enable it to receive at once all wisdom and knowledge, hence of necessity there will ever be the unknown before him. But our friends must not assume that because of this fact man will ever fall to the depths of ignorance, or superstition, from which he hath now so toilsomely ascended. In the light of past experience, and under the guidance of present wants, man will be saved in the future from descending so low, and, though he may be liable to error, yet it will never be so deep and glaring as in the past, for each successive accretion of knowledge obtained by the human race will prevent the possibility of its descending back into its primeval ignorance. Advancement means the organic stability of the structure, insuring, as time progresses, the impossibility of its ever crumbling at its base. Thus, the temple of life, builded together by the experience of all time, will grow up a fair and beautiful structure.

One question that has been a fruitful source of superstition and misery, because of the needless ignorance that enshrouds it, is the much-discussed one—Death; a subject that to most is full of nameless terrors. The strong and powerful man, who would face legions and give them battle, who would undertake almost any operation that the human frame can accomplish, succumbs before the single opponent—Death. He knows not what is beyond it, he cannot always rightly understand the phenomena attendant on its manifestation. Life, he knows, its qualities and properties he can comprehend, but, when death comes, he has reached the boundaries of his knowledge; he has not yet got beyond it. It is true that the religionist will say—O, we know what is beyond the walls of death; we have it all portrayed in this our sacred volume; we know how to guide our barque upon the waters of the future, and ultimately we are sure of reaching the shores of eternity. As we have often said, their version of the story may be true, but it would be better if evidence were forthcoming, if proof and demonstration were substituted in place of assumption and assertion. Those who have gained wisdom in the world of matter, who have pryed deep into the mysteries of nature, and

stand like giant intellects on the wayside of life, still stop and halt at the word Death! Up to that point every part of the road may be well known, every characteristic, every stone, every flower, every shrub, may be thoroughly understood, and its nature comprehended, but beyond that lies the great unknown, to them, and they must needs return and be contented with that which they have. Seeing, then, that so broad a domain remains at present unexplored, is it not easy to conceive that it might be peopled with phantoms and shadows, hideous and terrible? and thus being made the playground of the most extravagant fancies and illusions, the fears of men are excited, and they become abject slaves, bound by a chimera which the priesthood that created it have but little faith in, so far as they are themselves concerned. These men know, that by taking advantage of the general ignorance respecting death, they wield a potent instrument for effecting the ends they have ever had in view, to hold mankind in their grasp mentally and spiritually. Deluded by the baseless spectres, and imposed upon at the hands of an ignorant priesthood by the erroneous and superstitious interpretations of death and the grave, instead of the subject being presented even as it is in all its vivid loveliness, an angel of mercy, with brightness on its countenance, with grace and beauty in every action, it is made to appear quite the reverse, and man cowers before it affrighted and abashed. Were death represented as it should be, men would hail its presence as one of the divinest ambassadors, sent straight from the heart of infinitude itself. We admit that the true view would be disastrous, so far as the priesthood is concerned; but as the thinking mind does not care about the priesthood, it matters not; nay, we may go further, and say it would be infinitely better if this knowledge were possessed by all.

The Phenomena of Death! A gloomy subject, some would say; how is it possible that anything calculated to entertain, to instruct, or to enliven human thought can ever be extracted from a theme so dreary in its outward appearance? Before taking to the consideration of the question in connection with individual life, let us turn to the domain of nature, and discover what there is in it analogous to death. Let us take, as an example, a seed; we find the seed grows, and the plant thrusts its tender shoot through the soil, is nourished by the atmosphere, developed by the sun, increases in stature, and in due time becomes a tree, or shrub, or flower; the blossom appears, the fruit is put forth, fulfils its mission, its purpose is accomplished, and it withers,

decays, and dies! It has gone; absorbed as it were back again into the vast vortex of natural forces, from whence it came. Whither has it gone? It is certainly lost, as far as outward form is concerned, as if it had never been. But the death which the tree, shrub, or flower has sustained, is simply a change in the condition of matter, that manifested itself in either of the several forms that we have enumerated. The matter which composed that tree, shrub, or these flowers, will not be lost when they have decayed and become invisible to the outward sense, for matter is indestructible; it will be re-absorbed in the vast realm of elementary forces round about you, and will appear in a new form, in another mode of existence. No one can say really that the flower is dead. The true statement should be that the mode of matter which manifested itself in the form of a flower has accomplished its purpose on that plane, and is now manifesting in another direction. Substance is ever active, ever living, never ceasing to have a being. Thus we find that death, in the outward realm of nature, does not mean a cessation of existence, but is in reality a change of condition. We now call your attention to death in connection with individual life, and we ask why does a man die? Suppose we place ourselves in the position of the Materialist—and there is good reason for our so doing, the materialist has rendered great and valuable services in the cause of human elevation—he would say that man is neither more nor less than matter, in what we might call the human mode of its expression; he would say that the intelligence inherent in man is the result of a chemical activity in the organic structure. Now we may ask here—assuming this position to be true, that providing the human structure be kept free from disorder, and in a thoroughly normal condition in every department, and all the laws of health be strictly attended to—Why, if the laws and conditions of life be observed, does man die? Health is neither more nor less than the existence of a perfect reciprocity of action in the man's body, the friction of all its parts being reduced to the lowest possible minimum. Thus is it that the maintenance of health is synonymous with the continuity of life.

The Physiologist may answer you, that it is the law of nature that man should die. We admit that, but to say that it is the law of nature and to explain it is a different matter, and we claim that no one save the Spiritualist is capable of fully illustrating that law, he alone possesses the key in the revelations of modern Spiritualism! To explain to you the reason why man dies, we shall have to detail certain facts, certain actions, in connection

with the nature of man, and the phenomena of death? In the light of materialism man, to all appearance, is simply a bodily structure, an organization composed of parts, each part obeying the controlling power proceeding from the brain; man is to all intents and purposes, simply matter. But the Spiritualist knows differently; he knows that there exists an intelligent principle interior to this outward man which controls the natural organization. A principle is that which is nearest related to the infinite—the life. We might say in this connection, that the intelligent principle of man is a spark straight from the heart of deity, that within man resides a true divinity, a central intelligent principle. Now it is evident that this principle must be infinitely superior in its nature and essence to the external body that it controls, for, the one is a spiritual reality, while the other is simply a material consequence. The divine, spiritual reality must be superior to the ephemeral, fleeting, natural consequence, the human body. But to bring two conditions of existence into union, and inter-action, we must have intermediate agencies and instrumentalities, for no operation in nature is effected directly, but is achieved by means transferred through intermediate agencies and instrumentalities; therefore the intelligent principle, being, as we have stated distinct in its nature must have at its command certain conditions relating it to the human frame. We know that physiology has demonstrated the existence of magnetic and nervous ethers that proceed from the natural organization. The internal principle also puts forward from itself certain refined emanations, and the union of these two conditions connect the outward and inner man. Across this bridge of instrumentalities, all thoughts are sent to the outer world, for all the intelligence within man is dependant for its outward manifestation upon the integrity of the links connecting the intelligent principle within to the material body with-it. This being so, we arrive at the conclusion that the nature of man is dual, that which appertains to his bodily structure, and that which appertains to his spiritual nature. Death supervenes, and removes the intelligent principle from its previous connection by severing the links that bound the two conditions—body and mind, together. We know that in the early career of the intelligent principle, so far as its life in the natural state is concerned, that it is ever dependant upon the existence of an organization for the expression of its attributes. Take away that organic structure from your friend or relation, and he would be beyond the ken and cognizance of your senses. What know ye

of yourself? Remove the bodily structure and how would you act? While you are in possession of it, you know you exist, because the machinery that will inform you so is present.

Is immortality a conscious existence? Is man "over there" a blank existence, with no knowledge of his spiritual state, or is he an individualized entity? Does man exist after death substantially a thinking and rational being? If he does, and who would have it otherwise, he must of necessity have the means of expressing his identity on the one hand and of recognizing his status and position on the other. In a word, if immortality to the individual means a rational sentient continuity of life, then must he be in possession of the instrumentalities to enable him to know that he really is. There is no escaping from these conclusions which solve the problem, Why does a man die? We want a body for this intelligent principle in its immortal state. Where does it come from, who supplies it, what are the means of its development and growth? We push the analysis to the extreme, because we must have all, or as nearly all the information we can attain upon the subject. We hear that the natural body develops certain refined conditions that relate it to the spiritual principle.

We cannot say that when the utmost condition of refinement which we are capable of perceiving has been ascertained, that there the possibility of the refinement of matter ceases. We cannot say that when the nervous ether has been discovered, and its nature discussed, that we have reached the ultimate possibility of refinement in the human frame. We assert that it is not so, we say that so far as the links of relationship are concerned, when we reach this nervous condition, the body refines itself further and it becomes in this further refinement spiritualized—the essence of matter in contradistinction from matter itself, and we must here denominate it spiritual! This essence is not absorbed by the links and agencies we have referred to, it does not belong to the natural body, and has no affinity for it, it is not so refined as to assimilate itself to the constitution of the intelligent principle, it hangs midway between the two conditions and is deposited there. Every nerve and fibre of the human frame contributes its complement, and this forms a bright silver lining throughout the whole structure. Death supervenes, the soul departs, and with it of necessity must go an organic structure, and the reason that man dies, will now come clearly before the minds of our friends in these words: the refined condition that we have spoken of is not introduced into the body from without, but is developed from within, and is the natural

and legitimate result of the existence of the human frame, the purpose for which it was designed being that it should develop the spiritual robe of immortality, that garment which is to be worn in the abode of the soul in the life hereafter. The commencement of its growth is coincident with the commencement of material life, and being contemporaneous therewith, the spiritual body is accordingly perfected in strict proportion to the growth of the outward frame from which it is extracted. When it is formed and ready to be withdrawn from the natural organization, what need is there for that organization any longer. The object for which it was created is accomplished, therefore the mind resident in it desires to go to a higher state. Why should he remain chained here? His duty is to pass onward and upward, and that duty is forced upon him by an unavoidable law.

In ripe old age we observe that the links that have bound the body and its members together, are being slowly severed, and it is said that such an one is losing the power of hearing, the power of motion, of memory, or of speech; Does he ever expect to regain these when he goes beyond the tomb? What warrant is there that he shall ever have these faculties restored? How natural it is, in the case of old age, to say that such an one is losing his powers, and it may be asked having lost his intellect how can a man go about seeking for it? Why if common sense were brought to bear upon the question it would tell quite a different tale. The tongue is but the vehicle of sound, and its action combined with the operation of the lungs produces speech. The cause of this result is behind, the divine reality contained within. The intelligent principle retains all its powers and attributes, never losing one of them. It is the body alone that decays, and our friends who are passing into the spiritual life are simply withdrawing from the natural condition, because they are perfect in their internal states, and death completes the separation, the purpose of the earthly life being accomplished. Here then is the reason why man has a natural body which having fulfilled its function—the elaboration of the spiritual one—there is no longer any need for him to remain upon the earth plane. He is translated to the life hereafter, that there he may truly learn the real nature of existence. Such is the answer to the question, Why do men die?

Let us now look at the method of their dying, and of course in this connection we must confine our attention solely to normal or natural death, not to those deaths that are superinduced by disease or accident; and, in speaking thereto, we have to request our friends' attention to this all-important fact, which we have often

stated, that the translation from the earth plane is subject to laws, and these laws are within the capacity of the human mind to discover for itself; for all questions, facts, and experiences that are capable of being comprehended by the human intellect are always susceptible to analysis by the human mind. A life of activity has been passed, the functions of human existence have been performed, each and all having been directed into the appropriate channels, and thus the normal purpose of life being fulfilled, the withdrawal of the powers within bring about a cessation of activity without, and so we find the form of him we loved so well stretched upon the bed of death. At first there appear to be convulsive movements of the structure, looks of pain pass across the distorted features, heavy breathing, characteristic of the last moments, the strange gasp, a sob, and the final link is severed, and we know that our loved one is no more. Oftentimes it happens that this knowledge makes all life devoid of brightness, the sun of our happiness seems quenched for ever, there is no ray of light, the consolations of religion serve only to make the gloom more intense. To add misery to our sorrow, the hopes of friends seem vain and delusive. Finding no consolation, the poor stricken ones are thrown on their own resources, and they pine away in sorrow, until they also pass the mystic river of death. The Spiritualist—How looks he upon the scene? For those who are suffering, indeed, with much pity. Were it his own case, he would know what had become of the friend he loved so well; he would know that this piece of clay was not the friend he loved, but only the vesture of him who wore it. For a time the phenomena of death really consists in these few particulars, plainly discernible to the eye of the seer. As the change approaches, there appears to be in the spiritual body a degree of activity not hitherto experienced. That activity increases as we approach the brain, which interiorally expands. A bright point passes out, and in its passage draws with it all the bright spiritual element that we have referred to, and in obedience to certain laws inherent in this spiritualised mass it arranges itself into shape and form, and manifests a personality. It may be urged here—What form, what shape, what personality? Can any of our friends, or any of those who are wiser than us, look within us or our friends, and see a structure more perfectly adapted to the manifestation of intelligence than the human form? If any one can suggest improvements therein, and can say that man should have been made differently, then we would respectfully withdraw from our position, and kindly invite that

friend to occupy it, for we are sure that he would be able to instruct you better than ourselves. If God had seen fit to do otherwise, this present organization would never have had an existence; the fact that it is so, shows that the wisdom of God is perfect.

The continuity of life after the dissolution of the physical body being therefore a fact, and with it the continuance of the mental powers of man, we may also assume that the form which man shall wear after death is the same as that peculiar to him in earth-life; in a word, that the so-called dead are simply humanized spiritual existences, rational individuals, endowed with all the powers of reason and mentality which characterised them in their previous career. Thus we find that there is a rational immortality in store for poor humanity, and in discussing the philosophy of death the question of immortality also receives a partial answer.

We have been arguing from the ordinary results of life, when no disease has entered the human frame and man is translated in strict obedience to the natural laws of his existence; we have been speaking of death as it should be. We shall now proceed to speak of death as it really is in the greater percentage of cases. Death by accident is a fruitful cause of sending numbers to the spiritual world. It may be that an individual loses a limb, and that the loss of that limb ultimately causes final dissolution. Some objectors would from this simple fact find an overwhelming argument against what we have here advanced. We shall have a one-armed spirit they would say; or, if the individual has lost his eye, the same argument would apply in the one case as in the other, we should have a one-eyed spirit. If you say the spiritual state is one of perfection, what have you to say in answer to these objections; or, again, it may be that yonder is a cripple, malformed, its natural shape diverted, Will that person, when dead, still retain that deformity, and shall we have a hump-backed spirit? Also, to appear logical, you say that the spiritual body is formed by the natural body, by the process of refinement you have referred to, and being resident in that natural body, it must therefore take that form, and we shall expect to find all the imperfections characterizing the human body manifested in the spiritual body. These are physical blemishes, let us look at mental ones. Our objectors will say, Suppose we have an idiot, in whom the glimmer of reason has never dawned, in whom the power of intellect has never been expressed, never so faintly, when that poor weakling

dies, will it be an idiotic spirit? Will it be endowed with the powers of reason, or will it be minus those powers? All these are fair and honest objections, all requiring consideration, and unless they can be satisfactorily answered, any attempt to expatiate on the philosophy of death will be so much idle talk.

We assert that the spiritual condition of man is superior to his natural condition, and controls it; being supersensuous it is above the cognizance of the material senses. Under appropriate conditions it can be brought into association with the natural, but in its state and degree relatively it is distinct, but not absolutely so, not totally distinct and entirely separated, but only in degree. The loss of a limb means the severance of the continuity of the material structure. What of the spiritual limb, has that been severed by the knife? If the knife were spiritual, possibly it would have been severed, but the knife was only material, dealt only with material structure, severed only a material member, for directly the vital action was suspended therein the phenomena of death commenced locally, and thus a portion of the member rendered up its spiritual essence, and that spiritual essence remained a reality invisible, but not the less real. Again, it will be urged that when our friend recovers from amputation of the member, and regains his health, he, it may be, in passing round a corner, rudely jostles against a post, his limb, or rather the stump, comes in contact with the post, does he thereby jostle and crush his spiritual member? These may appear frivolous objections, but they are worthy of our consideration. In answer, we appeal to the experience of our friends, that it is a known fact, that those who suffer loss of limb experience its life just the same; if it is the loss of a hand there is perfect consciousness of the existence of the hand. This may be attributed to the action of the nerves on the sensorium; but, it will scarcely prove tenable on analysis. If we admit the existence of a spiritual nature in man, we must admit the existence of the organization we referred to, and, admitting that immortality is a fact we must admit the existence of a spiritual arm; and the fact that the outward man perceives it, admits that existence, is in itself an argument and an evidence that such an arm does exist! Again, it is a known fact, within the experience of surgical science,—and here we again appeal to the experience of our friends,—that a person who has lost an arm can raise the stump, and pointing it at a wall, and gradually approaching it has been known to feel the passage of the spiritual arm through the wall, the further progress of the

physical member being prevented directly the stump comes in contact with the wall. The psychology of the matter is at present little understood, but we shall yet know more of it. The malformed—and sad indeed are many of the malformations affecting humanity—what of them? Of course, our friends will know that the formation of the structure is caused by the operation of certain principles; but if the operations flowing from these principles become deranged the results will suffer accordingly, and the original intention will not be fulfilled. Now we know that the spiritual body is the essence of the natural body, and, a principle being superior to an effect, the spiritual is superior to the natural, and though while the spiritual form is resident within the natural temple it must conform to the laws that concern it, yet when the spiritual body is eliminated from that temple and placed in its own proper and peculiar state of existence the principles that govern its formation will begin to operate. The barriers to its action being removed, the principles will in due time assert their full power and independence, and thus in the after life the malformations existent here are slowly, harmoniously, and perfectly removed. We know of no sudden actions in nature, either in her natural or spiritual methods, all her operations are in obedience to law, and law works orderly, for it comes from God, who is the essence of law and order.

The idiot dies, no light has characterized his career. When he is dead it is said with bated breath—it is a belief cherished in secret—when this poor benighted one dies he goes down into the grave even as the beast, and there is an end of him. His was an existence devoid of a spark of immortality say they. Monstrous doctrine, blasphemous in the extreme, and he who cherishes it, cherishes treason against the principles of existence, for how can a human body have an existence if the principles requisite to its formation were absent, and the principle requisite to the formation of a human body is the principle of intelligence. Without the presence of that principle it would be impossible for the human structure to have an existence; but, nevertheless, the means of expression may suffer. The brain power may become weakened, its balance destroyed, its strength impaired. The world is so wise upon matters in this direction that it spoils far more human organizations than it perfects. It has yet to learn the deep mysteries of physiology. When the operation of the physiological laws have transpired in all their fulness, the spiritual body is then deposited, and death is its removal to a higher condition of being. The benighted in this life ultimately

attain to a proper condition in the life hereafter. What say our objectors? The philosophy of death assumes more important relationships, and we see clearly that the divine economy hath not omitted one little thing for the perfection of every one in the earth, not by means of any special action whatever, but by the workings of created laws, adequate to effect the ends that their Creator desired. If we were to assume that a separate action was requisite, then might we say that God had forgotten something, or that there was some imperfection in his work.

We cannot assume such to be so, for we see law and order reigning everywhere; law in the realms of intellectual life, spiritual life, and in the natural life, and the one Author of Good controlling all. Thus we see that the philosophy of death assumes shape, and form, and we find so far as its physical aspects are concerned many ample answers to the objections stated. There are other directions to which we shall have to call your attention. We have seen that so far as the physical life is concerned law governs every department, and the object of it is to see man safe to the regions of immortality. Let us go there, and propound other questions that we may more fully comprehend the spiritual aspect of the phenomena of death! The artist, the thinker, the philosopher, all die, all succumb to nature's great law of change, all pass from the world that is, to the world that is to be.

Hath the intelligence of the philosopher departed from him when he enters the spiritual state of being? No! Hath the brightness and beauty of conception in the mind of the artist left him? No! Hath the power of thought possessed by the thinker departed from him? No!

That which he was in the natural life so finds he himself in the spiritual life, all the powers and attributes, mental, moral, and spiritual that characterized his personality in the natural life go with him into the spiritual world, and nothing is taken from him, save his outward, or earthly nature. All the passions, all the affections incidental to the natural body die with him. When a man leaves his natural condition he leaves behind him his physical nature. The presence of all the powers and attributes of the mind in the immortal land have a deep significance, for we must not question the wisdom of God, by saying that all the powers and intelligence that man possesses here go not into the spiritual state. What use, says the objector, what use is a philosopher in heaven. What use is a thinker in the realms of glory, what use is an artist in the condition of superlative

splendour to think that we can have these things in heaven, why it is the height of absurdity. Perhaps the absurdity after all only exists in the minds of those who create it, certainly it is not found in the facts that are.

We have told you beforetime, those who inhabit the spiritual condition are rational, thinking men and women still, though they exist in a spiritual state of life, and what could they do, or how find happiness, in the useless, vapoury heaven of the theologians. Not one act, thought, or feeling would they have in common with its inhabitants; therefore, instead of being in a condition of happiness, they would be in the way, they would be out of their sphere, in a condition with which they had no relation. The thinker shall find food for thought, the philosopher matter to speculate upon, the artist scope for the gratification of his imagination. Whatever the state of the man, there finds he a sphere congenial to his nature. Whatever the aspiration of the soul, there finds it that which should cultivate and develop it in all its vigour and integrity. The phenomena of death, from the stand-point of the Spiritualist, is robbed of all that is dark and superstitious, and stands forth as it ought to do, a graceful angel, with brightness on its face, with joy in every step.

Thus, a Spiritualist, contemplating the phenomena of death can do so with a calm countenance, with a tranquil mind, with a joyful satisfaction; for he knows that a friend has fulfilled the mission in the natural life designed by our Father, and that in obedience to the command of that Father he has been drawn from the regions of time to the spheres of eternity, there in a land of happiness to expand and grow beautiful; to become a joy and pleasure to himself and others; to pass into that bright morning-land of the spirits' home, where the day of existence first truly begins to dawn; where the sun of intelligence casts its beaming rays on every object; where man feels in fact he has just begun to live; where he realizes that God is great and powerful, that man is weak, insignificant, and fallible, and that he is ever dependant upon this infinite source of good and beauty for all the happiness he enjoys in every condition.

Thus we claim that the phenomena of death rightly understood, fully interpreted, removes the ignorance and superstition that has hitherto surrounded it, and thus takes the sting out of the adder's mouth, and the old enemy ceases to be regarded as such, but rather is looked upon as a harmless relic of the past, and those who prey upon the fears of man can no longer say if you do not do this, or believe that, we will damn you for ever.

For now they know the nature of death and the nature of the world beyond the tomb; they know that the words of the priest are so much idle talk, simply a child's method used to frighten mankind in its infancy. The Sun of Truth, which is rapidly rising, will dispel the last speck of ignorance in the remotest corner of the earth. Modern Spiritualism is an evangel of light and truth, scattering knowledge everywhere. Passing on then, let us do all that we can to hasten that happy day. Let every good and noble thought that arises within our soul blossom and go forth, and stand a bright and joyous flower in the harvest of light.

Let us, as gazing upon these simple flowers, nature's choicest offering—let every good and perfect thought in man, every true and noble act, be like unto the flower, each after its own particular kind and degree—bright, beautiful, and radiant. Thus, like the flowers, buds of beauty and use, we can pass through life satisfactorily, and, though the flower withers and dies, those who have seen it remember its existence, and treasure up the memory of its fragrance, so man may leave behind him the memory of his good deeds to be treasured up within the minds of those who come after him. Let us bequeath a memory rich in the minds of those we leave behind us, for—

“Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.”

That this may be so, O, our Father, we most earnestly and truly pray.

THE END.