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THE SCIENCE OF SPIRIT RETURN.

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BAWBARN.

# THE SCIENCE OF SPIRIT RETURN

BY

CHARLES DAWBARN.

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STAR PUBLISHING CO.

91 SHERMAN STREET, SPRINGFIELD, MASS.

1899.

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## PUBLISHER'S PREFACE.

The following lecture was first delivered early in 1885, before the First Spiritual Society of Brooklyn, N. Y. It has since been repeated in substance at Lake Pleasant, Onset, Parkland, Cassadaga and Niantic, as well as in many towns and cities. Thousands have heard it, and have always recognized its value to the student of the philosophy of Modern Spiritualism. It contains what was a very novel application of a scientific discovery by which many mysteries of mediumship may now be well understood.

I have a somewhat personal interest in this production; since Mr. Dawbarn says that it was in a conversation with me, in which I explained the theory of the equilibrium of vibrations, given to the world in Faraday Pamphlet, No. 1, that he first caught the thought, which shortly after, he moulded and shaped into this interesting lecture. And it is at my request that Mr. Dawbarn now permits me to publish it in a form that will ensure an extensive circulation and preserve it for reference.

H. A. BUDINGTON,

MANAGER OF STAR PUBLISHING CO.

SPRINGFIELD, MASS.

## SCIENCE OF SPIRIT RETURN.

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It is interesting to every student of Natural History to watch bird, insect and beast as they commence their earth life. In every case you find they have been to a school of intelligence before they come to the sunlight of to-day. Watch a chicken, knowing its mother's cluck, and ready to pick the tiny seed.

If you hatch the egg in an incubator and keep the chicken all alone, you still find the instincts of its future come with it ready made, from the shell life in which it started its career. It will presently take to roost, and will crow if it be a male; or if it be a hen, it will cackle when it leaves the fresh laid egg in the half secreted nest. Give to your hen, a setting of pheasant's eggs. As soon as they are born a note of alarm from the hen will send the young running to hide in the grass; whereas chickens flee to their mother, seeking safety under her wing. As you learn more of Nature's lesson you will discover that the ability to execute the marvels of patient industry or wondrous ingenuity exhibited by so many animals, were all infused into the fœtus: into the form before it had really entered into what you and I call 'Life.' No matter how wondrous the work of art, or the power of adaptation to circumstance, shown by ants, wasps, bees, or that prince of civil engineers, the industrious beaver, yet the faculty is so hereditary that little or no teaching seem required to develop that skill, or even to enable the animal to adapt itself to conditions, its ancestors could never have known. It seems to me that the one great

difference between man and all other life is the fact that man gets but a small part of his education before he is born. Other animals seem to come with diplomas from Nature, attesting they are ready to go to work.

This fact has a broad and deep lesson. The only education possible before birth must be the implanting of hereditary instinct and powers of adaptation.

But man has less, much less of such instincts than other animals, and therefore has less to send into the brain of the living fœtus. So we see that whilst the education of other animals is almost completed before they were born—Nature endowing them with capital on which to commence business immediately—Man comes as a feeble, puny infant with not enough of instincts or hereditary tendencies to keep him alive.

For months he is a helpless baby; and for years he must be guided by judgment and experience greater than his own. Yet it is in this long infancy that his superiority consists, for while others have almost left school when they were born, he can go on learning, so far as we know, to all eternity. Phrenologists assert that the shape of man's brain and its proportion to his whole frame, expresses his capacity to learn; and also exhibits the fact itself when he has once developed a grand thought power. They tell us that the young man who begins now to cultivate his memory, day by day, will show that growth, say in five years' time, to any skilled phrenologist who examines his head.

However that may be, the higher than memory, the faculty of independent thought may be cultivated till it leaves the impress on every fibre of a man's moral frame. So the phrenologist tells you that out

the brain of a thinker who has scored his manhood all over it in these ridges and furrows. But this other brain must have belonged to one who developed no originality, but accepted his thought, ready made, from school, pulpit and press." So we listen to our mother Nature as she says, "If you will only use to the full, such powers as you have to-day. I will provide room for you to think a grander thought to-morrow."

We are now, I think, ready to go a step further and inquire into the relation of brain and thought. If a man has no thought, or at least, no expression of thought, we say, "Behold an imbecile." And since we know that thought can only be expressed through brain, we see they are linked together for weal or woe.

The inmost secret of nature seems to be motion. Herbert Spencer calls it "Infinite Energy;" and perhaps there is no more important thought than the conception that the atom of matter is never at rest. The changes that have seemed mysterious to our ignorance, appear now to be but different rates of movement of atoms. It seems to be a law of Nature that atoms should not touch each other. The fact that by pressure, you can make a rubber ball smaller, should prove to you that there is space between the atoms. No metal is so hard, no rock so solid but by pressure, it can be made yet harder and more solid. So the scientist knows that atoms never touch. With equal ease he will demonstrate to you that they know no rest. As an illustration, let us begin with a block of ice and follow some of the changes of its atoms. That block is permeated by

this "universal energy" which holds its atoms together. It is called the "attraction of cohesion," without which the block would fall into a shapeless mass. By compressing that ice, you can drain out some of this energy or force, which shows itself as heat, which was latent in the ice.

But instead of driving force out of that block, let us put more force in and watch the effect. Place the ice in a kettle over a fire, and as the force (heat) penetrates, these atoms are soon farther apart. The matter that was so solid to your touch is all there, but it is now steam. You have the same atoms with more energy, You can see them, measure them and use them as steam. The steam becomes superheated. The atoms are moving with an energy unknown before, but you can still measure it with your horsepower scale. Here comes the point I want to make. Pile on your fuel, open your draft, increase your heat, you will add more speed to that movement. You have the very atoms of matter which you weighed and measured as ice, but though you have added nothing but energy, man has neither faculty nor scale which can tell him of their existence.

In earth life, man measures everything by motion. Let the ray of light strike your eye at one rate of vibratory movement and it becomes a color which you call 'red.' Quicken the motion, and every shade and hue will pass, one by one until violet is reached. Now quicken the movement a little more and you have nothing. Lower it below the rate at which you saw the red, and you have nothing. The limit of your earth sight is fixed.

The movements of which we have been speaking, are so rapid that the very conception dazzles you, as they count by millions to the second. But when these movements or vibrations have become so much slower that you count them by the thousand, they are in harmony with your auditory nerves, so you say you hear.

But love, hate, anger and fear can all be expressed by vibrations in the ether, equally as well as color. The soft, sweet tone of love, the harsh shout of anger, the wail of the infant, the moan of the dying, travel through the air as vibrations; when they strike our ears they will tell the tale, each for itself.

You all know the eagerness with which a fond young lover seeks to touch lip to lip in the ardor of his affection. But he cannot press eye to eye or ear to ear, for then he would neither see nor hear. He must start vibrations in the air. There is no other way to either see or hear; but unless the rate of motion be the same in both organisms, there will be no mingling of sensation. Presently that young couple become man and wife. Their happiness now depends upon harmony, for without similar tastes and aspirations there is sure to be discord and sorrow, or later will come separation. But harmony means vibrations of similar rapidity in two or more human brains. I propose to show you that intercourse actually exists throughout all life in proportion to such harmony.

In order to comprehend this thought we must again turn back to the brain through which our thought expresses itself. That brain like all other matter is composed of atoms, always in motion but

those atoms are perpetually varying their rate of speed, and of course that brain can only be in harmony for the time being with another brain whose atoms are moving at the same rate as itself. The very same brain which is now so cool and beats so calmly for the philosopher, may to-morrow bubble and boil and seethe with the fierce tempest of animal passion, in which coarse sensualism, half the world's children are begotten into living souls. But there must always be a harmony of vibration, so as a philosopher, that man may now mate with his brother philosopher; but presently when his lower nature rules, he becomes the animal man, clasping hands with that which belongs to the brute.

I don't mean that man hunts for his fellow and when he finds him, goes into partnership. I assert that at all times this wondrous vibration of matter is in harmony throughout the universe, because it is the expression, not of mortal but of the immortal spirit which belongs to every human being, both to-day, and in the coming to-morrow.

You are a spirit now, and it is your thought, that which no scientist can weigh, measure or dissect, which sets your brain a throbbing, and quickens the motion of its tardy atoms. You know that a thought of intentional insult will set your brain aflame with indignation. Through your brain will come the thought of manly self-assertion. And if a friend can soothe you into forgiveness of the injury, it is your brain which grows cool and calm.

The thought of love is motion of the atoms, that may be an angel's dance or a devil's orgie. Your brain may beat time to a selfishness that is cruel;

or move in a rhythm of divine self-sacrifice. I ask you to particularly notice the points I have so far made, in order that you may see to where we are travelling, step by step. We have seen that without motion there is no life: and that similarity of brain vibrations means harmony, and ensures, like mating with like. (Yet further, we have seen whilst there is a movement of matter that may seem to express only physical life, yet by our own thought power, we can cool the physical brain as with ice; or we can build there a furnace of anger, hatred or lust that can burn up our manhood. But these changes of movement all outwork harmony.

Whether your brain be cold or warm or hot, you have your mates of vibration. As your brain throbs now in fierce passion, and presently in calm investigation, you are flitting from sphere to sphere. At one moment clasping hands with the orthodox Devil and the next hour in fellowship with Michael on the celestial heights.

Do you begin to see what all this means, and its relation to what is often called obsession? It is only by applying this thought to the spirit side of life that we can understand the relation of the two worlds.

You have a brain that vibrates. Your spirit brother has a brain that vibrates too; and both brains respond to this mighty power of thought. But your thought moves a mortal brain, whilst the thought of your brother moves a spirit brain. Just think what that means. Remember the illustration of the block of ice that was composed of matter, which vibrated more and more rapidly as you added force, until at last it became invisible, and beyond

all mortal grasp. Your brother is invisible to you, because his spirit form is composed of matter, vibrating too rapidly for you to sense. But this tells you that a thought moves his spirit brain with a rapidity impossible to a poor mortal. Your slow speech is impossible to him as a spirit: his swift thought is impossible to your earth brain. Yet it is a law of Nature that there must be harmony of vibration or there will be no real interchange of thought.

Let me by another illustration make this point yet more clear. Here is a telegraphic sounder and its operator, whose swift finger you watch as it is vibrating the electric flash. In yonder distant city sits another operator equally skilled, awaiting that message: unless his sounder be in exact harmony of vibration with the other instrument, he can see plenty of movement and hear a ticking sound, but the intelligence, struggling for expression will remain silent to him. The distant thought cannot reach his mind.

Our brains are "sounders;"—they are instruments for the interchange of thought; but the human brain is far more delicate than any telegraphic instrument of brass, since thought power regulates its beat and orders it to move fast or slow. We do not think what we are doing, but it is our own will power which makes each atom vibrate with thought.

✕ If you have the mesmeric power you can make another brain come more or less to the speed of your own thought, for that is what mesmerism means. But if you have a friend whose brain-instrument is tuned to the same pitch as your own, you will often think the same thought even when you

have not spoken. When any event happens, you will feel alike about it, and act alike, till folks may call you "twins." So the difference between the instrument of metal and the brain is, that you can see one worked by the operator's fingers, whilst the other gives an answering tick to every thought of the spirit.

Some very interesting experiments by the English Psychical Society have proved that thought waves travel from room to room and across space. The children of a clergyman, living in a rural parish in Yorkshire, proved to be unusually sensitive. The published report of the committee shows that skilled scientists were able to demonstrate in that country manse, that there can be a direct, but invisible road by which thought travels from brain to brain without language, written or expressed. In an upper room, one of these young girls sat with two members of the society; she had paper and pencil and made many little sketches. They were usually very absurd and suggested by the committee. The form of a pig but with a tail at both ends was drawn, and many similar grotesque ideas were pictured. In a room down stairs and as far from the upper chamber as the old fashioned house with its long corridors permitted, sat the other sister with two other members of the society. This young girl also had paper and pencil, and sketched anything that occurred to her, whilst the committee sat silent, making no suggestions whatever. Several pages of the report exhibit first the sketch as made by the one sister up stairs, and then the almost duplicate drawn by the other sister in the lower room. These sketches,

made under such conditions, seem to prove, that thought waves travel from room to room and across space. Still we must remember that just as with telegraphic sounders, unless brains are in harmony of vibration, there will be no interchange of intelligence.

We realize that certain feelings and emotions must be associated with certain movements of the brain. Thus the man who is a thief, is in harmony with all who selfishly grasp the property of another. The fact that one may be an honored church deacon or city alderman, and the other a twice convicted felon, makes no difference if their brains vibrate to the same thought. They are own brothers in the great family of robbers. The man who steals a railroad or a nation's vote, is simply a more successful thief than he who steals your purse: one goes to congress, the other to state prison, but nevertheless both are thieves. Yet each may have emotions of love or gratitude or unselfishness that in occasional hours may bring him into harmony with other brains that express a higher manhood. And to that extent there is universal brotherhood, but it is expressed through this universal law of vibrations of atoms of matter.

Now we will try to trace this interchange of sensation a step further, and try to discover how Nature overcomes the apparent impossibility of communication between two brain instruments, one visible to the mortal man, and the other used by the spirit.

You have been investigating Spiritualism and have received test after test that would be deemed

satisfactory by most skeptics. But you still remain unconvinced, claiming that your brother loved you, and if spirit return be true, he would come to you himself, and not compel you to talk to him through a stranger. This is a most reasonable objection, and is entitled to an answer that shall explain why your brother cannot come to you with the old direct manifestation of his love.

You have already seen that your brother's power to talk to you clairvoyantly, or through you as a medium, must depend upon whether your brain and his can come into harmony of vibration. As a spirit, he has already discovered that his thought flies far too fast for mortal brain to catch the intelligence. Recognizing this as a law of Nature, his first step must be to learn how to will his own brain to a slower movement, so that mortal thought and mortal language may be possible to his spirit organism. This must be his first step, and if he fail, then all direct intercourse is impossible to him. He must then send his message through some spirit of greater will-power and skill. It is probably a natural gift, as is a talent for mathematics or music, and capable of like cultivation and expansion. But we will suppose your brother makes the attempt and finds that he possesses the desired power. He cannot possibly come to the level of the mortal, for that would be to become a mortal once again. So he has travelled but half the distance, and done but half the work.

He must now discover a mortal brain whose movement may be quickened to a point at which some harmony may be possible between the two

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brains. Such a mortal is called a "medium." His brain vibration is capable of being quickened till it can more or less harmonize with the lessened vibration of the spirit brain. Unless the medium have a brain already trained for spirit use, your brother would have to practice and experiment for months, and possibly for years; his object being to develop and increase the sensitiveness of the mortal to a point at which it could think and express his thought.

We will suppose you are a sensitive, capable of becoming a medium for your spirit brother. You have become interested in Spiritualism and seek development. You are eager to help the spirit, and your own will-power, working ignorantly and unconsciously, causes your brain atoms to vibrate rapidly to-day, and perhaps freezes them into silence to-morrow. You wonder at the nonsense which results.

Development is a process that cannot be made a success, if there are two minds at work in the same brain at the same time. The spirit tries to impress you to hold yourself passive. You catch the thought, but all the same, you try to help, feeling that you must do your part to make yourself more sensitive. (So instead of the two brains vibrating in harmony, your spirit brother can neither give nor receive thought.) He can shake you, perhaps tumble you round, giving you magnetic sensations and a headache, but not a single thought.

It may be that across the street, down perhaps in yonder basement, is a poor woman at the wash-tub, and a half-grown child, playing with a rag

baby. They know nothing of science or of spirit, but your brother can play on either of those brain-instruments, and talk right out in the same bright, loving thoughts by which you knew him in the past.

Suppose we let another truth come home to us right here. Perhaps your brother finds that he can bring your brain and his into harmony, but that in order to do so, he must make you unconscious. You now become a trance medium, and complain bitterly because although you talk to others, you know nothing about yourself. You go to sleep and wake up again: that is all such mediumship seems to do for you. But it is the result of this wondrous law of vibration of matter. There must be harmony between the two brains, or there can be no exchange of intelligence. If to produce such harmony, your will must go to sleep, then your discontent will no more alter the facts, than it will stop an earthquake or start a cyclone.

Up to the present, we have been speaking of control, born of the spirit. Now I want to carry you into a phase of the subject most carefully avoided on our platform. I want to talk about spirit control born of the mortal, which I deem the most important thought of this paper.

You have already seen that when you raise or lower the rate of movement of your own brain by your own will, you cannot help also changing the level of your spirit surroundings. You cannot help coming in impersonal contact with all influences that belong to the sphere in which you have placed yourself for the time being. The two worlds may

thus be in psychological harmony of thought, without any actual blending of the individualities of mortal and spirit. The sinner and the saint, the mortal and the spirit may, under this law, affect one another in their several spheres, and yet the influence remain impersonal. For good and ill, for weal and woe, there is a brotherhood to humanity, not limited by color or race. But we have now to notice that if you are sufficiently sensitive, this same universal law of harmony will bring to you direct personal control from other minds, to the limit of your development as a medium.

There is no person of sane mind, who will not acknowledge he can think his own thoughts, if he so choose. Those who cannot do this, belong to the asylum. The great mass of men and women have thoughts like the second hand of a watch, flying all round and jumping from one point to another. This mental indistinctness or confusion, gives no grasp to any spirit will, and probably brings no personal influence, good, bad or indifferent. The law of harmony cannot work under such conditions. But as soon as you give way to a ruling thought or desire, that holds your brain to a chain of equal vibrations, then you offer a foothold to some personal spirit, whether you are conscious of it or not. And if you are already a medium, in such an hour, you are offering yourself to spirit control without regard to your outward life or expressed desire. Even your guardian angel, if he fail to induce you to exercise your will, must bow to this law so long as you keep yourself by your thought, in harmony with a particular sphere.

So by thought you invite control. It is nonsense for you to think the thought and yet object to the control, for if you are a sensitive, they go together. Whether your thought attract impersonal influence or individual control, will depend upon the degree of your own development. But if no thought of yours turns to liquor or gluttony, no spirit of that sphere could obsess your brain, and if what the church calls the Devil, control you, then in the secret chamber of your own life, you have by your thought, become a member of the sphere in which the Devil lives and moves and has his being.

If you find yourself in so unfortunate a position, your remedy is to think yourself into another sphere. But if, as is too often the case, you have already lost your power of will over your own thoughts, you must at least desire freedom, with strength enough to give a stronger will than your own, power to change the vibrations of your brain.

Under this law of harmony, the inventor is sure to have a working spirit brother; the lover of music will have influence from the sphere where sweet sounds typify soul-aspiration. The earnest thinker will surely enter by virtue of his thought into the sphere of knowledge and wisdom, and may find there, spirit friends who have gathered the treasures of that sphere, and hold them for their brother man.

But although your thought may be constant, yet if it be without aspiration, it may hold you unprogressive, although your life be pure and unselfish.

Suppose you belong to a church and have experienced the hypnotic suggestion, or magnetic emanation called "conversion;" and your thought is all of God and angels and sinners perishing in hell. By this law of harmony, you draw to yourself the powerful influence of the sphere where dwell spirits who think as you do. And if you are a medium, the influence will presently become so personal that though you name no name but Jesus and curse Spiritualism, your utterances will be inspired and your thoughts have double power. You may become a Beecher, a Talmage, a Spurgeon, and all unconsciously have spirits, furnishing thoughts for you to mould into the shape that draws the crowd eager to listen to your eloquence. And if you be clairvoyant, they may show you visions of Peter and Paul, and the Lamb of God who taketh away the sin of the world.

Perhaps you may even be favored by a glimpse of the great "I Am," sitting on a throne, listening to music and answering prayer. But by just so much will you be obsessed, as much as the poor wretch, who, under the same law, seeks companionship in groggery and brothel. For all spirit control is obsession, if it hold you to-day to the standard of yesterday, whether it be in the name of God, or man or devil.

I have endeavored to show in this paper that we make our own manhood. We have a power inhering in our own individuality, which is the power to think. The effort of the church and its bigots, has ever been to stop man from using this power. "You must believe," they say, "and not use your reason." That means, forego your one divine privilege, and descend to the animal.

The man who thinks himself into company with the thief and the murderer, has more true manhood than the church member, who does not think at all. One uses his manhood in the wrong direction.

Point him to the right road, and you may soon find him climbing to a higher level. But the other actually prides himself that he thinks just as his father and grandfather, and as Peter and Paul did before him. He keeps his mind without motion, like the Indian fakir, who stands holding out his arm for years, with the result to both arm and mind, that the world sees a poor, shriveled specimen of humanity, instead of the divine manhood that knows its own fulness.

I trust that we now understand that the reason a man's thought determines his manhood, is because by thought he is in harmony with a like movement of matter throughout the universe. When our thought is stirring our brain atoms into activity, the angels can listen and will tell us they can hear us think. But alas! that which they hear is often more in harmony with devil than with angel.

Guard your thoughts, if you would guard your manhood, for they are gateways through which foe and friend may alike enter. Should a spirit appear to be of dazzling brightness, I counsel you to beware of him, unless he urge you to higher thoughts and increased mental activity. For true manhood is ever seeking more of knowledge and wisdom, with no shackles of the dead past to cripple the freedom of an immortal soul.

CHARLES DAWBARN.

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