

SKETCH OF THE EARTH LIFE OF GILBERT HAVEN.

Gilbert Haven was born Sept. 19, 1821, at Malden, Mass. Said his venerable mother, "He was an active lad and though by no means a bad boy, he gave me more trouble than all the rest of the family put together. If there was anything going on, he was always at the head of it."

At the age of eighteen he was studying at Wesleyan Academy, Wilbraham, Mass. He entered Wesleyan University in 1842, at Middletown, Ct. After graduating he taught Greek and Latin in Amenia Seminary, N. Y., and in two years he was elected its principal. There he found his future wife, who was a pupil, by the name of Mary Ingraham, to whom he was married Sept. 17, 1851.

Pastor Haven entered the regular work of the ministry in 1851. His first pastorate was at Northampton, Mass. During all the early part of his clerical career he was a very active Abolitionist. His beloved Mary died April 30, 1860, and soon after in great sorrow he entered the army as chaplain of the Eighth Massachusetts Volunteers.

In 1867 Gilbert Haven became editor of *Zion's Herald* and *Wesleyan Journal*.

In 1872 he was elected Bishop, after a stormy session of the General Conference in Brooklyn, N. Y.

"His election" says Bishop Foster in his memorable funeral oration; "was not only a surprise, but it awakened a question of doubt in many of the purest, best, and greatest, whether it was wise or judicious. Thank God he lived eight years to demonstrate the wisdom of that action."

Bishop Haven was stationed at Atlanta, Georgia. Here he distinguished himself as the friend of the colored race.

On the first of November, 1876, Bishop Haven sailed for Monrovia, Liberia, in West Africa, having been sent to visit the missions, by the Methodist church. He spent forty-six days in Africa, preaching and visiting. He left in good health, as he supposed, but the taint of malaria



showed itself on shipboard and he never after recovered from the poison in his blood, taken in by living on that coast.

For the next four years it was a fight with coming death. He preached, held conferences, wrote, visited, keeping death at bay, with splendid courage, but at last he succumbed, and as he used to say, "Went to Heaven by way of Africa," Saturday, Jan. 3, 1880.

The day before his transition he said: "It is so delightful dying—it is pleasant—the angels are here—God lifts me up in his arms. I cannot see the river of death—there is no river, it is all light—I am floating away from earth up into heaven—I am gliding away unto God." A few hours before he departed he said: "After I have seen the Lord, I shall want to rest for the first thousand years with my head in the lap of my Mary."

He passed out from his home in Malden, Mass., and the funeral was from the church beside his residence. Bishops Foster, Harris; Revs. Drs. Loranus Crowell, S. F. Upham, W. F. Mallalieu, George Prentice, Daniel Steele. The Rev. J. W. Hamilton and the venerable Father Mars took part in the solemn service, under the direction of the Malden pastor, Dr. Joseph Cummings.

This little tract was written by the hand of a most excellent mechanical writing medium in Springfield, Mass., in February, 1890. The lady's hand moved with great rapidity and without any apparent action of her will. She declared that she had no thought of what was to be penned, and the movement of her hand was independent of her volition.

The medium is well known to the publishers, and they can endorse her truthfulness and her mediumship.

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Address S. M. BALDWIN,
1202 Pennsylvania Ave., Washington, D. C.

Gilbert Haven,

(Late Bishop of the Methodist Church,)

Appeals to the Methodists.

CHAPTER FIRST.

I wish to send out to those, who, in my own and in other denominations, are denouncing the belief in Spiritualism, as of the Devil; a statement of how I know it is true; and though I have not lost my love for my people, or my love for the sacraments of the church, I would like to have our people know just how this life seems to me, and what my actual experiences are.

So much have I lived in sympathy with my people, so dear has every thing connected with the grand old church, become to me, that I find I must follow up its interests, and if possible, help to throw about it an atmosphere of progression, born of my experiences.

My mind had at times, while on earth, dwelt upon this subject of ever knowing each other in the life over here. So wrought up had I become in the ideal life, that I had felt that natural ties, the loves and interests of earth, would all be swallowed up in the everlasting glory of the Lord Jesus Christ.

I was therefore, quite surprised to find, when I knew the greatest of life's changes had overtaken me, and I had stepped into the heaven dreamed of, that I had a desire to see my own, a gladness that the dear ones of other days,

surrounded me. I almost wished to reprove myself that these, as I considered carnal ties, should have such a power to bind me; and half repenting that I let love speak, I looked for the kingdom as I had read of it, pictured it, and thought I had hoped for it.

Face to face with all I had called lost, I looked still further for the real God; but wafted to me on every breeze, sung in a clear chant by the children, breathing into my very soul, were the words: "God is a spirit and they that worship him, must worship him in spirit and in truth."

The height was gained. I was victor over death, and still the same sweet sentence struck upon my ear, which I had pondered over all the years of my mortal existence. But these blest presences, who gave me rest and pleasure, seemed to have to an astonishing degree, the attributes, which I had in thought only ascribed to the Most High.

I had found joy—exquisite bliss. Pain no more had dominion over me. The promises given by the Saviour for rest for the weary, seemed doubly mine; for I was weary, very weary, when I left the old tenement, to put on a spiritual body.

Did any of you ever plan a visit in which you expected to take great pleasure? You finished your work, you reached your destination with a joy at first greater than you anticipated, because you had left your humble home, and were to be surrounded with brilliant attractions of wealth, luxuries that would make your former life insipid beauties of nature and art at your command; memories of olden times revived and childhood lived over again; the successes and failures of friends discussed, and at last you lay your head upon the pillow, thankful that you now dwelt with the wearers of purple and fine linen. Suddenly the thought comes to you with overpowering force, that

you must go home! Something has been overlooked, and it is imperative.

The next morning you astonish your host by telling him of neglected duties, and you must go.

Thus it was with me—the dreaminess of bliss soon gave place to an impulse of duty. Now, with God's world opened to me, I could see how stolid I had been in life, how I might have mitigated suffering; how I might have simplified some statements, so as to reach the understanding of those who could not think deeply; in short, I had left home without finishing my work, and I must go back and do it.

I did not doubt I should be understood. Here I was young again, apparently strong of muscle and loud of voice. Yes, I would go back and teach them a salvation, so practical that they would learn every day and hour, that they were making or marring the pages of an unwritten book.

All was so plain to me and all must be made plain to others. I loved my church and my people yet, but I would add more of practicability to the old tenets of our faith.

Of course it would be an easy matter; and so I said to my father and mother, if it were possible for them to help me, I would like to give a few hints to brother A, who was soon to speak at a large gathering of our people, to be held in New York.

"Yes, you can go back," said my friends, "but do you understand well enough the difference between the soul in a natural body, and the soul in a spiritual body, to be sure you can communicate your ideas?"

It was the first time since my transition that I felt I knew more than these, with whom I was talking; and a little sense of superiority arose in my mind, as I said:

“Isn't it probable if you tell a man anything, he will know enough to sense it, especially an intelligent one?”

Mother said, “No, not always,” and then added, “we, who came over with only the A—B—C of the law learned, must finish our lessons in a new school.”

It was a new experience, in which I had no railroad guides, but the locomotive was of so unique a kind, the line so direct that it was a new triumph to me, to find myself in a vast assemblage, where much that would be of use to the church, its black sheep and its white sheep, were to be discussed.

Hearing some of the questions brought up, in which I was most interested, I quietly left my back seat, as I did not care to openly take up the cudgel, and found a seat next to brother A. I knew it would soon be his turn to speak, and as I touched him, he looked around, not very cordially to the man on my right, while I poured into his ear my ideas upon the subject. I now knew his attention was given to the speaker, and that his hesitating attitude was for him, not for me; but still I thought I was making a deep impression on him.

What was my surprise, to hear him burst out in the most scathing remarks; entirely antagonistic to all I had counselled him to say. Accustomed to be a leader, I hastily protested, but I saw no signs of approval or disapproval, and after a little, I perceived my mighty efforts were unavailing. My form which seemed to me so buoyant with youth, was unseen, and the burning words I had uttered, had fallen on deaf ears.

In an agony at my own weakness, my disappointment overcame me, until a tender voice reached me, and I was told I had a law to learn, whereby the deaf could hear, the mute have a voice, and the blinded ones be compelled to drop the scales from their eyes.

I soon learned that though I might be felt, I could not be heard, and even the impulses that I would throw over those near me, were destroyed by the culminating force of their own thoughts.

GILBERT HAVEN.

February 12, 1890.

CHAPTER SECOND.

I would like to impress upon the brothers and sisters in the church of which I am no longer a Bishop, only a plain layman, the truths of spirit return. I want, whereas heretofore, they have stretched the holy word, to find that spirit return is not true, that they will now devote equal energy in finding that it is true. And first I would like them to pay great heed to the teachings and the promises of Christ. He never promised a time when the power of the spirit should not be felt, but he said he would show it more abundantly. He cast out evil spirits from the mediums of the olden days: he told them to encourage the good spirits. In the New Testament he made John say, "try the spirits," showing that John and the people of that time knew there could be two kinds of spirits; and therefore, if there was a way to try them, they must realize the power of the spirit enough to know whether it was good or bad.

If in those days Paul wrote letters to the Corinthians, inspired by the power of those behind him, when was the time that was foretold by seer or prophet, when this controlling power should cease?

The life of Jesus of Nazareth was one of spiritual enfoldment and those that He attracted to Himself in those days, soon had the power upon them. He did not call them His disciples until they could do the work that He did. He reproved them for want of faith.

He said "marvel not." He showed all through His life, the natural law which caused these works to be done by Him. He did not call Himself the God, but was the simple, kindly Son, who said He must be about His Father's business. And when looking into the future with His great gift of prophecy, He spoke of those who should come after him and how greater works than he did they should do. They should heal the sick, cast out devils, and speak with new tongues. "They shall take up serpents and if they drink of any deadly thing it shall not hurt them and they shall lay hands on the sick and they shall recover." He said these signs shall follow them that believe.

In looking over the records of the church, I see such utter disbelief that the words of Jesus were true, as to make me regret my own narrow conceptions of God's goodness.

What does the church do when the signs begin to follow? What do they do when the real spirit of power descends? Noble men and women have been ignored, and by the coldness of professed Christians, cast out into the world, subject to the teachings of infidelity and ungodliness. If there come among you one who has the promise fulfilled, he or she is looked upon with distrust. Let them heal the sick, try laying on of hands, and very soon they are turned over to the Spiritualists.

If the church to-day, would keep within its ranks, those endowed with a "gift," let them use that gift as sacred from the hands of the Divine. If there should come in the church one who could "cast out devils" and be able by a spirit of divine truth, to cast out the obsessing spirits, the lying spirits, the spirits of envy, malice and all uncharitableness, then indeed would His will be done, on earth.

When we consider that the greatest proof of the immortality of man, has been spurned by the church, then can we

see how we have crippled ourselves. Instead of ignoring one truth, or calling everything a lie that we do not understand, if we would try the spirits, the power of true holiness would have such progress as never before.

If you could believe that I, Gilbert Haven, who loved his flock as few shepherds do, and was willing to sacrifice for them, had now found God's word so true, that he could literally appear in your midst as others appeared on the mountain, or come to one of you, or many of you, as the spirit that said "write," did to John on the isle of Patmos, what effect would it have on your lives? If as in olden times, I could not come to the multitudes, but just a few witnesses and send word to you, would you believe these living witnesses as you believe the record of the olden times? Nay, I fear if these witnesses were in my old church, and among my old friends, mayhap, who should say they had seen and heard from me, I fear the church doors would close upon them, and you would deplore their degeneracy, while you would sit down and comment upon some lesson in the Bible, where angels appeared and where spirits led Peter out of prison, and where the "stone was rolled away," and how the "Lord spake to Moses," how the sick were healed; the blind made to see and the poor had the gospel preached to them.

You put God and His power too far back, and too far ahead. It is what he has done hundreds and thousands of years ago and what he is going to do in the thousands of years to come, but not what he is doing now. You forget the connecting link and step over the "now" as though the daily miracle of his power was not going on.

You will yet be calmed upon a sultry sea, if you do not begin to use your power more effectively. Time will come when your people will listen to inspired utterances from the pulpit, instead of the liberal productions from the study

of years. Time will come when the spirits, not of the prophets, but of some loved one, will dare to say under loftiest dome and spire, "I whom you call dead am here," and the treasured teachings of some loved one will be continued, though an interruption has occurred, in which the spirit has thrown off its outer covering.

You will say I don't believe a word of it: if Bishop Haven knows what he is about he will stay in Heaven—and so he does, but as Heaven is the dwelling place of God, and God is everywhere, is it not natural that he should make his heaven where he feels at home? Keep the spirits within your church if you want prosperity—first the spirit of God—secondly the spirits of those who have passed on before, and have a lesson for you.

In conversation with Mr. Beecher, not long ago, he said that one of the greatest regrets of his earth existence was that he did not, right in his church, utilize that which he knew to be true of Spiritualism. "Remember, I do not mean that which ignores the Bible," said he, "but that which answers more than any other religion. 'If a man die, shall he live again?' But when my people would have made a confidant of me, as to some demonstrations that had occurred to themselves or family, I turned them off with the feeling that I had no sympathy with them. Oh, that I could live on earth and be strong again," said he, "for many turned away from us that would have been a power among us."

I had the same experience; believing in my heart, I was afraid it was heresy to preach it: I sometimes have faith that this will reach the eyes of one who gave me an exhibition of her mediumistic power through the raps, and I had that come to me, which was convincing proof of the presence of a dearly loved one. "What would you do?" she said to me. "Would you sit for them as they asked me

to?" and I, shame upon me, who had just heard from heaven, said, "sister, I guess it wont do," and caused her to grieve the spirit; and to-day she longs for the development that we thrust away so carelessly. Hundreds in our ranks are grieving the spirits, some through fear that it will be wrong, others fear the ridicule that would be heaped upon them.

Our church has had its lessons in what we called the "power of the Lord," until pride became stronger than principle, and we had to dictate to the Lord how the business should be done up, in a more stylish way. We have drowned out nearly all manifestations of the spirit. To fall on the ground now a days, as they did in olden times, would be cause for an usher to put you out.

Do not imagine, that the people of the church willingly go down by the "cold streams of Babylon," when modern improvements and modern Christianity thrust them there. Do not prescribe rules which the Lord Jesus Christ never thought of prescribing. Keep more in harmony with the inner life, and the inner light, but remember you cannot change the law. You may hinder it in its fulfillment, but change it, *never*.

GILBERT HAVEN.

CHAPTER THIRD.

I would have my people believe, that as far as this phenomena is concerned, there is really "nothing new under the sun," that history is repeating itself with unerring precision; and that the ultimate will be that spirit communion will be an established fact.

But I would warn my people not to let it disturb them; but rather make them stand more closely by the living truths, as taught by Jesus of Nazareth.

I would have you look more to your lives; more to the purpose of them; more to your every day life. And my brothers and sisters, don't depend too largely upon forgiveness! If you are bad, if your lives are corrupt, they are going to meet you. Redemption is of slower growth than you suppose. The spirit must stand out with something to recommend it. Clinging as closely as I did to the cross, believing as I did in the blood, yet I have had intense sorrow for sin.

Don't say, I want you to throw away Christ, for this is not so; but I would have you glorify him. You can learn to live rightly, and behave toward your fellowmen in a right way, far better than you can overcome the consequences of sin.

I know you will refer to what the Master said, "To-day shalt thou be with me in Paradise," but it doesn't say how long before that time it was, when the thief stole. He might have, by right living and sorrow, atoned for all the wrong he had done; he might have made amends and have been so sorry, that the Saviour saw it, and knew that he was at last worthy to enter the kingdom. But it is better not to be a thief; it is better on all life's journey to live so near the principles of right that you will not need to be forgiven so much.

Lead a life in your religion as in your business, one of common sense, and do not shut your eyes to truths, which are self evident. If every one of you were pinned down and had to tell your opinion, after a careful reading of the Bible, you would say, "I believe from Biblical evidence that they are near us;" and when you take a step further some of you will say, you believe in the manifestations of the spirit to the dying, or in dreams and visions. Let your heart and intellect lead you a step further and be assured that to many of you may come these teach-

ings that will open the eyes of those, blinded by materialism, to the immortal truths of the Bible.

Now do not waste your time, saying, "It is sacrilege to say that dear Brother Haven ever had ought to do with such writings as these. Don't abuse the source, but study the writings and think. Read your Bibles more carefully and see how you have narrowed your lives, limited your God by your own conceptions of Him, and begin to sit prayerfully and earnestly for some manifestation. Or do you want the wail of the olden time repeated? "Neither will they be persuaded though one rose from the dead."

Your first impulse will be to denounce and get the press to publish your displeasure. But stop! I say. See if you do not find gleams of truth shining out from these pages; see if you find ought that would shipwreck you mentally or morally.

I do not take the Christ away. I hold him up as a more beautiful friend, comforter, nay, redeemer in a sense, than ever, I do not take away your Bibles, but I ask you to be wise and practical in reading them. You do not do now as the word reads. Who of you turn the other cheek for the blow? give the coat when the cloak is stolen? Who of you forgive seventy times seven? Why brothers and sisters, I have seen the foundations of a church shaken by its most prosperous members leaving, because they were not willing to forgive one!

The Bible tells you to "take no thought of the morrow" and to "consider the lillies;" and yet you go on, piling up your wealth as though you were going to live in that life a thousand years.

You are told that you must "judge not that ye be not judged," but you go on judging; and when you are told to love your enemies, you hate them cordially. You do not do good to those who persecute you. Who of you

have been merciful and expect to obtain it in proportion as you have been so to others? How large would be your share?

Who of you are living pure-hearted enough to see God? Who of you can take the chapter of blessings and apply it to yourselves, saying, this means me? And still, with your lack of faith in God's word, your laxity in keeping His commandments, when I ask you to study the law of the spirit, you are afraid some will accuse you of trying to peer into mysteries not intended.

You need not fear; you will never know too much; you think you believe, but the blessing comes from the practice. So now I exhort you, first in the name of truth, to study these questions. If you do not welcome them yourselves and make them a part of your system, one by one, your members will glide out into other places, and you will find the influence in high places growing less.

More and more is it becoming a fact that because a man is a church member it does not shelter him from censure. People are growing more literal and calling things by their right names, and you will find that the money support will decrease, unless your churches come up to the present light. People want the kernal, which they can see and feel, and not the husks.

This is the only time I have been permitted to give my views in any extended way, since my earthly lips were sealed in silence; but my spiritual nature has been quickened. I grasp at the fore-shadowings of the future, because I see more clearly; and in my love for the church, I make this protest against the old time bigotry; the old time superstition; the old time presentation of the truth, as being any more summoned up in the words, "For Christ's sake."

I warn you, if you do not want your thinking ones to

go out into Spiritualism, to bring Spiritualism in the purest sense into the church. Hundreds are seeking surreptitiously that which every one should be free to seek in the broad light of day.

Form your circles among the people of your flock and wait for inspiration. Do not preach it when you do not have an idea of its meaning. Do not speak of guardian angels as a thing of the past, and I pray you, do not cover the valley of the shadow of death, with mists so impenetrable, that even the children of God will shudder to think of the way they must go. Light it up with angels; and make your angels those who loved you here. Change the current of your lives and see what you can now do to bring spirit into your religion and give it again some semblance of the precepts of Jesus of Nazareth.

Oh! unbelieving ones, see that you chase away the shadows of doubt and wrong and welcome to your lives the light that is to "light every man that cometh into the world." Weary and heavy laden ones, you who are bearing a cross too heavy to be borne; you who feel your strength ebbing away in the conflict, and are losing your hold on faith, look up, reach out and have the knowledge that your father, mother, brother, sister or child, stand in the open doorway of the other life, ready to take your hand and lead you where your feet will not slip, nor your heads be any more cast down; for they shall be the interpreters; the meditators between you and the Divine.

I appeal to you; scorn not that which will bring souls to the light, and learn how natural it is for this spirit of love to reach down to the sorrowing and up to the highest heaven. You will think of these words, even if you disbelieve them; and to those who have the gift of the discerning of spirits, I will come and prove my words true.

GILBERT HAVEN.

A TRIBUTE FROM AN OLD FRIEND.

These pages speak of Gilbert Haven, a minister of the Methodist Episcopal Church and a Bishop of its communion, who regarded titles as of little worth. Nay, Gilbert Haven speaks for himself. "His eye is not dim, nor the spiritual force abated" in the least by his decarnation. He makes his appeal from the hither side of the Jordan of life, to his brothers and sisters of the old church which he so much loved and in whose service he passed from the mortal.

Though he has left the mortal, yet Haven, as he was in the mortal, stands clearly before my mind. These were his leading characteristics: intense humanitarianism; keen sense of social justice; transparency of purpose and action; religious fervor, voiced through practical channels; indomitable push; deep attachment to intimate friends; fine conversational powers, which, while with his close intimates, became the medium for wit, sarcasm, fun, and a jolly good fellowship.

He was as tender of heart as a sympathetic woman, but when discussing wrong, or injustice, he became as hard as iron and as inflexible as granite. It was his sense of right or justice in society, which made him an abolitionist, when slavery dominated the country and its virus poisoned the major sentiment of the world. It was his humanitarianism voicing his great love, that led him after slavery was abolished, to defy the sentiments and usages of society in the South, and treat the colored man as his own social equal in rights.

Gilbert Haven was a Reformer. But there are reformers and reformers. He was a radical; and staid conservatism was afraid of him. He possessed the full courage of his convictions, and these disclosed themselves often to the peril of conservative china and bric-a-brac. Hence his election to the episcopacy of the M. E. church filled his conservative colleagues with fear, and the same element in the church, with alarm. There was a fear that the old wax candles of the episcopacy and the church

would get snuffed out, melted, or broken by the the introduction of this great charge of religious dynamite into its councils.

His associates in episcopal and church councils soon found an element of sound common sense behind his push, but they learned the full nature of Gilbert Haven only after they had assigned him to an African episcopal visitation and certain death, and then it was too late. Even after his return home, with that "ice shaft in his spinal column," as he went blazing through the episcopal circuits of the country, these old conservatives wondered at his vitality and regretted the cutting short of such a life. He should have lived to help guide humanity into an advanced life, for at least thirty more years.

The writer knew him intimately, and waged common warfare with him against slavery and kindred wrongs, for years. And though his early release from the mortal brought a sense of bereavement and tears, yet his presence in another form and the communion arising from his welcome visitations are very sweet and refreshing. It is a comfort to his friends on earth to know that he is now inseparable from "Mary" his sweet spirit wife, whom he loved on earth with his deepest nature, and that his life is even more active for humanity than when he himself bore about the mortal form once so familiar to his friends.

VERITAS.

Suggestions for the People.

If the Priests and Preachers in your locality have been educated in the demoralizing system, based on the unending controversy over opinions and creeds, and still refuse to preach the gospel of good Fruits and Deeds that Jesus taught, (See 4th Chapt. Acts.) then let the people work out their own salvation by learning to do their own thinking. The following plan is therefore suggested to promote moral and religious development.

In every locality far and near, let a number of earnest people confer together and select the most suitable person

in the vicinity to act as a chairman of a conference for the exchange of thought on the following Sunday, and at the same time, engage some one qualified to speak on some moral or religious subject about fifteen minutes to be followed by five minute addresses from the audience, which time may be extended by a general desire to hear an interesting speaker. The chairman, in order to make the meetings orderly, should not tolerate the least unkindness nor any personalities. The ladies, and any strangers who may be present, may be given an early opportunity to speak on the question selected on the previous Sunday. This day, instead of being wasted, can be made very profitable to all. Those who desire this intellectual culture to prepare them for the various duties of life, will have a week to prepare to give their best thoughts, not in the spirit of controversy like an ordinary debating society, but simply to arrive at *truth*, on the principle that all we are is the result of what we have thought and where inquiry begins progress commences. It is believed that the clergy, when they observe the good results from this way for the development of the people in the exercise of their God-given qualities, by learning them to think correctly—that they will encourage this moralizing and refining method of self culture as a means to the mental and moral improvement of their congregations.

As we cannot expect to have a perfect government until we recognize both sexes alike—neither shall we ever have a perfect religion until we utilize the wisdom of both worlds.

WHAT IS RELIGION?

Not masses nor crosses nor Catholic creeds ;
 Not mumbling of aves, nor counting of beads ;
 Not church-going, psalm-singing, paying of priests,
 Attendance on sermons, prayer-meetings, or feasts ;
 Nor wearing a broad brim, and plain "thou" and "thee,"
 Or straight-collared coat, from the world's fashion free ;
 It is not to kneel with a long, pious face,
 Or sing solemn anthems in some holy place ;
 In sect to be cradled, or on a creed nursed,
 Believing that every outsider is cursed ;
 That God has in heaven ordained us to dwell,
 But left countless millions to drop into hell.
 Religion is love in the heart and the life,
 The soother of sorrow, destroyer of strife ;
 The soul's best physician, relieves every pain,
 And in her dark cavern lights hope once again.
 It curses no one who has doubts of its creed ;
 It hunts up no martyrs to burn or to bleed ;
 It tells of no Devil with tortures and chains,
 No hell of unending and horrible pains.
 It seeks not to bless men by force or by fear,
 But draws them with love to a God very near.
 It tells of the right, and it whispers, Obey :
 To happiness, virtue alone is the way.
 This world it makes happy ; and then, beyond this,
 It points to another all sunny with bliss.
 Bright heaven of beauty, how fair are thy skies !
 Thou home of the good, and thou school of the wise.

William Deane

They come, and night is no more night,
 Pale sorrow's reign is o'er ;
 For death is but the gate of light,
 And gloomy now no more.

Oh! let the thought that thou art near,
 Through all my life attend ;
 Thy presence bright, my journey cheer,
 With welcome at the end.

A UNIVERSAL RELIGION.

The Foundation for the Coming Golden Age.

It Is the Verdict of Science, Without Exception, that Eternal Law Rules the Universe.

To THE EDITOR:—During the past few years there has been much controversy about God's chosen way of elevating mankind, which has caused Dr. John P. Newman to encourage the true gospel the world has been so long learning. This has given new life to practical Christianity, and increased usefulness to the many churches that have followed his example. This will enable invisible friends to embrace their long-desired opportunity of making all realize the divine plan of salvation, and the pure religion that Jesus and the apostles endeavored to make the people understand.

The people are gradually becoming educated to the progressive and all-important fact of the entranced or magnetic condition, whereby mortals, by a universal law, speak "as the spirit gave them utterance," as recorded in the 2nd chapter of Acts. All may not know that by this scientific process, the spirit, out of the body, when proper conditions are obeyed controls the brain of the medium for a time, to express its own ideas as to its experiences in the higher life.

There is here much interest manifested to know everything possible about our future heavenly homes. Arrangements are now being made so that many churches will have opportunity, during the winter, of hearing from loved ones on the other side.

An Apostolic Conference has been organized. The following were the opening remarks by S. M. Baldwin:

Friends of the Conference, it is hoped that our coming together may prove the beginning of a new era for the improvement of all denominations that profess to follow the heroic band who sought to lay the foundation for the long-prayed-for brotherhood of humanity. We learn from the Acts of the Apostles that when teaching pure and undefiled religion, the common people heard them gladly, but owing to the prevailing ignorance of the apostolic age, their up-hill work to secure the welcome "pearl of great price" was of short duration. Observing the sad experience of those who labored to bring co-operation between the two worlds, the spirit friends there-

fore abandoned any general attempt to make earth a delightful abiding place until after the settlement of the New World, where mankind hoped for better things.

We learn in New England the common people again "heard them gladly," but by the influence of the blind clergy of that day, led by the authority of Moses, who said, in Ex. 22: 18, "Thou shalt not suffer a witch to live," a half million of honest people in this country and Europe, who could not suppress the various spiritual gifts they possessed, mentioned in the 12th chapter of Corinthians, lost their lives in endeavoring to bring light into the still benighted world. Our angel guardians again knowing how their choice instruments were treated by a bigoted priesthood when anxious to answer the old Bible question, "If a man die, shall he live again?" reluctantly deferred their earnest desire to elevate the inhabitants of earth, until after the discovery of the magnetic telegraph and kindred sciences, which no doubt assisted in opening the eyes of the people to these important subjects. This is the first age that could really appreciate and understand the "tidings of great joy" that Jesus and the apostles, with the aid and co-operation of the Spirit-world, then so faithfully endeavored to prove, was worthy of the confidence of the people; therefore, as the world grows towards manhood, those that are not perverted by false teaching no longer destroy God's faithful messengers, who come to purify our homes, make our burdens lighter, and guide us, so that we can make the most of the primary school of existence. In this age of progress, we treat these sensitives or mediums very tenderly, so that we may often enjoy the consolation and gratification derived from the great luxury of frequent visits and family reunions with the dear departed. They long for the opportunity to make us realize the important fact that there is only a thin veil between the two worlds.

It is estimated that there are several of these sensitives in every large family circle, and that the numerous adherents of this scientific and peaceful religion would now number about one-half of the population of the United States, were it not for the blindness of most of the clergy, who do not perceive its great moral tendency to elevate mankind. In early ages, when only one in a thousand could read, and the price of a book being that of a good house, and when all thought the earth was flat, the people were too ignorant to realize the fatal results of a monopoly by frail men in what was called religion. The apostolic age could not understand that the Allwise Creator evidently intended that honest ideas and sincere opinions

should be as free as water, air and sunlight, so that all his children could work out their own salvation by the friction of thought, which always brings wisdom.

Jesus well knew, from his persecution by the priesthood, of the fearful impending demoralization that must follow, and he made the clergy angry by telling the truth. As the priesthood are still educated to a religion founded on mere non-essential opinions, this makes them continue to repeat history, and persecute the true followers of Jesus, as in old times. The slaughter of so many millions since that time by ignoring his inspired teachings, makes his truthful words in Luke 12: 57, "Yea, and why not of yourselves judge ye not what is right," a true guide for all churches henceforth.

The time has come to so educate the people that all may understand the Bible, which says: "Add to your faith, knowledge" of the wonderful fact that we are never alone, but surrounded by a "cloud of witnesses" to whom every thought is apparent and every motive revealed. The question is asked in Heb. 1: 14: "Are they not all ministering spirits?"

Other Biblical testimony will show that angelic messengers have been the world's great benefactors, thus proving that this inter-communion is not only the corner-stone of all religions, but the key-note of human progress. As we cannot expect to have perfect government until we recognize both sexes alike, neither shall we have a perfect religion until we utilize the experience of promoted friends who still have an interest in the general welfare.

Spirit Henry Ward Beecher recently mesmerized a lady, and said the following to the audience: "It is one of the greatest regrets of my earth-life that I did not, right in the church, utilize what I knew to be true Spiritualism. When some of my people made a confidant of me as to some demonstrations that had occurred to themselves or family, I turned them off with the feeling that I had no sympathy with them. Oh! that I could live on earth and be strong again."

Other clergymen from the higher life, with one accord, lament over wasted opportunities, and declare that pure Spiritualism and primitive Christianity are identical. If the religious element of the world does not encourage in spirit as well as letter their old platform, "I believe in the communion of saints," as the means of spiritualizing the people, the State eventually will be compelled to do so, as an educator out from our present ancientized condition. This will prove to be a more potent factor for the prevention of crime than the presence of huge and costly armies of trained police.

In the infancy of the world, when the God of Moses was obeyed, those who opposed the prevailing religious ideas were persecuted or destroyed. Jesus and his followers were inspired by more liberal teachings and believed in the God of David, according to the 19th Psalm, "whose mercy endureth forever, and whose judgments are true and righteous altogether." We learn that the Priesthood of that day strongly opposed the Apostles in their endeavor to make one brotherhood for all humanity.

The best people of our time worship this God who is the same yesterday, to-day and forever, and exclaim with David, "Thy testimonies are wonderful, and there is no language where their voice is not heard."

In the approaching manhood of the world, this God will become universally accepted by all churches and all religions.

We now, therefore, should begin to transmit this prospective blessed heritage for the elevation of our posterity. The substance of the sermon on the mount is found in Matt. 6: 33, "But seek ye first the Kingdom of heaven and its righteousness, and all these things shall be added unto you."

This divine teaching is the same now as then, and means in other words, that when the world shall become spiritualized enough by living in harmony with higher life teachings, all the many blessings so long desired, together with the abolition of war, will then become the supreme law.

The Quakers or Friends about one hundred years ago, being so much opposed to the demoralization of standing armies, which were mostly used in many countries to keep various religionists from destroying one another, organized for protection against this inharmonious state of society. They were confident that in so long making religion a commodity, resulting in the departure of the church from the simple teaching of the pure apostolic gospel of eternal life and the return of spirit, was naturally the cause of this decaying condition. All must see the wisdom of our forefathers, who were mostly Friends, or in sympathy with them, in forbidding this endless and useless conflict in the formation of our government.

As many of the contending sects have at length become weary of the endless conflict over a religion based on opinions and creeds, which Jesus so often denounced, and are considering a revision of their rule of action, and as it is high time that the churches were in accord with the spirit of the age, so that the millennium can be speedily ushered in, therefore, if there be no objection to the following resolutions, it will be considered as adopted by the many millions of people whose lives have been made miserable by endless contention over non-essential opinions or creeds:

Resolved, That we earnestly suggest to all religious organizations, in order to hasten the long-prayed-for golden age, the great importance of embodying in their fundamental platform, even at this late day, after so much blood and treasure have been wasted by the contending sects, the rule that Jesus gave for those having true religion, recorded in Matt. 7 : 20, and thus follow many wise and far-seeing clergymen who are already preaching this gospel of peace and brotherly love, founded on fruits and deeds, that will secure for them pleasant memories when we shall all confer together in the higher life. If all branches of the church could be inspired to embrace this standard, SOONER rather than later, the twentieth century would begin with the true religion in place of superstition, arbitration in place of war, and the rapid decline of everything that hinders the elevation of mankind. This blessed consummation can only be enjoyed by observing the absolute test given to his followers by the great founder of Christianity: "Wherefore, by their *fruits* shall ye know them."

The following verses from the Bible confirm modern spiritual manifestations:

CLAIRVOYANCE.

Normal, Zech. v. 1, 2; Acts ix. 3, 7.
 Under Control, Books of Ezekiel and Revelation.
 Spontaneous, Gen. xxi. 17-19; 2 Kings vi. 17.

Clairaudience, 1 Sam. iii. 1-10; 2 Kings vi. 8-12.
 Direct Voice, Ex. xix. 19; Luke iii. 22.
 Dreams, Gen. xxxvii. 5-11; Matt. ii. 13.
 Divining Rod, Hos. iv. 12.

HEALING.

Healing, Acts iii. 2-7; Acts ix. 18.
 By Remedies, 2 Kings xx. 7; 2 Kings v. 14.
 By Fabrics, Acts xix. 11-12.

LANGUAGES.

Spoken, Acts ii. 7, 8; 1 Cor. xiv. 18.
Translated, Dan. v. 25-28.

Levitation, Ezek. iii. 14; Acts viii. 39, 40.

MATERIALIZATION.

Partial, Ezek. viii. 3; Dan. v. 5.
Full, Josh. v. 13; Matt. xvii. 1-3.

Mesmerism, 1 Kings xiii. 1-6; Acts xiii. 8-12.
Movement of Objects without contact, 2 Kings vi. 4-6.
Music, Rev. xiv. 2.
Presentiment, 2 Kings ii. 2-7; Ezek. xxiv. 15-18.
Resistance of Fire, Dan. iii. 26, 27.
Spectral Appearance, Job iv. 12-17,
Spirit Lights, Acts ii. 3; Acts ix. 3, 4.
Trance Speaking, Num. xxiv. 2-4; 1 Sam. x. 6.
Visions, Acts x. 9-18; 2 Cor. xii. 1-4.
Animals appear in Dan, viii. 3; Acts ix. 3-10
Nondescripts, Ezek. i. 4-8; Rev. ix. 3-10.
Vehicles, 2 Kings ii. 11; 2 Kings vi. 17.
Buildings, Ezek. xl. 2; Rev. xxi. 2.

WRITING.

Direct, Ex. xxxii. 15, 16; 2 Chron. xxi. 12.
Automatic, 1 Chron. xxviii. 11-19.

We may say in one word, that the parallel between the mediums is complete in every particular. In the phenomena we have two phases which were unknown in Bible times, viz.: Table movements and Psychometry.

FROM THE SPIRIT LAND.

The following communication appeared in the *National View* of January 10, 1891, and will illustrate thousands of communications of a similar import received from the same source during the past winter in Washington, D. C.

**THE GOVERNING LAW OF THE SPIRIT WORLD IS THE LAW
OF LOVE, THE HAPPINESS OF OTHERS.**

The following communication in response to a question addressed to his spirit father by a gentleman prominent in the legal profession of this city, was obtained at a sitting

in broad daylight at the residence of Dr. W. M. Keeler, 813 Eleventh street, northwest. The question, "Dear father, can you sign your own name?" gave no possible clue to the names or identity, even had the package (containing blank paper and small bits of graphite broken off from a lead pencil) not been thoroughly sealed, which it was, and all the time, under the crucial supervision of the questioner.

In a short time permission was given to open the envelope, when the following communication, written in the well-known hand of the individual who signed his name in full, was found therein, thus amplifying the request of his son. The bits of pencil were still there and gave no visible evidence of abrasion, as if used in the writing.

Dear Son: We understand what true happiness is. It consists in making others happy, and just in proportion as they expand and develop, our wisdom increases.

The spirits never think of themselves—no, never. They labor for others. Oh, if the people of earth could know what joy to live for the happiness of one another! But we have the knowledge; we do not have physical wants to look after.

Society is such that it makes men selfish.

I am told by those who understand these things, that sometime the "law of love" will govern the world. This is the mission of the spirits—to develop the love principles in man—and every tiny rap is a wave of love from the sea of eternal life, a throb of love from angel hearts.

Many persons find their good intentions misapplied. They regret it. Never regret anything you do with good intent. Your reward is sure.

The moving of a table, and rapping on the floors and wall of dwellings, are of greater importance than is realized or understood by mortals.

They are the musical beatings of the tide of an infinite sea—a sea bearing upon its bosom crafts laden with rich gems of immortal life, gems from our beautiful land.

It is beautiful, it is lovely, to climb the mountains and view our summer land. I wish I could make you understand.

I came here with my heart full of beautiful things, but

I fail, I fail. Some will tell you there are no mountains, no grand views, no flowers or beautiful birds. It is because there is no soul of love in their hearts in which to produce the beautiful tendrils of truth.

Spirits see nature, not through the senses, but through the spirit. We see the human mind and its spiritual aspirations before we see the human form.

In this life, wherever our hearts are interested, there is our home.

We are not circumscribed in our journeyings. We are as free as the birds that float through the air; free as the thoughts that come and go.

Make your lives pure and beautiful; enjoy all there is to enjoy; gather the blossoms of sympathy and kindness.

Sympathy for humanity is the fairest and sweetest blossom of the human soul.

I send kindest love, God bless you, my son.

D. P. DYE.

THE FOLLOWING SPIRIT MESSAGES, TOGETHER WITH MANY OTHERS, WERE LATELY RECEIVED BY S. M. BALDWIN, OF WASHINGTON, D. C., FROM HIS MOTHER, FATHER AND BISHOP HAVEN:

This meeting seems like old times to once again be with my dear boy. You do not know how a mother's heart goes out to her children. God bless you. Cornelia Baldwin.

I have come to thank you for your zeal in distributing my sermon. Thanks. Bishop Haven.

I see that you are right. Let us now preach to doubters the truth of eternal life and return of spirit. Father.

You do not know what pleasure it is to be with you so often and, with you, sing my old favorite song. Your dear father wishes to send his kind regards, as ever your dear mother,
Cornelia Baldwin.

The foregoing and following Spirit Messages were obtained by observing a universal law, and may be duplicated by any spiritualized family, who have the required magnetic material explained, in a small book published by Gen. F. J. Lippett, and for sale at Brentano's for 25 cents, at N. E. corner of Pennsylvania Avenue and 11th Street, Washington, D. C.

This investigation and aggitation of thought will greatly help to unite the two worlds, and bring to mankind the "greater things" promised in the apostolic age, when true and undefiled religion shall have become universal.

The following communications were received by Dr. Theo. Hansmann, Washington, D. C.:

Dear Sir and Brother:

I delight in the progress the woman's suffrage body is making. I believe in the emancipation of the female slaves as much as I ever did in the emancipation of the African slaves. Let the good work go on till it shall reach and free the theological slaves in every land.

Your friend,

Feb. 27, 1891.

(Signed) A. Lincoln.

For being a medium in Salem, Mass., 1628, I was burned at the stake, but while a whole world now stands aghast at the proceeding, I am able to say that I was never more mentally calm than at the moment when the flames licked my quivering flesh. I died for the truth and I rejoice because of it.

(Signed) Mary Saulsburg.

Feb. 27, 1891.

I wish I could preach heavenly truths in earthly places for six weeks.

(Signed) Howard Crosby.

May 30, 1891.

The following are the declaration of principles of the
UNIVERSAL PEOPLE'S CHURCH

soon to take the place of all others, and bring one brotherhood for all. The best people of this age have agreed that it is a debt we owe posterity, not to allow the blighting results of sectarian controversy to hinder the progress of the world any longer.

"If doctors disagree, who shall decide?" applies more to religious than medical differences. It is generally regarded as self evident that the unity of humanity and the millennial era must be realized together.

BELIEVING—1st. That a Benificent Power and Wise Intelligence pervades and controls the universe, sustaining towards all human beings the intimate relation of Parent, whose revelation is nature, whose interpreter is science, and whose most acceptable worship is doing good to all;

2d. That all truth is sacred and its authority absolute to the individual who apprehends it, but that while one may aid another in the perception of truth and duty, no one can determine for another what is truth and duty; hence that each human being must believe and act upon individual responsibility.

3d. That all action, according to its quality, results in suffering or in joy by the operation of inherent laws, physical and spiritual;

4th. That all human beings are destined to a continued individual existence in a future state, for which the experiences and attainments of the present life are preparatory; and hence that it is the duty of all to perfect themselves in knowledge, wisdom, and love, by making a right use of all the means obtainable for developing completeness and beauty of character, for aid in which, divine inspiration, and angelic ministrations, and spiritual gifts, are ever available to mankind;

5th. That realized communion with those who have gone

before us to the Spirit world is practicable under suitable conditions, and is a privilege of high value to those who use it wisely;

6th. That the human race is one family or brotherhood, whose interests are forever inseparable; hence that it is the duty of each individual not only to refrain from whatever would wrong or harm another, but also to live for the good of all, seeking especially to aid the unfortunate, the ignorant, the inharmonious, and the suffering of whatever race or condition;

7th. Believing, also, that the achievement of true lives and a nobler civilization can better be attained by associative and co-operative than by merely individual action, we therefore agree to unite our efforts for the practical application of these convictions.

Those who have not been perverted from the natural causes of life, by false education before they can reason for themselves, which many regard as a crime in the light of modern science, will admit, that the Friends, Shakers, Dunkards, Menonites and a few other smaller sects, are the only true representatives of primitive Christianity in existence to-day.

Most men by education are misled;
 They so believe because they are so bred.
 The priest continues what the nurse began,
 And so the child imposes on the man.

For forms and creeds, let graceless bigots fright,
 They can't be wrong whose lives are in the right.

Take courage, then, O doubting soul,
 For all that's great and good
 Will be revealed to every mind
 When truth is understood.

Facts for Consideration.

Let the fact be known everywhere, that there are many old countries in the East, to whom we send Missionaries to save their souls, who were compelled many ages ago, to abolish the deadly use of tobacco from their dominions, in order to save the bodies of their people.

The reason why the old and imperfect systems of medicine and theology, are in the way of those who would make one brotherhood for all humanity, is because they were born and nurtured when the masses were uneducated, and as they still insist on taking authority for truth, instead of taking truth for authority as progressive people do. It will yet therefore take much education, and much up hill work to bring the world to the enlightened standard as proclaimed by Jesus and the Apostles.

The Church organizations who have as yet been slow to perceive the advantages of Meeting in Conference and talking over their differences, and whose environments prevent the work of those who are laboring to hasten the golden age, should be regarded as drones in the hive of humanity, and as wishing to continue our present misery in this competitive society, and should be held responsible for the demoralization involved in the old order of things, which the better class of thinkers have determined to replace with a just system of co-operation, endorsed by the best minds in heaven and earth.

A conference or lyceum attached to every church would soon make them bear good fruit and pure religion.

The friction of thought, which always brings wisdom and spirit communion, which is now practically demonstrated all over the civilized world, is God's principal way of elevating mankind. The church having been too slow in recognizing this way of salvation, through the blinding influence of so many ages of ceremonial religion, is the cause of our present chaotic condition.

Let the clergy keep on praying that God will soon "turn and overturn the creeds" and many of us will welcome the millennial era of this generation. It is hoped that soon all the clergy will be as farseeing as the talented

worthy and very popular Bishop John P. Newman, who is a "John the Baptist" for earth's last great religion, the world has been so long learning.

He is very anxious that his bretheren in the ministry should fully perceive the immense results that must follow, when the world shall really understand the gospel of eternal life, and angel ministrations to purify our homes. The Bishop is confident that this will be a great "Panacea" for the final redemption of the whole human race.

It is regarded as almost a certain fact by enlightened clergyman, who are already encouraging the moral influence of spirit communion in their congregations, that the foundation stone which the builders of perverted Christianity have rejected, resulting in demoralizing families, states and nations, will become, in the near future, when the people shall be enlightened by heavenly teachings, not only a true guide for all churches, but the "key note" of human progress for all the coming ages, and purifying this planet as it is said others have been. Let our friends all beware about committing the sin against the Holy Ghost, by rejecting our heavenly councillors, or abruptly closing the door in the face of those who come to lift us to higher conditions. Those who are wise will cordially thank Bishop Haven in leading us all to profit by his dearly bought experience, which if accepted, will at once place the Christian Church in a most flourishing condition, and bring all its branches to the original, pure and true apostolic standard. We all being in the infant class of life, and soon to be promoted to the happy higher grade, if we have done something to help the general welfare, and thus secure the blessed heritage of good memories here and hereafter.

{Therefore, to this end, let all read, "suggestions for the people" on page 15, and then go to work and help build up a People's Church in your locality, to absorb with something better, all the warring factions, by which in the past so many millions have been destroyed, with the peaceful platform of the People's Church, over which there can be no bitter controversy, then the conditions will be made preparatory to the long prayed for millennial era, that will

in God's own time, transform our present inharmonious society, and make this world a most delightful abiding place, when there will be but one Church whose creed is the golden rule, one God, one faith and one baptism, the blessed baptism of God's Holy Spirit, to bring the Kingdom of Heaven on earth.

The Church of England having recently by a very decisive vote recognized in its higher aspects, the more modern, scientific and progressive way of obtaining wisdom from those out of the body, who are all anxiously working to make one brotherhood for all humanity.

It is therefore highly probable, that the next general conference of the M. E. C., one of the most vigorous, intellectual, progressive and useful body of Christians in the world, will introduce for consideration, the important theme of "spirit communion" in its reformatory and educational tendency, as a means for the final redemption of mankind from materialism, and thus practically bring immortality to light, the essence and life of Christianity and all true religion, for which Jesus and the Apostles gave their lives to secure.

Dr. Hansmann in Constant Communication with the Departed.

"Opposers of spiritualism may be sincere, but they know nothing of what they condemn; they are groping in the dark and their utterances are based on prejudice," were the words of Dr. Theodore Hansmann, the well-known physician of 1310 I Street N. W., to a *Post* reporter recently.

Dr. Hansmann has lived in Washington since 1853, and up to six years ago was a pronounced skeptic on everything relating to spiritual manifestations. Now he is an enthusiastic believer. He talks interestingly of the revelations that come to him almost constantly from the spirit world. The walls of his cozy study are lined with pictures of famous men, painted by invisible hands. He has albums and slates peacked away by the score, containing

brief communications from the most renowned people that ever lived, and, in many instances, apparently in their own handwriting. He got these through mediums, who he declares had no possible chance to do the writing themselves.

"Spirits surround us always," said the doctor, "and when they find one who is willing to believe and in thorough harmony with themselves, they love to make known their presence. Time and again I have received word from Abraham Lincoln, and here is his picture just as he now appears. See the radiant look he wears, the expression of intense peace and happiness, such as we can well believe now glorifies his face, freed as he is now from all the terrible strain and harassing cares that burdened him here.

"Three years ago," continued Dr. Hansmann, "I began to obtain independent slate writing through Pierre Keeler, the medium, and since then I have acquired at least 300 slates full of messages, mostly through him, but many through Dr. Stansbury, of Boston, and a few from other mediums. In many instances the medium did not touch the slate during the sitting. Many of these slates I have preserved. I also have a dozen or more book slates, of six pages each, full of spirit writing and identified by my private mark, put there prior to the performances. At the first trial the book slate was placed between two folding slates, and in about twenty minutes was taken out full of writing.

"In the absence of Mr. Keeler from Washington, I resolved not long since to try a new test in spiritualistic writing. I took a small blank book and wrote in it a dedication to the memory of Queen Louisa of Prussia, mother of the late Emperor William. Here it is in my own handwriting. It is, as you see in German script and dated July 4, 1891. Several witnesses were called in and looked at this book with the minutest care on the 6th of July. In their presence it was carefully wrapped, sealed, and addressed to Dr. D. J. Stanbury, Onset, Mass. A few days ago it was returned, and the witnesses were invited to attend the opening of the package at my office on

Sunday, the 6th of September. Accordingly at 3:30 p. m. it was opened in the presence of Messrs. M. C. Edson, A. J. Benton, D. L. Burnett, Judge S. Newton Pettis, W. H. Burr and Mr. Agnew. The first three were present when the volume had been sealed preparatory to sending off, and had scrutinized it closely to see that outside of the title page there was not a line of any sort written in the book.

“Each of the six gentlemen above named was called on to make a close inspection, and their unanimous verdict was that the package had not been tampered with. It had come back to me precisely in the condition it was when forwarded to Dr. Stanbury. The same external wrapper used for sending it away was used for its return, as shown by the addresses and postmarks. The inclosed package bore the five waxed seals, with the imprint of my own seal ring, a very peculiar one. The paper was also gummed very carefully, so that there was no possible way of opening it without tearing or cutting. After this had been noted by us all I proceeded to cut open the package at both ends, and it was no easy task to get the little book free.

“What if there should be nothing in it, after all? The only intimation received from the medium at Onset was that the package had been kept lying on his table, and that once he had fallen into a trance, but he could not say whether any messages had been recorded or not.

“So we opened it with feelings of some anxiety. The first page had this message: ‘Those whose portraits appear herein are thy friends. We send thee greeting.’ Next came a good likeness of the Emperor William, of Germany. Here it is, and it is as natural as any picture I ever saw. On turning another leaf there was written ‘Unser Fritz,’ and on the next page was his picture. The dedication, you will remember, was to Queen Louisa, mother and grandmother of the two Emperors. Observe that the drawings and names are in gilt and indelible. Look at the rest of the portraits. Here are Rudolph of Austria, the Empress Josephine, von Humboldt, Goethe, Henry VIII, Rosecrans, Gen. Joseph E. Johnson,

Swedenborg, Marie Antoinette, Otto (my deceased son), George Combe, Anton Mesmer, and others, including a few unknown faces.”

The names of all those above enumerated appear along with the drawings, and it must be admitted that most of them look marvelously like autographs. No shadow of doubt rests on Dr. Hansmann's mind that the spirits of the departed affixed their own signatures. He talks of them as though they were his ordinary companions, and Goethe and Heine, though invisible to his eye, seem around and about him constantly, as do long departed friends whom he associated with in the "fatherland" over half a century ago.—*The Washington Post*.

Sunday, September 20, 1891.

THE FOLLOWING ADDITIONAL SPIRIT MESSAGES HAVE
RECENTLY BEEN RECEIVED BY DR. HANSMANN.

Dear Sir and Brother;

Do not ever fear to speak a fact when you become conscious of one. Ever remember, sir, that men have as much reason to fear you, as you have to fear them. I made a bold stroke for the liberty of the world, for the example of slavery in one section, invites submission in another, while freedom and independence in one place is a harbinger of universal liberty and freedom. I have never regretted my acts and think no one else does now. So be bold with your conviction. No one can be too self-sacrificing to uphold a divine truth.

Truly yours,

(Signed) A. Lincoln.

Would to God, I could be back. I would endow an establishment in Washington for Spiritualism. I shall be regretting my remissness until every vestige of the earth is gone, and every mortal that is now and ever is to be, is in the spirit world and saved.

(Signed) W. W. Corcoran.

I shall never regret my early transition to the higher life, for the reason that I have had just that much time to develop the resources of my make-up in the spiritual kingdom. I feel as if I were now capable of teaching those who come over something. A president of the United States does not teach a people anything of practical value. I would rather be a humble spirit of true mind experience, than a flaunted head of any nation on the face of the earth and be simply a figurehead. I am truly glad to know you so well, sir, and I regret that I did not know you in the form. I knew all about these things in my mortal day. I had Belle Laurie at the White House many times during the stormy rebellion to seek advice, how to proceed, from the higher realmed men, and I got it sir, and followed it out. Emancipation was born in heaven and my order came from that source, and I struck the blow as ordered by the invisibles, and it was mighty, for it was from God. I like to be a subject. I like to be something less than the Master.

(Signed) A. Lincoln.

I am not preaching a worn out theology now. I am doing what little I can to propagate unadulterated truths.

(Signed) Ernst Wilhelm Hengstenberg.

I would give a sermon, but not within this book. I havetoo much to say.

(Signed) Martin Luther.

In the same book a: "Blessing."

(Signed) Pius IX.

Dear Sir:

I am now where there are not any divisions of country and where former enemies meet in the glad welcome of friendship.

(Signed) Joseph E. Johnston.

I preach all the common sense I can now and am glad to do so. I ever did the other thing.

(Signed) Rev. Henry Redstone.

I am now where justice means something,
 (Signed) S. F. Miller,
 late Justice of the U. S. Supreme Court.

I regret to see the university's action.
 (Signed) Henry Seybert.

I told the truth in my book.
 (Signed) Leah Fox Underhill.

Dear Doctor :

This is an auspicious occasion indeed and I am gratified that you display such interest in this great cause. I always did believe in this grand truth, but had I openly declared it my standing would have been jeopardized. If I had my life to live over again, I would most assuredly acknowledge my belief to the world—whatever the result.
 (Signed) U. S. Grant.

Sir and Brother :

I am extremely pleased to meet you from time to time. Many may say I am gone from the preferments of mortal, social and political life. I can come and pay homage to those who were as my subjects when in mortal life, and I was on the throne, but, sir, those persons err for notwithstanding the honors shown me in my career, yet I was ever humble and meek in my mind. I ever knew I was not better than others, and I want you to know that I felt then as I do now. I am willing to be equal, not a slave, for I abhor slavery, but should I place myself on a standing higher than some one else, then do I at that moment re-establish the slavery I sought to abolish. All men are free and equal. The God who made me, made everybody else. Let Him above be the one to mark the grades of human beings. I am with you as a brother, not a master.
 (Signed) A. Lincoln.

I am preaching the new dispensation.
 (Signed) Henry Ward Beecher.

I find there can be reformations in other things beside religions. I find also that it is not best to be always too sure of an improved thing; for even though the proof may at the time seem adequate to warrant our unsound position, we may realize our mistake and injustice to those who oppose us in a fuller knowledge, and to our own outraged senses. I am now teaching a universal religion, too large to be covered by the gilded roofs of modern churches.

Truly yours,
(Signed) John Wesley.

The following messages were written by the hand of Gilbert Haven in the usual way, on a table, back of the curtain, and thrown over into a light room, with many others, to an audience of 30 people, through the Keeler Bros., mediumship, while at Cassadaga Lake spiritual camp meeting in August, '91, fifteen miles from the Chautauqua Assembly grounds, New York.

The "greater things" promised in the apostolic age, are really coming to pass, and the two worlds are coming together.

You are doing a double duty. The distribution of my pamphlet is stirring many souls. It will yet revolutionize the world and settle the question of a future life.

I am happy,
Gilbert Haven,

I was with you at Chautauqua. I am always with you friend and Brother Baldwin.

Gilbert Haven.

This is indeed a rare treat to be here. It is hard to come through the heavy atmosphere. I send best love to all.
Haven.

Sir:

The only proper place naturally considered for my body to rest, and where I desire it to be most emphatically is in Arlington cemetery.
U. S. Grant.

I am here, but not able to write properly myself. I am a servant of vaster government than I was in earth life. A judge now sits on the throne who is incorruptible. No damnable human slavery here.

Charles Sumner.

I want to see the emancipation of the enslaved minds.

Wendell Phillips.

Great God, if I could have known of this, as I now know it, a week or two ago. I see the obsequies with my own eyes over my own useless remains. Oh! Oh! what a remarkable incident.

Samuel J. Randall.

(On the day after his funeral).

The world is my country; to do good my religion.

Thos. Paine.

My Friend:

Permit me to address you for a moment that I may learn the method of communication, for I have a great work to do. Thanking you for this opportunity and trusting to compensate you in the future, I am,

Your obedient servant,

Jefferson Davis.

Those who are about making a disposition of their surplus wealth, and hesitate about increasing the store of those who already have enough, which oftener proves more of a curse than a blessing, can take all their money with them to a better world, by the luxury of remembering how they helped to spread the valuable truths contained in this pamphlet, over the earth, and thus prepare the way for the ushering in of the glorious day so long prayed for by the best people of all ages.

This pamphlet will be furnished to churches and other organizations for \$20 per thousand.