

A PREFACE TO SPIRITUALISM

by

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Poems Unwritten



There are poems unwritten and songs unsung
Sweeter than any that ever were heard—
Poems that wait for an angel tongue,
Songs that but long for a paradise bird.

Poems that ripple through lowliest lives,
Poems unnoted, and hidden away
Down in the Souls where the beautiful thrives
Sweetly as flowers in the airs of May.

Poems that only the Angels above us,
Looking down deep in our hearts may behold,
Felt, though unseen by the beings who love us
Written on lives all in letters of Gold.

Selected.

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A PREFACE TO SPIRITUALISM

Some Things With Which Beginners Should Be Familiar Before Attempting a More Extended Study of the Subject

By Mark A. Barwise, LL.M.

IT IS my purpose to set forth in this series of lessons, in the simplest language possible, a few truths which our young people of high school age and development, and beginners of any age, ought to master thoroughly before undertaking a more profound study of the great body of knowledge known as the Science, Philosophy and Religion of Spiritualism.

I.—The Spirit Body

First of all each of us must realize that he has a spirit body right now. This spirit body is an exact duplicate of the physical body, only it is made up of a substance very much finer than the matter of which the physical body is made. The atoms of this spirit body permeate and keep alive the atoms of the physical body. Every particle of the physical body, every wrinkle, every crease, every hair, is animated by a corresponding particle, wrinkle, crease and hair of the spirit body. The spirit body is the real body, the one which lasts when the physical body is worn out, the one which survives physical death. It is the spirit body that clairvoyant mediums see in seances. It looks just like the physical body. It carries the family traits and features. It determines the growth and development of the physical body. It is the framework on which the coarser material of the physical body is draped. It has a spirit brain, spirit eyes and ears and all the senses, just as the physical body has, but these spirit senses are attuned to the things of the Spirit World. It is the unusual development of these senses of the spirit body, and of certain areas of the spirit brain, that constitutes what is called mental mediumship.

II.—The Spirit World

When the physical body dies the spirit body emerges out of it and continues to exist in the Spirit World, a world made up of substances in very much higher pitches of vibration than those which constitute matter, and which is located immediately about the surface of the earth. The new-born spirit is welcomed by his spirit friends who have foreseen the time of his leaving the physical body and have held themselves in readiness for the event. He is furnished with clothing, and taken to a home prepared by them for him. The Spirit World into which he has entered is a natural world with trees and grass and flowers, with houses and gardens. All his nearest relatives and friends come to greet him and he is made to feel at home. He soon realizes that he has passed through the great change called death,

which is dreaded so much by most people, and rejoices in his pleasant surroundings and his renewed contacts with all those he used to associate with in earth life. A feeling of joyous relief pervades his being, as he realizes more fully that he has survived in a beautiful world with all his faculties, all his tastes, all his knowledge, all his memories, all his affections, unimpaired and in full vigor. He is told by his father and mother and old friends of the wonderful life on which he has entered, of the never-ending unfoldment of all his powers of mind and qualities of character, as he advances from grade to grade in this new life. He soon realizes how wonderful it is to be permanently relieved of all material struggles, of all anxiety over making a living, over the worries of business and finance, over the care of property, and over all the things that have engrossed so much of his time and energy while he was on earth.

III.—The Different Zones

He will learn after a while of the different zones that make up the Spirit World. We know of four zones directly, and three more indirectly. That is, we have talked with a very advanced spirit who controls one of our most highly unfolded mediums, and whose home is in the Fourth Zone. He in turn has been in contact with spirits who live in the Fifth and Sixth Zones. They tell him that there is a Seventh Zone about this earth, and that it generally takes several thousand years for an ordinary spirit to evolve to a condition of spiritual refinement suitable to live in the Seventh Zone, although superior spirits, the great intellectual and spiritual leaders of the earth, may attain to that condition in several hundred years.

The First Zone of the Spirit World is immediately about the face of the earth. In fact it may be said to be the reverse side of the tapestry of our earth world. It exists in a rate of vibration much higher than that which makes up our material world. The chief distinction between the substance of the Spirit World and the material of the physical world is that the former is so fine in nature that it is imperceptible by the physical senses. In reality all is one Universe, only on different planes of being. All is governed by great universal natural laws, only those laws operate somewhat differently on different planes of being—that is, in the different zones.

The prevailing opinion in the three upper zones, as reported to the zones below, is that beyond the Seventh Zone there is a Universal Spirit World that is in touch with the upper zones of the various inhabitable planets in the Universe at large, but this opinion is vague and

indefinite, and nothing much about it is actually known to the spirit people living in those zones that are in touch with the mediums of earth.

We have definite reports that on the Second, Third and Fourth Zones there are hills and mountains, rivers, lakes and plains. On all four of the lower zones at least, there are grass and trees and flowers, with birds singing in the trees, with beautiful sunsets and sunrises, just as on earth. But all colors there are much more vivid and gorgeous, and all tones much clearer and more delicate, than the corresponding colors and tones of our world.

IV.—The Spirit Senses

The eyes and ears, the senses of touch and smell and taste, of the individual spirit are attuned to the pitches of vibration and the densities of the substances that make up the environment of the Zone in which he lives. To the newly arrived spirit in the First Zone his surroundings are as definite and tangible and solid to his spirit senses, as were the things of earth to his physical senses. The trees and flowers and houses, the bodies of his spirit friends, and his own body, are as solid and tangible as the corresponding things of earth are to us. There is nothing weird or spooky or uncanny about life there, but all is as natural and pleasant and comfortable as could be desired.

The Spirit World abounds in fruit. New-comers are under the obsessing habit of eating, and they are provided with this fruit as long as this habit lasts, but after a little they learn that eating is unnecessary, that the atmosphere they breathe supplies all the sustenance they need. Raymond reported to his father, Sir Oliver Lodge, that he enjoyed smoking in his spirit home, and my father has been reported to me as enjoying his pipe as he putters around his garden. Presumably this habit of smoking wears away after a few years.

Spirits who pass out of the body in a normal condition, and with an ordinary degree of development, can see all the spirits of the First Zone with whom they come in contact, just as they see the trees and houses. But they can not see spirits from the Second Zone, or Zones above, who happen to have descended to the First Zone, unless those spirits voluntarily reduce their pitch of vibration and take on a coarser condition of bodily substance, unless they "materialize," so to speak, to a condition in harmony with the things of the First Zone. They can not rise to the Second Zone, or sense things from that Zone, until they have progressed to a finer spiritualized condition that is in tune with conditions of the Second Zone. The Zones are as distinct from each other as the earth is from the First Zone. The

great majority of spirits arriving in the Spirit World never have heard of the higher Zones, and generally linger in the First Zone for a century or more before they become aware that there is anything beyond; although very advanced spirits may only linger here a year or two, or even a few months. Each spirit has a specific state of consciousness and vibration that confines him to the Zone to which he is attuned.

V.—Mental Mediumship

Mental mediumship, as was noted above, is a sensitiveness of the spirit body, a sensitiveness of the sense organs of the spirit body. The medium sometimes sees with his spirit eyes people and scenes in the Spirit World, and we call this faculty clairvoyance or he hears with his spirit ears words spoken in the Spirit World, or music from that world, and we call this faculty clairaudience or he may just sense clearly the nearness or dispositional traits of spirits who approach his aura, and we call this faculty clair-sentience; or pictures and sounds may be thrown by spirit operators directly on the appropriate centers of the spirit brain of the medium, without passing through the usual avenues of the senses. But in all these cases, and in many others besides, it is a question of the spirit brain of the medium becoming attuned to vibrations from the Spirit World. Spirits may approach us every day, but we are unaware of it unless our own spirit brains, or the spirit brain of some medium friend present, be tuned up to a point in harmony with the visiting spirit.

When a spirit is able to come into complete harmony with the pitch of vibration of the spirit brain of the medium, he may throw the flood of his own thought and feeling over the brain of the medium, may completely dominate the brain of the medium and use it as his own for the time being, sending his thoughts and feelings through it, controlling the organs of speech, and all the organs of the medium. When so controlling he may speak and dance and sing, may play the piano, may give full expression to his thought and feeling, and if a foreigner may speak or write in a language unknown to the medium. The phenomenon of spirit control is one of the most beautiful and convincing phases of mediumship, and brings home to us with a new sense of reality the great truth of the nearness and naturalness of the life in the Spirit World.

VI.—Physical Mediumship

The phenomena of spirit raps, the movement of ponderable bodies, the tipping of tables, slate writing, and the various degrees and kinds of materialization, are produced by the agency of spirit people through what is called physical

mediumship. Those phenomena which take place apart from the body of the medium, not dependent on his muscular agency, and whose mind is not concerned in their production are said to be produced by physical mediumship. The first raps at Hydesville were the first phenomena to successfully attract the attention of the world to the great truths of the nearness and naturalness of the Spirit World, and to the fact that it was possible for the two worlds to readily communicate. The fact that answers to questions are given by rapping out responses in accordance with an agreed code, or in signaling at the proper letter when the alphabet is called aloud, is conclusive evidence of the existence of an unseen intelligent operator who is not connected with the mind of the medium. So the appearance of materialized hands and faces and full forms, several feet from the medium's chair to which he is securely tied, absolutely precludes the possibility of the medium's taking any directing part in their production. Thousands of people were convinced of communication by physical phenomena who probably never would have been convinced by any sort of mental phenomena. It is not too much to say that, if the phenomena at Hydesville had been that of entrancement instead of raps, our movement never would have gotten a start, or at least would have been postponed for many years.

The first spirit raps at Hydesville, and for some time afterward, were not raps at all, that is were not produced by striking one object against another. They were percussive-like-sounds, but were actually produced by tiny electrical and magnetic explosions. Physical mediums give off from their bodies magnetic and electrical substances, which when charged with, or combined with, substances brought by the controls from the Spirit World, make up a substance that the spirits can explode so as to produce sound waves in our atmosphere. All spirit raps for some years were little explosions, varying in volume from a tiny tick, like that of a watch, to that which sounded as loud as a hammer blow. It is said that this method of rapping was an invention of Benjamin Franklin on the Spirit Side, and that the Hydesville Rappings were the outcome of the decision of a spirit congress to put Franklin's discovery to a practical test.

The force used in moving ponderable bodies, and in producing slate writings, is similar to that used in producing raps, and is built up in a similar way.

The substance used in materializing a hand, a face, or full form, is made up from a combination of atoms taken from the medium and sitters with atoms brought from the Spirit World. We hear a good deal nowadays about ectoplasm, but it is only a new name for the

same old substance that was used in the seances conducted by Crookes and Wallace and Zöllner and Koons.

Years later, after guides and controls learned to materialize non-living substances in physical seances, raps were often made by striking a solid materialized substance against physical matter, such as a table or mirror or picture frame. Nowadays both methods are used, but the older method is still the more common.

VII.—Guides and Controls

There may be a few people in the world who are so psychically dense as to be incapable of being influenced by spirits, but only a few. Almost every one is able to be so influenced, unconsciously and in some slight degree. Every one who can be so influenced has a spirit attendant or guide, whose chief duty it is to keep in constant touch with his special protege and to attempt to influence him whenever opportunity offers toward right-doing and away from wrong-doing. These guides perform a universal missionary work which must be a heart-breaking and discouraging undertaking, considering what a weak and wilful and wicked lot most of us earth people are.

The guide studies the spirit bodies of a number of boys and girls, often in early childhood, studies their soul-qualities, their personalities, their aural emanations, their innate capabilities, and selects as his personal charge the one with whose natural pitch of vibration, whose soul-tone, he is more nearly in tune, always seeing to it that his own soul-tone is slightly above, and so have an elevating influence upon that of his charge.

It is interesting to note that most of the guides in this country are American Indians, while in England most of them are Hindoos, and in France Indo-Chinese. All three of these races have a calmness of temperament, a poise and patience, that render them especially adapted for this sort of work. It is also an interesting fact that spirits remain in that part of the Spirit World above and near their native land, unless on some special work or by force of association they are attracted abroad, as were the Hindoos and Indo-Chinese by the governing classes of their respective countries who returned to Europe from the East. We Spiritualists owe a tremendous debt of gratitude to the Indian guides for their patience and unselfish devotion to our mediums. Without them it is extremely doubtful if our movement would have attained its present success. They are constantly at work accelerating and enhancing the slow and natural unfoldment of the mediumistic faculties.

These guides may change from time to time, but generally each remains constantly attentive throughout the earth life of his charge, and

for some little time after the charge enters the Spirit World. He selects the members of the band of helpers, who are changed as the work and interests of the charge change, selecting those who are best fitted to help. He sees to it that no spirit whose influence would be inimical is allowed to contact with his charge. An actor may have an Indian guide, but this guide selects for the band former actors who may be able to more effectively aid his charge in his work on the stage. If the charge becomes sufficiently mediumistic so that he is aware of spirit help, or is able to be entranced, we speak of the entrancing spirit as a 'control'. Most people have guides, but only mediums have controls.

The spirit senses and the physical senses are the doors and windows of the soul, through which it looks out on the Universe, and through which messages from the Universe outside are brought. It has a double set of doors and windows. Through the physical senses it is in touch with the physical world, and through the spirit senses it is in touch with the Spirit World.

VIII.—The Soul

The soul is the real self, the thinking and feeling entity, the distinct individuality, the personality, that goes on learning and becoming more and more unfolded and refined, all through earth life and all through life in the advancing Zones beyond. The individual human soul is the grandest product of the Universe, beside which all else, whether notes in the sunbeams or the mightiest stars and nebulae, is as dross and chaff. The individual soul is the crown and glory of cosmic life. It is the seat of all thinking, all memory, all impulses, all aspirations, all loves and hates, is immortal in its nature when it attains human grade, and as such is capable of unlimited development. The mind is the thinking part of the soul. While on earth the soul functions through two bodies, the physical body and the spirit body which animates the physical, and after it lays aside the physical body at death, it functions through the spirit body alone.

The best informed controls teach that the soul has its origin at the moment of the conception of the physical body, as does the spirit body, being a combination of the soul-stuff of the father and of the mother, and continues to unfold and develop as the physical and spirit bodies unfold and develop. It has a microscopic beginning, but it has almost god-like possibilities.

Its individuality, its inner nature, is determined at the moment of conception, and the pitch of its vibration, its soul-tone, is estab-

lished at that time. Its soul-tone is the resultant of the soul-tones of the father and mother at the time of conception. Its entire development, before birth, during earth life, and during its life in the Zones beyond, is determined by the pitch of vibration of its soul-tone. It will attract to itself from out the Universe, physical and spiritual, those things that are in harmony with it. It will function on a certain key of life. Efforts of spirit guides may be able to slightly raise that pitch of vibration, and if the nature of the individual is aroused to aspiration then its soul-tone will be more rapidly raised. Aspiration is the chief motive power of spiritual growth, and after reaching the Spirit World and becoming freed from the entanglements of matter, aspiration on the part of the spirit is more easily aroused and his spiritual development becomes greatly accelerated. But the great determining factor of the nature of one's individual life is the soul-tone established at the moment of his conception.

Souls are unique in the Universe. If each of us was not a conscious, thinking being, and did not directly experience ideas, no one could ever make us understand what consciousness is on the part of other beings. There is nothing like it in this world or the next. It is a thing apart and separated by an unbridgable gulf from everything else. The soul feels its independence from all else in the Universe. It understands things without, but it knows that it is not a part of them. It understands other souls, other conscious beings, but it knows that it is not identified with them, nor they with it.

IX.—Life in the First Zone

When we arrive in the First Zone our spirit bodies are in harmony with the substances of that Zone. We each have a specific gravity that confines us to that Zone, and this density or gravity is reflective of the stage we have attained in the mental and spiritual unfoldment of our souls. As our souls become more refined and unfolded the density of our spirit bodies grows less and less, and their substance takes on a finer and finer nature, and after many years of growth when our mental and spiritual natures are ready for the Second Zone our bodily natures will be ready too—that is, be in tune with the substance of the Second Zone.

When a person goes to the First Zone in a weakened and exhausted condition, from long sickness or from great age, his spirit body will show this weakness which has been reflected

upon it from the physical body, and he will be placed in a sanatorium for a while and treated by spirit healers and physicians. After a few days generally, sometimes a few weeks, but rarely as long as a few months, he will find himself restored to normal health and vitality; for health and buoyancy of feeling is the normal condition of spirit life.

After a few months the aged, decrepit and infirm find themselves growing younger, find the wrinkles disappearing from their faces, their steps growing more elastic, and their minds growing more alert. Not that white hair turns dark, but it gradually returns to the condition of the greatest mental and spiritual development.

Children grow up in the Spirit World, and they grow up to look just as they would have looked if they had matured here. They grow up to have the family features and mental traits that they have inherited from their parents and more remote ancestors.

Many go to the Spirit World feeling worn out in mind and body, from long years of working beyond their strength, from almost constant clashing of dispositions in inharmonious families and between antagonistic working associates. The greatest desire of all these millions of people is for rest. They have no inner urge for exertion. They do not have to worry about making a living. So for several years they just putter about their gardens, visit with their friends, and enjoy a wonderful feeling of release from drudgery.

But sooner or later, generally after a few years at the longest, their interest in some subject becomes aroused, they have a desire to know more about it, or to experience the sensations of influencing a medium; they have a yearning for a larger, fuller life. Then they begin to exert themselves, and start on their long upward climb of never-ending unfoldment of mind and character. They learn at once the great lesson of life in all Zones of being, that all we have or attain we must earn by our own striving, and that we can retain nothing that we have not grown up to. They learn that there is a dignity and grandeur in unforced labor along the lines of our natural interests. Each does the kind of work that his experience best fits him for, and does it cheerfully and gladly. If his ability is mechanical he helps to manufacture materials for houses or clothing or furniture. If his ability is intellectual he starts cultivating the intellect, starts rounding out and improving his knowledge in the field of his individual interest.

X.—Spiritual Growth

When a spirit becomes aroused out of his lethargic condition he soon learns that his unfoldment is to be along two general lines—mental and spiritual. Not only must his mind be cultivated, but his character also must be refined and cultivated. He grows by exercising his talents, and by cultivating a desire for the higher and finer. His efforts are two-fold: first, by reaching out and up to those above him and learning from them, and, second, by reaching out and down to those below him and assisting and teaching them.

Besides this general process there is the special task of undoing the wrongs of his earth life. If there are those he has especially wronged while on earth, he must labor to undo the effects of those wrongs, as far as possible, and to compensate the persons wronged by laboring to make their conditions brighter and happier. It may be that these efforts must continue for years, and even after the persons wronged have come over to the Spirit Side. Every unselfish endeavor to help another adds to our own soul growth, whether on earth or in the Zones beyond.

Not only must we struggle to acquire desirable qualities, but we must struggle to get rid of our undesirable traits of mind and disposition. We must labor to overcome all our selfish impulses, all our unworthy desires, and all of our unreasonable antipathies. We must cultivate a feeling of kindly interest toward all persons, whether in the mortal or in the spirit. We must extend genuine feelings of forgiveness toward all who have wronged us. We must build up an attitude of mind for kindly generosity to a point where we will really want to help all with whom we come in contact that are in a condition of mind and character below us.

All our efforts in helping others in the Spirit World not only are of assistance to them, but contribute toward our own soul growth. With continued effort we become stronger, wiser and more refined in our natures. Our constant aspiration toward a higher development, and our constant yearning to help those below us up to our level will widen our receptive faculties and will move our center of attraction a little farther along into the finer ranges of vibration, and we shall soon find ourselves able to receive higher vibration and finer currents of power and loftier thoughts than we were able to receive only a few months before. This refining process is slow, but it is continuous, and

in time we shall grow into a finer type of spirit men and women and shall be vibrating on a key much above that on which we arrived. There is a great principle of evolution that governs all things in the Spirit World, and all of our efforts for good are in line with this great principle and are assisted by it. When we struggle unselfishly we are floating with the tide of things; we are carried along by its great momentum; but we do not get into this great stream except by our own individual strivings.

XI.—Vocations

In earth life most of our efforts necessarily are for the purpose of making a living. We work for ourselves and for those dependent on us. In the Spirit World the conditions have entirely changed and our purposes have entirely changed. Over There, spirits do not work with a selfish purpose. They do not work for themselves nor for a corporation with a view of gain, but they work for the good of all their associates. Everyone gives his time and effort in a noble unselfish service for the comfort and betterment of his fellow beings.

The houses and clothing and furniture of the First Zone, and for the most part in the Second Zone, have to be made mechanically in those Zones. This gives occupation to all who have any ability in those lines, and who care to join in that sort of work. But nobody works in the Spirit World from a feeling of compulsion, but only from inclination. Nobody tries to turn out as much work as possible, but to turn out the best of which they are capable. Work becomes an art, and the things produced are really artistic productions.

But on the Third and Fourth Zones a new method begins to appear, and governs more and more as we ascend to Zones farther on. Men begin to create simple articles by the power of thought alone. They do not create the substance from which articles are made, but are able to assemble the atoms and form the image or shape of the thing to be made, and then to solidify this image until it is in harmony with the pitch of vibration of the other solid things of the Zone in which the experiment is made. A very advanced spirit once described to a friend of mine his ludicrous efforts in first attempting to create a garment for himself by the power of his own thought, unassisted by his teachers. The garment was in the nature of a flowing robe and was of many brilliant colors; but the difficulty was that the colors would not stay put, and the different parts of the garment would not hold together. He did not have power enough to stabilize the results of his efforts. He jokingly spoke of the fearful and wonderful nature

of his garment, that it rivaled Joseph's famous coat of many colors, but that in a few minutes it was not a garment at all, but just a heap of brilliant rags whose colors were fast fading. Later on he became an expert at such creations, but that was after a lot more study and practice.

One point to bear in mind is that there is no unpleasant or repulsive aspects to labor in the Spirit World. All are busy when they feel like it on self-imposed tasks that are congenial. It may be said that each works at a hobby of his own choosing, and may change his occupation as often as he feels the inclination.

XII.—Evil and Its Consequences

There are no demons or devils, no spiritual beings who were created or evolved to inspire wrong, in the Spirit World. All the evil beings in the Spirit World are men who were born on earth and have gone into the First Zone weighted down by their evil deeds while on earth. The worst types, those who have given a good share of their lives to robbery and plunder, to murder and rape and lustful acts, and to all sorts of crime, arrive in the Spirit World in a partial stupor and in a condition of total darkness. That is, their spirit senses are almost atrophied. They cannot see, they cannot hear, and can scarcely feel. Their spirit friends may gather about them, but they are unaware of it. They do not know where they are. They do not know that they have left the physical body. They generally think that they are in a dream, and wonder when they will wake up. One of the most highly unfolded spirits with whom I ever came in contact went through this terrible experience. He was a Mediaeval brigand, and robbing and slaying was his occupation. He was in the Spirit World nearly a century before he saw a single ray of light or a spirit form. All this time his mother and her friends had been in touch with him, had visited him daily, and had been sending him their tenderest thoughts, and had been bathing him in waves of spirit magnetism. The first break in the total darkness was a single ray of light which he followed. This ray kept growing broader and broader, as he had an impulse to pray to be lifted out of the darkness, and soon he saw his mother's face, felt her arms about him, and realized that he was in the next world.

The origin and existence of evil can only be understood in the light of evolution. All evil instincts and traits and impulses were evolved during our animal and savage ancestry, and have been handed down to us from a dim and distant past. Civilization for thousands of years has been given over to the slow and blundering process of outgrowing and getting rid of our animal and savage inheritance. For the most refined and cultured of earth people

this process is pretty well completed here.

While the above instance is an extreme case, there are thousands upon thousands of cases almost, if not quite, as bad. The great majority of us will go to the Spirit World with some slight taint of evil deeds in our characters, which for the most part will be quickly outgrown; but between the best of us and the worst there are all gradations of spiritual conditions, reaching from bright effulgence, in which the noble and good find themselves, down through less bright, semi-twilight, twilight, to semi-darkness. All these conditions are not objective, but are the results of our dulled spirit senses and of our own making. They are the natural result of the sum total of all our thoughts and words and deeds while on earth.

Envy, jealousy, feelings of hatred and revenge, harboring enmity toward another, and like impulses and their results, are much more difficult to outgrow than impulses to get drunk, to steal and impulses to indulge in sexual irregularities and excesses, and their results.

All these evil traits and conditions will be outgrown in time. Evil and its results are temporary in their nature. Every soul is destined to a glorious future. It is a matter of weeks or months or years or centuries, when the great law of spiritual evolution, aided and hastened by our own aspirations and strivings, will clear away all the dross from our characters, and leave us clean and resplendent and refined beings, ready to graduate from the First Zone to the Second, where we shall continue our higher unfoldment, with no intimation of an end.

XIII.—Animals in the Spirit World

Clairvoyant mediums frequently describe spirit dogs, cats and horses, as being brought to some one in the circle by some members of the family. They are described and a peculiar marking or habit is noted as to each that renders it certain that the animal is a special pet that passed away several years before. So the question arises, do all animals survive? And many have jumped to the conclusion that they do. But the ablest of the controls explain the matter in this way. Everything that has life has a spirit body, and when in the course of evolution the spirit body becomes sufficiently stable to withstand the shock of physical death, then it survives for a longer or a shorter time. With insects and the lower animals it only survives a few moments, and then disintegrates and dissolves back into the great ocean of spirit substance to be taken up again into the growing spirit bodies of other growing animals. I am not aware that any control has ever described a spirit deer or moose or fox or any wild animal. But it seems that pets, over

whom we shower our affections, are strengthened in their natures. Our love does something for them that builds up a resistance beyond that of wild animals. They become so stabilized in their spirit bodies that they are able to survive for many years. They are taken in charge by our spirit relatives and are kept in their spirit homes to add to our pleasure awaiting our arrival.

A relative of mine manifests every week at a family circle. Nearly every time he comes he speaks of his spirit dog, which preceded him by some fifteen years into the Spirit World, as coming with him. The dog has taken a great interest in, and fancy to, a baby granddaughter of my relative now in the old home where the circle is held. The dog is described as rushing into the bedroom as soon as he arrives each week, smelling of all the baby's playthings and about the crib where she is sleeping. This sort of contact with the material baby seems to have aroused all the old protective instincts that he had in earth life. It would be interesting to know, if there were any way in which we could find out, whether the dog is making his contact on the physical plane or on the spiritual plane, whether he sees the baby's physical body or her spirit body, whether he smells odors from her material body or her playthings and crib, or whether he senses her spirit aura on them.

The Indian control of one of my old friends, who has controlled him for more than fifty years, and who has been in the Spirit World for nearly a century, describes his favorite dog who has been in spirit all these years and is still with him. This dog had jumped into the water and saved one of the old chief's children from drowning, and always had a place of honor and affection in his earthly home. The love tie between them was especially strong, hence the long survival. But the dog is now getting weak and feeble and sleeps most of the time, and takes little notice of things about him. He is about ready to disintegrate and disappear.

XIV.—Education in the Spirit World

While as a general proposition it may be said that the growth of our knowledge and spiritual refinement goes on hand in hand in the Spirit World, it is the degree of spiritual refinement and not our intellectual development that determines our home in that world and our advancement from zone to zone. Our spiritual refinement determines the density of our spirit bodies—their specific gravity—and hence their pitch of vibration. There are many people of large intellect, but with wicked and vicious natures, who will linger in the first zone for many, many years, before they will have evolved to that condition necessary to enter the second zone.

All the zones are educational, as life in the

Spirit World is one continuous process of education, no matter what the immediate task or vocation may be, but the third zone is primarily known as the school zone. Here are located most of the ordinary schools, most of the ordinary colleges, and most of the special schools, as of music, painting, sculpture, etc. Nearly all children who go into the Spirit World under twelve years of age are taken directly to this zone, and enter some school. Some few children who have a vicious strain in their natures, and who have inherited especially evil traits, are kept in zones below the third and given special treatment, until they have advanced out of their evil condition and are able to be taken to the School Zone.

All the children in the third zone are taken on frequent visits to the zones below to visit their parents or near relatives. If the conditions in their former homes on earth are not such as to do them harm, they are often taken to visit them also. All the children as they reach their teens are taken for visits to the zones below and to the earth, in order that they may learn of denser spirit conditions and of material things, for the purpose of widening their experience and enlarging their knowledge of life in the two worlds.

The children are taught all the ordinary branches of learning that earthly children are taught, and many other things that earthly teachers know nothing about. They are given individual training to unfold any special latent talents that they may possess.

Of course, children in their normal condition, attuned to the pitch of vibration of the third zone, could not by themselves become attuned to the things of the first or second zone, or to the things of earth. They have to be taught how, and helped, to lower their vibration when taking these excursions into lower conditions, so as to come in touch with the people and things they wish to study. This change of vibration is always necessary when traveling from zone to zone if one wishes to get into full rapport with the new zone. Just as a medium has to become keyed up to see spirits in the first zone, so spirits have to become keyed down to get in touch with physical persons or things. A spirit visiting earth conditions sees the spirit bodies of earth people, but does not see their physical bodies or their houses and furniture unless he is keyed down to harmonize with physical vibrations. Any spirit who has lived for years on earth, and for years in each of the first and second zones, learns these things as he goes along, but spirit children in the third zone have to learn them as they return for study or for visiting. They are always accompanied by older guides and teachers on these trips.

XV.—Higher Learning

Just as a dog cannot learn astronomy, because it is beyond his mental reach, so there are multitudes of things in the Spirit World that we of earth cannot learn, as they are wholly beyond our capacity to comprehend. And while this capacity keeps enlarging as we unfold on the lower zones, each zone has its tremendous quota of truths that those on the next zone below it cannot comprehend. Truths come floating into our minds as we rise in condition and capacity to meet them and to understand them.

All the subjects we have ever heard about, and many that we have never even dreamed of, are taught on all the zones, but on each succeeding zone, they are taught in a fuller and larger way, with fuller and larger implications, than on the next zone below. All the universal and cosmic connections of each subject are set forth and made clear as we grow up to grasp them. The circle of all knowledge keeps enlarging, and keeps unifying into one grand system of truth.

There are immense libraries filled with books on all sorts of subjects on each zone, graded to the intelligence of the people of that zone. To each zone lecturers from a zone or two above materialize, so to speak, and give courses of lectures suited to enlarge the knowledge of their classes. The control spoken of above as living on the fourth zone relates that he attended classes conducted by a spirit from the fifth zone, who was not only able to make clear in words all the points he wished to convey, but had a capacity for so impressing the minds of his students that they actually *felt* the truth of his teaching, that their minds were indelibly stamped with these truths, in much the same way that a clairvoyant vision, if from a sufficiently high source, remains in the memory of the medium a whole life-time on earth.

There is an endless amount of learning ahead of us. Libraries of books devoted to the history of events, the history of ideas, the growth of knowledge; libraries devoted to research; libraries devoted to the study of the great natural laws and how they work differently on different planes of being and in different octaves of vibration; libraries, too, devoted to philosophical conclusions at different stages of unfoldment—conclusions that are sound generalizations of all that is known, say, on the second zone, and then on the next zone larger conclusions as to all that is known after adding the knowledge obtained on the third zone, and so on.

With the growth of the intellectual grasp all lesser truths merge into larger truths, not only here on the face of the earth but through all the zones beyond.

XVI.—Illumination

We frequently hear people say that there is no night in the Spirit World, implying that all is one constant glare of light. This is not true. Spirit people enjoy the sunlight and the shade of trees just as we do. Our sun is their sun, although it is the spiritual side of the sun, a finer kind of light, that illuminates the Spirit World. They are not affected by the coarser and slower waves of light that affect us. Each Zone is lighted by a finer set of vibrations than that which lights the next Zone below it. The heat from the sun in each Zone is produced by that set of vibrations attuned to the conditions of the substance that makes up that Zone, just as the earth's heat from the sun is produced by the action of the coarser rays on the material that makes up the earth world. A different octave of vibrations adapted to, and harmonizing with, each of the grades of substance that make up the earth world and each of the Zones above, but all from the same sun, illuminates and warms the earth and each of the Zones.

The body of the earth is not transparent to these finer octaves of light—that is, the rays do not shine right through it as they do through glass—but the earth is partially translucent to them. They pass through it, as the wireless waves do, and with about the same intensity as electric light shines through a heavy china globe. The result is that the nights in the Spirit World are not as dark as ours, but are somewhat lighter than our moonlight, a very mellow and pleasant light. All the Zones rotate with the earth, so that they have the same sunset and sunrise effects as we have.

I have never heard any spirit refer to artificial light for their houses, but as we know from the many spirit lights in seances that spirits are familiar with the idea of making artificial light, combining as they do substance from the Spirit Side with matter from our world in such a way as to produce a light material enough to be seen by a roomful of people with their physical eyes. So they probably do manufacture artificial light from the finer grades of electricity, or from other forces and substances unknown to us, for use in their homes and public buildings.

XVII.—Time and Space

We often hear it stated that time and space are unknown in the Spirit World. This is a mistake. What is meant is that spirits have overcome the difficulties of time and space, as we say the aeroplane has brought Chicago very close to New York. The spirits have the same sun that we have, high in summer and low in winter, and equal days and nights on March 21st and September 21st. They have the same moon with all its phases. They have time just

as we have it and measured in the same way. It takes a long period of years for a child to grow from infancy to maturity in the Spirit World, just as it does here.

It is unfortunate that Zöllner should have used the term "fourth dimension" in connection with his experiments in materialization and dematerialization, as many Spiritualists have been using it ever since as though it did away with the three dimensional nature of objects in the Spiritual World. What Slade's controls were dealing with, and what all other spirits are dealing with, is the different grades of atoms and the different pitches of vibration, not with different dimensions. Because a radio wave goes through a steel vault does not mean that it exists in any other dimension, any more than another dimension is concerned with a quart of peas filtering down through a cart-load of squash.

A spirit body of a control occupies the same space that his earthly body did. One of the controls of one of my friends is described as being over six feet tall and broad shouldered. He is a three dimensional being, in the Spirit World, just as he was in the earth world. I once asked an Indian control of one of my friends what his sensation was as he came through the walls of the cottage where we were sitting, one dark rainy night, and he replied: "Chief, you walk through the shadow of a tree on a bright, sunny day. You know the shadow is there, but it does not impede your progress any. I knew these walls were here when I walked through them tonight, but they did not impede my progress, any more than the shadow impedes yours."

XVIII.—Travel

When spirits first arrive in the First Zone their normal means of locomotion is to walk, just as on earth. As they were leaving their physical bodies, they were met by relatives and friends and were taken to their new homes. They frequently speak of gliding through the air as they were being conducted to these homes, but they can't do this for some time, under their own power. They have to be assisted in this sort of travel by some one who knows how. At first and for some time they walk about with their feet on the ground. After a while they are taught how to make use of their thought forces, or perhaps more accurately, forces somewhat similar to thought forces that are generated by spirit brains in spirit bodies, as a motive power, for little journeys for short distances. As they become stronger, and are more proficient in applying these forces, they can travel anywhere in the First Zone, at a tremendous rate of speed. They are able to raise themselves a little way off the ground and glide through space, slowly or more rapidly as they wish. They can travel

from one country to another in a few seconds. This is what they mean when they say that time and space are done away with in the Spirit World. It is in respect to travel that they thus speak. If they are at a circle in Maine and wish to visit some one's home in California, they are there almost immediately, and after a few minutes return with the information they sought. They can only travel in the First Zone, if they normally live in that zone, as the density of their spirit bodies prevents their rising into a finer vibration. If a spirit newcomer in the First Zone is especially anxious to visit his child who lives in the Third Zone, it is the child who is assisted to slow down his vibration and visit his father in the First one, rather than the father's being assisted to ascend to the home of the child.

Travel in the Spirit World is perfectly natural. Every organism manufactures its own power. Every brain, both on its physical side and on its spiritual side, is a dynamo for the generation of electrical forces. In the physical body we call these forces nerve forces. In the spirit body we call them auras. In the Spirit World we learn to make use of these forces as a motive power. There are no artificial means of traveling in the Spirit World, no railroads, no automobiles, and no aeroplanes.

XIX.—Auras

The spirit bodies of all persons generate and radiate a magnetic atmosphere which normally extends out about a foot from the body, but with those persons whom we designate as especially magnetic this atmosphere may extend out four or five feet. This atmosphere is called an aura. Auras differ in quality and color according to the mental and spiritual conditions of the persons from whom they radiate. They are frequently visible to the clairvoyant medium. There is this grain of truth in the tradition of the halos of the saints. These auras are all sorts of colors, but in general it may be said the brighter and more effulgent the aura the more spiritually developed the individual from whom it emanates. With very wicked people it is very dark, sometimes almost black. The various colors are described as red, yellow, blue, green, etc., and indicate the general temperament and disposition of the person exhaling it. They may change suddenly as the thought and feeling of the radiating person change. They are affected by gusts of anger, envy, jealousy, or by uprushes of pity, love or exaltation. It is interesting to note that the old expression, "green with jealousy," has a basis in fact, for feelings of jealousy give a greenish shade to the aura. I once had a friend who was a very fine clairvoyant for auras. He could sit in church and during the service see all the auras of all the people about him,

and so could read their general natures and even the dominant frames of mind they were in at the time.

The different phases of mediumship, and the degree of unfoldment in these phases, are noticeable in the quality and color of the auras. These auras are like electric signs to spirits visiting the people of earth. Through them they are able to select the type of medium they can work with best, and are able to detect possibilities of unusual and superior unfoldment in mediumship.

XX.—Psychometry

These auras leave their impress on all objects that they touch, much as sounds are impressed on phonographic records, and these impressions, persist for centuries, and even for many thousands of years. The persons we call psychometrists or psychometric mediums, are those able to read these impressions. This is the basis of the reading of character by many mediums in circles from holding in their hands or pressed against their foreheads rings and watches and jack-knives, etc., belonging to the sitters. William Denton, the geologist, and Joseph Rhodes Buchanan, were the first to make an exhaustive study of Psychometry, Mrs. Denton being an unusually good psychometrist. Psychometry is frequently blended with other phases of mediumship, as where a medium holding a watch which belonged to a sitter's father, after giving a description of the father, proceeds to give a message of an evidential character from him as to an event that happened since his leaving the physical body.

Prof. Denton in his experiments with his wife used to wrap up a number of geological specimens, properly numbered so that he would not know which piece of rock she held in her hand, thus shutting out the possibility of telepathy, and then write down what she described for No. 1, No. 2, etc., neither of them looking at the specimens until the seance was over. She used to describe the various scenes, the kind of prehistoric animals that were roaming about when the rock from which the specimen came was being formed. So far as he could judge she never made a mistake. This would look as though these prehistoric animals had auras which were able to be registered on surrounding objects. This seems incredible, but how else are the facts to be explained? It may be, of course, that some geologist attracted to Prof. Denton from the Spirit World, seeing the specimen in the medium's hand, impressed the appropriate pictures on her mind.

XXI.—No Mutilated Bodies

The spirit body is not affected by surgical

operations or loss of arms and legs in battle. It is only a portion of the physical body that is taken away. The spirit body remains intact. So with the loss of teeth. There are no dentists or surgeons practicing their professions in the Spirit World. I have a friend who lost a thumb in the World War, and he never notices it or has any sensation as to it when in normal condition, but as soon as he is controlled and his spirit body is keyed up to a greater intensity, he feels his thumb and it seems just as real as the rest of his fingers. Clairvoyants often see old soldiers with a leg or arm absent, but those are spirit pictures given to the medium for identification purposes. When the medium actually sees spirit soldiers themselves they are always complete as to body, with no mutilation whatsoever.

So violent deaths have no permanent effect on the spirit bodies of the victims. When one is killed by fire and the physical body is consumed, it has no effect on the spirit body. When one is frozen to death in the far North no ill effects are left on the spirit body. The intense heat or cold is in our pitch of vibration, a physical condition, and does not extend to the finer pitches of vibration which obtain in the Spirit World. So with death from sudden explosions, the effect on the spirit body is only temporary in its nature.

Andrew Jackson Davis describes in one of his books his experience in watching clairvoyantly the results on the spirit body of a premature explosion of a blast in sinking a well. In the course of a half hour, about two feet above the ground where the cave-in had taken place, there began to gather what looked like a fine white mist. This cloudy substance gradually formed into a human shape, growing clearer in outline and more substantial in appearance. Finally it took on the exact likeness of the man killed, became animated with vitality, in fact became the real spirit body of the victim, and was taken away by his friends who had come to welcome him to his new world.

XXII.—Mediumship in the Spirit World

Mental mediumship is based upon a sensitiveness of the spirit body, so it is a natural power or faculty that survives in the Spirit World. If one is a medium here, he will be a medium there, and he will get in touch with those in the Second Zone, who can not conveniently descend to the First Zone, and will give messages to their friends who are about him, just as he used to get in touch with those in the First Zone and give messages to their earthly friends. Especially will he get help in teaching the new arrivals truths beyond his own experience.

Here on earth there is a wide difference in the degree of unfoldment that certain faculties

of each of us have attained from what the rest of our faculties have attained. So it is with our faculties in the Spirit World. We shall each find that certain centers of our spirit brains are developed way beyond the other centers, and that these differ with each individual. Most of our powers will be adapted to harmonize with conditions in the First Zone, and with the majority of us, all of our powers will be so adapted, but a few powers of a few of us will be very much more highly attuned than this, and will be able to receive currents of force and ranges of thought from the next Zone above. These are the faculties that we call mediumistic, and will be able to be impressed by teachers in the Second Zone, and occasionally by teachers in the Third and Fourth Zones. Any impression from a Zone above, which is received on a Zone below, is received through mediumship.

Advanced spirits do not always descend to Zones below and materialize to hold classes, but sometimes broadcast lessons at stated times by thought wave, and sometimes a dozen and sometimes a hundred with sufficient mediumship and of the right kind, on the Zone next below, tune in on these thought waves and get as much of the lesson as they can. While this method is not used in teaching ordinary spirits, it is one of the many ways of teaching the mediumistic in the Spirit World.

Thus mediumship here on earth survives into the Spirit World, and continues to be a means of receiving truth in all the lower Zones, and the more highly it is unfolded the wider the range of truth received, and the more exalted the source.

XXIII.—Mortals Visit Lower Zones

Some of our highly developed mediums occasionally are taken out of their bodies by their controls, and conducted to distant spots here on the face of the earth and sometimes to the Spirit World. Some of the controls keep in touch with the physical body and keep it functioning while this excursion is in progress. All the mediums and spirits connected with these experiments describe a magnetic connection resembling a white cord, between the physical body and the spirit body of the medium who is out of the physical body on these trips. It is necessary that this connection be not broken, else it is impossible to return to the physical body. There is great danger attending this experiment, and so it is only undertaken by the most experienced controls, and then only rarely. The purpose seems to be to give the mediums a more vivid knowledge of the relationship between their physical and spirit bodies, and a clearer grasp of the realities of the Spirit World.

Once at Etna a friend of mine was giving a trance lecture to the audience. One of his

controls was doing the speaking, and while the lecture was going on another medium in the audience saw the spirit body of my friend walk away from his physical body, and sit down in a chair some ten or fifteen feet distant on the platform. He sat there some fifteen minutes before returning to his physical body.

The remarkable medium that I have mentioned above, whose control lives in the Fourth Zone, was taken out of his body a few years ago by this control and taken to the Third Zone to visit the medium's mother. The control kept immediately behind the spirit body of the medium, with the fore-finger of either hand under each of his arms, and kept him under that degree of subjection that he, the control, could speed up or reduce the medium's pitch of vibration to correspond to that of the Zone they were entering or passing through. The medium visited in his mother's home, talked with her and with some of the children she was teaching. His mother's home was situated on a hillside overlooking a beautiful valley. On another hill across the valley he could see several school buildings, and noted their wonderful architecture. His mother's house was built of an opalescent substance which admitted the light, and through which one could see out, but those without could not see in. It was surrounded by a very attractive garden. Altogether he was out of his body about half an hour. Ordinarily mediums are not taken to Zones above the First.

XXIV.—Materialization

In this section, and for several sections to follow, I purpose to touch briefly on some of the leading phases of phenomena.

While there are some closely allied phenomena that come under the same general heading, materialization, strictly speaking, is where a spirit body takes on a material substance, becomes solid, and seems to our physical senses as tangible and real as do the bodies of any of our earthly friends. This process may be just for a portion of the body, as a hand or bust or mask, or it may be the whole body. None of the spirit people that we have known, and who have been gone only a few years, are able to do this by themselves, but this is done for them by a group of spirits who have been long in the Spirit World, and have made a special study of the processes involved. First, the spirit body of the one to be materialized is reduced in pitch of vibration to that approaching the vibration of the material world, and becomes etherialized to the solidity of smoke or vapor, then ectoplasmic substance, made up by combining matter drawn from the medium and sitters with substance brought from the Spirit World, is imposed upon and blended with the coarsened body of the ma-

terialized spirit, and is thoroughly vitalized by forces of that spirit and by forces added by the materializing group. The result is that for the time being the spirit seems just like any member of the circle.

The spirit, Katie King, in Sir William Crookes' seances walked and talked about the seance room, sang, was weighed and measured and photographed, and during her many appearances, once or twice a week for many months, displayed such a friendly personality that all the circle became very fond of her and were saddened when she announced that her work with them was done.

At one of Ada Bessinet's seances at Toledo, I was present in 1926 when Dr. Warne came, materialized as to mask of face and bust, illuminated by a spirit light, and smiled and spoke to Whitwell and Grimshaw a few sentences in a manner and voice perfectly natural to him, relating to matters coming before the National Convention a day or two ahead. At this same seance a spirit man and a spirit woman materialized to such an extent that they sang a beautiful duet in full and rich tones and loud enough to fill the room with music.

Sometimes a spirit body is materialized only as to a hand, the rest of the body remaining invisible to the physical eyes. Frequently such a hand will write with a pencil, as in the Koons circles in Ohio in the Fifties, and as in a seance conducted by P. L. O. A. Keeler in Washington in the winter of 1886-87 on a pad of paper held by Alfred Russel Wallace.

Often there is the phenomenon of partial forms, sometimes of only one side of a head, often recognized as a likeness of some spirit friend of one of the sitters, which seems stiff and inanimate and do not seem to be vitalized by a spirit body, and are probably more in the nature of modeling or sculpture work of spirit artists than true partial materializations of spirit bodies.

One of the advantages of materialization is that it appeals to the ordinary physical senses, and can be observed by any one whether mediumistic or not. It is for the benefit of that class of people that William James used to call them tough-minded.

XXV.—Passing Matter Through Matter

Some of the principles of materialization overlap into other phases of phenomena, and they do so in that known as passing physical matter through other physical matter. Zöllner of Leipsic in his seances with Slade repeatedly had knots tied in the loop of a string, both ends of which were sealed to a card that lay on the table all during the seance. On an-

other occasion he found a marked sheet of paper on which a message was written to a fellow Leipsic professor, by the professor's father in the Spirit World, between a set of slates sealed together by this professor and sent into the seance.

Prof. Hare of the University of Pennsylvania had had a number of instances of large marbles being found inside small-mouthed bottles in dark seances, and with the control's approval had a light-proof box, some three feet square, constructed for use at seances conducted in a brilliantly lighted room. He placed three pieces of a steel rod, a quarter of an inch through and three or four inches long, inside the box, together with three glass tubes slightly longer and thicker through and closed at both ends, and then locked the box putting the key in his pocket. The circle of eight or ten people sat around the table on which the box was placed. The medium placed his hand on top of the box for a few minutes until the control announced that the experiment was over. Immediately the box was unlocked and opened and each of the pieces of steel was found inside of one of the glass tubes.

The controls say that all of this sort of phenomena is produced by disintegrating the atoms of one substance and re-integrating them again in the desired new position. So far as we know heat is required to disintegrate atoms. There may be other ways. But one point in one of Zöllner's experiments has not been emphasized as it should be. In conducting some other experiments with a slate held up against the under side of the table top, a small shell inside of a larger shell had been left standing on the top of the table resting on the openings of both shells. A little noise was heard on the slate, and on its removal the small shell was found on the slate. One of Zöllner's friends started to pick it up and it was so hot that it burned his fingers. The shell had been taken down through the solid top of the table.

XXVI.—Apports

Similar principles are employed in the phenomena of apports. The phenomena of apports consist in physical objects being brought by spirit power from a distance to the seance room, often for many hundreds of miles. Courtney of the National Beard and his wife and a half dozen friends were holding a dark seance in the attic room of their camp in the mountains back from Los Angeles. This room had been screened in with fine meshed copper screening to keep out insects. During the seance a big bunch of magnificent flowers, fresh and covered with dew, were dropped on the table and in their laps. There were no such flowers growing within several miles of their camp.

Col. Olcott relates an experience while he was studying Spiritualism, and before he drifted away into Theosophy. He went out to a greenhouse in Forest Hills, outside Boston, and marked a leaf on a plant with his initials. During the seance that night in Boston among the apports this leaf, with his initials still on it, was placed in his hand.

Perhaps Bailey, the Australian medium, was the greatest apportist in recent times. In his seances Babylonian tablets, mandarin's buttons, living birds and tortoises, native only to Asia, were frequently brought. Sir Conan Doyle says in his *Wanderings of a Spiritualist* that there appeared at two of Bailey's seances that he attended, two live tortoises from Benares, fifty-two Turkish copper coins, and a bird's nest with a fresh egg in it from India.

In all these apport cases there is the element of transportation from long distances, combined with the passing of the apported objects through the walls on reaching the house where the seance was held.

XXVII.—Levitation

Those phenomena where persons or objects are lifted up into the air by spirit power are called levitation. One of the best known cases is that when D. D. Home at Ashley Place, London, who, in the presence of the Master of Lindsay, the Earl of Dunraven, Lord Adare, Capt. Wynne, and several other distinguished men, was lifted and his body passed out of one open window and in at another, some sixty feet from the ground. This phase of phenomena has been rather common, a great many cases being recorded in the books, and a great many more related in private conversation among well known Spiritualists. Grimshaw relates that in the early days of his mediumship he was frequently lifted to the ceiling of the seance room, where he was in the habit of making a mark with a pencil that could be identified by all who wished to examine it after the seance closed. Alfred Russel Wallace reports an instance in his autobiography where Miss Nichol, the celebrated English medium, seated in a chair with eight or ten others about a table at a seance, was lifted up, chair and all, and placed in the middle of the table to the great astonishment of all those present.

What seems the most remarkable case on record is related in the *New York Sun*, as taking place in London, June 3, 1871, where Mrs. Guppy, who formerly was the Miss Nichol mentioned above, was entranced and carried through the air a distance of four miles, from the Guppy residence at Highbury Hill Park, where she was entranced while making up her household accounts, to 61 Lambs Conduit Street, where she was brought through the walls of a closed and locked room and

placed on a table, at which ten persons were conducting a circle, with her account-book still in one hand and her pen in the other, the ink on which was still liquid. The last case involves three kinds of phenomena, that of levitation, that of apports, and that of passing matter through matter. *

Of a similar nature are the cases where a heavy inanimate object is suspended in the air for several seconds. Robert Dale Owen records in his *Debatable Land* an instance where, in the presence of Leah Underhill and Kate Fox, a solid mahogany dining table weighing one hundred and twenty pounds was suspended in the air without contact with any of the persons present.

Sir William Crookes relates in his *Researches* that he and several others at a dinner table in his own home saw a luminous cloud gather near a heliotrope plant over by the window, saw a hand extend from this cloud, pick off a blossom from the plant, and the whole cloud, hand and blossom, move slowly across the room and lay the flower on the dining table.

XXVIII.—Spirit Pictures

There are four distinct classes of phenomena covering the production of pictures by spirit power.

First, there is the case of a medium's being controlled and painting or drawing pictures while in an unconscious condition. Louis Jones, the New England medium, used to do a great deal of trance painting in the Nineties. There are now on exhibition at Metapsychical Institute at Paris more than forty paintings, pronounced by art critics to be of very superior quality, executed by a coal miner while fully entranced, who in normal capacity knows nothing whatsoever of art and has never taken a lesson in painting.

Second, there is spirit photography, where a spirit body becomes etherealized sufficiently so as to affect the photographic plate by the ordinary laws of physical light. The spirit usually stands by his earthly friend, and both are photographed together. Mumler in America and Hope in England were two of the best known mediums for this kind of work.

Third, there is what is known as a psychographic picture. That is where there is no exposure of the plate to physical light at all, and no camera used, but where the plate is kept in the holder all the time, and the medium places his hand on the outside of the holder, just as he places his hand on the outside of the folding slates in slate-writing phenomena. The picture of the spirit face or full form is impressed on the plate by spirit light. Dr. Hooper of Birmingham, England, used to get psychographs quite frequently.

Fourth, there is the phenomena known as precipitation of pictures. The famous Bangs Sisters of Chicago were among the best known for this kind of work. They used to sit with the sunlight pouring in at the windows, one of them on either side of a small table, over which the blank canvas, often brought by the sitter, was held upright by a hand of either medium on the frame of the canvas, with the sitter in a chair in front where he could watch the development of the picture. Slowly the outline of the face of the spirit friend of the sitter appeared on the canvas, then the features became perfected, then the colors were added, and lastly the eyes would open. Hundreds of perfect likenesses of spirit people, many of whom had never had a photograph taken, were thus produced by the pigments being precipitated by the controls on the canvases, the usual time being less than half an hour.

XXIX.—Independent Writing

Independent writing, often called direct writing, is that phase of phenomena where writing is produced by spirit power, without the contact of a physical hand. A fine case is described in *THE NATIONAL SPIRITUALIST* for October 1935 by President Whitwell, with P. L. O. A. Keeler of Washington and Lily Dale as medium. This fine old medium has been getting these remarkable phenomena for over fifty years, and is the best known independent writing medium in America.

At the Boston National Convention in 1914, I was a member of the committee that cleaned the slates for the public demonstration at the close of one of the lectures. Thirteen pairs of slates were washed and dried and tied together in pairs, with a bit of slate-pencil between each pair, and placed on a table in a pile, on which Mr. Keeler placed his hand for the purpose of magnetizing the slates, while he gave clairvoyant messages to the audience. After about ten minutes, we on the platform, the National Board and four or five State Association presidents, stood about in a circle, with a slate held by each of us, by opposite corners. Mr. Keeler stepped forward and took hold of a slate with either hand, thus completing the circle. Scarcely had the circle been completed before we all heard the pencils writing between the slates all around the circle. In less than two minutes Mr. Keeler announced that the seance was over. All the slates were brought forward and placed on the table. I personally cut the strings and opened the slates, and from one to four messages were found in different handwriting on eleven out of the thirteen pairs of slates.

Zöllner reports several remarkable messages found on slates that he himself had sealed together, obtained during his experiences with Slade.

Dr. Austin, the editor of *Reason* told me of a remarkable instance that occurred at a seance which he attended. He had a classmate at college many years before, when they were both young men, who took with him a special course in Syriac. On opening the slates he found five or six sheets of paper, letter size, which he had placed between the slates, all covered with a long letter to him in the Syriac language, with the ink still wet, and signed with the name of his old college chum.

This last case, and the numerous cases where pictures used to come on papers between slates, as with Fred Evans of California, look as though sometimes the principles of precipitation were used in connection with the principles employed in ordinary writing between slates.

XXX.—Spirit Lights

When a medium sees lights clairvoyantly and others in the circle do not see them, or when he sees the brilliantly colored aura of a spirit form or the dull colored aura of the spirit body in a physical form, he is of course seeing spirit lights; but what is meant by spirit lights as a phenomenon of Spiritualism, is where lights are produced by spirit power that are visible to all the circle with their physical eyes.

Spirit lights are rather common in circles where physical phenomena are produced, and the books are full of accounts of them. They partake of the nature of physical phenomena; that is they are produced by combining physical forces with forces brought from the Spirit World, so as to make a light, material enough to impress our physical senses. They are of all sizes, shapes and colors. The greatest display of spirit lights that I ever saw was in the Bessinet circle referred to above. They ranged in size from that of a pea to that of a turkey's egg. There were hundreds of them. The smaller ones flashed out like stars, brilliant with piercing rays. The larger ones floated about in the atmosphere with a soft, mellow light, some lasting a half minute or more. Always when a face appeared a light would appear below it and plainly illuminate it so that the features stood out clearly.

Robert Dale Owen in his *Debatable Land* reports that he saw a materialized hand writing a message on a piece of paper, that he had supplied with identification marks upon it, by means of a spirit light close to the hand.

One of the purposes of spirit lights seems to be to supply the investigator with a means of seeing certain phenomena that could not be produced in the vibrations of an ordinary material light. Certain kinds of material light are not as destructive as others. An electric light with a red bulb is less destructive than those

with colors of a finer vibration. Fair results have been recently obtained at the Metapsychical Institute in Paris by means of a light from a globe filled with lightning-bugs.

XXXI.—Transfiguration

Transfiguration is that phase of phenomena where the face or form of the medium is transformed, that is changed in expression or shape to resemble that of the controlling spirit. It partakes of the principles of materialization. What takes place is that the physical features or body of the medium is dematerialized and reformed temporarily on the model of the spirit body of the control. It used to be rather common in the early days of Spiritualism. It was only attempted by the controls of those mediums who possessed a great amount of materializing power.

Frank A. Bishop, formerly secretary of Etna Camp and a very competent student of Spiritualism, told me of a very remarkable case that he observed years ago in Maine at one of the old-time circles, where Amelia Gould Stevens, a celebrated medium of the old days, was the psychic. Her face and head were completely transformed into those of an American Indian, with long black hair, high cheek bones, black eyes, and a deep copper-colored skin. Some dozen people in the circle observed it and commented on it. The transformation was rather startling, as Mrs. Stevens had blue eyes and a light, fair complexion.

Florence Becker of San Francisco told me a few years ago that she was in a circle a little while before where one of her friends, a smooth faced man, was transfigured into an oldish man with long, flowing beard.

I am inclined to believe that a knowledge of transfiguration would have explained many cases where investigators thought they had caught the medium faking materialization. As a matter of fact the phenomena were genuine, but the sitters were too ignorant of the subject to recognize it, and concluded as the medium's body was used that it must have been faked phenomena.

XXXII.—Records in Wax

Among the more impressive and, if they stood alone, well-nigh convincing bodies of evidence, are the permanent records of physical phenomena obtained in wax. These records are mostly confined to three phases of phenomena, the independent voice, fingerprints and paraffin gloves.

Dr. Crandon succeeded in getting a phonograph record of the voice of Walter, Margery's brother and principal control, which he used in connection with his address at the National Spiritualist Convention in Boston in 1929. One of the most interesting facts in that informative book, *Station Astral* by Bessie Clarke

Drouet, is that her circle obtained a phonographic record of the voices of several spirits who had been talking to the circle for months in a remarkable series of seances in the independent voice. It is to be noted that these voices were not just any human voices, but were recognized by all their friends as the exact and natural voices of the spirits doing the talking, with all the peculiarities of quality and tone that constitute the unique nature of each human voice. They were not voices something like those of their spirit friends, but they were actually the voices of those friends, unique and unmistakable.

Among the varied and remarkable phenomena of the Margery seances were the fingerprints in wax of Walter and one or two other spirits. They obtained thumb-prints of Walter a number of times which looked like ordinary thumb-prints. Then they obtained one which was a mirror-reverse, that is, when held up to a mirror the reflection looked like the first ones, but looked at without the mirror the right side was where the left ought to be and vice versa. All the marks and lines were identical but reversed in position. This was rather staggering to the critics.

As if to confound hostile criticism still more, and in line with Walter's chuckling comment in independent voice he succeeded in producing the same thumb-print upside down, that is the same thumb-print was there with all its familiar lines, but not in concave, but in convex, not a hollow in the wax, but a mound, with the ball of the thumb upward. I see no way that this can possibly be done except by a die made in the Spirit World, and materialized here and pressed into the wax.

At Walter's suggestion a thumb-print was obtained from his razor with which he shaved the morning before he was killed in a railway accident. This print has been compared with one obtained in the seances, by finger-print experts in Washington, Paris and London, and the authorities, without knowing the source of the prints, declare there is no possible doubt that the same thumb made both impressions.

Dr. Geley of the Metapsychic Institute of Paris gathered some very remarkable evidence in the way of paraffin gloves. Kluski, the Polish medium, under the direction of Geley, was perhaps the most successful in obtaining these phenomena. The method was to have buckets of warm paraffin in the materializing seance room, and to ask the materialized spirit to plunge his hand up to the wrist into the warm paraffin, and then pull it out and plunge it into cold water for the wax to cool, and repeat several times until the paraffin covering became of sufficient thickness, when the hand would be dematerialized leaving a perfect glove. These gloves were then filled with plas-

ter of Paris, the wax melted away, and Geley had perfect molds of the materialized spirit hands. These gloves fitting tightly about the materialized wrists, and some of them made over hands partially closed, are the despair of hostile critics. Nothing can explain a paraffin glove but a materialized spirit hand.

Dr. Geley's death was the most dramatic thing in all history. He was returning by aeroplane to Paris from a trip on which he had obtained a new collection of paraffin gloves. He was examining one of the gloves when the crash came. When the body was recovered the glove was in his hand, and strangely enough was unbroken. This is the first time in all the ages that a man left his physical body and entered the Spirit World while holding in his very hands the absolute, scientific proof of immortality.

XXXIII.—Foreseeing Future Events

Among the most baffling phenomena of Spiritualism is the foreknowledge of future events disclosed by some mediums. Clairvoyant mediums sometimes see clear-cut and definite pictures of events not due to happen for weeks or months or years, with generally some few words heard clairaudiently to indicate the time. Sometimes this is not impressed on the medium's consciousness, but is shown by some of the more advanced spirits to one of the medium's band who takes control and describes the picture seen or repeats the words heard. The control explains that he himself knows nothing about it, but just describes what he sees as a picture, and often the picture seems like a moving picture in a mirror with a frame around it. Generally the control has no idea what spirit is sending the picture or the words of explanation. Most prophecies seem to originate with advanced spirits who relay them through guides who are fitted to take direct control of the medium.

For many years I had in my family a very fine clairvoyant medium with whom I had a great deal of experience as to foretelling events. The little Indian girl who generally did the controlling would often describe the minutest details as to events, weeks and often years ahead: such events as there being a pillow of white flowers with the word "Mother" in purple letters on the floor at the head of the casket at a funeral three weeks away; as to horses on the coaches trotting into our yard at grandfather's funeral weeks in advance, and as it turned out it rained the day of the funeral and the horses did come up to the front door on the trot for the mourners; as to my being quite stout and rather grey above the ears when I arose to speak in the State Senate twenty years ahead — and this to a lad of twenty with no connection with politics—and accompanying the picture of the Senate Cham-

ber which she described, she heard a voice say: "Senator Barwise."

Years ago a friend of mine had some doubt as to whether he ought to start for our National Convention, for according to the doctors his wife would give birth to a baby any day soon. His principal control entranced him and said: "Tell the boy to go along to the convention. There is plenty of time. Everything is all right. The baby is a little girl. I see that she will be born on the ninth day of November at nine o'clock in the morning." He went to the convention, was gone a full week, came home and over a week later the baby was born on November 9th, and after the ordeal was over he looked at his watch and as nearly as he can tell the baby was born within two minutes of nine o'clock.

Every Spiritualist of any experience has known of events similar to those above mentioned, being foreseen down to minute and trivial details. The thing especially hard for us to understand is how any spirit, no matter how advanced in the Upper Zones, is able to see the small details of events that have not happened as yet, and do not exist anywhere in the Universe. The fact that they do see these events is beyond all question; but how they do it is another matter.

If we know all the contributory causes of an event we can predict the result. But in thousands of results foreseen there are insignificant details for which it would seem to be beyond the range of possibility to trace out a chain of unfolding causes. What spirit could know, and how could he know, that it would shower, weeks ahead, on the morning of grandfather's funeral? Or that a pillow of white flowers, with the word "Mother" in purple flowers, would be on the floor at the head of the casket at another funeral three weeks ahead in the future? Or that I should be elected to the Senate twenty years after the picture of me in the act of speaking there was thrown on the mind of the Indian control? Or to the minute, weeks ahead when my friend's child would be born. It would seem that seeing these details are beyond the powers of any faculties of mind known to us.

Each of us in soul, spirit body and physical body, constitutes a magnet unique in its nature, its affinities, and its range and scope of powers, that attracts to us those things from out the surrounding Universe that are attuned to our dominant pitches of vibration. This is one of the aspects of the problem that has to be taken into consideration by those spirits capable of studying the scope and range of this attractive power. This is why some of the most advanced controls of our best mediums refuse to read for us until they have had an opportunity to make this special study. When less

developed controls attempt the reading they generally fail as to foretelling future events, unless they have the assistance of other advanced spirits who have more extended powers and have made the necessary study.

As we advance to the Third and Fourth Zones we unfold additional faculties of mind, powers wholly new to us, as the power of creating flowers or garments by the force of thought, referred to in an earlier section. It would seem that this ability to foresee events in all their details must be the product of these new faculties of mind which the more advanced spirits enjoy, and with which they are able to study the nature and extent of our individual powers of attraction, their range and scope. Perhaps the reason that it is so hard for us to understand it now is that we have no faculties here with which we can compare those new and wonderful faculties which have blossomed forth in the minds of our more exalted spirit teachers, and which I am suggesting may be the means of their being able to foresee and foretell events far in our future.

XXXIV.—Language in the Spirit World

There has been a great deal of foolish talk among certain Spiritualists, that the language of the Spirit World differs from earth language, as though spirits forgot their native language on entering the Spirit World. This is not true. Every spirit on entering the First Zone talks with his old friends in the same language they always used while here. He reads books in any language he read while here. He retains all his peculiarities of expression, retains his same accents and intonations and habits of idiom, that he grew accustomed to while here. Spirits of course may learn languages other than their own, just as we do here. If they have an interest in other languages, or an occasion to use them, they study them. Controls of other nations and races generally learn to speak the language of their mediums, but sometimes one refuses to do so, and when he speaks through his medium in his own language it has to be interpreted by some of the other members of the band. One of the interesting features of the phenomena of controls is to watch the progress from month to month that many of them, especially the Indian controls, make in mastering the language of the medium and sitters. The English of the Indian controls often remains somewhat broken for years, but with many of them it becomes surprisingly perfect in grammatical form and fluent in range and precision.

It is to be noted that controls are often hindered in their accuracy of statement when using the language of the medium by the limitations of the medium's capacity for use of language. If the control needs to use a word

that is new to the consciousness of the medium, his grip on that consciousness may not be strong enough to force that word through, and he has to use some word less suitable to express the exact shade of meaning desired. If the medium's mind is habituated to bad grammatical expression, such as "they was," no matter how accurately the phrase was reflected on the mind of the medium that habit is apt to obtrude itself and the expression come through "they was." When the control is able to get sufficient grip on the medium to use his own language, when that language is wholly unknown to the medium, no bad habits can interfere, and the control's flow of words will be easy and natural.

After a spirit has been in the Spirit World a long time, and has advanced to the Third or Fourth Zone, his telepathic powers become greatly unfolded, both of sending and receiving, so that he is able to exchange thought without words to a considerable extent with those on his plane of unfoldment, but this is not a new language, but merely a new method of communication, as the telephone differs from the telegraph. But even in advanced conditions when spirits wish to be very accurate and precise they use vocal or written language just as we do here.

There are all degrees of control, from the slightest to the very complete. Consequently some controls are not able to impress the precise verbal form of the idea to be conveyed on the mind of the medium. They impress the general idea and it comes forth in the words that the medium is in the habit of using, very fine ideas in very poor language. Then, too, ideas that are fixed in the medium's mind are apt to bother the control, and the production is a mixture of the spirit's ideas and the medium's ideas.

XXXV.—Evil Spirits

We hear a good deal of talk among a certain class of Spiritualists about evil spirits, and about how a good many people are obsessed by such spirits to their great injury and to the annoyance of their friends. Most of the teaching about evil spirits is untrue, and with what little of it is based on experiential facts, the facts themselves have been misunderstood and the real explanation has been misconstrued.

In the first place there are no evil spirits as understood in orthodox Christianity, as imps or devils or beings separate and apart from human beings and created and allowed to exist for the purpose of causing evil in the world. Ideas of such beings grew up in relation to the myth of the orthodox Hell, and have persisted among those who have not outgrown that myth. Christians have always taught and insisted on the truth of the Gadarene swine story, and the universal belief in witchcraft

down to the time of Sir Isaac Newton kept the idea of evil spirits fresh and potent in the popular mind.

There are evil men and women in the Spirit World, because we are constantly sending them over—gangsters, racketeers, kidnappers and all sorts of hardened criminals — but they are in such a darkened condition, so spiritually blind, so unacquainted with psychic laws, that they are unable to contact or influence mediumistic persons. They are all taken in charge by their relatives and friends who have gone before, and after long years of treatment by friends and of endeavors on their own part, they are able to work out of their darkened condition and to unfold their spirit-faculties, but by that time they have outgrown their evil desires and have become respectable people in their new world. Those that are evil enough so that they have a desire to injure people, so they would derive pleasure from doing harm, are rendered harmless by the weakness of their own spirit senses, by their inability to do what they might want to do.

There are a few spirits who go over with an uncontrollable thirst for liquor or hankering for drugs, who have not outgrown this thirst or hankering and who keep close to the presence of their loved ones left behind. Sometimes if those left behind are psychically sensitive they will absorb this thirst or hankering and will start using liquor or drugs, without any evil intent on the part of this spirit. I have known one or two cases of this kind, but these are generally taken in charge by the guides and no great harm is done. As a rule spirits needing treatment are taken to sanatoriums, and this is more and more the rule as the years go by. They are learning to handle these cases better on the Other Side than formerly. And as to those few not so handled it must be borne in mind that for the most part very few of the relatives left behind would be sensitive enough to absorb evil appetites from the auras of spirits hovering about.

The greatest danger is from autohypnosis, from weak and nervous people hypnotizing themselves. This is what largely took place in the witchcraft days. They get to believing that they are under the influence of evil spirits, and they may actually feel some spirit power, but their conduct is almost entirely the result of self-imposed, semi-trance conditions. What they need is to be taken in charge of some good medium that has a control that understands and is adapted to the development of real mediumship. Thus a proper band will be gathered about the patient, and if he is sufficiently mediumistic his mediumship will be unfolded, the personality balanced and steadied, and he will outgrow entirely the difficulty that he thought was obsession.

But if there should be any possibility of an undeveloped spirit trying to influence a medium in the beginning of his development, all that it is necessary to do is to follow the method that Grimshaw has used for years in his developing classes—Have all the members of the circle affirm two or three times positively before each sitting begins, "I refuse to be influenced by any spirit below me in mind or character!" Repeat this two or three times and then forget it, and you each have built up a wall about you that no inferior spirit can get through or over. This method is infallible. It has never been known to fail. It works absolutely, and does away with what little danger of obsession there may be, which is very little at most.

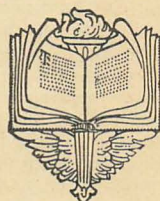
XXXVI.—Affection in the Spirit World

In this, the closing section of this series of lessonettes, I wish to emphasize the hominess of the Spirit World. In earlier sections, I have placed great emphasis on the growth of the intellect, on the larger mental sweep, on the expanding grasp of truth, but it must be stressed that there is an equal growth of the affectional side of our beings, of the tender side of our personalities, of the lovable qualities in our nature in the Spirit World, which we can scarcely imagine while we remain here. With the sloughing off of all the coarser sides of our natures there is a corresponding development of all the finer sides, hence a greater capacity for fine feeling, for tenderness far beyond what any of us have experienced in earth life. All of our real friendships will be renewed and enhanced and deepened. All those we have ever loved here we shall love still more Over There, for both we and they will have a greater capacity for loving.

There used to be considerable emphasis in lectures on our platform and in articles in our Spiritualist papers on the idea of Soul Mates, that there were certain men and women so perfectly attuned to each other that they would be companions through all eternity. This is an overstatement of the real truth. This is not what the more advanced controls teach. They say that couples closely attached here will continue closely attached so long as their natures are in attunement, but as no two people are unfolding at precisely the same rate, as the centuries go by one member of each couple will eventually be far in advance of the other, and perfect attunement will not last indefinitely. When that time comes each will be attracted by new personalities and form new attachments, which will last as long as the companionship of each will be a stimulus and inspiration to the other. The very nature of love is creative. Here this creative principle finds expression in bringing forth children. Over

There love is creative of ideas. Here these separatings and rematings are accompanied by jealousy, heartaches and unhappiness. Over There all parties have outgrown these lower feelings, and these separations and new companionships are as pleasant and natural as the return of the flowers of spring, without clash of feeling, and with a full understanding of the great spiritual laws involved. Each attachment lasts as long as either party feels the need of it. Both parties understand that the flower of love buds and blossoms and fades as does the rose, but there is no feeling of sorrow or regret about separating, as each knows that he or she will retain all the fine qualities that that particular attachment has stimulated into fruition. Each will retain a real and lasting friendly feeling for the other, but both realize that it is no longer as full and complete an expression of the affectional side of the higher life as that to which their state of unfoldment naturally entitles them.

All of those who have had the experience of family circles in the home, where the controls have manifested once or twice a week for many years will recall the devotion of such controls, the fine grained nature of their personalities, the remarkable friendships developed between the sitters and the controls, and the sweetness and tenderness that pervaded the atmosphere. All such persons already have had a foretaste of the delightful relation existing among friends in the Spirit World. There is an element about it far surpassing the most delightful of earthly friendships. General friendship is on a much more affectionate basis than here. We feel toward our casual acquaintances Over There as we do toward our close friends here. A general tenderness that all recognize fills the air as syringa scents an old fashioned garden. We are all on our way to a complete satisfaction of both yearnings of life—our hunger for truth and our hunger for affection. Just as each of us on our intellectual side will grasp as much truth as our minds can hold at each stage of our unfoldment, so on the affectional side of our natures each of us will bask in the sunshine of that degree and quality of love best suited to each stage of our evolving life through the several Zones.



THE END

ORIGIN OF RE-EMBODIMENT DOCTRINE ON THE CONTINENT

By Mark A. Barwise, LL. M.

American Spiritualists for many years, as was I, have been puzzled as to why the great majority of European Spiritualists on the Continent, as distinguished from English Spiritualists, were believers in Re-embodiment, when the overwhelming mass of teaching from spirits through English and American mediums is definitely and squarely against any such notion. A little investigation revealed to me that this wide-spread doctrine could be traced definitely to the influence of Allan Kardec, who published the "Spirits' Book" in 1856, and shortly afterwards there were established in Paris his own paper, "La Revue Spirite," and several other journals in other parts of France, all devoted to teaching this central doctrine of Re-embodiment, and ignoring all phenomena of spirit utterances contrary to it, and in fact making no attempt to understand the meaning of the great majority of the many phases of mediumistic phenomena.

The next step in this investigation was to find out if possible where the ideas in this book came from, and fortunately I ran across an investigation conducted by the Honorable Alexander Aksakof, the Imperial Russian Counselor, and published in the "London Spiritualist" in 1875. Aksakof clears up the whole problem in his remarkable essay. He visited Paris in 1873, and as a result of his investigations sets forth following facts:

That Madame Celina Japhet was first put into a mesmeric sleep by M. Ricard when she was sixteen years of age; that in 1841 she had a severe illness and was mesmerized by her brother, and in that condition prescribed for herself and was cured; that in 1845 she went from the country to Paris to search for M. Ricard, and met M. Roustan at the house of M. Millet, a mesmerist; that she became a professional somnambulist under the control of M. Roustan and gave medical advice with the aid of the spirits of her grandfather and Hahnemann and Mesmer, and received a great many communications from each of them and from others; that M. Roustan was a believer in re-embodiment, and always put her into the trance condition for her work; that she received the doctrine of re-embodiment from the spirits of her grandfather, St. Teresa and others, while in the mesmeric sleep induced by M. Roustan; that in 1849 Madame d'Abnour returned from America and organized a circle like one she had witnessed here, for the study of Spiritualistic phenomena, and this circle continued to meet once or twice a week for nearly twenty years at Madame Japhet's house, 46

Rue des Martyrs; that M. Roustan continued as principal mesmerizer of Madame Japhet at these circles and in her private work until 1864; that among the members of this circle were MM. Sardou, father and son; that in 1856 the elder Sardou introduced her to M. Denizard Rivail, connected with the journal "L'Univers"; that for several years before meeting M. Rivail she had developed automatic writing and had obtained a great quantity of manuscripts; that after a few weeks M. Rivail gathered up all these manuscripts and took them home, refusing to return them; that a few months later he arranged the manuscripts and published the whole thing as the "Spirits' Book," never even mentioning Madame Japhet's name as the medium through whom they came; that three quarters of the book came through Madame Japhet, and the rest through Madame Bodin, a member of another spirit circle; that M. Rivail took two names as his nom de plume, which he had been told through Madame Japhet and Madame Roze that he had borne in two of his previous embodiments, Allan and Kardec; that Kardec left the Japhet Circle soon after the publication of the "Spirits' Book," still refusing to return the manuscripts, and never sent Madame Japhet a single copy of the new book; that M. Kardec formed a new circle with Madame Roze as the medium, and arranged for the publication of the "Mediums' Book," although all of the substance of it was in the Japhet manuscripts; that when Aksakof visited Madame Japhet in 1873 the Kardec party in Paris had reported her as dead, and she was never mentioned in any of their publications; that M. Kardec had nothing to do with any medium whose controls would not endorse re-embodiment; that he tried to get D. D. Home to join the Spiritist party—that is the re-embodiment party—but when Home informed Kardec that his controls did not endorse Kardec's doctrine Kardec ignored him; that Madame Japhet was controlled for Aksakof and prescribed for him, and that as late as 1873 she was still putting herself under control by holding articles mesmerized so many years ago by M. Roustan.

So we learn rather late perhaps, that the great book, the "Spirits' Book," which so many thousands of Spiritualists regard as a sort of bible, and accept its contents as a dogma not to be questioned or contradicted, was not written by Allan Kardec at all, but was mostly written through the hand of Madame Japhet before he met her, and that the slant of all its teachings was imparted to the mind of the medium by the mesmerizer M. Roustan. Kardec only arranged and edited her manuscript.

It was rather common in the early days of Spiritualism for mediums to be placed in a trance condition by mesmerizers, or as we should say now by hypnotists. Andrew Jack-

son Davis at first was put in a trance condition by a mesmerizer, but later was controlled independently by spirits without such mesmeric aid.

It has been noticed, too, by students of mesmerism that the mind of a mesmerized subject is apt to become impregnated with the ideas of the mesmerizer, with his prejudices and beliefs, and especially so if he possesses a strong magnetic personality. These ideas cling to the mind of the medium so developed, and it is very difficult for spirits later controlling such a medium to dislodge them. They are apt to color and suffuse all that comes through such a medium.

Our own Mrs. Richmond spent a winter with the Countess of Caithness, who later held the title of the Duchess de Pomar, who was a disciple of Kardec. When she left America she was a typical and outstanding American Spiritualist, but after associating for months with the re-embodimentists she returned, a convert to their doctrine, and endorsed it in her book, "Psychosophy." A scattering few of our Spiritualists adopted that view, but the great body of American Spiritualists have adhered to the full teachings of the early controls, who were, as all the greatest controls are now, unanimous on all the basic truths of Spiritualism as taught through the earliest mediums following its advent at Hydesville.

The only way we can learn all that it is possible to know, with our present capacities, on any subject, is to study all the evidence bearing on the subject. If we ignore part of the evidence, and only admit what fits our prejudices, we can prove anything under the sun. This is fully as true in Spiritualism as in any other science. The only way to become a full-sized Spiritualist is to study all the many different phases of the phenomena, and to give careful attention to the teachings of all the ablest controls of our foremost mediums. Anything less than this makes a lop-sided Spiritualist.

No spirit has ever reported that he has learned of any evidence in the Spirit World that supports the doctrine of re-embodiment. There are a great many spirits in that world who believe in re-embodiment, but they all believed it when they were here and have not yet outgrown it. No spirit has ever seen another spirit who offers any evidence of his having

been embodied more than once. No spirit has ever reported the slightest proof that has been submitted to him that any spirit in any of the Zones that have contacted with earthly mediums has ever been re-embodied. More than half of the people of this world, counting all the teeming millions of the East, believe in re-embodiment, but they believe it as a dogma, as an article of faith; they do not believe it as a matter of knowledge derived from the study of evidence, which is our Western, scientific method of arriving at truth. Our whole Western training, derived from the method of Columbus, Copernicus, Galileo, Newton, Lyell and Darwin, demands evidence for every proposition laid down. We say, and say rightly, that evidence is the only logical barrier separating Western knowledge from Eastern fairy tales, whether these fairy tales are the stories of the Arabian Nights or the dreams of the re-incarnationists.

What a tragic example it is that is exhibited by the perverted method of Kardec! Here was a great man with the whole field of Spiritualistic truth before him, who deliberately ignored all the physical phenomena, who deliberately ignored the great majority of French mediums, who deliberately ignored all the English and American mediums, who deliberately ignored all the teachings that grew out of the Hydesville phenomena and who adopted with child-like faith the outpourings of three or four second rate mediums as the whole law and gospel of spiritual matters. His very method, with the best intentions in the world, could not have arrived at anything but error, could not have escaped building up a few half-truths overlaid with an obscuring mass of untruth.

It is pitiable to note that probably two thirds of the Continental Spiritualists regard Kardec as almost a god, and visit his tomb with a reverence that Catholics exhibit at the shrine of a saint. But it is encouraging to note also that all the great students of the science of Spiritualism nowadays, in France and Italy and Germany, are adopting the English and American methods of studying the full body of mediumistic phenomena, and are coming to the same knowledge of a full-orbed science, philosophy and religion of Spiritualism, as has appealed to English speaking Spiritualists as a great system of cosmic truth.

DECLARATION OF PRINCIPLES

National Spiritualist Association
and Interpretation

By Joseph P. Whitwell

1. We believe in Infinite Intelligence.

By this we express our belief in a supreme Impersonal Power everywhere present, manifesting as life, through all forms of organized matter, called by some, God, by others, Spirit and by Spiritualists, Infinite Intelligence.

2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.

In this manner we express our belief in the imminence of Spirit and that all forms of life are manifestations of Spirit or Infinite Intelligence, and thus that all men are children of God.

3. We affirm that a correct understanding of such expression and living in accordance therewith constitute true religion.

A correct understanding of the laws of nature, on the physical, mental and spiritual planes of life, and living in accordance therewith will unfold the highest aspirations and attributes of the Soul, which is the correct function of True Religion.

4. We affirm that the existence and personal identity of the individual continue after the change called death.

(Quote) Life here and life hereafter is all one life, whose continuity of consciousness is unbroken by that mere change in form whose process we call death. Lilian Whiting.

5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

Spirit communication has been in evidence in all ages of the world and is amply recorded in both sacred and profane literature of all ages. Orthodoxy has accepted these manifestations and has interpreted them in dogma and creed in terms of the supernatural. Spiritualism accepts and recognizes these manifestations and interprets them in the understanding and light of Natural Law.

6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye also unto them."

This precept we believe to be true. It points

the way to harmony, peace and happiness. Wherever tried it has proven successful, and when fully understood and practiced, will bring peace and happiness to man on earth.

7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys nature's physical and spiritual laws.

Man himself is responsible for the welfare of the world in which he lives; for its welfare or its misery, for its happiness or unhappiness and if he is to obtain Heaven upon Earth, he himself must learn to make that heaven, for himself and for others. Individually, man is responsible for his own spiritual growth and welfare. Sins and wrong-doing must be outgrown and overcome. Virtue and love of good must take their place. Spiritual growth and advancement must be attained by aspiration and personal striving. Vicarious atonement has no place in the philosophy of Spiritualism. Each one must carry his own cross to Calvary's Height in the over-coming of wrong doing and replacing them with the right.

8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

We discard entirely the terribly wrong and illogical teachings of eternal damnation, and in place thereof we accept and present for consideration of thinking people the thought of the continuity of life beyond the change called death. A natural life, where the opportunity for growth and progress to better, higher and more spiritual conditions are open to all, even as they are here upon the earth plane of life. We accept no such teaching as a "Hell Fire," but we do teach that sin and wrong doing do and will necessarily bring remorse and suffering that would be difficult to describe in words and which can only be relieved by the individual's own efforts if not here, then in the hereafter. If we make our own lives better while here, and that of our neighbors, happier, we shall unfold that happiness or heaven on earth which we shall carry with us into the spirit world.

OBJECTS OF SPIRITUALISM

The objects of the organized movement of Spiritualism may be stated in part as follows:

To teach the truths and principles expressed in the Declaration of Principles and in the Definitions of "SPIRITUALISM," "A SPIRITUALIST," "A MEDIUM," and "A SPIRITUALIST HEALER," as adopted by the National Spiritualist Association of the United States of America.

To teach and proclaim the science, philosophy and religion of modern Spiritualism, to encourage lectures on all subjects pertaining to the Spiritual and Secular welfare of mankind. To protest against every attempt to compel mankind to worship God in any particular or prescribed manner. To advocate and promote spiritual healing and to protect and encourage spiritual teachers and mediums in all laudable efforts in giving evidence or proof to mankind of a continued intercourse and relationship between the living and the so-called dead. To encourage every person in holding present beliefs always open to re-statement as growing thought and investigation reveal new truth, thereby leaving every individual free to follow the dictates of reason and conscience in spiritual as in secular affairs.

WHAT SPIRITUALISM IS AND DOES

It teaches personal responsibility.

It removes all fear of death, which is really the portal of the spirit world.

It teaches that death is not the cessation of life, but mere change of condition.

It teaches, not that a man has a soul, but that man is a soul and has a body.

That man is a spiritual being now, even while encased in flesh.

That as man sows on earth he reaps in the life to come.

That those who have passed on are conscious—not asleep.

That communion between the living and the “dead” is scientifically proved.

It thus brings comfort to the bereaved, and alleviates sorrow.

Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

It brings to the surface man’s spiritual gifts, such as inspiration, clairvoyance, clairaudience and healing powers.

It teaches that the spark of divinity dwells in all.

That as a flower gradually unfolds in beauty, so the spirit of man unfolds and develops in the spirit spheres.

Spiritualism is God’s message to mortals, declaring that There Is No Death. That all who have passed on still live. That there is hope in the life beyond for the most sinful.

That every soul will progress through the ages to heights sublime and glorious, where God Is Love and Love Is God.

It is a manifestation, a demonstration, and a proof of the continuity of life and of the truth of the many Spirit manifestations recorded in the Bible.

It demonstrates the many Spiritual gifts with which mankind is endowed but which through want of knowledge have been allowed to lie dormant or through prejudice have been violently and unjustly suppressed.

DEFINITIONS

Adopted by the

NATIONAL SPIRITUALIST ASSOCIATION

Adopted October, 1914, 1919, 1930

1. Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

2. A Spiritualist is one who believes, as the basis of his or her religion, in the communication between this and the spirit world by means of mediumship, and who endeavors to mould his or her character and conduct in accordance with the highest teachings derived from such communion.

3. A Medium is one whose organism is sensitive to vibrations from the spirit world and through whose instrumentality intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.

4. A Spiritualist healer is one who, either through his own inherent powers or through his mediumship, is able to impart vital, curative force to pathologic conditions.

"Spiritualism Is a Science" because it investigates, analyzes and classifies facts and manifestations demonstrated from the spirit side of life.

"Spiritualism Is a Philosophy" because it studies the laws of nature both on the seen and unseen sides of life and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages and conclusions drawn therefrom, when sustained by reason and by results of observed facts of the present day.

"Spiritualism Is a Religion" because it strives to understand and to comply with the Physical, Mental and Spiritual Laws of Nature, "which are the laws of God."

QUOTATIONS

The Man who has constantly contended against evil, morally and physically, outwardly and inwardly, may fearlessly face death, well assured that radiant Spirits will lead him across the luminous bridge into a paradise of eternal happiness. *Zend-Avesta*

The Soul is myself. The body is only my dwelling place. Death is not death; the Soul merely departs and the body falls. *Buddhist Scripture*

Millions of Spiritual Beings walk the earth, both when we wake and when we sleep. *Milton*

When thou shalt have laid aside thy body thou shalt rise freed from mortality and become a God of the kindly skies. *Pythagoras*

That which we call death is but a pause or a suspension, and in truth a progress to life. *Seneca*

I shall go not only to meet great men, but also my son. His Spirit, looking back upon me, departed to that place whither he knew that I should come, and he has never deserted me. *Cato*

Is it not strange that after all I have said to convince you that I am going to the society of the happy you still think this body to be Socrates? To die and be released is better for me. *Socrates*

The Soul of each of us is an immortal Spirit and goes to other immortals to give an account of its actions. *Plato*

I consider this world as a place nature never intended for a permanent abode, and I look on my departure from it as simply leaving an inn. *Cicero*

In my Father's House are many Mansions. *Jesus*

Ye shall know the truth and the truth shall make you free. *Jesus*

National Spiritualist Association

Editorial Department

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BIBLE QUOTATIONS

- I. John IV:1**—"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world."
- I. Thess.**—v. 19, 20, 21: "Quench not the spirit; despise not prophesyings; prove all things; hold fast that which is good."
- I. Cor. XII:1**—"Now concerning spiritual gifts, brethren, I would not have you ignorant,"
 Verse 7—"But the manifestation of the spirit is given to every man to profit withal."
 Verse 8—"For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit."
 Verse 9—"To another faith by the same spirit; to another the gift of healing by the same spirit."
 Verse 10—"To another the working of miracles, to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues."
- I. Cor. XII:28**—And God hath set some in the church, first apostles, SECONDARILY PROPHETS, thirdly teachers, after that miracles, then gifts of healing.
- I. Cor. XIV:1**—Follow after charity, and desire spiritual gifts, but RATHER THAT YE MAY PROPHESEY.
- I. Cor. XIV:3**—But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.
 31—For ye may prophesy one by one, that all may learn and all may be comforted.
 32—And the spirits of the prophets are subject to the prophets.
 39—Wherefore, brethren, COVET TO PROPHESEY, and forbid not to speak with tongues.
- I. Cor. XV:44**—There is a Natural body and a Spiritual body.

MATTHEW.

- Chap. 1, 20**—An angel appears to Joseph.
Chap. 2, 13—Angel warns Joseph to flee into Egypt.
Chap. 3, 16-17—Jesus sees the Spirit of God descending like a dove.
Chap. 17, 1-8—Moses and Elias appear to Jesus, Peter, James and John.
Chap. 28, 9—Jesus appears to Mary Magdalene and the other Mary.

ACTS.

- Chap. 2, 1**—The disciples speak in diverse tongues.
Chap. 4, 13—Peter and John speak filled with the holy Spirit.
Chap. 5, 1—Peter psychically proves Ananias guilty of cheating.
Chap. 5, 19—Angel opens prison door.
Chap. 8, 20—Spirit (called man) bids Philip go after rich man's chariot.
Chap. 9, 3-7—Jesus speaks to Paul.
Chap. 9, 10—Jesus speaks to Ananias and tells him to go and meet Paul.
Chap. 10, 10—Peter falls into a trance.
Chap. 12, 7—Angel releases Peter from prison.
Chap. 27, 22—Angel warns Paul of shipwreck.
Mark XVI:18—They shall lay hands on the sick and they shall recover.
Dan. V:5—In the same hour came forth fingers of a man's hand, and wrote over against the candle-stick, upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote.

Night



The curtain is drawn on another day,
It has beckoned to shadows so tall,
The sun has gone down in its same old way,
Nigh over the garden wall.
A silence comes o'er me as I review
The way I have spent this time;
Have I tried to serve a limited few
Or humanity's needs as mine?
And if I have tried all I could to obey,
To love and to serve, one and all,
Then I'll be eager and happy to say,
"I'm ready for Night's clear call."

Otto A. Morton.

