

THE
SPIRIT
WORLD

ITS INHABITANTS

NATURE
AND
PHILOSOPHY



EUGENE CROWELL M.D.

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THE
SPIRIT WORLD:

ITS INHABITANTS
NATURE, AND PHILOSOPHY.

BY
EUGENE CROWELL, M.D.,

Author of
"THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM."

"Come up hither and I will show thee things which must be hereafter."—Rev. iv. 1.

'Tis an authentic picture of the spheres;

In one thou art, in one art soon to be; its mission is to dry the mourner's tears,

And ope to light serene futurity.—Harris.

BOSTON:
COLBY & RICH,
9 Montgomery Place

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[Scanning was halted half way through
the book when continuation would have
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TROW'S PRINTING AND BOOKBINDING CO,

205-213 East 12th St.

NEW YORK

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INTRODUCTION.

THE problems of the ages have been, What are we? Whence came we? and, Whither are we bound? Of these the last is the most momentous, and it is the object of this work to aid in the solution of this problem so that other investigators may be assisted in advancing a step further, and in their turn enlighten the paths for others who may succeed them in exploring the realities and mysteries of that world to which we are all hastening, and of which even a little knowledge may be of service in preparing us for our introduction to it.

There are three stages in the progress of spiritual knowledge. We have not yet substantially advanced beyond the first stage, that of observation and examination of the known facts. The orderly arrangement and classification of these belong to the second stage, and is a work, the most of which yet remains to be accomplished. When this is done there still remains the task of deducing and establishing the laws that govern them. Our knowledge of the facts themselves, which is essential to any considerable progress, is yet limited, and it is owing to this, principally,

that so little progress has been made in their classification and the knowledge of their laws.

Facts are the basis of philosophy;
Philosophy the harmony of facts
Seen in their right relation."

Some of the statements contained in this volume are of such a novel and incredible character that I cannot suppose my Spiritualist friends will, at least at first, be able to accept them, but I trust they will remember that the truth is not always probable, and therefore will carefully consider and weigh before they reject, for I feel assured that such a course will result in their acceptance of at least some of the statements which at first they will deem incredible, if not impossible. When these statements have thus been subjected to careful and impartial examination, and viewed in the light of other established facts, and of other knowledge of spiritual things, should my friends be unable to accept certain of them I shall expect them to freely and unreservedly express their dissent. I have no dread of honest, intelligent criticism; this I invite from friend and foe; this alone I expect from the friends of the cause, while from its enemies I am prepared to meet with little argument, but much ridicule, and even my veracity may be, called in question. But this also I can bear, relying with perfect confidence upon the results of the future researches of earnest and able minds in our ranks, through the most accomplished and reliable mediums, to confirm and establish the truths, for the conveyance to the world of which I

am only the humble instrument. These revelations are only fragmentary and are but an installment of what will be given to the world through other instrumentalities within the next quarter of a century, and I even hope, hereafter, to be able to add other new facts and new truths to those here presented.

Those of my readers who are familiar with my work, *The Identity of Primitive Christianity and Modern Spiritualism*, will notice that certain statements, mostly explanatory, contained in this volume are at variance with certain others made in that work. This should be expected when the numerous facts noticed and questions discussed in that work are considered, and for the explanation of which, in part, I had to depend upon the observation, experience, and opinions of others, while in the present volume I have confined myself almost wholly to the presentation of the recorded teachings of my spirit instructors, and so far from being disappointed with the contradictions which appear I am equally surprised and gratified that they are not more numerous. I will here remark, that in no instance in this work have I suppressed an opinion or statement of fact in the teachings of my instructors on account of its being contradictory to what I have stated in ray former work.

Some of the information contained in this volume was given in reply to questions which required of my instructors from one to three months to answer.

The medium who has been the channel of communication with my spirit instructors is Charles B. Kenney, of

Brooklyn, N.Y., who is controlled exclusively by two Indian spirits, and there are three other spirits to whom I am indebted for the revelations contained in this volume. These are, my father, formerly a clergyman, who entered spirit-life half a century since, Robert Dale Owen, and George Henry Bernard; the latter in this life having been a cotton and shipping merchant at New Orleans, from which place he passed to spirit life about forty years ago.

It is proper that I should here state my reasons for assuming the identity of these spirits. These reasons are as follow:

1st. For nearly eight years, during which time I have been intimately acquainted and associated with Charles B. Kenney, the medium, I have ever found him as a man strictly truthful and honest, and as a medium the most gifted and reliable I have known, and this reliability I attribute in a great measure to the fact, of his mediumship for communication having been, with a few rare exceptions, restricted to assisting me in the work in which I have been engaged. His character in all respects is beyond reproach or suspicion, and he is highly esteemed by all who are acquainted with him.

2nd. For these eight years, during which I have been in almost daily communication with the two Indian spirits who exclusively control him, I have invariably found them as truthful and honest as the medium himself, devoted to my interests, and solicitous for my welfare, as witnessed in numerous and constantly occurring instances, their language and acts at all times evidently being prompted by

feelings, not simply of regard, but of devoted affection. From this extended association with and experience of them I claim that I am justified in pronouncing them strictly honest and reliable to the extent of their knowledge.

3d. During these eight years my spirit father has, through this medium, been in almost daily communication with me, and until Robert Dale Owen passed from earth it was my father upon whom I chiefly depended for assistance in acquiring information in relation to the spirit world and life. Although I availed myself of every opportunity of obtaining information from other spirit friends, and although it was during the first year or two that I more especially tested his identity on every possible occasion, and always with satisfactory results, yet from that tune to the present I have in no instance permitted an opportunity to escape of applying other tests, and with like results. In addition to this evidence the two Indians have, from the first, assured me of his identity, as have all my other spirit friends who from time to time have communicated with me through, not only this but other mediums, in whom I have confidence. I may also state that the proofs of his affection and watchful care are numerous and striking.

4th. As to the identity of Mr. Owen. A year or two before he passed from earth he made the acquaintance of my medium, and formed a high opinion of him, both as a man and medium, and at my seances he also became acquainted with his two Indian guides, of whom he formed

an equally high opinion, and thus he and they were acquainted previous to his passing away.

5th. Mr. Owen during his last visit to me, being aware of his approaching dissolution, repeatedly promised to communicate with me through the medium as soon as possible after entering spirit life, his last promise being made on the day he left my house, and only nine days previous to his decease. He also promised to assist me from the other side in my labors.

6th. At the first seance I had with my medium after Mr. Owen's decease, the Indian spirit controlling announced his presence, assuring me in the most emphatic and direct manner of his being the identical Mr. Owen whom he and I had known in the flesh, and Loin that time to the present, at all seances, I have depended upon him to announce his presence, and he having been personally acquainted with him when in the flesh, must have been able to recognise him in spirit, so there can be no mistake in regard to this question, and the only remaining question is as to his truthfulness, in constantly testifying to Mr. Owen's identity. This question is affirmatively answered if it be conceded that eight years of intimate association with, and experimental knowledge of him and his companion, entitle me to a correct determination of their truthfulness and reliability, as it would of the truthfulness and reliability of a mortal friend with whom, for an equal period of time, I may have sustained the most intimate relations.

7th. From the time Mr. Owen first communicated with

me through our medium to the present I have availed myself of frequent opportunities of testing his identity, and the results have always been satisfactory, and beside this he has frequently, of his own accord, referred to incidents and circumstances with which he and I alone were familiar, and to conversations between us in earth life, and to agreements and differences of opinion, and in one instance even referred to and resumed a conversation in which we had engaged, but which was interrupted, when he at one time was visiting me previous to passing away.

Up to the time that Mr. Owen became associated with my father on the other side, as one of my instructors, the method of communication through the medium had been for his principal guide to control him, and then communicate to me, in imperfect English, what was said to him by my other spirit friends, but to my surprise, the first time Mr. Owen addressed me through the medium he did so directly, and in language free from imperfect pronunciation, in fact in unobjectionable English. The course pursued then and at all subsequent seances by my spirit instructors in establishing and maintaining a line of communication between them and myself, through the medium, is as follows.

My spirit friends being present, and seated in chairs previously arranged so that I shall face them and the medium, his principal Indian controller takes possession of him, rendering him absolutely unconscious, then the Indian companion of the controller, in turn, psychologizes the

latter, reducing him to a similar state of unconsciousness. There are now two absolutely insensible mediums, one on each side of the dividing line between the material and spiritual worlds, and both united in the most intimate psychological relationship, in close and perfect rapport. After the companion of the controller has psychologized the latter his further and sole duty, during the seance, is to steadily maintain his influence over him, and thus insure a state of insensibility and consequently of passivity on his part.

The channel of communication between the two worlds now being open all that is required of either of my instructors who may desire to communicate with me is for him, while directing his attention to the psychologized Indian spirit and ignoring the medium on this side, to address the words intended for me directly to him, as if he were the mouth-piece of a speaking tube, or a telephone, and on the instant the words are audibly and naturally expressed, by the lips of the medium, and thus a direct line of communication is established between them and myself. Should the spirit speaking allow his attention to be diverted from the spirit medium the line of communication becomes momentarily interrupted. It matters not how many spirits are present, they can all in turn, with equal facility, directly communicate through this channel, and not only is each word fully and clearly expressed in the order in which it is uttered by them, but even the accentuation and emphasis, are conveyed with accuracy. The great, and heretofore generally considered insuperable difficulty

of correctly and reliably impressing the brain of the medium with the language, as well as the ideas of the communicating spirit, is by this method completely overcome.

But notwithstanding many spirits may be present, and able to communicate, yet, since Mr. Owen first communicated with me no earthly friend has been permitted to be present at any seance. He says they have received imperative orders from higher powers to exclude all, and against my inclination I am compelled to submit to what, at least at first view, appears to be arbitrary rule.

My researches in the spirit world have tended to convince me that nothing in relation to spirits and their world is impossible, and I here desire to impress upon the mind of the reader the fact that few rules laid down in this work are without exceptions, especially endowed individuals and special facts constantly presenting themselves to invalidate claims that may be made for invariable rules.

Also, in my researches, I have constantly been impressed with the numerous unequivocal proofs of the creative and sustaining power of Deity, and step by step I have been led to undoubtingly believe that He, though not in human form, is every where present, the Creator, Preserver, and Supreme Controller of all things, literally God in the most comprehensive sense of the term, in Whom is all wisdom, and power, and whose infinite love extends to all His creatures.

This is the effect of these investigations upon my mind, and I am disposed to believe that similar and more extended

researches by others, in the future, will lead all true earnest Spiritualists to the same belief, and thus Modern Spiritualism will be stamped with the highest quality and faculty of true religion, that of correct, though necessarily limited conceptions of God's character, of His relations to us, and of ours to Him.

THE SPIRIT WORLD, ITS INHABITANTS, NATURE, AND PHILOSOPHY.

CHAPTER I.

The Spirit and Soul. Death, the Birth of the Spirit. Temporary
Desertion of the Body by the Spirit.

THE SPIRIT AND SOUL.

Embodied man is a trinity, constituted of physical body, spiritual body, and soul or essence. Disembodied man is a duality, constituted of spiritual body, and soul. In speaking of these it is more convenient to use the terms body, spirit, and soul, and throughout this work they are most commonly thus designated.

I believe that the spiritual body, or organism, in its entirety, constitutes the individual man, the soul or essence being an integral, unsegregated portion of the All-pervading Spirit, a spark of Deity, by virtue of which man is immortal.

The physical and spiritual bodies I believe to be coeval in origin. The earth is the nursery and primary school for both the physical and spiritual natures of men. It is

here they originate, and here it is intended they shall be developed, and developed simultaneously and equally, but when premature death of the physical body occurs the spiritual body, then translated, continues to grow in stature and proportions the same as if the union had not been prematurely dissolved.

The spiritual body is not constituted of matter cognizable by the natural human senses, but nevertheless it is constituted of matter in a refined or sublimated form, and in itself is substantial. Electricity and magnetism are not elements, but forces, therefore the spiritual body is not constituted of either or both of these. The substance of which it is composed probably bears the same relations to the spirit-world that the physical body does to the material, and force operates upon and through both.

The question as to the period of gestation when it may be truly considered that the foetus becomes a living soul is difficult, if not impossible to answer, but it probably is much earlier than is generally supposed. I have had repeated and convincing evidence that a foetus of the fourth month, in one instance at least, was endowed with immortal life.

There are human beings so imperfectly developed, spiritually and mentally, so low in the scale of creation, so debased, that at death they share the fate of animals. With this life their existence terminates.

There are no such beings as elementaries, elementals, fairies, elves, sprites, gnomes, kobolds, fauns, satyrs, or demons. No such sub-human or semi-human beings exist in the spirit world. They are solely creatures of the imagination, poetical, superstitious fancies.

Animals equally with man have organized spiritual bodies, but whilst with man his spiritual body is so constituted that it continues to exist as an entity when separated from

the physical, with animals their spiritual bodies, not being similarly constituted, are at death resolved into their original spiritual elements.

The structural substance of spirits in the flesh is more plastic and yielding than that of spirits out of the flesh, and conforms readily to the physical deformities, such as club-feet, curved spine, etc., but very soon after the spirit is born into spirit life the spiritual body acquires the perfection and permanence of form which afterwards characterize it. When a spirit is emerging from the mortal body the spirit attendants, if their services are required, handle the liberated parts with the utmost delicacy, and tenderness, for until the birth is accomplished the density of the spiritual body is insufficient to effectually resist the pressure exerted in handling it, and temporary suffering would, and sometimes does result from want of proper care and attention in this respect, on the part of inconsiderate spirit friends.

Contrary to my former belief I find that spiritual limbs do not project from the stumps of amputated limbs. It appears that they are retracted into the portions of the limbs remaining, or where these are entirely deficient into the body itself. At my request my instructors and other of my spirit friends noticed all the crippled persons that came under their observation, and even intentionally sought them, and the result was that in no single instance were they able to perceive any portion of a spiritual limb where the physical limb was wanting. And we will perceive that it should be thus when we consider, that a projecting spiritual limb, a leg for instance, would constantly be liable to accidents, attended with more or less temporary suffering to the spirit. Those instances in which projecting spiritual limbs have apparently been clairvoyantly perceived, may be accounted for by supposing the appearances

to have been psychological images of former limbs occupying the places made vacant by their loss. In the experience of some of the most accomplished mesmerists many instances have occurred in which the images of persons and objects have been clairvoyantly perceived by their sensitives in places then vacant, but which had previously been occupied by these persons and objects.

Spirits rarely meet with accidents, but sometimes these occur, and when they are severe they suffer more or less, but their sufferings are never protracted nor severe. Their persons are not subject to the possibility of mutilation, fracture, dislocation of limbs, or any permanent injury.

DEATH, THE BIRTH OF THE SPIRIT.

As the outer life recedes,
Inner worlds unfold to view;
For thee bloom the fragrant meads,
Mantled o'er with crystal dew.
Angel friends thy soul embrace;
Angel-life would blend with thine;
'Welcome to the eternal race,
To the heavenly muse's shrine."

—Harris.

Life is a succession of degrees; the last in this life and the first in the other are as intimately related as those that precede and follow. The Jordan of death is no dark stream, but a shining river, over which the good and the just are securely borne in the arms of angels. Death robs humanity of nothing; all that it claims are the cast-off robes of mortality. But death is productive of one great change, it assort us all and places every man on his own proper footing; it exalts some and debases others, and never makes a mistake. Death is the revealer of souls.

Occasionally the Spirit suffers more or less in the act of leaving the body. Mr. Owen told me that he was at one time, not long before, present at a death scene, when the spirit being partially delivered, and conscious, exclaimed, "O Lord, deliver me out of this body from my pain and suffering!" But such instances are uncommon. This person was a young man, of a material cast of mind, wholly attached to this world, and averse to leaving it, and who had been suddenly stricken by the hand of death. At the time Mr. Owen related this circumstance, only a few months after his decease, he said he had witnessed two other separations of the spirit from the body, and both these were easily and painlessly accomplished. He also said that in each of these instances the process of separation was the same; first the head emerged from the material head, then successively, the shoulders, arms, chest body, and lower limbs, the spirit as it came into view presenting its perfect form. The emergence of the spiritual body was in a horizontal direction, in a line with the prostrate physical form, the entire spiritual person issuing from the head of the latter.

It matters not to the departing spirit whether its body lies on cotton, feathers, wool, or straw. No substance upon which the body reposes can in the slightest degree accelerate or retard the birth of the spirit, or influence it favorably or unfavorably.

The moment a spirit has left its body a window should be opened to facilitate its departure, otherwise, in many cases, this may be delayed for so long a time as to cause much inconvenience, and possibly some suffering, either to the new born spirit, or its anxious spirit friends. This question of the necessity of providing means of egress had been discussed at different times, at our meetings, without any satisfactory solution, when a spirit friend of

Mr. Owen invited him to accompany him to the bedside of a dying sister. He accepted the invitation, and after the spirit had become released from the body its spirit friends were unable to remove it from the room through the walls, but were compelled to wait until a person present opened a window, when the unconscious spirit was borne through it in the arms of its friends.

Mr. Owen is of the opinion that new born spirits cannot, as a rule, even when conscious, immediately pass through solid walls, and generally their friends are unable to carry unconscious spirits through them. From what he has learned of this subject, from his own observation, and from others who have given attention to it, he has concluded that the great majority of spirits who do not lose consciousness while dying do so very soon afterward, and while in this condition their friends convey them to their spirit homes, and he urges in all cases the propriety of opening a window soon after the spirit leaves the body.

Those who pass away under the influence of narcotics, even when their habits have been strictly proper, are often unconscious of their change for days, while drunkards, debauchees, and others whose spiritual as well as physical systems have become vitiated and exhausted of vitality from gross abuse, frequently remain in an unconscious state for weeks, and even months, it being only by slow degrees and the assiduous efforts of their spirit friends that they are aroused to a realization of the changed conditions of their existence.

It is true, as said by Swedenborg, that "many spirits possessing very strong earthly affections cannot on their arrival in the spiritual world believe that they have quitted the earth; they often remain a long time in this uncertainty."

The spirit is born naked into the next life, but ministering spirits, unless it be in cases of sudden death, are

always present provided with garments with which to clothe the emancipated spirit, and not a sudden death occurs which is not immediately known in the third or fourth heaven by certain spirits, whose duty it is to immediately proceed to the assistance of/the new born spirit, provided with suitable raiment. They also understand the means that are best adapted to restore consciousness, if this be suspended, and the strength, if exhausted, and they employ these means, and as soon as circumstances permit they assist in conveying the spirit to its proper sphere or heaven. Thus it is that those who die without any spirit relatives or friends to care for them are always provided for.

Upon our passing over and first meeting our spirit friends they have the power, by an exercise of the will, to appear to us as they appeared on earth, so that they shall be recognized by us, but soon after we have reached our spirit homes they resume their proper spiritual appearance, and their identity now having been fully established in our minds, no doubts of it arise thereafter.

Until decomposition of the body commences, or it is placed on ice, or deposited in the ground, or by some other means its lingering remains of magnetic life are extinguished, a certain degree of sympathy or affinity sometimes continues to exist between the spirit and its cast-off remains, but after either of these events takes place it almost invariably ceases, and thereafter no suffering can be inflicted on the spirit by any violence done to its earthly remains. But ordinarily after the spirit has departed from the body it experiences no discomfort from any disposition or treatment of the latter, and spirits rarely feel any serious interest in the question, how their earthly bodies shall be disposed of Intense grief manifested by the Mends of a departing spirit renders the transition more difficult, and more or

less painful; sometimes extremely so. It should never be indulged in, or at least in the presence of the dying person.

Spirits are gratified with every mark of love and affection on the part of their earthly friends, and many times feel wounded and hurt when such sentiments are not manifested, but only weak, vain, and frivolous spirits approve lavish expenditure on tombs, and monuments to their memory, and in those instances where the survivors are unable to afford such expenditure sensible spirits are grieved at the injudicious course pursued by them.

TEMPORARY DESERTION OF THE BODY BY THE SPIRIT.

Until December, 1877, I was sceptical as to the possibility of a spirit in the flesh temporarily leaving its body, and my spiritual instructors shared my doubts, when, at a seance at that date, Mr. Owen said he had the previous night obtained knowledge in relation to a subject which we had frequently discussed, and he thought when I learned the nature of it it would be as gratifying to me as it had been to him.

He then proceeded to say that on the previous day, in a conversation between him and my father on one side and a spirit of intelligence and experience on the other, this question was introduced by my friends, and they said they did not believe it possible for the spirit of a mortal to leave its body and return to and re-occupy it. The spirit whom they addressed replied that they were in error, and proposed to make this evident to them by conducting them to the presence of a lady whose spirit frequently left the body and returned to it while asleep, and suggested the possibility of their being able to obtain the evidence of the truth of his assertion that very night. They accepted the invitation, and about eleven o'clock proceeded to the

dwelling of the lady, entered her bed-chamber, where they found her asleep, and awaited events. Their conductor at intervals made mesmeric passes over and concentrated his attention upon her, and in less than an hour, to their surprise, they saw her spirit emerge from her body, and after a moment of apparent indecision pass through the walls of the building and pursue a course in the direction of the ocean, over which she and they passed until she reached a ship, when she entered the cabin, and from thence a stateroom, where she bent over the sleeping form of a young man. Here she remained but a single minute, when she returned by a direct course to her deserted body, and after a moment's delay re-entered it. My friends accompanied her from the time she left her body until she returned she not being conscious of their presence. Her movements were not as rapid as those of spirits usually are.

The spirit who furnished this opportunity for my friends to satisfy themselves of the truth of his statement, had repeatedly been a witness to similar occurrences on the part of the spirit of this lady, in whom Le was interested, and said that her spirit always took the same course in its flight, namely, towards the ship, of which it seems her son was first officer. Her solicitude on his account attracted her spirit to him.

In the few moments they had to observe the deserted body, they found it to present a perfectly lifeless appearance. It was the opinion of their friend, and it is now, after obtaining further information from other sources, their opinion also, that two or three minutes are as long as a spirit can with safety remain absent from its body, and in instances where people are found dead in their beds the real cause frequently is that the spirits, having left their bodies under such circumstances, have remained so long absent that they find it impossible to regain entrance

to them. It is also absolutely necessary for the wandering spirit to keep its thoughts steadily fixed on its vacant body, so that magnetic relations may be sustained, and this sometimes is very difficult as the mind of the spirit at such times is in a dazed, semi-conscious state, in most respects resembling that of an ordinary somnambulist.

It is only when the person is asleep, or entranced, that the spirit is able to leave the body, and it is only with persons possessing medial powers that it is at all possible, and even with them it rarely occurs. My instructors are convinced from their later researches in this direction, that all such excursions of spirits of mortals are limited to earth, and that it is not possible to extend their visits to even the lowest of the heavens.

When an embodied spirit temporarily leaves its body it is generally assisted by its guardian spirit, sometimes by others, and a mantle or robe is provided with which the released spirit is clothed the moment it emerges from the body, and when it, is prepared to re-enter the garment is removed. There is no magnetic line, visible to spiritual eyes, connecting the absent spirit with its body.

CHAPTER II.

GENERAL VIEW OF THE HEAVENS.

"There is a World in space, a world of mind,
Of substance so ethereal that the sphere
Of its perfection, like a soul enshrined
In God's own beauty, shines in brightness clear,
Invisible to men of outward sight."

By the term, spirit-world, we mean the system or series of heavens, or zones, which are associated with our planet, and which revolve with it, both in its diurnal and solar revolutions, and which are fixed in their relations to it, while the phrase, spiritual world, comprehends the vast spiritual realm to which spirits from our earth and from all other worlds are equally related. Other planets than ours, in our solar system, also have spirit worlds, or heavens, encircling them, but as we know nothing of these it will be found more convenient and explicit for us to restrict the use of the term, spirit-world, to that immediately associated with our earth, and in this sense we have used it throughout this work.

Many, perhaps the majority of spirits having never given the subject any consideration, if asked, what is the form of their world, would reply, that of a globe, like the earth.

It is natural for them to think so, having in earth-life been taught that this world is spherical in form, and the heavens they inhabit presenting to their view an appearance in most respects similar to that of the earth they naturally

conclude, unless otherwise instructed, that the spirit world also is a spiritual globe. This conception of the form of the spirit-world is entirely erroneous, it really being constituted of a series of spiritual belts, or zones, one above the other, encircling the earth parallel to the equator, and in width extending about sixty or seventy degrees north and South of the latter.

In the second volume of my work, *The Identity of Primitive Christianity and Modern Spiritualism*, I gave the distances of the heavens or spheres from the earth, and each other, upon the judgment of my spirit friends, and I then said, "in assigning these respective distances to these spheres my spirit friends desired me to distinctly understand that they are necessarily, to a considerable extent, conjectural, and liable to error." This question, therefore, remaining an open one, they did not cease their inquiries and observations in this direction, and now, after the lapse of five years, they are able to furnish me with more exact information in relation to this subject. This information was obtained by them from records existing in the spirit-world, which advanced and wise spirits regard as reliable, and authentic. I will premise by saying that the spiritual sphere immediately surrounding and in contact With the earth which sometimes is termed the first, though not by spirits themselves, is not here taken into account.

According to their revised, statement, the first sphere, zone, or heaven—they term all the spheres heavens—is distant from the earth 550 miles. The second is distant from the first 100 miles, and between each of the others, above the second certainly up to the eighteenth, the distance is 50 miles. Of the distances between the heavens above this the records make no statement. This brings the seventh heaven within one thousand miles of the earth, and provided the distances between the heavens above the eighteenth

are the same as below it, the fortieth heaven should be between two and three thousand miles from the earth.

At my request, my instructors made careful observation of the temperature at different distances from the earth, with the following results. In passing upward they found the cold to increase for a distance of about ten miles, when the temperature became stationary for perhaps ninety, but about twenty-five miles beyond this it became comparatively mild, and this temperature continued until within about one hundred and fifty miles of the first sphere, when it again became intensely cold, and so continued until within about fifty miles of that sphere, when the temperature again became mild and delightful. They formed their judgment of the distances by noting and comparing the time required to traverse them.

It may here be remarked, that in no respect are my spirit instructors more emphatic and positive in their declarations, than in that of the actuality and substantiality of their world. They fully appreciate the fact that happiness and misery are more dependent on conditions than locality, but while acknowledging this important truth they strenuously insist upon the due consideration of the collateral truth, of locality and substantiality in relation to the spirit-world, and of the reality, objectively and subjectively, of life in that world. It is a real world and its inhabitants are those who have gone from here with all their instincts, affections, inclinations, passions, virtues and vices, and there they congregate in cities, or dwell apart from these as they formerly did here, and while none are worse than many among us, the majority are better than we are, and are constantly progressing in that life. The spirit-world is not an indefinite and undefinable region in space, but as fixed and determined as our own earth in the solar system. There we will live active and real lives, and have natural

and substantial homes to live in, and there we will have a practical and joyful work to perform, which will be made glorious in its results if we choose to make it so. So nearly does that world in many respects resemble our own that many who pass thence, for a time, are unable to believe that they have made the transition; they believe themselves to be dreaming. There is nothing unreal and spectral about the spirit world. This world, with its solid mountains, its rock-ribbed coasts, its vast plains and vaster oceans, is not more substantial than and not so permanent and enduring in character as all that constitutes that world, and if the concurrent testimony of intelligent spirits can be relied on, this in comparison, from their side, is the shadowy land, theirs the real. Theirs may be said to be a substantial reflection of this, where is to be found everything that is natural to this world. There are earth, rock, metallic veins, precious stones, forests abounding in every variety of trees, and indeed there are all the conceivable varieties of mineral and vegetable formations that are known to us. There are also substances corresponding to silk, linen, cotton, and wool, in their natural conditions, so that the proper skill and tools only are necessary to convert them into objects of use, and beauty, and this skill, and these tools also, are to be found there, and the former is exercised in every conceivable way.

The lower forms in the scale of animal life are not represented there, no insects, reptiles, etc., nor are certain unsightly species of vegetation, but the higher forms of animal life, and most forms of vegetable life, together with those of the inorganic kingdom, are there found, and their existence is as really objective as corresponding forms of earth. Thought does not, as declared by some, take visible form with spirits any more than with us, and all these and other objects are tangible, substantial realities

to the spiritual senses. All or nearly all the properties known to matter here, pertain to the refined matter or substance of which the spirit world is constituted. There attraction and repulsion, gravity, cohesion, expansion, etc., operate, and there, as here, matter appears under solid, liquid, and gaseous forms. But spiritual substances, with very few exceptions, are not subject to decomposition, and there are no impurities, nor offensive gases, or odors, arising from this cause.

As to this substantial and practical character of the other world, why should it be objected to? Surely this world is practical enough, and clearly proves that its Designer's and Creator's mind is mechanical, and constructive, and as the same Being in His wisdom created both, and evidently with the intention that they should be the abodes of men, why should not the other world, though in a different way, be as substantial, and practical, and as well adapted to the requirements of man's nature as this? Man equally with God is virtually the same there as here, and if heaven is a place where man's best, and truest, and most natural desires are gratified, and his necessities provided for, it needs must respond to these.

My sources of information do not favor the theory of the spirit-world having been formed by the accretion of sublimated atoms arising from the earth. They are unanimous in denying that there is any evidence of such a process being in operation at the present time, and that there are any indications that it ever has been in operation, and aside from the conviction which their assurances bring to my mind, I am unable to conceive its possibility in view of the fact that all the heavens are equally substantial, the highest known heaven being as tangible to spiritual sense as the lowest, a fact entirely inconsistent with the theory of each heaven, in succession, having been

formed from the ascending sublimated atoms of the heaven below it, and consequently of its being an outgrowth of it.

Our senses are not fitted to perceive that world, nor its inhabitants, and if we sometimes obtain glimpses of either the appearance is most commonly unreal, and spectral, but we should remember that our world, and ourselves generally appear equally phantasmal to the denizens of that world, so they declare, and were it not that their former experience in earth-life has taught them the contrary they doubtless would believe us to be phantoms, mere Will o' wisps, and our world to be as unreal as ourselves. In fact they would regard us and our world precisely as the majority of people here regard them and theirs.

Spirits sustain relations to the spirit world similar to those that mortals sustain to the material, and of most things that here have expression in nature and art the counterpart is there found, the only apparent difference being that everything in the heavens above the third is more beautiful, nearer perfection, more admirably adapted to the purposes intended. Our earth is the type of that world. That is the world of causes, this of effects. That world is unceasingly making its impress on this, and from thence are derived much of our knowledge and strength. We take from that world, not that from this.

CHAPTER III.

THE LOW HEAVENS OR SPHERES.

The Earth Sphere. The Second Sphere. Condition of Low Spirits.
Means of Progression. Condition of Bigoted Sectarians.

"Every man's work shall be made manifest, for the day shall declare it. *
* * If any man's work abide which he hath built, thereupon he shall receive
a reward. If any man's work shall be burned he shall suffer loss, but he
himself shall be saved, yet so as by fire."—*I Cor. iii. 13 to 15.*

"God speaks through anguish in the hidden soul,
God speaks through sorrow in the human breast."

The spirit-world literally envelops us, and the surface of our earth, for all practical purposes is one of the spheres, and the lowest of them, for multitudes of degraded disembodied spirits are bound to it by their gross natures, and here continue to exist for various periods of time, and it may properly be termed the earth-sphere, while the spiritual zone or sphere removed from and nearest the earth is termed by spirits the first sphere, or heaven, and in the treatment of the subject they will be thus designated.

But the first sphere, though the lowest in the order of arrangement, is not the lowest in the order of progression, for this sphere in the American heavens is chiefly appropriated to Indian spirits, and really is a heaven, while the second sphere is the next lowest to the earth-sphere in the order of progression. Spirits term all these spheres, heavens, the first being according to their nomenclature the "Indian heaven" and the second the "heaven for low

white people, or wicked heaven," but feeling a degree of repugnance to terming the second sphere a heaven I have throughout this work designated both the first and second heavens as spheres, and all above these as heavens.

From the above it will be perceived that the first sphere is practically ignored in its relationship to the white race, and the next step from the earth-sphere, in the order of progression, is to the second sphere, and I would suggest that the reader impress this arrangement on his mind before proceeding further.

One of the lessons that is most difficult for novices in Spiritualism to learn, and bear in mind, is the fact that spirits are but human beings, neither specially created angels, nor demons, fallible, sometimes weak and ignorant, and while some are on intellectual and moral planes above us, quite as often they are found to be on planes below us. There are no (lemons, or devils, as these terms are popularly understood. There are spirits of all grades of depravity and wickedness, and some of these may justly be regarded as demoniacal in their natures, but they are nevertheless human spirits, and sooner or later will enter the paths of progression, and ultimately become purified and exalted angels. God's mercy embraces all His creatures. There is not a fiend-like spirit in the lowest spheres, or hells, nor an angel in the spiritual realms, as far as my instructors have knowledge, that has not originated, either on our earth or some other celestial globe.

The tendencies that lead to sin and crime are but manifestations of minds diseased, and the latter are frequently associated with diseased bodies; as these suffer from functional derangement so the former do from derangement of the moral and spiritual functions, and the only remedy is appropriate moral treatment under favorable conditions. Sin and punishment are sowing and reaping cause and

effect, and the law of compensation requires of every man in the life to come full atonement for unrepented wrongs and none can progress, nor find rest, until the penalty has been paid, either by rectifying the wrong, or making atonement by sincere repentance and good works. But strictly speaking there is no arbitrary punishment hereafter, there is only necessary discipline. Evil in its nature is transitory, the good only endures for ever. Good is the substance of which evil is only the shadow. Some people when they enter spirit life find themselves surrounded with desolation; they are in affinity only with such surroundings, as the camel is with the surroundings of the desert.

Condition accurately follows character. "When at one time Wesley was preaching he was addressed by a drunken man in the audience, who said: "I don't believe in heaven, Mr. Wesley." The reply of the latter was, "In your circumstances I don't see how you could."

It is sometimes said, even by spirits, that heaven and hell are not localized. In one sense this is correct, for while earth-bound spirits find their hell on earth, and others find the second sphere in A less degree hell, neither this earth nor the second sphere, is in the same sense, hell to good spirits who may visit the one or the other. But it is equally true that this earth and the second sphere are localities, and all spirits who are restricted to these localities are unhappy, and it may be said that they are in hell, and in these two places all unhappy spirits are to be found. Therefore as to depraved spirits hell is literally localized, and while the sphere of earth is hell to the lowest and most degraded spirits the influences which pervade it, when these are permitted to prevail over a man's moral nature, reduce him to the level of earth-bound, disembodied spirits, and he is in hell, as they are, and not only are many mortals subject in greater or less degrees to these influences,

but many spirits who have advanced to the third heaven and who in this life were untruthful, or immoral, when they revisit the earth and resume their former earthly conditions are as untruthful, or perhaps immoral, as when in the flesh, and this, notwithstanding when they are in their homes in the third heaven they are free from all such failings. Good spirits, as a rule, are unable to long remain either on earth or in the second sphere without inconvenience, they cannot successfully resist beyond a certain point the depressing adverse influences of either place, while on the contrary were the lowest spirit, with all his imperfections, introduced to the realms of bliss he would only find his miser.), increased, and would avail himself of the first opportunity to return to his own place, where his surroundings would be in harmony with his own feelings, and condition. Heaven to him would be a worse hell than the lowest spiritual sphere. Heaven and hell therefore are localities as well as conditions.

There are spirits who in this life were so debased, so gross, so steeped in depravity, that they remain in their degraded condition and continue to inhabit the lowest spheres for long periods of time, for ages, and in some rare instances even for centuries. They have no desire for improvement, and progression, and until they experience this desire their advancement is impossible, but in time, remote though it may be, this is awakened within them.

The spirits of misers, sometimes, are bound to their hoarded earthly treasures, and they are released from their bondage only when their wealth has become distributed among or squandered by their heirs, and it frequently happens that when they are brought to realize their abject condition they labor more strenuously to scatter their wealth than they did to amass it, and not unfrequently with success.

There are certain spirits, who, although they left their earthly bodies years since, are persuaded that they still inhabit them. They really are living on the earth, and the difference in their habits, mode of life, and surroundings, is not sufficient to convince them that they are no longer mortal. These earth-bound spirits are generally on low intellectual and moral planes, and placed as they are they are unable to reason clearly on their situation, and perhaps a score or more of years may elapse before they can be brought to comprehend their changed condition, and advance, even to the second sphere.

Many earth-bound spirits use their limbs only in locomotion, not possessing the power to pass more speedily and easily from point to point, and others, who really possess the power, are unconscious of it, and do not attempt to exercise it. Of course all these in time attain to that state in which this power is freely and fully exercised.

The victim of the murderer, when on a low plane, as well as the murderer himself, is sometimes irresistibly attracted to the scene of the crime, or perhaps to the spot where his body is deposited, his last terrible experiences having psychologically bound him to that locality. "My bones must be removed from their resting place or my soul must suffer continual torture," were the words of the spirit of a murdered woman, of this low condition. In time such unfortunate creatures escape from their thralldom and ascend to the second sphere.

Earth-bound spirits infest our public conveyances, steamboats, etc., they frequent the lowest quarters of our cities, and low dance houses, liquor saloons, brothels, gambling saloons, etc., are crowded with them. They subsist mostly on the emanations from earthly food. Restaurants and kitchens, especially when unclean, are resorted to by them when hungry, they also frequent hotels, and private houses,

where rich and luxurious repasts are habitually served, and inhale the odors and impalpable elements arising from these. Some attach themselves to gluttonous persons, who are mediumistic, and are able to abstract the more sublimated and vitalizing elements of the food from their victims as fast as it is swallowed, and thus a morbid appetite is created which impels the person to continued and extraordinary efforts to satisfy it. He really is eating for two persons, one of whom is invisible. Such spirits are veritable vampires. Liquor saloons are crowded with this class of spirits, and not a person who possesses medial power in any degree, and most persons possess it in some degree, there moistens his lips with wine or liquor, who is not at once obsessed by miserable, degraded spirits, and by them urged—often irresistibly—to further indulgence, until, as it frequently happens, the victim becomes prostrated by the demon of drunkenness, with perhaps the obsessing

Spirit lying equally unconscious and helpless at his side. These remarks, slightly modified, are also applicable to gambling saloons, and brothels. Could the frequenters of these abodes of sin and evil have their spiritual eyes opened, as were the eyes of the servant of Elisha, they would rush with horror from such scenes, and in their subsequent sleep they would be tortured by dreams only less horrible than the reality which had been presented to their spiritual sight.

And not only are these earth-bound spirits attracted by the odors and emanations from our food, which nourish their grosser natures, but another reason why they frequent the scenes of their earthly life is the necessity, probably not recognized by themselves, of obtaining that spiritual or vital nourishment which they are deficient in, and which they find in the atmosphere of mortals. This craving of their natures brings them into rapport with mortals

on their own moral and spiritual planes, and their evil influence is felt, and frequently becomes manifest, in these classes of persons, and many times they are attracted and attach themselves to persons on higher planes, who, though not actually given to evil practices, yet are not earnestly opposed to them, and who under the temptations of such low spirits soon fall into them, and are reduced to the level of their tempters. The fall of such persons would frequently be prevented, were they to know and realize that they also have good spirit friends around them who would effectually assist them if they would only welcome them, and by their prayers and desires strengthen their hands so that they could put to flight these dark and degraded spirits.

In those cases, also, which so perplex and astonish society, where men and women of education and refinement become infatuated with and marry ignorant and coarse persons, far beneath themselves socially, intellectually, and perhaps morally, the explanation of the enigma frequently is to be found in the fact that they are possessed of medial power, and are surrounded by material influences, living in a spiritually stagnant, perhaps corrupt atmosphere, and are obsessed by degraded spirits, whose gross impulses urge them to efforts to promote a union, at which if left free to think and act the natural instincts of the unfortunate individuals would revolt.

Spirits of depraved natures who have entered the spirit-world with vengeance in their hearts, sometimes through the possession of strong mesmeric power, and favored by opportunity, are able to wreak it on the objects of their hatred in this life. They influence their victims to the commission of evil deeds, to the pursuit of evil courses, and to the neglect of necessary duties, and frequently excite feelings of animosity in the minds of persons possessing

latent medial power, and of evil tendencies, against the objects of their dislike, and influence them to injure them morally, socially, or pecuniarily

Our prisons and insane asylums are infested With the spirits of criminals, and insane persons, who in this life were on low moral planes, and the inmates of these institutions are often injuriously influenced by them. For this reason insane persons should not be herded in asylums, but should be kept apart from each other, and surrounded by people of sound minds, and exemplary morals, so that the atmosphere in which they exist should be favorable to their recovery and not retard it, as under the present asylum system.

Quarrels are of frequent occurrence among spirits in the earth and second spheres, and sometimes they resort to force, and inflict suffering on each other, they being nearly as sensible to pain from violence as we are, but no violence beyond that of a blow can be inflicted by one spirit on another, provided the latter is disposed to escape, for before the blow can be repeated he can by his volition place himself beyond the reach of the former, and he can as easily escape from the combined attacks of a dozen, for ill-disposed spirits have not the power to restrain the liberty of others. At the worst spirits have no power to permanently injure one another.

Mortals can frequently render important service to unhappy, ignorant spirits. In their miserable state they can be more favorably influenced by mortals, on planes higher than their own, than by higher spirits, and they frequently seek consolation and instruction through us. At many circles for spirit manifestation the principal object of the directing intelligences is to benefit poor, benighted, unhappy spirits, the good of mortals, though constantly kept in view, being secondary. It is thus at the Banner

of Light circles in Boston, and the members of other circles should not object to their time being occupied for this purpose, for frequently some of the best fruits which are gathered at circles are the knowledge gained, and the deep and abiding impressions made on the minds of the members by witnessing the contrition, and listening to the humble confessions, and subsequent expressions of thankfulness and joy, on the part of unfortunate and unhappy spirits, who through the means thus furnished are enabled to take the first step in the path of progression. It should never be forgotten that spirits in the flesh can frequently at the cost of little time and effort, be instrumental in conferring inestimable benefits on unhappy fellow-beings who have crossed, what to them has been, the dark river, and who from the other side now earnestly implore the counsel and encouragement which they derided, or disregarded, in this life.

Ignorant, degraded, earth-bound spirits, who in this life were blind, deaf, lame, or otherwise physically imperfect, are sometimes afflicted in like manner, for a time, in the next life, but when they leave the earth-sphere they become freed from their infirmities. Even consumptives of this class sometimes are there afflicted with a cough, such as they suffered from in earth-life.

Earth-bound spirits are not prohibited from visiting the second sphere. It is their affinity with earthly things that holds them to earth. Some of them, of the better class, do occasionally visit that sphere, while others are restrained from doing so by lack of knowledge, or inclination, or from fear that they may be lost on the way.

Great numbers of spirits inhabiting the second sphere are but slightly removed, in point of character and condition, from those in the earth-sphere. These spend much of their time on earth, but there are also those who rarely,

and some who never return to earth. Some of the latter are afraid to take the necessary and first step of launching out in space; others discredit the possibility of returning, and others, still, are not in any degree attracted here; for feeling remorse for their past conduct and striving to progress they have no desire to return to the scenes of their sin and folly. The most depraved and violent spirits in the second sphere are separated from the others, and held under surveillance. They literally are imprisoned, and deprived of the liberty which other spirits, less guilty, to a certain extent enjoy.

Spirits in the low spheres are governed by the psychological power of certain spirits in the heavens above them, who are appointed to perform this duty. Spirits in these spheres require a restraining and corrective authority to be exercised over them, as do the lowest classes of society with us. But there, they are governed with wisdom, justice, and kindness, and solely with the view of elevating them to higher moral and intellectual planes, and so perfect are the means employed that this object is sooner or later invariably attained. The keenest suffering that spirits in the second sphere experience is imposed by higher spirits with the view of exciting remorse and inducing repentance for their earthly misdeeds. Their distress is wholly mental, and is the result of the exercise of psychological power by these higher spirits, most commonly their former guardians, who by this means impress their minds with the most vivid recollections of their sins and crimes, and they cannot escape from the contemplation of these until they are brought to view them in their true character, as odious, and abhorrent, and have atoned for them by humble and sincere repentance. All spirits in the low spheres have these mentors, or guides, who are unseen by them, and whose duty it is to thus impress their minds, and by instructors

have no knowledge of any other spirits who possess the power of rendering themselves invisible to others, and these spirits can exercise this power only in relation to their charges.

Thus the guilty spirit's accusing angel is memory, the memory of earthly misdeeds, but where by remorse and repentance the stains of guilt have been washed away, the remembrance of former sins becomes so obscure that an effort of the mind is required to recall them, and it rarely happens that any inclination is experienced to do this, and in time the memory of them becomes entirely obliterated. The minds of spirits receive and reflect the rays of spiritual light as variously in character and degree as material objects do those of the sun, and in gross natures the deep dark soil must be pierced and broken up by the barrow of remorse, and repentance, before the soul can blossom with reformation, and bear good fruit.

Missionaries also are sent to labor for the reformation of spirits in the, second and earth spheres, some of them being those who have suffered injustice at their hands in this life, and to whom is assigned the highest and noblest duty that angels can perform, that of striving to elevate those who have wronged them.

Progression is the grand law of the spirit-world, and although some spirits may not take the first step in the path of progression for a long time, even for ages, yet there can be no change for the worse. Retrogression is there unknown. The sufferings of the less guilty, and these are in the majority are rather negative than positive, and these generally advance to the third heaven within a few years, some even sooner. Many perpetrators of violent and bloody deeds are not there held to strict accountability and severely punished, on account of their failing to realize the enormity of their offenses at the time of their commission, they then

being virtually insane. John Wilkes Booth, the assassin of Lincoln, was insane, and obsessed by depraved and violent secession spirits, and remained but a brief time in the second sphere. So Mr. Owen, who has frequently met him, as well as Mr. Lincoln, in spirit life, assures me. He is still known by the name he bore in earth life, and little or no stigma is attached to it in the estimation of advanced spirits, they having a clear understanding of the fact that he was not morally accountable for the offense. Spirits in the second sphere, who here have led infamous lives, when they arise from that sphere and enter the third heaven, have permission to change their names, and many avail themselves of it, but the change is not compulsory. All who have no reason to blush for their names continue to be known by them in all the heavens that we know anything of.

The immediate future of the drunkard in the next life is, to a great extent, dependent on his moral condition in this, irrespective of the sin of intemperance. Though all drunkards are for a time in that life unhappy all do not fare alike, for while one, who during his whole life here has been depraved and whom habits of drunkenness has only further degraded, may find his abode for many years in the earthly sphere, another, with superior instincts, with a moral record good excepting only as intemperance may have clouded it, may after a brief stay in the second sphere, through the cleansing influence of remorse and repentance, and the aid of kind angel ministrations, become purged of the impurities the curse has entailed and be permitted to enter the third heaven. This may all take place before the former has experienced the slightest regret for his mis-spent life, or the slightest desire for improvement. The penalty, greater or less, though aggravated by intemperance, is inflicted mainly on account of moral transgression

in other respects. The same principle, or rule, determines the grade of punishment, varied by the circumstances of each case, awarded to suicides and ordinary criminals, and even to murderers.

Where death is yet distant there is no sin which cannot be expiated in this life by earnest and sincere repentance, full and ample reparation for wrong committed, where this is possible, the performance of good works, and permanent reformation of character. The dark record of misdeeds, thus atoned for in this life, is obliterated by the recording angel. Many a darkened soul through these means, with angelic assistance, has become qualified, while yet in the flesh, for an elevated position in the next world, and repentance and reformation commenced even in view of the approach of death, if earnest and sincere, will materially assist the spirit's progress in the next life.

Good spirits, from their more elevated positions, do not view our misdeeds altogether as they are viewed by the world. They perceive in a clearer light, not only the actuating causes, but the more remote pre-natal conditions and influences that originally determined our tendencies and inclinations; they perceive the unfavorable circumstances and temptations that surround us, and the weakness of our natures, and in a pitying and compassionate spirit allow for our follies, and to a certain extent even for our vices, and while recording in their memory our good intentions, and deeds, they constantly strive to forget the wrongs we have committed. While sometimes they are compelled to mourn over our misdeeds they rejoice and are made happy by our good actions. They view all our acts with sympathetic eyes, in the light of charity and love.

Those of my readers who are Spiritualists, perhaps have found comparatively little thus far in these pages to which

they cannot yield, at least, a qualified assent, but in the description which follows of the character of the second sphere, and the heavens above it, they will have both their faith and patience severely taxed. With this hint of the trials in store for my readers I will proceed.

In the second sphere of the American heavens, or the Wicked heaven, as it is termed by the higher spirits, amid the gloom and desolation which prevail, are to be found cities, constituted of compact blocks of dwellings, separated by streets running at right angles; in these respects resembling our own cities. The dwellings present a dingy, forlorn appearance, and suggest ideas of uncleanness, and discomfort, and there are certain quarters of some of these cities in which the dwellings resemble our tenement houses, and swarm with spirits, as ignorant and degraded as the majority of the same classes are here. The streets present a rough, neglected, and repulsive appearance, and the atmosphere is depressing and cheerless. There are a number of these cities in the second sphere, and they are situated in the midst of dreary, barren plains, the desolation of Which is but slightly relieved by a meagre, stunted vegetation. The inhabitants of these cities are clothed in garments which correspond to their degraded moral, and intellectual conditions, and their unhappy countenances reflect the passions, vices, and ignorance of their natures. In the lowest quarters of these cities, where are congregated the lowest and most degraded of the population, as above mentioned, many of the dwellings swarm with tenants, individuals and families living promiscuously in confusion, discord, and wretchedness, and many of them in the practice of the lowest vices, and grossest sensuality, while the air is polluted with profane and indecent language.

The food in the second sphere, as in all the heavens above it, is fruit, but it is of inferior quality, and restricted to a few simple varieties, and with water is apportioned to each, family and person in quantities sufficient to merely satisfy the cravings of hunger, not to fully gratify their desires.

There are other quarters of these cities which are superior to these, the streets being cleaner, and in better condition, while the dwellings present a neater appearance, both externally and internally, and their tenants are not compelled to herd together like cattle, as they do in the lowest quarters, and they present a better appearance every way, being better clothed, better fed, more decent, more intelligent, and less immoral. Here also are to be found flowers, of a few varieties, which the inhabitants cultivate; but there are no gardens. The majority of these people have been removed from the lowest quarters, having earned this favor by an amendment of their conduct and disposition. They have taken the first step in progression.

There are missionaries, as before stated, among these people, sent from the third and fourth heavens, who labor with them and strive to excite desires within them for something better, and higher, and who do all they can to instruct and elevate them, and bring them out of the darkness and ignorance which enshroud their minds, for the great majority of them are extremely ignorant, and the greatest obstacle to their progress and elevation is the lack of capacity to realize the depths of their degradation, and it is to this point that the labors of the missionaries are principally directed, and while the majority of them are, for the time being, insensible to their appeals, and teachings, and treat them with scorn and derision, on the other hand the labors of the missionaries are constantly rewarded with success in bringing others into the light, so that they

are able to view themselves truly, or at least partially as they are, and as soon as their repentance has worked reformation in any considerable degree their teachers report their improvement to the proper authorities, and permission is accorded them to remove, first to better quarters of the cities, and then, if their improvement continues, in due time they are permitted to advance to the third heaven.

All the cities in the second sphere are enclosed by walls which, strange to say, to all spirits are impassable, and there are gates, constantly guarded by spirits who are somewhat more advanced and intelligent than the inhabitants, upon whom are imposed the duties of wardens, in expiation of former sins. But the inhabitants, with some exceptions, are permitted to freely pass in and out of these gates, and make excursions into the surrounding country, but they find little enjoyment in these visits as all without is a barren wilderness. The most of them also are at liberty to visit the earth whenever they choose, and many avail themselves of the permission, while perhaps the majority do not. Their course to earth is by an avenue, or passage way, through the first or Indian sphere, but they perceive nothing of this sphere while passing through it, their view being limited by the walls which bound this passage way on each side.

The country immediately surrounding all these cities in the second sphere is a wilderness of barren plains, with here and there scrubby trees and stunted, unsightly shrubbery not a stream of water, though perhaps here and there a stagnant pool, not an animal of any species, it is indeed the picture of desolation, a poverty stricken region in the tritest sense of the words. A few scattered butts are to be seen, some of them only partially elevated above the surface of the ground, the occupants of which vegetate, as

they formerly did on earth, and who continue this miserable existence until, through the efforts of kind and self-sacrificing missionary spirits, aspirations for Something higher and better are implanted in their minds.

As to the broad country more remote front the cities, this is of the same general character, and multitudes of poor unhappy spirits, in tattered, wretched garments, are, scattered over it, some living in huts, like those just mentioned, others in the cliffs and ledges of rocks, and others still in cavities in the earth. Multitudes of other discontented, restless beings, without definite motive or object, constantly wander over these desolate regions, approaching and ascending in succession every elevated spot, with vague hopes that from its summit some object or scene of a more cheerful character may meet their gaze, and each time only to meet with sorrowful disappointment. On every hand are the same sterility and desolation, while sombre, leaden clouds overspread these dismal regions and effectually exclude every direct ray of the glorious orb which, instinctively, they know is shedding its mellow light on happier beings in the heavens above them.

My instructors have discovered six divisions of the second sphere; the first being the abode of the ignorant and degraded; the second, of those who are intelligent and cultivated, but whose natures are to a considerable extent depraved; the third, of those who possessing intelligence and refinement, and being more inclined to do right than wrong, have yet from weakness of character, and force of circumstances, been led into sin and crime; the fourth, a division appropriated to the spirits of ignorant and degraded American Negroes; the fifth, the abode of ignorant and bigoted Roman Catholics, and the sixth, the place set apart for bigoted and intolerant Protestants, and my, instructors have reasons for believing that there are still other

divisions which they have not yet discovered. These, collectively, constitute the "hells" of Swedenborg.

The first of the above mentioned divisions, being the abode of ignorant and degraded spirits, we have already described, the second, the abode of intellectual and cultivated but more or less depraved spirits, differs from the former in respect to the dwellings and streets in the cities being superior to those in the best quarters of the cities Of that division, while the adjacent country is of the same desolate character, and in all other respects the resemblance is complete. Here also missionaries from higher heavens are to be found Striving to impress the minds of these morally darkened souls with a sense of their errors, and deficiencies, and to cause them to realize that their dearest friends in the heavens above are anxiously, yet hopefully, awaiting them, so that repentance and reformation may follow. But their friends, unless it be for special reasons, are not permitted to visit them, this also being true of all other spirits in the second sphere.

Mr. Owen visited this division, as he had previously visited the first, and was exceedingly interested in what he observed, and also in what he learned from his guide. All the spirits he there met were intelligent, and all evinced cultivation and refinement in greater or less degrees. Among them were lawyers, physicians, clergymen, merchants, etc., and accomplished and refined ladies. Though they were all at liberty to re visit the earth he was told by all he conversed with, about twenty, that they had little or no desire to do so, and rarely or never availed themselves of the privilege.

The general character of the third division of the second sphere is similar to that of the second, and of the fourth I have learned nothing but the fact of its existence, and its

appropriation to degraded American Negroes. The fifth and sixth divisions we will now proceed to describe.

Were one world in the universe a hell,
 Were one soul in the universe a fiend,
 Damned hopelessly to everlasting pain,
 'Twould be the torturing atom that inflames
 The vision. Every world and every sphere
 Would weep in woful sympathy with wo.
 The consciousness of all created life
 Would yearn and grieve and anguish. God Himself,
 Who, in the universal consciousness
 Dwells throned and radiant, would receive no joy,
 But only grief, from His fair universe. "—Harris.

CONDITION OF BIGOTED SECTARIANS.

Sects are nominally perpetuated in the American heavens up to the seventh, but not the sectarian spirit, and all the principal sects, excepting the Roman Catholic, have their churches in those heavens, but there are no distinctively Roman Catholic churches above the third. In the heavens of Catholic countries there are Catholic churches in all the Leavens but the lowest, at least up to the eighth. Of those Catholics who go to the American heavens the more liberal, intelligent, and moral at once enter the third, While the bigoted and ignorant go to the second sphere, the same as Protestants on the same low planes, but they do not associate in either of these heavens With the latter, for in the second sphere there is a city and district of country Surrounding it known as Purgatory, and all bigoted or otherwise wicked Catholics who enter that sphere go to this place. There are priests among them, as there are Protestant clergymen among others in the same sphere.

The majority of these, upon their arrival, are assigned to the lowest quarters of the city, where they remain until

through the labors of missionaries from higher heavens they become in some degree divested of their intolerance, and bigotry, and in other respects have improved, when they are permitted to remove to better quarters of the city and here they remain until they have become completely purged of their religious intolerance, when they are permitted to go either to the heavens of their native countries, if they are foreigners, or enter the third of the American heavens, if they prefer to do so. All bigoted Catholics, foreign and native, who die in this country go to this purgatory in the second sphere, and those among them who from there enter the third American heaven, together with those who directly enter it after death, advance no higher until their belief in the dogmas, rites, and ceremonies of their Church has become nearly or quite eradicated from their minds. In the purgatory of the second sphere are to be found churches, chapels, monasteries, and monastic orders, nunneries, etc., as here, and the adoration of the Virgin and a host of saints, together with the observance of fasting and holy-days are there perpetuated. Papal infallibility, the efficacy of mass and confession, are as essentially dogmas there as here. In the third American heaven Catholic churches and chapels also are to be found but no monasteries, nor nunneries, and most of the external forms of Catholic worship are there perpetuated, but their observance is, by the majority, more nominal than real, reason having obtained the ascendancy over blind faith. They are learning that dogmas and creeds are only bars to progression.

In the Irish heavens the first, second, and third, are low, and there are no Roman Catholic churches in either of them, but when spirits in these spheres advance to the fourth, or first real heaven, they there find churches, and rapidly progress, and in the heavens above the fourth, are also to be found churches, but they are divested of their

idolatrous emblems and practices, and the worship is no longer to the virgin, and saints, but to God, and both priests and people are liberal and intelligent.

Bigoted and intolerant Protestants when they enter the spirit-world are also imprisoned in the second sphere, and under similar conditions, and the means taken to enlighten them and to eradicate from their minds bigotry, and intolerance are also similar. In that sphere are multitudes of this class, all the orthodox Protestant sects being liberally represented. These are associated in societies and conduct their religious meetings under the same forms, and in the same spirit, and with the same zeal as when here. They are there as anxious to make converts and as thoroughly convinced that they, exclusively, are in possession of the truth, and that all others are in error as ever they were, and as here, they are yet proscriptive and intolerant. Of those who are unable to view religion and morality in the light that they do.

Many of these continue to cherish their erroneous ideas and to exhibit an un-Christian spirit for long periods of time, and with some, even scores of years may elapse before their eyes become opened to the truth. They continue to believe that all are deluded but themselves. They are ever searching for the anthropomorphic Jehovah, and their personal Saviour, and impatient, even indignant, when higher and wiser spirits endeavor to enlighten their minds on the subject. Some of these are existing in constant dread of the approaching judgment day, when they may be consigned to eternal misery, and with heaven within their grasp they are sorrowful and wretched.

They know not what they do, they think the thought Some narrow bigot has imparted them; All their essential nature lies asleep; The real man is dormant as the grave."

Principally through the labors of angelic missionaries these unfortunates in time are brought to the light, and advance to the third heaven, and there remain until they become entirely divested of the remains of the sectarian spirit, for above the third heaven this spirit is unknown, and denominational distinctions, although among Protestants still preserved, lose all their significance. Rabid sectarianism is known only on earth and in the second sphere. In the seventh heaven the remaining mere shadow of sectarianism disappears, and spirits once bigoted and enslaved by the chains of religious error are there emancipated and free.

"Religion then shall be
Another name for Love."

The foregoing remarks apply equally to the bigoted and intolerant clergyman and those of his flock whom he may have led astray by his false teachings, but in the third of the English heavens there is a locality to which bigoted clergymen and other educated bigots are assigned. They enter and are compelled to remain there until their minds become more enlightened, when they are at liberty to mingle with more intelligent and liberal spirits. The object in compelling them to thus associate is, that they may gradually be brought to perceive how absurd and false the narrow opinions of their associates are, and through this means, and in this light, be led to dispassionately view and weigh their own narrow and prejudiced opinions, and renounce them.

CHAPTER IV.

THE HIGHER HEAVENS.

The Indian Heavens. Description of the Higher Heavens. The Negro Heavens. Mr. Owen's visit to the Higher Heavens.

THE INDIAN HEAVENS.

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

In numerical order, the first, or Indian heaven, is low, but in respect to character it is entitled to rank among the higher heavens, and this chapter is therefore the appropriate place for a brief description of that heaven,

"Where no white man robs the Indian;
Where no more the sun grows dim;
Where the warriors and the maidens
Chant no more the funeral hymn.

"In that land where stars are brighter,
Where the moonbeams softly fall,
And the great Manito's blessing
Like the sunlight Is over all.

"There the Indian holds his council,
And his thoughts grow great and strong,
As the angels teach forgiveness
For the white man's fearful wrong.

"Here his tomahawk and arrows
Rest beneath your wigwams grand
There his soul drinks in the wisdom
Of the glorious spirit-land."-*Spirit*.

That portion of the first sphere which overspreads North America is exclusively appropriated to the Indian tribes, and its scenery, and general appearance, are as natural as those of earth, and far more beautiful, its surface being diversified with grand forests, hills, and even mountains, extensive plains, over which roam herds of deer, charming meadows, and lovely lakes, and rivers. The Indian there lives in his wigwam with his squaw and papooses, has his canoe, bow and arrows, his horse and dog, and chases the deer, as he formerly did here, the only difference being, that, whereas when here he hunted from necessity, there he engages in the chase for sport, with no intention of destroying life, and without the ability to do so if he were so disposed.

Most of the tribes there live in close proximity to each other, the distance between some of them not being more than half a mile. Each tribe has its own forests, lakes, and streams, and those of one tribe connect with those of another, so that in their canoes they are able to pass readily into each other's territory, while the forests being easily traversed, they can accomplish the same purpose through them. The most perfect peace and harmony exist between them, and they constantly visit and associate, and frequently engage in friendly contests on the lakes and streams in racing their canoes, and on land in shooting arrows at marks, running, leaping, and in racing their horses.

Social intercourse, of which such amusements are conspicuous features, together with the consciousness of being forever released from the cares and anxieties arising from

the white man's oppression and wrong, and the earthly struggle for existence, constitute the Indian's chief Sources of happiness in this, his first heaven. His tastes yet remain simple,

"To be, contents his natural desire,
He asks no angel's wing, no seraph's fire,
But thinks, admitted to that equal sky,
His faithful dog shall bear him company."

In advancing to higher heavens his desires multiply in the ratio that his knowledge increases.

But it must not be supposed that the homes of the Indians embrace all of the first zone, or sphere, for this extends equally over Europe, Asia, Africa, Australia, etc., constituting spiritual continents corresponding to those of earth, separated by spiritual oceans, and seas, these also corresponding to the earthly Atlantic, Pacific, and Indian oceans and Mediterranean, Baltic, Black, etc., seas.

There is no low sphere, or "wicked heaven," for the Indians, and Mr. Owen ascertained that they advance, not successively from heaven to heaven as we do, but two heavens at a time, from the first up to the thirteenth, and from thence, successively, to the fourteenth, fifteenth, and sixteenth, where they become blended with the whites. Mr. Owen visited their heavens from the first to the ninth. They were all perfectly natural, and the latter was wondrously beautiful and attractive, and he admired it equally with the highest American heaven he had seen. The scenery, including landscapes, lakes, and rivers, is enchanting. The wigwams and canoes of the Indians, apparently, were constructed of bark, ornamentally fashioned, and beautifully carved, and their garments and trappings were strikingly elegant and imposing. Personally they were dignified and noble, and every lineament of their features

reflected the native truthfulness of their characters. Their complexions in this heaven were much lighter in color than those of Indians here.

Mr. Owen there met and conversed with Red Jacket, formerly chief of the Senecas, who died in 1830. Mr. Owen was told by his guide that the two Indians who control our medium will ascend directly to that heaven when their mission with him is ended.

DESCRIPTION OF THE HIGHER HEAVENS.

In the third American heaven the cities are not altogether without attractions, the dwellings, in appearance, being equal to the average of buildings in earthly cities, the streets smooth, and clean, flowers, trees, shrubbery etc., are plentiful, and the air is clear and exhilarating. Fruits, of good quality, in considerable variety are obtainable in abundance. The adjacent country also is moderately attractive. There are many small farms in this heaven, with suitable dwellings, and outhouses, the former being furnished with all the implements necessary to their cultivation, as well as with horses and wagons, cows, dogs, and fowls, and numerous roads intersect the country and lakes and rivers are scattered over it. Spirits in the third heaven, in a general sense, are in harmony with each other, and their surroundings, but many of their desires are not gratified, nor can they be until they have advanced to the fourth heaven.

In the cities of the fourth heaven there are no compact blocks of buildings, and comparatively few intersecting streets. The houses, or homes as they are termed, are situated on spacious and beautiful avenues, which at long distances, of a half mile or more, are intersected by roads, or drives, equally tasteful and beautiful. Horses and

vehicles are confined to these roads, and the latter, in their general characteristics, resemble our own finest drives, only they are perfect in all that possibly can be conceived as necessary to perfection. The avenues upon which the homes are situated, are not bounded by sidewalks, but their entire area is a surface of silken moss, of a beautiful mellow green hue, and soft and luxurious to the tread as the richest carpet.

The dwellings in this heaven are situated in the midst of spacious plots of ground, in which gardens are conspicuous, and in which are always blooming flowers of every species that is known on earth, together with many varieties that are here unknown Shrubbery, vines, trees, and grass combine with the flowers to render perfect the surroundings of these beautiful, yet natural spirit homes. The dwellings in these parts of the Leaven are all of the same general style, and proportions, but their colors vary according to the tastes of the occupants. They are constructed entirely of wood, and every dwelling is artistically and elegantly carved, and otherwise ornamented, and all have porticoes and observatories. These mansions will be more fully described in the next chapter.

The foregoing is a brief description of those parts of the fourth heaven which in their general character most nearly resemble cities, but other parts, and these by far the most extensive, present very different, though equally charming aspects, and have few features in common with cities, but on the contrary all the best characteristics of the country. Here the dwellings are equally elegant and commodious, but of various styles, perfectly adapted to and in harmony with the picturesque and beautiful scenery. Lakes, rivers, and smaller streams abound, and the names of Some of these are borrowed from our own lakes, and rivers; for instance, a certain lake is known as Lake Champlain, a

certain river as the Hudson, etc. But there are no localities, bearing the names of any of our cities, or towns.

To all spirits the heavens above them are as invisible as they are to us. The celestial vault appears to them as it does to us, only more glorious and grand. For them also our sun and moon rise, and set, the former casting its shadow, and the latter presenting its different phases as we perceive them. The same stars that gem our heavens are brilliant in theirs. The scope of vision of spirits in the heavens is more extensive than ours in our atmosphere, while in our atmosphere the range of vision of most of them is exceedingly limited. The temperature of the heavens, excepting those regions directly above the equator, where it is considerably warmer, and those in the extreme north and south, where it is correspondingly colder, is delightful, and unvarying. Storms and boisterous winds are unknown, but from fleecy clouds frequently descend gentle showers, and balmy, delicious breezes ever prevail. In the lower heavens, as said above, there are various climates. The heavens nearest the polar regions of the earth are the heavens of the inhabitants of those regions. The first in numerical order of these is cold, with snow and ice, and they have their reindeer, dogs and sledges, and are clothed in what resemble furs. The natives of the tropics, on the other hand, in their lower heavens enjoy a tropical climate, but in these extreme heavens the climate is shorn of its severity, it being only sufficiently cold or warm to render it agreeable to the inhabitants. Each successive heaven in the ascending order of the natives of the Arctic regions, and of the tropics approximates Dearer in temperature and general character to our own, until, in the higher heavens the temperature becomes like that of our heavens, and the scenery, homes, etc., assume an appearance similar to that in our heavens.

The predominant features of all countries as well as the characteristics of their inhabitants are represented in the different heavens. There the Chinese have their temples and pagodas, canals and bridges; the Venetians their cities of the sea, every street of which is a crystal river, alive and gay with beautiful gondolas. The Arabs there on steeds fleet as the wind, course deserts of glistening sand. The African Negro there finds the counterpart of his Dative jungle, and a modified tropical climate, while The native of the hyperborean regions, as before said, in his sledge, drawn by reindeer, or dogs, glides over snow, as real, and pure, and beautiful as that to which he had been accustomed in his native land.

National distinctions and boundaries exist in the heavens, as here. There are American, English, French, German, etc., divisions, or territories in each zone, these being situated in relation to each other as the respective countries are here, but it is only in the first sphere, or zone, that the continents are separated by oceans, and seas, those in the heavens above that, being merely geographical divisions of the expanded surface of those heavens. Each country is in greater or less degree marked by the characteristics of the country on earth of which it is a counterpart, the same language being spoken, the same personal habits and tastes prevailing, and even the same styles of architect are are in the main reproduced. Language there, in its character and uses, is precisely what it is here. An American there is still an American, an Englishman an Englishman, a German a German, an Indian an Indian, and a Negro is there still a Negro, although Indians and Negroes, as they progress, constantly assimilate in appearance and character to the white race.

The first of the European heavens, and presumably of all Leavens excepting the American, is the lowest, or wicked

sphere, and is on a plane with the second of the American heavens, while the second sphere of those heavens is superior to the first. In the first and second of the British heavens there is no spiritual England, Scotland, Wales, or Ireland, but all these exist in the heavens above these, where there are also spiritual Londons, Edinburghs, Dublins, etc., together with smaller towns, and villages. The first six of most of the European heavens are superior in character to the corresponding American heavens, especially in works of art, but in the heavens immediately above these the superiority is less marked, and in still higher heavens the American are in all respects equal to the European heavens, if not superior to them. In the lower heavens, as a rule, Americans progress as much in three or four years as the majority of Europeans do in ten. This is attributable to our active, energetic, and inquisitive natures, but in the higher heavens these advantages are lost.

Americans who retain their love of their native country, dying abroad, go to the American heavens. Foreigners, (excepting certain Roman Catholics, as elsewhere explained,) dying in America, whose attachment to their native country exceeds that which they feel for this, go to the heavens of their own country, otherwise they go to the American heavens. Americans and foreigners who have intermarried are permitted to go either to the American or foreign heavens, as they prefer. Sometimes such parties are attracted to their respective relatives, and they accordingly make their homes with them, but if they still are attracted to each other they are at liberty to visit, and have every facility for visiting and enjoying each other's society as freely as they desire, and in time they become permanently reunited.

THE NEGRO HEAVENS.

In certain of the American heavens there are districts, or localities, set apart for American Negroes. The latter are subject to the laws of progression, as all others are. As they advance they assume a lighter color. As a rule, mulattoes, in whom the Negro blood predominates go to the Negro heavens, while others, in whom that of the white race predominates, share with the latter their heavens, and destiny. But in truth the destiny of both races is the same.

Mr. Owen and my father, at my request, made American Negro spirits and their heavens a subject of special investigation, and with this object in view repeatedly visited them. They found the majority of the Negro spirits, in their lowest sphere, to be as black as the majority of our Negroes, but in their third heaven they were considerably lighter in color, with modified and improved features, but still the majority of them were unmistakably Negroes. Their lowest sphere is the second, the same as that of the whites, they being allotted a division of it, while the most degraded among them are earth-bound, and associate with white spirits on that plane. From the second sphere they advance to the third, but after that their progress is not like ours from heaven to heaven in numerical order, but like that of the American Indians, ascending from the third to the fifth, thence to the seventh, and thus upwards by alternate heavens until they reach the thirteenth, from "hence they advance successively to the fourteenth, fifteenth, and sixteenth, and there all distinctions between them and white spirits cease to exist, they then having become as white, beautiful, refined, and intellectual as these. Many of them in the heavens above the third are permitted to visit the heavens of the whites on the same

planes. Those among them who formerly were slaves, or servants, to white people, go, like all others of their race, to their own heavens, but when they have advanced above the third heaven they are permitted, if they desire to do so, and their former masters or employers also desire it, to join the latter and resume their former relations in a modified form and advance with them.

MR. OWEN'S VISIT TO THE HIGHER HEAVENS.

Spirits pass from one heaven to another by means of capacious avenues, or causeways, which extend from each heaven to the next above. These afford means of communication between the different heavens, and are usually thronged with spirits, ascending and descending, and upon which also horses and vehicles pass upwards and downwards. The upper extremities of these avenues penetrate the foundational, or basic structure, of the heavens, that which corresponds to our terra firma, but which there is quite limited in thickness, and then open upon the upper surface, where gates are placed which are constantly guarded by spirit—wardens. There are many of these avenues of communication connecting each heaven with the next above and below it. Those extending from the second heaven to the third are about one hundred and fifty miles in length, while the length of those in the heavens above the third does not exceed seventy-five miles. Mr. Owen said he could pass over the former with his horses in an hour.

In visiting another heaven for the first time a guide accompanies the visitor, but a pass is always required, and this must be shown at every gate by which he enters or leaves. These passes are usually obtained from the wardens of their own heavens, they having permission to issue certain numbers daily. The passes for visiting the second

and Indian spheres are obtained from the wardens at the gates of the third heaven, and all persons whose object in visiting those spheres is commendable can obtain them, but they are prohibited from visiting friends who may be in the second sphere, as no communication is ordinarily permitted with these.

October 27, 1877—quoting from my note-book—Mr. Owen informed me that a few days before, while seated in the portico of his mansion, in the fourth heaven, a stranger, of noble and commanding presence, approached and addressing him inquired if he was Robert Dale Owen. Upon his replying in the affirmative, and inviting the stranger to be seated, the latter stated that his home was in the thirty-second heaven, and the object of his visit was to meet Mr. Owen, but he was reticent as to his motives beyond this, and Mr. Owen thought he had some special object in view which he was not disposed to make known. In the course of conversation Mr. Owen alluded to his frequent visits to earth, and his intercourse with me, through our medium, and the Visitor immediately became interested in the subject, and asked many questions in relation to it, and expressed his astonishment at the possibility of Mr. Owen being able to thus communicate with mortals.

His conversation and bearing greatly impressed Mr. Owen, evincing as they did higher degrees of intellectuality, culture, and refinement, than he had ever before known any individual to possess. He informed him that in earth-life he had been an Englishman, and had been in spirit-life more than a century. He said that there were heavens above his own, the thirty-second, and that each successive heaven was more beautiful than the one below. Mr. Owen remarked to me that this was inconceivable by him, for although he knew that the heavens up to the sixth, this

being the highest he had then visited, increased in beauty, yet he could not imagine how those above that could excel it. He promised to again visit Mr. Owen in a few days.

Three days after this the same spirit again visited. Mr. Owen, and inquired if he was disposed to accept a mission. He did not inform the latter of the nature of the proposed Work, but Mr. Owen declined to undertake it, stating that he already was engaged in assisting me in mine.

From this time the visits of this spirit to Mr. Owen were frequent and regular, averaging about three times a week, and at one of these he informed Mr. Owen that in earth-life he bore the name of Charles Stevens, and bears it now In spirit-life. He had no distinct remembrance of the period of time he had been in the spirit-world, but believed it to be about one hundred and fifty years. He remembered that he was born in England, and at an early age emigrated to America, married an American lady, became identified with his adopted country, and when he passed away he entered the American heavens, where he has always remained and is now living with his wife and two daughters. He said he was not permitted to visit heavens lower than his own appalled as he usually is in his own heaven, but previous to descending is obliged to robe himself like the spirits in the heavens he proposes to visit, and consequently he does not then appear in the resplendence that characterizes him, and all others, in his heaven.

Mr. Owen invited this spirit, Mr. Stevens, to accompany him to earth to witness the method of communicating through our medium, and he replied that it would afford him great pleasure to do so, and he would request the necessary permission. The day following he returned, according to his promise, and to Mr. Owen's disappointment stated that his request had been denied, and the interdiction

against his descending below the fourth heaven remained in force.

He knows of eight heavens above his, but his knowledge of them is quite limited. He also has learned that there are heavens above the fortieth. When spirits reach the thirtieth heaven they are no longer permitted to visit the earth, and when they reach the fortieth they are rarely permitted to visit any heaven below the thirty-second. The fifteenth is the Golden heaven, and the Capital of all the heavens below it. The thirty-fifth is another Golden heaven, and the capital of all below it, down to the fifteenth, and somewhere above the fortieth he has heard that there is still another capital, and Golden heaven.

I would here remark that all the information in these pages respecting the heavens above the fifteenth was derived from this spirit, Mr. Stevens, through Mr. Owen, as was also much of that respecting the heavens between the sixth and fifteenth.

Early in December, 1877, Mr. Owen informed me that Mr. Stevens had notified him that he had received permission to conduct him on a visit to the different heavens up, to and including the fifteenth, his own home then being in the fifth. Accordingly, on the tenth of that month, under Mr. Stevens' guidance, he visited the sixth heaven and successively the others until they reached the fourteenth. He found each heaven to be more beautiful than that below, but all were of the same general character, and equally natural. In the fourteenth both he and his guide were furnished with scarlet satin robes, trimmed with gold lace, and golden sandals for their feet, decorated with rubies, and for their heads golden crowns, gemmed with diamonds, rubies, and sapphires, which shone with the lustre of the stars. When thus arrayed they were admitted to the fifteenth heaven.

Here he found a heaven, in splendor, exceeding anything which his imagination had previously conceived. The mansions, or homes, were superbly beautiful, and upon entering one of them, it being the home of a family with whom his guide was acquainted, he found the vestibule draped with satin, interwoven with gold, and the apartments correspondingly furnished, and the walls and ceilings traced in beautiful gossamer-like designs, and delicately carved and otherwise ornamented.

The Capitol, or edifice in which the Congress of wise and beneficent spirits of this and higher heavens meet to consider and decide important questions, relating to the interests of spirits in that and the lower heavens, was of pure, white, semi-transparent marble, and its stateliness, magnificence, and beauty were indescribable, while its surroundings were correspondingly imposing and beautiful.

There were lovely and attractive parks, the trees, shrubbery, grass, and flowers of which excelled anything of the kind that Mr. Owen had seen in the heavens below, golden fountains, with interior surfaces of burnished silver, from which ascended streams and jets of purest water, glistening in the light like liquid crystal, the streams co-mingling in the air and assuming beautiful and graceful forms ere they descended into the fountain. There were innumerable birds, of many species, of resplendent plumage, and these filled the air with their melody. Beside these, there were graceful and beautiful deer, which permitted the utmost familiarity, and lastly, there were horses of such symmetrical proportions, and perfect grace and beauty, that Mr. Owen said he would not attempt to describe them. Some of these were ridden and others driven before elegant chariots, carriages, and other vehicles of two and four wheels, beautifully fashioned and carved, and ornamented with gold.

There were superb drives, which appeared to be formed of fine, perfectly clean, gravel, where through the day and early evening multitudes of both sexes throng to enjoy themselves in riding and driving, the Whole presenting a scene enchanting beyond conception, and wonderfully attractive and exhilarating. By the favor of the friend, above mentioned, of Mr. Stevens, Mr. Owen enjoyed the pleasure of a drive of about five miles on one of these elegant roads, which was bordered with trees, most of them loaded with luscious fruit, and shrubbery, and flowers, While charming meadows, and hills, and dales spread on each side as far as the eye could reach. The scenery was diversified With streams and lakes of crystal purity and on some of the former, and all of the latter, he noticed many persons in boats, sailing, and rowing. Language, he declared, could not do justice to the picture, and the most vivid imagination could not conceive the perfection of its beauty and loveliness.

The only animals to be found there, he was informed, above mentioned, namely horses, deer, and Were those birds, together with fish in the rivers and lakes.

The spirits, male and female, in this heaven, are fully as beautiful and perfect as angels are popularly supposed to be, their beauty surpassing any possible conception of ours, and to Mr. Owen they all appeared to be equally beautiful. He had observed when ascending from the fifth to this, the Golden heaven, that in each, successively, the beauty of the inhabitants increased, thus establishing in his mind the rule that the more advanced the spirit the more resplendent the beauty. The robes of both male and female spirits in the Golden heaven were of scarlet satin, trimmed with gold lace, like that which he then wore. All, likewise, wore crowns like his, but those of the female spirits were of smaller dimensions, more like coronets.

The fifteenth is the only capital or golden heaven below the thirty-fifth, which also is a Golden heaven. His guide, whose home, as before remarked, was in the thirty-second heaven, informed him that the heavens between the fifteenth and his own present the same general appearance as those immediately below the fifteenth, and are but little superior to them, but each differs in certain respects from all others. There are rivers, and smaller streams, and lakes in all the heavens, abounding in fish, and boats propelled by sails and oars glide over their surfaces. Golden crowns are worn by all male spirits, and smaller crowns, or coronets, by all female spirits in the fifteenth and higher heavens.

Mr. Owen's guide told him that he had never known or beard of any person beside him being permitted to visit the Golden heaven, unless in the regular order of progression. My father, notwithstanding he has been in the spirit-world more than fifty years, and is associated with Mr. Owen in his labors, was not permitted to accompany him.

There are no governments in the spirit-world corresponding to our municipal, and other local governments, but a congress assembles from time to time in the Capital, or fifteenth, or Golden heaven, for the purpose of discussing and adopting measures for the good of all below that heaven. It is constituted of spirits delegated from that and higher heavens. Washington, Jefferson, John Quincy Adams, Lincoln, and certain other of our former presidents, and other statesmen, are members of this congress. All measures decreed by it are enforced through the silent agencies employed, and spirits in the heavens below acquiesce in the action of their wise and good legislators. There are no published codes of law, but all laws and rules enacted are recorded in the fifteenth heaven.

Spirits rarely disobey orders from the higher heavens, but when these are disregarded, or wilfully violated, the offender is compelled, as a punishment, to descend to a lower heaven, where he remains until such time as he has become penitent and submissive. If a spirit, while visiting the earth, should reveal to mortals forbidden secrets the offence would immediately become known to spirits in authority, and the offender would be prohibited from again visiting the earth, and perhaps, in addition, he would be degraded to a lower heaven.

As to governing planetary spirits, there is this degree of truth in this ancient belief; a spiritual hierarchy does exist in the higher heavens, and there are certain exalted spirits of transcendent capacity and wisdom, who passed from earth many ages since, and who are pre-eminently qualified to direct and control. To such lofty intelligences otherwise, but less highly qualified spirits, defer, and on important questions relating to the present and future welfare of the race, both in the heavens and on earth, their opinions usually determine the course of action to be pursued.

There are cities and towns in every heaven, at least up to the fortieth. These were planned by spirits, and built by the labor of their hands, but the means by which the grounds were ornamented with trees, shrubbery vines, flowers, and grass, is different, and to us nearly incredible. My instructors say that the boundaries of the plots or enclosures having been established, buildings erected, and paths laid out by manual labor, it is then only necessary to clearly conceive the varieties of vegetation, the proportion of each variety desired, and the order of arrangement, and then to will, or earnestly wish for it, and within a day or two it makes its appearance, and within a week or ten

days, at the most, it attains its full growth and perfection, the trees, if fruit-bearing abounding in ripe fruit, and the flowering shrubs and vines in full bearing, and all presenting the appearance of having been in existence for a long period of time. Similar means are followed by similar results whenever they are employed.

Among the many statements in this volume perhaps none will challenge the faith and test the patience of the reader like the following.

Nov. 1, 1877, the Indian controller of the medium informed me that a day or two previous a steamboat made its appearance on a lake in the Indian country, and a large number of his tribe, the Winnebago, received invitations to sail on her. Soon after the boat started it attained such a rate of speed that many of the Indians became alarmed and left it, and soon the boiler exploded, scattering the remaining Indians together with the white spirits in every direction, and many of them suffered for a brief time severely. He described the boat as being in every respect similar to our steamboats, with furnace, boiler, and machinery, the fuel being wood, procured from the forests.

The next day after I had been told the above story I had a conversation with other spirit friends, Mr. Owen among them, and they confirmed what the Indian had said, and added that the boat was crowded, principally, with Indians, who were having a merry time, while the shores of the lake were lined with others who were cheering those on board, when suddenly the explosion occurred, and the Indians were hurled by its force in every direction, at first creating consternation, then amusement in the minds of the spectators. Some of the Indians thus violently projected into the air, suffered for a time, but they were all more frightened than hurt, and soon recovered, and joined

the others in making merry over the details of the accident. The wreck caught fire and was consumed. The cause of the catastrophe was an excessive pressure of steam, this being the first steamboat built in the American heavens, and this the trial trip, the engineer was necessarily deficient in the experience without which there was no safety for the boat.

My friends assure me that for some years past there have been steamboats, and even steamships, in the waters of the English heavens. There are also workshops in those heavens, where the machinery for these vessels is manufactured, and the machinery for this boat was obtained there. The timber was procured from the forests in the first, or Indian heaven, and this boat was built there. They also stated that the spirits who built this boat were preparing to construct another in its place.

On the 27th of the following month, December, my friends informed me that the second steamboat, being completed, was on the previous day launched, and sailed on its trial trip. There were many guests on board from the different heavens below the eighth, and among them were some Indians. When sailing near the banks of the lake Indians, on horses, amused themselves by testing the speed of their animals in competition with that of the steamer, and the latter, with its passengers, was greeted with loud huzzas from those on shore, and her steam-whistle responded to the welcoming cheers. A grand entertainment was given on board.

On the spiritual Atlantic Ocean, in the first sphere, there are a few ships, and many yachts, and other small craft, while in the third of the English heavens there are a number of steamers on the lakes, and rivers. In that heaven there are also two or three railways.

CHAPTER V.

THE HIGHER HEAVENS—*Continued.*

Mansions, Garments, Ornaments. Employments.

HEAVENLY MANSIONS OR HOMES.

In my Father's house there are many mansions; if it were not so I would have told you."—*John xiv. 2.*

If Orthodox Christians were asked whether they believe that there are temples in heaven in which to worship the Supreme Being, the majority of them would find no difficulty in replying in the affirmative, and again, if they should be asked whether they believe that there are mansions there, as Jesus declared there were, and as we believe there are, suitable for individual and family comfort and enjoyment, would not this question be regarded as equally reasonable? The fact is, if we admit the existence of heaven, and people it with human beings, we must go further, and provide in a rational manner for their comfort and happiness.

There are indeed magnificent temples in the American and English heavens, and grand cathedrals in certain of the European, with the most inspiring and soul-ravishing music resounding through their naves and aisles, with ministers and priests ministering to the religious needs of their flocks, and eloquently proclaiming the loftiest and purest truths, free from all the admixture of error that here, so often, misleads and fetters the soul.

In each heaven the dwellings, or homes, in regard to styles of architecture and general appearance, differ from those in the heavens above, and below, but in the cities there is a general resemblance between all dwellings or homes in the same heaven, except as to color. In the suburbs of the cities they vary in style, as they also do in the country. They are successively more beautiful as we ascend. These mansions are ready provided in the heavens, and upon the entrance of spirits they are conducted by guides to their respective habitations. All spirits in the higher heavens are in such perfect harmony with their surroundings that they have no desire for anything different. These mansions have previously been occupied, and become vacant from their occupants having advanced to higher heavens.

To each mansion in the heavens above the third, as before said, is attached a beautiful garden, in which perpetually bloom flowers resplendent in colors, of countless hues, and of exquisitely beautiful and delicate forms, and of every conceivable variety, while the grounds are laid out in the most artistic and pleasing manner and intersected by charming walks. Mowers in these celestial gardens, unlike those of earth, never wither and fade while they remain unplucked, and yet buds and blossoms in all their various stages of growth are found on the same branches, and on the fruit-bearing trees and vines are constantly to be found buds, blossoms, and ripened fruit.

All the public buildings, temples, theatres, halls, and all the dwellings or homes in the different heavens are the products of the skill and labor of human spirits. The mansions are all constructed of wood, no stone being used in their formation, but in the higher heavens stone is employed in the construction of public buildings, and in the fifteenth heaven the capitol is constructed exclusively of

white marble, of wonderful purity and beauty. For the interior of their mansions, or homes, walnut, rosewood, maple, mahogany, etc., are used, and these woods, there far more beautiful than here, are wrought with surpassing skill by the hands of spirit artisans, while the ceilings and walls, as before stated, are frequently elegantly frescoed, and delicately traced, and carved, and otherwise ornamented. Work of this kind is there accomplished far more rapidly, and with less effort than it is here.

The furniture of the habitations in the second sphere is scanty and of the plainest description, corresponding to the dwellings. In the third heaven, the dwellings being superior to those below, the character and quality of the furniture are correspondingly better, but yet much inferior to that in the heaven above. From here the furniture, like the mansions in each successively ascending heaven, is more elegant. It is constructed of beautiful woods, of various patterns and styles, elegantly carved and ornamented, and upholstered in fabrics of the richest description. In the sixth heaven the furniture is gilded and burnished. The floors of these homes are covered with rich and velvety carpets, wrought in beautiful patterns and colors. Their homes are also furnished with clocks, and watches are in common use with them, and are frequently carried on their persons. My instructors, when with me, are never at a loss for the time, as I have frequently satisfied myself by their answers to my questions as to the hour, their time nearly according with my own. At night they repose on beds or couches as we do. The coverings of these are of beautiful materials and colors, and elegantly wrought in figures of various designs. Upon retiring at night they exchange the garments they have worn through the day for sleeping robes.

Mr. Owen's description of his own home, while in the fourth heaven, was as follows.

"On the main floor of my home there is a parlor, a small library well stored with books, a study, and dining room. Each room is differently furnished, but the framework of all the furniture is of choice woods wrought into elegant forms, and artistically and beautifully carved, and polished. That of the parlor is upholstered with a substance, or what you would term a material, in some respects resembling velvet, but the nap is of greater length, and very soft and beautiful. The floors are covered with carpets, so soft and luxurious that in treading upon them the feet are partially buried in their velvety fleece, and the patterns and colors are exquisitely beautiful. The windows are furnished with silk and lace curtains, both elaborately woven and embroidered in elegant patterns. The dining room is furnished in a plainer manner, more in the style of your dining rooms, while the furniture of the other rooms on that floor, partakes of the character both of the parlor and dining room, and is strictly adapted to the uses and enjoyments to which those rooms are respectively appropriated. The second floor is arranged for sleeping apartments, and we have no floor above this.

Meals are served in the dining room morning noon, and evening. These consist exclusively of fruit, of which we usually have on our table twenty or more varieties. The drinks are principally water and wines, the latter of various kinds, unfermented, and of delicious taste and flavor. We have two female servants in our household.

They were in the second, or wicked heaven, and having the alternative offered them to longer remain there and slowly progress, or to act in the capacity of servants to us, in the fourth heaven, and progress—with us, they chose the latter course. But it must not be supposed that in the relation

they bear to the family there is any sense of degradation, or of inferiority, other than that which arises from the consciousness of their comparative ignorance, a consciousness which we all feel in the presence of those who are wiser and more advanced than ourselves, but which fails to cause a single regret, for we know that if we strive to attain it we shall in time occupy as exalted a position, in all respects, as they now do. Their service is entirely voluntary, and for this we endeavor to compensate them by improving every opportunity to instruct them in any knowledge we may possess, and in which they may be deficient. They are regarded by us more as wards than servants, and in morality and virtue perhaps they are now our equals, and if they were to leave us at this time they would remain in our heaven, the only disadvantage to them being that they would not hereafter progress as rapidly as they will by remaining with us. Beside our personal influence over them for good, they are greatly benefited by contact with and observation of the society that daily gathers at our home, and as we advance to higher heavens they are thus, at each successive step in progression, better qualified to meet its requirements, until at a period of time, not very distant, they will become so advanced morally, intellectually, and even socially, that they will no longer feel a sense of dependence, but will be able to act independently, and then their equality will be gladly recognized by us. They will then have outstripped those of their friends from whom they parted in the second sphere, and been rewarded for the services they have rendered us."

Mr. Owen added, that every family in the fourth and higher heavens that desires to have servants from the second sphere are privileged to have them, and multitudes, there, are only too happy to assume such humble positions on such terms.

Paintings, far excelling in merit any of the productions of the great masters on earth, abound in the heavens, and in the spiritual Romes, Florences, Bolognes, Venices, Dresdens, etc., there are magnificent galleries, in which are to be found numerous works of these same great masters, executed by them in spirit-life.

In the French heavens the lowest spiritual Paris is in the fourth heaven. In the heavens above this there are other cities of the same name. The styles of architecture in these cities, and in the French heavens generally, as also in the German, and other heavens, partake of the character of the architecture in the countries on earth of which they are spiritual counterparts, only there it is indescribably grander and more imposing. But in the spiritual Romes the temples, palaces, mansions, etc., generally excel those of all other cities, being grand and stately beyond description. There are spiritual Romes in the Italian heavens from the third, at least to the seventh.

It has been said that when spirits change their habitations and have no further use for them, or other objects pertaining to them, their habitations and these objects, through the exercise of their will-force disappear. This is in error, as spirits have neither the inclination nor power to destroy anything, nor do they become dissatisfied with anything they possess, for they have nothing which they do not desire. It is only when they pass to higher heavens that they come into possession of new and different objects, excepting as elsewhere explained, and in each Heaven there is to be found precisely what is best adapted to their wants and desires.

The only sense in which our good deeds contribute to the building up of our spiritual mansions, is by qualifying us for higher heavens, and more beautiful homes.

GARMENTS, ORNAMENTS, AND OTHER OBJECTS.

"For all Things are Yours."

The love of the beautiful is a natural sentiment of our spiritual natures, and the admiration of and desire for beautiful raiment is therefore a legitimate taste, and it is right to gratify it when it can be properly done. With all good spirits, male and female, this taste is active, and the means of its gratification are amply provided and placed within the reach of all. But the love of fine raiment is never a passion with the inhabitants of the heavens, and a spirit of rivalry is never excited by the selfish desires of one to make a richer and finer display than another. The utmost desires of all are gratified, for all desires of happy spirits are proper and just, and are never actuated by selfishness, this, the basis of all sinfulness, having been eliminated from their natures. Nothing that one happy spirit possesses is ever coveted by another.

The garments of spirits in certain respects are different in each heaven, each having a certain predominant color, or shade of color, especially characteristic of it, and there are also certain differences, although in some instances slight, in the styles and forms of garments. Thus to higher spirits the raiment of others in the heavens below them is indicative of their grade and condition. To a considerable extent the garments of spirits in the heavens of different nationalities partake of the character of the garments of people in the corresponding countries on earth. Spiritual garments are made from textile fabrics, and both these and the garments are the products of spirit skill and labor.

In the heavens from the third to the eighth males commonly dress as we do, in coat, vest, trousers, and hats, the

last being soft and pliable, with sandals for their feet. They also at times, and especially in their homes, array themselves in white loose robes, these frequently being ornamented with colored trimmings. Sometimes when visiting the earth in summer, they are dressed in white, but more commonly in dark clothing. Mr. Owen, my father, and other male friends usually wear garments of dark colors, the material being much like our cloth in substance, texture, and appearance, and of the prevailing fashions of earth, slightly modified according to taste.

Young children are clothed in accordance with their own tastes, under the direction of their parents or guardians. Young females from the age of fifteen to twenty years clothe themselves exclusively in white robes, not being permitted to wear colored garments. They usually adorn their persons with wreaths of flowers, these most commonly encircle their shoulders and droop and are festooned low over the skirts of their robes. They also wear smaller wreaths, of still more delicate flowers encircling their heads. Their hair, like that of all females, is left free to fall over their shoulders.

Female spirits above the age of twenty years are at liberty to dress as they please, in garments of various colors and styles, but the great majority of them dress in flowing and graceful robes, with the waist simply encircled with a loose girdle or belt, but all ornament their robes with ribbons and flowers. They wear no other head coverings than veils, and these are of beautiful materials and patterns, and of most exquisite workmanship. They universally adorn their heads with flowers. Like the males, they wear sandals.

The garments of both male and female spirits are always found in their homes, ready prepared for them when they enter, them. Their tastes in the choice of garments

are always anticipated, and the latter are of every color, texture, and style they can desire. Their garments never wear out nor become soiled. Whenever they are qualified to advance to a higher heaven garments from that heaven are brought to them, in which they array themselves, they not being permitted to take with them anything whatever from one heaven to another, everything in any heaven belonging exclusively to that heaven. In their new homes they also find every other thing which they can possibly desire, including jewelry, and other ornaments. The jewelry is of gold and silver and precious stones, and far excels any that wealth can command on earth, and all good spirits can obtain it in abundance. All these things are made by skilful spirit artists, whose highest enjoyment for a season, is in being employed in their production.

EMPLOYMENTS OF SPIRITS. MEANS OF SUPPLYING OTHER WANTS.

Good spirits obtain everything they desire. The want and the need are inseparable, the one cannot exist without the other.

In all the heavens above the third, the student will find books, paper, pens, ink, pencils, etc., which he can obtain without cost, and with only the trouble of asking for them, for as many spirits desire these things, these wants, like all others, are abundantly supplied. And yet a spirit of limited intelligence when communicating through a medium, if asked whether these things are to be found in the heavens, probably would reply No, and honestly too, not having desired, or seen them, or perhaps not having advanced sufficiently to obtain them.

Musical instruments of every conceivable kind are easily obtainable there, perfect in tone, form, and finish. There

are various kinds of wheeled vehicles in the heavens above the third, and in each heaven successively, they are more elegant and graceful than in the heaven below. They never wear out, or require repairing or become tarnished by time and use. It is the same with the dwellings, furniture, garments, ornaments, and all other objects. Photographers are there engaged in the practice of their art, and photographs are there nearly as common as here. The chemist there can obtain acids, alkalies, salts, and all other chemical substances corresponding to those on earth, together with all the utensils, instruments, and other apparatus that go to make up the furniture of a laboratory, and is thus able to repeat every experiment and reproduce every result that is possible with chemists here, and spirit chemists are constantly engaged in experimenting, and they frequently make discoveries, the knowledge of which sooner or later is communicated, generally by impression, to our chemists.

The chemicals, metals, tools, machinery, etc., required in the American heavens, are procured from the European heavens, mostly from the English. There is an office in each American heaven where, upon application, anything of this character will be obtained from the proper European heaven. When a certain object, as a book, an instrument, ornament, utensil, etc., is desired, application is made to a repository of such articles, a warehouse, it might be termed, and soon thereafter, perhaps the next day, the object desired is brought by a messenger to the applicant's home. There are such repositories in all the heavens above the third. Their wines also are obtained in this manner.

When Mr. Owen, upon his passing away, entered the third heaven he found in his new home a small collection of books, which constituted a part of its furniture. When

he entered the fourth he found a larger collection, and upon his entering the fifth heaven he found in his home a fine library among the books being elegant copies of all his own works. In the sixth heaven he found a still larger and more elegant library, with books still more tastefully and elegantly bound, and lettered. Here again he found copies of his own works. When books, not in his library are desired, he applies to the repository of books in his heaven, and they are always sent to him, and usually within twenty-four hours. He is not permitted to enter this repository, but makes his request at the entrance.

All of our spiritualist journals are republished in the fourth heaven, and copies are sent to all who desire them, almost immediately after the originals are issued here. By this means Mr. Owen perused an article of mine, which had been published in one of our journals, before I had received the copy containing it, and discussed with me its principal points. And not only private but public libraries abound in the spirit-world, and connected with the latter, in the lower American and English heavens, are reading rooms, which are supplied with copies of all the spiritualist journals, together with some of the principal daily and weekly newspapers, and quarterly and monthly magazines published in these two countries. In the public libraries in the American heavens, there are no records, or accounts of former and extinct races, for the obvious reason that these heavens have not, at least for unknown ages, been inhabited by others than Indians. But records, covering the four centuries since America was discovered, are to be found there. In the libraries of certain of the European and Asiatic heavens records exist of the principal events and occurrences which have taken place in those countries for thousands of years.

There are at least a score of spirits daily engaged in the

National Library in Washington in copying such books as may be of interest to spirits in their world. Those, who are thus engaged, are endowed with the faculty of reading closed books with amazing facility. By an effort of the will, a psychological process, they are able to evolve or produce so as to be clearly represented to their minds, exact copies of the successive pages of a book. The position of the book, or whether it be open or closed, is of no consequence, provided it be externally wholly or partially exposed to view. In this way these, or other spirits, obtain copies of our Spiritualist and secular journals.

For a long time my instructors were unable to learn where the furniture, garments, etc., in use in the heavens were manufactured. No one was able to inform them until Mr. Owen inquired of the spirit from the thirty-second heaven, Mr. Stevens, and from him he learned, much to his surprise, that the Eighteenth heaven is known in the heavens above it as "The Manufacturing Heaven." Here the dwellings and public buildings for the heavens below, are wrought in parts, and sections, and made ready for erection, and then transported to the heavens where they are needed, and there they are put together by spirit mechanics. Here also furniture, garments, jewelry, books, and nearly everything that is needed in the heavens are manufactured. In the seventeenth heaven are the homes of the artisans who labor in their vocations in the eighteenth. Many of them have their families with them, and their self sacrificing spirit, manifested in the devotion of their skill and labor to the promotion of the comfort and happiness of others, is rewarded, not only by their own rapid advancement, but also by that of their families, whose welfare is as dear to them as their own. And then their labors are not of long continuance; a few years and they

advance to still higher heavens, while others from lower heavens supply their places. We thus perceive that good spirits are not engaged exclusively in religious, or even intellectual occupations, but on the contrary the diversity of employments with them is nearly as great as with us, but the efforts of all are directed to the best good, either of individuals or of the whole.

It should be a source of gratification, at least to young people, to learn that they will not be constantly engaged in devotional exercises. Spirits use their minds, their hands, and limbs, as we do; they plan and execute, walk, ride, drive, sail on the rivers and lakes, interchange visits, frequent the theatres, attend lectures, and places of worship, read and write, eat, drink, sing and dance, have their social gatherings, such as parties, picnics, excursions by land and water, and otherwise enjoy themselves, and in addition, are able to transport themselves from place to place, from one heaven to another, and to earth, and advanced spirits are even able with the speed of lightning to wing their flight from this planet to another, without exhaustion, and with little effort.

The intellect of itself cannot apprehend these things. Respecting them, God has made our hearts wiser than our heads, and the head would be Wiser than it is if it were always to consult the heart in such matters.

In compliance with my request that she would describe her usual daily occupations, a highly intelligent spirit friend in the fourth heaven with whom I frequently communicate said:

"When I arise in the morning I perform my ablutions, then exercise by walking in the garden and vicinity of my home, return and make my morning repast of fruits, engage in conversation, read, write, or embroider, or engage

in any other occupation, or amusement, that may interest me. Often, in company with others, sometimes alone, I sail on the lakes, or rivers. For this purpose we have boats of various sizes and forms, all beautiful, and some exquisitely so, and they glide through the crystal waters with very little effort on our part, while others are propelled by sails. We frequently make up parties for excursions on the water, and into the country, and visit remarkable and beautiful objects, and places, and often numbers of friends of both sexes assemble at the homes of certain of them for social enjoyment. At these parties, for they are precisely such, we amuse ourselves, and are entertained with refreshments, these consisting exclusively of various fruits, and unfermented wines, and other drinks, and the scene is enlivened with music and dancing.

We also often assemble for instruction in public halls, and listen to addresses, lectures, orations, etc., and sometimes to humorous lectures and exhibitions, and the auditors sometimes manifest their appreciation of the subject, and their enjoyment of the occasion, by uproarious hilarity."

Another spirit, that of my father, to whom I read the above description, corroborated it, and added:

"Our employments are as human and natural as yours; such as would engage your attention were you living in a beautiful and perfect, yet natural world, where all were harmony and happiness, where the cares, the sorrows, the dark misfortunes and temptations of your lives were unknown, and where, from the perfection of your natures you would be capable of fully and perfectly enjoying your surroundings. We have none but proper and commendable desires, and all these find full and perfect gratification. We roam over beautiful meadows, and romantic roads, wander along the banks of lovely rivers and lakes, through

grand parks and forests, and amid scenery beautiful, attractive, and varied beyond description, or even mortal conception. We have noble and beautiful homes, with convenient, spacious apartments, elegantly furnished. We have inviting grassy lawns, luxuriant flowering vines, shrubbery, ornamental and fruit-bearing trees, and lovely gardens, these abounding with exquisitely beautiful flowers, of delightful perfume and endless in variety of form and color.

We have grand public halls, where discourses are delivered by wise and noble spirits, temples, where the truth alone is proclaimed, and magnificent theatres, where instruction and amusement are combined, and which are frequented at times by all. We also have opera houses, where the finest and grandest operas are performed, and concerts, both of vocal and instrumental music are common with us. There are public and private libraries, in which are to be found the works of spirit authors, and also books which are copies or spiritual reprints of the best earthly authors, and sometimes these spiritual copies are obtainable by us before the original works are published in your world, each chapter being copied by spirit experts as it is completed by your writers.

We frequently visit earthly friends and places, and still more frequently spirit friends in our own heavens, or those below ours, and much of our time is thus employed, and we have the power to visit foreign heavens, and many avail themselves of this privilege and visit old friends in those heavens, or friends whom they have made in their visits there, while the principal object of the visits of others is to observe and take note of what is there to be seen.

Not only are there theatres and opera houses in the heavens above the third, but in the fourth and fifth there also are circuses.

Mr. Owen assures me that he frequently engages in trout fishing, in the streams, and angles for larger fish in the lakes, fish abounding in both, and enjoys the sport even more keenly than he ever did on earth. As spirits are not permitted to, and in fact cannot destroy life, after catching the fish they detach them from the hook, and return them to the water. He says the fish do not suffer pain from being hooked. Spirits sometimes hunt game in the fields and forests. They have fowling pieces and rifles, constructed on the principle of our air-guns. Shot and bullets are used, but no injury is inflicted by them. The discharge is attended with a report, which startles the game, and causes it to run or fly away. As a rule, lads enjoy this sport more than their elders.

Billiard tables are almost as commonly in use there as here.

In riding, males use saddles and bridles; females use saddles only. The latter guide their horses by touching them on the sides of the neck, and by speaking to them. The Indians have exceptionally fleet horses, and with them chase deer, and use them for the other purposes for which they formerly used horses on earth, including racing, and they enjoy this sport as keenly as when they engaged in it on their native plains, but in spirit-life they have for this purpose beautiful wide avenues, bordered with trees, shrubbery, and flowers, and extending through a country equally beautiful. My Indian friends tell me that they pasture their horses in meadows, and these know their masters and are obedient to their call. In riding they use no saddles or bridles but guide their animals with their bands, the least motion of which is understood, their horses, like their dogs and other animals, being far more intelligent than ours. Many Indians, and especially squaws, in spirit-life retain their earthly tastes for basket-making and exercise

great skill in the construction of these objects, fashioning them into beautiful forms and combining the various colors so as to present very pleasing effects to the eye. They also construct canoes of bark, with like skill and taste. They procure the materials for both their baskets and canoes from the forests.

In all the heavens from the third, at least up to the fourteenth, there are small farms of eight or ten acres each. These are occupied and cultivated by such spirits as are most happy when engaged in the cultivation of the soil. On these farms are suitable and beautiful dwellings, and they are stocked with horses, cows, dogs, and domestic fowl, and deer are to be found on some of them. Birds here, as everywhere in the heavens above the second, are numerous.

There are many spirits with talents for invention who are constantly employed in devising new methods of accomplishing known objects, or methods of accomplishing objects which in themselves are new. The majority of important inventions are thus first discovered in the spirit-world, and from thence are impressed on the minds of medially endowed individuals on earth. In most instances after an invention is perfected in the spirit-world a spiritual model of it is brought to earth, and here sufficiently materialized to test it under earthly conditions.

Spirit mechanics have tools and implements of every description, and by their labor they accomplish as much in one day as a mortal, equally skillful and correspondingly employed, can in a week.

"There are celestial fruits that round their orbs
To perfect ripeness in the light that streams
From the diffusive sphere of Deity,
And angels feed upon them and grow wise."

The spiritual body requires sustenance for its maintenance equally with the earthly. All spirits, excepting those who are earth-bound, derive their sustenance from fruit, but the latter are dependent upon the emanations of earthly food and animal substances, together with the sustaining elements which they absorb from certain mortals with whom they are able to come into rapport. This necessity of the most degraded spirits is the origin of the custom which was prevalent among certain ancient nations, and equally obtains to-day among the Chinese, of offering cooked meats and other kinds of food on the graves of departed friends. It is also the origin of the religious rite of human and animal sacrifice.

All, excepting this class of spirits, eat, drink, and digest their food as when they were in earth life. The fruit which constitutes their food is of every conceivable variety, including grapes, berries, etc., and although their principal drink is water yet they have other drinks, among which are wines, made from the unfermented juice of grapes. In addition to these fruits the Indians have a vegetable, in appearance like the yam, which they sometimes boil and eat. As nothing in the spirit-world which has life can be deprived of it, animal food in any form is unknown.

Many of the best songs of earth originated in the spirit-world, and have been communicated to mortals, while many originating here are sung in heaven. The popular songs, "Sweet By and By" and "Rest for the Weary" originated there, and are as great favorites there as here. But Solomon's Songs are neither sung nor chanted there.

Meetings for conference and discussion are common. Moral, religious, and occasionally even certain of our political questions are there considered. These meetings are

held in public halls, temples, and theatres. The orders of Masonry and Odd-Fellowship are perpetuated there, lodges existing throughout the lower heavens.

Medial power primarily pertains to the spiritual nature, certain material elements and the vital forces of the physical organism being tributary to its exercise, and the spirit is not divested of this power in the next life, but most commonly it continues to be exercised there, only it is there exercised in connection with some earthly medium, and thus the medium here more frequently than otherwise continues to be a medium there for a certain time, and from his medial experiences in this life he in the next is enabled to exercise his powers more efficiently than he otherwise would.

Many intelligent spirits note the changes and progress of earthly events with interest, and take part in all movements for the promotion of the best interests of mankind here below. The labors of our earth-life, where they have been directed to noble objects and aims, will there be continued, in view, either of the same ends or of others equally, perhaps more important. It is natural for men to delight in knowledge, and to take pleasure in applying it. A skillful architect or mechanic, if in a normal condition Physically and mentally, finds, perhaps, his highest enjoyment in the exercise of his special talents, and upon his translation to spirit-life he will Still possess the same talents, and for a time, at least, the same tastes and habits, and he will avail himself of opportunities to exercise his talents in that world where all the conditions are so much more favorable, and the rewards of labor, though of a different character, so much more satisfactory and abundant. But it is not to be supposed that he will always be satisfied to thus labor, on the contrary, through his labors for the good of others he will after a time advance to higher enjoyments,

and others will succeed him in the employments he has relinquished.

Neither do all skillful mechanics and others there, even temporarily, employ themselves as they did in earth-life; it is entirely optional with them whether they do or not, and many are attracted to other occupations. It is the same with all others who are differently endowed in respect to talents and tastes. All good spirits not only derive pleasure from the simple exercise of their special talents but this pleasure is enhanced by a lively sense of the happiness others derive from the fruits of their labors, even as they in turn are benefited by the labors of others.

The above remarks are equally true of the artist, physician, lawyer, clergyman, teacher, and business man, they also still possessing the talents and tastes which characterized them when here, and these also are most commonly exercised there. The true artist there transfers to imperishable canvas his ideals of grace and beauty, ideals which transcend anything which in earth-life his imagination had conceived. The physician may seek to impress the minds of mortals with higher and more important truths relating to the healing art than those which he realized in the flesh, and thus be able, though indirectly, to continue his work of alleviating earthly sickness and suffering. The lawyer, if his soul has been in his profession, will there search into and endeavor to acquire knowledge of spiritual laws, and principles, and perhaps return to earth to impress receptive legal minds with the knowledge he has obtained. The earnest, sincere, and spiritually enlightened clergyman will there find congenial employment in preaching a better, purer, and more rational religion than he here ever comprehended, to the ignorant and degraded dwellers in the second sphere, while at the same time he may find his highest, though it may be melancholy

satisfaction, in sometimes returning to earth and here laboring to eradicate some of the dark errors which he has engrafted in the minds of his fellow men. The teacher will generally pursue his earthly vocation for a period of time, the office of teacher there being not only a necessary but a highly honorable one. The talents of the business man will not be idle, for there he will be employed, not in trade and barter, and the accumulation of wealth, as here, but in dealing with spiritual things, in gathering spiritual knowledge, and exchanging his material notions and errors for heavenly treasures, which he will dispense with a liberal hand to those whose needs demand the exercise of his charity and love. Neither is the statesman without congenial employment, for he there has a field more extensive than any here, in which he finds unlimited facilities for research, and observation, for the true principles of political science are there understood and applied, and systems of government, based on the highest wisdom, are in operation, to which all associations and individuals are subject.

Many scientists after passing to the next life continue their researches there, where they find, within easy reach, all the means necessary for their prosecution, and which are known to scientists here. They have their societies and meetings where questions of interest to them are discussed, but scientific subjects do not occupy the attention of American spirits to the extent they do those in the English, French, and German heavens. But a scientist like Huxley, or Tindall, for instance, does not ordinarily in spirit-life possess as clear and distinct a memory of his special knowledge as he possessed on earth, and as his mind for so long a period has been absorbed in the pursuit of this knowledge he is apt to seek to exercise it there in the same direction, and perhaps, meeting with disappointment, from the above cause, he turns to earth and mortal

life again, and here endeavors to find some medially endowed brother scientist with whom he may be able to come into rapport, and through him continue the studies and researches which death interrupted. This employment for a time renders him contented, but sooner or later he becomes more sensible of heavenly attractions, and less regardful of earthly, and turns his attention in that direction, and bidding farewell to earth he thenceforth exercises his talents in congenial and, perhaps, corresponding pursuits in his own world.

Those who have here received but a meagre education will there have opportunities of remedying their deficiencies in this respect, as there are colleges, open to both sexes, the methods of instruction being principally by illustrated lectures.

[intervening chapters skipped]

CHAPTER XIII.

Spirits in Relation to Animals. Do they Interest Themselves in our Business Affairs? There is Room in God's Universe for All.

SPIRITS IN RELATION TO ANIMALS.

Spirits are capable of influencing certain animals in their feelings and movements. We know that with us animals are sometimes psychologized, or mesmerized by persons highly endowed with mesmeric power, and to one who believes in the power of spirits to influence mortals there should be no difficulty in believing that they are, at least sometimes, capable of influencing animals. In the Bible instances are recorded of the exercise of this power by spirits, as in 1 Kings xvii. 6, where the ravens brought Elijah bread and flesh; in Dan. vii. 22, where the angel, or spirit, shut the lion's mouth, and in Mark v. 13, where the unclean, or low spirits, influenced the swine to rush into the sea.

Also certain domestic animals are capable, at least at times, of perceiving spirits, and as spirits in their natural state can only be perceived by spiritual vision these animals must be endowed with spiritual organs of vision, and if with these, doubtless with other spiritual senses, and consequently with spiritual organisms. Thus, animals should possess spiritual bodies, and my instructors have no doubt of the fact, but as stated in another part of this work, they deny to the spirits of animals continued existence,

these perishing with their material bodies. Horses, dogs, and cats, possess the faculty of discerning spirits, under certain circumstances, and sometimes Indian spirits, and others, amuse themselves by mounting horses when grazing in the open field, and by violent gestures impelling them to their utmost speed, and to strange, and sometimes frantic movements and efforts to dismount their ghostly riders, who are visible to them alone. I am also informed that sometimes, when vicious and revengeful spirits entertain grudges against certain persons, they will seize opportunities when the latter are riding, or driving, to suddenly appear before their animals, perhaps at dangerous points on the roads, and by violent gestures frighten them so that mischief may ensue. Idle and frolicsome spirits frequently amuse themselves with dogs and cats, availing themselves of the animals' inability to distinguish between them and mortals to bewilder and deceive them, and ill-disposed spirits sometimes succeed in inciting dogs to attack certain persons whom they dislike. A notable instance of clairvoyant vision in an animal is recorded in Numb. xxii. 23 to 27.

DO SPIRITS INTEREST THEMSELVES IN OUR BUSINESS AFFAIRS?

The question is sometimes asked; Do spirits interest themselves in the business affairs of this life? Some of them do, but a person who receives advice or information in respect to business matters from them should be guided by it only when his own judgment, or knowledge confirms it. There have been instances, well attested, certain of them within my own experience, in which worldly advantage has accrued from information and advice given by spirits, but, as a rule, it is much safer to rely alone upon one's own judgment and exertions. If we have a relative,

or dear friend in spirit-life, who, when here was actively engaged in business pursuits, and who possessed an indisputable capacity for them, and if through a reliable medium we can readily enter into communication with him, and should find him still interested in worldly affairs, and especially in our own, it may be well if counsel is needed to consult him, always subjecting his information or advice to the crucible of our reason, and adopting or rejecting it accordingly, precisely as we would if it were received from an earthly friend. Persons who are so credulous as to rely solely upon spirit direction in their earthly affairs, almost invariably suffer for their folly in failing to exercise and be guided by their own reason, and for attempting to evade their own responsibility by transferring it to invisible, and most frequently, irresponsible shoulders. It is the mission of our unseen friends, as far as they are able, to assist, protect, and guide us in the right, not to assume and perform our duties for us; these we alone must discharge, or Suffer the consequences.

Spirits who have left property to their heirs are often present at its distribution, and many times, when it carries no blessing with it, they are gratified to see it wasted, and sometimes are successful in their efforts to scatter the wealth in the pursuit of which they had sacrificed their earthly health, comfort, time, and possibly honor.

THERE IS ROOM IN GOD'S UNIVERSE FOR ALL.

Where can the departed spirits of the countless ages of the past, together with the myriads of yet uncreated spirits, find space in which to exist?

This is a problem which presents itself to the minds of many thoughtful persons who believe in the eternal existence of the soul, and at the first view it seems difficult

to satisfactorily solve it, but when we call figures to our assistance it will be found that much of if not all the difficulty disappears.

Thus, a square of fifteen miles contains 225 square miles. Multiply 5,280, the number of feet in a lineal mile, by itself, and the product is 27,878,400, being the number of square feet in a square mile. Multiply this number by 225 and we have 6,272,640,000, being the number of square feet in the square of fifteen miles, and dividing this sum by 1,400,000,000, the present estimated population of our globe, and we have, (within a fraction,) 41 square feet for each person. If the present site of London, with its 700 square miles, were an open plane it would suffice to furnish comfortable standing room for three times the present population of the earth.

The entire surface of our globe comprises about 197,000,000, square miles. Of these, about 54,000,000, are land, and allowing 4 1/2 square feet for each person 331,540,800,000, individuals could find standing room upon its surface, this being 238,957 times the present population of the earth. Assuming thirty-three years as the term of life of a generation, and that the population of the earth has always been the same as now, all the people who have existed upon it for 7,885,581 years could, if now living, find standing room on the dry land of our globe, but as the population anterior to one thousand years ago, probably, was not one-half its present number we may properly double the above number of years, making it 15,771,162.

If the entire surface of our globe were dry land it would furnish 871,753, times the present population with standing room, or all the human beings that have existed upon it for 28,767,849 years. This presumes that at no time were there a less number of people existing on the earth than at present.

The foregoing calculations will serve the purpose of Showing the vast numbers of persons who can find standing room on a comparatively limited surface, and a calculation of the Dumber of cubic miles contained in a sphere equal in diameter to that of the orbit of the moon, or space included in a radius of 240,000 miles from the earth in every direction, will show what myriads of souls could find ample room therein to exist.

In this space there are 57,905,971,200,000,000 cubic miles. This number divided by 1,400,000,000, the present population of the earth, gives 41,361,405 cubic miles to each person, and is equal to one cubic mile for every human being who has existed on our globe for 1,364,926,464 years, estimating the average number of its inhabitants the same as at present.

This estimate, as just said, is only of the space included in a radius of 240,000 miles from the earth in every direction. A railway train starting from our earth and travelling in a direct line, night and day, at the rate of fifty miles an hour, would traverse the radius of this space and reach the moon in less than seven months, while travelling at the same rate of speed it would require more than two hundred years to reach the sun.

To fully realize the vastness of the space described by the orbit of the moon, and the myriads of human souls it is capable of containing, with ample room for all, is beyond the capacity of most minds, and to even approximately realize the immensity of the space of which the sun is the centre, and the earth a point in the circumference, not to mention the entire space of the solar system, is an impossibility to any finite mind. Yet, inconceivable as the dimensions of this space are they dwindle into insignificance when compared with the immensity, to us infinity, of space represented by the distance from our speck of earth of the

nearest fixed star, Alpha Centauri, which the supposititious railway train running at its speed of fifty miles an hour would not reach in less than 42,000,000 years. And yet this star, as just said, is the nearest to our earth of the fixed stars.

It is thus seen that while vast multitudes of human beings may be represented by figures in a greater or less degree apprehensible by our understanding, the immensity of even a comparatively limited space, like that of the orbit of the moon, is inconceivable, the figures representing it bearing to our minds comparatively little relation to its vast dimensions.

CONCLUSION.

The description of the heavens, and their inhabitants, contained in this work, is but partial and fragmentary, for while a comparatively few things are described the far greater number remain unnoticed. The things described compare with those unnoticed, and yet unknown, as the recorded observations of a traveller on a railway compare with a comprehensive history of the country, in which its varied features and the characteristics of its inhabitants are accurately noted. It remains for other explorers of this partially comprehended, and invisible realm, to add to this description, and each successive future generation will learn new and important truths, and better comprehend their philosophy.

This is the child-life of the spirit, and this world the primary school of the race, in which we are taught, principally, by observation and experience. None truly become men and women until they are developed in spirit-life. The oldest and wisest of us are only approaching real man and womanhood. Who, among us, can truly say he has

passed the period when he can be "pleased with a rattle, and tickled with a straw."

Man, while in the flesh is bound to the earth, and the creeping thing may call him brother, but when his immortal spirit becomes liberated from the tenement of clay he enters on a new and glorious existence, soars in boundless freedom through realms of celestial beauty and brightness, drinks in wisdom and knowledge with every breath, while every movement, every thought, every aspiration, is tributary to his happiness, and he is amazed that he ever could have been so blind, so groveling, as to seek his highest gratification in things of sense. The spirit-world is peopled by men and women who here lived, enjoyed, suffered, and died as we are now doing, or destined to do, who resembled us in all respects, and whatever possibilities have been or are yet to be realized by them in their present existence, will be realized by us when we have followed them to that world. Every lofty aspiration, every noble thought, every rational hope will there be realized, and every prophecy of the soul will there find its fulfillment. No conception of the poet's mind ever equaled in sublimity and grandeur the reality of that life, in its highest estate, and no oriental ecstatic in his wildest flights of fancy ever dreamed of such beauty and perfection as characterize the higher heavens.

Hope on, O weary heart, heaven's glory shines,
Earth fades, and soon we shall rejoice together;
Night hastes, and death its drowsy wreath entwines;
into our realm from earth's Decembral weather
We bid you welcome. Gently as drops the feather
From the swan's breast, your dust, ye weary hearted,
Shall from you fall, and none shall ask you whether
Ye feared or hoped; each rankling wound that smarted
Shall pain no more, for peace dwells with the world's departed.

Crowned with rose-blooms, on thy my banks reposing,
Sweet lovers wait you; O one fond embrace,
One loving smile, from eyes their love disclosing,
Shall compensate you for this mortal race,
And every sorrow from the heart erase.
Love God in man, and thus on earth obtain
The victor's wreath; So, death shall not efface
Aught from the soul save disappointment's pain;
All shall be yours in heaven the young heart hoped to gain."

—Harris.

THE END.