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# NARRATIVE

OF

**Miss Emiline Taylor's**

**SERIAL TRANCE**

AT

**KELLY'S STATION, W. P. R. R.,**

**INDIANA COUNTY, PENNSYLVANIA,**

OF

**Nov. 20, 1870--March 9, 1871, and July 10, 1871.**

BY

**SAMUEL E. GREEN,**

Special Pathological Reporter of the New York Medical University.

OFFICE:

**BLAIRSVILLE, INDIANA COUNTY, PA.**



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"When God kindles a light we should be willing to rejoice in it, and not close or cover our eyes against it, far less endeavor with the breath of envy to blow it out"—GOORHOLD.

## P R E F A C E .

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In consenting to take upon myself the responsibility of compiling the following statement of scenes and presentiments ; I believe I have fully appreciated the importance of the subject ; and have realized from the varied rumors, much of which have largely varied in detail, that there is a necessity for a truthful Narrative of these manifestations. Being myself an observer while she was in her second and third Trance, and from the ready manner in which I could by times excite intelligent answers to my varied questions, by the affirmative and negative use of her head, and, from the attending manifestations of *Meningeal and Trifacial* lesion, also afforded self-confidence in the necessity of this circumstance being a matter of general history. Few if any similar cases are to be found upon Pathological record, even Catalepsia, to which this case may approximate, is of rare occurrence, and yet their relation is decidedly distinct.

The inferences, as that of St. Paul, Peter, and St. John, which I have thought prudent to add, in all reverence to their sublime and Celestial manifestations, are thus appended to carry the mind of the reader from the lucid scenes and presentiments of MISS EMILINE TAYLOR, to those of indisputable divinity.

The accompanying certificates although complete in their purpose are meagre in the number of signatures, but these facts will be none the less receivable I trust, on this account :—as they could be increased to hundreds in the community, and by like numbers from a distance, who visited her during her serial Trance. However much

these singular statements may be criticised and lightly received by some, I only ask, that an equal weight of prudential reason be given to them, in reference to there Primal, Mental and Organic cause which, if wisely answered I will feel that I have done well.

August 18th, 1871.

SAMUEL E. GREEN, Blairsville.

TUNNELTON P. O., Indiana County, Pa. }  
August 14th, 1871. }

This is to certify that we the parents of EMILINE our second eldest daughter who has been in a Trance at three different times, and which has been to us a great mystery, do, and have hereby, from the force of public inquiry, consented to the publication of the following narrative of facts and inferences.

And in as much as the expressed opinions of physicians and others were varied and undecided as to the cause, nature and consequence of the strange phenomena:—We have chosen, and hereby have permitted S. E. Green, Pathological reporter of the New York Medical University to be the historian of this marvelous occurrence.

Believing that his impartial duties as an observer and reporter of abnormal health, and, from the quickness and decisive manner in which he read the pathology of the case after his examination, and oral communication with her during her second and third attacks, entitles him to the confidence of the reader, as well as that of herself, parents and friends, who derived great comfort from his assurance of her recovery, and non-fatality of her condition.

Therefore, we do cheerfully confer upon him all the privileges secured to him by the protection of the U. S. Copyright Laws. We have previous to the publication of the following statements examined them, and cordially subscribe to them, as being truthfully and carefully compiled, from the words of EMILINE.

The Family history is correct, and to it we give our approbation to be used in connection with the narrative of the Trance.

JOHN TAYLOR,

AMELIA TAYLOR.

TUNNELTON P. O., Indiana County, Pa. }  
 August 14th, 1871. }

This is to certify that on the morning of the 10th day of July, 1871, a few hours before my recent and third Trance, I was weighed at the Store House of Mr. J. Boyle, and by his scales weighed one hundred and thirteen pounds.

EMILINE TAYLOR.

HOUSE OF JOHN TAYLOR, Tunnelton P. O., Indiana Co, Pa.

This is to certify that on the 14th day of August, 1871, at the house of Mr. John Taylor, we did weigh Miss Emiline Taylor, and that she weighed one hundred and sixteen pounds.

This was 14 days after her recovery from the third Trance, and that she seemed in good health.

JOHN TAYLOR,  
 AMELIA TAYLOR,  
 MARTHA E. KUHN,  
 CAROLINE KUHN,  
 SAMUEL E. GREEN.

TUNNELTON, August 14th, 1871.

This is to certify that the statements contained in the printed narrative within the quotation marks, are the arranged words of Miss Emiline Taylor, in relating her experience, scenes, and interrogations while in her Serial Trance. And that our facilities for so knowing are, that during her second, and ten days of her third Trance she lay at our house. And that, as nearly as possible, every whisper which came from her lips, as well as a large majority of answers to the questions of others, were well known to us, and are as we believe impartially written in the following narrative.

We also say, that we believe she took no nutriment of any kind in any way, or medicine, or a single draught of water, except one or two sips of milk prior to recovery from her third Trance. And on her return to consciousness was in her usual good health.

E. P. BOYLE,  
 J. BOYLE, per E. P. B.  
 MRS. J. BOYLE.

## Certificates of Her Attendants.

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TUNNELTON P. O., August 14th, }  
Indiana County, Pa., 1871. }

This is to certify that we were in attendance upon MISS EMILINE TAYLOR, during her serial Trance, and know that she did not take any medicine, food or water, during the first attack lasting seven days, her second lasting nearly eleven days, and her third in which she remained nearly twenty. And that the within published narrative of the circumstance is a true history of the case as it occurred, and the statement purporting to be hers, were committed to us orally during and after her return to consciousness.

MRS. J. BOYLE,	MARTHA E. KUHNs,
MISS BELL BOYLE,	MISS CAROLINE KUHNs,
MRS. S. M. THOMPSON.	

## Certificates of Family Character.

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TUNNELTON P. O , Indiana Co. Pa. }  
August 14th, 1871. }

This is to certify that we the undersigned, do know Miss Emiline Taylor and the family of which she is a member, and from personal acquaintance with each of them, take great pleasure in subscribing to them an unexceptional character for honesty, virtue, and industry; and as neighbors affable, kind and social, a family without enemies. And that we do know that on the evening of November 20th, 1870, she did enter a state of unconsciousness in which she remained seven days, and again on the 9th of March, 1871, lasting nearly eleven days; and on the 10th of July, 1871, being the third, in which she remained nearly twenty days.

And that upon her return to consciousness from each of these comatic states, she seemed to be in her usual health.

ANDREW STIEN,	JAMES J. HARROLL,
JOHN GIBSON,	SAMUEL CRUSAN,
JAMES DRUMMOND,	JOHN J. DIXON.

# Family History.

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We propose a brief History of the Taylor Family, in which has recently occurred a series of the most singular organic and *Psychopathological* phenomena on record.

John Taylor the father of EMILINE, is the son of Henry Taylor deceased, a recent resident of the vicinity of Nineveh, Wheatfield Township, Indiana County, Pa.

At which place John with three brothers and six sisters were born and raised to habits of industry and usefulness. In the year 1843, and at the age of thirty-one years, John formed a happy marriage alliance with Amelia Myler, the daughter of William Myler of Fairfield, Westmoreland County, Pa.

This reciprocal allegiance to affections fond purpose in life; has already resulted in the birth of nine children, the names of whom, beginning with the eldest are, William, Henry, Mary, EMILINE, Maggie and two deceased ones.

This family began life in the vicinity in which they now reside, nearly twenty-five years ago. At that time canal navigation, and Salt manufacturing were in their zenith, and the village of Tunnelton, so named from the canal tunnel about one mile eastward, was the market village of an active and industrious manufacturing community.

Since then many changes have occurred, Dwelling Houses, and Salt Wells, and their appendages have become isolated.

The beautiful canal, freighting burdens of merchandisc, at the

speed of three miles an hour, and the passenger travel scarcely doubling this rate, have all been replaced by the West P. R. R. Upon the line of this road near by the old Village we have mentioned, is Kelly's station, comprising a settlement of some twelve or fifteen families. The Manufacture of Fire Brick by the Eureka Brick works, and the manufacture of salt by Mr. Samuel Waddle, Winans and Boyle, at their several works, make up, mainly the industrial pursuits of Kelly's station.

Mr. Taylor's residence is upon the line of the West P. R. R., nearly three miles west of the above station, two miles south of Saltsburg, upon the same road.

## **Of their Religious History.**

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We are permitted, more particularly on account of erroneous rumors, to be decided and brief. Some three years ago, a religious meeting was held at no great distance from "Kelly's station," at which Mrs. Taylor, Mary the eldest daughter, and EMILINE, connected themselves with the Methodist Episcopal Church.

The father not being as yet, a member of any church, or a debator of any particular dogma; may be included with that class of careful observers whose feelings are always on the side of right, reverencing in a consequent degree, all forms of Christianity, and giving credence to that form which the most prudently, and charitably helps erring men to an understanding of Christian precept, by pious example. It is due him, and his family of whom much has already been erroneously rumored; that in the recent exhibition of this strange work, whether of God, or the effect of disease upon the mind, and body of a dear child, and sister—the cause, nature and consequence of which they cannot measure; the world, shall know that they do not in any way demur from the actually special, and mysterious providence witnessed upon Her person.

And that they do in all sincerity and reverence attribute her

highly singular condition, and preservation from mortal disease and death, to the power of Him who was himself the example of a forty days abstinence from food.

The Mother, Mary and Emiline, being members of the Church; the two latter becoming indifferent somewhat of religious duties, soon grew careless of the restraining influence of the Church, and largely neglected the means of grace, and their attendance at public worship. In the month of November, 1870, a protracted meeting was held at the small frame church, a few hundred yards from Kelly's station, by the Rev. J. N. Pershing. These continued meetings are commonly held during the Fall, and Winter months by all congregations of the Methodist denomination. Convictions of neglected duties, and sorrowful reminiscence of actual transgression, and a sad realization of a severed allegiance to God; and being no longer participants of those joys once common to their experience, —awakened within them, renewed intentions of becoming more fully the Lords.

With new purposes, and unrelenting zeal, the two Sisters on the night of the twentieth of November, 1870, under the preaching of Rev. J. N. Pershing presented themselves at the altar of prayer. A short time passed in the earnest supplication of the penitents, and the Pastor and people for the outpouring of the Spirit of God; when EMILINE's face shone brightly, and marked distinctly the presence of that Saviour, of whom she speaks, as taking her by the hand, and thus wonderfully escorts her upon a journey of inconceivable beauty and delight.

Being unconscious of the farther proceedings around her, and presenting an uncommon appearance not unlike death except in the respiration of the Lungs—and the attending circulation; she was carried from the church in which she was Worshipping to the house of Mr. John Gibson, a distance of three or four hundred yards, where she remained in charge of kind friends, watching over her night and day for seven days, during which time, the attending

friends and neighbors certify that she partook of no food or water. And as her statements infer, did not become thirsty, or in any degree desirous of food, or undergo any inconvenience from the long suspension of the functions of the Stomach, Liver and Kidneys.

Arising from a prostration of seven days without nutriment, would seem indeed to be a sufficient evidence of a mysterious and difficult pschyological problem.

But connecting the Psycho-Physiological Functions during each these of several attacks, with the apparent suspension of Physical Laws, and we have the mystery intensified.

## THE PSYCHO-PHYSIOLOGICAL MYSTERY,

And the detailed *pathology* of this novel exhibition of abnormal health, is in preparation; including the writers observations, personally made in reference to the possibility of the use of food, water and medicine.

## THE PATHIOLOGY OF THE BRAIN,

Functions of the Lungs, Heart, Liver and Stomach, embracing a review of the chemical laws governing their functions in HEALTH and DISEASE; showing the cause, nature and consequence of disturbed vital, nerve and arterial force, in which the reader will be led to a consideration of Mortal frailty, in the relation to waste and supply, and moved with astonishment at the marvelous preservation of the life and health of EMILINE TAYLOR.

THIS SCIENTIFIC PATHOLOGICAL DECLAMATION can be had only of the writer, when ready for circulation.

The following is a statement of her scenes and presentiments in her first trance, written down from her words by the Rev. Gentleman named in the Narrative, with but slight change of arrangement and, punctuation:

## A Narrative of the First Trance.

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“On Sabbath evening, November 20th, 1870, I went to M. E. Church at Kelly’s Station, on the line of W. P. R. R., Indiana Co., Pa. The Rev. J. N. Pershing was holding a protracted meeting at that place, and after the sermon the usual invitation was given for those who desired to forsake their sins and flee the wrath to come, to present themselves at the altar for prayer and religious instruction.

But one man went forward. After the singing of the invitation hymn the pastor made an earnest exhortation, pleading with sinners to come to Christ.

His words reached my heart and the spirit of God strove powerfully with me, and I went to the altar of prayer. While pleading with God for his pardoning mercy, I realized that my prayer was heard, answered and my burden of guilt removed. And in a moment all was light and glorious around me, and I became unconscious to all that was transpiring in the further worship of the evening.

But a bright and shining being, whom I knew at once to be my Saviour, came and took me by the hand, and we walked together on a bright and narrow way for some distance, when we came to a RIVER.

Here at the shore I saw what appeared to be a ship; my Saviour, who accompanied me, helped me on to it, and the ship moved across to the other side.

While crossing this stream, the Saviour stood by my side and held me by the hand.

When we reached the other shore we stepped off the ship together, and he said to me, ‘Now you are on the *Ever Green Shore*.’

We then continued our journey upon a narrow path, until we came to the gates of Heaven, which we passed, and went down a dark path for a long way, and at the end of it we came to a place where it was written upon the door, **BOTTOMLESS PIT**.

The door of that place was closed and all was dark as a dungeon round about. And though I could not see the inhabitants of that place, yet I could distinctly hear and distinguish what they said. They were smiting upon their breasts, cursing the day of their birth wrestling, wrangling and making the most hideous noise of distress, far beyond finite description.

The Saviour then took me by the hand and led me back to the gates of Heaven. He opened the gates and together we entered in, and moved forward a short distance to the door which seemed to open two ways like folding doors, and at the touch of the Saviour's hand stood wide open.

I was not allowed to enter, but stood opposite where I had a full view of the inhabitants of that heavenly place.

I could see all that they were doing, and hear all they said, in singing praises to the Glorified Lamb of God, Holy, Holy! is the Lord! Praises be unto Jesus, was the theme of their devotions.

All were clothed in white raiment and had names on their foreheads, and crowns of gold. I desired to go in and join with them, but the Saviour said to me, ‘Not now, but if you be faithful, keep my commandments, and not back slide,—you may come into this heavenly place in a few years.

In looking upon this heavenly audience I readily recognized those whom I had known on earth and had died the Christian's death. All the children that had died in our neighborhood to my knowledge without any exception, were there.”

Here she named by name a large number, such as her acquaintance with previous to their death led her to recognize, and beside

these there were ten thousands times ten thousand that she did not know.

She also named over by their proper names the wicked that had died in the neighborhood, and said that they were not there.

"The first group I recognized were Rev. A. H. Thomas, of the M.E. Pittsburgh Conference, and Rev. White, a Presbyterian minister.

I also saw one man who had not been a member of any Church ; I asked the Saviour how it was that such a one could be a participant of such joy here, while on Earth he was not known to have served God, nor a member of his Church, and he answered me that PHILIP DEAN had given Him his heart three weeks before he died. Another individual with whom I was acquainted before his death, I did not see in this happy throng, although having been a member of the church, and Professor of Religion. I expected more certainly to see him. But on asking my Saviour how it was that such a misfortune had befallen him? he told me, that true, he had once given Him his heart but he had wearied in well doing, and turned back, and the last state of such a one is worse than the first.

The Saviour informed me of the time that quite a number of the persons whom I saw were converted:—as Rev. A. H. Thomas when a boy; Rev. White in his eighteenth year; Clark Lytle on his death bed; Martin Miller one year before his death; Henry Taylor six weeks before his death. Lifting my eyes from the inside scene, I thought to view the surroundings of this capacious labyrinth to which were suspended the large Golden Gates, floating noiselessly upon their hinges in my rear, and in front, immediately over the door in which my Saviour stood, were letters of an unknown tongue that I could not read.

It is useless to attempt a description, no tongue can express the Glory of that place, and yet the loveliness of my Redeemer's face was more attracting, and turning to him, I asked when would it be night? and answering said, there is no night here; adding, neither is there Sickness, Sorrow, Pain or Death.

I asked again of Him, what is the "Tree of Life"? and laying His hand upon His breast, answered,—I am the Tree of Life

My Saviour stood at the door, and as the good spirits from earth entered he placed Palms in their hands, and Crowns on their heads, and said, well done good and faithful, and pointed in at the door, saying 'there' is a Mansion for you.

While standing at the door I saw three men, and two small children enter. The Saviour placed Palms of Victory in all their hands and crowns of Glory upon their heads. One man had seven stars in his crown, and the other had five, and one was starless. I asked the Saviour how came this distinction, and he answered, merit.

"These are they that bore the cross;  
Nobly for their Master stood;  
Sufferers in his righteous cause;  
Followers of the dying God."

The children, He took in His arms, and blessing them, He carried them in and they praised Him.

All the Days appeared alike except the seventh. The Saviour went in from the door and the heavenly hosts all knelt around Him, exclaiming, Worthy is the Lamb that died for us! Once He was the Babe of Bethlehem, spit upon, mocked and a Crown of thorns was put upon His head—but now He is KING OF KINGS, and LORD OF LORDS!

The Saviour then returned to the door and I asked Him what that meant, and he said it was the Seventh Day, commemorating the rest of the Almighty, from his great work of Creation—and the Sabbath of my worship on Earth. He then said with a pleasing smile, at nine o'clock this evening, you must return to earth again."

Sorrowfully she turned her eyes toward Earth, and on inquiry by her many friends, who stood by her Bed, replied in a low and indistinct whisper, that the Saviour had informed her, that at nine o'clock P. M., she would return to Earth and consciousness again. This was on the Sabbath morning of the 27th of November.

I then asked Him what He would have me tell my class leader do, He said, to love Him. I also inquired what He desired me to tell

my Pastor, to which He said, go into the World and Preach His Gospel, and to cry aloud and spare not the sins of the People.

I inquired further, what I should do to get back there, and He said, I must love Him and keep His commandments, and never backslide, and added, Satan will often tempt you, but you must resist him.

The Saviour then took me by the hand, closed the Gates and we started back the same way we had gone. And when we reached the River, the same ship seemingly was there, that had taken us over; and as we set our feet upon the ship, it moved noiseless and gracefully out upon the serene surface—upon which millions pass thitherward, but few if any ever return. Of this existing Ferry, I was trying to make some tangible observation, but the Saviour disturbed the effort and spoke, you are now leaving the Ever Green Shore.

When we reached the opposite side, He assisted me out, and said Good Bye! Be faithful; and then returned by the ship.

I then started back on the same narrow path on which I had gone, but when a short distance from the shore, a cloud rested on my path, and I heard a voice distinctly, you are now in the Valley of the Shadow of Death, but fear no evil.

After passing a short distance, there was a Broad Road led off, on which there was a man, BLACK, and he held out a Golden Apple, and said come, three or four times, I refused and he passed on: I then quickened my step, and the Saviour met me and said again, Good Bye, be faithful! I was then permitted to open my eyes at the exact hour referred to, and behold my anxious and loving friends waiting my return.

I feel that I am permitted to disclose the fact that I would have returned to earth on Wednesday evening if the friends had not talked of sending for a Doctor. This appeared to provoke the Saviour, and he said, I am the DOCTOR that laid you down, and I am the only one that can raise you up, you may now stay with Me the seven days. During this time I was fed with milk and honey.

When my friends talked of taking me home, and sending for a Doctor, I looked at the Saviour, and he shook his head and said if they do, you may stay seven days more inside of the Heavenly Gates. He disclosed to me that in a short time a near relation would come to Heaven. Part of the time I was in this happy state, I heard all that was said, but I had no feeling.

Since the above Trance, on the second day of February, 1871, her Grandmother died a happy death, and as may be inferred crossed the RIVER to be upon the EVER GREEN SHORE.

“Oh listen man  
Does not a voice within, sound that startling  
Word—immortality !  
Celestial voices cry,  
Man thou shalt never die !”  
The dying hear it, and as sounds of earth  
Grow dull and distant, wake their  
Passing souls to mingle in this Heavenly harmony.”

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## Second Trance.

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On Thursday, the ninth day of March, 1871, while making her Home with the family of Mr. J. Boyle, at Kelly's Station, Indiana Co., Pa., Miss Emiline Taylor was taken with toothache, and, applying a handkerchief saturated with a mild Liniment of Arnica to her cheek, she lay down upon her bed in an up stairs chamber.

It was about 1 o'clock, P. M., when she thus retired, and at 5 o'clock was discovered to be in a state from which she could not be aroused.

### HER STATEMENTS.

“When I was taken down I saw stars thickly around me, and Celestial forms approaching me. And as I passed with them down to the River, I could see it some time before reaching the shore. The same Ship upon which I had crossed before was ready to receive me, and with the help of my Saviour's hand I stepped upon the Ship and

it moved to the other side ; and I was landed upon the Evergreen Shore. With my Saviour hand in hand, we passed down a long narrow way terminating at the *Bottomless Pit*, the doors of which were open and I could distinctly see and hear the Inmates crying for water.”

During her visit to this place, her countenance, and Face, features and tears exhibited the anguish of one in great sympathy. And she lisped in a low whisper the nature of their sufferings, as being of great thirst, and calling for water ! water !

“On my return from this terrible place of distress, we entered upon scenes so infinitely beautiful and sublime, as to displace every remembrance of that Horrible Pit, and filled my soul with raptuous emotions of joy ; and, I felt that I had been given the form and capacity of an ANGEL, and that those joys were to be my everlasting inheritance. As we entered the PLAINS of EDEN and passed over its snowy like verdure, stretching far out in every direction, but enclosed with a fence of Gold ; I was constrained to ask my Saviour what was the use of this ? but a restraint seemed to be upon my lips, as one in Awe, and fearful of dropping a harsh sound upon that Heavenly atmosphere. I remained silent, as it more became one, of so little merit.

Nearing the Gates of this enclosure through which we were to exit, I turned my eyes to take a final survey, and was just then reminded that I was in the great store House of Heavenly Manna. In a moment and this memorable scene was far distant in the rear, and we passed to the Gates of Heaven, and before I could get the words of solicitation to let me remain, formed upon my lips, we were again at the River Shore. EVER GREEN and illuminated with the soft Matinal light of a rising day of eternal length, and an elementary atmosphere of spiritual food, upon which Celestial Forms subsist, seemed to be the Climate ; and the widely expansive fields of unfading Verdure, lighted by the Sun of Righteousness, was the Geography of that other Shore.

With my eyes resting upon the advancing Ship, I asked my Saviour if I could not remain? He answered not yet, not this time, but the next time you come upon this side, if faithful, you shall remain.

I stepped upon the Ship, and returned, as I set my feet upon this side, others singing that beautiful Song "Shall we gather at the River" went upon the vessel and moved off. As their voices died away a beautiful Angel stood by my side, and offered to accompany me to my friends. Together we passed through the Valley and Shadow of Death, and bidding me Farewell, the light of the room burst in upon my Eyes and I could then see those around me."

After nearly Eleven days, without food or water, Pain, Sickness, or any apparent disease, with Lung and Heart functions unimpaired; having beat, and respired as regularly, and disinterestedly as if all the functions of Mind and body had been in the uninterrupted enjoyment of wakeful and conscious health; she arose from her bed on Sabbath evening about nine o'clock, the nineteenth day of March.

Having no desire for food, she related some of the events above described, and other wise entertained Visitors and spectators then present, until a late hour, and then retired to enjoy nature's balmy sleep. On the following morning she partook of a light breakfast, and walked three miles to her Father's house and family.

On being asked if she was not hungry, she answered "My Saviour fasted Forty days, could not I fast Eleven? I was well fed with spiritual food, and find that my body is none the worse, from not receiving subsistence of earthly food."

She remained at home in the enjoyment of her usual health and domestic duties; exemplifying her recent experience by a very close imitation of those beings, of whom she had learned such impressive lessons of Christian piety.

Sabbaths came and went having witnessed the duties of a Faithful Teacher performed in the presence of her Sabbath School Class; with these fond ones she had learned to Love and revere the worth of an Immortal soul.

## HER DREAM.

On Saturday night of the eighth of July, 1871, she dreamed that she saw the still quiet river of Death ; Clear and Glassy but having an auriferous tinge, apparently given it from the nature of the bottom, which could be seen at a shallow depth from shore to shore. In the middle of this beautifully strange River stood a Man with Gold chains about his neck.

On Sabbath Morning she informed her Mother and family of this strange dream.

The very announcement of this marvelous vision, was to them a startling premonition of some forth coming event, that would shake the foundation hopes of their future domestic destiny.

Fearfully anticipating something would befall EMILINE, they admonished her to remain at Home for that Sabbath. But as duty feared no evil, and knowing that a loving class of Sabbath School Children would be waiting her services, she could not agreeably consent to such a privation and disappointment, while she was in the enjoyment of good health, and abundantly able, and willing to walk three miles to engage in her Sabbath School labor, attend upon Public Worship and the recitation of her religious enjoyments and advancements in the Class Room.

Having attended thus upon her Sabbath duties in the small Frame Church near by "KELLY'S STATION" in which the Rev. J. N. Pershing formerly preached but since the recent Conference, has been supplied by the Rev. H. Appelton; she accompanied by invitation some of the family of Mr. J. Boyle, with whom she formerly lived, and with them was the participant of needed hospitalities for the night.

Monday morning of the 10th of July, dawned as bright and assuredly of continuing purposes and doings, as any of her past life. After eating breakfast in usual good health, and spending the morning in humorous and pleasurable association with the family, she became intensely interested in her Sabbath School Book, a small work descriptive of the Mission and Miracles of Christ.

Ardently absorbed in reviewing the work of that Saviour, of whom her soul could give evidence, that a modern work had been effected upon her which man could not do, or fully comprehend when it was done. She experienced a heavy orbital weight, seemingly resting upon the muscles and nerves of the eyes. In a short time the lines, and directly the pages of the Book became indistinct; and a profuse effusion of tears flowed attended with a scalding sensation which she thought to abate, by going to the pump, and after applying a bath of cold water to her eyes and forehead; she returned to the room in which she had been reading. Dinner being about ready she was insisted upon to share in this meal, but already however had the inclination for eating partially suspended; and seating herself at the table, she could only find it possible to remain a very few minutes and partaking of a few morsels of food, she arose and again seated herself in the room in which she had been reading. With Book in hand, and eyes intense and rigidly set upon its pages, she was soon again in that singularly unarousable state in which she witnessed the following mystic scenes, and presented the most wonderfully Physiological Phenomena, Mental and Organic known upon Pathological record.

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### Third Trance.

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‘I was seemingly escorted by a female Angel of great beauty, having wings, and mantled in pure white, with letters of Gold resting upon her forehead, and a crown of Gold upon her head. She took me to that same river over which I had twice crossed. We conversed about this scene, and the approaching ship, which crossed and recrossed upon that *River* in constant motion bearing burdens of immortal souls to the other Shore.

I could see many approaching, and as they drew near, would sing

*"Shall we gather at the River; " Yes we'll gather at the River."* And as they stood upon the ship, and moved out, their voices gradually sank into a receding cadence of indistinct utterances, until they reached the other shore. But as they neared their landing, new voices from that shore joined them in "raptuous song of welcome:"—

"Safe, safe at Home,"

Which I could so distinctly hear from the multiplicity of happy voices, and to which I longed to add my own feeble whisper.

And not only my voice, but like the Psalmist whose voice now Charms the inhabitants of the heavenly city, I could exclaim "Oh ! that I had wings like a dove; or even as this beautiful angel, for then would I fly away and be at rest." Surely "There remaineth therefore a rest for the people of God."

I was only permitted to look upon this sublime River scene from the Terrestrial Shore, and from the place, which I, with my accompanying guardian angel occupied, I could see upon the Celestial Shore numerous ones whose delight was that of welcoming others.

I had often during my stay upon that shore with the Angel, a desire to step upon the Ship and go over. But the angel would forbid me saying, your work is not yet done, you have not done enough for JESUS, and you will not be permitted to cross this river to return again ; but if you be faithful and do the work assigned you, all the joys of yonder beautiful world, of which you have recently learned something shall be yours. Touching my shoulder, He informed me of my absence from friends and their anxiety for my return, and we seemed to move Earthward.

I remember to have taken a sip of milk on the eighteenth day after my departure with the Angel. On Saturday the day before my return to consciousness dark clouds rested upon my way. During each Trance which I have been in, I could not see anything before my eyes, as natural vision was entirely suspended. Neither could I open my Jaws, or use my Tongue in speaking words. The sense of

natural hearing was dull and insensitive to outward sounds and reverberations. Communications from Christian, and well meaning persons, I could comprehend and answer by times, in the Affirmative and Negative use of my head. I was not at any time in pain, or sick, or hungry, or Thirsty, or Feverish and restless, nor tired and fatigued from my position; or worried and unhappy in mind. But on the contrary, I experienced Peace, Joy and Glory in all the borders of my soul.

On Sabbath morning as the day dawned with the receding night, and the soft rays of a new day fell upon my face, my eyes inclined to open, yet all was *chaos*, the open lids admitted Light but not vision; and turning my Face toward the light I thought I saw a human form standing at my bed side, and as He passed his hand three times over my eyes He said now you may see.

On rubbing my eyes they readily opened, and I could distinctly and clearly see. I then felt like rising from my bed, which I did to the great and startling surprise of my Mother who had lain down upon the same Bed behind me."

I feel that I may intimate having beheld the most grand and beautiful scenes; and heard Language, and Poetry of the most striking pathos, and Musical tones of inspiring softness and melody, the very thought of which commands silence to all Finite voices; and of these I have not language to express or in any way imitate; and therefore fearful of perverting that holy ordinance of the celestial glories, I deem it prudent to acknowledge the restraint, as being "unlawful for me to utter."

Her Father and family were called and soon in the room to welcome and rejoice in the returned consciousness of this loved one, whose eyes for twenty days had been sealed up, and whose voice had been held thus long in silent admiration of those scenes she has described.

Her Mother prepared her a cup of bread and coffee, of which she took but a few sips, and remained out of bed, cheerfully entertain-

ing the numerous ones who called to see her and hear her wonderful revelation.

At noon she sat at the table and partook lightly of that meal, and until a late hour of the night she pleurably enjoyed conversing about the happy state of those who die in the Lord.

The reader will doubtless notice in reading this beautiful narrative how sublimely vivid are the scenes of that celestial world. If WATTS, the writer of the following beautiful sentiment, could have had a like transit from this to that unexplored field of glory, he would scarcely have been better able to express its rapture by the following lines.

"Now the full glories of the Lamb,  
Adorn the heavenly plains :  
Bright seraphs learn Immanuel's name,  
And try their choicest strains.' "

We feel, that in presenting this narrative of scenes and enjoyments in a future state, words more appropriate and sublime than those of St. Paul, cannot be used in their interpretation.

### INFERENCE FROM ST. PAUL.

"Behold, I show you a mystery, we shall not all sleep, but we shall be changed in a moment, in a twinkling of an eye at the last Trump, for the Trumpet shall sound and the dead shall be raised, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on Immortality."

Again we see a similar intervention in the laws of Psyccho-Physiological economy recorded in the experience of the same author. "And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a Trance ; and I saw, Him the Saviour, saying unto me, make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me."

And that also of Peter "rehearsing the matter from the beginning

and expounding it by order unto them, saying I was in the city of JOPPA praying, and in a Trance I saw a vision.

### INFERENCE FROM ST . JOHN.

“I beheld, and lo a great multitude, which no man could number of all nations, and kindreds, and people, and tongues, stood before the THRONE, and before the Lamb, clothed with white robes and palms in their hands.”

### FROM ESDRAS.

“And in the midst of them there was a young Man of an High Stature, taller than all the rest, and upon every one of their heads he set Crowns and was more exalted ; which I marveled at greatly.

So I asked the Angel, and said, Sir, what are these ?

He answered me, these are they that have put off the Mortal Clothing and put on the Immortal, and have confessed the name of God ! now are they Crowned and receive Palms.

Then said I unto the Angel, what young person is it that crowneth them, and giveth them palms in their hands ?

So he answered and said unto me, it is the Son of God whom they have confessed in the world. Then the Angel said unto me, go thy way and tell my people what manner of things, and how great wonders of the LORD thy GOD thou hast seen.”—Esdra's II., 43, 48.

### THE DEVOTED PAYSON EXCLAIMED !

“The battle's fought ! the battle's fought ! and the victory is won ! I am going to bathe in an ocean of purity, and benevolence, and happiness, to all Eternity.” Its Glories beam upon me, Its breezes fan me, its Music strikes upon my Ear, and its Spirit breathes into my heart. Nothing separates me from it, but the River of Death. God dealeth familiarly with man ! I feel his Mercy ; I see his Majesty ; whether in the body or out of the body, I cannot tell—God knoweth—but I see things that are unutterable.”

## INQUIRY AND REPLY.

“Tell me what hues the immortal shore  
Can wear, fair gladsome child,  
Ere yet one shadow hath passed o’er  
Thy glance and spirit mild?

“O, beautiful is heaven, and bright,  
With long, long summer days ;  
I see its lillies gleam in light,  
Where many a fountain plays.

“And there, unchecked, me thinks I rove  
And seek where young flowers lie  
In vale and golden fruited grove  
Flowers that are not to die.

“Thou poet of the lonely thought,  
Sad heir of gifts divine !  
Say, with what solemn fraught  
Is heaven in dreams of thine ?”

“O woman ! with the soft sad eye,  
Of spiritual gleam,  
Tell me, of those bright worlds on high,  
How doth thy faint heart dream ?

“The burdens of a stranger’s heart  
Which here along I bear,  
Like the night-shadow shall depart,  
With my first wakening there ;

“Where every severed wreath is bound ;  
Where none have heard the knell  
That smites the heart with that deep sound,  
Farewell. \* \* \* Farewell.”

## TEMPERAMENT AND IDIOSYNCRACY OF MISS EMILINE TAYLOR.

She is of sanguine nervous temperament: eyes bluish grey, and beautifully clear. Hair a light reddish auburn, lengthy and inclined to frizzle, naturally would hang in wringlets. Head, medium in size, well formed and symmetrical; mouth small and naturally set with a pleasing feature of modesty. Social disposition, humorous, but not assuming, reservedly careful of invirtuous presentments, or idle expressions. Loves Music, and cheerfully engages in singing hymns and religious songs, affable and kind as a sister, obedient and loving as a daughter, sought after and loved by associates, admired by all who know her.

She is about five feet four inches in height, spare of flesh, and weighed on the morning previous to her third trance, one hundred and thirteen pounds; was Seventeen years of age on the second day of August, 1871, was never sick except when she had the measles, and consequently never took much medicine, but found it necessary to adopt a mild alterative by advice of a physician, a few days after her return to consciousness from the third trance; had a slight Laryngeal affection during and after her recovery, which since has almost disappeared; she has since her fourteenth year, been in perfect enjoyment of Catimenial regularity, and Uteric health. Her educational attainment, that of a common school course, usually attained by scholars of her age.

She partakes of no hereditary idiosyncrasy, other than the physical health and ability of her parents—as no constitutional disease has as yet marked a perceptible patho-genesis upon her health.

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Should it become necessary at any time in the future to report a recurrence of this phenomenon, we will promise the reader an appended *Scientific Psycho-Pathological* paper on the causes of this, and other like mysteries.

AUTHOR.

## Bunyan's Heaven.

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"The talk they had with the Shining Ones was about the glory of the place, who told them that the beauty and the glory of it was inexpressible. There, said they, is the Mount Zion, the Heavenly *Jerusalem*, the innumerable company of angels and just men made perfect. You are going now," said they, to the Paradise of God wherein you shall see the *TREE OF LIFE*," and eat of the never fading fruits thereof; and when you come there you shall have white robes given you, and your walk and talk shall be every day with the King over all the days of eternity. There you shall not see again such things as you saw when you were in the lower region of *earth*, to wit: sorrow, sickness, affliction and death—"for the former things are passed away."

In that place you must wear crowns of gold, and enjoy the perfect sight and vision of the *Holy One*; for there "*you shall see him as he is.*" \* \* \* "Now just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets also were paved with gold, in them walked many men with crowns on their Heads, Palms in their hands, and golden Harps to sing praises withal. After that they shut up the gates. Which when I had seen, I wished myself among them.

# The New Jerusalem.

BY J. B. AKERS, A. M.

Divine revelation give us some bright views of unseen and eternal realities.

"Among these we find a description of the city of God, the throne of His glory, the palace of His angels, and the Home of His children."

The statements of Miss Taylor are orthodox with all such divine sentiments. And although she does not declare the form and capacity of that heavenly city, her silence does not change the revelation that it lieth four squares 12,000 furlongs in extent, and that the length, breadth, and height thereof are equal. Such an observation, and survey of area, having been made by St. John, whose flight of perception, in scanning the multitude of a city built for the redeemed, has undebateably fixed its capacity. Like the dimension given to Moses for construction of the Ark which we admit to have been sufficiently large and commodious for the completion of his objects—so heavens capacity is brought to our understanding by the figures used by the Revelator, and whether of sufficient size, we will only be the more fully convinced, after we have spent the period of everlasting life therein."

"Twelve thousand furlongs would be 1,500 miles. This New City would then contain 3,375,000,000 cubic miles. This would be 18,399,744,000,000,000,000 cubic yards. If we allow one-half of this for the THRONE of God, the RIVER of Life, and the Streets, we have still 9,199,872,000,000,000 cubic yards left for the mansions of the redeemed. Supposing each

mansion to be a room 24 feet square and 12 feet high, making 256 cubic yards, and there would be 35,937,000,000,000 mansions. Is there not room enough for all? Let us suppose the earth to contain 1,200,000,000 of inhabitants, that each generation passes away on an average in  $33\frac{1}{3}$  years, and that the earth will exist as the scene of man's probation for 1,000 centuries, then the earth would change its entire population 3,000 times in its strange and wonderful history. The sum total of the human family would then be 3,600,000,000,000,—and yet such are the astonishing dimensions of this magnificent city, that it would afford a mansion to every child of the human race, and not only so but would contain this vast assemblage of beings 9,982 times, and still there would be room.

What a city! with foundations of precious stones, gates of pearl, streets of gold, all lighted up with the glory of God, and seasoned with the songs of redemption, rapturous, thrilling, triumphant, forms a scene which even imagination itself fails adequately to portray.

If such are some of the glimpses of that city, "what must it be to be there?"

No song will be there broken, or suspended. No tokens of an approaching enemy will ever alarm a single worshiper.

The duty of studying the intimations of Heaven that come to us, through such mediums as the subject of this Narrative is imperative, and not to be winked at, or passed by as an idle thought. And yet amid the practical schemes and intense activity of the present day, there is but little calm meditation. It is easier to speak lightly, and suppress the inquiry of cause and effect, than to give thought and investigation to them, and thereby reflect the accuracy of their thought and purpose.

LOOK FOR THE  
**Psycho-Pathological Dissertation,**  
 THE  
**MYSTERY INTENSIFIED!**

# INDEX.

Preface.....	3	Certificate of Boyle Family.....	5
Certificate of Parents.....	4	Family History.....	7
“ “ Emiline Taylor.....	5	“ Residence.....	7
“ “ Neighbors.....	5	Religious History.....	8
“ “ S. E. Green & others. 5		Psycho-Physiological Mystery....	10
“ “ Attendants.....	6	Pathology of Brain, &c.....	10

## NARRATIVE OF FIRST TRANCE.

River and Ship.....	11	Palms and Crowns.....	14
Evergreen Shore.....	12	Crown of Seven Stars.....	14
Bottomless Pit.....	12	The Seventh day in Heaven.....	14
Gates of Heaven.....	12	Return to Earth.....	14
Worship in Heaven.....	12	Nine o'clock P. M.....	14
Children in “.....	12	Golden Apple.....	15
Numbers in “.....	13	Farewell.....	15
Revs. Thomas & White in Heaven.13		Only Doctor.....	15
When they were converted.....	13	Fed with Milk and Honey.....	15
No Sickness or Death.....	13	His Diselasure.....	16
Tree of Life.....	41	Death of her Grandmother.....	16
The Saviour at the Door.....	14	Exclamation of Immortality.....	15

## NARRATIVE OF SECOND TRANCE.

Celestial Forms Approach.....	16	Lights of the Room.....	18
The same Ship.....	16	Eleven days without Food.....	18
Crying for Water.....	17	Fed with Spiritual Food.....	18
Capacity of an Angel.....	17	Prelude to Third Trance.....	18
Plains of Eden.....	17	Saturday Night Dream.....	19
Fence of Gold.....	17	Startling Premonition.....	19
Heavenly Atmosphere.....	17	Emiline Admonished.....	19
Gates of Edenfield.....	17	Love of Sabbath School.....	19
Heavenly Manna.....	17	Three miles to Church.....	19
Advancing Ship.....	18	House of Mr. J. Boyle.....	19
Wanting to Remain.....	18	Eye—Bath—Cold.....	20
A Beautiful Angel.....	18	Dinner, Appetite Suspended.....	20

## THIRD TRANCE.

Escort Angel.....	20	Unlawful to Utter.....	22
Crown of Gold.....	20	Hand upon her Eyes.....	22
Luther at the River.....	20	Wide Awake.....	22
Safe Safe at Home.....	21	Family Rejoices.....	22
Feeble Whisper.....	21	Sabbath Morning.....	22
Psalmist' Voice.....	21	Dinner and Friends.....	23
Wings of a Dove.....	21	The Vivid Scenes.....	23
Rest.....	21	Watts' Lines.....	23
Celestial Shore.....	21	St. Paul—Mystery.....	23
Not done enough for Jesus.....	21	Psycho-Intervention.....	23
Not to Cross.....	21	A Similar intervention.....	23
Yonder World of Joy.....	21	St. Peter Rehearsing.....	23
Touching my Shoulder.....	21	St. John's Inference.....	24
A Sip of Milk.....	21	Devoted Payson.....	24
Dark Clouds.....	21	God Dealeth Familiarly with Man.....	24
No Vision.....	21	Lines of Inquiry and Reply.....	25
Dull Hearing.....	22	Temperament and Idiosyncrasy.....	26
Communications.....	22	Education, General Health, &c.....	26
Holy Ordinances.....	22	Bunyan's Heaven.....	27

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ON THE

**MYSTERIOUS**

# Kelly Station Trance,

WILL APPEAR IN A FEW DAYS.

BY

**S. E. GREEN.**

Look for it; Read and see how

**THE MYSTERY**

Is Intensified.