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THE
TWO DISCOVERIES;

OR,

KEY TO PINE'S SPIRITUAL TELEGRAPH.

THIS KEY NOT ONLY UNLOCKS THE ABSTRUSE LABYRINTHS OF
MATHEMATICAL SCIENCE, BUT ENABLES EVERY PERSON
WHO VALUES THE PRIVILEGE TO CONVERSE AS
FREELY WITH FRIENDS IN SPIRIT-LIFE
AS WHEN THEY WERE ON EARTH.

CONTAINING

A SERIES OF COMMUNICATIONS
OF THE MOST INTENSE INTEREST BY THIS NEW INVENTION, WITH AN
ENGRAVING OF THE INSTRUMENT.

By CLEMENT PINE.

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PRIMARY INTRODUCTION.

A NOVEL feature in literature is presented in this work. The Introduction proper has been prepared by the Spirits from whom I have been receiving other valuable contributions in various branches of philosophy and science. But the Spirit designated A. B., whose name I am not at liberty to publish, is the principal author of the Introduction. I was well acquainted with him in Earth life; and know that he possessed an intellect of a high order. But, like many others, self was too predominant. He had not learned to sacrifice self for the good of Humanity. I am fearful there are too many in the same predicament for their own good. His experience on the Earth, and more particularly in Spirit life, is given in a series of communications from day to day, running through a period of several weeks. He was the very first who took advantage of the Spiritual Telegraph, an entirely new Invention of the Author, as a channel of communication, whereby he was led to confess the errors and transgressions of his Earth life, by which he was enabled to ascend from a state of gloomy solitude to become the companion of happy and advanced Spirits. And now the encomiums which he receives from several Spirits of a high order, for his high intellectual attainments and moral worth, would be an ample reward to me for the many years which I have devoted to the investigation of the Spiritual Philosophy, if there were nothing further to record. The whole of Chapter III. is occupied by his communications. But in the short period of five months after my Telegraph was in operation I have recorded the experience of six other individuals well known to me in Earth life, and of good standing in society, who had departed from the path of duty; and were so bound down to Earth, that the Spirits could afford them no assistance, until they had relieved their minds by a confession of their shortcomings, which enabled them to ascend to a higher plane in Spirit life, where they could obtain the assistance of good Spirits, who devoted themselves to the

instruction of those unfortunate Spirits who stood in need of their assistance.

The principal features in this work are given in the Introduction which follows this; which renders it unnecessary that I should go further into the subject, more than what relates to an important discovery I achieved in Mathematics, after years of study which I bestowed on it when I was destitute of sight. At that time I was in America, and my companions being uncongenial, I kept my mind employed day and night in making calculations of various kinds. My discovery was completed more than three years ago. My diagrams and calculations were all put in a portfolio and laid aside, as I expected to sleep the sleep of death; when, quite unexpectedly, my father, who was communicating to me, made a sudden change in his subject, and proposed to speak on Trigonometry. Now I never had consulted a mathematical work. I know nothing of mathematics further than the properties of the right-angled triangle, to solve the mystery I was exploring. I had never consulted my father on the subject; nor introduced the subject in any shape either verbally or mentally; when he maintained that I had made the greatest discovery of the age in Mathematics. I thought it so simple that I concluded it certainly must be known to others. However, after this he gave several essays on the subject; to which I added some lengthened comments. I have now decided, instead of publishing these comments in connection with the essays, to present the subject in a more connected manner in an Appendix to this work.

Before closing, I think it will be not out of place to allude to the views of the Spirits in regard to Religion; as they differ very widely from the various creeds, formularies, and ceremonials of the Religions on Earth. The people in Earth life have every kind of Religion, numbering hundreds of sects. In Spirit life, on the contrary, there is but one Religion that I can hear of; and that consists in purity of heart, and righteousness, or the faithful performance of our duties to our fellow-beings, and mercy to the inferior animals. They are all unanimous on one point, namely, that all beliefs, all faiths, all ceremonials, are no more than chaff; and that nothing short of the performance of duty to the best of our ability will secure a

happy entrance into the Spirit Realm. Now here, I perceive, the Theologians will take issue with the Religion of the Spirits; but this is not the place to go into that subject. I merely allude here to what the Religion of the Spirits is; and it would be out of place now to speak of the character of the communicating Spirits until their communications have been read. And as the general character of this work is presented to the public by the Introduction of A. B., in a clearer and more forcible manner than I should have accomplished it, I hope the reader will extend the same charity to me, that I am willing to reciprocate. I may have something further to say on this question in my concluding remarks at the end of the volume.

THE AUTHOR.

INTRODUCTION BY THE SPIRIT A.B.

ASSISTED BY SEVERAL ADVANCED SPIRITS.

MAY 16.—A.B.: I shall now proceed to fulfil my promise by commencing the Introduction to your book.

Introduction to the Key of Pine's Spiritual Telegraph.

This Key is the most important publication that has ever issued from the press. It is the Key to an Invention of paramount importance to the whole Human Family. It unites the inhabitants of Earth to those who have passed to the Spiritual Realm. It shows with unmistakable exactness the condition of the Spirits who have departed to that state of existence. There is no mistake in the matter; for the reason that it is given by the Spirits themselves in their own words. The Spiritual Telegraph is the invention of the Author; and there has never been before one of a similar character. This Key will unfold all which has hitherto been wrapped in mystery. It has thus far unfolded more than all other treatises combined. Therefore when it becomes universal, its effects on the Human Family will transcend all computation. It will show the conditions of the Spirit Realm as perfectly as those of Earth. And not only so, it will point out the means and course of conduct necessary to attain the greatest amount of happiness, when the inhabitant of Earth is ushered into the Spiritual Realm. These are momentous considerations and transcend all other considerations as much as Infinity transcends the finite. Therefore it is the interest of all to make themselves acquainted with the contents of this volume. All persons of every description and taste, will find instruction suited to their need, from the most profound philosopher to the most ignorant person. All can find instruction and amusement combined, and to such an extent as no previous publication ever contained.

One of the most important of its features is, that the inhabitants of Earth are capable of imparting immeasurable blessings to their friends in Spirit life, who have been so unfortunate as to transgress the laws of rectitude, which ought to have governed them in their intercourse with their fellow beings. It will be seen by the numerous communications of the Spirits on this subject, that beliefs are no more than chaff; and that nothing short of the performance of duty, can secure a happy entrance into the Spirit Realm.

In addition to this most important branch of Spiritual communications; there is almost an infinite variety of topics treated on. All that Mankind can wish for, they will find. Every taste will be gratified but that of the sensualist. There is nothing administered in this volume, to suit the morbid appetites of those, who would sink Humanity below the level of the brute creation. I shall continue this subject to-morrow.

May 17.—A.B.: I shall now proceed to show, that this work will satisfy the wants of the Human Family as no previous publication ever has done; without intending the least disparagement to those numerous advanced works which have made their appearance during the last twenty-five years. But a New Era has dawned upon the Human Family which requires its representative.

The next most important part of this volume, are the communications of John Pine, senr., the venerable father of the Author. Several branches of Philosophy are therein enunciated with such clearness and comprehensiveness, as to suit the intellects of the general reader, and with such force and vigor as to insure conviction of their truth. Then there are also in this volume, subjects of romantic interest where the Spirits are the principal characters, but the scene of action is not confined to the Spirit Realm; and the fact of the Author of this volume, being made a participant in the drama will excite an interest without a parallel. The most important feature of it is, that it illustrates in real life a principle pervading the Spirit Realm, such as has never before been attempted.

In striking contrast to this again is the announcement of an important discovery in Mathematics by the Author, [the diagrams and calculations relating to] which he had laid aside from observation for several years, without knowing the value of his own researches. He was so unacquainted with the modes in use for solving Mathematical problems, that he did not know whether or not it was original; until all of sudden he was apprized by his father in the Spirit Realm, who persisted that he should bring his discovery to light, for the benefit of mankind at large, as the solution of an important problem in Mathematics, which is by this discovery rendered so simple that a school-boy will be enabled to solve a problem, which before the most learned mathematicians could not effect, without the use of a ponderous volume of tables, and a knowledge of the abstruse rules of Trigonometry. So I think, that Spiritualism deals with every subject that is essential to the best interests and gratification of the Human Family!

I shall now show that the Spiritual Telegraph is effect-

ing more even than the Terrestrial Telegraph [and with the same elements, electricity and magnetism], inasmuch as our Eternal interests are of greater import than our temporal pursuits.

There is still another consideration that requires notice, namely, that a person who is thus engaged in Spiritual investigations is never without good company; and is constantly receiving new supplies of mental aliment from an invisible source, of the most valuable character. I think I have said enough for this afternoon, and shall resume the subject to-morrow.

May 18.—A.B.: I shall now show that the Spiritual Telegraph is the only true mode for receiving reliable communications from your friends in Spirit life. All other modes are liable to be tainted with the minds of the Circle or the clairvoyante. And further, they are not so concise and accurate as those received by this mode. The communications by the Telegraph are given in the words selected by the Spirits themselves. How many times I have attempted to communicate and been disappointed for want of an apparatus, I cannot remember; but I know that it has been hundreds of times. And when I found this Telegraph my joy knew no bounds. And hundreds, nay thousands, of Spirits are now waiting to communicate to their friends on Earth; and many of them so bound to the Earth, that the Spirits are unable to render them any assistance. Then it becomes an imperative duty on all persons to make themselves acquainted with this mode of bestowing comfort to their friends [in Spirit life] that may need their assistance. And if they neglect such an opportunity of doing good they are incurring a fearful responsibility which may cause them years of misery when they enter the Spirit Realm.

I shall not dwell longer on this part of the subject. But I shall proceed to show how well it is adapted for all classes of minds; for each will receive what is suitable to his capacity. The philosopher will attract minds suitable to his desires. The mechanic will attract minds that will administer to his needs. And the humble labourer will receive words of comfort from his departed loved ones. Therefore, you can plainly perceive that all will receive what is suited to their capacity.

I shall further show that this Telegraph is destined to become universal; for the reason that each person will wish to keep his friends from communicating with strangers. And this consideration alone will insure the success of the enterprise. I might enlarge on this branch of the subject; but sufficient has been said to convince the most obdurate of the importance of the

invention. I shall now resign the Telegraph and conclude this Introduction to-morrow.

May 19.—A. B.: I shall now show that history furnishes no parallel to this invention. I have watched all that has been said in the Spiritual press, both in America and England, since the advent of Modern Spiritualism, and not the slightest intimation of anything of this kind has yet appeared. How long it would have remained so without this invention, it is difficult to conjecture. Therefore it is evident that it is the sole invention of the Author.

I shall in the next place show that no other mode of communication will bear any comparison to this new invention for accuracy and comprehensiveness. Nearly every subject of interest has been, in this short period [five months], ably treated on; and in such a manner as to suit all classes of readers. The obsolete subjects of the past have not come within its range. But everything valuable to Man for his future welfare has received profound attention; and been brought down to the capacity of the humblest reader. It is unnecessary to enlarge on this branch of the subject; but I hope the reader will prove for himself the truth of what has been advanced. Before closing I wish to ask the candid reader to make allowance for any defects of style that this Introduction may contain, as it is the first attempt that I have made of this kind. It is the gratitude that I feel in the depths of my soul for my salvation, in being lifted from the lowest depths of degradation and misery to a state of supreme bliss, that has induced me to make some attempt to repay the kindness of the Author in my behalf. I trust it will be received by the public with the same charitable feeling that has actuated the writer.

A. B. ASSISTED BY SEVERAL ADVANCED SPIRITS.

OPINIONS OF THE SPIRITS ON A. B.'s INTRODUCTION.

May 16—Charles Pine: I am pleased with the commencement of the Introduction, [Number of Spirits present], 2,980. (Benediction). Remember the great work before you, and your reward is certain.

May 17—M. W.: I am extremely gratified with the Introduction.

May 18—T. S.: I wish to say that I am much edified by the

able exposition of A. B., and I am in hopes I may be enabled to give my testimony of its intrinsic worth.

Charles Pine: I never was so much gratified since I have been in Spirit life as at the very able Introduction of A. B. [Number of Spirits present], 2,890. (Benediction). Remember that a new Era has dawned on Humanity.

May 19—Charles Pine: I am much gratified that A. B. has succeeded so well with his Introduction.

Hester: I think it would be unbecoming in me to be entirely silent on so important an occasion. And I must say that my heart is overflowing with emotions to which I feel unable to give utterance, after listening to the admirable sentiments of my husband.

E. M.: I do say that the Introduction of A. B. is the most profound and comprehensive production that I ever listened to.

Charles Pine [Number of Spirits present] 3,976. (Benediction.) To be wise you must be industrious.

M. W.: I am overjoyed that you have got such a masterpiece of eloquence for your Introduction.

CHAPTER I.

THE AUTHOR'S EXPERIENCE.

1915 It appears by the record that it was in the month of July, A.D. 1793, when I was ushered into the world without any consultation in the borough of Bridgewater, and without any choice on my part as to place or parentage. So I shall pass over in silence the first, twenty-two years to the Christmas day of 1855, when, after various consultations on the subject, a young lady and myself of the Morris family named Hester ventured to be bound together for better or worse until death us did part. The ceremony was duly solemnized in the Trowbridge Church, by Crabbe the poet, who had that rectorship bestowed on him as a reward for his poetical genius.

Having previously modernised with a new front and tastefully fitted up the premises at the end of the Corn-market and fronting the Cornhill in Bridgewater, all of which has since been removed, we tried our fortunes together in a grocery establishment for four years, and succeeded in obtaining a thriving business. But my gude-woman had two brothers who had been exploring the forests of the young State of Ohio in the United States. The elder of them came back to England to induce his parents and family to emigrate. We became so fascinated with the charms of a wild life either in the forests of Ohio, or the broad prairies of Illinois, that we concluded to sell out and be off. It was rather a serious operation in those days to make a journey to Liverpool by stage. So we ventured in an old American schooner that was lying at Bristol and bound for New York without passengers or freight, except myself, wife, and her brother.

It was near the middle of October, 1819, when we embarked, having luckily taken the precaution to lay in a double stock of provisions. The pilot left us towards evening, and soon after there arose a most terrific gale that blew in full force the whole night, with a lee rock-bound shore, on which the captain was expecting every minute that our schooner would be dashed to fragments. Such continual yelling of 'bout ship and furling of sails as was kept up would have been terrible, but our sea-sickness was so absorbing that we had become callous to anything else. And for the most of the time of nine weeks and two days was a continual succession of head winds and storms, and sea-sickness.

After we got to sea we found that the schooner had been

condemned as unseaworthy, which was the reason that no freight could be obtained. And to make the matter worse, the captain was short of provisions. The sailors were put on short allowance. A mutiny was threatened, and one of the worst sailors was kept in chains, and when I was able to work, I was requested to pace the deck with my gun on my shoulder. We at length arrived at New York before Christmas, and after three weeks' preparation, we started on our journey over the mountains in a waggon with three horses. Luckily it was a very moderate, fine winter. Arriving at Brownsville on the Monongahela River we purchased a family boat, and with another family and our waggon and horses all put on board, we embarked. At Pittsburgh the addition of the Alleghany forms the Ohio River. We occasionally in those early days met a steamboat majestically stemming the current. Arriving at Marietta, Ohio, we again fitted up our waggon and horses, and purchased a track of timbered land on the Muskingum River, forty miles above Marietta.

Now for a forester's experience. To swing an axe and cut down a tree the size of a scaffold pole, was an awful strain at the first, but in two or three years, with the help of a young boy, I was enabled to chop down a tree measuring seven feet across the stump before a twelve o'clock dinner. I shall now pass on to the year 1840.

At this period I was engaged in clearing up a farm near Chillicothe, Ohio, and taking wood to that place. Having driven the waggon to the wood-house on an unfinished side-walk, I was fined. So I prepared an article for the local paper in my defence. This pleased the politicians so well that William Allen, then United States Senator, and now Governor of Ohio, and other prominent politicians, insisted on my leaving my agricultural pursuits, and take the editorial department of their paper.

From this period my labours were changed from the physical to the mental faculties. I was determined to accomplish something of importance in my new sphere of action. Soon after this the English Penny Postage had got into successful operation. To give you an idea of the American Postage system at that time, it is sufficient to say, that to send by mail a letter with a one dollar note from Illinois to New York would cost fifty cents, or the price of ten bushels of corn, which was then selling at five cents per bushel. I knew very well I could soon bring about a cheap-postage system, and by steady perseverance by the use of the Newspaper for two years, I did accomplish it, and have now my documents in the P.O. Committee Room in Congress to substantiate my statement.

A COLD BATH FOR THE WEDDING.

Cleveland is situated on Lake Erie, the Northern boundary of the State of Ohio, and Portsmouth is on the Ohio River forming the Southern extremity of the State. The Ohio Canal traverses the whole extent more than two hundred miles, connecting the River and Lake at those points. Chillicothe is an intermediate town forty miles above Portsmouth. Residing at the former place I accepted an invitation to a wedding at Portsmouth in the month of November 1840, immediately after the Presidential election. The canal freight boats are fitted up for a few passengers on a humble scale, and I made a preference of this slow and easy mode of travelling rather than be caged and jolted in a stage coach. All went on quite pleasantly, and I was taking my morning wash close to the helmsman before breakfast, not seeing the bridge, when all of a sudden I found myself floundering in the middle of the canal, and I could form no conception how I got there. It seems as I was stooping down, the bridge caught me by the poll and plunged me in, but had the politeness not to sever the head from my body as some bridges would have done. The helmsman might have prevented the catastrophe with the greatest ease by giving me timely warning. If ever I had cold chills that was the time, and how I put the wedding garments in trim has escaped my memory. But in the evening it was all right. I found two young ladies who were excellent subjects, and I had some very interesting experiments in clairvoyance and biology.

A CHANGE FROM MATERIALISM TO SPIRITUALISM.

It was eight years after this period before the sun of modern Spiritualism appeared upon the horizon. The year 1840 was the period when mesmerism, biology, and clairvoyance first attracted public attention. Previously to this I had taken great interest in the subject of Phrenology and Mesmerism, and Clairvoyance was a natural consecutive advance. For several years I had great success in the cure of disease by the magnetic process, so much so that Doctor was my regular title.

THE DAWN OF MODERN SPIRITUALISM.

Spiritualism was first made publicly known in America by an extended article in the *New York Tribune* by the late Horace Greeley, who was the editor and proprietor, in the year 1848 or '49. This article stated in substance—that there were several young girls of the Fox family, who had frequent strange sounds at their humble dwelling in the village of Hydesville in the Western part of New York; that they had by practice learned

to get intelligent answers by these sounds. That the excitement became so great in their neighbourhood that they removed to Rochester. The prominent citizens of Rochester convened a public meeting to investigate this matter. The sounds still followed them to the public hall. A committee was then appointed, that meeting adjourned, and meetings were continued in different parts of the City. And, after four or five days' investigation the committee could do no less than make a report that questions were answered intelligently by these sounds, but, as a matter of course, the gentlemen committed themselves no more than they could help, according to general custom. The occurrence had this effect on me, that an investigation such as I have described must have something for its basis. And from that day to the present it has been my constant endeavour to get all the light I can on a subject so intimately connected with the condition of our friends who have passed away and are now experiencing the realities of a spiritual existence. And further, that every one now living in the material condition will in a few years, months, or days have a personal experience each for him or her self. To obtain all the light I can on this the most important of all subjects, I am now taking four different papers devoted to its investigation.

At this early stage of the movement, there was no organized opposition to it. I then had a book, and stationery establishment of considerable dimensions; also, over it a reading-room with four chess tables, and the telegraph office. I used to tell them it would not be long before a telegraphic communication would be established between this world and the world of Spirits, little thinking then that I should invent an apparatus by which I could telegraph to the Spirits any minute of the day. Most of the ministers of the different Churches would give me daily calls to hear what was new on the subject. A brother of Henry Ward Beecher was one of those pastors. We frequently had confidential conversations on that and kindred subjects. He informed me that his sister Harriet Beecher Stowe was an excellent medium for spiritual communications; and that she obtained very interesting messages from their departed relatives.

But this state of things was of short duration. In the course of a year I had found two or three mediums, and we held regular sésances twice a-week; and I would occasionally publish, in one of the local papers, an account of the phenomena we witnessed. The clergy by this time had become jealous that Spiritualism was invading the domain that belonged to them of right and exclusively, and missionaries were on the alert to put down the intruder. Foremost among these was one

rev. gentleman by the name of Burr. He had heard of our circles, and came to Chillicothe and actually succeeded in getting audiences to hear his exposition for a whole week. It appeared that he had an ankle-joint that he could make crack to order, and he succeeded in gulling some of his audience into a belief that all the spirit sounds were made by the cracking of an ankle-joint. Some time after this I accidentally, one Sunday evening, dropped into Mr. Beecher's Church, and that very evening he preached a sermon denouncing Spiritualism, Mesmerism, and Clairvoyance, after having related to me his own experiences, and those of his sister Mrs. Harriet Beecher Stowe.

I shall now conclude my American experiences by merely stating that after this we resided three or four years in Boston, where we had an opportunity of hearing some of the most celebrated trance speakers, among whom was Cora L. V. Tappan, whose lectures have been recently so much appreciated in London. Those who have never listened to those inspirational orations can form no conception of the beauty of their fascinating eloquence. We afterwards dwelt a few years in a country village in the State of Wisconsin, and as many in the Probate Court in Cincinnati, of which next to the Judge I had the principal charge. This Court was in session the whole year, and required seven or eight clerks constantly writing. The war breaking out in 1861 also broke up my business. We then retired again to agricultural pursuits near some friends in the State of Illinois. Here I lost my sight, and on the fourth of July, 1869, was greeted by my kind friends in my native town of Bridgewater, after an absence of fifty years.

The changes that fifty years produced are romantic to contemplate. I went out in 1819 in a three hundred ton schooner. My sufferings by sea sickness being equal to half-a-dozen ordinary deaths, in being tossed about on the ocean for more than nine weeks. I returned in 1869 in a magnificent steamer of over four thousand tons burthen in 14 days without an hour's sickness or the loss of a single meal. In November, 1869, I had an operation performed on my right eye. No less than the removal of the lens which had become opaque. It was about the size of a garden pea. And the substitute for ordinary use is a spectacle lens of $4\frac{1}{2}$ -inch focus. And the lens by which I am now writing is a 3-inch focus, or nearly double the power of a watchmaker's eye-glass. By this artificial method I am now enabled to pen down my ideas for the instruction, I trust, of the reader. And in the next chapter I shall unfold to view the most important invention in the world's history. A mode of obtaining information from friends who have passed away,

and are experiencing the realities of Spiritual existence. Every individual will be enabled to satisfy him or herself in his own retirement without the aid of professional mediums, or public circles. The intense interest of the communications will be seen by those which follow, and which have been obtained from day to day in solitude by the Author.

CHAPTER II.

EXPLANATORY OF THE MODE OF RECEIVING THE ANNEXED SPIRITUAL COMMUNICATIONS.

ON my return to England in 1869, I domiciled with two interesting ladies, a brother's widow and one of her relations, with the expectation of closing my earthly career in their delightful villa, as they were on an average a score or more years my juniors. But destiny decreed otherwise, for one of them passed away to the Spirit Realm in May, 1872, the survivor in January, 1873. But what is generally regarded as mournful bereavements, has been the means in my case of making me the instrument of conferring a boon on humanity, which may form an epoch in the world's history. The household was broken up, and I retired to private lodgings in proximity to the vacated villa.

It will be seen, by the preceding chapter, that I have been an ardent investigator of Spiritual science from the very incipency of the modern movement; but previous to the autumn of 1873, I never discovered that my organisation possessed any mediumistic quality, and I consequently had to depend on circles and the mediumship of others to witness the phenomena, and on trance-speakers and the Spiritual papers to explore the Philosophy of Spiritualism. And it is an impossibility, in the nature of things, to get as valuable and pure communications where there are a variety of mental currents in opposition to each other, as can be obtained in the solitude of individual communing, when this is possible and practicable.

I shall now proceed to show, for the benefit of the public, how I became a medium. I sat daily in solitude at a regular time in the afternoon at a small table on three feet (legs would do as well), for an hour or less. How long I continued this without any result I do not recollect, but at length I thought I could perceive a slight movement of the table. By slow degrees each

day the power increased, until I obtained intelligent answers to questions that I propounded. It was also accompanied by numerous sounds, and altogether it was about equal to what is obtained at an ordinary circle, where there is a known medium.

It then occurred to me that there certainly could be an apparatus made having the letters of the alphabet arranged in a circle, with a hand attached to a moveable spindle in the centre, which the communicating intelligence could move, and spell out words and sentences. I felt convinced of its utility, and determined to have an apparatus made that should also be an ornamental piece of furniture, I invested three guineas for its completion. And the communications which I am now daily receiving, surpass in interest the imaginings of a romance. And although there are many dark shades in the picture, yet streams of light and splendour are constantly pouring in, giving a gorgeous beauty to the whole scenery of spiritual experiences. Suffice it to say that the results which I have obtained immeasurably transcend the highest expectations I had formed.

To obtain truthful communications, the recipient ought to keep his mind in as passive a condition as possible. For that there are streams of thought flowing out from the communicating Spirit to the recipient of communications and others flowing from the mind of the recipient to the communicating Spirit, and that these mental emanations sometimes interblend and give colour to the communications, cannot be denied. Therefore, in order to obtain the communications as pure as possible, the communicating Spirit ought to be the positive force, and the recipient ought to be as negative as possible. For this reason, when I commence the seance, I never ask for any particular spirit to communicate. But the name of the Spirit is in the first place spelled out, and the communication follows immediately afterwards. When finished, the words "no more to-day" are spelled out. Immediately, the name of another Spirit is spelled out, followed by another communication. In this way I usually obtain at each seance five or six communications spelled out and written down by myself. For I am invariably alone when the communications are received. The communications are usually sufficient to fill two or three pages of a book of copy-book dimensions. Double that quantity could be obtained, if another amanuensis was present. But invariably the communications are the most perfect when only one person is present. For two mental currents usually make a ripple, which disturbs the flow of thought from the communicating Spirit.

The most important, if not the most agreeable, communications received by this mode, are from those Spirits, who were too avaricious and whose affections were too much absorbed in

accumulating earthly wealth, to the neglect of the higher faculties of their nature, which is the only available wealth in the Spiritual Realm. Another class is those who have been guilty of atrocious crimes. It appears, from information gleaned from different sources, that these correspond to "the Spirits in prison," spoken of in the New Testament. They appear to be on so earthly a plane after leaving the body, as to be out of the reach of Spirits who would gladly assist them in their melancholy situation. The former class of Spirits usually describe their condition as one of agonising solitude, and if they have the good fortune to have an opportunity of relieving the burden of their minds by a full confession of their sins on Earth, it seems the only mode available to enable them to progress to higher conditions, and the gratitude they express, is a source of pleasure to the recipient of the communications far greater than gold can purchase. Eight or ten of this class of communications will be presented in the sequel, which I trust will be a source of joy to the reader as well as to myself, when he will see that there is greater joy in the Spirit Realm over one sinner who has repented than over ninety and nine just persons who need no repentance. Some of these communications, it will be seen, have been continued from day to day over a period of several weeks.

In this connection I would implore those who are daily violating the golden rule "to love thy neighbour as thyself," to repent and make *restitution*, whilst it is in their power to do so. For recollect that repentance without restitution is only a sham, that will be of no avail to assuage the flames of remorse which will follow the Spirit after putting off the bodily encasement. And also bear in mind that where one Spirit is fortunate enough to find an opportunity of relieving his mind to an earthly medium, there are ninety and nine who cannot avail themselves of the privilege and remain in prison for hundreds or thousands of years. To illustrate this last position, I shall take the liberty of giving an extract from a private letter which I received some months since from John Scott, Esqr., of Belfast, who is content to do his good work in private, but I trust he will pardon me if I give it publicity for the benefit of mankind:—

Extract from Mr. Scott's letter of December, 1872.

"Occasional glimpses of the scene presented to our view—the glorious beauty of the company who attend to do the work through, us often 'more in number than the hairs of our head,'—the shining happy bands, thousands upon thousands whom we have assisted to *redeem*, some of them from a captivity of several thousands of years, who have joined our guides, and assist in liberating others and in watching over us night and day—their

affecting address of thanks for their deliverance when returning from their new abode—to hear the glowing description of the heavenly scenes, to which they are introduced—a few hours enjoyment of which, many of them declare, more than repays them for all the pains and tortures they endured on Earth—is often quite overwhelming and sufficient to fill anyone with astonishment.”

TRUTH STRANGER THAN FICTION.

To make a little variety, and as a key to some of the communications which will appear in the sequel, I shall give the antecedents of E. M. and Lois Post. The former (E. M.) was an apprentice to an uncle of mine in the tin and copper and hardware business, as long back as 1810, or nine years previous to my departure for America. I was residing with my uncle at the time. E. M. had a very turbulent organisation, if he met with any opposition; and his master who was of a free and easy, but sometimes a little passionate, disposition, had no tact at governing an unruly apprentice. The consequence was that the most terrible scenes of discord were constantly transpiring. At last he ran off. I shall now pass over twelve or thirteen years to his wedding-day, at which I was present, near M'Connellsville, in the State of Ohio, U.S. The lady was quite young, and had formed an attachment to a young man about her own age, but she was over-ruled by her parents to her sorrow. The next day the husband repented his choice and would gladly have absolved the obligation. But the knot was tied, and he was one day too late. Scarcely a day would pass without his being in a most violent rage, pouring forth the most abusive language, and he had no faculty of providing the comforts or even necessities for housekeeping. At length after thirty or forty years it culminated in a divorce, and both parties became mated again. The husband got a second wife who could supply the house with everything that was necessary for comfort, but she had a powerful physical frame and indomitable will, and he soon found that she was master as well as mistress of the house, and he became as gentle as a lamb. His former wife was united to a Dr. Post, a celebrated healing medium, who was in affluent circumstances and one of the kindest of husbands, and their country residence in the vicinity of St. Paul's, Minnesota, was pronounced to be one of the most charming villas in the West. I now approach the denouement of this extraordinary romance. I received a letter, dated September 26, 1873, in which she says:—"My darling husband has gone to the Spirit land. He left the 18th of August, 1873. Oh, Clement, how I wish I could see you, I wish I could spend my days with you. . . . I send you my

enduring love." I delayed answering this letter to await the chance of receiving a communication from one or both of her husbands. Soon after I got my Spiritual Telegraph in operation, I wrote her a long letter detailing my experiences, and informing her that her first husband was in a most pitiable state of agonising solitude. I entreated her to forgive all his past ill conduct, as it would be the greatest assistance he could have, to enable him to progress to a higher condition. I also informed her that I had received a short communication from her second husband, Dr. Post, who was surrounded by a host of advanced Spirits who had welcomed him to his Spirit home. In due time I received from her a reply to my letter from the Spirit World, which, with her subsequent communications, of the most interesting character, will be found in its regular order.

I must now remark in closing this chapter, that to obtain the identity of Spirits has been considered the most difficult thing to accomplish. But by the new mode of telegraphing, when entirely alone, the proof of identity seems to be perfect. And I feel no hesitation in saying, that in the next generation, it will be accepted as the most important discovery of the age. It enables each individual to hold communion with his departed friends under his own roof, without the aid of circles or professional mediums, and thus be enabled to remove the last lingering doubt, that his friends and relations who have cast off the earthly covering, are still living, and waiting to bring glad tidings to their friends on Earth. I am told by my guides that there are hundreds of Spirits constantly waiting for an opportunity to communicate. And so great is that desire, that it sometimes confuses the Spirit who has control of the apparatus, which will be apparent from the communications themselves. It frequently happens, when they are meditating to give expression to their ideas, that the hand of the machine will be turned slowly round two or three times, without stopping to point at the letter required. In this case I generally avoid contact with the machine for a few seconds, when they are usually enabled to proceed with their communication. As some of these communications are from uneducated persons, the reader ought not to be disappointed if they do not come up to his ideal of Spiritual literature.

I shall conclude this chapter by saying: Should any of my readers be accosted by an erring brother, who in Earth life had deviated from the path of rectitude, and is now in the dense mirage of remorse in agonising solitude, and should you be prompted by the Divinity of Love, in your inmost soul, to assist the forlorn one in finding the spiral pathway of Eternal Progression, labelled with letters of sparkling diamonds on the right, "*Purity of Heart*," and on the left, "*Love thy neighbour as thyself*,"

for ever ascending, and expanding with new beauties towards the Infinite unknown, of unimagined splendour and beatitude, that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive;" then have I not written in vain, nor has the reader failed of his reward. I omitted to state, in the proper place, that those whose mediumship is insufficient for the movement of a small light table, might by daily practice acquire sufficient mediumistic power to receive communications by the Spiritual Telegraph. *Directions.* Place the fore and middle finger of the right hand lightly on the hand of the instrument, near the centre, taking care not to use any force yourself; it is most probable that by devoting your attention to the subject, you will be rewarded in a few days, by having the hand moved by an invisible power. Frequently at first, after a slow motion, it will move with great force, going round several times without stopping at a letter. When this happens, I ask the Spirit to move the hand more slowly, and words and sentences are soon spelled out with much accuracy. In my communications, almost invariably, the Spirit first spells out his or her name, followed by the message they wish to impart. It is my impression that persons who, in solitude in their own dwellings, devote a half or whole hour, daily, to the subject, will find themselves amply rewarded; but of course it requires, in this as in any other department of human experience, to obtain satisfactory results, that the mind must be concentrated and devoted to the subject. Blessed are the pure in heart. But if you cannot approach the subject with a pure desire to obtain the truth, you had better remain until you have acquired that pearl of great price, purity of heart. If you have no other spare time take half an hour before you retire to rest each evening.

CHAPTER III.

"Seek, and ye shall find. Knock, and it shall be opened to you."—*Jesus.*

THE CONFESSION AND EXPERIENCE OF A. B., PRECEDED BY A FEW REMARKS.

I MUST ask your indulgence for a brief period, to give expression to some ideas which I deem important, before the commencement of the telegraphic communications from the Spirit Realm.

My object in publishing this treatise is of a twofold character. First. It consists in giving for the public benefit my spiritual experiences for the past few months, all of them by this new mode of communication between the living and the departed; and which, I can say with confidence, will give a clearer and more definite idea of the Spirit Realm and its Immortals, their condition and experiences, than any treatise which has hitherto come before the public.

And second. There is a consideration still more important. It points out the mode by which every person, who is actuated by a pure desire for arriving at the truth, can in his domestic retirement prove the reality of the intercommunion between the Physical and Spiritual Worlds, and obtain experiences, it may be equal or superior to those, which are now published in this volume. In a former chapter, I gave in detail the circumstances which led me on to the present discovery and invention. And I shall here give plain and explicit directions, how others may attain a sufficient degree of mediumistic emanation to enable the Spirits to communicate. For it takes less mediumistic power for this mode of communication than for any other. And, further, those communications which are received in solitude are the most perfect and reliable.

DIRECTIONS FOR THE NOVICE.

Provide yourself with a small, very light, round table, three claws or legs. Choose a room, where you can retire each afternoon or evening. If you have no other opportunity, take the half hour after the retirement of the family. Place your chair opposite one of the legs of the table, with the hands resting lightly on the top, one on each side of the leg, so as to keep the table steady and free of motion from your contact. If you know some suitable melody or hymn, soft singing would be beneficial. Withdraw your mind from all worldly strife, and let your meditations roam as passively as possible into the realm of Spirit. You must not be discouraged if your table does not respond for weeks, although you may be successful in a few days. If unsuccessful at the end of four weeks, make an addition, by getting one or more of the other members of the family to join you. As soon as you have ascertained that you can get any responses by the movement of the table—then get a Spiritual Telegraph, such as is described at the end of this volume. Proceed in the same way with your Telegraph as with the table, by singing, &c. If the mediumistic power is insufficient, then place two fingers lightly near the centre of the hand; and take good care that it shall not move from any physical force from yourself. If the Telegraph is new it may require a little

time, a few days, before the Spirits can use it. When they first get the power, they sometimes use it with great force, turning the hand several times round before stopping at the desired letter. Then ask them to move it more slowly and the name of the Spirit will be spelled out without difficulty, followed by a communication. It is my rule not to call for any Spirit. But I wait for the name to be spelled out which takes place immediately or in a few seconds. When the first communication is finished by spelling out "No more this evening," then a second name is immediately spelled out. I think it unnecessary to extend these remarks any further, and I now proceed to give the communications of

A. B. This Spirit, whose real name is only known to myself, but is given every day in full, commenced communicating a short time before my Telegraph was in working order, and by what I could gather by answers to questions, he was in a state of gloomy solitude. After some days, he appeared to have three companions of a low disagreeable character. When I had the Telegraph in operation, he would come and interrupt when other Spirits were communicating, spelling out such words as "snoring," "spitting," &c.

I spoke kindly to him, and entreated him not to interrupt another Spirit, and I should be much pleased if I could do anything to afford him any comfort. I shall now give his communications, as I received them from day to day. Each day the full name would be spelled out, followed by his communication.

1873. Dec. 17.—"A. B. thinks he is better since he stayed without interrupting the séance. Do good service in the cause of Spiritualism." [I am so glad you feel better] "Because I make progress; love everybody."

Dec. 18.—"A. B.: Longs to keep still in your esteem." [I am pleased you are progressing so well. I hope you will soon feel happy.] "I promise to do my best to deserve it." [In reply to a request.] "Oh, look out for my life!" [When will you commence?] "To-morrow. Good afternoon."

Dec. 19.—"A. B. begs leave to say to Clement Pine that he will begin his biography to-morrow."

Dec. 20.—"A. B.: Truth enables me to make reparation for my faults, and I now proceed to begin my narrative. In the year 18—, I came into existence about ———, and to make my peace with God and be sure of happiness, I make this confession. I mortgaged the ——— property to the Bank of ——— for such an amount as I could obtain at the Bank to begin my career of dissipation and mockery. I then made haste to leave ——— and went to ———, and smattered away the money."

Dec. 21.—“Now I take pleasure in making peace with our Father Almighty for the many transgressions which I have made. And I will try to mend my ways. I promise to make full reparation for the part I took in the affairs of ——. I made a will for —— previous to his death for the purpose of altering his former will to get the property into my hands.” “Charles Pine promises to do all in his power to assist A. B.”

Dec. 23.—“A. B.: Every right minded person will try to do what is right.”

Dec. 24.—“A. B.” [I am afraid you were interrupted yesterday]: “Never mind so that truth prevail. Trust in God. Put no confidence in man. I now proceed with my narrative.” “— asks pardon for interrupting A. B. yesterday.” “A. B.: Will you ask him why he interrupted me to-day?” [To make apology. Please proceed.] “My wife used to make my minutes long before my death on Sundays. On special occasions I used to place myself on the rug for the purpose of knowing what was going on in the Spirit World. Then on other occasions I would try to make my peace with God.”

Dec. 25.—“A. B.: Every trial upon the Earth makes God nearer to us; and we must place ourselves in harmony with God and mankind. And we must keep ourselves unspotted in the world of mankind.”

Dec. 26.—“In order to get our minds in order for Spiritual investigations, it is not necessary that we should desire to make ourselves acquainted with some astounding manifestations, but to make a point not to shape our minds at several things at a time; and regulate our minds in harmony with God, and mankind and ourselves, on subjects of morality and religion; and to regulate our lives so as to make progress in righteousness.”

Dec. 27.—“To arrive at supreme happiness, it is necessary to have our minds in harmony with such subjects as will enable us to overcome evil of every kind, and try to make atonement for our transgressions.”

Dec. 28.—“To be subject to the laws of God and ourselves, we must try and make restitution for our transgressions, in order to progress in goodness and happiness. And I now proceed to give my experience in Spirit life to make atonement for my transgressions, that I might attain perfect happiness on the summit of infinite progression. On arriving in the Spirit World, I was terrified at my condition, and thought I could not endure the pangs of remorse which I suffered. And I then supposed that I never should get much better, and I said that I was unable to make restitution for my transgressions.”

Dec. 29.—“My desire was to supply myself with some comfortable kind friend to make known my condition, when I found

you." And I then resolved to make a full confession of my transgressions in order to enable me to progress." *Oct. 30.*—"I made my peace with God and myself on that memorable occasion, and I resolved to make restitution for my former transgressions. For this purpose I sought the acquaintance of the most advanced Spirits. And I wished to try my strength on the occasion." "A. B. wishes to say that he will not proceed with his narrative to-morrow."

"God tries to bring us nearer to him in various ways. And often manifests himself to us in a very different way from that which we expect. And we must make ourselves acquainted with his solemn presence and act to the best of our ability. Then we shall practise what is right."

January 1st, 1874.—"To amend our life and separate ourselves from sin, we should try to make progress in virtuous occupations, and try to remember that we are the sons of God, to enable us to progress in spiritual knowledge."

Jan. 2.—"To attune our minds to harmonious conditions, we should make ourselves acquainted with every good subject that will make us more true to God and humanity, and also keep ourselves unspotted."

Jan. 4.—"A. B. asks Clement Pine to place the slate machine in its place. Pray to God to waken up your spirit, and I will try to proceed with my narrative. I wish to warn all mankind to listen to my sad story, and to take warning from my history, that they may not punish themselves by their transgressions, and that they will seek the Lord for strength to resist temptation, and strive to progress in wisdom and spiritual truth."

Jan. 6.—"On the same day that I was translated to the Spirit Realm, I experienced the torments of remorse upon my spiritual nature, and was in dread of everlasting torments upon my soul."

Jan. 8.—"A. B.:" [Are you ready to proceed?] "No. I come to shake hands with O. D." [That is very interesting.] "Thank you." "A. B.: Roasting in the torments of remorse, my spirit rejoiced when I found you. I resolved to make a full confession of my sins."

Jan. 9.—"My strife to overcome my remorse was terrible. And I resolved to mend my ways, so that I should never again require to make restitution for my sins. Then I was enabled to advance to a higher state. Then you enabled me to put myself in the company of advanced Spirits, and to respond to their calls, and to be one of them in righteousness."

Jan. 10.—"To make restitution for our transgressions we must direct ourselves to righteousness, and place ourselves in harmony with spiritual truth to enable us to progress."

Jan. 11.—"So I then passed through the many legions of

Spirits to the Spiritual Abode which the kind Spirits had prepared for me, when I was in a condition to remove to that abode. So I thank the Lord for my redemption from my transgressions. And I shall do all in my power to enable others to follow in my footsteps."

Jan. 12.—"Resting on the summit of my abode, I took a retrospective view of my past life, and resolved to support my position in the Spirit World by doing all the good I can for the inhabitants of Earth. Thenceforward I shall make spiritual investigations my principal object."

Jan. 13.—"Upon surveying the many kind Spirits that were assembled on that occasion I said that I would never again sin; and I resolved to make my peace with God and the Spirits of the departed. And I shall now describe the Spirit Home that has been allotted to me:—In the first place there are many compartments in the dwelling in which I reside, and there are many Spirits in each of them, and so many that I am at a loss to make any estimate of them."

Jan. 14.—"I was much pleased when I found I was surrounded with such kind Spirits. And I said I would try to strengthen myself in the most holy manner. Long before I said it, the Spirits knew what was in my thoughts, and said that they know whatever is existing in the Spirit."

Jan. 15.—"A. B. to Clement Pine, greeting." [After a short conversation the name was given a second time.] "To make progress in spiritual truth, it is necessary to love God and the Spirits of the departed, to strengthen ourselves in the knowledge of practical truth, and to enable us to progress in the practice of religious science. Therefore we must try not to rove from the path of duty, but try to regain what we should have done on the Earth, to make restitution for our past lives. To accomplish this desirable object, I submitted to the confession of my past transgressions."

Jan. 16.—"Supreme happiness will not be attained without making the effort to regain the position which we lost when on Earth. Therefore we must use every exertion to become like little children—must try to trust in God for our strength to overcome all evil, and to progress in spiritual truth."

Jan. 19.—"Our minds should be instructed on the several duties that we have tried to perform. . . . Then we should make trial of our strength to overcome all temptations."

Jan. 21.—"To use our faculties in the proper manner, we must strive to become supremely miserable, so that we can remove our sins, and then we can progress in happiness and spiritual truth. Then we shall reach the summit of happiness. To do this we should make ourselves acquainted with the worst

kind of evil. Then we can stand on the summit of eternal truth."

Jan. 25.—"Now I wish to make a finish of my narrative. To do this I must repeat many things that I have before stated; so I shall try to make full restitution for the sins of my earth life. Truth requires me to state, that I always tried to under-rate you in the esteem of —."

Jan. 28.—"So I shall repent of that sin. Now I wish to say that my wife always tried to make peace in the family, so I now give her credit for the many rebukes she administered to me, and that resulted in good to somebody. God have mercy on her for the many righteous acts of her life. To bring my narrative to a close, I wish you to publish this narrative for the good of the inhabitants of earth."

CHAPTER IV.

THE CONFESSIONS AND THE SPIRITUAL CONDITION OF THE SPIRITS OF E. F. AND C. D.

[BEFORE commencing the communications from the Spirits herein indicated by the initials E. F., and C. D., I wish it to be understood that I do not ask for any Spirit to communicate; but the Spirit desiring to communicate first spells out the name in full, and then follows in his own words what he wishes to reveal. The real names are known only to myself, and they are withheld for the purpose of sparing the feelings of friends or relatives in Earth life. In the Spirit World this cannot be done as the thoughts of the Spirits, as well as of those in Earth life, are known as readily as if they were written or spoken. With this explanation I shall commence the communications of E. F.]

Dec. 21, 1873.—"E. F. wishes to progress in the Spirit World."

Jan. 4, 1874.—"E. F. wishes Clement Pine to make a truthful record of my life."

Jan. 22.—"I am in a very terrible condition; and I now wish to make a confession of the many sins which I committed to restore me to the path of duty. For this purpose I now come to you. In the first place I saw that C. D. took the spelling machine from me to communicate to you. In the first place A. B. made a will for me which I did not like, to secure the

property to himself. So I took trouble about it; so I shall not be with him until he comes to me for forgiveness, and then I will forgive him. Therefore, I shall now proceed to relate all the past sins which I committed in Earth life. In the first place, there was a piece of land which belonged to ———, which I appropriated to myself.

Jan. 26.—“S. S. pushes herself too forward. Resting on the summit of the things of Earth I neglected to subject myself to the Spiritual science of my nature. To make atonement for this neglect I now submit to this mode of making restitution, and I shall now try to make a full confession of my transgressions. To do this I will try to remember all the sins of my life. Truth requires me to state that I sold the land that belonged to ———. Therefore I shall try to make atonement for that sin of Earth life, by doing all the good I can in Spirit life; so I trust that you will assist me to make restitution for that sin.”

Jan. 27.—“E. F.: So I now proceed to make a full statement of the manner by which I gained my fortune. To begin; after selling the land of ———, I said that I would set up a plan to send the travel to ———, so as to make them submit to my dictation. By this means they were induced to give me ——— to prevent me from carrying out my plans. And they said to me they would try to regain the money by charging extra freight on the merchandise that passed through their line, so I repent of that sin.”

Jan. 30.—“E. F.: Now I made some money by selling some stocks that belonged to the company, and said that the stocks belonged to me. Now I repent of that sin. So I told A. B. that I would sell some land to make up the deficiency, and he said that he would keep the money. So I took his advice, and kept the money. A. B. says that it was so.”

Feb. 1.—“E. F.: Now I repent of that sin. To make a full confession would take up too much time, therefore I now say that all my money was obtained by fraudulent means, and I shall now proceed to do all the good I can for the inhabitants of Earth. So I now devote myself to the cause of righteousness and spiritual truth, and I desire that you will assist me to accomplish this important resolution that I might progress in every good work.”

Feb. 8.—“E. F.: Now I shall entreat you to assist me in the discharge of this important work. So I shall now have the approval of my Spirit, and shall progress in Spiritual Truth and Science. And I shall require all the support I can obtain from the advanced Spirits to make my peace with God. I now resolve to do all the good I can to enlighten the inhabitants of Earth.”
“B. F. says that E. F. is much happier since he has confessed his

sins. So I thank you most heartily for your many kindnesses to him."

Feb. 11.—"E. F.: I now say that I shall try to make my peace with God. And I hope to progress in the knowledge of righteousness and Spiritual Truth. To accomplish this I hope to have the assistance of exalted Spirits. And so I intend to do all in my power to advance the cause of Spiritual Science."

Feb. 15.—"E. F.: To accomplish this important work will require your assistance. Therefore I now entreat you to do all in your power to assist me in the discharge of this duty. Therefore I now rely on the support of your co-operation. I shall do all in my power for the good of the inhabitants of earth. To accomplish this I now make a solemn resolve to try to progress in Spiritual Truth and Science. Therefore you will please accept my thanks for the kindness you have shown me; so I now make my peace with God and the Spirits of the departed."

Feb. 16.—"E. F.: I shall try to make my peace with God and the Spirits of the departed. For this purpose I shall elevate myself to every good work and word. So I trust I may rely on your assistance to enable me to carry out this resolution. I am extremely obliged to you for the patience you have shown in my case."

Feb. 17.—"E. F.: Now I shall conclude my narrative by giving a description of the Spirit Home which the kind Spirits have provided for me. To do this I must now say that it is more beautiful than I can describe. It is much more beautiful than ———. I must say that every person in that mansion is supremely happy. To make an estimate of the number that inhabit that mansion is an impossibility. [In answer] The compartments are beyond computation. There is no definite number of my associates. I now say that I am restored to happiness and peace of mind. So I must return you my most profound thanks for your kindness in my case. I have now finished my narrative."

Feb. 19.—"E. F.: Now I wish to say that I am at present in the same mansion with A. B.; and we have made everything agreeable. So you need not be uneasy about my associates. Therefore I shall try to overlook all past difficulties, and dwell in harmony together."

Feb. 21.—"A. B.: Having now finished my narrative, I shall give the inhabitants of Earth some good advice. In the first place I recommend that they avoid the same path that I trod. And that I made a great mistake in supposing that money was all that was necessary for my happiness. And now I see the absurdity of striving after gold, instead of cultivating

a knowledge of the things that belong to the spiritual welfare of man. Now, I wish to say that I was extensively mistaken in supposing that riches would produce lasting happiness; and I now warn all mankind of the deceitfulness of riches. So, I now have finished my narrative. I wish to return you my most profound thanks for the patience you have exhibited in my case."

Feb. 22.—"E. F.: Now, I say that I wish to give you my experience in spirit life. To begin when I first entered the Spirit World; I felt that I was lost to all eternity; and I said that I should much like to see you; so I tried to come to you, and found that I could not at that time. So I waited until you had a spelling machine, and when I found a method of communicating, my joy was unbounded. So, then, I said that I would confess my sins to you, to enable me to progress; so I endeavoured to frame my mind in a condition for that purpose, but it was most difficult to do so. I now wish to improve the communication, and to accomplish this object I come to-day. Now, I shall begin my earthly experience again. In the first place, I wish to say that my career on earth was a career of iniquity and deceitfulness; so, I now repent of the sins of my lifetime. To make the wrong appear the right was my constant endeavour."

Feb. 25.—"E. F.: Pity me, and do not trifle with me. So, now, I shall try to supplement what before I narrated imperfectly. In the first place, I tried to injure you when you first came to ———. And then I said that P. S. ought to ———. And now I repent of that sin. Have compassion on me, so that I may be able to progress in spiritual truth and righteousness. I also tried to hurt your feelings when you ———. I now repent of that sin. Let me know and I will try ———."

Feb. 28.—"B. F. says that E. F. is much happier since you forgave him."

March 4.—"E. F.: I shall now try to improve myself in goodness. I also intend to place my mind on something of a religious character, so as to have the knowledge of practical goodness and judgment."

March 11.—"E. F.: I now wish to say that I am restored to happiness; and return you my most profound thanks for the very patient investigation of my case, that it is not in my power to express in words sufficiently good. I shall now do all in my power to enlighten the inhabitants of Earth. So please help me in this undertaking."

March 18.—"E. F.: I now wish to say something about my Spirit Home, which the kind Spirits have provided for me. In the first place it is more sumptuous than can be expressed in words. I hope I shall be able to give you some idea of its beauty. And for this purpose I must ask your indulgence whilst

I make the attempt. It is situated in the Mountain of Charity, and is in a very romantic part of the country. It is the most lovely situation I ever beheld. Nothing on the Earth can compare with it. I cannot find words to give any idea of its loveliness. Therefore, do not imagine I wish to deceive you. Deceit is no part of spiritual science, therefore you may place implicit reliance on the book from the Spirits. I now wish to give you some idea of my mansion. It is very large, and the inmates are beyond computation in numbers. I am not able to form any estimate of their numbers; I expect many of them can tell more about it than myself, so I shall leave it for a future occasion. How to make restitution for the happiness I enjoy is beyond my knowledge. So please accept my most profound thanks, as the only compensation it is in my power to give for the happiness I have attained through your instrumentality."

March 24.—"E. F.: I hope, now that I have experienced how much benefit I have attained from your honest endeavours in my behalf, that no objection will be raised against the publication of my narrative for the benefit of the inhabitants of Earth. So, to make the matter short, I desire, for the sake of my repose, that you will publish what I have revealed to you in as short a period as you can make it convenient to do so. I have now finished my story, and I hope most sincerely that you will have no trouble on my account."

[It will be seen that the communication of C. D. commences with reproaching a Spirit who had commenced his confession. The first intimation of his presence was as follows]: "Samuel Pine. I wish to say that C. D. wishes to communicate." [Is C. D. present?] "C. D.: Place no confidence in A. B."

Dec. 27.—[C. D. announces his presence, then follows an announcement from A. B.] "A. B. to C. D. greeting; wishes him much joy for making apology to me."

NARRATIVE OF C. D.

Jan. 5, 1874.—"C. D. prays that Clement Pine will give him an opportunity to begin his experience. In the beginning of my Spiritual experience, I was terribly placed with Spirits of the most wicked character, and I would have given all the world if I could have returned to Earth. And oh what pleasure it was when I found you, my dear Clement. On that remarkable occasion I resolved to make a full statement of all my transgressions. And I resolved to make restitution for the benefit of mankind. For this purpose I come to-day."

Jan. 6.—"C. D.: My condition in the Spiritual Realm was of the most terrible character. On the same day I resolved to make my peace with God and mankind. For this purpose I

tried to find some kind friend to whom I would confide my transgressions. Thereupon I found you, but was unable to communicate at that time."

Jan. 7.—"C. D.: So I desired an opportunity to communicate to some person on my condition, and when I found one I was much rejoiced. It is of unspeakable importance that this narrative should be given to the world, that others may avoid the road that I took."

Jan. 8.—"C. D.: Surprise took me when I found I was in the Spirit World, and on reflecting on my recent arrival in ——. I was confounded to think I was in the Spirit World. And when I found that I was troubled in Spirit, I resolved to make my peace with God and mankind, and for this purpose I strove to find some person to communicate with. And when I found you, the joy of my heart was unspeakable to me. And I tried many times to communicate with you in vain."

Jan. 9.—"C. D.: Oh what joy it was to me when I was enabled to make known my sentiments to you. No more to-day."

Jan. 10.—"C. D.: Roasting in the flames of remorse, I was tormented with my state when I found you. And to enable me to progress, I will state everything that was wrong in my life. And I will now proceed to do so. I placed some bonds to my credit that belonged to —, and said that I would put them out to interest for her. Now I think I ought to have sold them for her benefit; and to make peace with God, I make this confession."

Jan. 12.—"C. D. [In answer for an explanation]: I took the bonds for the — farm, and on reaching N. Y. I said to — that I would place them to her credit. I will now make a full confession. In the first place, then, I tried to regain the mortgage on the — farm, and to cheat them out of what they had paid. So I took myself the money that belonged to the — family. The next transaction was upon the Bank of —, on the sudden panic that occurred when the war broke out. I took the money out of the Bank of — that belonged to —, and appropriated it to myself. To gain the position that I lost, I said that I would turn some stocks into money and pay her right away."

Jan. 13.—"Thereupon I said I would make it right when I made my will, but I neglected to do so, and I am now suffering for that sin. So I must make restitution for the transgressions of my past life, and I now resolve to do so. And for this purpose I now trust that you will help me."

Jan. 14.—"C. D.: My wife told me that you would try to make things satisfactory to —. [When did she tell you this?]

Since she was in the Spirit World. To-morrow she will communicate to you. To-morrow I will try to remove from this place of torment, and satisfy myself with roasting in the flames of remorse. Then I hope to be able to progress to supreme bliss. Then shall the Spiritual World rejoice." [A controversy of an unpleasant character took place between the Spirits C. D. and R. R., which I thought better suppressed than given verbatim.] "R. R. is sorry for what he said."

Jan. 16.—"C. D.: Now I wish to forgive the stumbling trespass of R. R. I will now proceed to make a full confession of my transgressions. Upon arriving in the Spirit World, I was truly astounded that the whole of my life was written on my memory. And I found that upon regaining strength I was truly wretched. I now intend to do all in my power to regain the path that I suffered to elude my vision. So I thank you for the opportunity of a full recantation of the many sins I omitted to repent of when on the earth. To accomplish this, I must repent of the whole of my transgressions.

Jan. 17.—"C. D. wishes to reply to R. R., so as to make atonement for my shameful utterances to him. No more to-day."

Jan. 20.—"So I now proceed to state all my transgressions. To do this I must try to surrender my self to God's mercy, so that I may be prepared to stand in his presence with the approval of my conscience, turning my back on all evil. So I will try to remember all my sins."

Jan. 22.—"Upon Sunday, on the 10th of September, 1873, I came to you in the Spirit Room to communicate to you, but I found it would not do. So I tried to communicate at your room, but was unable to do so. Then I was in despair; and I took much trouble till I was able to communicate to you. So now I feel much better to be able to relieve my mind to you. Therefore, I now proceed to state the rest of my sins. So I said to ——— that I would now make a full confession of the whole affair to you on the first opportunity."

Jan. 23.—"C. D. is now ready to communicate. To suppose that I can remember everything that was transacted in my life would be out of the question. Therefore, I shall confine myself to the principal evils of my life. For this purpose I now proceed. To do this I must begin with the settlement of ——— estate. I supposed it would not be so much as it turned out. And I ought to have given the widow much more than I did. So I wish I could make atonement for that transgression. To do this I must make myself humble before God and man."

Jan. 28.—"C. D.: So now I shall resume my narrative. To do this I shall require your patience. So I shall try to remember many events a long time past. On the eleventh day of

September, 1856, I sold some bonds to _____, at _____, to insure _____ an income. Then I appropriated the money to myself."

[In reply to a question on yesterday's communication.] "C. D.: I wish to remain as it is. So, I took the money and appropriated it to myself. Therefore, I repent of that sin. To make restitution to her, I now make a solemn promise to do all the good I am able, and shall endeavour to enjoy her esteem, keeping myself unspotted in the World of Spirits."

Jan. 31.—"C. D.: Now I wish to say that I have made a full confession of my sins, and I now desire your assistance to enable me to progress to a higher condition."

Feb. 1.—"C. D.: So, now I shall endeavour to make progress in spiritual science. To do this, I hope that many kind spirits will assist me, and so regulate my Spirit that I may have confidence in myself to overcome all evil."

Feb. 3.—"C. D.: So, now I proceed to state that reform in spiritual truth shall be my constant desire. Therefore I say that I shall devote myself to the investigation of spiritual truth and science. To do this I trust you will try to help me to the best of your ability."

Feb. 4.—"C. D. says he feels much better since his confession."

Feb. 13.—"Now I wish to say that I must endeavour to make my peace with God and the Spirits of the departed. To accomplish this important purpose, I trust that you will assist me to the best of your ability. So now I have finished giving my experience."

March 5.—"C. D.: I now return my most profound thanks for the patient attention that you have bestowed on my case. And I hope to be able to make some recompense to you on your arrival in the Spirit World."

March 24.—"C. D.: I hope that you will publish this narrative for the benefit of the inhabitants of Earth. And to place the matter in proper form, I do say that if you neglect this duty you are imperilling your own salvation. I now have finished my story. And it is my sincere desire that you may overcome all difficulties in the performance of your arduous duties."

CHAPTER IV.

THE CONFESSIONS AND EXPERIENCE OF THE SPIRITS OF R. R. (AND) G. H. AND DAV. MONT.

JAN. 2, 1874.—"R. R. wishes to say that he is in need of your assistance." [I shall be pleased to assist you.] "Thank you."

Jan. 3.—"R. R.: I wish to make a full confession of my transgressions. [The remainder is incoherent, and is cancelled.]"

Jan. 7.—"R. R.: That I may be understood to-day, I will begin my narrative again. R. R. sorrows for the many transgressions which he committed when on the Earth. So I come to make a full confession of them. In the first place, I was the cause of the death of M. J.'s sister. So I am roasting on the fire of remorse. The cause of her death was that I had gained her affections and then deserted her. I tried to turn my mind from the subject but was unable to do so. Upon the first kind word that she gave me, I prayed God to forgive me. But I found that I must make restitution for my transgressions. So I resolved to do all in my power to make atonement for the sin I had committed."

Jan. 9.—"R. R. So I resolved to make a full confession of my transgressions, that I might be able to progress in spiritual truth and righteousness. For this purpose I sought some person who would enable me to progress in righteousness, and when I found you my joy was unbounded."

Jan. 11.—"R. R.: I now say to my wife that I shall try to restore that peace which I destroyed. For this purpose I intend to make up with E."

Jan. 16.—"R. R. thanks C. D. for forgiving him. So I shall now proceed with my narrative. To support myself to make a full confession, it is necessary that I should have your full confidence. To regain my lost path requires the most positive determination. So I shall do all in my power to regain what I left undone on earth. And I now proceed to make a full confession of my sins."

Jan. 17.—"R. R.: To regain our lost path we must make ourselves acquainted with something of a more exalted character—love to God and the Spirits of the departed, to make restitution for our transgressions. So we must trust in some kind Spirit to help us strengthen our spiritual being, and to regulate our minds."

H. P. wishes to say that R. R. tried to deceive you on (the cause) of the death of E. M. My opinion is that she took trouble about the death of her father. "Thomas R. says that R. R. told the truth in regard to the cause of the death of E. Thomas R., to Clement Pine, greeting. Hopes that he will adjudicate the subject to the best of his judgment. Thomas R. wishes to say that H. P. is mistaken in regard to the cause of the death of E."

Jan. 20.—"R. R. prays that C. D. will forgive him, and promises not to do the like again. Most persons think that Spiritualism is superstition and delusion. But they will find that it is God's truth. So I shall devote my energies to spread the glad tidings."

Jan. 21.—“R. R.: Now I intend to resume my narrative. We must put ourselves in a condition to overcome all evil, so that we may be able to progress in truth and spiritual bliss. And we should so make ourselves acquainted with wisdom that we may be able to overcome all evil.”

Jan. 24.—“R. R.: My mind is so bewildered that I cannot resume my narrative to-day.”

Jan. 25.—“R. R.: I now intend to make a full confession of my transgressions to you. In the first place, I said that I was the cause of the death of my wife's sister. And now I remember that I told you that I intended to make my living by speculation. And I tried to do all in my power to get money by fraudulent transactions. To accomplish my purpose, I sought out C. D., and went with him to ——— to sell some bonds in ——— to E. F. Then I said I would prosecute C. D. if he did not give me some money. To accomplish this I said that I would prosecute some of the family and intimidate them for the purpose of getting the money. So I obtained seven hundred dollars at that time from C. D., besides my expenses to ——— and back. Now I have repented of that sin. Therefore, I trust that God will forgive me that sin.”

Jan. 30.—“R. R.: So I am suspected of robbing the Bank of ———. To settle that point, I say it is true to the letter. So I repent of that sin.” [What was the amount?] “Two hundred dollars. Now I say that I suspected C. D. of stealing the money that belonged to ———. So I said that I would prosecute him. So he paid me seven hundred dollars to stop me from doing it.”

Jan. 31.—“R. R.: Now I say that I robbed the bank of two hundred dollars to stop the tongue of ——— from prosecuting C. D. And to make satisfaction for the robbery, I said that C. D. was dead. So I prevented her from prosecuting him. At the same time, to silence ———, I said that I would pay the money to her that I stole from the bank. So I succeeded in silencing her. Prudence requires that L. R. should not know that I have revealed this piece of news to you. So I wish you not to record it.”

Feb. 2.—“R. R.: So I said that S. was present. She was not present at the time of the robbery, but was present when I made the statement to you. So I wish the robbery to be recorded on that occasion. I went to A. B. with C. D., and sold some lands to E. F. to enable me to shut ———'s mouth. Then I sold some lands to a person in ———. So then C. D. paid me seven hundred dollars and my expenses to ——— and back. Then L. said that she would prosecute me if I did not give her some of the money. Then I gave her three hundred dollars. I now repent of that sin. So I hope you will remove that sin

from my memory." "M. W. says that E. M. is much happier for confessing his sins to you. R. R. also says he is much happier for confessing his sins to you."

Feb. 4.—"R. R. : I now present my sincere thanks to you for the patience you have shown in listening to my narrative. And I shall now endeavour to progress in spiritual truth and science, and shall require your assistance to put me in the road to happiness. So I will try to restore back the many things that I have appropriated to myself. To accomplish this I shall endeavour to do all the good I can for mankind, so that I may be fit company for the exalted Spirits." "M. W. says that R. R. is much pleased with you for restoring him to a state of happiness. R. R. says he feels much better since his confession."

Feb. 5.—"R. R. : To do this I now resolve to devote my life to the advancement of spiritual truth and science. To enable me to accomplish this important work, I now implore your assistance, so that I may progress in righteousness and truth. So you will please accept my thanks for the assistance you have rendered me." "A. B. says that he will render R. R. every assistance in his power."

Feb. 6.—"R. R. : So now I shall try to advance in all righteousness and truth, and become like a little child in singleness of heart. To accomplish this I shall try to invite the assistance of the advanced Spirits in the Spirit World."

Feb. 9.—"R. R. : My object in retiring was to give S. S. and her friends an opportunity of communicating. [This Spirit commenced before, but seemed confused, which explains his remark.] Now I wish to say that my condition in the Spirit World is good. And I return you many thanks for restoring me to a state of happiness and truth. And I will now do all in my power to enlighten the inhabitants of Earth. So I shall endeavour to obtain the assistance of advanced Spirits to assist me in this undertaking, so that I may be able to attain the summit of progression."

Feb. 10.—"R. R. : So I now hope to reach the summit of eternal progression. And I shall try to reach that summit. And to do this I shall try to progress in every good work. And for this purpose I hope to obtain the assistance of the advanced Spirits."

Feb. 11.—"R. R. : And so I now shall attempt to give a description of the home which the kind Spirits have provided for me. I proceed to say that I am now in possession of a very beautiful mansion in the Spirit Realm. My vocation is to enlighten the inhabitants of Earth. So large is the mansion that I cannot form any estimate of its dimensions. I neither can give any estimate of the number of its compartments nor

"the number of Spirits that occupy it. There are many of its residents with whom I was acquainted on Earth. They all appear to be in a state of happiness. There are trees and flowers so beautiful that no description would convey an adequate idea. It is not far distant from the earth that you inhabit."

Feb. 12.—"R. R.: I now say that I must make my spiritual experience short, in order to give others the opportunity of communicating their experience in Spirit life. To do this I now say that I feel most profoundly thankful for the patience that you have bestowed on my case. For I now feel that I am restored to happiness. And I thank you much for the benefit that you have bestowed on me." "M. W. says that R. R. is now very happy."

Feb. 13.—"R. R.: I shall now finish my narrative by saying that I must give you my hearty thanks for the kind attention you have bestowed on my case. I now say that I am in possession of peace and happiness."

Feb. 19.—"R. R.: I am now in the same mansion with E. F. and A. B. and we are all very happy. To make the matter more agreeable, we talk over our old stories, and enjoy ourselves in some remarks on your mission." "M. W. says that R. R. is too rude, and I shall tell him of it." "George Morris says that R. R. is very much rejoiced at his improved condition, and says some very foolish things." Feb. 10.—"R. R. came to apologise."

Feb. 25.—"R. R.: I shall now try to remember what you recommended, namely, to make some variety in the mode of speech. To accomplish this I shall now endeavour to describe the Spirit Home which the kind Spirits have provided for me. So now my Spirit Home has every advantage of climate for growing all kinds of herbs."

March 28.—"R. R.: [In relation to plants] I wish to say that Edward's description is not correct in every particular, but very good on the whole. And I must say he is doing good service in the cause of spiritual science. His descriptions sound rather marvellous, but they are truthful. So I think they are worthy of publication. [These descriptions will appear in E. M.'s narrative.] I hope there will be no difficulty about the publication of your book. I am of opinion that it will be the most important book in the history of the World. For it will show how every person can communicate with their departed friends. I do hope your health will be spared to accomplish your undertaking. I hope to furnish something for it when I feel well enough."

THE CONFESSION AND EXPERIENCE OF G. H.
Feb. 13, 1874.—"G. H.: I come to make confession of my sins.

And in the first place I wish to say I am very miserable, and I wish to make atonement for my transgressions. [This Spirit ended his earth-life in the autumn of 1857.] I found you yesterday, but there was no opportunity of communicating. I am in solitude—on the brink of destruction. Oh! I feel on the very brink of ruin. I hope you will make every possible effort to relieve me. Then, I say, I am so wicked that I cannot find resolution to confess all my sins. Not satisfied with stealing in a small way, I tried every plan to get what little you possessed. And I know that I gave you a great deal of trouble. For this sin I now repent. In the next place I tried to get C. D.'s property. My plan was to make all the deeds in my own name, for the purpose of keeping the property. So I said that the land belonged to me." "H. P. says that G. H. is very miserable."

Feb. 14.—"G. H.: Now I repent of that sin. So I trust that I shall be forgiven. To accomplish this I shall try to progress in every good work, so that I may be able to advance in purity of life and spiritual truth." "H. P. says that G. H. is beginning to progress."

Feb. 16.—"G. H. I now desire to say that I feel better for having confessed my sins. And I now hope that I shall be able to make restitution for the many sins that I committed. To accomplish this I hope to have your help and that of advanced Spirits."

Feb. 21.—"G. H.: I now say that I shall try to advance in the science of truth and wisdom. And I hope I may have the advantage of your assistance and that of the advanced Spirits, so that I may advance in righteousness and well-doing, hoping to love all mankind, and become like a little child in innocence and truth. I now wish to make restitution for my many transgressions upon the summit of eternal progression."

Feb. 26.—"G. H.: I now intend to summon to my aid some advanced Spirit who will help me to progress in spiritual science and truth. [In reply.] I shall try to find George Post, and say that you recommended me to him. I feel much obliged for the information. I am very thankful to you for the interest that you take in my case. Perhaps I shall be able to find him by the newspaper advertisement in some town. [In answer.] Then I shall be able to find him. So I now feel much relieved, and hope I shall be able to advance in holiness and wisdom."

Feb. 27.—"G. H.: I have now found George Post, and he has made me say that he is much obliged to you for informing him that I wished to see him. So now I wish to say that he has given me much comfort on some things of great importance. But I shall still continue to come to you until I am restored to happiness. So please accept my thanks for the information. I

shall try to make my peace with God and the Spirits of the departed." "H. P. says G. H. is beginning to progress in wisdom and piety."

March 4.—"G. H.: I shall now try to improve in wisdom and piety, so that I may be enabled to have the good of mankind at heart. And I shall put my trust in God, so that I may progress in all goodness."

March 5.—"I now hope to progress in truth and holiness of life and heart, so that I may be able to attain the summit of eternal progression. To accomplish this I hope to have all the assistance that you can bestow upon me. I now shall try to do all the good I can for the inhabitants of Earth, to atone for my past transgressions."

THE CONFESSION AND EXPERIENCE OF DAV. MONT.

Feb. 13, 1874.—"Dav. Mont says that he is very miserable. I now proceed to say that I was very wicked." [In what way?] "To tell you the truth, I used to steal people's meat."

Feb. 15.—"Dav. Mont: To tell all my sins would be too tedious. So I shall confine myself to the most important. I used to have a sewing machine to keep girls at work, and I used to cheat them out of their wages. Then I used to farm on the shares, and I took more than my rightful share of the crop, and I sold it for myself. So now I repent of those sins."

Feb. 18.—"Dav. Mont: I suppose you are very much surprised at the confessions that I have made, and I almost feel like stopping in the continuance of my narrative." [In reply.] "I shall take your advice, and relieve myself from the load that has oppressed my Spirit. So now I say, I made myself miserable by being covetous of other folk's property."

Feb. 19.—"Dav. Mont: I wish to advise the inhabitants of Earth that covetousness is the moth that corrupts the spirit of man and leads him into temptation. Therefore, avoid covetousness as you would a viper. To save yourself from covetousness you should cultivate charity and wisdom, so that there would be no room for the foul weed of covetousness; and then you would find happiness. I have now given you my Earthly experience, and I shall now give you my Spiritual experience." [By request.] "When my father came into the house with a jug of whisky, I asked him to tell me where he got the whisky, and he said of Mr. Hammet. And I told him to take it back; that I would not have whisky in the house; and then he went to Moore's and brought another jug of whisky. And that was when you came in. And I was in a terrible rage, and could not restrain myself. Therefore, you were much surprised at the

matter of my language." [In reply.] "I have repented of that sin since I have been in the Spirit World."

Feb. 23.—"Dav. Mont: Now I wish to have a patient hearing whilst I narrate my Spiritual experience. When I entered the Spirit Realm, in 1867, I thought I was lost to all eternity. And so I remained until I had the opportunity of communicating to you. How I found you I cannot tell. But my joy was unspeakable. And I then resolved to confess my sins. On that memorable occasion I saw that there was hope for me. So then I confessed my sins to you. And I then felt my heart rejoice to think that I should progress."

Feb. 24.—"Dav. Mont: I now intend to say that I am in a state of progression. And I hope to be able to say that I am happy. And to attain that state I shall try to have the assistance of advanced Spirits. And I hope you will do all in your power to help me make my peace with God. [The same day] Dav. Mont [In answer to a request]: I was too low in the Earth plane for them (the Spirits) to reach me. And I should have remained in that condition if I had not found you when I did."

Feb. 27.—"Dav. Mont: I now intend to make my peace with God, and the Spirits of the departed. And I shall do all the good I can to benefit mankind. And for this purpose I shall try to go on progressing in righteousness and spiritual truth."

March 12.—"Dav. Mont: I now shall close my narrative by making my acknowledgments to you for the patient and candid manner that you have exhibited in my case, and hope you will receive your reward in the World of Spirits."

March 14.—"Dav. Mont: I now intend to speak of my Spirit Home which the kind Spirits have provided for me. They have given me a mansion in the mountains which I make my summer residence, to enable me to inhale the salubrious atmosphere of the mountains, giving strength and hilarity to the system, and to keep my mind in a state of purity. Long before the sun rises upon the mountains I make my morning walks to keep myself in health. And I go into the valleys in the sunny parts of the day to inhale the healthy atmosphere of those parts."

March 23.—"Dav. Mont: I now shall describe some of the plants that grow in the sun. In doing this I shall endeavour to avoid repeating what the other Spirits have described. So I hope my descriptions will be agreeable to you. I shall begin with Magnolia. It is a very high plant. I expect it would measure seventy feet in height, and as large as a house in Earth life. I am exceedingly fond of it. [In reply] It is used like Spinach. We boil it in water, and then we eat it without any butter. How I like it, is, for it to remain a day to cool. I then take the stalks in my mouth, and loosen the stalks from

the leaf, and give the stalks to the cows. And then I make a pudding of the leaves. The leaves are very large, and they grow without cultivation. Perhaps you may doubt my word, but nevertheless I speak the truth. Some of the plants have many stalks without leaves and we give them to the cows. I cannot say that I like milk, but Hester is very fond of it. And we give her the stalks for her cows. I now intend to describe some plant called Onion Plant. It is mostly used for its flavour with other plants. I do not like it myself, but some of my friends are very fond of it. And they say that it agrees with them. So I generally have some prepared for them, to have a variety in the entertainment. I hope I shall not tire you with these details. I shall now describe a plant called Forest Ginsang. It is used for the purpose of promoting digestion. I am very fond of it, and I find it agrees with me. So I keep a stock of it on hand to promote digestion. It is not a large plant. And the roots are used for making puddings. I now shall describe a plant called Summer Hellespont. It is very large and grows in the shade. It is an ornamental plant. I make it my practice to instruct the children in Botany. And I hope I shall not tire your patience by saying a few words on that subject.

April 7.—"Dav. Mont: I now wish to say that I am in a state of happiness. And I wish to return you my most profound thanks for the patient investigation that you have bestowed on my case. I am in possession of a mansion which the kind Spirits have provided for me, that I am unable to describe according to its worth. Its magnificence is beyond the power of language to express. I shall, however, attempt to say something about the employments of the Spirits who occupy it. I shall not give the details of their employments; but give a cursory view of the manner they spend their time. In the first place, they have every variety of occupation. I try to do all the good I can, to make atonement for my past transgressions. I make myself as useful as possible, and sometimes I make prayers for them. So, as far as myself is concerned I can speak with much satisfaction, and therefore you may rely on its truthfulness. Some of them are fond of singing, and others of playing child like. There are musical instruments of various kinds. I hope you will get a guitar to play on. I shall be most happy to meet you on your arrival here: though you cannot be spared yet from the labour of love you are engaged in. I trust your health will be spared until you publish your book. I must now give place to M. A. Wall."

CHAPTER VI.

THE NARRATIVE OF TOM RONALD, THE CONFESSION, AND EXPERIENCE OF S. S., AND THE TESTIMONY IN HER BEHALF BY SEVERAL SPIRITS.

The Narrative of Tom Ronald.

Dec. 28, 1873.—“Tom Ronald departed this life in the year 1872, and in the month of September and on the tenth day of the month.” [How did you learn to communicate?] “Your brother Charles taught me to manage the machine.”

Jan. 1, 1874.—“Tom Ronald wishes to say that he opened a store in Somerville, Ross County, Ohio, on the tenth day of September, 1870, and went to New York to supply the store with goods, so as to make money to redeem some property.”

Feb. 20.—“Tom Ronald makes his compliments to Clement Pine, and thanks him for restoring his brother to happiness. I now wish to continue my history. I said that I made my income by trading; and that I sold some stocks in New York to make purchases in that city, and that I was involved. To overcome that difficulty I sold the stocks that belonged to my sister Margaret. Now, I repent of that sin, and I hope that you will assist me to progress in Spiritual truth and science. So now I feel relieved for confessing that sin.”

Feb. 21.—“Tom Ronald: I now say that I sold the stocks that belonged to my sister Margaret. But she has been remunerated from my estate. And that gives me some satisfaction. So now I feel quite happy in thinking that I have not wronged her.”

March 11.—“Tom Ronald: To say that I am thankful to you for the benefit that you have bestowed on my brother and myself would be too tame an expression. So I must say that no words can express the gratitude of my heart towards you. So please give my most hearty thanks to Mrs. Guppy, of London, for the information she gave me about you in September last. [Did you inquire for me of her?] “Yes, I did. And she said I had better come to you. So I tried to find you, but could not at that time.” [She did not know that I was a medium?] “No. But she said that you were holding seances.”

April 9.—“Tom Ronald: I now intend to say something about my Spiritual Home. It is most magnificent; and no words are capable of imparting any adequate idea of its splendour. I am

at a loss for expressions that will convey to the reader any idea of the appearance of this mansion. I say I shall not attempt it, but shall speak of the employments of the inmates. They are all employed at something useful or amusing. Hester P. is employed in teaching the children in science and gardening. To say that I am employed I do not think would be telling the truth. But I do say that I am engaged in something all the time. How, I hardly know; sometimes in dancing, sometimes in singing, and at other times in playing with the children. So, you see, we enjoy ourselves in various ways. I shall not attempt to speak on philosophical subjects, but shall leave that for M. A. Wall, who is a most profound thinker and writer. I shall now conclude by thanking you for your attention to my remarks."

The Confession and Experience of S. S., and the Testimony in Her Favour from Several Spirits.

[This is a very remarkable and instructive case. It commenced, it appears from the sequel, in a deep-laid plot at deception. She states in her confession that a person in years, of her name, and known to me, had recently died in London. And relying on her veracity, without testing the truth of her statements, several Spirits, who were regularly communicating with me, communicated to me the circumstances she had related to them. It proved to be a false report. And the numerous communications which followed from the Spirits successively was proof that they were very much disturbed at being made participants in her misdeameanour. She received from her associates some very harsh appellations, such as a deceitful Spirit, lying Spirit, &c. It appears, when a false report is circulated in the Spirit Realm, the gossiping on the subject is very similar to our Earthly experience. For I was annoyed with, I suppose, forty or fifty messages about it, until I had to inform them I was completely tired of the subject, and entreated them to say no more about it. But, notwithstanding its untoward beginning, it has proved in the sequel to be a case of profound interest and importance. And it reveals one of those sad cases, hundreds of a similar character to which are no doubt constantly transpiring in the great, overgrown metropolis, where the extremes of wealth, prodigality, and fashionable display are sadly contrasted with extreme poverty and destitution. Passing by all that transpired in the case of S. S., I shall now proceed to give the corrected version of the affair.]

Jan. 27, 1874.—"M. W. says that S. S. is ashamed of what

she has done, and she wishes to make a confession of her condition."

The Confession of S. S. Jan. 27, 1874.—"S. S. says that Mary T. has communicated with S. C., and that she was very much afraid, so that she could not tell her that she had communicated with you. Now, I wish to repent of my past transgressions. I was born in London, in the same street in which Mrs. S. used to live. I was 17 years old when I departed this life, nine years ago. My occupation was a seamster. My conduct was much the same as others of my occupation."

Jan. 28.—"S. S.: Past events are so reflected on my spirit that I cannot remember them right. And I now decline proceeding any further."

Jan. 29.—"S. S. says that she will now proceed to try to give her narrative. In the first place, to make the matter plain, I was a street-walker, and supposed I could make my living by that profession; but I soon found that I could not keep myself in clothes. Thereupon I said that I would reform my ways. To do this was impossible; for no one would have anything to do with me. So I resolved to take my life, and accomplished this by drowning. So I was sent to the Spirit World in the midst of my crimes, to perish in hell. But I now hope that I shall be redeemed from all sin."

"A. B. says that S. S. has the features of Mrs. S., with whom you are acquainted."

"C. D. says that S. S. used to come to him when in London, so that I know she tells the truth about the matter."

Jan. 30.—"S. S.: To reform myself, I now confess I said that Mrs. S. was dead, for the purpose of deceiving you, to suspect that spiritual communications were not to be depended on. To accomplish this, I set about making a report to that effect, and succeeded in deceiving several spirits. Now I repent of that sin, so I now shall proceed to relate some things that occurred when I was in earth life. To do this, I must make some statements that will implicate others. In the first place, S. S., that you know, is my aunt, and she refused to take me in when I was in distress."

"M. W. says that Mrs. S. did refuse to take S. S. when she was in distress." [Did you know S. S. when she was on earth?]
"No. Mrs. S. told me so."

"A. B. says that S. S. tells the truth about the matter. To S. S. I send my thanks for helping me when I was in distress in the Spirit World."

Jan. 31.—"S. S.: So I roved through the streets in despair, and then I drowned myself. On arriving in the Spirit World, I was confounded at my condition, and thought I was lost to all

eternity. Now I rejoice that I have found a friend to whom I can confide, so please accept my thanks for comforting me." "Mr. W. says that S. S. must be much satisfied by your regard for her." "A. B. says that S. S. says that you have given her much comfort."

Feb. 1.—"S. S.: So I shall now try to regulate myself in the performance of Spiritual truth. So I trust you will try to place me in the company of kind Spirits, so that I may progress in Spiritual truth and become like a little child in truth." "A. B. S. S. wishes me to say that she feels quite happy since she confessed her sins to you."

Feb. 2.—"S. S.: So now I feel much better for confessing my sins; and I hope you will now try to satisfy yourself for the trouble you have had in this affair."

Feb. 6.—"S. S.: So I shall now proceed to make atonement for my sins. To do this, I will try to obtain the assistance of advanced Spirits."

Feb. 8.—"S. S. says I now feel very happy." "A. B. says that S. S. now feels very happy; so I think you are now doing a great business in the Spirit World." "Mr. W. says that S. S. is quite Spiritual; so I think you are giving much happiness to the Spirits of the departed."

Feb. 9.—"Betsey S. says that S. S. ought to feel much obliged for the kindness you have shown her." "A. B. says that Mrs. S. ought to be much obliged to you for making a good girl of her daughter."

"R. R.: Lewis S. is the father of S. S. and wishes to return his thanks for the kindness you have shown his daughter."

[Give me the name of Mrs. S.'s husband.] "Thomas S.—" "Mr. W. says that Mr. S. is now ready to communicate."

"Thomas S.: I am extremely sorry that you have called on me to communicate anything that will implicate my wife; but the truth must be spoken. It is true that S. S. is my niece, and did call on me when she was in distress, and we refused to take her in." [What is the proof of your identity?] "My occupation was clerk of the Bank of England, and I resided in Threadneedle Street at the A. B." [Have you any further proof?] "I saw you at Mrs. — at —." [What was my condition?] "Blind."

[All correct as far as my knowledge extends.] Will you give a condensed history of this affair, and when? "Yes, at the Spirit Room. I think it my duty to do so."

Feb. 10.—"Lewis S. says that S. S. is now very happy. So I wish to make my most profound acknowledgements for the trouble you have bestowed in her behalf." "Mr. W. says that S. S. is now good company for advanced Spirits."

Feb. 15.—"S. S. says that she is in misery, and wishes to con"

fess her sins. In the first place, I practised a fraud in trying to deceive you. I now repent of that sin; so I hope you will forgive me. I shall try to make atonement for that sin. I will now give my experience in earth life. In the first place, I am a niece of Mrs. S.—that you know—and I tried to make acquaintance with her; but she refused having anything to do with me. So I was turned out on the world at the age of fifteen. My parents were both dead. They were in destitute circumstances. They were saddlers, but could not get employment, and died of starvation in the years 1865 and 1866.”

Feb. 18.—“Thomas S. says that he is now ready to communicate. I shall endeavour to give a faithful account of the affair of S. S. In the first place, she is my niece; and what she has communicated is in substance correct. I am very sorry to say I did refuse to take her in when she was in distress; and it was a hard trial on me to be called on to give my testimony against my wife. But the truth must be spoken, if the heavens fall. So now, I trust, you will be satisfied of the truth of her statements. I therefore shall require you not to injure the feelings of my wife by publishing this statement. I now feel that a great load has been removed from my Spirit; so I hope now to progress in Spiritual truth and science.” [By request.] “When I first entered the Spirit World, the whole events of my life rushed into my memory, and I thought that I was lost. So I sought to find a companion to help me to find the Saviour of the world. But I soon found that every person must work out his own salvation without fear and trembling; and I then said that I would confess my sins to my Guardian Spirits.” [How many?] “There were several Spirits in attendance. Then I confessed my sins to them, and thus I made my Spirit more at rest. I then commenced to progress in righteousness and truth; so I pity the condition of those who are so bound down by creeds as to prevent them from obtaining the truth. And I wish to inform my relations that they are in a great error in supposing that they can be saved by faith in Jesus Christ’s atonement.”

CHAPTER VII.

THE CONFESSION AND EXPERIENCE OF E. M.

[A summary of the early history of this Spirit, as well as an explanation of his connection with Lois Post and George Post,

whose communications will appear in a subsequent chapter, will be found in Chapter II., page 21 headed—*Truth Stranger than Fiction.*]

Jan. 26, 1874.—“E. M. wishes to say that he is very miserable, and hopes that you will try to help him. So I will try to make known to you the sins of my Earth life. For this purpose I shall try to recollect the past events of my life, that require me to shudder. Lois prays that you will do all in your power to help me. So I will now make a full confession of all the sins of my life. In the first place, I will say that I used Lois most cruelly. So I shall try to make atonement for that sin in Earth life, by doing all the good I can in Spirit life, trusting in God to assist me. Then I hope to progress to a higher state of happiness. So I trust I shall be able to make restitution for that sin.”

Jan. 27.—“E. M.: Remembering that I used to suspect Lois of inconstancy, I said that I would smother her in the bed. So she made Ruth and Sarah sleep in the bed to take care of her. Then I said I would shoot her, and made her so mad that she said she would not live with me any longer. Then I said she might go, and be suspected of criminal conduct with Mr. P. And to make the matter worse, I said that I would get a divorce from her. So I applied for a divorce, and obtained it. Now I wish to amend my life, and improve in Spiritual science.”

Jan. 28.—“E. M.: Now I wish to resume my narrative. In the first place, I stepped into the office of the Superintendent of Police in Cincinnati, and asked him if she was in that place; and not finding her, I went home and summoned Post to appear before a magistrate and answer to my complaint. So I succeeded in obtaining a divorce right away. So then I sought out Mrs. H., and asked her to marry me. Then I made my will before we were married, and left her all my effects. So Lois had nothing left to keep her from starvation.”

Jan. 29.—“E. M.: I then said I would make another will; but my wife said that if I did she would shoot me. So I never altered that will. So I shall now proceed to relate the other sins that I committed. In the first place, I tried to commit suicide by drowning; but she prevented me. Then somebody said that you were coming to Waynesville. So I resolved to mend my ways. I did all in my power to sell out and go to some place where you could not find me. So at that time you came to Waynesville.”

Feb. 2.—“E. M.: So then I said I would shoot myself if she said anything about it to you. Now I make this confession to enable me to progress from the miserable state that I have

experienced. So I trust you will do all in your power to enable me to progress in spiritual truth and righteousness."

Feb. 3.—"E. M.: So I trust to progress in spiritual science and truth, that I may put off all wrong doing. To do this I hope that you will try to help me to the best of your ability. On this assistance I rely; wishing to be like a little child in truth and goodness."

Feb. 4.—"George Morris says that E. M. is happy now that he has relieved his mind, and thanks you for your kindness in restoring him to supreme happiness. [In answer.] I feel happy in the Spirit World. E. M. says he feels happy since his confession."

Feb. 6.—"E. M.: So I trust I shall progress in righteousness and spiritual truth. To accomplish this I shall devote myself to the investigation of spiritual intercourse with the inhabitants of Earth. So I trust that you will assist me to the best of your ability. I used to deny the truth of Spiritual manifestations; but now I see the beauty of the science. [In answer.] I very much approve of your spelling machine, and I shall do all in my power to recommend it to the Spiritual World. So now I shall try to advance the cause of Spiritual intercourse to the best of my ability." "M. W. says that E. M. is now happy."

Feb. 7.—"E. M.: So now I feel like a little child in singleness of spirit; and to increase in righteousness I will try to make my peace with God and the Spirits of the departed. To accomplish this good I shall try to obtain the help of the advanced Spirits." "Hester says that her brother, E. M., is now happy."

Feb. 12.—"E. M.: I now intend to supply myself with the assistance of the advanced Spirits to enable me to advance in Spiritual truth and science. So I trust you will afford me all the assistance in your power to accomplish this important undertaking. So I now resolve to put off all uncleanness, and forthwith mend my ways."

Feb. 14.—"E. M.: Now I wish to say that I will try to make myself acquainted with some advanced Spirits, to enable me to carry out this important undertaking. In this most solemn purpose I trust I may be successful, so that I may never again tread in the path of iniquity and sin."

Feb. 17.—"E. M.: I have now given my experience in Spiritual life; and, to make this narrative pleasing, I shall now endeavour to give a description of the mansion which the kind Spirits have provided for me. But it is beyond the power of words to give an adequate idea of the beauty of the same; and, I must say, that it is impossible to form any estimate of the number of its occupants. I must say my thanks are due to you for the patient investigation you have given to my case."

Feb. 20.—“E. M.: Now I wish to say that the Spirit Home which the kind Spirits have provided for me is far beyond the power of language to describe. . . . Please inform Lois that I am now restored to happiness. . . . Also, that I am thankful to her for forgiving me. Lois Post is passed away to her husband in the Spirit World.” [Her communications will be given in a subsequent chapter, as this chapter will be devoted exclusively to the communications of E. M.] “E. M. says that Lois is present, and wishes to communicate.”

Feb. 22.—“E. M.: I now wish to say that Lois made a mistake in the date of her passing away, in consequence of her illness, which had impaired her memory (the correct date is the 29th of December last); so I now hope that you are satisfied on that subject. I now wish to say that you are making some stir in the Spirit World, and you will receive a hearty reception when you get here. Hester P. says that I must make my obeisance for the great work that you are doing for unfortunate Spirits; so please accept my thanks for the benefit you have conferred on my brother Edward.”

Feb. 24.—“E. M.: I now wish to say that my home in the Spirit World is precisely like Earth—only far more beautiful: and I am so thankful to you for my deliverance from a state of wretchedness to a condition of happiness, that I cannot find words to express my thankfulness.”

Feb. 26.—“E. M.: So now I am restored to happiness! and I shall do all in my power to assist others who may require my help.”

March 1.—“E. M.: I now intend to make my peace with God, and the Spirits of the departed; and for this purpose I shall try to obtain the assistance of some kind Spirit in whom I can rely to enable me to progress in righteousness and wisdom. I intend to form a circle of friends on whom I can rely to communicate with the inhabitants of Earth, to give them warning not to follow in my path; so I trust you will help me to carry out this resolution. I shall now put myself on the road of progression.” [Same date.]—“E. M.: From this time I intend to do all in my power to help the inhabitants of Earth. . . . And I hope to be restored to happiness long before you come to the Spirit World.”

March 4.—“E. M.: I shall recollect what you told me about Lois. I am exceedingly obliged to you for obtaining her forgiveness. It has restored me to a state that will place me on the road of progression. To make my peace with God I shall endeavour to keep his commandments, and so keep myself unspotted in the World of Spirits. I intend to make some study of religion, that I may improve in every good work and word.”

March 6.—“E. M.: I now intend to give a description of the

home which the good Spirits have provided for me. To do this it will be necessary to say that words are insufficient to give any idea of its beauty. I must, therefore, let the reader imagine how difficult it is to give expression to ideas that have no parallel in anything on the Earth. To begin: My residence is on a mountain in a most picturesque part of the country, surrounded with shrubbery that defies description for its beauty. And then it is a long way from any other habitation. Then there are some plants that grow in the shade that remain in flower the whole year, and they are so sweet that no words can give any idea of their sweetness. Towards the evening their perfume is overwhelming." . . . [Same date.]—"E. M.: So now I shall try to make my promise good that I commenced with. Going along the road, I found some raspberry plants that grow here. They are very large, and so sweet that no description can give any idea of their fragrance."

March 9.—"E. M.: I now promise that I shall do all in my power to enlighten the inhabitants of Earth to guide them in the path of rectitude, that they may have their understandings [enlightened] by the laws that govern the Spiritual Realm, that they may avoid the dangers that I encountered, and that they may find the road that leads to happiness whilst they are on the the Earth." [Your narrative is superior to what I should have expected of you. Does any Spirit assist you?] "Yes; Dr. Post."

March 10.—"E. M.: I now intend that my life shall be devoted to religious subjects; and to enable me to accomplish this, I shall invite the assistance of some advanced Spirits. Therefore I trust that you will do all in your power to enable me to progress in all righteousness and wisdom. I now have finished my narrative; and I return you my most profound thanks for the benefit I have obtained from your attention towards me." "M. W. says that E. M. is now happy. Hester returns her thanks to you for restoring her brother, E. M., to happiness."

March 14.—"E. M.: I now intend to have your advice in regard to George Morris's address. I did not think it suitable for the occasion. There was too much repetition in it." [In reply.] "I shall not say any more on the subject."

"I shall now describe my Spirit Home, which the kind Spirits have provided for me. It is in the mountains in the most picturesque part of the country. I am delighted with it, and intend to spend the summer months there. And I shall keep a diary for you to publish in your book. To begin, I must say that no words can give any idea of its beauty. So I must be content to make the best description of it that I can with the language at my command. To be as brief as possible shall be my aim. In the first place, the scenery is most magnificent. I seldom keep

in the house; and to vary my occupation, I make my morning walks before sunrise, and then go into the valleys in the sunny part of the day. I shall inform you of everything that transpires during my perambulations every day."

March 15.—"E. M.: I now shall give a description of some plants that love the sun. They are principally for food, and they are very nutritious. I say for food; for Spirits eat and drink the same as the inhabitants of Earth. And they also sleep in the night. Most persons think that Spirits are nothing but imaginary beings. This is a great mistake. They are as substantial as Earthly beings; and I say that Spiritual existence is as real as Earthly existence." "Lois Post says that Edward's description is very good, so he will now proceed."

"E. M.: I shall now give a description of some plants that are used for food. Some of these are very similar to Earthly plants. I say similar, but much more beautiful. They have a very handsome appearance, and are very nutritious." "George Post: I am much pleased that Edward is progressing so well. He will make a valuable member of society. I must give him much credit for his improvement since I instructed him in Spiritual Science." "Charles Pine: I wish to say that I am much pleased with E. M.'s improvement."

March 16.—"E. M.: I now intend to make a general remark about matters and things in general. And to begin: I say that my kind Spirits are making me feel vain, and I am at a loss to recompense them for their kind expressions.

"I now shall proceed with my description of plants that are used for food. The red mole of the Spirit Realm is similar to the rice of Earth, and grows in wet places. It is much larger than rice, and is extremely nutritious. I make a good meal on it without anything else, and always feel well after I have dined on it. I am very fond of it. So I assure you I like it as well as English beef. [When on Earth he used to think that English roast beef was the best thing in the world.] And the best of it is it always agrees with me."

March 17.—"E. M.: I shall describe a plant which is called spinach. It grows very large, and is in general on the mountains; either on the tops or the slopes. And this vegetable is mostly used for soups, to give richness to the soup. I am extremely fond of it during the summer. I am so fond of it that I can scarcely satisfy myself. To say that I can make a meal on it is proof that I like it. So I will finish by saying that I most heartily beg your pardon for attending to my story."

March 24.—"E. M.: I now intend to say something about the plants that love the shade. In the first place I wish to say that they are mostly ornamental, and not for food. They are very

numerous in variety of colours and form. To specify them I must leave to Lois, as she has already commenced giving a description of several varieties. I shall confine my remarks to such as attract my special notice. For the present I must say that they are perfectly enchanting."

March 19.—"E. M.: How many kinds there are I know not. I think there are some hundreds. I know as many as two hundred, every one of which has a name to distinguish it. I am quite sure I have seen some of them that would keep me in provisions for a life-time." [In reply.]—"I mean an Earthly life-time. I am alluding now to plants that grow in the sun. You must excuse me for mixing the description of such as grow in the sun with those that are ornamental. I now shall speak of those that are of an ornamental character. In the first place, I wish to say I am no botanist. I make my walks alone every morning, and am very fond of reflecting on the works of Creation. Perhaps it would be better for me to seek a companion, to whom I could communicate my ideas, and from whom I could derive some useful information. So please excuse this rambling essay. I shall now endeavour to describe a plant that is named 'Summer Sassafarella.' It grows in the most shady places that can be found. I am sure, by my information, that it is the most beautiful plant in the Universe. It is most gorgeous to behold. I could give no description that would correspond to its magnificence. I am sure it is as large as a house on the earth."

"Hester says that Edward is not well to-day, and that is the reason he is so rambling in his ideas. I am very certain it is not true that 'Summer Sassafarella' grows in the shade. He must mean 'Summer Hellespont.' I am well acquainted with 'Summer Sassafarella,' and know that it grows in the most sunny places that can be found. But never mind a slight mistake in the name of the plant. It goes to show that there is reality in the Spiritual state of existence; so perhaps it is all for the best in the end. He is very truthful, as far as he knows. In that respect he has no superior."

March 21.—"E. M.: I now shall make the necessary correction." [In reply.]—"I do accept of the correction as made by Hester, as she is better acquainted with the names of the plants than myself. I shall now try to describe some plants that are used for food, so I think I shall know more about them. I know a plant that is called 'Roman Rice.' It is deposited in the ground in some watery place, and is extremely nutritious. It is a very large plant. I make a good meal on it without anything else." [In reply.]—"It does not require any butter or sugar. The plants in the Spirit Realm are complete in themselves. I

am sure you will be very fond of them when you get here; and I hope you will have a joyful time when you arrive and meet us. I am sure you will meet a hearty welcome.

"I now shall endeavour to describe 'Clover Plants.' They are for the cows. Hester is very fond of milk, so she keeps a cow, and milks it morning and evening. I sometimes take a drink of her milk. I hope to see you drink some with me when you arrive here, so keep up your courage; you will have a better time than I had on my arrival. I have forgotten the description of the 'Clover Plants.' They are much larger than those of the Earth. They look like some grand plant, and so sweet that they are good to eat; and I frequently taste them before breakfast. Katy Morris is very fond of them. I do not care about them myself. I am fond of something more substantial.

"I shall now describe my Mansion; but I am afraid I cannot do it justice, for I am at a loss for words to give any idea of its magnificence: There are numerous compartments in it, and there are thousands of Spirits in each compartment. I can form no estimate of the number. It is most glorious to behold. Some of the compartments are higher than a tall tree, and more magnificent than words can express. I cannot imagine how I could have been so foolish in Earth-life as to lose my opportunity of learning something of Spiritualism from you; but I paid dearly for my folly; and I now return you my most profound thanks for having restored me to my happy home."

March 23.—"E. M.: I now say that I shall devote my life to the spread of Spiritual science and truth; and I hope to be able to make restitution for the many transgressions of my Earth-life. So please accept, &c."

March 24.—"E. M.: I now say you have an important duty to perform in the publication of the confessions; and there will be a fearful responsibility on those who throw any obstacles in the way of performance of this duty. I now hope that you may overcome all difficulties that may beset your path.

March 27.—"E. M.: I now wish to describe a most beautiful plant that grows in the sun. It is called Sunflower; and grows to a most enormous size. I think it would measure nineteen feet in height. I like the seeds of it. They are very nutritious. I sometimes try to soften them by boiling; and then I eat them without any preparation. To believe that Spirits can do all these things requires a knowledge of Spiritual science. Hester says that I am in an error about this plant. It is the same as the Magnolia. So I shall call it by that name.

"I shall continue my narrative by describing another plant called Lotus. It is mostly found in very rich soil. I am exceedingly fond of it. I hope I shall not make another mistake in

the name: I say it is a most beautiful plant, and also very nutritious. We boil the leaves in water, and then make it into a pudding. The men cook the same as the women." [In reply to a question.] "Yes; we know all the thoughts of the mind; and that is the reason why it is so difficult to communicate at circles. The different minds of the circle confuse us by their different currents of thought." [Did you take that idea from my mind?] "Partly so; but I intended to express the same sentiment."

"I now shall try to describe some plants that do not afford nourishment for the Spirits. They are very numerous, and are called Multiformia. They are for cattle. They are very numerous, so I cannot particularise them. I shall, however, try to give you some idea of their general appearance; but I am at a loss for words to express my ideas. The general appearance of them is truly magnificent. They grow very large; and some of them are like certain plants on the Earth. So you must be content to let it remain subject to your imagination."

March 28.—"E. M.: I shall now describe a plant called Rice. I called it a plant; and it is. But it is the seed that we eat; and it is very sweet seed. I am very fond of it. Some persons use it for puddings. I like it boiled, and use it as a vegetable. I shall say something about the size of the plant. It is much larger than the Rice plants of the Earth; so much so, that it would measure seventeen feet in height, and looks truly magnificent. I can say with truth, that there is nothing on the Earth to compare with it. I should say it is a most beautiful production of Nature. It is so large that, I should say, it would fill a house on Earth. So then, I think, I have made that description as plain as language is capable of doing." [In reply.] "The leaves are from two feet to seven in diameter, and something like some plant I have seen on Earth called Pollard, but not exactly. So I think I have said enough on that plant."

March 29.—"E. M.: I shall now describe a plant called Pie Plant. It is very similar to the Rhubarb of the Earth, but much larger. It is so large that it would measure seventeen feet in diameter. To say that it is beautiful to behold would be too tame an expression to give an idea of its magnificence. I say it is truly grand and sublime. I am exceedingly fond of it. I try to make my descriptions as intelligible as possible. But it is difficult to give an adequate idea of the beauties of the Spiritual World. I shall try, however, to do my best to increase the interest of your book. I am not well acquainted with the names of the plants, and sometimes make a mistake in the name of a plant; but that does not impair the description of it."

March 30.—"E. M.: I now intend to describe a plant named

Citron. It is very much like the Citron plant of the Earth. It is, however, much larger, and is very beautiful; and makes a great sound in the Spring by its motion. It is so loud that I cannot hear a person speak when I am near it. I hope I shall not get into disrepute for telling marvellous stories. But I speak the truth in the matter. I am very fond of the fruit, and I intend to get some ready for you on your arrival into the Spirit Realm;—so, look out for something good on your arrival here. I shall not dwell long on this subject, as there are other Spirits waiting to communicate. I hope I shall not tire your readers with my description of plants.”

April 2.—“E. M.: I now shall describe a plant called Sumach. It grows in the sun, and is a very beautiful plant. It is a great favourite of mine. I am fond of selling it to the sailors to eat. They are extremely fond of it. I am sure you will like it. I cannot imagine what the people will think of my communications, they must sound so strange to most folks. So I shall not dwell long on this subject. I shall, however, try to say something about the appearance of this plant. It is something like the Sumach of Ohio, and it is much the same in flavour. It is very acid, and makes very good vinegar. I hope you will not be tired of my descriptions. I try to make them as interesting as I can.

“I shall now try to say something about my home. I say language is insufficient to give an idea of its magnificence. I cannot say how large it is. But it would cover several acres of ground. I might say ten acres; the size of Montgomery’s hill field. Then the compartments are so numerous that I know not their number. And the inmates are beyond all computation. I have never seen anything in earth-life to compare it with. And the Spirits who inhabit that abode are supremely happy. I shall now give place to another Spirit, who is waiting to communicate.”

April 5.—“E. M.: I now wish to say something about A. B. He is a complete gentleman. I expected he would have been too proud to have chosen Hester. But it is different in the Spirit Realm from earth-life. Here it is morality that makes the gentleman, and the lady too.

“I now shall speak of my Spirit Mansion. It is most gorgeous to behold. I shall not be able to do the subject justice. I had better leave it for some other Spirit.” [You did very well on a former occasion.] “I shall try, then. I say that no language can convey the least idea of its magnificence. I hope when you get here that you will say something on the subject. You have been accustomed to write about different subjects. I find that you help me very much in the expression of my ideas, but not in the formation of them. I now shall try to give you some

idea of the compartments of the Mansion. They are so numerous that I cannot say definitely what the number is. But I should imagine some thousands. They are subdivided into rooms, also. And the number of rooms in one compartment is very large, also. I should say hundreds. They are so splendid that you cannot form an idea of them without seeing them."

April 6.—"E. M.: I shall continue my description of my Spirit Mansion. There is nothing on Earth to compare it to. Nor is there anything at all that resembles it. It is not built of brick or stone, but of flowers and trees. There are Archways and Festoons in all parts of the Mansion. I know not what to liken it to, so I must leave it to your imagination. Therefore I hope you will not be disappointed with any want of language to describe it. Your imagination cannot equal it in grandeur. I shall try to speak of the employments of the Spirits. Some of them read, some sing, some dance, and some of them play like children, each to his taste. For my part, I look on in silence. I once tried to sing, but I made such a failure that I never tried it again. So I must now leave the subject for some other more competent Spirit. I shall, however, say that I have tried to do my best to give variety to your readers. I shall now give place to M. A. W."

April 12.—"E. M.: I wish to say that I am much at a loss for a subject to speak on; but I will try to do the best I can. I will endeavour to have a little variety in our communications. And now I shall endeavour to speak on something of a religious character. I wish to say that my ideas of Religion are very different from [those of] a majority of people on Earth. I consider that Religion consists in practical good works, and not in creeds. We know nothing of Deity; and the more we say on the subject the more we become confused ourselves, and the more we confuse those we instruct. I shall endeavour to explain what good works mean. [It is] to do good in everything that is in our power to do. You are doing a good work in spreading a knowledge of Spiritual Science. And every one should try in what way he can benefit the race the most; and when he has found it, then he should put his shoulder to the wheel. I must say that your mission is the most important that I can conceive of. 'Go to, thou sluggard, and seek wisdom from the ant.' I shall speak of those who devote all their energies for self-gratification. They care not for the interests of Humanity, but try every means to find pleasure for themselves. They tire themselves to gratify themselves; and it generally ends in disappointment. I cannot pity them, because they have not the good of their fellow-beings at heart. So now I shall try to make room for some other speaker."

[As this chapter is sufficiently extended, the remaining communications now on hand, and those which may yet be received from this Spirit, will appear in subsequent chapters in the order of the dates when they may be given.]

CHAPTER VIII.

LOVE AND MARRIAGE IN THE SPIRITUAL REALM.

Gleanings from My Spiritual Diary.

"And said I that my limbs were old,
And said I that my blood was cold,
And that my kindly fire was fled,
And that I might not sing of love?
Love rules the court, the camp, the grove,
And men below and saints above;
For Love is Heaven, and Heaven is Love."

—*Lay of the Last Minstrel.*

BEFORE proceeding to give the Spirit messages which I have been daily receiving by Spiritual Telegraph, it is essential that I should present a Key to the expressions of love that I receive from the Spiritual Realm, which would otherwise appear unseemly and out of place. And to show how reluctantly this is done, I now make public what I have scrupulously concealed from my most intimate friends. I consider it to be an imperative duty, which we owe to Humanity, to sacrifice all private interests and feelings, when such sacrifice is necessary, to exemplify and elucidate a Divine law which permeates the Spiritual Realm. I am well aware that the disclosures I am about to make, both in my Earthly and Spiritual experiences, will subject me to the jeers of many who cannot elevate their ideas above the sensual and material plane of their being; but, viewing the subject from a more elevated and practical standpoint, such shafts of irony will fall quite harmlessly.

"What conscience dictates to be done,
Or warns us not to do;
This teach me more than Hell to shun,
That more than Heaven pursue."

It is now nearly two years since, with the rapidity of a lightning stroke, the material casket was suddenly laid low which contained a Soul overflowing with Divine love that was profusely bestowed on myself as the idol of her heart's affections. It was

a terrible shock. I thought myself proof against any melancholy or disturbed feelings when the kindly messenger arrived to convey the Spirit to a higher plane of existence; but, coming so abruptly, without a moment's warning, changing the external of a loving friend to a lifeless corpse, required more than the stoicism of the philosopher to witness without painful emotion. What a contrast were those two or three years of experience to the previous few years, when, destitute of sight, I was the victim of a female vampire in human form, whose chief attributes were cupidity, sensuality, cruelty, and violence. And this to be endured after forty-five years of connubial tranquillity and harmony certainly superior to the majority of Earthly unions!

I am now almost daily receiving communications from the Spirit of the first-named, which will be designated as M. W.; and also from the Spirit of her to whom I was so long a time united on Earth. With the foregoing explanations, the reader will be able to comprehend the import of the Spirit communications here designated; and it will also explain the law of affinity existing in the Spiritual Realm, which is as superior to the law of Expediency pertaining to Earth-life as the Divine is superior to the Human.

I shall now insert the communications from the Spirits in the order they were received. Their import will generally be discovered by the explanation previously given to the readers at the commencement of this chapter, and in Chapter II., headed, "Truth Stranger than Fiction:"—

December 4, 1873.—"Post tells me to make up with Lois."

"Post sends his love to Louisa." [After her marriage with Dr. Post she changed her name from Lois to Louisa.]

Dec. 6.—"M. W." [Can I do anything to comfort you?] "Love me."

Dec. 8.—"M. W.: Father Pine says, 'You must love me.' I try to do my duty."

Dec. 10.—"M. W. asks Clement to make pure love to me."

Dec. 11.—"David Baker [in reply]: In the Spirit World, 795 years; on Earth, 75 years; residence, London; machine-maker." [In reply]: "Attracted by the machine. E. M. prays that quiet may prevail all over the Earth."

Dec. 13.—"Robert Eveland finished his pilgrimage on Earth in the year 1871, in the month of September, aged 86." [Experience?] "Right." [How long did you continue to preach?] "Till the 1st of April, 1871."

Dec. 14.—"M. W." [Please proceed.] "No." [Why?] "Because you do not love me." [I do love you most devoutly.] "Never mind, dear Clement; I must thank you. Good afternoon."

Dec. 16.—“Daniel Eveland comes to say that he was mistaken in the name the other day when he gave the name of Robert.” [He stated there was another Daniel Eveland in the Spirit World, and his name was changed to Robert. I was acquainted with him in America fifty years ago. He was an illiterate man, in humble circumstances, but he would preach the Gospel regularly and gratuitously; and followed farming, in a humble way, for his living.]

Dec. 17.—“M. W. wishes Clement to engage a girl to take care of him when he gets unwell.” [I have good attention.] “I am glad to hear that you are taken good care of.”

Dec. 19.—“Palmer Story makes out to make his mark.” [How long have you been in the Spirit World?] “Three months and seven days.” [This was an intimate acquaintance of mine in America, in good circumstances, but without education, which accounts for the manner of his announcement.]

Dec. 20.—“M. W. says that patience is good for Spirit manifestations. Good afternoon.”

Dec. 27.—“M. W. wishes you a happy Christmas.”

Dec. 30.—“M. W. to Clement Pine greeting: wishes him a happy new year.” [It is the happiest time of my life to be able to communicate with the good Spirits.] “I am glad to hear it.”

Feb. 20.—“Lois Post: I now wish to say that I passed away soon after receiving your kind letter. It was the greatest comfort of my earth-life to receive so kind a letter. And it made my heart leap with joy when you informed me that Mr. Post was surrounded with such a host of kind Spirits. I am now his Spirit Bride, and he tries to do everything he can to comfort me. Remember me to Hester.”

“Hester says that Lois is in the Spirit World.”

Feb. 23.—“Lois Post: I now wish to say that I have recovered my memory; and the correct time when I passed away is the twenty-ninth day of December last. I now feel quite well and happy, surrounded with kind Spirits. I suppose that you will publish this, and make an interesting addition to the Spiritual literature. So I will try to do my part to make a pleasing variety. My subject will be the Spiritual Realm, and the scenery of the Spirit Realm.” [In reply.] “Laura” [her daughter] “is in New York with her relatives; and she is practising the healing art by the aid of Spirits. I saw her before my departure to the Spirit Realm.”

Feb. 24.—“Charles Pine: I wish to say that M. W. is your Spirit Bride.”

“George Morris wishes you much joy at the announcement.”

Feb. 25.—“George Post: I am much delighted that I am able to communicate to you, and that I am in the full enjoyment of

health to be useful to others. Hundreds of Spirits are waiting to communicate, but they cannot get the opportunity. I now intend to do all I can for their good. And for this purpose I shall put an advertisement in the paper that is published here, so that they can come to me for counsel when they are in distress. I remember that I saw you at Waynesville when you were blind, and that I tried to help you. But your case was beyond my ability to cure. From that time I saw you in Spirit often, and tried to help you.

"M. W. asks why he let the ladies read Charles Pine's announcement?" [Are you come to confirm the announcement?] "Yes, my dear Clement."

"Hester wishes you much joy on the announcement of your Spirit Bride." [In answer.] "I do not feel at all hurt at M. W.'s choice."

Feb. 26.—Lois Post: I shall now begin my description of the Spirit Realm. It is so transcendently beautiful that I cannot find words to give an idea of its splendour. There are flowers so magnificent that they defy description; and some of them are so sweet that it almost seems like a dream to inhale their odour. Then there are others so high that I cannot reach their top."

Feb. 27.—"Lois Post says that R. R. is in distress about Sarah R., who loves some Spirit that he dislikes."

March 2.—"M. W. has her likeness taken for you when you come to the Spirit World."

March 4.—"George Morris makes his respects to Mr. Pine, and thanks him for restoring E. M. to happiness."

"Hester, I tried to communicate, but some Spirit prevented me. So now I shall say that I am much rejoiced that you have restored my brother Edward to happiness."

March 5.—"M. W.: I am now engaged in preparing for the wedding when you arrive in the Spirit World." [Can you describe the preparation?] Not at present, but I shall at a future day."

March 6.—"M. W.: I shall now give you a description of the preparations I am making for the wedding. To begin, I am making my wedding-dress that I shall wear on the occasion. And then I am making your habiliments. And then I am so pleased at the idea of meeting you, that it overwhelms me to think of it. I shall try to be as calm as I can; but I am quite sure that I shall be overpowered with joy. Long before your arrival here, the preparations will be complete, and then my heart will pulsate with melody." [I trust it will be a joyful time.] "I think so, my love."

"E. F. says that M. W. is goodness personified."

"Charles Pine: I now say that I am pleased with your choice of a Spirit Bride."

March 9.—“M. W.: I wish you would not persist in receiving [Spirit] communications until you are stronger.”

“Charles Pine.” [Please give the number of Spirits present.] “432.” [Benediction.] “I hope you will improve in health and happiness.”

March 12.—“Hannah Eveland [a sister-in-law]: I love you for the many lispings words of comfort that I have received from you . . . in the nursery of my heart.”

“Charles Pine.” [Number of Spirits present?] “934.” [Benediction.] “My soul hath seen his salvation.”

March 13.—“Charles Pine.” [Please give your Benediction.] “Remember how impossible it is for me to make benedictions.” [Please employ some one then.] “I will do so.” [Do you have any Chaplains in the Spirit World?] “Yes; plenty of the new comers.”

March 14.—“Charles Pine: I wish to say that you must not overdo yourself.” [Number of Spirits present?] “934.” [Benediction.] “Have faith in the Supreme Ruler of the Universe.”

March 15.—“Hannah Eveland: I wish to say that I died on the seventh day of September last. . . . I now feel happy in the Spirit World; and I am much rejoiced for the good work you are doing for the unhappy Spirits. I am pleased that Edward [her brother] is so much progressed. I say that your discovery is the most important in the World's history.”

“Charles Pine: I wish to say that I am much pleased with E. M.'s improvement.” [Number of Spirits present?] “948.” [Benediction.] “Remember the solemn warning of duties neglected.”

March 16.—“Charles Pine [I sung one verse]: I wish you to sing some tune through.” [Do you think it beneficial?] “Yes. It harmonises the Spirits.” [I complied.] “Hester: I admire that tune. Hester wishes you to sing another tune.” [I thought your music was much superior to ours.] “It is; but I like to hear you sing.”

March 17.—“M. W.: I must love you sometimes; and have to tell you I am having fine times preparing for the wedding. And to remove all doubts, I shall make the wedding in the manner of earthly weddings.” [I remarked, the Spirits are listening to you.] “I do not care.”

“E. M.: I trust I shall not tire you out. But I wish to say that I am pleased with M. W.'s frankness in making love to you. I suppose the Kingdom of Heaven is at hand.”

“E. F.: I most heartily congratulate you in having so kind a guardian to watch over you.”

“Hester says that M. W. is the kindest person living.”

“E. F.: My opinion is, that I am very happy in the Spirit

Realm." [Do you know that I am writing off your narrative for publication?] "Yes; I know all about it, and must thank you for having restored me to happiness. I am going to have my wedding soon. To be plain, I am going to have your former wife."

"Hester says that E. F. is her Spirit husband."

"Charles Pine [Number of Spirits present?]: "985." [Benediction.] "Love is the fulfilling of the law."

March 18.—"Charles Pine asks Clement to be careful of his sight." [Number of Spirits present?] "985." [Benediction.] "Remember thy Creator in the days of thy youth."

March 19.—"Charles Pine: I think your communications are rather rambling to-day." [Benediction.] "Love all mankind; and your neighbour as yourself."

March 22.—"Charles Pine." [Number of Spirits present?] "943." [Benediction.] "Go to. Instruct thyself in the wisdom of the ages." [I am sorry Hester did not feel well to-day.] "I am sorry too." [Are Spirits subject to feel unwell?] "Yes, the same as mortals." [Benediction the next day.] "Make haste to be wise, so that you may be happy." [Benediction the following day.] "Say to the unbeliever, thou little knowest thy loss."

March 25.—"M. W.: I wish to say that Hester is very amiable; and I am much pleased with her descriptions of Spirit life. It is a very difficult thing to give any idea of our enjoyments. They are so different from Earth life. So I shall not attempt it. I shall, however, try to contribute something for your book." [In reply to a remark about her sudden death.] "I shall do so, and say how I missed your company. I hope to be able to make my communications agreeable to your readers. So I will try and prepare something for you soon."

March 26.—"M. W.: I shall continue my description of yesterday. I said I would try and contribute something for your book. I hope to redeem my promise. R. R. is not much to be depended upon; but nevertheless I shall proceed with my narration. I hope I shall not tire you by my foolish remarks. . . . I shall now say something about my sudden death. When I found that I was translated to the Spirit Realm, I was overwhelmed with consternation, and supposed that I was lost to all eternity. But I soon found some kind Spirits, who administered comfort to my bleeding heart. They told me that I must compose myself, and not give way to despondency. I then retired for some time, when I became more reconciled to my new home. So, then, I thought that I had lost you, and should never again behold the object of my devotion. I thought you would set your affections on some other person, and the thought was

like daggers on my heart; but my kind friends comforted me by saying that I should soon see you again. I then tried every way in my power to seek you out, but my efforts were all fruitless until I discovered your Spiritual Telegraph; then my joy was unbounded, and I told you how much I loved you."

Charles Pine." [Number of Spirits present?] "945." [Benediction.] "Have mercy on all mankind, and so thou shalt find mercy."

March 27.—[The same.] "Make haste and do your duty, and great will be your reward."

March 28.—"M. W.: I hope you are satisfied with my account of my entrance into the Spirit World." [In reply.] "I am very glad that you are pleased with it. I shall endeavour to do my best to furnish something of interest. I am going to speak of something that will surprise your readers. It is on the subject of Religion. I hope to be able to show that the inhabitants of Earth are groping in darkness on the subject of religion. I hope my words will be received with a kind feeling, as I shall endeavour to speak with candour and truth. I shall begin my narrative to-morrow."

"Charles Pine." [Number of Spirits present?] "945." [Benediction.] "Remember thy Creator in the days of thy youth, and thou shalt be able to remove mountains of error."

March 30.—"M. A. W.: I come to wish you much joy at your prospect of a Spirit Bride when you arrive here. I must say that M. W. is the most amiable person I ever beheld; and it will always be a source of happiness to you to have so agreeable a companion. I hope nothing will transpire to mar your happiness. I intend to contribute something for your book, and shall select the subject of Matrimony. I shall try to present some new ideas on it. I hope to excite an interest on this theme. I shall do my best to increase the interest of your book. So look out for something spicy. I hope you will not have any difficulty in regard to the publication of it, as there is a great excitement about it in the Spirit Realm. I shall endeavour to obtain some able contributors for you. I saw your wife, and she is a very harmonious Spirit. I must say that your life has been an eventful one; at all events, you are doing the greatest work in the World's history."

"Hester: I am much pleased that you have had a communication from M. A. W. She's a very intelligent Spirit, and she will make an excellent addition to our company. I see that she understands how to make a subject interesting; and no doubt her productions will be valuable."

April 2.—[Song, Old Folks at Home.] "George Morris: I like that tune, and so do all the Spirits."

"S. S.: I do like that tune." "Dav. Mont.: I am very fond of that tune."

April 4.—[Song, My Prairie Home.] "Hester: I like that tune very much."

"M. A. W.: I wish to say something about Hester's Spirit Husband, A. B. I say that he is a very intelligent Spirit. Hester is the very counterpart of himself, and he will make her happy. He says that your Spirit Bride is the most amiable person he ever beheld, and he intends to have some of her company. And I am of the same opinion. I shall now speak of the laws that govern the affections. I hope to throw some light on the subject. The law of mind that governs the affections is planted in each person's breast, and that is the Divine law that should be our guide. So I must say that M. W.'s divinity is yourself; and I know that you would not wound her feelings for the Universe. So I think I have made it appear that your Union is decided; and I hope you will enjoy the union equal to its value, which is Divine.

"I now shall speak on another subject. It is on Matrimony and Divorce. Matrimony on the Earth is legal prostitution in a majority of cases. The wife is made the property of the husband, and loses her own individuality. So she submits to his desires when she feels repulsion, thus committing a sin against the Divine law of the Universe. I must denounce this sinful practice. I hope I shall not shock the sensibilities of your readers. But the truth must be told if the heavens fall. So I shall speak plainly, and hope that good will result from my exertions to benefit the human family. I have finished for the present, and may resume the subject at a future day."

"Hester: I wish to say that M. A. W. is a most noble Spirit, and is a very valuable contributor to your book. She understands the subjects she speaks on, and her essays will do much good to the inhabitants of Earth. I shall not resume my description of plants to-day, but shall say a few words on some other subject, and that is on my prospect of happiness with my Spirit Husband. A. B. is a gentleman of much learning and sound sense. He has a most exalted opinion of your Spirit Bride; and he has almost a reverence for you. He feels so grateful for the benefit you have conferred on him. I hope we shall suit each other. I shall devote my whole soul to make him happy, and he will do his utmost for my happiness. I am so bewildered to-day I hardly know what I am saying. So I shall conclude by wishing you all the happiness you are entitled to for the services you have rendered to those who required your assistance."

"Charles Pine." [Number of spirits present?] "987." [Bene-

diction.] "Have hope well grounded by good deeds, and all will be well."

April 15.—"M. W. I wish to speak on something more congenial to my feelings." [Alluding to a previous speaker.] "I want to see what I can accomplish on the subject of history. In the first place, I wish to say that history may be made profitable in two ways: In holding up examples of virtuous conduct for our imitation; and also that crime will bring its punishment, either on the Earth or in the Spirit Realm. I am not sufficiently versed in the details of history, but must confine my remarks to the general principles of the subject; and I shall conclude by recommending peace on Earth and goodwill to all mankind."

Charles Pine. I am glad that M. W. said something to still the troubled waters." [Number of spirits present?] "987." [Benediction.] "Say to the bigot, you know not what you say. Arise from your lethargy and learn wisdom."

April 17. [Song, Old Folks at Home.] "Dav. Mont. asks C. Pine to sing something lively."

"M. W.: I like that tune. M. W. says you have begun her narrative." [Did you know that I was writing it this morning?] "Yes, every word of it. I now wish to say something about Hester's husband. He idolises her, but she does not care much for him. She does not care about any husband, but wishes to live a retired life. I do like her, she is so harmonious. She tries to make every one happy, and I do say you had a good companion in her. I know how much you valued her, and it must have been a sad stroke on you to lose her, especially to have made the exchange that you did. I hope you will continue to regard her with that admiration that she so deserves. To say that I esteem her would not express the devotion that I feel for her many virtues; and I must say that I am too selfish to try to gain your affections from one who is so deserving of them. But it is the law of the Spirit Realm that I am bound to obey. I hope that you will not have any hard feelings on this decree of Heaven. I must now relinquish the subject. My heart is now overflowing with emotions, that words are incapable of giving expression to. So please accept this tribute to the memory of your once beloved, and still esteemed friend. I shall now give place to M. A. W." [Why? your oration will place you on the very pinnacle of fame. You will convert more to Spiritualism by it than half-a-dozen other persons could do.] "I do not know how to return you my thanks."

"M. A. W.: I have been listening to M. W.'s address. It is the very perfection of eloquence. I never before heard its equal. I am almost unable to give utterance to my ideas after listening to the remarks of so eloquent a speaker. I shall endeavour,

however, to say something on the subject of Matrimony in the Spirit Realm. I do this with much fear that I shall not be able to do justice to the subject. And for this purpose I must beg the indulgence of your readers, whilst I endeavour to give my mite for the good of Humanity. Marriage in the Spirit Realm is the consummation of a Divine law of Nature, not to be regarded as a trivial matter, but as a fulfilment of a decree of Heaven. You are doubly blessed to have the reminiscence of one possessing so many virtues, and the consummation of another so filled with Divine love. I shall not attempt to delineate the attributes of either of them, but only say that my own happiness has been much enhanced since I have enjoyed the privilege of making their acquaintance. I hope on some future occasion to say something of a more definite character on this interesting theme. So now I shall leave the Telegraph in the hands of your guide."

"Charles Pine: I am very much interested with this afternoon's proceedings." [Number of spirits present?] "987." [Benediction.] "Make much of the privilege you enjoy, and your reward will be great."

April 18.—"Hester: I shall give my views on Matrimony. I shall try to show that there are very few Divine marriages on the Earth, and that is the reason that strife and inharmony prevail to such an alarming extent. I hope I shall not tire your readers, but I wish to contribute something for your book. I am not much of a writer, and can only give my crude ideas on the subject; but I hope to do a little for the improvement of the human family. How to do this to the best advantage is for each to do something. Now I shall give place to M. A. W."

"M. A. W.: I hope I shall not intrude on your time too much, but it is my intention to say something on the subject on which the preceding speakers have spoken, that is, Matrimony in the Spiritual Realm. I hope to be able to shed some light on the subject. In the first place, I wish it to be understood that Matrimony in the Spirit Realm is a Divine institution, and not a Human device. It permeates the Spiritual Sphere. The whole creation is a marriage of the positive and negative forces of Nature, and when there is a true marriage, then there is harmony; but when there is an attempt to unite uncongenial elements, it results in discord and misery. Now I shall attempt to show that your union with M. W. is a Divine Institution. She is attracted towards you with a power that is uncontrollable. To break that union of soul to soul would be a violation of the Divine law of the Universe. So you must do all in your power to make her happy in the performance of her many kind attentions to you. I shall now give place to your guide."

"Charles Pine: I say that M. A. W.'s address is admirable."

[Benediction.] "Say to the sensualist, thou art yet in the darkness of ignorance."

April 20.—"E. M.: I shall now try to say something about M. W., and in the first place I must say that she is the most amiable person I ever knew. I do think you will have a treasure almost too great for enjoyment. I must say she tries in every possible way to study your happiness; I almost adore her myself. To say that she is amiable does not convey an idea of her intrinsic worth, and no words can convey an adequate idea of her excellencies. I am almost in love with her myself, but you know very well that I should not be able to satisfy the demands of her soul's adoration. I now shall say something about my prospects of a Spirit Bride. It is almost too soon yet for any Spirit to trust me, so I shall postpone the matter until my character is fully established. From this time forward I shall try to deserve the confidence of friends, and I hope to have no enemies worse than myself. So now I think I have said enough for this time, and shall give place to some other Spirit."

"M. W.: I do not know how to make a sufficient acknowledgment for the high encomiums that E. M. has bestowed on me, and therefore I am obliged to say that it shall be my aim to deserve them as far as I am able; so he must take my will for the deed for his kind expressions in my behalf. I must say that he is doing good service for your book, and that is the principal thing to be desired. I now shall try to do something myself to increase the interest of the communications."

"I shall speak of another subject—I mean Religion. Religion, to be genuine, must be a spontaneous effusion of the soul. It cannot be hampered with creeds. I must say that I learned much from you when on the Earth, and I have since proved the truth of the sentiments you then expressed. I shall now try to do all in my power to spread the glad tidings of Peace on Earth and goodwill to Man. To do this effectually, it is necessary that we practise what we preach, and then our words produce double effect. If we preach one thing, and practise the contrary, then our words are tinkling brass and a sounding cymbal. So I think I have shown it is of no use to preach one thing and practise the contrary. I shall not enlarge on this subject, but leave it for some more profound thinker than myself. I return my thanks for your attention to my remarks.

CHAPTER IX.

DESCRIPTIONS OF THE SCENERY, MANSIONS, PLANTS, AND FLOWERS, &C., IN THE SPIRIT REALM. ALSO THE OCCUPATIONS AND AMUSEMENTS OF THE SPIRITS AND OTHER SUBJECTS, BY THE SPIRITS OF GEORGE POST, LOIS POST, M. W., M. A. W., AND OTHERS.

THESE subjects may be intermixed, as the communications will be given in the order that they were received. But I do not think that this arrangement will deteriorate the subjects treated on; but that the variety thus produced will be rather pleasing than otherwise to the reader.

February 27, 1874.—“Lois Post: I have now obtained the height of those flowers [they are described in a former chapter], and they are seventeen feet high, and they have rings on their petals, like some of the flowers on the prairies. They have tops of singular beauty, and they are so sweet that no words can make good their delicious odour. I now will try to describe the Pomegranate of the Spirit World. It is larger than the Earthly Pomegranate, and so sweet that I am at a loss for words to express its sweetness.”

February 28.—“Lois Post: I shall now describe my home in the Spirit World. It is situated on a mountain in some romantic locality, and I make my home there in the summer months. I shall try to give you some idea of its beauty. Every morning I am engaged in gathering flowers for sale to the sailors in that part of the country, and I now wish I could show you some of them. They are so beautiful that no words can give any idea of their beauty. I shall, however, try to describe their properties and some of their forms. They grow in the shade and generate some heat by absorption sufficient to secure their growth. So they remain in flavour a long time, and are about the size of the Magnolia; and some of them are bought for medical purposes. I shall now try to be as brief as possible, as there are other Spirits waiting to communicate.” [I remarked, I thought there was no buying and selling in the Spirit Realm.] “There is no trading, but selling means giving there.”

March 1.—“Lois Post: So now I shall try to describe some flowers that grow on the mountains. In so doing I hope I shall be understood. So I come to a kind that we call Sweet Williams. Some of these are larger than those on Earth; so large that

they form a nice shade, and so sweet that I am unable to express myself to give an idea of their sweetness. From their stalks proceed a large supply of honey, from which they have made some sweet cider to make merry on some occasions. To make you understand this I must say that Spirits eat and drink the same as the inhabitants of Earth, and also sleep during the night. I must now try to make my story short, as other Spirits are waiting to communicate."

March 2.—"Lois Post: I shall now describe the buds of the plants. In the first place, they are so very long that they look like some Tulip top. So I take them for their superior beauty. Gone. Now I shall put something in that will surprise you. I went away whilst I was communicating to bring you some to see, and some Spirit spelled out, "She is gone." So I said I would give place to him to communicate, but he declined. So I now shall resume my narrative. Then there are some plants that grow in the sun, and they have less moisture. So I wish to say that those plants that grow in the sun are for food. Pity me to-day. George Morris." [I enquired of Lois Post, who communicated the last sentence, and she said George Morris.]

"George Morris: I am come to make an apology for my rambling communication at the Spirit Room." [In reply.] "I wish to say I was bewildered that evening." [This requires an explanation once for all. He was a brother-in-law of mine in Earth life; was very agreeable but not profound; rather windy. Since he has been in Spirit life, he has made several attempts to make a high-sounding speech, but it was more in words than ideas, and I informed him that it was not suitable for publication, and that I could not afford the time to receive frothy communications. And with perfect good will, I trust he will not attempt it again until he becomes more profound and less windy.]

[Same date.]—"Lois Post: I now resume my narrative. Many plants are Rose colour, and so beautiful that I cannot find words to express their beauty (I wish I could send you one for you to see), and so sweet that their fragrance is unspeakable. So I shall not attempt it. I am now going to describe some plants of beauty; but I cannot find words to express my ideas. I shall, however, attempt it. It is something like the music of an accordion in the woods at a distance; and then again, it is like a violin at a distance. To be brief, it is enchanting to the senses."

March 3.—"Lois Post: I now wish to speak of some onions that grow here. I must be brief, as there are other Spirits waiting to communicate. I shall attempt to describe them. But it is difficult to give a correct idea of them. I hope, however, to be able to explain that they are very different from those that grow on the Earth, so different that they should have a different name.

They grow in bunches on the top, and they have a delicious flavour. Some of them are so large, that they measure seven feet in circumference. The stalks are so big that I cannot say how large they are. So now I shall let some other Spirit have control."

"M. W. says, that Lois Post is not well to-day, so make allowance for her communication."

"Lois Post: I am now recovered from my sickness, and I shall resume my narrative." [I asked for an explanation of the word "sickness."] "A mental derangement. I hope I shall be successful in explaining. It proceeded from the impatience of M. W. to make an apology for me."

March 5.—"Lois Post: I shall endeavour to describe some plants that grow here in the sun. Keep in mind that many of them are for food, and I wish you could taste them." [In reply.] "I intend to try to send you a specimen, but on reflection, I am afraid I shall not succeed. I hope to make my narrative amusing. How to do it is the question. I now intend to describe a plant that we call by the name of Raspberry. It is very delicious, and is a great favourite with me. Jane Pine says it belongs to the Genus *Multipola*."

March 13.—"Dav. Mont: I wish to say that Lois Post is my director to you."

"Lois Post [I asked her to wait until Dav. Mont had finished] asks Mr. Pine's pardon for interrupting him. I wish now to describe the Magnolia. The Magnolia loves to enter the dwellings, and the insects suck up its juices. I am therefore very fond of them to keep the insects employed. I never kill the insects, but find out what they like to eat. I never have taken the life of anything since I have been in the Spirit Realm. And thousands of these insects will stay without molesting me. So I find it the best way to leave them to enjoy themselves in their own way. I shall now keep silent until Mrs. Little addresses you."

"Harriet Little: I beg your attention to my story. I died on the eleventh day of this month, at St. Paul's, Minnesota [St. Paul's was the place of residence of Lois Post]. I now am happy; and hope to go to Heaven. I was a member of the Methodist Church, and supposed Mrs. Post would be lost because she was a Spiritualist. But I now find that all good people have the same chance of salvation. To say that I am any better for my belief, would be to charge God with partiality. I therefore now know what Charity means. So I make no distinction in goodness. And I am much happier for having found out that there are good people of all beliefs."

March 20.—"Hester has been making inquiries about some

plants that are of an ornamental character. And I will give my views on the subject. I say that ornamental plants do grow here, although Charles is of a different opinion. I know the names of a great many of them. I hope to be able to settle the question as to the reality of plants in the Spirit Realm. So look out for my essay on the subject. I shall now describe a plant by the name of Parsley Royal. It grows in a very shady location. I say it is the most beautiful plant that you can imagine. It grows very large, and is mostly bought for its beauty. It is a favourite of mine, and I hope to be able to describe it in a manner that you can form some idea of its beauty. It resembles the common Parsley in the shape of its leaves, but it is most lovely in its flowers. They have every variety of colour, and so soft to the touch, that you can scarcely feel them. I have gathered them for sale [to give] to the sailors; and they prize them most wonderfully. Go to them, and they will say, 'I do like those flowers better than anything in the world.' So I think I have made it appear that there is reality in spiritual things. I shall now try to describe a plant called Geranium. It is much the same kind of plant as the Earthly Geranium. It grows in very shady places, and resembles some of the varieties that grow on the Earth. They are very aromatic. Each one of them has a different perfume. I go out in the morning and gather them for sale to the sailors." [How do they pay you?] "I say for sale; but I mean, to give to the sailors. Honesty is the best policy with us."

"Charles Pine says that Hester's address is very good."

March 22.—"Hester: I shall now describe a plant called Moss Polander. I hope to give you much satisfaction by saying it is a great favourite of mine. I shall endeavour to make the description as clear as possible. Do not think that I can do justice to the subject. It grows in very shady places. It is a most beautiful plant. I like it better than any I have ever seen. It is like some plant that I have seen on the Earth; so much so that I wish I knew the name of that plant. But I cannot remember it. It is very large. I think it would measure seven feet in height. . . . I must say that I am not able to do justice to the subject. I am not well to-day. So please excuse this failure."

March 24.—"Hester: I now hope to do somewhat better in my description of plants. I have now to describe my own garden, and I think that will give you pleasure. It is situated on the Mount of Hope, on the same spot that I saw in Earth life when I was departing from the World, when I spoke to you, but my speech failed, and I could not make myself understood. So I am now able to say what I was then unable to accomplish."

To be brief, I must begin the narration. It is a most charming location on the mountains—on the very top of Mount Hope. It is a sin to have any hard thoughts against any person in that holy place. So I am thankful that I have so far overcome all evil that I feel in harmony with all the world. To say that my garden is beautiful is too tame an expression. It is magnificent to behold. I cannot find words to express its loveliness. I go there every morning before breakfast to take the air. Then I return to my breakfast. I now shall describe the situation of my residence. It is on the slope of Mount Hope. It is very large; and I cannot form any estimate of the number of its occupants. I should say there are thousands of happy Spirits in that mansion. I hope I shall not tire you. I shall continue my narration to-morrow."

March 25.—"Hester: I shall continue the description of my Spirit Home. I wish it understood that I am not able to do the subject justice. I intend to do the best I can. In the first place, I have many companions who try to do all in their power to make my life happy. I wish it understood that in the Spirit Realm there is perfect harmony. I never had any unpleasant feelings with any Spirit since I have been in the Spirit World. Therefore, I trust I shall be able, on this account, to speak with impartiality. I say that I am most happy in that respect, and shall be able to give you a truthful statement of Spirit life. To say that we are happy would not give any idea of our lives. We have every variety of enjoyments. In the morning we sing some songs of praise to the Great Creator. In the afternoon we sing some songs of mirth. In the evening we sing glees and songs of humour. I am sure your music will be much appreciated. So I trust you will continue to sing to us. I like your tunes very much. I hope you will continue to sing when you commence your séance. It has a very good effect on the Spirits. How to give you an idea of all our employments I do not know, but I will do the best in my power. We spend some time in reading books of travel, and, to make a change, we sometimes go into the woods to hear the birds sing. So we have every variety of enjoyments. I am very fond of going to the garden in the morning and ruminating on the works of creation. So I think I have said enough for this time, and shall give some other Spirit an opportunity of speaking."

March 26.—"Hester: I shall now describe my garden more in detail. My entrance is from the north. History records show that the ancients always entered their gardens from the north. . . . I said I should try to make my narration as interesting as possible. How I have succeeded I know not. . . . I now intend to say that my garden is a source of great

enjoyment to me, and I hope to impart some enjoyment to some of your readers. I said that M. W. was one of my companions, and she takes great delight in walking in the garden. So you see there is no jealousy existing between us. I hope no such feeling exists in the Spirit World. Enter into thy closet, thou fiend, and do not attempt to mar the Spiritual bliss that reigns among us. . . . I am not well enough to proceed any further to-day."

March 27.—"George Morris wishes to say that Edward's description is nearly correct, as far as it goes; but he is not sufficiently acquainted with the subject to go into details, and I shall try to improve on the subject of some of the plants. I shall endeavour to describe a plant called Running Magnolia. To do this, I must ask your indulgence. I say it is very difficult to give any adequate idea. I shall do the best I can. I say it is a most magnificent plant, and defies description. It grows in the sun for domestic use, and I am extremely fond of it. It has the appearance of a man on horseback. Most of them grow in some hollow place, and they are very easily gathered from the elevated parts of the soil. I hope I shall not tire you, but I wish to contribute something for your book. I shall now try to describe a plant called Summer Sassafras. It has an odour similar to the Sassafras of Ohio. I am very fond of it, and I shall let you know how we make use of it. It is gathered and boiled so as to make a pulp. Hester will continue the description to-morrow.

March 29.—"M. W.: I shall now proceed to give my views on Religion. I do so for the benefit of the inhabitants of Earth. I shall not attempt anything of a theological character, but simply say that true Religion has nothing to do with theological dogmas, but our actions towards our fellow-men and women and the animal creation, including all sentient beings. That conduct is the best which produces the most happiness. I say it is a great mistake to suppose that belief in any creeds can be of any benefit. And I shall endeavour to make it appear that belief in creeds has been the means of producing discord among the inhabitants of Earth to a greater extent than all other causes combined. Nearly all the wars that have deluged the Earth have had their origin in religious bigotry; and it is time that the human family should know the truth. I shall not attempt to say which religion is the best; but I do say that they who perform their duty the best will provide for themselves the best place in the Kingdom of Heaven. So I hope this essay will produce some good fruit. I shall continue the subject until I think that some good will be the result. So I hope my efforts will not be lost."

March 31.—“Lois Post: I now wish to resume my description of plants of an ornamental character. I shall commence with a plant called Magnolia.” [In reply.] “I mean another kind. It is not the Magnolia already described; but it grows in shady places. I hope I may be able to make it clear to your readers that the plant I am going to describe is quite different from that already described. It is very sweet smelling, and is generally in such places as are hidden from view. I hope you will not be tired of the subject. I am extremely fond of flowers, and take great delight in their cultivation. The plant I am now describing has something the appearance of a Rose on Earth. So I shall call it a Rose. It grows in very shady places. I am very fond of hunting them, and taking them to the boatmen to sell [give]. So I think now I shall make a nosegay for you when you arrive here. I do not know of anything further to say to-day. I hope I have not tired you.”

“M. A. W.: To-day I shall commence my essay on Marriage; but I cannot promise to do justice to the subject. I am in hopes your readers will not disapprove of my views. I mean to speak plainly to them. I mean to say that marriages on the Earth are not in accordance with the Divine laws of the universe. So I hope I may place the subject in such a manner before them that they may derive some benefit from my remarks. Marriage is a Divine Institution of the union of the male and female elements of the soul; and when the souls are not united, it is prostitution. My soul was not united to the man to whom I was married. I was always wishing to see some other person. So I can speak from experience. But I have found my affinity in the Spirit Realm. I shall now speak of the evils of false marriages. They are most dreadfully corrupting to the race. They produce wars, and most of the evils to which mankind is subject. I shall, in my next, place some examples before the readers of your book.”

“Lois Post: I wish to say that M. A. W. is a very intelligent Spirit. I shall tell her of my story, as it is a case in point. I hope she will do the subject justice. I know she has the ability for it. I hope she will make a very valuable contributor to your list of writers.”

“Charles Pine: I am well pleased with M. A. W., and shall encourage her in her undertaking. I hope you are not tired.”

April 1.—“Hester says I like that tune, but it is too short. I shall say something about hops. By hops I mean to dance. Do not think that we do not dance. We dance every evening on the green grass on the lawn of our Mansion. For, in truth, it is such a Mansion that you can form no idea of. There is nothing on Earth to which it can be compared. No palace can equal it

in splendour. It is so large that its dimensions are unknown to us; and so exquisitely beautiful that no language would give you any idea of its magnificence. Gone to Heaven is an unmeaning expression in the Churches. Heaven is within the soul. And no idea of reality exists in the Heaven as used by theologians. I must try and give you as definite an idea of the Heaven we enjoy as words are capable of doing. We have every variety of enjoyments—hopping, singing, playing, and skipping in the rope like children. I dare say that you will feel too serious for such sports; but when you come amongst us you will feel quite like another person. I am very fond of music; and I take great delight in hearing you sing to us at your séances. So do all the Spirits. Charles is very fond of mirthful songs. I am fond of something more pathetic. I shall now let some other Spirit communicate."

"M. A. W.: I am now going to give the experience of Lois Post. I shall begin her story from the time of her marriage with E. M. I intend to tell some plain truths. Before she married E. M., she had formed an attachment for a young man about her own age, who was strongly attached to her; and they had, in accordance with a law of Nature, so united their affections that there was a prospect of a blossom to their love; so when her husband discovered this, he was enraged to frenzy. He declared he would not live with her; and they lived a most terrible life together. She was unwilling, in the first place, to marry him, but the family forced her to accept his offer. I shall now endeavour to show that forced marriages are an abomination that deserve the most indignant censure. The majority of the marriages on Earth are contrary to the Divine Law of Nature—for Nature is the female principle of God,—and those who violate the laws of Nature are sinning against the Holy Ghost. His sins cannot be forgiven. They must be atoned for by sufferings. They cannot be atoned for by the sufferings of the innocent. This is an important lesson which those who do not learn on earth will learn by their sufferings in Spirit life. I shall continue this subject to-morrow, when I will show how a drunkard is received in the Spirit Realm."

"Charles Pine [number of Spirits present]: 976." [Benediction.] "Have hope well founded, and you shall not be disappointed."

April 1.—"M. A. W.: Please make an apology to E. M. for my remarks yesterday." [He has said worse things on himself.] "I know it; but I dislike to speak evil of any person." [It was necessary to elucidate your subject.] "I shall now describe the case of a drunkard in the Spirit World,—it was one that I was acquainted with on Earth. I said to him that he could not get

any more rum here; and he replied that he should "go to his companions on Earth, and inhale the fumes from their stomachs." I told him he had better set about reforming himself; but he replied he 'could not live without rum,' so I left him to do the best he could. So sad is the practice of drinking intoxicating liquors, I do hope that persons addicted to this practice will be benefited by this example of misery and vice; for, I must say, it is a most difficult thing for a drunkard to commence reforming his habits; but the time must come, sooner or later; and the sooner the better."

"I shall now give an example of a hypocrite in Spirit life. It is most terrible; for all his hypocrisy is known to every Spirit with whom he is associated, and he cannot conceal a single thought from his associates. Double-dealing will not do in the Spirit World, so I pity the hypocrite. His case is one of complete misery. I saw one some time since who knew me on the Earth, and he tried to conceal himself from my notice; but he soon discovered that I knew every thought of his heart and head, so he soon absconded, to remain in solitude where he could conceal his hypocrisy."

"Charles Pine: I am much pleased with M. A. W.'s address." [Benediction.] "Have care for your future welfare, and all will be well."

April 3.—[Song: Blue Bells of Scotland.] "S. S. says: I like that tune."

"M. W.: I like to hear you sing; you must sing for us in the Spirit World."

"Hester: I now intend to describe a plant called 'Sassafarella.'" [It has already been described.] "It is another kind. I say it is a very different plant from what has been described. I shall now direct your attention to its right name, so that you might be able to distinguish it from the plant of which Lois has given a description of that name. I shall describe another. It is a very beautiful plant. It grows in very shady places. To say it is beautiful does not convey an idea sufficiently strong to give a correct comprehension of its magnificence. It sometimes grows so large that it looks like a tree to a person at a distance. I shall endeavour to give you an idea of its size, by saying that it is as large as a house on the Earth. I must now give place to M. A. W., who is ready to communicate."

"M. A. W.: I shall now say something about my home in the Spirit Realm. It is more magnificent than language can describe. I am at a loss for words to give an adequate idea of its splendour. I say no words are capable of conveying an idea of the splendour of the Spirit Realm. It [the Mansion] is so large that I am unable to give its dimensions; and the number of its apartments is

legion; and the number of its occupants is beyond all computation. I do not know how to give my description in detail; but must content myself by saying that it is past comprehension. I now shall try to say something about the employments of the Spirits. I hope I shall not tire you. In the first place, some of them read every morning, some sing, and some of them have hardly anything to do. I am engaged in reading novels. We have now almost all kinds of novels." [In reply] "I have seen Dickens; and he is engaged in writing through an American medium. I hope to get his book when it is finished. I now shall describe the employments of children. They are always employed at something useful, so that they might not get into mischief; so I am informed; for I am engaged on other subjects; and depend on my information on others. Hester is very fond of children; and she will give you a more correct account than I am capable of doing."

"Hester: I shall prepare an account on the subject of children to-morrow."

"Charles Pine: I am much pleased with M. A. W.'s address." [Benediction] "Sobriety in manners is a mark of wisdom."

April 5.—[Tune: "When the evening hours are numbered."] "E. M.: I wish you to sing something lively." [Remember it is Sunday.]

"George Morris: I hope you will not sing tunes unsuitable to the day."

"Hester: I wish to say that the tune suits me. I now shall say something about some plants called Hybernum. They grow in very shady places. I am extremely fond of them. I hope I shall be able to make my description intelligible. They are much larger than those that grow on earth. They would measure sixteen feet in height. On the mountains they thrive most gloriously. I sometimes gather the flowers for the sailors; and they are extremely fond of them. I say they are so beautiful that I cannot convey an adequate idea of their magnificence. I hope I shall not tire you with my descriptions. I intend, after this, to speak on some other subject. Edward wishes to say something about my Spirit husband; so I shall give him the opportunity."

April 6.—"M. A. W.: I hope I shall not monopolize your Telegraph too much; but I feel a strong desire to do my part for the enlightenment of mankind. I now wish to say something about R. R. He is not happy yet; but I am in hopes we may improve his condition by instructing him in Spiritual Science. He is very much addicted to solitude for a long time together. I am in hopes we can induce him to be fonder of company that can improve him. I shall endeavour to make him more lively.

I am afraid he has not forgotten his old companions in iniquity; so it is uncertain yet about his progression to a higher condition. I shall do my best to make the attempt to reform his life. So I must leave that subject for the present; and say something about my Spirit Home.

"It is most magnificent; and I am at a loss for words to give expression to my ideas. I do try to give your readers as good a description of the Spiritual Realm as I am able; but it is more difficult to accomplish it than you would suppose; so you must take the will for the deed. I now shall say something about the employments of the Spirits. Some of them read; some sing; and others hop in the rope like children. I am fond of reading plays to the children. So you see we enjoy ourselves in innocent mirth; and I am in hopes I shall be able to enliven some of the people on Earth. I shall do all I can to make mankind happy. So now I say to Edward that he has done his part well. And I am thankful for this opportunity of congratulating him for being restored to happiness through your instrumentality. I can call to mind his ungovernable disposition, when he was at Shepton Mallet; to which you have alluded in your introduction to the Spiritual Telegraph. So now I must take my leave this afternoon with the hopes of coming again tomorrow."

April 7:—"M. A. W.: I am going to speak on something of a moral character. I shall select the subject of Marriage; I intend to speak plain words of censure, when honesty of purpose is not observed. I say that Marriage on Earth is most shamefully prostituted. There must be a reform sometime; and the sooner it is begun the better. I intend to show that the majority of Marriages are nothing more than legal prostitution. I was a victim to inordinate lust myself; so I can speak from experience. The men inflame their desires with alcohol; and the women are made accomplices in their guilt. They have not the sense of the brute, when under the influence of Alcohol; nor can they command the respect of any moral person. To be plain, they are constantly sinning against the Holy Ghost. I hope I shall not shock your readers; but I must speak what I believe to be the truth. So I shall never flinch from what I consider my duty to Mankind. I shall now close my remarks on this important question this afternoon; and I shall revert to it again on some future occasion."

"Charles Pine: I wish to say that M. A. W. is a profound thinker." [Number of Spirits present?] "987." [Benediction] "Keep your strength to uphold righteousness without regard to consequences."

CHAPTER X.

MISCELLANEOUS COMMUNICATIONS ON A GREAT VARIETY OF SUBJECTS.

IN this chapter I shall give all the Spiritual Communications that are deemed of public interest, and which have not appeared in former chapters of this work. This will make a finish up to the month of April, 1874. And in a subsequent chapter will appear a series of essays from a revered father who has had sixty years' experience in the Spirit Realm, and who had acquired the appellation of the Philosopher of Bridgwater while in Earth-life. The essays are profound, and, personally, of more than ordinary interest, and are a true exponent of the reflective and extreme conscientious character which he exemplified in his material existence. I shall commence the present chapter with a quite unexpected communication from an Indian Spirit.

Feb. 12, 1874.—“Sunset wishes to communicate. I am an Indian, and knew you in Ripon, Wisconsin” [Ripon is a village in Wisconsin, United States, where I was residing about the years 1856 to 1858]; “and I wish to say that I thank you for this opportunity of communicating. So I shall now give my experience in Spirit life. To do this I say that I left the Earth on the seventh of this month. I found my way here by your kindness, and thank you for this opportunity of communicating. So now I will proceed to give my experience in Spirit life. To do this I shall make out my journal. When I entered the Spirit World I was confounded at the change, and thought I was lost to all eternity. For I had been so wicked that the missionaries said I should go to hell. To remove this burden from my mind I have come to you; and I will now try to repent of my sins. My sins were that I murdered several white men in Wisconsin; and they got me and put me to a cruel death.”

Feb. 14.—“Ann Hopewell died on the seventh day of September, 1870, in London. I now come for the purpose of saying that I was a street walker; and I wish to progress in goodness, and I hope to have your assistance.” [In answer.] “I was seduced from the path of duty by a gentleman who promised me marriage, at the age of fourteen. I was the daughter of a minister of the gospel, a Methodist, in some part of London.” [Do you wish to say what part?] “No; pity my relations. I then said that I would repent, but my parents abandoned me to make my own living.” [In answer.] “I tried to get a situation at the Post Office, but could not succeed; then I strove to make

a living by begging. So at length I was driven to despair, and took up with the trade of street walking. I lived in that condition two years, and then drowned myself." [It is getting dark; will you continue at a future time?] "Yes; I will be very glad with the opportunity."

Feb. 24.—"Henry Trigger: [It gave me much pleasure when that familiar name was spelled out. He was a good-natured, honest kind of man, and always looked happy. He worked on a farm for me near Chillicothe, State of Ohio, U.S., America, about the year 1858] "departed this life on the seventeenth day of March, 1867. I was in the army, and was wounded at the battle of Sumter in the year 1861. I enlisted at the commencement of the war at Chillicothe, Ohio. I worked with Mr. Kendrick. Then I was drafted, and served in the army. I then went to South Carolina, and was wounded with a shell, and was discharged. I then went home, and was attended by George Haviland." [In reply]. "He came to Chillicothe after you left. I saw my wife Katy sitting at the door when I came home, and she was terribly shocked when she was informed of my condition. And so I said I was not very badly wounded; and she was somewhat comforted. So I asked her to kill a chicken for our dinner. And then we ate our dinner together, and she felt comforted. So I say I am happy in the Spirit World, am much pleased to see you again, and I hope you may long live and make your occupation a blessing to many Spirits and yourself. Henry Trigger is now in the company of R. R., and I am much delighted that you have improved his condition in the Spirit World."

March 5.—"F. B. says that your introduction to the Spiritual Communications is intensely interesting." [Did you get a knowledge of it as I was writing it?] "I did; and know every word of it."

March 9.—"Henry Trigger: I wish to say now that I am in the company of C. D., and he informs me that you have assisted him; that he was in a wretched condition until he found you; and that now he is restored to a state of happiness. Upon this information I was much delighted that you were doing so much good to those who required your assistance. I now hope that your life on earth may be prolonged to make the unhappy Spirits rejoice."

March 16.—"Lois Post: I now shall endeavour to describe the Magnolia in the Spirit Realm. To begin: I must say that it grows in shady places, and is extremely beautiful. It is very large; so large that I cannot say what it measures. I think I will measure one before I come again. I shall content myself by saying that it is as large as some building in the Spirit Realm. I wish I could send you one to look at. Hasten to come here,

then you can see for yourself." [I have an important work to do first.] "I know you have; and I hope you will have your reward. So now I shall proceed to say that Lois Post is not well to-day."

April 7.—"Dav. Mont: I wish to say that my biography is not complete yet. I wish to make an addition to it soon."

"Lois Post: Now I hope to say something on another subject, I shall try my hand at the subject of Marriage. I was most terribly victimised, as you well know; and I am now somewhat sorry that I have begun the subject, but I think it necessary for the benefit of the human family. I tried every way I could think of to please my husband; but the more I would try the worse it seemed to be with him. So I gave it up in despair. I do hope he will not be offended with me for saying what I am obliged to for the sake of exemplifying the subject. I shall endeavour to set the matter in such a light as to be a warning to others who may be induced to take such a course as fell to my lot. I hope I shall be able to do some good by what I shall state. In the first place I had no regard for the man that I married. Nor did I wish to marry him; but was forced to accept his offer of marriage by my parents. So I cannot blame myself for the consequences of the union, if union it can be called. So now I hope I shall exculpate myself from censure in the matter. I shall, however, do all I can to warn others from taking so suicidal a course, therefore I hope it may result in good to others although it was such a curse to me. So there is good in everything although we cannot see it. I wish to enlarge on the subject whilst I am in the right mood, so now I mean to speak on some other matters relating to the subject. I mean to say, my parents sorely repented the course they took in the matter. I know it was a terrible grief to them that they had sacrificed my prospects in life by their interference in a matter that concerned me instead of them. But it was too late according to the vile customs of Earth life. It is much to be thankful for that the laws of Spiritual life are the laws of God and not of Man. So I think I have made it appear that the laws of God cannot be broken without paying the penalty for the transgression. I shall not say anything further on the subject to-day, but may be induced to continue it on some future occasion."

"George Morris: I am very glad that Lois has stated her case so intelligently. I shall now make a few remarks on a subject of much importance. I mean Divorce." [The subject was commenced in an abrupt manner, and then the Spirit became confused, and ended in vapour.]

"Charles Pine: [Number of Spirits present?] "987." [Benediction.] "Have mercy; so shalt thou receive mercy."

April 9.—“Lois Post: I now intend to say something about marriage in solitude—I mean when no other person is present but the two who are married. It is then that hell is rampant. I saw that I was victimised, the first time that we were alone, for the war commenced; and it was then I felt an agony I never before knew. I saw that I was doomed to a life of torture; and that I knew no escape. But I will say that your company was a solace to my heart, and when in your company I felt a regenerating influence within me; but as soon as you were gone, the horrors of my situation returned with increased force. So then I thought of drowning myself to get rid of my tormentor, but I could not summon sufficient resolution. So I sunk in despair at my situation. To be brief, I felt like one doomed to destruction. I now intend to show that Marriages on Earth are not in accordance with the Divine Law that governs the Universe. So I shall try to do my part to explain the law that governs Marriages in the Spirit Realm. It is Harmony; and when there is no Harmony, the Marriage ceases. I shall show that the same law will pervade the Earth when its inhabitants have attained maturity in Wisdom. I am fully persuaded of this truth; and I intend to do all I can to bring about this needful reform. So I shall leave the subject for the present, that some other Spirit may address you.”

“M. A. W.: I now intend to give my views on Marriage. It is the most important subject of the age. The welfare of future generations depends on a correct knowledge of the subject. It is all-important to the destiny of the race. If mankind is uninformed in the marital relations, they rush blindfold to their destruction, and they suppose there is no escape; nor is there under the present unholy system of binding together what God has put asunder. I shall endeavour to handle the subject with as much circumspection as is consistent with a full understanding of its merits. I must, however, speak the truth, even if it should be unpalatable. For this purpose, I must say that legal Marriages are frequently legal prostitution. So that is the marrow of the subject. I now shall leave the theme for a future occasion.”

April 12.—“E. M.: I wish to say that I am much at a loss for a subject to speak on, but I will try to do the best I can. I will endeavour to have a little variety in our conversations. And I shall endeavour to speak of something of a religious character. I wish to say that my ideas of Religion are very different from those of the majority of the people on Earth. I consider that true Religion consists in practical good works, and not in creeds. I know nothing of Deity; and the more we say on the subject the more we become confused ourselves, and the

more we confuse those whom we seek to instruct. I shall endeavour to explain what good works mean—to do good in everything that it is in our power to do. You are doing a good work in spreading a knowledge of Spiritual Science. And every one should try to find out in what way he can benefit the race the most; and when he has found it, then he can put his shoulder to the wheel. I must say that your mission is the most important that I can conceive of. Go to, thou sluggard, and seek wisdom from the ant. I shall speak of those who devote all their energies to self-gratification. They care not for the interests of Humanity, but try every means to find pleasure for themselves. They tire themselves to gratify themselves, and it generally ends in disappointment. I pity them, because they have not the good of their fellow-beings at heart. So now I shall make room for some other speaker."

"Lois Post: I must say that Edward has handled his subject well. And now I will try to do what I can for the good of mankind. Edward is a very good contributor to your book. He understands what he is talking about, and makes a better speech than his brother George, for George is not a solid thinker. I shall try to say something on several topics. In the first place, I shall speak on society in general. I shall show the hollowness of the Social System [on Earth]. They do not speak from the heart, but endeavour to make the wrong appear the right. It is a custom in fashionable society for the most honest person to be spoken against because he speaks important truths. I must expose this duplicity. Go where you will, and you will find that the most honest person is the most calumniated, because he speaks important truths. How that happens is, that he says what is true; and it is truth that is like a two-edged sword. It makes a wound where there is deceit, and then hypocrites are alarmed lest their hidden crimes should be brought to light."

"Charles Pine:" [Number of Spirits?] "987." [Benediction.] "Right makes a man strong; but be more than right—be wise."

April 13.—"Tom Ronald: I am pleased to see that you have decided to sit to-day. I shall say a few words on Botany. I shall endeavour to make the subject suitable for your readers. To do this, it will be necessary to explain some of the terms used in that science. In the first place, Botany means the science of herbs. Then there are other terms that are used in classifying the subject. The terms Genus and Genera are used to include a large number of herbs. These are subdivided into species and varieties. Now, when we wish to describe any plant scientifically, we state its genus, species, and variety." [I advised him not to go further into the subject of Plants on the

Earth, but to speak of the Spiritual Realm.] "I agree with your remarks, and shall regulate my researches accordingly. I shall speak of a plant called Tomato. It is a great favourite of mine. I am exceedingly fond of it. I always endeavour to have some on the table when they are in season. They are considered very wholesome; and I like to eat them without cooking. I must say they are very different from those on Earth. They are much larger, and are very nutritious, and are good for dyspeptics." [Do you have physicians to give advice and medicines?] "No; but we are our own physicians, and we generally keep in health." [In reply.] "There are weakly Spirits; but it is those who have recently come from the Earth sphere. So now I think I have done my part for this time, and shall give place to some other Spirit.

"M. A. W.: I now shall speak on Alimony on the Earth. I say it is much the same as giving back what has been taken away. The right thing is not to steal at all; but for Justice to reign on Earth as it reigns in Heaven, I shall try to do all I can to establish the reign of Justice on Earth. I shall, however, try not to injure the feelings of your readers unnecessarily; but, nevertheless, I shall not spare the weapon of truth when necessary. I am sure you wish the truth to be spoken, for the benefit of mankind. I shall now speak of distrust. That I may be understood, I shall speak plainly. So I say that distrust prevails to a fearful extent on the earth; so much so, that every man is afraid of his neighbour, and the truth is not spoken for fear of offending him. This will be a great load on the Spirit when the hypocrite arrives in the Spirit Realm. So I think that I have shown that hypocrisy is a sin that must be atoned for by suffering, either on Earth or in the Spirit Realm."

April 14.—[Song: Lily Dale.] "M. W.: I like that tune; so I hope you will sing it again."

"S. S.: I like that tune, too."

"E. M.: I shall now say something about Frogs. They are becoming very plenty here; so much so, that they are annoying us with their music. It is now the Spring of the year, and they are in their glory. Do not think that I am deceiving you. It is an actual fact that we have Frogs in abundance. I hope it will not be thought too trivial to speak of Frogs; for I know that it is your desire to get all the information you can of the actual condition of the Spirit Realm. I am much pleased to have it in my power to make some remuneration for the benefit you have conferred on me. Go to some itinerant preacher, and he would be terribly shocked to think that there were Frogs in the Spirit Realm. Notwithstanding, it is a fact that cannot be gainsayed. So now, I think I have said enough about Frogs; and I hope you will be pleased with the change of the subject.

"I now intend to speak of the Scenery of this part of the Spirit Realm. You cannot imagine how beautiful it is. It is as much more beautiful than any Earthly Scenery as the Sun is more magnificent than the Moon. There is every variety of landscape scenery, from the steep mountain fastnesses to the undulating valleys. There are deer in abundance; and wild turkeys also. I think the Indians will be in their glory here; and so will the hunters among the Whites. I must now give place to another Spirit who is waiting to communicate."

"Lois Post: I am now going to speak on something that I am in hopes will interest your readers. It is on Frogs; but not the Frogs that Edward has been speaking of. The Frogs I allude to are much more interesting. They are in the mountains, and do not sing so much as those in the marshes. They are very pleasant to look at, and never make any unpleasant noise. They are now in season, and it is quite delightful to watch their movements. They sing very beautiful tunes. I delight myself with listening to them. To be candid in the matter, I spend much of my time on the mountains for the purpose of observing their movements and listening to their music, for I am a great admirer of the works of Creation; so I hope you will be pleased with my description of Frogs."

"Now, I shall speak on some other subject, and that will be the subject—Plants. It is a plant called Jonquil. It grows in shady places, and is a very beautiful plant. I am very fond of gathering them for the sailors. They are remarkably fond of them. They like them; and they say it makes them merry. C. D. is very fond of them. They are much larger than those of Earth. Hester is in raptures with them. So I think I have said enough for this time."

"Charles Pine." [Benediction.] "Say to the man of the world, thou shalt have thy reward according to thy deserts."

"April 15.—[Song: The Woodpecker.] "Charles Pine: O dear, what can the matter be?"

"Dav. Mont: I wish to say that I shall now speak on History. I must preface my remarks by the observation that History, to be valuable, must contain something of a valuable character. The Mosaic History is a history of atrocities of the most revolting character, and not calculated to confer any benefit on the human family. And to give that History the sanction of the Deity is to give encouragement to every species of crime which desolates the Earth. I shall now examine some parts of that History, and point out its mischievous tendency. The Ten Commandments are very good as far as they go; but they do not go far enough. They are principally negations, and do not contain what is essential to the elevation of Man to a higher plane

of existence. For that reason they are an insufficient standard of morality. It is not sufficient that we do not steal from our neighbour. We ought to do all the good in our power to enlighten him, and to inform him of his destiny after death. On this the Commandments are silent. I shall now examine some of the defects of the Mosaic History. It represents the Deity as cruel and revengeful in the extreme. It encourages murder of the most atrocious character, and supplants all the finer feelings of our nature with the foulest descriptions of lust and crime, thus corrupting the pure minds of children by examples of obscenity and sin. I shall not dwell longer on this painful subject, but may revert to it on some future occasion. So now I shall give place to some other Spirit."

April 16.—"E. M.: I now intend to speak of my Spiritual Mansion. I shall speak of the occupations of the Spirits. In the first place, I hope I shall not tire your readers by vain repetitions. I shall endeavour to confine my remarks to such parts of their employments as have not yet been alluded to. They are the morning devotions. I think I shall be able to show that Spirits do pray as well as dance and sing. They are very devout; some of them at least. I shall also make it appear that Spirits are not always praying and singing psalms. They do not say long prayers, but pray from the heart to Him who does not require to be prayed to, except in spirit and in truth. Now, the Spirits' prayers are of that kind. They pray from the overflowing of a thankful heart. I now shall describe some other of their employments,—that is their bathing. They are very attentive to cleanliness. I know that many of them are negligent in that respect, and myself amongst the number. But as a general rule, they observe cleanliness as a duty. They have bathing apparatus in their compartments, and they are very regular in attending to its use. I now shall say something about my own practice. I make it a rule to ride out every day on horseback." [In reply.] "No. I was not fond of riding when on the Earth; but now I am exceedingly fond of the exercise. The horses are of great beauty, and very fleet. So now, I think I have occupied your time long enough, and shall resign the command of the Telegraph to some other Spirit."

"Lois Post: I now shall speak of something of a novel character. I mean the subject of Medicine. I know you are opposed to drugs, but I mean healing by Spirit Influence. I mean to make the subject as intelligible as I can. In the first place, I shall describe the modes of cure, and then how to avail ourselves of these modes. The mode of curing by Spirit Influence is: to become passive to the influence of the controlling Spirit. The Spirit controls the Medium, and the Medium controls the patient."

I am not a Spirit-Medium myself, but Mr. Post is a very powerful Medium for the cure of disease, so he will speak on the subject to-morrow. I shall now speak on some other subject, which shall be Salvation by Faith. The Salvation by Faith of the theologians is founded on error, an error of vast injury to the human family. It makes the people immoral to suppose that they can be saved by the merits of another—it prevents them from relying on their own exertions. I know of many persons who believe that it makes no difference what their actions are, so long as they have faith in the power of Christ to wash out their sins. I also know many persons who believe that Bible Christianity alone can save a person from hell. It is a monstrous thought that God should have made a majority of the human family to be doomed to destruction and misery. I must now close my remarks for a future occasion."

"Charles Pine." [Number of Spirits present.] "987" [Benediction.] "Righteousness and truth are our best safeguards."

April 18.—"Samuel Pine: I wish to communicate something on the subject of Marriage. I do not know much about the subject, but I shall do my best to enlighten the inhabitants of Earth on that question. I say that it is a Divine Institution. I must say also that it is sadly prostituted on the Earth, so I must try to have it understood that in the Spirit Realm it is much more pure—so pure that no lewd thoughts are connected with it. I am convinced that E. M.'s marriage resulted in misery and crime. Go to the sacred altar of Divine Marriage, and then harmony and happiness will reign. To have our lives governed by the law of righteousness, will surely lead to happiness; but when we violate the laws of the Deity, the consequence is we must pay the penalty of the transgression. I hope I have made it appear that there is no escape from the consequences of sin. To be plain, I shall now try to compare your own experience with the principles I have laid down, and it will corroborate my remarks. Can anything be plainer than that virtue is its own reward? I shall now give place to some other Spirit."

April 19.—"Dav. Mont: I shall now supplement my narrative. In the first place, I shall speak of my feelings on entering the Spirit Realm. It was terrible, and I thought I was lost to all eternity; and how long I should have remained in that state I could not tell, if I had not had the good fortune to have found you, and if you had not had the Spiritual Telegraph to enable me to communicate to you my condition." [By request.] "The number of years I had been in the Spirit Realm was more than seven, it seemed like a whole lifetime. I was so much elated when I found you that I could not express my feelings at the time; but now my mind has become more harmonious, I am able

to say what I wish. I thought the Spirit Realm was the most horrible place that could be imagined. So I must go to something else now. My companions were of the most revolting kind—gamblers, thieves and robbers, profane swearers, and drunkards. I thought it must be the hell of the theologians. I am now restored to a state of happiness, and I wish I could give you a mint of money to have your book circulated throughout the World. So I think I shall be able to convince some persons that the Spiritual Telegraph is the most important discovery of the age. I shall now make room for some other Spirit.

"M. A. W.: So you have got your book well recommended by one who has been benefitted by your Spiritual Telegraph. Sad indeed was his lot; and sadder would it have been had he not found you when he did. It is the preaching of the theologians that makes mischief. They recommend their congregations to rely on the merits of another instead of themselves. Then they preach up everlasting hell-fire, instead of the doctrine of Progression. Hence their hearers have no faith in themselves to work out their own salvation without fear and trembling. Go to the ant, thou sluggard; and learn wisdom from her perseverance. Say not, I cannot reform; but put your shoulder to the wheel. So thou shalt make progress in righteousness.

"I shall now say a few words on R. R.'s condition. He does not progress in Wisdom as he ought to do. I shall give him some instructions in Spiritual Science. From what I can learn, he is trying to satisfy himself with what he has already attained; instead of trying to ascend the path of Eternal Progression. I hope I shall be able to stimulate him with great resolution and ambition for higher attainments in wisdom and righteousness. To stand still is to recede, for the company you are in are advancing, and if you do not advance with them you are left in the rear. So now I shall try to stimulate him to exertion, and begin a new reform to keep pace with his companions. I now resign the Telegraph to your guide."

"Charles Pine: I am much pleased with M. A. W.'s remarks." [Number of Spirits present.] "987." [Benediction.] "Be righteous and truthful, and keep a clear conscience, and your reward will be an abundant harvest."

April 21.—[Song: Old Folks at Home.] "R. M.: That's a very nice tune." "G. M.: I like that tune."

"E. M.: I shall now speak of a Moth in the Spirit Realm. It is much larger than the moths of Earth, and is very beautiful. It sometimes stays in the Mansions of the Spirits. I am very fond of them. To say that they are beautiful conveys a very faint idea of their appearance; they are truly magnificent. They sing very beautiful tunes, and their music is much prized." [I

stated that I hear music nearly all the time when I am still, can you inform me whence it proceeds?] "I cannot say, but I think it is very likely it is produced by these moths. I think it very likely indeed, from what I have heard in regard to this insect. I hope to obtain some reliable information on the subject. Hester knows more about them than I do, and I shall ask her opinion on the subject. You cannot say how long you have been in the habit of hearing it (the music)?" [Yes, nearly twenty-five years. Soon after I commenced having seances for Spirit communion.] "Then I should say it is produced by these moths. Now I hope I am not too tedious in my remarks, but it seems to make some variety, and variety is the very spice of life that gives it all its charms. Now I shall speak of the habits of these insects. They are very fond of being in dwellings, and they are always safe from molestation, for the Spirits are very fond of their company, and would not injure them on any account. They sometimes sing so loud that you can scarcely hear a Spirit speak when you are near them. So I think I have said enough on that subject, and will now give place to M. A. W."

"M. A. W.: I now intend to speak on some other subject than what you have been listening to. The subject of Honesty. I am afraid that honesty is a very scarce commodity on your Earth. I know indeed that it is, and it is for that reason that I wish to show up the evil consequences of the violation of truth for expediency. I hope to make it appear that honesty is the best policy in the end, for what doth it profit a man if he gain the whole world and lose his own soul? Or what can a man give in exchange for his soul? Notwithstanding, the great majority of Mankind sacrifice their souls for popularity. They do not enquire what is truth, but what is popular and fashionable. And when they come to the Spirit Realm they have to take their places on the lowest plane of Spiritual existence, amongst outcasts and hypocrites. I do hope your publication will effect some good, in opposing the hollowness of hypocrisy, and dishonesty of purpose. So much do I despise the hypocrite, that I cannot endure his company. I shall now give place to your guide."

"Charles Pine; I am much pleased with the communications." [Benediction.] "I say that honesty is the best policy to obtain a sure reward in the Spirit Realm."

CHAPTER XI.

MISCELLANEOUS SPIRIT COMMUNICATIONS RECEIVED AT THE
CIRCLE ROOM. THE NUMBER PRESENT GENERALLY NOT
BEING MORE THAN THREE OR FOUR.

I MUST preface this chapter by remarking that in the previous chapter I alluded to some communications I had received from my honoured father in the Spirit Realm, John Pine, Sen. Those I have since received, added to the above, make nineteen; and, as they will be sufficient, with what I may hereafter receive, for two chapters—being not yet completed—I have concluded to make up this chapter from the communications which have been received at our Circle Room, where two or three other persons have been present. Some of them have been from strangers, and I have had no opportunity of verifying them; and others have been from Spirits with whom I was acquainted on Earth. The former class will be given without comment. But the latter will be preceded by a few explanatory remarks, sufficient to explain any allusions that they may contain. They will be given in the order in which they were received.

Feb. 12, 1874.—“George Morris” [This is a brother of E. M. and Hester. He announced his departure to the Spirit Realm some time since at my private seance. He was an important member of the Methodist Church at M’Connellsville, State of Ohio, United States. His most noted characteristic was that he was a devoted friend to the negro slave, and belonged to the Underground Railroad Company, for aiding runaway slaves to Canada, where they would be safe from their pursuers. Otherwise he was not at all profound in his ideas, and several of his communications have been rejected as being too verbose, a fault that is very conspicuous in a certain London daily, where the marrow of four or five columns could be easily concentrated to one third of a column. But I must be careful that I do not fall into the same error myself]. “George Morris: My object in coming this evening is to continue my narrative. In the first place I wish to say that I saw some Spirit that was in the way, and I retired. Now I shall resume my narrative. To accomplish this I require your patience, that I may not be misunderstood. I shall try to be as particular as possible. Now, it is my endeavour to give the truth to the world, and I now say that righteousness is necessary to obtain happiness in the Spirit

World. So I shall now proceed to call attention to the things of the Spirit Realm. In the first place I wish to say that I am in a very happy condition, and I wish all mankind to conduct themselves so as to obtain the same happy condition. To do this, each person must act up to their highest conviction of right. Now I hope my advice will be taken."

"Kate Kline says that she departed this life on the seventh day of September, 1873. I wish to say that my condition is very bad. I am of Taunton. I was a street-walker; and I now wish to repent of my sins. I was promised marriage by a gentleman of Taunton. So I became terribly shocked at his desertion. I then began to lead an abandoned life. I was a milliner and dressmaker; I do so for the purpose of reforming my life." [How long did you lead that kind of life?] "Two years." [Your age?] "Seventeen years. I came to Taunton in the year 1871. I wish to thank you for your kindness."

Feb. 15.—"Kate Kline: So I made away with myself." [In what way?] "By drowning; and when I found myself in the Spirit World I was terrified, and thought that I had committed the unpardonable sin, and said that hell was my portion. To have no person to comfort me is terrible; and I thought I was doomed to the torments of hell. So when I found you I said I would try to make my peace with God and the Spirits of the departed. To accomplish this I said that I would proceed to confess my sins. So now I will proceed with my narrative. To be plain, I did poison myself. So I repent of that sin, and hope that I may be forgiven. To accomplish this I now resolve to make restitution for that sin; and I trust that you will do all in your power to assist me in this undertaking. So I now hope to be pardoned for this sin. I now have told all my narration." [In reply to a question]. "I first intended drowning myself, but afterwards I poisoned myself."

"George Morris: I shall now continue my narration. In the first place I wish to say that I saw you at Waynesville, and then told you about the globe that Robert [his son] had made. Now I wish to say that the globe is the largest in the world. I tell the truth about it. It is a masterpiece of work, and I wish it to be proclaimed to the world. I hope now I have put you in possession of a valuable piece of intelligence. So I wish to say that I have redeemed my promise; if you are satisfied, I have done." [This Spirit informed me at my private seance that he would communicate something of importance to the world on Sunday at the Circle Room.]

March 1.—"Kate Kline: I now say that some wicked Spirits came when I wished to communicate. I shall have something to say about my life in the Spirit World. To begin: when I

first was ushered into the Spirit World, I thought I was lost to all eternity; and I then lost my memory. I now say that I am in full possession of all my faculties, and I wish to say that from the time when I communicated I began to progress in Spiritual truth and science. I am much happier than when I first communicated."

March 22.—"John Bryant: I died on the first day of March, 1874. I am a turner by trade, in the town of Bristol, Somerset, and I wish to inform my friends that I am well off in the Spirit World. I loved Sarah Darston in Earth life, and I hope to be her Spirit husband. I hope to be able to communicate with her in Bristol, but I do not know any medium in that place. Therefore I have come to you. I hope I have given no offence. My wife is lying ill. I said that I should be glad to inform my wife that I have selected my Spirit bride in the Spirit World." [In reply.] "Sarah Darston is in the Spirit World. . . . I should like this message to be conveyed to her [my wife]. She lives in Trinity Street, in the upper part of the street." [There is a little confusion in the first part of this communication, arising, I imagine, from confusion in the minds of the circle. It reads as if he wished to convey the intelligence to Sarah Darston instead of to his wife, which is distinctly stated at the close; and also that Sarah Darston is in Spirit life, and not in Earth life.]

"Charles Pine:" [In reply to a question for information.] "I do not know this Spirit, but I consider him truthful."

March 29.—"M. A. W.:" [The name of this female Spirit was spelled out in full, but I hope the reader will be satisfied with the initials, as in subsequent communications, which are published in a preceding chapter, her marital relations are spoken of, which her relatives or those of her husband might not wish made public. Very few can be found to sacrifice themselves for the good of Humanity. She is a near relative of mine; and I enjoyed for several years the pleasure of her company in domestic life, when quite young. I had heard nothing from her for upwards of sixty years, and it was a thrill of delight to me when she spelled out her name. Her company was so genial, and her form and countenance so graceful and beautiful, that it almost amounted to a mutual romantic affection. At that early period she was very fond of novel reading, and it quite surprised me to find her mental faculties had so much improved. She exhibits in her communications a logical intellect far superior to that of females generally; and, moreover, she has the skill which few possess, of expressing her views with a delicacy and innocent sweetness on subjects to which many other persons would give the appearance of coarseness. There is one instance

in particular relative to a prospect of a blossom from a mutual affection that I shall long remember. This Spirit made her first announcement to the circle as follows:—“M. A. W.: I died on the first of September, 1856. I am very glad to see you, and I hope to communicate with you at your house. To say something of interest to the circle is beyond my capacity, but I will try my best. I wish to say that I am happy, and I hope to be able to communicate something for your book. So now I am in perfect good humour. I hope you will be able to accomplish what you are striving to do. I must now wish you all good night.”

“Ann Edwards, of Huntspill: I died on the seventeenth of March, 1874. I am happy, and hope to be able to communicate something of interest; and so I think that your machine is a great accommodation to the Spirits. I am very much delighted to be able to communicate in this way. I hope on a future occasion to be able to say something of interest to the circle.”

April 5.—“M. A. W.: I wish to say that Mr. Pine’s account is very good, and I shall try to say something about the matter myself. I shall try to place the subject in a light that cannot be misunderstood. I say that S. S. was very ill treated, and she was the victim of the cupidity of a most unwarrantable design. In the first place, she was seduced from her innocence to become the victim of a terrible tragedy, and then she was incapable of supporting herself. I now wish to say that the morals of English society are of the most terrible character; and I shall do all I can to instruct mankind in the knowledge of Wisdom and Spiritual Science. I shall make the matter short for this time, and shall give my views on the subject on a future occasion.”

“Charles Pine:” [In reply to some questions.] “I cannot see the Spirits that come with the Members of the Circle. Why I cannot I know not, but it is a law of the Spirit Realm. Each person has one or more Guardian Spirits, but we cannot see them.” [Benediction.] “Have your loins girded with the majesty of Heaven, and you shall see the salvation of the Lord.”

April 12.—“Dav. Mont: I wish to say that I will communicate to the Circle that I am happy to meet you. In the first place, I am glad to have the opportunity of saying that I am restored to a state of happiness. I now wish to say that Dory Story is present, and will communicate.”

“Dory Story.” [I had quite forgotten the first name of this Spirit, for I had not seen him for nearly fifty years. His brother, Palmer Story, announced his decease some time since in a very curious manner. He (Dory Story) was hired by the proprietors of saltworks on the Muskingum River to chop wood and boat

salt. The occupation of boating made him very coarse in his manners and conversation, which accounts for the tone of his communication.] "Dory Story: I wish to say that I am happy, and that I died on the first day of September, 1873. I was 72 years of age." [I should judge that to be correct.] "I now say that I am glad to meet you here, and am happy to meet your companions here. So I shall give my experience in the Spirit World. To begin, I was terrified when I first arrived in the Spirit World; so I thought I was lost to all eternity, and when I found that I was not lost, I rejoiced with exceeding joy, and I now wish to say that I am happy, and am restored to my senses. Ever since I was a boy I was a bad child, and now I am not much better; so I hope that you will make a good Spirit of me. I wish to become like other good Spirits, and have their confidence. Do try to make me good, and I shall try to become good. I hope you will assist me to begin a new life. I shall try to do my best to deserve the confidence of the advanced Spirits. So now I have done. I have met brother Parm in the Spirit World. He is a very good Spirit, and I wish to be as good as he is." [I can say that the last-mentioned Spirit was as good-hearted a person as you would wish to see. I was in his company a short time before leaving America. He was advanced in years, and in good circumstances, sufficient to keep his family comfortable; yet he would work very hard on a small farm near a city, to enable him to entertain his numerous friends and their horses, that were almost constantly enjoying his hospitality. He was a devout Methodist, and one of that kind who earned his happiness in Heaven by his good deeds on Earth.]

April 18.—"Fanny Morgan: I wish to say that I am in Purgatory." [In reply.] "I was a Catholic, and I am very miserable, and wish to confess my sins to you. I died on the first day of September, 1873, in Solomon Street, London. I was a street-walker. I am very sorry for my transgressions, and wish to make my peace with God; and for this purpose I come to you. The ways of my life were not according to righteousness. I now shall give a history of my life, and to do this I must desire your profound attention. I shall not go into details, but give a sober [summary] account of myself. In the first place, I was seduced from the path of duty by a gentleman of distinction, who promised marriage to me. Then he deserted me, penniless and shameless. My parents were saddlers, and in good circumstances, and they refused to take me back; and then I saw there was no hope for me, and I took to street-walking, and found that I could not make a living at it; and then I drowned myself at the age of seventeen years. I lived that life for seven months. I now shall endeavour to give an account of my feelings when I arrived

in the Spirit World. This I shall say, I thought I was lost to all eternity. I now feel much happier for having made this confession. I now return you my most profound thanks for your kind attention, and shall be proud to communicate on some future occasion." [In reply.] "I was educated in a school in the Strand for several years."

"Hester: I wish to say that I am glad that you received a communication from that person."

"Hannah Eveland: I hope I am not intruding, but I wish to say that I am pleased that you received the communication from that girl; and now I wish to say that I am much happier since I communicated with you at your house. I shall now say a few words on Marriage in the Spirit World. I am now united to a gentleman of England of the name of Harrison, of Portsmouth. I now wish to say that we are spiritually married, and I have now my affinity that I was deprived of on earth. I shall now say a few words on Marriage, and I wish to say that in the Spirit Realm Marriage is different from the Marriages on Earth. So I wish to give my experience on the subject. My experience is that marriage in the Spirit Realm is productive of the highest happiness to be enjoyed, and I hope that you will find my words true. I shall be most happy to meet you on your arrival in the Spirit Realm."

"E. M. says that he now wishes to give his views on Religion. Religion is the science of mind; and, to understand the subject, we must rely on ourselves, and not on the opinions of others. We must be careful not to receive anything as truth until we have proved it to be true; and when we have discovered a truth it is our duty to give it to the World. I shall give what I have learned since I have been in the Spirit Realm. To begin: I say that religion is the most important science that we can investigate. Mine is not the religion that is founded on superstition. So we must be careful not to confound the true with the false; and, to accomplish this, we require great care not to receive anything as truth until we have proved it. And this I have proved to my satisfaction, that no articles of faith are of any service in the Spirit Realm; nothing but good works and purity of heart are of any avail to us. But we must not suppose that anything that we have done is sufficient, without a continuance in the performance [of duty]. So I shall try to do my part in the performance of my duty. Now, I think I have said enough for this time, and I shall resign the Telegraph to you."

May 3.—"Fanny Sprouth: I died on the seventeenth day of March, 1874. I was a milliner by trade, and was seduced by a man named ———, and he promised me marriage, and he de-

ceived me at thirteen years of age. I was introduced to him by my mother; and she made me take him for my sweetheart. And then he said he would marry me when I became of age. I then tried every way to leave him, and he would not give me up. Then he seduced me, and my mother put me out of doors; and then I could not make a living by my trade, and I drowned myself. So now I come to you to confess my sins, and I hope you will endeavour to make my peace with God. So I trust you will pardon me for coming to you. I have not anything further to say to-night."

"Sarah Sprouth says she is the mother of Fanny Sprouth, who communicated, and she departed this life on the seventh day of April. She wishes to say that she is very miserable. And she also says that Fanny told the truth. And now she hopes you will try to help her to confess her sins. I wish to say that I grieved myself to death; and also that I poisoned myself. I am very miserable; so I hope you will help me confess my sins. I shall not stay any longer; but hope to come again. My husband is dead."

"Sarah Millard wishes to communicate with Mrs. Hilliard [a lady who was present]. I died on the seventh day of March, 1866. I wish to say that I am not happy because I did not see my mother in the Spirit World. [She had on a former occasion, by the movement of a table, answered that she was not happy; but, of course, by that mode she could not explain the cause of her unhappiness]. I wish you to find her for me. I will try to get a chance to see her. So I shall tell Mrs. Hilliard not to trouble about me."

May 10.—"Thomas Ronaldson wishes to say that he is making enquiries about S. S., and finds she is a good Spirit, and she wishes to communicate about something of importance."

"S. S. wishes to say that she is happy, and is trying to hasten the recovery of R. R. And she wishes to say that she will do all in her power to restore him to happiness. So I hope to be able to induce him to abandon the company that he is in; and I hope I shall be successful. I shall use all my endeavours for his good."

May 17.—"Tom Ronald to Clement Pine greeting. I wish to say that my brother Robert is trying to progress, and wishes to communicate to the circle."

"R. R.: I wish to say that I have repented of my course of life; and I wish to inform the circle that I shall now try to become a good Spirit. And for this purpose I come to-night. So I hope that you will give me a hearing. I now say that I wish to reform; and I hope you will give me an opportunity to confess my transgressions. But I shall not trouble you with a long

tale. So I hope to be able to give my experience in as few words as possible. In the first place, I fell from grace by keeping company with bad Spirits. I shall now try to mend my ways. I shall not say any more to-night."

"Dav. Mont: I now shall try to say something on Religion. Religion is the practice of righteousness, and no person can be religious without the performance of his duty. But there are many who suppose they can go to Heaven through the merits of another. So it is my intention to remove that false doctrine from the Earth. And I shall now do all I can to enlighten the inhabitants of Earth on this momentous question. To begin: I say that I depended too much on that false doctrine; and neglected to improve myself as I ought to have done. Therefore I can speak from experience. But I shall not now go into details on that head; but shall endeavour to warn others not to fall into the same pit; but to try and do their duty to their fellow-beings; and not rely on the merits of another. Now I shall try to convince mankind that their teachers are preaching doctrines destructive to their happiness. I know that this statement will receive their censure. And I now say that I shall preach this doctrine as long as the preachers preach the contrary. I shall now resign the Telegraph."

"Charles Pine:" [Number of Spirits present?] "2890." [Benediction.] "Say to the sceptic: Thou little knowest thy loss."

[On the following day the Spirit R. R. communicated to me at my dwelling the following, which I have added to those received at the Circle Room]:—

May 18.—"R. R.: I now wish to offer a few remarks on my condition since the confession of my sins. I am aware that you have received unfavourable accounts in regard to the state of my condition. It is true that I have been again led astray by associating with unsuitable companions; but I have now resolved to amend my course, and I hope to have your assistance to sustain me in this resolution. So I thank you for this opportunity of returning to the path of duty."

May 22.—"S. S.: I wish to introduce R. R."

"R. R.: I wish now to continue my experience. In the first place, I confess that I have fallen from grace in consequence of keeping improper company. And then I tried to break my engagement with Hester. This was easily accomplished, for she was glad to take me at my word. So I now repent of these sins. To say that I have reformed would be saying too much; but I shall use my utmost endeavours to do so. And then I shall try to advance in spiritual truth and righteousness. I know how valuable your time is, and also how unpleasant it was to you that I departed from the path of progression that you found for me

And now I hope to have your assistance to begin my career of improvement, and to strengthen me in the performance of duty. So I hope I shall not again depart from the road of righteousness and happiness."

May 24.—At the Circle Room.—"Tom Ronald says that R. R. wishes to communicate."

"R. R.: I now wish to say that I am progressing in spiritual truth and righteousness; and I wish to have your assistance to enable me to advance in wisdom. And I now resolve that I will no more transgress the laws of spiritual science. I shall now try my best to make atonement for my departure from the path of duty. And I do hope that you will afford me the opportunity of coming to you for the purpose of improving in right doing. I shall now resign the Telegraph to some other Spirit."

"Dav. Mont." [This Spirit gave his views, but as they are very similar to what has been previously published they are omitted.]

"Charles Pine." [Number of Spirits present?] "3890." [Benediction.] "Have patience and perseverance and you will accomplish the most important work ever recorded."

May 27.—Communicated at my room.—"R. R.: I hope I am not intruding. But I am anxious to advance in wisdom. So I shall now attempt to become like a little child in truthfulness and singleness of heart. And I hope to obtain the assistance of advanced Spirits to enable me to progress in all right doing. I shall not detain you from your arduous duties, but return my thanks that I am now in a state of progression."

CHAPTER XII.

COMMUNICATIONS OF THE SPIRIT, JOHN PINE, SENR. No. 1, ON SPIRITUAL COMMUNICATIONS, PROGRESSION, CAPILLARY ATTRACTION, BOTANY, CHANGE OF THE SEASONS, &c.

THIS chapter contains the important treatises of John Pine, senr., the honoured father of the Author, and who has had sixty-four years' experience in Spirit life, on various branches of Philosophy, which are given in the order that they were received.

April 22.—"John Pine, senr.: I shall now try to give you a communication on some subject of importance—Spiritual Communications. I mean to say that it is the most important subject that can engage our attention. I know how much interest you

take in the subject; and you do well by doing all in your power to enlighten the inhabitants of Earth on this important subject. I know how great the opposition to it is; but never mind that, truth will prevail in the end. I wish to speak on some astounding cases of sudden death that are alluded to in the *Banner of Light* of 1874. To my understanding there is some mistake in the statements. I do not think that Nature is so imperfect as it is there represented. I cannot imagine that any human beings can remain for so long a period and not know that they have left the Earth life. So I do think there must be some misunderstanding in the matter. I cannot imagine that Nature is so defective as it is there represented. So I shall now proceed with something of a more tangible character—the benefit that you have been bestowing on some who ought to have known better, and for whom I feel much humiliated, and that is the reason that I have been so backward in communicating.”

“I shall now proceed to give my experience in Spirit life. When on Earth I had no belief in Spiritual existence, and I was terribly confounded when I found I was existing in the Spirit Realm. I tried every possible way to undeceive myself, but could not unravel the mystery. I tried to think that I was dreaming, but that would not do, for I could see those who had passed on before me. At length I resolved to submit my judgment to a person with whom I was acquainted, and on whom I could rely for information as to my state; and he soon convinced me that I really had passed through the gateway called death, and that I had arrived to a Spiritual state of existence. So then I resolved to learn all I could about my new home; and now I rejoice with joy that I have a descendant who is so able an advocate of Spiritual Science. And I shall henceforth do all in my power to contribute useful knowledge pertaining to Spiritual life. My theme will be Progression of Spirits in the Spheres, and their employments in the Spirit Realm. So you need not fear that you will run out of copy, as the printers say. I shall now conclude my first afternoon’s address, and wish you all the success in your undertaking that it merits. So now I leave the Telegraph to your guide.”

“Charles Pine: I am quite delighted with our father’s address this afternoon.” [Number of Spirits present?] “987.” [Benediction.] “Say to the unbeliever: Thou art in a night of darkness.”

April 23.—“John Pine, sen.: I shall now try to speak of progression of Spiritual existence. The existence of everything is in a state of progression. In order to make the subject plain to be understood, we must take a survey of the heavenly bodies. Their progression reigns supreme. In every star we behold, we

see progression stamped on its face. The hosts of stars proclaim the law of progression. If we examine the Mineral Kingdom the same law prevails. I shall not dwell longer on this branch of the subject, but proceed to examine progression in Spiritual existence. I say existence, for everything that is, exists. The stars exist, and perform their part of Universal Nature. The same law runs through every department of the Universe, though it is nowhere so apparent as in the Divinity of Humanity. So clear is this, that he who runs may read. The most dull must see that Progression is the law of Universal Nature. So clear is this truth, that I cannot make it more apparent by a multiplicity of language. Therefore I shall now proceed to point out the mode of individual action. So I shall take some prominent example to illustrate this principle. This example is Theodore Parker. When he was in Earth-life he stood high as a radical reformer. But now he sees the defects of what he taught in Earth-life. He was bound too much by materialistic ideas to comprehend the beauties of the Spiritual. Now he sees clearly where his deficiencies lay. . . . I may describe my own case, so that I may be understood. I mean that I may not be misunderstood. For everyone knows his own feelings the best. I was bound by the chain of materialism, and could not then see the beauties of the Spiritual part of Man. I was so much disgusted with superstition that I could not see the truth that was encased within. So now I think I have made a beginning, and I hope I shall improve as I proceed. For I was always more inclined to be a learner than a teacher. But I hope I may find that the surest way to learn is to impart what you have already attained, and thus make room for receiving still greater truths. Verily, verily, I say unto thee, stand fast in the faith of Man's Eternal Progression. I now make room for your guide."

April 14.—"John Pine, sen.: I shall now proceed with my subject on Spiritual Progression. To state that Spirits progress in wisdom is to state what no one will dispute after reading the many striking examples which you have given to the world. If there is nothing else discovered by your experiments, this one fact alone is sufficient to place the subject beyond the reach of doubt. I shall now proceed to examine some of the statements that have been made by the theologians in regard to the doctrine of progression. They affirm that as the tree falls so it lays. It is a most monstrous doctrine, and it is time that the people should be enlightened on this important question. So I shall devote my energies to keep the subject before the people. To say that any subject is too sacred to be investigated is to accuse the Deity with furnishing us with useless faculties. The theologians pretend to a knowledge which they do not possess. They

pretend that they know all the attributes of Deity. If they had more knowledge and wisdom they would not be so full of conceit. It is the pride that ignorance engenders that prevents them from acquiring useful knowledge. The very commencement of their religious dogmas is founded on a most fatal error. The fable of Satan going round the Earth seeking whom he may devour is calculated to stultify the minds of the people, and to prevent them from exercising the Divine gift of Reason. That Man should be brought into the world perfect and without sin, is a monstrous doctrine. It supposes that Deity made a great mistake. First to make Man perfect, and then to destroy what he had made. The whole of Man's experience gives the lie to such an assertion. I shall show that progression is the law of Universal Nature, and not the retrogression of the theologians. In the beginning, if there ever was a beginning, the Earth was a molten mass of liquid fire, without form and void; and no living thing was to be found on its surface. The fluidity of its contents formed its shape; countless ages elapsed before the surface congealed; and then centuries rolled on before any soil was formed on which vegetation could exist. So, how could Man have been made out of the dust before any dust existed? So I might go on showing that all religious dogmas are founded on error. I might lengthen out the subject to any indefinite period, and then there would be room for its extension. On a future occasion I shall try to show that without progression there would be nothing worth living for. It is the most essential element of our existence. I shall now give place to your guide."

"Charles Pine: I am much pleased that father keeps up the interest of the subject." [Benediction]. "Have faith in your mission, and yours will be the victory."

April 26.—[Tune, "When the Evening Star is Stealing."] "Betty Pine: I like that tune."

"E. M.: I am much delighted with that tune."

"John Pine, sen.: I hope I shall be able to speak on Progression in the Spiritual Realm." [He commenced yesterday, but remarked that he did not feel well enough to proceed further, and withdrew.] "To do this effectually I shall begin with the Mineral Kingdom. When the Earth was in a liquid mass of molten fluid, it is evident that there could not have existed the various metals that now occupy the strata of the Earth; therefore there must have been progression to have provided them. So, it is the same with the Vegetable Kingdom. The first formations of vegetables were of the coarsest kind, so that they were calculated to lay the foundation of the strata of the coal-fields. So, again, the coal-fields required ages to perfect the deposits. The Vegetable Kingdom also required progression before it was

suited for the Animal Kingdom. The Animal Kingdom was at first of the coarsest kind. The animals were of huge proportions, and ill-formed, compared with the present species. They have since become extinct; and improved species now occupy their places. I might proceed to a great length with this view of the question, but I wish now to call attention to the Human Family. Instead of the first races being perfect, they were scarcely above the inferior animals. And there are tribes still existing that are in a very degraded condition. So every department of Universal Nature is in a continuous state of progression. The different races of Men are subject to the same law. The Negro is gradually being absorbed in the White Race, and they will improve the White Race by the amalgamation. And this brings me to a certain part of the argument that occupied my attention *most devoutly when on Earth*. I had always a strong feeling of sympathy for the wrongs which the Negro race were enduring from their oppressors, the Whites. The Whites will have a great sin to answer for. And there will be thousands glad to obtain the privilege of confessing their sins through the instrumentality of the Spiritual Telegraph. So you may rejoice that it fell to your lot to have discovered this mode of redeeming mankind from the evil consequences of their sins. I feel much excited on this theme, and it is now necessary that I should resign the Telegraph to the hands of your guide."

"Charles Pine: I am extremely interested with our father's address." [Benediction.] "Be sure that you are in the right road, and then push ahead."

April 27.—"John Pine, senr.: I now shall try to speak of Progression at Bridgwater. So great are the changes that I know not where to begin. So much have things changed that it is not the same place. To begin somewhere, I shall allude to the change in the Post Office system. It required but one person to attend at the office, and one female to deliver the letters when I was in Earth-life. There was no keeping of stamps, no selling of stamps, no money orders, and no savings bank. And, more than all the rest, there was no Telegraph Office. Now everything is changed. Then there were no envelopes; for [a letter in] an envelope would have been charged double postage. A single letter to London, under half-an-ounce, was charged tenpence. If enclosed in an envelope, the charge would have been twenty pence." [To exhibit the contrast between the past and the present more conspicuously, I called on the Bridgwater Postmaster to ascertain the number of clerks and indoor attendants and carriers it required to do the business of the two offices now in Bridgwater; and I am indebted to his kindness for the following statement, viz,— "There is now one head postmaster, four postal clerks, five

letter-carriers, eight country messengers, two mail-bag porters, two postmaster's assistants, one stamper, four telegraph clerks, three telegraph messengers; one receiving office, two persons; making a total of thirty-two. There are five pillar and wall boxes in the town, and thirty-six ditto in the country, to be cleared. Letters, newspapers, and circulars received weekly for delivery (40,000), forty thousand."]

"So you see the same law of Progression is seen in everyday life as pervades the Spiritual Realm. So now I have come home to the understanding of all. And I think there is no occasion to go further into the changes that have taken place in Bridgewater, only to point out that the changes which the Spiritual Telegraph will effect will be tenfold greater than what I have already alluded to. It will revolutionise the religious and social systems. Everyone will require a Telegraph of his own, to keep his own affairs private. For the delinquent Spirits would prefer confessing their sins to their relations rather than to strangers. So there is no escape. The Spiritual Telegraph will, and must, prevail. See how beautifully the Divine Love of Heaven is revealed already to Man. That Love would not have been revealed to a stranger; nor would the confession of sins been revealed to a stranger. There is reason to believe that a New Era in the World's history is at hand; and they who are prepared will receive its first benefits. So it is better to begin and meet the incoming tide. The tide will come with such a rush that no human efforts can withstand. Then gird on your loins, and be prepared for the visitation of the Most High. The Heavens are opened to the inhabitants of Earth, and the gates of Hell cannot prevail against it. The new era will eclipse all other eras, inasmuch as the whole is greater than a part. I shall now leave the subject, as there is already sufficient food for reflection. I now resign the Telegraph to your guide."

"Charles Pine: I do not know how to express the feelings of my soul at the words of wisdom of our beloved father." [Number of Spirits present?] "1653." [Benediction.] "Have faith in Progression, it will be overwhelming."

April 28.—"John Pine, senr.: I shall now try to say something about Progression in the Spirit Realm. In the Spirit Realm Progression is the one thing needful. Every Spirit is in a state of Progression from a lower to a higher plane. All happiness is dependent on a state of Progression. To be at rest is to recede. For when all are progressing if you remain stationary you lose your companions. Therefore it is necessary for self-preservation to progress with the company you are in. Therefore, I think, I have made it plain that Progression is a law of Universal Nature. To be more explicit, I shall show wherein I have pro-

gressed since I have been in the Spirit Realm. When first I entered the Realm of Spirit I was in the darkness of Materialism. Not a ray of spiritual light illuminated my path. I could not realise that I was translated from Earth life. I said that Spiritual existence was a delusion. So then I tried in every possible way to persuade myself that I was dreaming. And in this condition I remained until I found some Spirit that I knew had departed from Earth. Then he convinced me that I had left the Earth, and also that I was in good company. Then I commenced to progress in spiritual science, and I rejoiced in Spirit that I had performed my duty on Earth. I had no regrets that I had neglected what I deemed right. I said that God was a God of mercy, and would not punish those who had tried to do their duty, and kept their conscience clear from unrighteousness. I was always determined to keep a clear conscience at the risk of my life. And more than once was my life endangered by an infuriated mob, because I would not sacrifice my conscience by justifying what I deemed wrong in Governmental proceedings. So when I was translated to the Realm of Spirit I was fully recompensed for my integrity in the performance of duty. I had no hopes of Heaven when on Earth. I acted for the fulfilment of duty without the hope of reward. Therefore I acted for the good of Humanity, and in so doing I subverted my own salvation without fear and trembling. But I am wandering from the subject matter of my discourse, and I shall on a future occasion endeavour to point out some of the advances I have made in wisdom and spiritual science, and shall refer to my companions on the road of Progression."

"Charles Pine: I am much delighted with our father's communications." [Number of Spirits present?] "1870." [Benediction.] "Keep your loins girded in the discharge of your duty and your reward will be certain."

April 29.—"John Pine, senr.: I shall now try to show my progress in the Spirit Realm, also my companions who have progressed with me. Do not suppose that it is vanity which prompts me to do this. I say that vanity is not characteristic of Spiritual existence. For here there is nothing to be vain of, as there is nothing but what is common property. To begin then, my first step in Progression was to gain the knowledge that I had left the Earth sphere. That was an important step in the road of Progression. Then the next step was to find suitable companions to enable me to progress to a still higher condition. I was fortunate in finding some of the great minds of antiquity. Among these were Socrates, Rothschild, Galileo, Chesterfield, Solon, and many others of eminence, Solomon included. So I think I am privileged to have found such companions to help me ascend the

spiral pathway of Progression. I now shall speak of our studies. In every department of science we chose a president. Solon was President of Wisdom; Melancthon was President of Natural Philosophy; Mueller was President of Music; Franklin was President of Electricity, and Solomon was President of Religion. To come home, they made me a President of Botany, but, not understanding the subject sufficiently, I refused to accept the appointment. Now I shall state the regulations we adopted. And to begin we all tried who should excel in the various branches of Philosophy. I sought all the aids that I could command. Then I sought besides the assistance of the most advanced minds that I could find in some particular branch of science. Then again from all that, I gained a general knowledge of the philosophy of the Spirit Realm. So you see I have had plenty to occupy my time since I left the Earth. Sad indeed would have been my condition if I had had nothing to do but to sing psalms. Tell the theologians that their trade in souls will be a poor business in the Spirit Realm. Oh, dear! what a flutter there will be among them when they read my experience. From all that I can learn this publication of yours will be more read than any book that has ever issued from the press. I hope it will introduce a new system of religion on the Earth, one of justice to man instead of flattery to God. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen and whom he never will see? I must resign the Telegraph to your guide."

"Charles Pine: Our father's addresses are admirable." [Benediction.] "Lo! the time is coming when each man will be required to perform his duty."

April 9.—"John Pine, senr.: I shall now continue to give my experience in Progression. I shall, in the first place, recapitulate what I have already given. I now say that Herschel is among my companions. So I think I am in good company. He was chosen President of Astronomy. And now I am going to recapitulate something to keep the connection complete. Solon is the most profound Spirit that can be found in the Spirit Realm. We all look upon him as our instructor in wisdom. Many are the words of wisdom that have fallen from his lips. I have listened to his noble ideas with rapture. And Solomon is now a reformed Spirit. It was a source of humiliation for him to confess the sensual course of his Earth-life, and when he did so he was enabled to progress to a higher plane of Spiritual existence. Not so with Solon. He had no sins to confess. He was enabled to take his place among the most advanced Spirits when he first entered the Spirit Realm, and then he came to instruct those who were in need of his counsel. I think that

showed a nobility of soul worthy of imitation. So now I have given you some details of what I glanced at yesterday; and I shall now proceed to something of a more definite character. Herschel has discovered a sun in the region of Sassatrain that has recently evolved from Saturnalia. I think Saturnalia is towards the meridian of the Seven Stars, and they are now in their decline. So as one set of stars decline, another comes to fill their places. But this is too deep a subject for your readers, and I shall try something of a more simple character. Herschel also discovered the law of Capillary Attraction, which counteracts the law of Gravitation, and it is by this law that Spirits are enabled to lift material bodies." [In reply.] "Yes. It is used in operating on this Telegraph; and this Telegraph will effect more than has ever been effected in the world's history. I shall now try to show that you are accomplishing more than has ever been dreamed of. So great is the excitement in the Spirit Realm that nothing else is now talked of. Go to what company you may, and the inquiry is, 'What news by the Telegraph?' And the Spirits are rejoicing with joy unspeakable that you have opened up a way for them to communicate with their friends in Earth-life. So be mindful of the responsibility of your trust. The dawn of a better day has broken. The Angels are rejoicing that Humanity shall be redeemed from their low plane of sensualism to a higher plane of Spiritualism. I now resign the Telegraph to your guide."

"Charles Pine: I am truly gratified that our father keeps up the interest of his subject so well." [Number of Spirits present?] "1980." [Benediction.] "Say to the unbeliever, You will be left in the rear."

May 1.—"John Pine, senr.: Almost ever since I left the Earth I have been wishing to communicate with some one of my acquaintances, and when I found your Telegraph my joy was unbounded. I could hardly believe it to be a reality that it should have fallen to you to have made the greatest discovery in the World's history. But it is a fact, beyond the possibility of doubt, that it is an invention of far more importance than anything on record. To prove it is easy, for every one can prove it for himself. So now I shall show that every person can become a medium sufficient to receive communications in this manner. For you were no more a medium than any other person. Being a magnetiser shows your positive temperament. Therefore, if you could become a medium by devoting yourself to the trial, then every other person may acquire sufficient mediumistic power for receiving communications from the Spirits of the departed. Therefore Spirit intercourse can now become universal; and they who will not avail themselves of the discovery will be

left high and dry like fish on a sand bank. So never regard the sneers of the unbeliever; for truth is mighty, and will prevail, and the gates of Hell cannot prevail against it.

"I shall now try to say something about Capillary Attraction. Capillary Attraction is the opposite of gravitation, and makes a fluid flow upwards instead of downwards towards the Earth's centre. It requires that the fluid should be in a spiral position, and that there should be a power above superior to the power below. That superior power is the sun; and therefore when the sun shines the fluid ascends in its spiral channel. To exemplify this, examine a moist apple, and you will perceive that it is composed of spiral tubes, commencing at the stem. And when you cut the apple, the fluid falls to the Earth by the power of gravitation. That explains how Spirits raise ponderable objects. The wood is composed of spiral tubes. The aura from the medium is the fluid, and the Spirit operating is the superior power. Then the Spirit exerts his power on the wood, and the object is raised by Capillary Attraction. In the same way a medium is levitated, and sometimes taken through the air for long distances, and then deposited when the superior power is removed. So I might extend the subject to numerous other phenomena, but I wish to bring my address to a close, and for that purpose I resign the Telegraph to your guide."

May 2.—"John Pine, senr.: A most marvellous story is in the *Banner of Light* that came this week; it is called *Duty on the Sabbath Day*; and not about duty in the week." [Can you read the paper before I have opened it?] "Yes. So if the Sabbath is kept holy it matters not what is done the rest of the week. Thus it was in the days of Jesus. The Scribes and Pharisees made long prayers to be seen of men, and during the week they went about seeking whom they might devour. So when men are bound up by creeds they neglect the weightier matters of the law of righteousness."

"I shall now try to say something about Capillary Attraction. To do the subject justice requires much care; more indeed than I am able to bestow on it. Capillary Attraction, I stated was the opposite of gravitation. To understand the subject rightly, we ought to have an example before us to show the tubes in the object exemplified. But when that is impracticable we must try and explain it in the best manner we can. So I wish to say that Capillary Attraction is the law of growth. To illustrate this it is necessary to examine something that is growing. If you examine the shoot of a tree, you will perceive that where it first shoots there are spiral tubes formed." [In reply.] "Yes. They can be seen with a microscope, and they shoot upwards towards the sun. Then they are filled with the juices that are drawn up

from the Earth; and they partake of the quality of the tree to which they belong. So Nature is always at work somewhere. When it is winter in one place it is summer somewhere else. To illustrate this more particularly I shall select a Moss Rose. The bud is cut and the juices fall to the ground. And then another bud will grow to fill its place. So then it grows by Capillary Attraction. I have seen a Moss Rose so beautiful, that no words could give an idea of its beauty; and so fragrant that it would be impossible to say what it resembled. And I have seen a Moss Rose that would cover a hundred square feet [that is ten feet square]. Then I have seen some of them that would be seventeen feet high. They would look like some giant trying to reach the moon. Then again some of them grow in sunny places, and they are good for food; and they are very nutritious." [In reply.] "It is the flower that we eat; and they are very delicious; very much like radishes, but much superior." [In reply.] "It does sound strange but nevertheless it is true. So now I resign," &c.

"Charles Pine:" [Number of Spirits present?] "1999."

May 3.—"John Pine, senr.: I now shall try to say something about Botany. Botany is the knowledge of Herbs and Trees. And before we can be acquainted with the science of Botany, it is essential that we should make ourselves acquainted with Herbs and Trees. To do this effectually we must go to the woods and gardens of our vicinity. And then we must examine minutely their construction; and gain a knowledge of their peculiarities. Then we must try and ascertain the resemblance of the different kinds to each other. The next thing to examine is the differences; and where the difference exists. Then we must try and ascertain how many of them have some property in common. Then we begin to classify them into Genus, Species and Varieties. The Genus comprehends the largest number of Herbs and Trees. The Species the next largest, and the Variety the smallest number. I do not intend to go into the details of the subject. There are persons who have devoted a life-time to the science, who have already classified them; and the student can obtain that knowledge from treatises already written. Therefore it would be superfluous to recapitulate what can be obtained already. But I may remark that an essay of this kind is useful to the beginner to give him a general idea of the Science of Botany, and to incite him to the pursuit of it. The more we become acquainted with Nature the more moral we become and the more happiness we enjoy. If Mankind would study Nature more, and creeds less, it would be far better for the Human Family. It would tend to unite them in brotherly affection; instead of splitting them up into sects and parties. The rain falls alike on Jew and Gentile; for the God of Nature knows no distinction. It

is only the devices of Man that have divided Mankind into so many parties, in order to rob them of their God given inheritance. Therefore it is the bounden duty of all who have come into the possession of the Truth to spread the glad tidings for the good of Humanity. He who fails in the performance of a known duty jeopardizes his own salvation. It is not sufficient that we do no evil; it is our duty to do all the good in our power. When a person aims to do good, then he will cease to do evil. I now resign the Telegraph to your Guide."

"Charles Pine: I do say that our father is doing a good work." [Number of Spirits present?] "1999." [Benediction.] "Do to others as you would wish them to do to you."

May 11.—"John Pine, senr.: I now shall endeavour to say something about Hester's husband. A. B. is a very intelligent Spirit. He is determined to progress in wisdom and spiritual science. For that purpose he has strove with his whole soul, and he is determined you shall find him a worthy scholar. I do trust he will persevere in his resolution. He has a noble intellect, and he is capable of becoming an ornament in the Spiritual spheres. How sad was his condition when you first found him [or rather when he first found me]. He is now among the most advanced Spirits in science and harmony. He says that you were a pattern of morality and conscientiousness, and he cannot imagine why he did not appreciate your honourable conduct towards him. He is determined to remunerate you for the services you have rendered him. 'Pity me,' he says, 'and do not remember my transgressions.' To say that he is reformed does not convey an idea of his attitude. He is like the eagle attempting to attain the most exalted position, and I trust he will attain the desire of his ambition. To say that he is intelligent does not convey an idea of his powerful intellect. And so I think I have said sufficient to convince you that you had a subject in him worthy of your labour. He now wishes me to thank you for bestowing on him your blessing.

"I shall now try to say something on Religion. My Religion when on Earth was the Love of Humanity, and it so remains since I have been in the Spirit Realm. I never could see the use in flattering the Deity and neglecting our duty to our neighbour, nor can I yet see its use. Deity does not require our adoration or assistance. He does not require that we should neglect our duty to our fellow-creatures to pay homage to him, nor to somerset our faculties to find out what can never be revealed. To say that He is omnipotent is to say what we cannot comprehend, and to say that he is omnibenevolent is as difficult to understand. Therefore the more we try to unravel Infinity the greater is the labyrinth we are in. So as there are plenty of

channels to explore where we can make progress it is worse than useless to attempt to fathom what is unfathomable. We should always endeavour to learn something that is useful, and leave what is beyond our comprehension. To begin at the beginning (where there never was a beginning) is a contradiction in terms, and to define what is incomprehensible is a waste of time and paralysing to our faculties. So let us all progress in the path we are fitted for and we shall attain wisdom, but if we attempt to explore Infinity our efforts will result in failure. So I hope that I shall sow some good seed, and that some of it will fall on good ground and bring forth an abundant harvest. Ever since I have been in the Spirit Realm I have been more convinced of the truths that I learned on the Earth. And now I resign," &c.

May 5.—"John Pine, senr.: I shall now endeavour to explain the cause of the change of the seasons. To do this so as to be clearly understood would require a machine that would turn to show the movements of the Earth daily on its axis and annually around the sun. If the axis of the earth were perpendicular to [the plane of] its orbit around the sun, then there would be no changes of seasons, and the days and nights would be of equal length in all parts of the globe and throughout the entire year. At the North and South Poles the sun would appear stationary, and only one half of it would be visible. In all other parts of the World there would be twelve hours of day and twelve hours of night, precisely as it is now on the 22nd of March and the 21st of September. But as the axis of the Earth is at an angle of twenty-three degrees from a true perpendicular [to the plane of its orbit], it is apparent that by its annual motion around the sun every day's travel would produce the effect that is observable. To illustrate this, place a round light in the centre of a round table, then have a globe at the circumference of the table with the North Pole twenty-three degrees inclination from the perpendicular. Let it [the globe] turn on its axis to represent the days and nights, and as it is turning let it move slowly around the table, and the same effect would be produced on the globe [on the table] as you are constantly experiencing in the change of the seasons [on the globe you inhabit]. So I think I have shown that the change of the seasons is an inevitable consequence of the motions and position of the Earth in relation to the sun. [Explanation by the Author:—In making this experiment the artificial globe should be placed at the Northern circumference of the table with its North Pole pointing to the North Star, as the globe we inhabit does. This position would represent the 22nd of December, as the North Pole would be removed from the light in the centre of the table, and the South Pole would be facing the light where it would be midsummer. As you move

it around the table it is essential that it should point to the North Star during its whole course, otherwise the desired result would not be produced. When you have moved the globe half way around the table it is midsummer or June 22nd on the Northern hemisphere, and the North Pole of your globe still pointing to the North Star has its full exposure to the light in the centre of the table, for you require to look towards the light in the centre of the table when you look towards the North Star. It is on the continuous position of the North Pole towards the North Star, resulting from its inclination as described, that the entire result depends. The North Star is so inconceivably distant that one hundred and ninety millions of miles, the diameter of the Earth's orbit, is an insufficient base line to produce a parallax that is discoverable bringing that immense area to a point. In a centre table of five feet diameter half an inch of its circumference would represent one day's travel of the Earth, or 1,600,000 miles in round numbers of the Earth's annual journey around the sun. Now place your globe first on the East side of the table, and then on the West side of the table, with the North Pole still pointing to the North Star, on one side of the table Spring would be represented and on the other side Autumn. Young persons cannot comprehend the cause of the change of the seasons unless it is illustrated to them in some way similar to this. Such an experiment would make a very pleasant evening's entertainment, and would afford much delight as well as instruction to the young. The communicating Spirit proceeded.] These experiments tend to enlarge man's views, and to satisfy the mind that Nature is no respecter of persons, that the laws of Nature are immutable and without change, but producing innumerable changes in their operation on matter. To return to the changes of the seasons: without the inclination of the Earth's axis, we should have no winter and no summer. At the north and south poles there would be one continual winter, and at the equator, the heat could not be endured by any living being. Now, the sun shines an equal time on all parts of the earth; the different inclination of the sun producing the different climates of the earth. So everything is as good as Nature can make it with the materials at her command. These are no miracles. Everything is in accordance with immutable law. So if we wish to be wise, we must study the laws of Nature. And the more we study Nature's laws, the more we shall be inclined to act justly to our fellow man. Now I resign the Telegraph to your guide."

"Charles Pine: I say we have had a valuable essay." [Number of Spirits present.] "1999."

"Hester: I should like to say a few words. I wish to return

my thanks to father Pine for the high encomiums he bestowed on my beloved husband; and I hope he may continue to deserve the high tribute of praise that was bestowed."

CHAPTER XIII.

COMMUNICATIONS OF JOHN PINE, SENIOR, CONTINUED—ON MARRIAGE, RELIGION, TRIGONOMETRY, TRESPASS, ASTRONOMY, AND OTHER SUBJECTS.

MAY 6.—"John Pine, Senior." [I first read the addition I had made to his treatise of yesterday, and he resumed.] I much approve of your explanation. . . . I shall speak on a subject of great importance to the Human Family, namely, Marriage on Earth. It is the most important of all subjects; as the welfare of future generations depends on its right use. In the first place there is no Divine Marriage, where harmony does not exist; so wherever harmony ceases marriage ought to cease. The human family are far below the brute creation in their marriage relations; and they never will improve in wisdom, until there is a radical reform in the marital economy. To be plain, the marriage system ought to be left independent of legal restraint; and nothing short of this can cure existing evils. I must speak the truth if the heavens fall. It is of no use to trifle with sacred things. I know the odium that is attached to the subject; yet it is necessary to take the bull by the horns and conquer or die in the attempt. Infanticide is becoming truly alarming; and unless something is done to check the growing evil, the Spirit Realm will be filled with infants requiring the utmost attention, as they are unable to take care of themselves. How to accomplish this, is to abolish *legal* Marriage, and substitute *Divine* Marriage in its place. And this brings me to another part of the subject; and that is the sin of bringing human beings into the world without provision for their maintenance. There must be a reform in this matter. Every human being in your midst is entitled to wholesome food and raiment, and a comfortable abode; so that he may act his part in an honourable manner; and those who are unable to accomplish this ought not to bring offspring into the world. The evil of the day is over-population. It would be far better to have fewer inhabitants and have them in a better condition.

I say it is a sin that must be exposed, and the sooner it is taken in hand the better.

"I shall leave this subject for the present and say something about Samuel Pine. Samuel Pine was a brother of yours; and died when you were quite young. [From the account he gives I must have been about three years of age. I recollect him very well lying in his cot.] He was much afflicted by some disorder of the spine. He passed away in his seventeenth year. He tried to walk when he got to the Spirit Realm, but was unable to do so, until he had outgrown his infirmity. I saw him when I arrived in the Spirit Realm and he had not learned to walk. [This was sixteen years after Samuel's death.] But he could sail on the water, and enjoy himself in that manner. He used to say that he liked the water better than the land; and was very fond of seeing the fish swim. And he sometimes bathed in the water. So I tried an experiment on him; and succeeded in restoring the use of his limbs. And he was much rejoiced when he was able to walk. I hope he will communicate to you, and give his experience before the Telegraph is sent away to be renovated. [I shall be pleased for him to communicate to-morrow.] I shall inform him."

"Charles Pine": [Benediction.] "To resign ourselves to our destiny is a mark of wisdom."

May 7.—"Samuel Pine: To tell you the truth I have not prepared any communication for you; but as I have come I shall say a few words. I was very much confounded when I first entered the Spirit Realm in 1796. And then I said that I was lost to all eternity, because I had not been confirmed. Charles says that when he came to the Spirit World he felt the same. So I found some kind Spirits who comforted me, and then I began to feel better. To say that I felt happy would not be speaking the truth; but I soon recovered my spirits, and then I was happy. But I was unable to walk, and so I said that I should like to sail on the water. And the kind Spirits conveyed me to a boat. And then I was much delighted to sail on the water. And so I remained unable to walk until our father came to the Spirit Realm in 1812. He tried an experiment on me, and succeeded in curing me. And I recovered so that I was able to walk. So then I left the boat, and went about like the rest of the Spirits. So you see that Spirits are subject to infirmities, and obey the laws of Nature, the same as people on the Earth. But the infirmities of the Spirits are such as were contracted on Earth. So I think I have explained my case." [In reply.] "My infirmity was a contraction of the spine of the back; and when the spine was lengthened, I was restored to health. So now I shall resign the telegraph to our father."

"John Pine, senr.: I now shall continue my essay on Marriage. To begin, Marriage on Earth is a shameful violation of the laws of our being. It is a terrible blot on humanity. And it will not do to evade the subject. As well may we stop saying anything on any other subject as to say nothing on the Marriage question. So I must proceed without regard to the prejudice that exists against the exposure of the crimes that exist in the Marriage relations. They suppose that law is a sufficient protection against all crimes that exist in the Marriage relations, or that are sanctioned by the statutes of the country. But when they come to the Spirit Realm they will find that every violation of the Divine laws of Nature must be atoned for by suffering the penalty of the transgression. The crime is not the less because it is sanctioned by human laws. So to be plain, they who bring human beings into existence are accountable for their protection and comfortable condition."

May 8.—"John Pine, senr.: I shall now try to say something on Religion. To begin, Religion is the science of societary duties; and that Religion is the best which renders society the happiest. And whenever Religion fails to render society prosperous, then it is certain that that Religion is not suited to the people. Then it becomes necessary that the people should endeavour to ascertain wherein its defects exist. Right here, is the place to begin. Examine your formularies of Religion, and see if they come up to this standard, and you will find they do not attempt any such thing. They all try to flatter the Deity, and make their adherents despise themselves. They try to make them think there is nothing good but God. Thus the people make no effort to become righteous, and the consequence is, they require a Saviour to carry away their sins. Now, they will find when they arrive in the Spirit Realm that every person must become his own Saviour, and pay the penalty of his own transgressions by sufferings, and not by the sufferings of the innocent. Thus you will see that the whole system of Religion that is taught by the Churches is founded on falsehood and deception. I shall now show what is true Religion. True Religion consists in endeavouring to find out what will benefit humanity the most effectually. To accomplish this, each person ought to be prepared to do all that he has the opportunity of doing for the good of the Human Family. And when this standard of Religion is adopted, those who pass off to the Spirit Realm will not have to come back to confess their sins. To say that this cannot be done is to accuse Deity of deficiency in the attributes of his creatures. Each can do something; everyone according to his talent. You cannot all invent Spiritual Telegraphs; but you can all learn to make a good use of them, and learn something

of the country to which you are all bound. Your Spiritual teachers are blind leaders of the blind; and as long as you depend on their teachings you will make no progress yourselves. It is necessary that each person should work out his own salvation without fear and trembling, and not rely on the merits of another. For as sure as the sun shines, so sure is it that the innocent cannot make atonement for the sins of the guilty. And before I leave I wish to say, that now salvation is offered to the people, if they neglect the opportunity, great will be their suffering when they arrive in the Spirit Realm. There is now no longer any excuse for remaining in ignorance and vice. The gates of Heaven are thrown wide open, and those who turn their backs on their deliverance must pay the penalty of their folly, either in this life, or that which is to come. And now, I resign," &c.

"Charles Pine: I do say that our father's essays are sublime." [Number of Spirits present?] "2800." [Benediction.] "Have patience, and the good work will remove mountains of error."

"M. W.: I am overwhelmed with delight whilst listening to the words of wisdom of our revered father."

May 9.—"John Pine, senr.: I will now continue my remarks on Religion. I shall try to explain the law of Progression in Religion. The law of Progression applies to every part of human experience—to Religion, especially, more than any other subject. So now I shall show how the Religion, called Christianity, has progressed from Judaism. And, if it continues to progress, we may have a good religion. But the theologians use all their efforts to keep it stationary; and there will be a great struggle to prevent these treatises of mine from being read by the people, so you may look out for a strong opposition; and to prevent the sale of the book, they will resort to all kinds of deception and falsehood; therefore it will require that you arm yourself with the strength that Truth imparts to any just cause. And when a person is armed with the armour of Truth, he becomes a Samson in strength. To say that you will have easy times would be deceiving you, and I do not wish to resort to deception; therefore be prepared for a severe conflict, for the livings of the clergy are in danger, and they will not give them up without a severe struggle. To say that peace reigns on Earth is not true. The sword of Truth will be opposed in every possible way. So be prepared for the conflict. I shall now speak on some other subject, because you are getting too excited, and it is necessary to be passive to retain the mediumistic power.

"I shall now speak on Trigonometry—the method of calculating distances by observation." [Are you aware of the diagrams and calculations that I have on hand to exhibit the method that

I traced out for that purpose?] "I am; and it is a very great discovery; and I am much delighted with your discovery." [When did you become acquainted with it?] "Two years or more ago, when you used to be talking to ——— about it. I now say that it was a wonderful discovery of yours. The old method is very difficult, and requires a knowledge of Mathematics, which few persons possess; and I know that you did not possess a knowledge sufficient." [I studied on it for several years, to amuse myself, when I was destitute of sight, before I could find out the true principle.] "I know you did, for I was present all the time. Now, I am going to explain the old mode of calculating distances by observation. The old mode commences by finding the segment of the circle; and then it requires logarithmic tables to find the result. And then, as the assumed distance is to the result, so is the true distance to the object. And then it requires a knowledge that the logarithmic tables are correct, which cannot be obtained; therefore no dependence can be placed on the calculation. I say that your discovery is a very important one, and ought to be made known to the public. How that is to be done I know not; but this notice will excite some curiosity on the subject. I now resign." [Explanation by the Author: I have given the encomiums which I have received from my honoured parent in the Spirit Realm without making any pretension that I am entitled to any claim as having made any discovery in the calculation of distances by observation, further than relates to myself, for the reason that I am entirely unacquainted with mathematical works, beyond an ordinary knowledge of arithmetic and a knowledge of the properties of the right-angled triangle. Any further comments will not be made until I obtain more information concerning the modes now in use, all of which will be reserved for an Appendix to my forthcoming work.]

May 10.—"John Pine, senr.: I shall now proceed to say something on another subject, namely, Trespass. Trespass means anything that is discordant to our feelings, and that is what I mean to show. I say that it is a Trespass to be afraid to speak the Truth; and it is a Trespass to try to prevent others from speaking the truth. I may say, many other things are Trespasses, but they are principally included in what I have advanced; so I will now proceed to show that the majority of Mankind are Trespassers, and that they are afraid of their own shadows. To be plain, I shall point out wherein some persons are Trespassers. You supply some folks with papers, and they do not profit by them. They acknowledge the truth of the sentiments in them, but it has no effect on their lives. So, then, there is no use in supplying them with what does them no good. They

cannot have courage enough to be honest; and it will only increase their sins to give them the opportunity of obtaining Truth, when they reject it. . . . Now, I shall proceed to show that any person who is afraid to speak the Truth is not the right person for an associate; and the sooner they are left to their own reflections the better. Go to the hills and fields rather than associate with such persons. Some persons imagine that they can cheat themselves; but when they arrive in the Spirit Realm they will find their mistake. The fate of the hypocrite is fearful to contemplate. I shall proceed to show the condition of the hypocrite. The hypocrite has to remain in solitude in order to conceal his hypocrisy; and how long he will remain so, depends on his resolution to confess his transgressions. I have known some who have remained in solitude two hundred years; and then they could not summon up resolution sufficient to confess their transgressions. R. R. is one of that stamp." [He confessed to me.] "But he has relapsed again to his former condition." [I hear a good account from the others that confessed.] "I think that generally they are doing well. Perhaps they may relapse; but I am in hopes they will not. Religion requires every person to do all in his power for the good of Humanity; and they who neglect to do their duty to their fellow-beings are in danger of falling into temptation, and of jeopardising their future welfare. So I think I have said sufficient; and shall resign the Telegraph to your Guide.

"Charles Pine." [Number of Spirits present?] "2987." [Benediction.] "Remain firm in the right, and great will be your reward."

May 11.—John Pine, senr.: [I made a general explanation of what I added to his treatise on Trigonometry, and which will appear in the Appendix; and concluded by remarking that the use of a square instrument instead of the compass for taking observations would reduce the whole matter into a simple rule of three statement.] I understand you perfectly, and I say it is a discovery of the greatest magnitude. [I remarked that I knew not whether it had been in use previously.] It has not. [I then observed that I considered it complete for terrestrial observations; but that I did not know whether it would apply to astronomical observations.] It is equally applicable to astronomical observations as to terrestrial. I now say that your statement will show that you are the discoverer of the most important mathematical theorem of the age. [Are you in Spirit life acquainted with the modes made use of in Earth life?] We know perfectly well all the modes made use of in Earth life. So now I shall make a summary of the subject on hand. In the first place I say that you have made two important discoveries. First, the

Spiritual Telegraph; and second, the Square in taking observation of distant objects. The Spiritual Telegraph is the most important discovery in the World's history, because it enables everyone to hold communion with departed friends, so that it must revolutionise the religions of the Earth. And therefore there must be a general reorganisation of society. The circles will give place to private communion with Spirits, and the result will be that the communications will be of a character far superior to those which have been previously received. The inspirational addresses show the superiority of individual communications. It is impossible for circles to be in a harmonious condition; and the different currents of thought make it utterly impossible for Spirits to present their ideas in a satisfactory manner. Therefore the Telegraph must become universal.

And now I shall make a few remarks on mathematical subjects. Your discovery of the Square for observation will render the attempt of squaring the circle unnecessary. That difficulty has occupied the minds of mankind for ages, and still continues to occupy them. It is a most abstruse subject, and cannot be solved at all. [I remarked that there were great inequalities in the correspondence between the circle and square, as shown by my experiment with my diagrams; and I found it very difficult to establish a satisfactory ratio in the increase of the multiplier.] I found it to be so, and gave up the research in despair. So now the necessity for that difficulty is obviated, and so Progression goes on until all difficulties are obviated. And this brings me to the marrow of the subject. Science and Religion have clasped hands, and they will never again be separated. They have found the individual who has united them in holy matrimony, never again to be separated. So I shall now resign the Telegraph to your Guide. [Do you know all that I added to my diary to-day in regard to mathematical calculations?] I know every word of it.

"Charles Pine." [Number of Spirits present?] "1980." [Benediction.] "Make good use of the time that is allotted you."

"M. W.: I am delighted with your discoveries."

May 13.—"John Pine, senr.: I shall now continue my remarks on Astronomy. I shall, in the first place, attempt to explain what Astronomy is. Its derivation is from *astra*, stars; and *nomen*, name. I shall, in the next place, show that the Earth is a part of Astronomy, as it forms one of the planets of the solar system. So I shall begin with the Earth that you inhabit. The Earth is about ninety-five millions of miles from the Sun, and travels around the sun once a year, and revolves on its axis once in twenty-four hours. So you perceive it forms a part of the solar system. There are two planets nearer the Sun than the

Earth, namely, Venus and Mercury. These are called Inferior planets. They perform their revolutions around the Sun in much less time than the Earth, and consequently their years are so much shorter than yours. They, being so much nearer the Sun than the Earth, the heat would consequently be more intense, provided their atmosphere were of the same character. For the character of the atmosphere controls the intensity of the heat. This is easily shown by observations on mountains. The higher a mountain is, the colder it becomes; and the deeper the valley, the warmer it is. Therefore, we cannot know what the heat is in those planets unless we know the character of the atmosphere. And this brings me to the next step of the subject. As the planets Venus and Mercury have not been explored by the inhabitants of Earth, the nature of their atmospheres is unknown. But the Spirits have explored them, and find that the nature of their atmospheres is such as to render the heat very similar to that of the Earth." [In reply to my question.] "I have explored both of those planets myself, and I found the climates very similar to that of the Earth." [In reply.] "The inhabitants have not advanced sufficiently in intellect to clothe themselves: and they are so low in stature that they would be called dwarfs on the Earth. So I think I am able to advance the knowledge of Astronomy to some extent." [Was your party of exploration large?] "No. A very small party of us went on that exploration. As I shall continue this subject, I shall now give place to another Spirit."

May 15.—[Song: "Annie Laurie."] "F. B.: I do like that tune."

"Hester: I like that tune, too."

"John Pine, senr.: I shall now try to say something about Astronomy. In the first place, I intend to speak on Geometry, which means the measure of the Earth. So that the Earth forms the basis of geometrical calculations. Your diagrams are specimens of this, and those diagrams are more important than the public have any idea of." [I never exhibited them to you.] "I know them better than you do yourself. And so much do I prize them that I hope you will not part with them without first taking a copy of them." [In reply to my question.] "I should keep the original." [I said, the real original (a sketch) was executed by a female in America, by my directions, when I was destitute of sight.] "I know all about that. Now I shall show the importance of those diagrams. In the first place, they are the first of the kind that were ever produced; and secondly, they are of more importance than any that were ever before made: and thirdly, they were conceived by a person ignorant of mathematical calculations. The measurement [by observation]

of distances with a square instrument has never had a precedent in mathematical calculations." [That seems very strange to me, when it is so simple; and I believe much more exact.] "So it seems to me, who have spent years in trying to square the circle." [I think it will appear that my diagrams exhibit the principle, and have accomplished the squaring the circle in those parts of the arc where it is the most essential.] "So I think. But it matters not, now that the square accomplishes the result independent of the circle." [Did these studies keep you from sleep, as they did me?] "I never could sleep much when my mind was active in matters of research. I shall now try to show that some persons will attempt to claim the discovery. And they who try to steal other people's property are generally pretty destitute of brains themselves." [I am perfectly easy on that score, if the public is benefited. I would rather be the loser than the thief.] "Now, I shall try to show that it is impossible to obtain as accurate a result with the circle as with the square. Then it might be shown in many ways that the square is the true mode of accomplishing the result. The centre of the circle is more liable to variation than the square. For that reason it is less reliable. Then, again, the circle requires a much larger area [about double] than the square. I shall now give place to some other Spirit."

"A. B.: I am extremely gratified that you have obtained the reward of your arduous studies. I am in hopes there will be no attempt made to deprive you of the honour of so important a discovery. I can now see its importance much clearer than when you explained it to me on Earth. And now I intend to do something to remunerate you for the attention you bestowed on me when I was in the depths of despair. I am preparing an introduction to your book, and getting the assistance of the most advanced Spirits so that it may be a worthy contribution. I shall begin it to-morrow, and continue the subject from day to day until it is completed. So I hope you will delay the renovation of the Telegraph until it is accomplished." [I shall be most happy to do so.] "Then to-morrow I hope to present the opening address. And now I return you my most profound thanks for the very liberal attention you bestowed on one so unworthy of it." [I feel much gratified and fully rewarded that I was the instrument in the performance of a service to a pupil who has since acquired such an enviable reputation.] "Thank you. I now resign," &c.

"Charles Pine: I am much delighted with this day's proceedings." [Number of Spirits present?] "2870." [Benediction.] "Remain firm to the end and all will be well."

"M. W.: I am delighted with your prospects."

May 20.—“John Pine, senr.: I shall now try to say something on Religion, and, in the first place, I wish to make it appear that Religion does not consist in any belief whatever, but in the practice of love to the human family, and in the practice of justice to man and all sentient beings; and whatever tends to produce these results then that is Religion. The explaining texts of Scripture and the formularies of religious doctrines do not belong to true Religion; and those who depend on such forms as a substitute for moral conduct and the performance of duty will meet the most terrible disappointment when they arrive to the Spirit Realm; for here every Spirit is estimated according to the amount of his good deeds and not by the forms of religious doctrines. Therefore it behoves every person to know this important truth and not to be led astray by false teachers of false doctrines. Spiritualism is of no benefit to a person if it does not make him more just and kind to his neighbour, nor if he wishes to confine his knowledge to himself. If he possesses more light than his neighbour and refuses to impart that light for his neighbour's benefit, so much more is his condemnation. Therefore those who flatter themselves on their superior attainments, and at the same time refuse to enlighten their fellow-beings, are laying up for themselves condemnation, which must be atoned for by suffering either on Earth or in the Spirit Realm. It is not sufficient for us to know the truth, but duty requires of us to impart that knowledge to others who are in need of it, whether it be a matter relating to Earth or to the Spiritual spheres. It would *have been* a failure of duty for you to have withheld the publication of your discovery in mathematical calculations, after you had ascertained that it was a discovery of paramount importance to your fellow-beings. Your mind is particularly adapted for simplifying what has been abstruse, and enabling the school boy to become a philosopher. For philosophy consists in tracing out first principles, which are simple in themselves, but which have been placed beyond the reach of the public by the multiplicity of forms in which they have been shrouded. I insist on it that you devote your energies to the subject of Mathematics. [It keeps me awake too much.] Never mind that if you can awaken the public mind to its importance. I find I am extending my remarks beyond the usual limits, but if they have been for a good purpose I trust I shall be excused. So now I resign,” &c.

“Charles Pine. We have had a rich treat this afternoon.” [Number of Spirits present?] “3890.” [How are you able to ascertain the number when it is so large?] We have a method that I cannot take time to explain at present. [Benediction.] “Go to. And never tire in the performance of duty.”

"M. W. : I hope you will not fatigue yourself in making calculations."

May 21.—"John Pine, senr. : I shall now try to explain the difference between the circumference and the diameter of a circle. The principal thing to be considered is the relation they bear to each other. And the next thing to be considered is the difference of these relations. The circle is constantly changing its course, and the diameter constantly continues the same course. Therefore there cannot be a relation that is perfect; and there cannot be a true correspondence. And for this reason it is that calculations, based on such correspondence, must be to some extent erroneous. The square must be the true mode of obtaining the length of a straight line. I shall now show that the mode that you have discovered is the only true mode that can possibly be devised for calculating distances by observation; and that mode must become the universal mode when accuracy is required. Therefore, I contend that the discovery ought to be recognised by the scientists as the greatest advance in the age that has been made in Mathematics. To illustrate this I shall point out its extreme simplicity and exactness. To obtain a true right angle by the compass is an impossibility, for the reason that there is no true correspondence between the square and the circle. And for the same reason the true diameter of the circle cannot be obtained. But the length of the hypotenuse of the right-angled triangle is obtained with perfect exactness when the base and perpendicular are known. Therefore, I think I have shown that the square must be recognised as the only true mode of obtaining distances by observation. Now I shall speak of the kind of instrument required for the purpose herein referred to. It must be made with the utmost exactness a perfect square. And this exactness can be obtained by the two hypotenuses which are contained in the square. For the length of the hypotenuses are obtained with an exactness which amounts to perfection, so I cannot see what objection can be raised to its adoption. And now I shall direct that some proper mode be adopted, for the new discovery to obtain the publicity to which it is entitled. And for this purpose there ought to be a treatise prepared, exclusively devoted to this subject. I shall take this matter into consideration, and give my views on it on some future occasion. I now resign the Telegraph to A. B."

"A. B. : I shall endeavour to assist your father in preparing a treatise on the subject of which he has been speaking. And I am extremely gratified that you have been thus far remunerated for your devotion to a subject which entitles you to so much honour in the scientific World."

"Charles Pine." [Number of Spirits present ?] "3890." [Benediction.] "Have patience and perseverance, and you will obtain a triumphant reward."

"M. W.: I congratulate you for your success."

CHAPTER XIV.

MISCELLANEOUS COMMUNICATIONS FROM DIFFERENT SPIRITS ON A VARIETY OF SUBJECTS, INCLUDING ANNOUNCEMENTS FROM THREE OLD ACQUAINTANCES WHO HAVE NOT PREVIOUSLY COMMUNICATED.

THE Communications in this Chapter will be given in the order that they were received, and will be all that I can find room for in this volume.

April 25.—"M. W. says that father Pine is not well enough to-day to proceed with his address. I shall now try to make a few remarks on Religion. To say that Religion consists in creeds would be as ridiculous as saying that words are as good as deeds. I must say that I used to have the idea that it was necessary to be baptised and take the sacrament in order to be saved; but on arriving in the Spirit realm, I soon discovered that purity of heart was all that was required. And now I wish to inform Maria that she need not think she will get any better place in Heaven by the vain repetition of the Athanasian Creed. Nor can any formularies whatever gain a place in Heaven. They are all nothing but chaff, when purity of heart is wanting. So I hope that Maria will believe what I say, since I speak from experience. I shall now try to convince the unbelievers in Spiritualism that they lose a pearl of great price. And it is a most marvellous thing that people should be so blind to their best interests. I shall now leave the Telegraph in the hands of a more competent speaker."

"M. A. W.: I shall now endeavour to speak on something of a novel character, that is, on Sandstone. To do the subject justice requires more knowledge than I possess. But I shall endeavour to throw some light on the subject. Sandstone in the Spirit Realm is very different from that on Earth; so I shall endeavour to explain the difference. It is very beautiful in the Spirit Realm; so beautiful is it that it is as rich in appearance as the gold on Earth. The houses that are built of Sandstone are superb in appearance. They glisten like diamonds; and when any

person enters the dwelling, the Sandstone glistens in their faces. In the summer the Spirits dwell in the woods, and enjoy the singing of the birds; but in the winter they like to return to their dwellings." [In reply to my question.] "No, it is not laborious to build dwellings. The Spirits have every facility for the construction of their dwellings. They understand the laws of chemistry so well, that they can separate the particles of matter without any difficulty. Then they have every appliance that is necessary for their use. They have levers of such power that they could raise a house with them; and screws of such power that nothing could withstand their action. So I think I have said enough for this time, and shall give place to your guide."

"Charles Pine: I am much pleased with M. A. W.'s address." [Benediction.] "Remember that to-morrow is the poor man's holiday; and I hope they will enjoy their day of rest."

"May 1st.—"Charles Pine: For more than two months has A. B. been waiting to address you."

"A. B.: I come for the purpose of calling your attention to something of importance. I mean that I am the Spirit husband of your former wife, and I wish you to be satisfied that I have made the choice. And, therefore, I tried on many occasions to communicate with you, but could not get the opportunity. So at last I have succeeded, and I hope I may obtain your blessing to ratify the nuptials." [I remarked that I considered the Spirits knew much better themselves than I could, what would conduce to their happiness; and I was perfectly agreed that they should be governed by their own feelings in the matter; and if my blessing would add anything to their bliss, it was most cheerfully bestowed.] "I return you my most sincere acknowledgments for your benediction."

"Charles Pine." [Number of Spirits present?] "1999." [Benediction.] "The Spiritual Spheres and the Earth are conjoined in holy matrimony."

May 13.—"M. A. W.: I am much gratified in listening to the remarks of your father, and shall try to make a little change in the subject-matter of my remarks. I shall speak on Salvation by Faith. It is not my intention to wound any person's feelings unnecessarily; but it is necessary that Mankind should be enlightened, for their own benefit. The whole belief of the world would be insufficient to make one individual happy. Happiness cannot be attained by any belief, but must be gained by good actions; and those who depend on beliefs for salvation will be doomed to disappointment when they arrive in the Spirit Realm; so I shall give warning that the theologians are teaching false doctrines. They are teaching their congregations to rely on the merits of another, instead of their own exertions. So

long as this doctrine is taught, it becomes our duty to show up its evil tendencies; and I shall continue to raise my voice in opposition to all doctrines that are destructive to human happiness. I shall not enlarge on the subject at this time; but on some future occasion I shall endeavour to point out more specifically the evils arising from the belief of Salvation by Faith."

"M. W.: I am much gratified with the proceedings to-day."

"Charles Pine." [Number of Spirits present?] "1980." [Benediction.] "Say to the caviller, 'Try and be wise, and you will become happy.'"

May 14.—"M. A. W.: I shall now try to say something about Marriage. Marriage in the Spiritual Spheres is a Divine Law of the Universe. It is a consummation of our most harmonious feelings. When two Souls are blended in harmonious relations, then that constitutes Marriage. I shall not enlarge on the subject to-day, as the conditions are not sufficiently harmonious; but shall say something about Hester's husband. A. B. has a most wonderful intellect. He is preparing an Introduction to your book; so you may depend he will produce something of a character that will increase its interest to a very great extent; and then he will show what you have accomplished in restoring him from degradation to supreme bliss. A. B. is now amongst the most advanced minds, and he will gather from them the materials to accomplish the undertaking; and then some other Spirits will assist at this important work—the most important in the history of the human race. I shall not continue my remarks to-day, as you require rest."

"Charles Pine: So you have at length obtained something of interest; and I congratulate you on your perseverance." [This remark applies to the failure of John Pine, sen., who commenced an address, and did not feel well enough to proceed. I felt somewhat debilitated myself. Question: Can you confirm what M. A. W. has stated?"] "Yes. It is a fact that A. B. is preparing an Introduction to your book."

May 24.—"George Morris: I hope you will not overdo yourself, at your advanced age."

"Dav. Mont.: I wish to say that father wishes to communicate."

"William Montgomery." [I was so delighted when this Spirit spelled his name, that I thought it ought to be given in full. He was a surveyor, and pretty well advanced in years, fifty years ago. He resided on the adjoining "Improvement," as we termed a young farm that was emanating from the forests of the State of Ohio, in America; and not only so, but we took shelter under his roof whilst engaged in preparing for the "raising" of our first "log-cabin" in the wilderness; for when the

logs (young trees) were cut and hauled in place, and the "clap-boards" were rived from a huge oak tree for the roof and floor, then a "gathering" of the neighbours a few miles distant would put up the building, cover it in, and cut out the two doorways, window, and fire-place in one day; for the fire-place and "cat and clay" chimney were turned outside to make more room; and the whole building (18 by 20 feet) would be completed without a nail or sawed board. W. M. was very intelligent, and good company, well posted in the institutions of the country, and the sciences connected with his calling. We found him a most agreeable companion in his hospitable dwelling. As my remarks have been so extended, I must announce his name again.]

"William Montgomery: I am much gratified to hear of your discovery in Mathematics, and hope to present my views on the subject after your father has finished his treatises. So I am in hopes of throwing some light on the subject. I shall not occupy your time to-day, but shall resign the Telegraph to some other Spirit."

"Lois Post: I hope I am not intruding on you. I wish to say that I am extremely gratified at your success in having your discovery in Mathematics placed before the public in such an able manner as will bestow much renown on your arduous labours. I shall not occupy your time any longer to-day."

"Charles Pine." [Number of Spirits present?] "3890.]"

May 25.—"William Montgomery: I wish to say I was extremely interested with your comments on your father's treatise on the use of the Square, for taking observations of distant objects to ascertain their distance, and to base the calculations on the Square instead of the Circle. It is most extraordinary that so simple a mode should have remained so long undiscovered. It is so simple, and yet so exact, that it will effect a revolution in Mathematics. And it is my impression that your name will go down to posterity as the discoverer of one of the most important theorems of the age. I cannot imagine how you happened to think of it; and when you made the discovery, why you suffered it to remain so long without giving it publicity. I sincerely hope that you will be rewarded proportionately to your deserts." [I am getting my reward constantly, by the congratulations of my friends in Spirit life.] "That is the right view of the matter."

"M. W.: I am much delighted with your remarks on Mathematics." [I have thought it the best way to embody the most important parts of my comments, and put them in suitable shape in an Appendix at the end of this volume.]

"Charles Pine." [Number of Spirits present?] "3890."

May 27.—"William Montgomery: So I am afraid your father

has fatigued himself too much, and he ought to take some rest from his mental labours. I shall now try to explain the great uncertainty of the Compass. It is so liable to variations that there is little reliance to be placed on it. So I hope a new era has commenced in taking observations; and I hope the public mind will be awakened to its importance. I shall do my best to enlighten the inhabitants of Earth on the subject; and for this purpose I hope to contribute something of importance on the subject, when an opportunity offers. To be candid, I do not think there is much to be said beyond what has already been said on the subject."

"Charles Pine." [Number of Spirits present?] "3890." [Have you kept the chaplains busy in preparing Benedictions for me?] "No, they are not willing to encourage the movement. So now depart in peace."

"M. W.: I hope you do not fatigue yourself too much."

May 18.—"E. M.: I come to say that father wishes to communicate."

"Joseph Morris: I am very much pleased to learn that you have made such important discoveries; and I hope you will obtain the reward of your discoveries." [I feel amply rewarded by the kind expressions of affection that I have received from my friends in Spirit life, and the benefit that may be obtained from the discoveries by the human family in Earth life.] "I am glad that you feel so grateful to them. I shall now give my experience in Spirit life. On entering the Spirit Realm I was terrified with the idea that I was lost, because I had made no profession of religion. But my friends in the Spirit Realm assured me that it mattered not what professions I made, it would not affect my condition, if my conduct in Earth life was righteous; and that if I had done any bad act, the best way was to confess it. So I confessed every unrighteous act of my life, and resolved to do all in my power to make restitution for my transgressions, and I found much relief from my action in that direction. I am now quite restored to a state of happiness; and I am very thankful that you have been the means of restoring Edward to happiness. I shall not detain you, but shall be pleased to come again." [Do you understand the principle I discovered for finding the distance of objects by observation, by my simple method?] "Yes. I perfectly understand it; and am surprised it was never discovered before."

"Hester: I wish to say that father is much delighted with your discoveries, and will be much pleased to say something on the subject on a future occasion. I now intend to speak of my condition in Spirit life. When I first entered the Spirit Realm I was much rejoiced with the change and the prospect of happiness. 1

had never depended on the atonement of Christ, so I was not disappointed. I was fully convinced by the lectures on Spiritual science that I had so frequently heard, that each individual must be his own Saviour to obtain happiness in Spiritual life ; and that every person must work out his own salvation without fear and trembling. So I never had any regrets ; for I always endeavoured to act justly, and to show mercy as well to the animal as to the human family." [I then wrote your sympathies were too tender for a country life ; for I could never kill the right chicken. They were all favourites alike. Do you know what I have written ?] " Yes. For I know you wished to be merciful, and was always sorry to give pain. And I am very sorry that I should so often have wounded your sensibilities." [It was on the side of mercy, and if it was an error it was in the right direction. Again I ask: do you know what I have written ?] " Yes ; and I thank you for forgiving me."

" Charles Pine." [Number of Spirits present?] " 3890."

" M. W.: I wish to say I am much pleased with your communications."

May 29.—" Hester: I shall now try to say something about Spiritualism. Spiritualism is the most important study that Man could be engaged in. It shows the relation of our terrestrial condition to our Spiritual condition ; and shows what course we ought to pursue, whilst on Earth, to secure a happy entrance into the Spirit Realm. It is, therefore of the utmost consequence to our future welfare that we should have correct views on our Spiritual condition. To have such views we ought to study and find out what are the true relations which we sustain on Earth to those which will affect our happiness when we leave the Earth sphere and commence our career in the Spiritual. There is but one way that will avail us, that is, the practice of our duty towards man, and towards the inferior animals. Many persons suppose that some particular forms of belief are essential to save them from the wrath of an angry God. Such a belief implies that God is very partial and capricious ; and also that the Deity is revengeful. All the punishment that any person will suffer is brought about by his own conduct, and is a law of nature to produce reformation, and to effect an advance to a higher state of happiness. So when a person does his duty to his neighbour he is conferring a benefit on himself ; and, therefore, honesty and justice is the best policy in the end. The confessions that have been made through the Telegraph is proof positive of the truth of what I have been attempting to explain. The same truth may be exemplified by the happy state of those who have performed their duty on Earth, when they enter the Spirit Realm. They enjoy a serenity of mind, and enter into the company of

the blessed, without a regret that they had failed in the performance of duty. These are momentous considerations, and ought to be a sufficient stimulus to all persons, to resolve to do what duty points out should be done for their future well-being."

"R. R.: I hope you will not condemn me for again trespassing on your patience. I shall not detain you long; but it enables me to become more in accordance with the laws of progression when I come into the company of those who can instruct me in the way of right doing."

May 31.—"A. B.: I shall now try to say something about Spiritualism. In the first place, I intend to speak of its advantages in Earth-life. In Earth-life it is of incalculable advantage, as it enables a person to form his conduct so as to insure him a happy entrance into the Spirit Realm. What can there be of greater moment than to know what it is necessary to perform, to insure a state of happiness in that new condition to which you are all approaching? So now I shall endeavour to point out what is necessary to insure a state of happiness. It is necessary that you should act up to the highest conviction of your conscience; and to do this you must try to ascertain what you are best adapted for. How well you were adapted to make important discoveries, both in natural and Spiritual science, is attested by the instrument by which this communication is given to the World. And then the discovery in the subtle branch of Mathematics, shows that your mind was adapted for both extremes. So all should try how they can best confer blessings on humanity. Each is capable, according to his talent, of doing something for the benefit of his fellow-beings. All are not adapted for making discoveries. But all can make a good use of some discovery. And therefore all ought to exert themselves in the way that they can do the greatest amount of good. I say that it is a duty that will bring its own reward. And those who fail to perform their duty must pay the penalty of their neglect. I shall now resign the Telegraph to some other Spirit."

"Sarah Martin: [I was quite delighted when this name was spelled out, as she was the wife of one of the family of the Martins from Trowbridge, Wilts; four brothers and two sisters of that family having emigrated to the State of Ohio, U. S. A., a few years previously to my adventure, and were residing on a tract of land on the Muskingum River, about three miles distant from us. Sarah Martin and her husband were both of small stature, and both were amiable and interesting. Indeed, the Martin family were very intellectual, very honest, and extremely original.] I hope you remember me [a daughter of William Montgomery.] I married Doctor Martin. [In reply.] We were a happy couple; and we continue to make one another happy in

the Spirit World. For we were married on Earth according to the Divine law which pervades the Spirit Realm. So I come to congratulate you on your choice in Spirit-life. I find that your Spirit Bride is the most amiable Spirit I ever beheld. And we often talk about you, and say you are the most profound genius of the age; and so full of good nature, too." [It seems rather egotistical to record such compliments, but I wish to be a faithful amanuensis, even if it should subject me to derision, for no one knows my deficiencies better than I do myself.] "She is very impatient to meet you again, and desires me to say how much she is delighted with your success in your discoveries. She hopes you will find no difficulties in the way of presenting them to the world."

"Charles Pine:" [Number of Spirits present ?] "3890."

"M. W.: I am much pleased with the acquaintance of Sally Martin."

June 1.—"E. M. says that your discoveries are exciting a most intense interest in the Spirit Realm. So much so, that nothing else interests any of the Spirits. So I think you are getting your name up in the Spirit Realm." [Has it been made known to any of the mediums?] "No. It is our policy to keep it a secret, that it might make a sensation when your book is published. And it will make the greatest sensation that ever was known."

"I am going to say something about History. History is only valuable when it imparts useful information. And when it is devoted to a recital of wars and atrocities, it becomes a curse to mankind. The Jewish History is of that character. And that is one reason that the world has been desolated with wars and atrocities, too terrible to reiterate. So now I shall endeavour to point out some of the most prominent parts of the Jewish History that are corrupting the morals of the people. David is said to have been a man after God's own heart, and he was guilty of the murder of a man who had a beautiful wife, that he might beguile her into his harem as his concubine. Now, when such an example as that is held up to mankind for imitation, it cannot be wondered at that wars and cruelties should be the result. It is time that such examples should be consigned to oblivion. And there are numerous worse cases than this recorded in that History, which is held up as the word of God to man. And those who are disgusted with such barbarities are denounced as infidels, and pointed at as examples of execration. Therefore, as I cannot remain long, I shall briefly remark that it is the duty of all who have advanced to a higher plane of thought, to lead mankind up to a more exalted idea of Deity than is contained in the Jewish History."

"Sarah Martin: I come to say that my husband wishes to communicate."

"Samuel Martin: I wish to say that I am perfectly astounded at your valuable discoveries, and I wish to record my testimony to their worth. I shall give you my experience in Spirit-life; and first, I will say that I was delighted with the change. I had no belief in Spiritual existence when in Earth-life; but I always endeavoured to do my duty to my fellow-beings, and made no pretence to any knowledge of God. So I am rewarded for the performance of duty. And now I intend to do all I can to enlighten mankind in the beautiful truths of Spiritual Science, and shall be pleased at a future opportunity to communicate further on the subject."

"Charles Pine." [Number of Spirits present?] "3890."

"M. W.: I am much delighted with our new acquaintances."

June 2.—"William Montgomery: How many times I have tried to communicate with my friends on Earth I cannot tell; but it is hundreds of times." [By request.] "I left the Earth sphere on the seventh of March, 1856. I was eighty years of age. I was residing in Zanesville, State of Ohio, U.S.A." [In reply.] "I had heard of the Spiritual movement; but paid no attention to it. My experience in Earth-life was very gloomy. I was residing with relations, who treated me shamefully. They wished me out of the way; and before I passed away commenced quarrelling about my clothes. I had no belief in a Spiritual existence, and wished to be annihilated. So when I arrived in the Spirit Realm I could not tell the meaning of it. So I thought I would try and find out what it was; and my friends told me I was translated from the Earth, and must take some repose. So I then retired to rest, and when I awoke I felt much better; and then I knew that I was in the Spirit Realm. And, to tell you the truth, I rejoiced that I had got rid of my persecutors; and I feel very happy; for I always tried to do my duty on Earth. And I do hope this Telegraph will become universal, to enable the Spirits to enlighten the inhabitants of Earth."

"Hester: I shall now give my views on your discovery in Mathematics." [Can you understand it?] "Yes. It is so simple, I can understand it perfectly. I say it is a wonderful discovery, for any person of any mind can comprehend it; and when the people are acquainted with the subject, they will be thunder-struck that the men of science should have remained in ignorance of so simple a mode of obtaining distances by observation. So now I intend to make myself acquainted with all that relates to the subject, and give you the result of my inquiries. I shall find all out in some way or other." [How will you set about it?]

"I intend to go to the Circles in London, and impress the Mediums with my wishes; and inform them that it will be a great benefit to their cause if they succeed in obtaining the desired information; so they will exert themselves for their own sakes. On this day week I shall report on the subject."

"Charles Pine." [Number of Spirits present ?] "3890."

CHAPTER XV.

CONCLUDING REMARKS—A FEW WORDS TO MY CRITICS.

IN attempting to survey the ground that is gone over in this Volume and to embody my views thereon, I am placed comparatively in as embarrassing a situation as if I were suddenly taken from my private lodgings and plain diet, and transplanted to a Lord Mayor's feast in London, where the Nobility, Prime Minister of State, Foreign Ambassadors, and the very *elite* of the Kingdom were the guests, and the table groaning with a profusion of the most sumptuous viands that the most fastidious epicure could imagine in his dreams. Why, there would be so many delicacies from which to make a selection, that I should have no appetite for anything; and so many formalities to encounter, that I should feel as if sitting on a wasp's nest. But the most awful part of the dilemma is yet to come. The various courses of the sumptuous viands, and all the varieties of costly desserts, obtained from all parts of the World are at length removed; and wines of all kinds that have been stored for an age to acquire the requisite flavour and the sparkling transparency to stand the scrutiny of the connoisseur, are in turn profusely spread. And now comes the trial, the heart is palpitating, as if it would leap from its breast, when the humble Author is called on for a speech. Well, indulgent reader, this is my present predicament, and I am now expected to make a speech suitable to the occasion; and the great difficulty is to know where to begin, and to make any suitable arrangement of the materials before me after I have begun. For there is such a profusion of new scenes, new ideas, new personages, even without the new discoveries, that I feel perfectly assured that it is an entire impossibility for me to arrange my ideas in any systematic order, and that I shall be floundering from one subject to another, until the reader will find himself in a dilemma only equalled by that of the Author.

But I must begin somewhere. So the first scene will be when

I first lost my sight; for if I had not lost my sight, there never would have been a word said on the subject of Mathematics, for the reason that I am no Mathematician further than what I have acquired from reflection or intuition, I know not which, as I have not seen a treatise on Mathematics from the first day that I was engaged in ruminating on the subject.

I wish the reader to bear in mind that what is already prepared for this volume is more than was intended for the low price which has been fixed for it. And all that is contained in this Chapter, and the Appendix on Mathematics, is a gratuity to the purchaser of the volume, for I shall have to pay the printer for composition, stereotype plates, press work, stitching, and trimming, extra for every page of this Chapter and the Appendix. So that it behoves me to be as brief as possible.

To begin. When I lost my sight, about ten years ago, my mathematical studies were commenced, or there never would have been a word said on that subject. Then again, when I came to England, I was domiciled, as I thought for the remainder of my days, with a brother's widow, and a female relative of her's; and if they had survived me, as according to Natural law I had reason to expect they would, being twenty years or more my juniors, then the Spiritual Telegraph would not have been in being. Then again, without the Telegraph, I never should have obtained the valuable communications from my friends in the Spirit Realm that are contained in this Volume; for it was only after repeated trials at my private lodgings that I had any indication of becoming a Medium for Spiritual Communications. And then again, by the important discovery of the Spiritual Telegraph, every person who desires it may acquire sufficient mediumistic power to receive communications from his friends in the Spirit Realm, of a more valuable character than by any other mode, when alone in his own dwelling. And at this very time I am much better acquainted with the affairs of the Spirit Realm than with those of Earth-life.

Now, it is unnecessary here to recapitulate the subjects treated on in this Volume, as that is already done by the Spirits in their Introduction. I considered the Introduction a difficult portion of the work for myself, so I applied to them for assistance; and they have performed the task in a much more lucid and comprehensive style than I should have accomplished myself.

I now come to the part where I contemplate opposition of the most desperate character, namely, in presenting to the World what the Spirits teach in regard to Religion, and the character of the Spirits who present their views on this subject. The opposition from the Scientists and the Secularists will be as nothing compared to that of the Theologians. And the reason is

plain why it should be so. Anything herein contained does not come in conflict with the interests of the two former classes; but it comes in deadly opposition to the teachers of the people, who undertake to point out to them the road to Heaven from theory alone, without even pretending to have any experimental knowledge of the doctrines they teach. And for this very reason there are hundreds of different sects of Religion upon the Earth, all claiming to be right; whilst in the Spirit Realm, where the communicating parties have had the experience of both the Earth-life and Spirit-life, as far as my knowledge extends, there is but One Religion. And that Religion is Purity of Heart, the Love of Humanity, Mercy to the Inferior Animals, and the Sacrifice of Self for the good of the Human Race. And further than this, it is an axiom in the Spirit Realm that all beliefs, creeds, formularies, or religious doctrines, are as chaff when the essential attributes of upright conduct are wanting. I have thought it best to state the case plainly and squarely, so as to be prepared for the issue which must be met, and which in the nature of things can no longer be set aside. For as sure as the Sun shines above the clouds, so sure is the Spiritual Telegraph destined to become a Universal Mode of communicating with friends in the Spirit Realm.

I shall now speak of the character of the communicating Spirits. In doing this, I shall set aside all the communications from Spirits with whom I was unacquainted in Earth-life, and confine my remarks to those of my relatives or intimate associates. I do not require to go any further for sufficient evidence on this topic. First, There are two chapters devoted to the communications of my father, John Pine, senr. There was no person, I can safely say, in Bridgwater who ranked higher for moral worth than he did. His word was always considered as good as his bond; and, for his intellectual attainments, he was styled the Philosopher of Bridgwater. Then, my wife, when on Earth—whose communications are known as coming from Hester—she was a pattern for honesty, neighbourly kindness, and tenderness to animals that knew no superior. Then, M. A. W., my cousin, formerly of Shepton Mallet, she was an associate of mine for several years under the same roof; she was as kind-hearted and interesting a young lady as could be found. I cannot recollect a frown on her countenance or an ill word from her lips. Then there is M. W., from whom I am receiving daily words of tender affection; her happiness, when in Earth-life, consisted in making her circle of friends happy. Then, there are William Montgomery, Sarah Martin, and her husband, Dr. Samuel Martin, of America. They all had a happy entrance into the Spirit Realm; and also I might include Lois Post.

There are numerous communications on various subjects from all the above-named; and they have all borne testimony to the one central fact, that the performance of duty and purity of heart are the only essentials to a happy entrance into the Spirit Realm. They were not professors of religion; but their religion, like the Nazarene Reformer, was known by their daily righteous actions. I shall now bring for witnesses seven persons well known to myself when they were living on Earth, and now existing in Spirit-life. These seven witnesses, unfortunately for themselves, when in Earth-life departed from the path of rectitude; and, by an inexorable law of Nature, paid the penalties of their transgressions after they passed to Spirit-life, by mental anguish, when, like the experience of the drowning man, the deeds of a lifetime were exhibited to their mental vision in a panoramic scene. Their experiences after their entrances into the Spirit Realm are given in their own words in preceding chapters of this volume. The rock on which six out of the seven foundered was Avarice—the appropriating to themselves the property which rightfully belonged to others. This injustice may be sanctioned by human law, but even if such acts of injustice are justified by human law, they cannot escape the penalty of the Divine law of retribution which pervades the Spirit Realm. The other example was the continued cruel treatment of a wife by her husband. When, on arriving in the Spirit Realm, the transgressions of their Earth-life were pictured in living colours to their inmost soul, they supposed they were lost to all eternity. They were so low on the Earth plane, that they were out of the reach of those kind Spirits whose office it is to administer comfort to an erring brother, who hails the opportunity of relieving the burthens of his soul by the confession of his transgressions, and a determined resolution to make restitution to the extent of his ability. I repeat, those seven Spirits here alluded to were too low on the Earth plane to obtain Spiritual assistance, and were rejoiced with the opportunity of relieving the burthen which weighed them down to Earth, when they found the first Spiritual Telegraph, through which they obtained the unenviable privilege of confessing their transgressions, and were by these means enabled to obtain the necessary assistance of those Spirits whose vocation it is to instruct an unfortunate brother how to attain a state of happiness by ascending the spiral pathway of eternal progression. I have the satisfaction of being assured that these same Spirits are now in a happy condition, compared to the terrible mental anguish which they had endured.

Now, the testimony of these Spirits ought to be as good in this case as that of reformed drunkards is to the Teetotallers.

And surely if their testimony confirms the religious views of those Spirits who had a happy entrance into the Spirit Realm, it makes the case still stronger, and establishes an axiom in Spiritual Science—namely, that suffering in Spirit-life is the result of unrighteous actions, and does not proceed from want of faith in any religious dogmas or beliefs; and also the converse of this—namely, that a happy entrance into the Spiritual Realm is obtainable only by purity of heart and righteousness of action, and not by any beliefs or religious dogmas. Here is one important axiom established in Spiritual Science, by five months' daily experiences, by one person, with the first Spiritual Telegraph in the World's History. In a year from the time that this gets publicity, there will be ten thousand Spiritual Telegraphs in the hands of ten thousand individuals to confirm what has been advanced.

I shall now present the case in such plain terms that there shall be no misunderstanding in the matter. Doubtless hundreds of preachers will make assertions similar to this: "We take our doctrines from the Bible, and the Bible is the Word of God; but this fellow's communications is the work of the devil." Now, I ask this question: How do you *know* that the Bible is the Word of God? And without hesitation I answer: You do not *know* it; you only *believe* it. Now it is not necessary to establish the truth of my assertion, that I exhibit the extreme of the doctrines taught in the Old Testament, and the other extreme pervading the New Testament. Jesus exhibits the moral code of the Old Testament in these words, namely: "An eye for an eye, a tooth for a tooth, and blood for blood." And he exemplifies the moral code of the New Testament thus: "If a man take thy coat, give him thy cloak also;" and he says to the rich man, "Sell all that thou hast and give to the poor." Nor is it necessary for me to show that Constantine and his three hundred bishops compiled the Bible three hundred years after Jesus was on the Earth; or that there was no English Bible in existence three hundred years ago. These are minor points for those versed in ecclesiastical history to contest. But I revert to the first proposition: how do you *know* that your Bible is the only true Bible, and that all other Bibles, the Bible of the Mohammedans, the Bible of the Hindoos, the Bible of the Japanese, and the Bible of the Chinese are false Bibles? I say emphatically you do not *know* it, you only *believe* it. And the reason you believe it is, because it is the fashion to believe it in the country of your nativity; and because you were educated to believe it, and not on account of its intrinsic value, or its superiority to the others. And the reason that the other nations believe theirs to be the only true Bible is because it is the Bible of their

respective countries; and they were educated from childhood to believe it. And, further, there is not one person in ten thousand who has examined the different Bibles for themselves to ascertain their respective merits. And I lay this down as an axiom, that the teachings of any of these Bibles, or of this volume, are the Word of God, so far as they harmonize with the Divine Laws of Universal Nature, and no further; and any teachings in any book, whatever may be its claims, are no part of the Word of God when they contravene the Divine Laws of Universal Nature. All that we know of God, is our own inner consciousness, and the knowledge we have attained of His works in Creation. To confirm the truth of what I have advanced, I shall make it still plainer. I maintain that the teachings of the Old Testament are responsible for the burning and hanging of ten thousand women, who were cruelly sentenced, by the bigoted officials then in office, for the crime of Witchcraft; because the Bible says: "Thou shalt not suffer a witch to live."

And these barbarities occurred within three hundred years, both in Europe and America. And the same bigotry and cruelty is reviving. Late American papers contain the account of the burning of several persons, in Mexico, on the charge of necromancy, or sorcery. The Old Testament is also very severe against familiar Spirits. In the 20th chapter of Leviticus, and 27th verse, it is said: "A man or woman that hath a familiar Spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." In several other parts similar harsh denunciations are applied to those who hold communication with familiar Spirits. Now, be it known, that the Spirits with whom I have had communication are extremely familiar. My father (John Pine, senr.), now a Spirit, was familiar enough to examine my diagrams and calculations in Mathematics, that I thought were completely out of sight; yet, without my knowledge or consent, he examined them, and declared they contained the most important discovery in Mathematics of the age, and that it was my duty to lay them before the public; so I complied with his familiar advice, as will be seen in the Appendix. Another Spirit is also very familiar: On Earth she idolized me; and I continue to receive daily the most tender expressions of affection from this familiar Spirit; and she is regarded in the Spirit Realm as the most amiable Spirit that can be found. These familiar messages, I must confess, are most gratifying to me. I wish to inform the theological teachers that the Devil has been dead so long in the Spirit Realm that his name is not mentioned in the numerous communications I have received. And he is nearly dead on the Earth. But the number of small

Devils is legion; and the place to find them is in the breasts of the bigots; where he is so safely bound by the chains of sectarian creeds, religious dogmas, and ancient traditions, that there is no escape until those chains are loosened by a Religion in accordance with Man's nature, and the advance of intelligence. These devils try to escape detection in the same way that the practised thief in the streets of London adopts, who, to avert suspicion from himself, takes to his heels, vociferating the cry of "Stop thief;" "Stop thief." So whenever you hear the cry of "Devil," "devil," vociferated against communications from the Spirit Realm, it is presumptive evidence that there is a little devil tightly bound in that man's breast.

I readily admit that many of the communications hitherto received at Circles have been of a character far from satisfactory; but they are not on that account necessarily evil. The discordant elements of the Circle are frequently such that it is an impossibility for Spirits to communicate intelligently under such conditions. But a New Era has dawned on Humanity. Every family, if not every individual, can now have a Spiritual Telegraph of his own, through which they can receive reliable communications from their own relatives and friends in Spirit life. The communications already received by this Telegraph in five months, the Spirits affirm, exhibit Spirit-life more definitely, clearly and truthfully, than all that has hitherto appeared on the subject combined. If such has been the effect of one Telegraph, by one person, in five months, what the result will be in one year after this has gone forth to the World, with ten thousand Spiritual Telegraphs in operation, is beyond computation. I now warn the Spiritual teachers of the people of their danger of vociferating "Devil," "devil." The members of their churches will have Spiritual Telegraphs, through which they will be receiving messages of love from their departed relatives and friends in Spirit life; and to accuse them of being devils, or the agents of a fabulous devil, might subject the pastor to a back-handed compliment. There is but one safe course for the Religious Teachers to pursue, and that is, to hail the incoming tide of the New Era. Already a moiety of their male supporters are held by fashion and interest, and not from a conviction of the truth of the doctrines that are taught; and when the fashion turns, as it will turn, in the near future, if the pastors allow their congregations to be in advance, then they are doomed. The only way to save themselves is to keep a little in advance of their flock. They have a precarious calling, which entitles them to commiseration more than censure.

The claim is now made, that the Spiritual Telegraph is the greatest discovery in the World's history; and the new mode

of calculating the distances of objects by observation, the most important discovery in Mathematics of the age. This last-named discovery will be treated separately, in an Appendix. And the whole is now launched into the ocean of humanity, as public property, to receive its approval or condemnation. I fear not the issue. The more any cause is investigated, the nearer will it approach the Truth.

APPENDIX.

EXPLANATION OF THE DISCOVERY IN MATHEMATICS.

ONE of the most singular features of this most singular production is, that a person entirely unacquainted with the subject of Mathematics, and who has not looked inside any treatise on Mathematics from the commencement of his reflections on the subject, should make any attempt to write a treatise on so abstruse a study, and so announce to the world what has been claimed to be, by several learned personages, the greatest discovery of the age in the science of Mathematics; and another curious circumstance connected with it is, that I should never have turned my attention to the subject had I not been deprived of sight about ten years ago. It was after the loss of a beloved companion, and I was living, I might say, among strangers on a farm in America, who were quite uncongenial to me. Subsequently, however, I removed to the city of Cincinnati. This explanation is necessary to connect with some incidents in the narrative. In this condition, I was almost constantly engaged in making mental calculations; and by the use of round numbers in tens, hundreds, and thousands, I could work out problems which would otherwise require an immense number of figures on paper. After removing to the city, I purchased a guitar, to make a little variation in my occupations. Then I had new a study. The guitar having only six strings to perform a melody which may require sixteen whole tones, besides semitones, to be effected by shortening the strings by fingering, I had now a fair field open for my calculations. So I conceived a musical instrument of sixteen strings similar to the guitar, which would require no shortening of the strings by fingering, but which could be played straight ahead, each string representing a different note, like the harp. Now, all my stock-in-trade in Mathematical science was a knowledge of the properties of the right-angled triangle, which, connected with the rule of proportion known as the Rule of Three in Arithmetic, seemed like a magic key to unlock the mysteries connected with Geometry and Trigonometry.

And before I proceed further with the musical instrument, I will present something of surpassing utility to carpenters and cabinet-makers—namely, a knowledge of the properties of the right-angled triangle. I expect it is of greater value than any other axiom in Mathematics. The main feature in the right-angled triangle is that the square of the hypotenuse is always perfectly equal to the sum of the squares of the base and perpendicular. Don't be

alarmed at hard words. I will make it all clear to you. Now, it matters not how unequal the length of your base and perpendicular lines are. If your base line is only 2 and your perpendicular 98, the length of the hypotenuse is governed by the same exact rule as if the base were 50 and the perpendicular 50. Now, form a right-angled triangle with the figures 3, 4, 5. Your base line is 3 inches; then 4 inches is your perpendicular. Now, if you have a perfect right angle, then the hypotenuse, which is a line drawn from point to point, connecting the two lines and forming the triangle, will be exactly five inches, and will prove whether your right angle is perfect or imperfect. And why is 5 the length of the hypotenuse? Because $3 \times 3 = 9$ and $4 \times 4 = 16$, and 9 and 16 added together make 25; and $5 \times 5 = 25$. I do not know how anything can be made plainer. In all other numbers, I believe—except 3, 4, 5, and their multiples, 6, 8, 10, and 9, 12, 15, and 12, 16, 20, and so forth—all other numbers, I say, require a fraction to make the hypotenuse the exact length. This is a most important rule for builders, and every carpenter ought to know it; and if he does not know it, he ought to learn it. It is quite a common practice in America for carpenters to square their timbers in a building by the 6, 8, 10 rule, and I never came across one who knew why 6, 8, and 10 would square a building. There has been quite enough said to simplify a simple axiom, and if you want it any plainer, the only way is to set your own brains to work.

To make a little variety, I will return to the musical instrument, which I named the Minstrel. Now I had plenty of amusement before me. I would be so absorbed in calculating and committing the numbers arrived at to memory as to be quite unconscious I had lost my sight. The outer world was invisible, but the inner world of the spirit was transparent. Now, the body of this instrument required to be made so as to form elegant transverse curves, and the calculations were made by the right-angled triangle necessary to connect the transverse curves; and then, again, instead of one round opening like the guitar, there are three oval openings, situated diagonally above each other so as not to injure the sound-board, and for every string to come over an opening. Then there was the arm to which the sixteen strings were attached. Now, all these transverse curves and the three oval openings were all calculated by the right-angled triangle; and, to accomplish this, I directed to be drawn about fifty straight lines, longitudinal and transverse. At the intersections of these lines I directed the compasses to be set, to produce the desired form. Not one point was out of place, and the intersections of the transverse curves were all obtained, and the small oval openings formed, with an exactness of the 32nd part of an inch—so the lady-artist informed me. These calculations were all made by the properties of the right-angled triangle. All mechanics and artisans ought to make themselves acquainted with a principle capable of producing such multifarious results. I could not explain the

process, nor do I know that I could reproduce it since the recovery of my sight; but I had every necessary point so vividly impressed on my memory at the time that I found no difficulty in giving the necessary instructions. It was two years or more before I obtained a sight of it, and it is very handsomely executed. The lady who made the draft was a teacher of elementary geometry; but she stated that it required a knowledge of the advanced rules to accomplish it in the ordinary way. I was exceedingly interested in the following mental picture. I was then an inmate of a very extensive edifice that faced two streets, another street forming the end of the inclosure. The back street, I should suppose, was forty or fifty feet perpendicular height above the front street, so that entrance from the front was very steep, perhaps 45 or 50 degrees. Now, I pictured in my mind the formation of a semi-circular curve iron stairway, with a hand-rail and banisters on each side, and steps all of iron. I had the whole of it calculated and drafted mentally, all by the application of the right angled triangle; but I did not get the opportunity, as I intended to do, of having a draft of it executed, but I had the lengths and inclinations of the banisters, hand-rails, and the form of the steps, all ready for execution. These calculations afforded several months of mental aliment.

I now come to the main point, namely, The true mode of obtaining the distances of remote objects by observation. My mind must have been occupied on this theorem for five or six years, and it was not until a year after the recovery of the sight of one eye that I discovered the principle. At length it came to my mind like a flash of lightning; first to find the correspondence of the Circle to the Square; and then to obtain the distance by the proportion of the paralax to the length of the square for a divisor, and the length of the base line measured or obtained as the multiplier. To explain this I must first give a description of my diagrams, and afterwards explain the more simple and more accurate mode. The principle itself is perfect. And the approximation to perfection in its application depends altogether on the comparative perfection of the instrument used and of the observation made.

My original diagram was executed by a lady in Cincinnati under my direction, when I was destitute of sight. My first conception of its use was to ascertain the correspondence of the altitude of an object to the degrees of the circle on the compass. I recollected that William Montgomery, the surveyor, from whom I have been receiving communications, informed me that the National Road, which was then the great enterprise for accomplishing easy travel over the Alleghany Mountains to connect the Western with the Eastern States, was limited in its grade of ascent to five degrees. Now, what I then wished to ascertain was, how much perpendicular height was gained on a distance of ninety feet by this limit of five degrees. I shall leave this for the schoolmaster to work out, whilst I proceed to apply the principle to distances.

DESCRIPTION OF THE DIAGRAMS No. 1 AND No. 2.

These Diagrams were completed in January, 1871. I will first explain Diagram No. 1. This was executed precisely on the same principle and the same dimensions as the original sketch, only with more exactness and neatness, so as to show the correspondence between the Circle and the Square with the most possible accuracy. This was based on a circle of 90 inches' circumference, which was a quarter of an inch to the degree. What I required for my purpose was the quadrant of this circle, or 90 degrees. This arc is inclosed in a square, each of whose sides is the exact length of the radius of the circle, the radius being 14.8239 inches. Therefore there are two tangents to the arc; one tangent at 0 deg. and the other at 90 degs.; and consequently the radius of the circle forms two sides of the square,—one on the left, the other on the right. The lower corner of the square at your right hand is the pole or centre of the circle. At this point a thread is attached of any indefinite length. This thread extended to the upper left hand corner of the square, which is 90 degs. on the square, cuts the arc at 45 degs. Then again, I was desirous of ascertaining how this thread would cut the arc and its correspondent on the square at 18 different lengths; the first length being the square itself. For this purpose we, or rather my assistant, who fortunately was a visitor at that time, and very skilful in drafting and drawing, being a nautical officer and a student of nautical mathematics, divided a roll of wall paper into 18 squares precisely the size of the diagram. This roll of paper was then laid down on the floor of a passage, and the diagram was attached to the first square on the roll of paper; then the thread attached to the pole of the arc was first extended to square No. 2, and the points where it intersected the circle and the square carefully noted down, until we obtained 18 correspondences by this mode. These I have preserved, as proximate correspondences, until I discovered a mode of obtaining the correspondences more perfectly. The upper side of the square is divided and numbered from 0 on the right corner to 90 on the left corner of the square, in the same manner as the left hand side of the square. So this diagram exhibits two perfect correspondences of the circle and the square; one at 0, and the other at 45 degs. of the circle and 90 of the square. And it is evident from this, that there are eight true correspondences between the Circle and the Square; one at each 45 degs., commencing at 45 degs. and terminating at 360 degs.

I now come to the explanation of Diagram No. 2. I have already obtained the advantage of 18 extensions of the Square. I am now going to obtain an eight-fold enlargement of the Circle, by which I include $11\frac{1}{4}$ divisions of the Square in the diagram, and 7 deg. of the Circle. To accomplish this, I was accommodated with a bench in the pattern-room of a cabinet maker, which was completely adapted for the purpose, as it formed a smooth level surface of ten feet in length, and several feet broad. Having first formed a true square of the right dimensions on a Bristol board, we at-

tached it to one end of the bench; then, by drawing two parallel lines, corresponding to the two sides of the square, we obtained the centre of a circle of 720 inches circumference, with a radius of 9 feet 6.5915 inches. We also obtained the arc at the top of the square, and another at the bottom of the square, with the correspondences on both arcs in pencil, to be completed and perfected afterwards. Now, I have 2 inches to the deg. to operate on, and 7 degs. of the circle, being more than a sufficient length for all purposes requiring exactness. My highest multiplier is 2 at 45 deg. of the circle, making 90 on the square. This is a perfect correspondence. My lowest multiplier is also as perfect as can be obtained by four decimals, and every figure you add to a decimal increases the approximation to perfection ten-fold. I obtained the lowest multiplier by the following process:—

	Circum.	Diameter.		Circum.	Diameter.		Radius	Radius
	Inches.	Inches.		Inches.	Inches.		Inches.	Feet. Inches.
As	855	: 118	: 720	: :	229.1831	÷ 2 =	114.5915	= 9 6.5915
	Inches.		Inches.					
	114.5915 ÷ 8 = 14.3239 length of each side of square.							
Number of div. in sq.	Inches.		Inch.					
90 ÷	114.5915	=	1.2782	=	length of one div. of square.			
	Inches.		Inch.					
	2.0000	÷	1.2782	=	1.5708 lowest multiplier at 0.			
	Square.		Arc.					
	90	÷	45	=	2. highest multiplier at 45.			

From the lowest multiplier, 1.5705, I have made a table, showing the increase of the multiplier until it reaches the highest—namely, 2 at 45, and by this scale my calculation on a distance of 18 miles corresponded with the calculations of an experienced mathematician in London, within a small fraction of a pole. I could easily exhibit the mode of working out the distance by the mode explained, which is: the parallax by the Circle being ascertained, the multipliers show the corresponding parallax on the Square. Then, as the parallax on the square is to 90, so is the base line 40 poles to the distance required. Now, it is an axiom, or self-evident truth, that an instrument formed of a perfect square would be tenfold more accurate; and the result would be obtained thus:—Your square instrument being constructed with proper sights, one of them moveable, is divided into one hundred divisions of a quarter inch each, these divisions at one end being subdivided as minutely as possible. An observation is made of a distant object with the left hand side of the square, as perfectly as you can accomplish. Then the side of the square towards you is at a right angle with the object observed. In a line with this scale of the square set a stake 40 poles distant, which will form a true right angle with the distant object. At this point you take a second observation with the right hand side of the instrument, and you obtain a difference of a quarter of an inch in the observation. Now, if your instru-

ment is true, the length of your base line true, and your both observations true, then you obtain the distance thus: as

Inch.	Inches.	Poles.	Poles.	Miles.	Poles.
1	100	40	4000	12	160

the distance required. The divisor being a unit, the divisor would not change the result. Now, schoolmasters, surveyors, and mathematicians, does this make you stare with both eyes wide open? Why, you say, it certainly can't be so. Such a simple thing as this could not have remained through the ages undiscovered. Just try for yourselves on some object that you can measure, to prove the truth of the rule. Well, it acted on me in a similar way. I found it so simple that I said to myself, surely every one must know it. And then, again, I knew I could get no instrument in these parts accurate enough to test it. So I laid my diagrams and calculations all aside for upwards of three years, to sleep the sleep of death, as I thought. Although a square instrument so small as 25 inches would be ten times as accurate as a common surveyor's compass of 5 inches diameter, which is only a $2\frac{1}{2}$ -inch radius, and the radius is the length of the two sights on which to base the calculations. But what is to come will startle you.

I have been receiving from my honoured father in the Spirit Realm, John Pine, senr., some two dozen essays on philosophical subjects. He was giving his views on Religion in very forcible language, and thinking I was becoming too excited, he made a sudden change to Trigonometry, and then referred to my diagrams, and the importance of my discovery in Mathematics; and that it was my duty to lay it before the world. I said it seemed to me very complete for terrestrial observations, but I was not aware that it would apply to Astronomy. He remarked that it was equally applicable to astronomical as terrestrial observations; and he insisted that I should continue my researches on the subject. I have taken his advice, and have continued my mental researches; and shall now present them for public scrutiny. I forgot to remark that I said to him, "How or when did you become acquainted with my diagrams and calculations?" as I had never intimated anything on the subject either verbally or mentally. He said, "Two years ago, or more, when you used to be showing them to —. I was with you all the time when you were studying on the subject, and am better acquainted with the diagrams than you are yourself."

I shall now proceed to give my views on the application of a square instrument for Astronomical observations, and make some suggestions in relation to the construction of the Instrument. To make it valuable, it must be used in connection with a true North and South line to be obtained by observations of the North Star. This line ought to be of considerable length; for the greater the length, the greater is the accuracy. From information I have obtained, I find that the North Star is only due North twice in 24 hours. The rotation of the Earth on its axis causes it to perform a small circle, so that it will be more or less Easterly for 12 hours and Westerly the other 12. Mariners are provided with tables exhibiting the extent of these variations for every hour and minute of the night.

In a convenient place on the Observatory at Greenwich, where you have a fair view of the North Star, strike a true circle of 100 inches diameter. I shall show in the sequel that nothing of less dimensions will be of value for obtaining the Sun's distance from the Earth, which it appears at present is an unsolved problem; and consequently the distances of all the planets are equally an unsettled question; as the distances of the Sun should be a basis for all calculations pertaining to the Solar Systems. Your circle of 100 inches diameter being struck, take an observation from the South side of the circle, so that a line drawn through its centre and the North side of the circle shall be a true North and South line; then let this line extend to any convenient distance and be made a permanent line. The next operation is to get two points in the circle equidistant from the North and South points. Now you have a diameter East and West, these being right angles, find the length of the hypotenuse and make four more equal divisions of the circle, and extend these lines outside of the circle the exact length to complete the hypotenuses. Now you have the four points for the four corners of your square, which will form four tangents to the circle. These eight points being each 45 degrees distant, form the eight true correspondences of the circle and square. The tangents being SW. NE. And the hypotenuses NE. and SW. and NW. and SE. Now you have a true equilateral and right angled square of 100 inches—8 feet 4 inches each side. The next operation is to subdivide the inches which may be required for use, and which will be decided by the Astronomer, into tenths, hundredths, and thousandths, and as much finer as you can accomplish. It may be convenient to have a moveable compass in the centre; but it must not be relied on as a basis in your calculations. But it is essential that you have a permanent true North and South line at each point of observation, similar to that already described at the Royal Observatory, Greenwich. The next thing to decide is the two points of observation which would be the best adapted for calculating the distance to the Sun. Now to get the longest East and West base line, you must select a parallel of latitude North of the Equator and as near to it that a good observation can be taken of the North Star. The two points of observation to be 180 degrees distant from each other; and to obtain the greatest inclination of the Sun when due South, the time should be about the 22nd of December. Now to adapt the instrument for the use required it must be made so that it can accomplish a rotary movement from East to West of 15 degrees per hour. The Instrument will also require a descending motion less than that from East to West, to correspond to the varying ratio of the Sun's descent to the horizon. I have now shown the requisite size, and what the instrument is required to perform; it is for the artizan to determine, as to the best mode for the construction of such an instrument. Now for the time and mode of operation. First you require to obtain the true parallax on two observations with a base line in round numbers of 8000 miles and an instrument 100 inches square, making the inch the

unit of calculation. Now you set your instrument to the greatest perfection possible due North and South with an inclination corresponding to the Sun's inclination at zenith. Commence all your adjustments in due time so as to be ready when the desired second of time arrives. You will require other instruments at work to enable you to be fully prepared at the right moment. The signal being given the instrument must be instantly set in motion so that it keeps pace with the Sun whilst you are making the observation. Now if the machinery is properly constructed, it will keep the point of observation on the same spot, and thus give you full time for the purpose required. The next point to ascertain is, will there be a sufficient parallax on the two observations on which to base the distance of the Sun. It is easy to show what the true parallax would be on an assumed distance; and it remains for the Astronomer to say if that is sufficient. No larger parallax can be obtained without a larger instrument; and the increase of the parallax would bear a direct proportion to the increased dimensions of the instrument.

It is not necessary to increase the dimensions of the side of the Instrument parallel with the base line, but only the length of the Instrument which represents the perpendicular pointing to the Sun. Thus if the length of the Instrument be doubled, the parallax will be doubled; that is the parallax would be $\frac{1}{4}$ of an inch instead of $\frac{1}{8}$ of an inch; and if the Instrument be increased in length eight fold, then a parallax of $\frac{1}{2}$ of an inch would be obtained. And with such a parallax a proximate idea of the Sun's distance might be obtained; which it would seem, from the conflicting opinions on the question, is more a matter of conjecture than calculation based on a true principle. For I am of opinion, that it will be difficult to demonstrate that distances can be obtained on any other principle than the base line and two observations. If such a principle exists, then by knowing the size and distance of an object 100 feet in front of you, and knowing the base line say 10 feet, you can obtain the distance of an object eight miles distant, which is nearly the proportion of the Moon's and Sun's supposed distance from the Earth. If such a principle exists, it is the duty of the Astronomer to make it known; for it would be of great value if applied to distances on the Earth.

But the Astronomer may say, even if the Moon theory cannot be demonstrated, we have still another mode of making our calculations; namely: by observations on certain Fixed Stars, either in combination with the Moon theory or separately. Then it follows if the Fixed Star theory is a true principle, it is also applicable in obtaining distances of objects on the Earth; with this advantage for terrestrial objects; that by placing a beacon light on the object, the distant object could be seen in connection with the Stars, whilst it is difficult for the uninitiated to comprehend how the Sun and Fixed Stars are visible at the same time. But the Moon and Sun may be seen in conjunction at the time of a total eclipse of the Sun. And that would seem to be the very nick of time to test it. But, unfortunately for the experiment, both Moon and Sun appear to be about the same size and distance to the observer; although we

are told the latter is four hundred times further off than the former, and consequently the angle or parallax of the Sun would be four hundred times more acute and minute than that of the Moon. How can that disparity be obtained by the observation is the knotty question which requires an answer.

But let us return to *terra firma* and ascertain if it is possible to obtain a parallax of sufficient magnitude to ascertain the proximate distance of the Sun from the Earth. It appears to be quite practicable to construct an Instrument 100 inches by 800 inches. Let your 100 inches square Instrument form the central support on which would be balanced the 800 inches oblong square projecting an equal length above and below its central support. These projections could be sufficiently strengthened by braces from the central part; the whole forming a perfect oblong square of 100 by 800 inches, and by which you would obtain $\frac{1}{15}$ inch parallax on 96,000,000 miles thus:

	Inch.	Inches.	Miles. Base Line.	Miles.
As	$\frac{1}{15}$: 800	: 8000	:: 96,000,000

The Instrument may be still lengthened, without injuring it, by having the side of observation straight, and the other side tapering each way from the central part.

The same Instrument would give to the Moon a parallax of $26\frac{1}{2}$ inches on the assumed distance of 240,000 miles. But if it should be found that the parallax of the Sun is $\frac{1}{15}$ inch instead of $\frac{1}{10}$ inch, then the distance of the Sun would be 64,000,000 miles from the Earth instead of 96,000,000 miles. This calculation is based on one of Nature's immutable principles. And all true principles in Nature apply equally to large or small numbers: one hundred inches is governed by the same law as one hundred millions of miles. So the length of the hypothenuse would bear the same correspondence to the base and perpendicular, if one was 100 inches and the other 100,000,000 miles, as if both were of equal length. The same holds good in the rule of proportion in the ordinary Arithmetic. The same in music. There are the same proportions of whole tones and semitones to the octave, whether the staves be marked with five flats or five sharps or the natural key of C without any artificials; each has the same proportions of whole tones and semitones; the peasant whistles the same melody not knowing whether it is in a flat, natural, or sharp key; but it requires some skill not to make the music too sharp for the delicate ear.

With the Instrument first described, and an assumed distance of 96,000,000 miles, the parallax is obtained thus:—

Miles.	Miles.	Inches.	Inch.	Inch.
As 96,000,000	: 8,000	: 100	:: $\frac{8}{1000} = \frac{1}{125}$	parallax, and the parallax

of the moon would be as 240,000 : 8,000 : 100 :: $8\cdot83\frac{1}{2}$ parallax. To find the distance from the parallax, the same figures are reversed.

Now, if my data of calculation are correct—and if they are not

there will be no lack of persons to correct them—then the question naturally arises in the public mind—1st, Has the distance to the Sun been ever calculated by a base line on the Earth, and if so, what parallax has been obtained by such a basis? 2nd, Is there any instrument in use of sufficient dimensions to obtain a parallax of sufficient amount? 3rd, Is the present assumed distance of the Sun based on an ascertained distance of the Moon connected with observations of fixed Stars, and the relation of the Sun thereto? 4th, Can they explain the principle on which such assumed distance can be obtained? And again, if the distance of the Sun from the Earth can be obtained by such observations, it follows that distances of objects on the Earth can be obtained in the same way without a base line. If there is such a principle, all I have to say, I have not yet tested it by experiment; but I may be induced to do so at some future day.

I took the liberty of writing for information of this kind to the Astronomer Royal at the Royal Observatory at Greenwich, but I was not honoured with the necessary information, on the presumption, I suppose, that as I had made good progress already by my own ruminations it may be injurious to encumber my mind with the modes and Instruments in general use. But the Astronomer Royal did honour me with the following official statement of the transit of Venus; and I take this opportunity of returning him my most profound thanks for the honour conferred:—

“Royal Observatory, Greenwich, London, S.E.,

“1874, June 3.

“The transit of Venus across the Sun's disk will take place on the morning of Dec. 9, the first contact at ingress being at 1^h 45^m 58^s A.M., Greenwich mean time, and the last contact at egress at 6^h 26^m 54^s A.M. At the time of ingress and egress respectively, the Sun will be in the zenith at the places whose positions are—

Longitude.	Latitude.
151° 36' E.	22° 57' S.
81° 24' E.	22° 58' S.

If any reader of this Appendix should be desirous of making a more minute examination of the process I pursued to ascertain the distances of objects by Observation, I would remark that I have made inquiry of a competent artist as to the cost of tracing the diagrams and copying the series of calculations in connection with them, and he could execute them with the necessary precision for 10s.

I have employed two artizans of this place, assisted by one at Birmingham, to construct an Instrument for me 16 inches square for calculating distances by observation, which I may be induced to dispose of at cost to some Instrument maker, to which I would attach the mode of calculations.