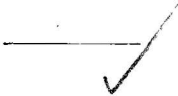



# DEVELOPMENT OF MEDIUMSHIP

BY

## Terrestrial Magnetism.

  
BY ABBY A. JUDSON.

  
40510 J 26  
MINNEAPOLIS, MINN.  
PRESS OF ALFRED ROPER.  
1891.

---

Entered according to act of Congress, in the year 1891, by

MISS ABBY A. JUDSON,

In the office of the Librarian of Congress, at Washington.

---

THIS BOOK IS

**Dedicated**

TO ALL EARNEST SOULS WHO DESIRE,  
BY BECOMING MORE SPIRITUAL THEMSELVES,  
TO COME INTO CLOSER CONNECTION  
WITH THE SPIRIT WORLD.

ABBY A. JUDSON.

.

## CONTENTS.

	Page.
Development of Mediumship by Magnetism,	5
Directions for Taking Terrestrial Magnetism,	22
Communication from My Father through Mrs. R. S. Lillie,        -        -        -        -        -        -	24
Communications from Spirit Friends through Wm. A. Mansfield,        -        -        -        -        -	26
Introduction to "Poor Cain,"        -        -        -        -	29
Poem : "Poor Cain,"        -        -        -        -        -	30

# Development of Mediumship

By Terrestrial Magnetism.

---

Man is composite in his nature. While dwelling on the earth in a material form, he is constituted of physical body, spiritual body, and soul. His physical body is composed, like that of other organized animals, of carbon, hydrogen, oxygen, nitrogen, and other gaseous elements; and this physical body is subject to what is called death. In other words, when the life principle leaves this physical body, it is disintegrated into its original elements, which are then ready to enter into other forms. This physical body is called by St. Paul a natural body, in King James' Translation of the Hebrew Scriptures. See 1 Cor., 16:44. But, without the spiritual body and the soul, this physical body would be lifeless flesh, and as unable to move or breathe as the carcass of an animal in a meat market. St. Paul, quoted above, does not say that there is a natural body, and that there will be a spiritual body. He says there is a spiritual body; though in verse 46 of the same chapter, he suggests that the spiritual part is an ingrowth upon the material part. How to develop the spiritual body is the object of the present treatise.

The third part of our composite nature, the soul, is

the direct offspring of the Infinite soul, of which it is an individualized portion. The clothing of the soul, in spirit life, is the spiritual body. And the outside garment of the spiritual body, before our transition into spirit life, is the physical body.

In our present condition, the spiritual part of our being permeates our physical body, and it is to a greater or less degree dependent on it for its expression. We expect in this little book to indicate how our spirit bodies can become more independent of the physical or mortal part, so that, when we experience the change wrongfully called "death," we may have a spirit house for our soul that will be stronger and more capable of entering at once into a higher condition than would have been possible without such development.

At present, while enswathed in our material body, we dwell on the surface of the earth, to which we are held by the attraction of gravitation. We are heavier than the air, and that presses down on our physical system to the extent of fifteen pounds to the square inch. Dwelling as we do on the earth, it behooves us to live in accordance with its laws, in order to live as advantageously as possible.

The earth itself is a magnet, and its magnetism is developed as it turns on its axis, and as it revolves around the sun. Turning as it does toward the east, the north pole is positive, and the south pole is negative, and the currents are ever seeking for an equilibrium which they can never attain. Sometimes on a clear night the passage of these magnetic currents becomes visible, and we call the manifestation the aurora

borealis. Some persons have so sensitive ears that though they may be blindfolded, they hear a slight "swish" as the aurora shoots vividly athwart the sky. This sound resembles that heard when a spirit dematerializes, or "goes down" at a "materializing seance."

Living as we do on the earth, it is our duty to be in harmony with its axial currents. Persons whom we call magnetic are harmonious with the currents of the earth and for this reason we enjoy being in their company. The magnetic currents of the earth being developed by its own motions, we, far smaller magnets, are also developing currents by our own various physical and psychical motions. When we develop magnetism that is not in harmony with the currents of mother earth, we feel out of sorts, inharmonious, irritable, nervous; and if this condition become chronic, symptoms of disease appear. When in this state, we make other persons more or less uncomfortable. When a number of persons are together, all developing magnetism that is inharmonious with the currents of the earth, and with that of each other, it is easy to see that painful strife, either open or concealed, must be the result. If the same persons can harmonize with mother earth, either by their own efforts, or by the influence of some strongly magnetic persons, this painful state of affairs is brought to an end. Harmonized with the natural currents, they become comfortable, and are good, because it is easy to be good when one feels well.

It was said above that this wholesome condition

could be attained, either by one's own efforts, or by the influence of a strongly magnetic person. The better way, in the long run, is to become magnetic ourselves, and by becoming truly healthful, to ward off diseased conditions. To that state will mankind by-and-by attain, and to that period did Isaiah allude when he said: "The inhabitant shall not say, 'I am sick.'" See Is. 33:24. But alas! diseased conditions are still prevalent and there is ample scope for the work of the magnetic healer. A large class of diseases are most amenable to magnetic treatment; and, awaiting the blissful day when all will know how to come into harmony with the currents of the earth, we thankfully accept the kindly offices of the magnetic healer. And thankfully do we recognize the skill of the surgeon, especially of him who makes a specialty of the diseases of the eye, the ear; the spine, the hip-joint, the knee-joint, and of other organs of the body. Gratefully do we go to the bone-setter, the dentist, and to him who with skillful hand can cut away the diseased member, before the adjoining parts become implicated.

We are not so foolish as some who let the broken leg remain unset, because they claim that the broken condition is only an "error imagined by mortal mind;" or who let the patient die from the poison which causes typhoid fever, because, as they unwisely claim, there is no such thing as disease. Alas! disease does exist, and it is originally the result of a want of harmony with the magnetic currents of the earth on which we dwell.



The process which we are about to describe, by which we may become more magnetic, and thus develop the spirit-body, consists of five different steps, and each step grows logically out of the one that precedes. To harmonize with the magnetic currents of the earth, we first free ourselves from our present amount of magnetism; second, we receive the magnetism of the earth; third, we invoke aid from above; fourth, we take control of our own magnetic sphere; and fifth, we lock the door against all inharmonious influences. These five steps will now be described in detail.

#### I. BECOMING NEGATIVE.

The first thing to be done is to free ourselves from all the inharmonious magnetism that we have developed by our own motions and acts, and that we have gathered from the different persons with whom we have been associating. We may call this act unwrapping, unwinding, "throwing off," becoming negative, becoming passive, or any similar term. Whatever we may call it, the mental act should be the same, and consists in throwing off every care and anxiety from the mind.

While mentally seeking for a negative frame of mind, we throw off the present magnetism of the body by turning round and round to the left. As the north pole is positive, we begin by facing the north, and we turn round and round to the left a few times slowly, all the while making motions with the hands and arms, as if we were reaching up, and out, for something, and drawing it towards us. But as we are revolving

TO THE LEFT, we are throwing off our present magnetic conditions. Of course the palms of the hands are open outwards. This motion of the arms is kept up, while we go slowly round three and one half times. All the while we are mentally laying by every care, and are being taught by practise how to become negative. Having so done we are facing the south, and are ready to become harmonious with the currents of the earth.

## II. RECEIVING THE CURRENTS.

We are now facing the south, or negative pole, and we face this pole, because we can more easily assimilate the magnetic currents which strive, by flowing from the negative pole, to attain the magnetic equilibrium; or, as some say, to attain the equilibrium by receiving a due share of the positive currents coming from the north pole. As we wish to receive these currents, we express our willingness to receive them by the attitude of the body. We stand quietly facing the south. We stretch our arms to the south, with the fingers a little apart, so that each finger may act as a separate conductor of the life-giving magnetic fluid. Our heels touch; and instead of resting solidly and awkwardly on the soles of our feet, we stand lightly and gracefully, with the weight of the body resting mostly on the balls of the feet. We close the eyes, in order to be more passive. We droop our head, because in being negative the muscles are relaxed, and, to quote a common expression used by the disciples of physical culture, we "de-vitalize" ourselves. Thus standing, we become ourselves,

horse-shoe magnets. One hand is the positive pole of the magnet, the other hand is its negative pole. By number I, we have been freed from our previous magnetism, and are prepared to receive and harmonize with the magnetic currents of the great magnet—mother-earth—on which we dwell. We neither assist nor resist; we simply receive.

Experiences vary in this second step of the process. Some sensitives feel, the first time, a tingling sensation in the hands and arms and back. Some mediumistic persons go at once “under control.” The present writer, being quite undeveloped when she began to practise this process, took it daily for several months before she began to feel distinctly the currents of magnetism. But, being sure that it was the right thing to do, she persevered, and the remarkable results on her personal self induce her to write this book for the benefit of others. At present, when she begins to “receive,” she at once feels the same current in her back that she does when holding the ends of a magnetic belt that has been so treated that it gives a smooth, even current, instead of the shocks.

Having thus become negative, and having come into harmony with the currents of the earth, which are now flowing smoothly through our own physical system, we have become accessible to high spirit influence, as disembodied spirits who are on the high road of progression are also in harmony with these magnetic forces. For these currents are by no means confined to this physical earth. They sway and inform the vast spirit world that encompasses the mate-

rial earth. Some spirits tell us that the spirit-body, the covering of the soul, is itself made of magnetism. Martin B. Anderson, late President of Rochester University, has written to us from his new home in the spirit world this remarkable statement; "The true holy spirit is pure, unadulterated magnetism." We next come to

### III. THE INVOCATION.

To premise: After receiving the magnetism in number II, we turn TO THE RIGHT, to the north again. It is only during number I that we turn to the left. We turn to the left at that time, because we are then throwing off. During numbers III, IV, and V, if we turn at all we turn to the right, because after we receive, we do not wish to throw it off. We received what we wish to keep.

Being now ready to invoke aid from above, we stand facing the north, or positive pole, with our hands and arms raised to heaven, our eyes open and looking up. In this attitude, we think of the infinite life of the universe, whose offspring we are. We may call it God, or Good, or Infinite Life, or what we will. The name matters not,

"Jehovah, Jove, or Lord."

The main point is that thus standing, we realize and feel that in this mighty life we rest and dwell. Realizing our own derived existence, we feel no fear. We rejoice in it, and rest in it, as the little fish does in the bosom of the mighty sea; as the happy sky-lark does, floating in the infinite azure. Having attained this feeling, we are now ready to make our invocation.

With hands and eyes still upraised to heaven, we turn slowly round, once, to the right, FEELING and saying the following.

"In the name of Infinite Life, in which I live and move and have my being, I beseech all good, pure, true, and loving influences to come to me at this time."

This invocation may of course be varied to suit the individual. One may say "God," or "Good" or "Infinite Life," or make other changes that may seem desirable. The essential elements are that it be really felt, and that all fear and doubt be cast away.

Nothing in the whole process is more important than that this invocation be made aright. If truly performed, the act places us each time in perfect rapport with the spirit world. The act is an aspiration, and as Cora Richmond once told us, "Three aspirations make one prayer; and three prayers make one adoration."

Having thus become accessible by I and II to the best spirit influences, and having by number III invoked their aid in the name of All Life, we are ready for

#### IV. CENTRALIZING OURSELVES.

After revolving once to the right, while making the invocation, we find ourselves again facing the north or positive pole. To centralize ourselves, or to make ourselves the center of a magnetic sphere, into which nothing uncongenial to ourselves can penetrate, we turn round and round, TO THE RIGHT, four and a half times, making precisely the same movements

with the hands and arms that we did in number I. The only physical difference between I and IV is that in I we turn to the left, while in IV we turn to the right. The mental difference between the two is that in I we are making ourselves negative, and throwing off every disturbing influence; while in IV we are holding the magnetism and the aid we have received, are insphering ourselves, are developing our own self-hood, polarizing ourselves, and taking full and conscious control of ourselves and of our powers, though we always remember that we are encompassed by the infinite and beneficent life from which our own being is derived. Having thus made ourselves the center of a magnetic sphere, which extends a considerable space above, around, and beneath us, we are now ready for

#### V. LOCKING UP.

As we had turned around four times and a half in number IV, we are now facing the south. To lock up, closely and carefully, the positive strength we have attained, and to keep us safe as long as possible from outside desultory and contradictory currents and influences, we now take the closing step in the process. We pass the ends of the fingers of the positive hand across the palm of the negative hand, without touching it, two or three times. Then we pass the negative fingers over the positive palm, in the same way. We do this twice through, and the process of locking up ourselves is complete.

With most persons the right hand is positive, while the left hand is negative. To find which hand is positive, let another person take each of your hands i

turn in his same hand, and it will be found that the warmer hand is the positive one. Of course the negative hand may sometimes chance to be the warmer, by having been heated; but the hand that is generally the warmer is the positive hand.

One side of the body is positive, while the other side is negative; and it is frequently noticed that the negative side of the body is more apt to be attacked by disease. The front of the body is positive, and the back is negative. For this reason we often feel spirit touches on the back. Persons who sleep together in one bed should not occupy the same side for any length of time. It is well to change once in two weeks. In this way the magnetic equilibrium of the two bodies may be preserved.

We strongly advocate that each person should occupy a bed alone. The stronger one is apt to draw the strength away from the weaker one. We sometimes see a husband growing strong and vigorous, while his delicate wife becomes more and more frail. He loves her tenderly and unselfishly. He does not dream that he is drawing her vital strength away and adding it to his own. In such a case, let the married couple change sides in sleeping; or, better yet, adopt the sensible European custom, and sleep in different beds.

We are frequently asked whether one might not become more magnetic by some other process, or by sitting instead of standing, or by making other changes. To this we reply that though an object can often be attained by some indirect means, yet there is always one way that is better adapted to accomplish a

thing than is any other. To those who doubt whether this be indeed the best way, we say that "the proof of the pudding is in the eating," and we recommend that this process be persevered in for a year or two, for experience shows that persistent effort will in time bring the desired end. We have seen mediumistic persons go under spirit control while trying this process for the first time. Through their organism, the "control" has then expressed great commendation of the process, and earnestly requested that it be practiced by all who desire to gain in mediumistic power. All advanced spirits who have been consulted declare positively that one should turn to the left while throwing off, and should turn to the right while centralizing one's self.

We wish to emphasize the fact that there is but little if any benefit in going through the physical process, unless the mind carefully and earnestly throw off all care, receive magnetic assistance, invoke spirit aid, centralize itself, and lock itself against all uncongenial intrusion. We are led to believe that the education of the mind is quite as important as the magnetic effect upon the spirit body. The two processes go hand in hand together. The spirit body gains in development by the actual magnetism that it appropriates, and the soul is at the same time learning self-control, and just how to assume the mental attitude that makes us accessible to the best spirit influence.

To further elucidate this subject, investigators in Spiritualism sometimes fail to receive the communications they desire, and are told by those more advanced



that they are too anxious, and are not passive enough. Alas! They do not know how to become passive. To all such we say that if they will quietly and determinedly practise this magnetic process, following all the directions closely, they will gradually find that they are learning how to assume the right mental attitude. It is sometimes said, and we believe the remark to be a true one, that learning how to become negative at will is nine-tenths of the battle in mediumistic development.

At the risk of being somewhat personal, we will now proceed to state definitely the remarkable advantage which this magnetic process has been to the writer.

In June, 1888, though only five feet four inches in height, I weighed one hundred and seventy-seven pounds, and for a number of years had been gaining at the rate of five to eight pounds in each year. Within six weeks after I began to take the magnetism, I lost twenty-four pounds; and since that time have gradually come down to a normal and suitable weight, for a person of my height and years—about one hundred and thirty-eight pounds.

For about twenty-three years previous to June, 1888, I had suffered chronically from sleeplessness. The slightest disturbance in the early part of the night threw me into a nervous condition that made it impossible to sleep till two or four o'clock. Many times did I lie awake the whole night. Taking the magnetism has gradually quieted my nervous system, so that now I sleep normally, and have become what we call "a good sleeper." After retiring, if special cares

make me inclined to be wakeful, I have one simple remedy that never fails to put me to sleep. Of course my head is always to the north. Composing myself on my back, I say aloud, "Some good spirit friend tell my mother, Mrs. Sarah Boardman Judson, that I am sorry to trouble her, but I fear that I cannot sleep without her help. Ask her to come, or send an influence, to put me to sleep." Then I put my hands out of bed, and stretch them towards the south. I immediately feel the magnetic currents. In a moment or two, I begin to yawn. I go to sleep at once, and do not wake till morning. A remarkable fact is that if I ask for some one besides my mother, the same effect is not produced. It is my mother who can put me to sleep.

"None but a mother can charm away pain,  
From the sick soul and the world-weary brain."

Mother has learned how to help me. Dear weary reader, you have some one in spirit land who loves you enough to learn how to help you, if you will only learn how to make yourself accessible to that spirit.

Another thing that began to come with this magnetism was clairvoyance. It was in June, 1888, that I began to study with Dr. H. W. Abbott, who was taught this magnetic process by Osseweago, who was king of Atlantis, the sunken continent, about 16,400 years ago. Within three days of the beginning of these lessons, when lying alone in my own room, I suddenly saw an oval light, about two feet in length. In the center of it was my father's face, clear and distinct as in earth life. I had never seen clairvoyantly

before, though I saw the shadowy form of a spirit in 1854. This wonderful event proved to me that I was in the right path, and I continued to take the magnetic process, every morning and every evening. I have continued the practice ever since, and expect to continue it during the remainder of my career on earth.

About a month after this, I woke suddenly about two o'clock in the morning, to see Osseweago standing beside me. He looked grand and majestic, with a dark, powerful face. I felt very grateful that this noble ancient should come from his exalted home, to vouchsafe his aid to me.

I have a number of times seen, when alone in my own room, dear spirit friends. Among them are my mother, my little half-sister, Sarah Boardman, and Mrs. Mason, who was a missionary to Burmah and my mother's most intimate friend. But the spirit whom I have seen the greatest number of times is my loved and revered father, Adoniram Judson, missionary to the Burmese Empire. Within a few months, I saw him many times, proving conclusively that he was interested in my development, approved of it, and rejoiced in the increased illumination of my mind.

Since I began to lecture in public on Spiritualism, and to write for the press on the same exalted theme, my clairvoyant gift is less manifest. My present phase is inspirational speaking and writing; and, though seeing the dear departed with the spirit eye is an exquisite pleasure, I am willing to forego that delight while my guides wish me to reach the world in other ways.

It seems to us that the work of a medium is most responsible and most desirable. The mediumship may be physical, manifesting itself by table-tipping, raps, telegraphic writing, automatic writing, independent slate-writing, and the like. It may be by complete trance, as in trance speaking in either public or private. It may be purely mental, as in inspirational speaking and writing. It may be by the spiritual development of special organs, as in clairvoyance and clairaudience. But, whatever it may be, it should be earnestly desired, and conscientiously cultivated; for it is by these doors that the spirit world can prove to us that they still live, that they love us still, and that they are "often, often with us, though 'some' think they're far away." Re-incarnation cannot be proved to us. It is a matter of mere speculation, even among far advanced spirits. But spirit-return and spirit communication can be readily proved, and have been definitely tested by thousands who are not too prejudiced to accept evidence. To become more mediumistic is a duty incumbent upon all, and it is in order to further the communication between the two worlds, as well as to make its readers more spiritual, that this little book has been written.

Go forth, little book. May many read you! May many practice this process of harmonizing their own currents with the currents of the earth, thus making themselves more accessible to spirit influence! May many minds thus learn how to take that mental attitude that will enable their spirit friends to reach the benighted of earth through their mediumship! May

those who read you begin to practice "Terrestrial Magnetism" through good motives, for as my father wrote me through the pure mediumship of Mrs. R. S. Lillie, "Motives are the impulses that give shape to the destiny of souls." Thus may the skirts of our fair and beautiful queen, "Modern Spiritualism," be freed from all that is deceitful, selfish and impure. Go far and wide, little book, and do your humble part in hastening the latter-day glory, spoken of by Joel, the prophet, when the sons and daughters shall prophesy, the young men shall see visions, and the old men shall dream dreams, because the Spirit will be then poured upon all flesh.

## TERRESTRIAL MAGNETISM.

When the magnetic currents of the body are not in harmony with the earth currents, the result is a diseased physical or mental condition. To keep well, and to improve the health, if diseased, it is well to practice the directions that are based on the following facts:

The earth is a great magnet. As the north pole is positive and the south pole is negative, currents are ever passing from north to south and back again. To get into harmony, we make ourselves negative, and place ourselves in a receptive attitude in the path of the currents as they return. To become negative we turn to the left; and to become positive we turn to the right.

Living as we do on the earth, it is our duty to keep in harmony with its currents. By so doing we not only gain in physical well-being, but we also become more accessible to good spirit influences. In order to become more healthful physically, and more open to pure influences from those out of the body, we wish to make our personal self the center of a magnetic sphere, into which no uncongenial influence can penetrate. So centered, we can radiate physical, mental and spiritual good on all around; and what we give out to others is constantly supplied, through the harmonious forces of nature, by our friends who are in spirit. This condition can be easily attained by following these directions every morning and every evening, and also as often as may be convenient. It is better to sleep with the head to the north.

1. UNWRAPPING.—Face north and then turn clear round and round to the left a few times, eyes open, hands open, palms down, making motions with the arms, as if you were reaching up and out for something and then drawing it toward you. Revolving to the left throws off the currents.

2. RECEIVING THE CURRENTS.—On facing the south, stand, heels together, resting on the balls of the feet, eyes closed, head a little bowed, hands stretched to the south, palms down, fingers a little apart. After receiving, shut your hands and turn to the right, to the north.

3. ASKING FOR GOOD INFLUENCES.—With eyes open and hands raised, turn round slowly once to the right, feeling and saying the following: “In the name of Infinite Good, in which I live and move and have my being, I beseech all good, pure, true, and loving influences to come to me at this time.”

4. WRAPPING UP.—Turn clear round and round to the right a few times, eyes open, making exactly the same motions with the arms as in No. 1, the only difference being that you are now turning to the right.

5. LOCKING UP.—Pass the positive or warmer hand across the palm of the negative or cooler hand, without touching, two or three times, and then reverse the process.

In doing all this be sure that the mind lead, and let the body harmoniously follow the mind and express its desires.

COMMUNICATION FROM MY FATHER, AD-  
ONIRAM JUDSON.

On the 12th of August, 1891, while with our inspired speaker, Mrs. R. S. Lillie, in a private room, she saw my father standing by my side, with the eyes of her spiritual body; and she wrote down the words of the following communication which she heard clairaudiently, as they fell from his lips:

“Dear child, can I tell you how thankful we are that your mind has been turned in the direction of this great truth! How earnestly I sought to leave you in the hands of God! Has not my wish been granted, in that he giveth far greater blessings than our weak minds can ask for, and answereth in a far wiser way than according to our understanding!

My belief was unshaken. The unsaved world was a burden which my soul could not bear and feel that my duty had been discharged until I sacrificed life for it. If true, every Christian should feel this load, until all the world received this message. Thank God, it is not true. Love is all-sufficient. Hatred has no place in the bosom of God. We are saved by doing, not by believing.

To be sure, your life had passed a little into the shadows, when this great truth came to you; but all your former years were not wasted. You found spiritual soul growth. It could not be otherwise, for you were conceived at a time when the all-absorbing wish of my life was spiritual consecration; and if, in adhering to the letter, I failed in the true spiritual render-



ing, the motive was the same, and motives are the impulses which stamp lives before birth, giving shape to their destiny.

Your life will yet accomplish much good for others. Your work in Minneapolis is only a beginning. The world must be your field. Do not think I am egotistical. The great mass of mankind who knew me once, must know me again through you, not through Spiritualism alone, but through truth, which is broader than all 'isms. Churches who have honored your father will honor you sufficiently to hear your simple story of plain facts relative to your progress from the old to the new. The church is expanding. It will be ready for your message before you are called to take your departure. Your hairs are white, but your step is firm. Be fearless in the advocacy of what you have, and more will be given you.

Your work will be done largely by what we term "impulses," as your book was written.\* When these impulses come, do not hesitate. WE DIRECT YOU THUS. Clairvoyance will gradually grow with you. Slight visions, then more complete and satisfactory. Many spirits are drawn to you, who will do all they can for you. Love be thine. Your mother joins me in loving greeting. We are ever with you. My child, fear not. Affectionately, your father."

---

\* My book, "Why She Became a Spiritualist," was written in about two months, and I was at the same time teaching every week day, and lecturing nearly every Sunday.

## COMMUNICATIONS THROUGH WILL. A. MANSFIELD.

---

The following communications were received by me at Casadaga Camp, Lily Dale, New York, Aug. 25, 1891.

Before leaving my own room I wrote the following names on separate slips of paper, all of which I folded up so that the names could not be read without the slips being opened: Grandmother Judson; my father, Adoniram Judson; Sarah Boardman Judson; Emily C. Judson; Osseweago; Jonathan Edwards.

On reaching Mr. Mansfield's room, which was brilliantly lighted by the sun, I seated myself at one side of a large table, and the medium sat opposite me on the other. I placed the pellets on the table, all folded up just as I had folded them up when alone in my room. Mr. Mansfield did not open one of them, nor did he even touch them. His hand was immediately controlled to write the following:

"I am present, but shall not be able to write between the slates to-day. I give you my love and blessing.

GRANDMOTHER JUDSON."

He then passed two slates to me that were perfectly new. He gave me a damp cloth, and I cleaned off the dust. There was not a particle of writing on either side of these two slates. I tied these two slates together with my own handkerchief tightly, with a hard knot, having placed inside a bit of slate pencil that I had previously held in my hand. I then put these slates on to my lap. He then told me to point to

different ones of the folded pellets, which lay all this while on the table in front of me. As I pointed, he told me which two to pick out from the rest, and he directed me to lay these two on top of the slates in my lap, and lay my positive hand on these pellets. Mr. Mansfield sat all the while the other side of the table, and he did not touch the slates in my lap. We sat talking perhaps twenty minutes. I then took my hands from the slates in my lap, untied the handkerchief myself, and found the following written on the inside of one of the slates. The first part was written as with a common slate pencil, the poetry in red, and the signature in yellow:

“Well, my child, we meet at Lily Dale, and we communicate with each other, though the conditions are such that our communications must be limited. You can rest assured that I have the same love for you as when I was with you in the earth-life.

St. Paul tells us, you know, that there is a physical body and a spiritual body. He was right. His eyes were opened, and he saw as a clairvoyant. I am glad to look back over my field of work and see that it was not all in vain, though had I my life to live over again on the earth, knowing what I know to-day, I would enlighten people in a different way. I would show them a SPIRITUAL light. Well, I see my slate is very small, so I cannot say all I want to.

Tell me, daughter, where is death?

I do not find it here;

I only find still more of life

Each moment in this sphere.

Ever your father,                      ADONIRAM JUDSON.”

On the inside of the same slate was written in another hand:

"Can only say I am here.      EMILY C. JUDSON."

On opening the two pellets that I had held in my hand, I found on them the names of Adoniram Judson and Emily C. Judson.

Putting the two slates together again, Mr. Mansfield and I held them on my shoulder and on the table, and I heard three more communications written. On opening the pair I found the following written on the inside of the other slate:

"Dear Abby, I come to you with all a mother's love.      SARAH BOARDMAN JUDSON."

"God bless you.      J. EDWARDS."

"Osseweago is with you always."

It will be remembered that it was from Osseweago that we learned this method of taking Terrestrial Magnetism. See page 18.

## INTRODUCTION TO "POOR CAIN."

---

While teaching at what was then called "Farmers' College," in College Hill, Ohio, in 1877, being still a member of the Calvinistic Baptist Church' "in good and regular standing," I wrote the following poem, founded on a little incident that is related, I believe, in one of the works of Albion W. Tourgee. Being read at a Literary Society, considerable surprise was expressed that an "Orthodox" lady should write in so unorthodox a manner. But the leaven of humanity is perceptibly affecting the whole lump, for a few years ago this same poem was recited and received with approbation at a Sabbath School concert at the Central Baptist Church in Minneapolis. Certain expressions do not, of course, accord with the present views of the writer; for instance, the last line of stanza four, the last two lines of verse thirteen, and the assumption that there are two separate worlds, to one of which each soul is eternally assigned, when leaving the physical body. But the rhymes may interest our readers, as indicating the transition stage of the writer, "from the old to the new." From our present stand-point, it would seem that Cain showed a more loving and natural heart than did Abel, in the offering he made to "the power that makes for righteousness." The fruit of his agricultural labors was surely a better offering than the blood of an innocent lamb, unnaturally slaughtered by Abel.

## "POOR CAIN."

1. The day was done; the kitchen fire  
Was burning bright to see,  
And Willie sat before its blaze  
Upon his father's knee.
2. A merry, laughing, little soul,  
Frolicking all the day,  
With nimble feet that never tired  
Of running or of play.
3. And yet so tender that his breast  
Quivered with woe and pity,  
Even to see a little mouse  
Torn by the claws of kitty.
4. "Tell me a story, father dear,  
A Bible story, do!  
I like them best, because I know  
That every word is true."
5. The father thought the stories o'er  
That he had told the child,  
Of Daniel in the lion's den,  
Of Joseph, meek and mild.
6. Of little Samuel's prayer to God,  
Of David's stone and sling,  
And how he played upon his harp  
To calm the troubled king.
7. Of Jonah's whale and Noah's ark,  
And of the Tower of Babel,  
And then he thought, "I never told  
The child of Cain and Abel."
8. Said he, "There were two brothers once  
Who grew up side by side.  
Abel was good and told the truth,  
But Cain was bad, and lied.
9. When they were small, Abel was kind  
And always minded mother;  
While Cain was rude, and many times  
Was cross to little brother.
10. When they grew up, Cain had a field,  
And planted fruit and grain;  
And all grew well, because the Lord  
Gave him the sun and rain.

11. But Abel had a flock of sheep  
And lambs; he oft was seen  
In valleys deep, by waters still,  
In meadows fresh and green.
12. One day they made a sacrifice  
To the great God in heaven;  
Cain gave some fruit; a little lamb  
Was by good Abel given.
13. God loved the lamb that Abel gave  
More than the gifts of Cain,  
Because His Son, the Lamb of God,  
Should for man's sin be slain.
14. When Cain found out that Abel's lamb  
Was better in the sight  
Of God than all his fruit, his heart  
Was filled with rage and spite.
15. He scolded Abel first, and then  
He hit him on the head,  
One blow and then another one,  
And Abel fell down dead.
16. His body died, but Abel's soul  
Went straightway up to heaven,  
To live with angels, and to him  
A golden harp was given.
17. But wicked Cain was punished more  
Than any tongue can tell:  
And when he died, his evil soul  
Was taken down to hell."
18. Little Will's breast began to heave,  
His tears fell down like rain;  
He hid his head in father's breast,  
"Poor Cain!" said he, "Poor Cain!"
19. "No; you don't understand, my child,"  
The smiling father said;  
"Cain was the wicked, cruel man  
Who made poor Abel dead."
20. "No; Abel good and gone to heaven,  
He have good times again,"  
Cried little Will; "Poor Cain was bad,  
And went to hell—Poor Cain!"

MISS JUDSON'S BOOKS.

"WHY SHE BECAME A SPIRITUALIST."

Contents: Portrait and Life of Author; Her Method of going under Spirit Influence; Twelve Lectures; Selected Poems; Communications from her Missionary Parents. Bound in cloth, 263 pages. Price, \$1.00, postage 10 cents; four copies, \$4.00; twelve copies, \$9.00 (to one address).

"DEVELOPMENT OF MEDIUMSHIP BY TERRESTRIAL  
MAGNETISM."

Also containing communications from Adoniram Judson and others, and the poem, "Poor Cain!" Price, 30 cents; four copies, \$1.00; twelve [copies, \$2.70 (to one address).

Remit by P. O. order or registered letter to

ABBY A. JUDSON, Minneapolis, Minn.