

TEN TEST CIRCLES

—OR—

The Law of Conditions

—BY—

JAS. L. DOW.

Being the result of Ten Circles held under various conditions for the purpose of studying their effect upon spirit manifestations, and the moral effect of the same upon those composing the Circle.



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CHAPTER I.

THE LAW OF CONDITIONS.

*The necessity for understanding them,
and the circumstances leading to
the holding of these
Test Circles.*

Having had a good opportunity to observe something of the effect of conditions upon spirit manifestations, as we had held circles three evenings in each week for about four years; one circle each week being private, in which no one was permitted to sit, except our own family. The other two always had about six of the same ones, with from one to eight additional ones each evening and having watched very carefully the result of the different conditions

upon the manifestations, as well as the effect upon those who sat in the circles, I became convinced, that the law of conditions was the most important one that touched upon the philosophy of spiritualism, and the one least understood or studied. I have become satisfied that the phenomenal part of spiritualism, will never be any great success until this law is studied, or more fully understood and obeyed. And I have become as fully convinced, that when the law of conditions are understood, and their requirements complied with, communications between spirits in the spirit world, and those in the physical form, can be carried on as easily and with as much reliability, and be entitled to as much credit, as a correspondence carried on between the people of New York City, and those of Washington; by means of the telegraph. The reliability of the message in either case, will depend upon a strict compliance with the law that governs their respective processes.

The people of New York must have perfect confidence in the construction and condition of the telegraph line between them and Washington, as well as in its operators and machinery, before they could have any confidence in the reliability of the message received. They acquired this confidence by the faith they have in a belief that the managers of the line understand the law that governs the sending of messages by telegraph and that they are personally interested, and will comply with it. If they had any misgivings as regards to knowledge or ability of those having construction or operation of the line in charge; perfect confidence in the reliability of the message could not be had. If this be true of a telegraph between New York and Washington, how much more particular and technical should we be in regard to the construction and operation of a line between us and the spirit world. The requirements as to nicety of construction and a strict com-

pliance with law, is even greater than is required in the operation of an ordinary telegraph line. If we should see a person trying to send a telegraphic dispatch of great importance, where the technical correctness was of the most vital importance, while he understood the alphabet but poorly. Instruments all out of repair, or not properly adjusted, or when an electric storm was raging along the line. You would laugh at his folly, and would not be likely to entrust important messages in his hands for transmission. And in this you would be acting wisely, and as all should act in such cases. If people receiving messages from the spirit world would use as much care, when even more is required, there would be less skepticism and doubt, about our ability to construct a line of communication, between ours and the spirit world. It is the greatest wonder to me, that anything has been received from the world of spirits, sufficiently reliable, to convince any one of

their ability to communicate with those upon the other shore; with the total lack of knowledge which seems to exist even among the chief operators and constructionists, in regard to its laws, requirements or conditions. They have not seemed to think a study of the laws or requirements a necessity. They sit down and expect the spirits to throw messages in their lap. They form circles for spirit communion without a thought of the all important questions: Is our line up? Are our wires connected and properly insulated? Our batteries of proper strength? And our operators competent and reliable. They form a circle as I have said, with such conditions that the whole law of the universe would have to be repealed and new ones enacted, in order to give them the manifestations they are asking for, yet they wonder why they fail. They are usually surprised, if not disheartened or disgusted, either at the total absence of all manifestations, or at the kind or

quality of the messages received. Sometimes the line refuses entirely to work. At others it is so effected by the electric storms of inharmony and discord, which is raging along the line, that nothing reliable, or even conveying good sense is received. They usually attribute their failure, to the spirits not being in a mood to communicate, or their absence from the circle. All such conclusions are equally foolish. Never do they think of looking over their line to see that it is in good repair, wires properly insulated to keep out counter currents, or that their entire machinery and operators upon both ends of the line were in trim for the work. If they would look the entire plant over carefully after each failure, for the cause, their failures would prove more valuable to them than their partial successes. I say partial successes for their success can never be but partial, until the law is understood and complied with.

People seem to use more sense upon

any other subject than upon spiritual things, when reason is the substratum of the spirit world. Our reason judgment and good sense, should be thoroughly exercised in connection with our decision upon the genuineness and reliability of all purported spirit messages.

If you do not understand the law of conditions form your circles with a view to study them. If you neither understand or care to study them for the purpose of learning their provisions; then dispense with your circles, for you are only fooling away your time. You had better be working at something you understand or something you are anxious to learn. Do not jump upon the spiritualistic engine and throw the throttle wide open, in your anxiety to make great speed along the line of moral and spiritual development, unless you understand the mechanism of the machine you are trying to run; unless you want to be picked up in pieces along the line. This is an engine of power and strength for

good, in the hands of skilled engineers, but in the hands of ignorant and unprogressive people it means destruction to all such who try to run it. We can and must become engineers upon this line before we can run far into spiritual things, and the sooner we commence to take lessons in running this locomotive the sooner we will make progress along this line of intellectual, moral and spiritual development. We must not leave it all for spirits to do. They will throw out the line, but we must take hold of it before any communication can be had or connection gained with the spirit world. Our part of the work does not stop here, we must not only catch hold of this line of communication, but we must attach it to good instruments, and procure proper operators and then keep all upon this end of the line in good repair and properly adjusted. Then the result of our labor will richly pay us for all our trouble; and the world will be made wiser and better for our industry

Having come to a full realization of the importance of understanding the laws which govern spirit phenomena, and the effect which different conditions have upon the manifestations; knowing that notwithstanding the vast importance of the knowledge of this law it was studied less than any other known law.

Circles have been and are now being held all over this country for the purpose of obtaining spirit manifestations, by persons knowing nothing of this law and seem to be learning nothing from their experiments.

At one circle they are highly elated over the results of their sitting; at the next they are mortified, if not thoroughly disgusted, either from the absence of all manifestations, or from the quality of what was received.

At one circle truth seems to predominate throughout the entire line of the phenomena. At the next no dependence whatever can be placed upon anything that is said or done.

At one meeting the controlling influence appears to be endowed with wisdom and knowledge of a high order. At the next, the most foolish and unreasonable views are advocated, while ignorance and bigotry seem to have full sway. At some of these gatherings, the very highest moral precepts are recommended to the circle for practice, while at the very next the most lewd immoral and pernicious influence seem to predominate.

All these varied results are but the natural results obtained from the various conditions prevailing at the time. In all of this, there is a highly instructive lesson being taught, namely, the Law of Conditions, and its effect upon manifestations. But it is passed unheeded by a large majority of phenomena seekers.

To study this law and the effect of various conditions upon the manifestations produced in circles, in view of its great importance was the object of the

circles, the result of which is hereafter recorded.

Before proceeding with the result of the circles, I will here state, that these circles were commenced for the study of the effect of conditions, by and through the direct request of controls having charge of our regular circles, and by special agreement with those in control, we were to be assisted by them in producing the conditions we desired, and if for any reason, the conditions which we sought to produce, could not be perfectly and technically obtained, then our spirit guides, those having in charge the conducting of these circles, should give us a description of the natural results of a condition, such as was being investigated, would have upon a circle and the manifestations there produced and revise everything which should be written upon the subject, that everything which might be written concerning the effect of conditions might be implicitly relied upon, as being the

natural and inevitable effect of the various conditions. We believe the records herein made to be very correct and can be relied upon, to either read the conditions in the circle, by the manifestations or the kind and nature of the manifestations, to be expected from such conditions in the circle.

In recording the result of each circle we first give the facts as they occurred in the circle, after which we give the meaning of the manifestations, as the result of conditions, as they have been given to us by the spirits in charge of this work. We then give a brief statement of the lessons taught in each case.

Before proceeding I will make a little explanation in regard to the circle, and the individual members composing it.

To commence with, the circle was composed of four members, (and if others should be admitted during the course, a full account of it will be given in the description of the circle), two females and two males. One of each being negative

by nature, as they are usually termed the other two positive. For the sake of brevity, I shall throughout these descriptions designate each member of the circle by a letter as follows: F. M. Z. and myself. F. was male negative and the medium of the circle, and was never informed or knew anything in regard to the conditions we were trying to secure, only as he felt them as a medium, until after the circle, so that of himself he could not be influenced for, or against the conditions being produced. M. was a female negative, mediumistic by nature, and somewhat developed. Z. was a female positive, and might be called impressional. I am a male and positive; though I do not like the term positive, and negative as commonly used, and I may take occasion to refer to it before I get through.

The same above named four sat in circles together from two to three times each week, for nearly four years past before commencing these circles, for the

study of conditions. We understood very well, the result of our normal condition. The manifestations produced in our regular circles were usually table tipping (while our hands were upon it). F. always talked more or less under control, personated some, and occasionally saw clairvoyantly. He was always given considerable exercise physically, his whole system being shaken very severely while under control. He was compelled to do what he did do, and say what he did say, but always retained his consciousness. All others felt the presence of spirit influence distinctly, and M. very often saw clairvoyantly, and was impressed in regard to any communication the spirits might wish to give us. We never failed in our normal condition, to get manifestations of spirit presence and power within five minutes after the circle was formed, and the music started and very often they would manifest through F., before we got the circle in form. I mention these things in order

that you may be better able to draw conclusions in regard to the effect produced upon the circle; and the manifestations, by the change in conditions.

It should be remembered, that all persons sitting in these circles, were expected to remain in a negative condition and try to make the best conditions they could, unless they had been otherwise instructed, then due notice of it was taken at the beginning of the records of each circle.

CHAPTER II.

CIRCLE NUMBER ONE.

*Or the effect of a positive commanding
or demanding condition.*

The first circle of this series of circles was held on the evening of January 8th, 1893. After coming together, we talked the matter over in the presence of all the circle, in regard to how we should conduct this, our first circle for the study of the effect of conditions. It was thought proper by all, that the first circle should have the best conditions that we could produce to this end, we each agreed to be as negative as possible, and from these conditions we naturally expected the very best manifestations which our circle could produce. With these mani-

festations we could compare those produced in subsequent circles, with less favorable conditions.

At 7:30 o'clock, we were formed in circle around a small table or stand, the one usually used by us in our circles. F. sat on the west, M. on the north, Z. on the south and I on the east side of the table.

A music box which was always used by us in our circles commenced to play. All were supposed to be in a harmonious negative condition. The music had not played to exceed a half minute when I was impressed to assume a positive commanding attitude towards the controls of the circle, and endeavor by the power of my will to stop all manifestations. This move had never entered my mind until this moment. I had up to this time fully intended to be negative and help the conditions for manifestations, as talked before the circle commenced. But I then and there asserted the power of my will. I drew

an imaginary line around, and a little outside of our circle. I then demanded and commanded that all spirits keep outside of that line. All this of course was done mentally, not a word being spoken. I continued to say to the spirits present, mentally, the power of my will must and shall be superior in this circle. Not one must dare to cross this line I have drawn around this circle. Neither must you exert any power or influence, over any one in this circle who is sitting with me. I continued mentally this stand and these sitters belong to the material realm; I belong to the same condition; I have a right to dictate to you concerning them; I ask only my rights; Stand back every one of you and dare not to lay a finger upon a thing I have enclosed within my circle. I continued in this positive, commanding attitude. The music box ran down and stopped playing, and thirty minutes had passed away, and there had been no sign of spirit presence, or spirit power

manifested in the circle.

At the end of the thirty minutes, I said mentally, now, all our spirit friends can come in and take control of the circle. I commenced to sing "Nearer my God to thee" and placed myself in a negative receptive condition, when almost immediately F. was shaken up lively and the table began to tip. F. was controlled and talked, while the table continued to rap out answers to all questions asked.

This state of things continued for about twenty minutes, when I again asserted the power of my will mentally and entirely unknown to the balance of the sitters, I commanded them again to get outside of the line I had drawn, and once more all the manifestations were as effectually stopped as though the circle had been entirely wiped out. The others in the circle continued to ask questions but could get no response. This state of things continued for a few minutes when F. remarked that he

guessed all the forces were working on me, as he could not feel them any more, that they had all left him. This he said aloud, so all in the circle could hear him, and he proposed that they sing to help them in their work upon me. I did not say a word. When they commenced to sing I did not join them. They then were fully convinced that all the spirit forces were concentrated upon me. I did not sing for the reason that I had to retain my positive commanding condition, in order to hold in check the invisible powers that were present, and I was afraid I would assume a negative position if I undertook to sing, for instrumental music or singing are powerful agents for producing negative conditions in a circle or audience of any kind. Hence its importance in all circles.

They sang three pieces, but no manifestations occurred during the time. When they stopped singing, all remained perfectly quiet and there was no apparent spirit influence within the

circle. This second period of the total absence of all spiritual manifestations lasted about twenty minutes, when I said aloud, "will our spirit friends now say good night?" The table at once tipped three times, which was the way they always said yes. I then said "say good night." The table then tipped five times, their accustomed way of saying good night. This ended the first circle of this series.

When I say the other three in the circle were surprised when I informed them of what I had been doing in the circle. I use as mild a word as I can and tell the truth.

When we take into consideration the fact that not one in the circle except myself knew what I was doing, but on the contrary had good reasons to suppose that I was trying to produce the best possible conditions for manifestations. It makes this experiment a great test of spirit presence and spirit power. I am aware that many will say this was a

case of mesmerism or hypnotism, and in the exerting of my will power, I thereby holding in check all manifestations, as well as keeping all in the circle quiet. This might appear to be a reasonable solution of the case, but when we take into consideration the fact that I did not try to exert my powers over any one in the circle; my whole effort being to hold back an invisible power, which was trying to assert itself.

I did not concentrate my mind upon those composing the circle. There is another fact in this connection which effectually disproves this theory of hypnotism, and that is—I did not inform any of those who formed the circle of my desire in the case, but they were led by me to believe that an entirely different condition was expected by me, a course which is never pursued where the hypnotic influence is wanted or obtained. In case of hypnotism the first thing the operator does is to inform the

subject of what he is expected to do and how he is to act. This seems to be the first law of that condition called hypnotism, and as far as I know, no one has ever exerted this power over a subject without first informing him of his intentions or desires in regard to it.

Then what about those manifestations which occurred as soon as I changed from a positive to a negative condition. In this condition I exerted no power of will and could not have possibly thrown out any hypnotic influence, yet F. was at once influenced; his physical organism was violently shaken. He talked under influence and the table tipped rapidly, and answering all questions asked, while all in the circle felt a strong influence from some invisible presence. This seems to me to make it a very positive proof of the presence, in our circle of some invisible intelligence, outside of that which the setters possessed; as the whole process and result seems to be beyond, and entirely

outside of any known law of hypnotism. This experiment I consider valuable, not only for its positive proof of the presence of an invisible intelligence, but it shows us the powerful effect which conditions have upon spirit manifestations. It has demonstrated that one positive antagonistic person in a circle may set at naught the efforts of a whole circle to produce the ordinary forms of spirit manifestations. This teaches us how very important it is for those who wish to communicate with the spirit world, to see that no antagonistic element exists in the circle. As well might you try to heat a cake of ice, as to produce spirit phenomena in a circle where there is a positive antagonistic element. In either case the condition will have to be changed, before the result desired can be produced.

If we would receive spirit messages, we must study the law of their transmissions; and when we thoroughly understand this law, and obey its various

provisions, communication between the two worlds will be as easy and as natural as for water to run down hill when all obstructions have been removed.

CHAPTER III.

CIRCLE NUMBER TWO.

*Or the Result of a Material, or a Worldly
Business Condition.*

Circle number two was held at the same house as number one, on January 15th. The same persons formed the circle, and they sat in the same positions around the table. I had instructed Z. that I wanted her in concert with me, to assume the most positive attitude that she could command and to demand business communications. We were both to think of nothing but business and to ask mentally for instructions as how to make money; how to get rich; where we could find a gold mine, and this class of questions. Not allowing

our minds to dwell upon anything mental or spiritual. We were to think of only material things. The other two knew nothing of what we were doing, or the conditions we were trying to obtain. They were trying to produce the best conditions they could. And the effect of our minds being placed upon material subjects, and not allowing spiritual or intellectual subjects to be considered or desired, seemed at first to be to drive away all manifestations.

The influences which were present, not appearing to be able to do anything under these conditions.

Our demands for business and material things did not seem to be in harmony with the spirits who were in attendance upon the circle at the opening. Hence, the absence of all manifestations. But the material condition which we had succeeded in establishing in the circle, appeared to repel those influences which always attended our circles when the conditions were normal and new, or

strange influences were at once attracted that were more in harmony with the conditions.

The first spirit that manifested under these conditions, was one who had just passed over in a burning hotel, and whose body had not yet been recovered. His mind seemed to be wholly absorbed in the recovery of his material body, and in some papers which M. saw clairvoyantly, together with other things which she could not see plain enough to identify. These papers pertained to some business matters which seemed to absorb all other things in his mind, except the one in regard to his physical body. He answered a few questions in regard to the number who passed over in the fire and a few other kindred subjects, and was gone.

The next one that came said that he never was at our circle before; said he was not happy, and that his condition was dark and unprogressive. He seemed to prefer earth life to his present condi-

tion. He was attracted to our circle by the conditions surrounding it. These were the only spirits that came under the conditions produced by our positive demand for business and unspiritual communications. F. felt that the influences were very weak and all in the circle were impressed with the feebleness of the demonstrations. By a previous agreement it was understood between Z. and myself, that when I should start to sing a certain tune we were both to become negative and passive so that the conditions might be good for manifestations, F. and M. knowing nothing of the proposed change of conditions or that any change was to be made. When we commenced to sing and the negative conditions prevailed, as we supposed, all manifestations were still absent, and no spirit influence was felt in the circle for some little time. The positive material and unspiritual condition with which we had impregnated the circle in the fore part of the evening seemed to

remain in the atmosphere of the room after we had changed to a more congenial condition, and it seemed to require some time to entirely eradicate its effect. In fact it seemed to show its effect throughout the balance of the evening. After the effect of our material condition had partly subsided we commenced to have manifestations of the usual kind, but it was still evident that some adverse influence was restricting the same, which could not be accounted for except in the theory which has been before stated, and it was clearly noticeable that the longer we sat the stronger and better the influences became.

As we neared the close those spirits who were regular attendants at our circles came, and questions were asked and answered, and things began to assume their normal condition, F. was controled by various intelligencies, who talked and answered questions through him.

One very intelligent control, who had

been practising several months to learn to talk through him, came, and it was with the greatest difficulty that he was able to say anything, (although he had been able to talk quite easily on all previous occasions his words were expressed a syllable at a time while F. was so terribly exercised in the effort, so much so that he was nearly exhausted when the control left him after a few minutes effort.

After this one had got through, another came who had never attended a circle before, and one who had never tried to talk through a medium, or produce other phenomena of any kind, yet under his influence the table moved easily and gracefully, while he could talk through F. with comparative ease, and F. was not agitated or exhausted by the effort as was the case under the other and older control.

The conclusions to be drawn from this experiment, and the lessons taught, are about as follows:

First the unaccustomed positive and unspiritual condition in the circle which had been produced by two of the setters, had the effect to drive out all those spirits that always attended our circle, when the conditions were normal, and in their place those came who were very close to the material on earth conditions.

The first spirit which came was one who had just passed out of his physical body in a burning hotel, he had not yet realized he could get along without his physical body, he was yet waiting around the ruins where his body was for its recovery. He seemed to think his whole existence depended upon the recovery of his body, and the saving of some papers pertaining to business matters.

Now what finer illustration of the power of condition and the law that like attracts like. Here were two positive persons in the circle who were determined to produce a material condition, or in other words to use the circle

for material and selfish purposes or for worldly gains. No thought was given by them to spiritual or intellectual things. They being positive and determined, made the conditions for the circle.

Now let us see what this condition has attracted. The very first spirit to be attracted by this condition is one so near the earth plane that he has never learned that it is possible for him to exist without the material body, he is waiting for an opportunity to again enter the lost physical form, and the only great work laid out for himself was to regain this material body, and secure some papers pertaining to business. His whole life and aspirations were centered in material things. Could anything be more like the conditions existing in our circle?

The next and the last one that came under this condition was a spirit who had been long in spirit life. We find that he came from that low dark condition which borders on materiality, where the

highest aspirations are only for material things. Now what finer illustration of the effect of conditions upon manifestations and the law of like attracts like could possibly have been given. Here the two principle mediums in the circle were trying to produce the best and highest conditions. That the manifestations might be spiritual food and a shining light to guide us upon those higher intellectual and moral walks of life which lead to a purer and more spiritual condition.

But their efforts were of no avail. All their power for good was set at naught when surrounded by that positive material condition. Their high aspirations as well as the natural results of the conditions they were trying to make were all set aside by this worldly material condition.

We find by this change of condition, which we have brought around, we have changed the entire force of communicating spirits as well as the nature of the

communications and the reliability of their teachings.

Thus, we see that the mental and moral standing of the communicating spirit, the nature of the communication, as well as the amount of the reliability which may safely be placed upon them, may all be foretold by the mental and moral standing of the circle, together with the harmonious condition of the same.

It must be remembered that although the moral character of the circle may be good, yet the low and vulgar influences may be attracted to it, as the direct result of discord and in harmony prevailing in the circle at the time. We also find that when we had undertaken to make the radical change from a positive material to a negative receptive condition, the manifestations came slow and somewhat unsatisfactory for some little time. Caused, we are informed, by our inability to make so sudden and complete a change, together with the effect

which our positive condition had left upon the balance of the circle. Our minds had been wrought up to a high degree on the positive material plane, and could not suddenly be brought to that other extreme, the negative and spiritual condition. But as our minds gradually settled back into the latter condition the manifestations assumed their accustomed lines and powers. the spirits who manifested were those who usually did so when we had our best conditions.

These spirits which came and undertook to talk through F. were given us to illustrate the effect of conditions upon spirits of different degrees of development. Although this illustration was given under the better conditions in the circle, it was intended to show, as the spirits themselves said, a result as it would have occurred if the effort had been made by these spirits under the material condition existing during the first half of the circle. The one that

was the most in harmony with conditions prevailing in the circle at the time could talk the easiest and with the least strain upon the medium. It matters not whether the controlling spirit is higher or lower than the conditions under which the medium is working. The strain is the same on the medium as well as the controlling influence caused by the inharmony existing between the two conditions.

If the medium, while retaining consciousness, is controlled easily, and the control can talk through him smoothly there must exist between the medium and the controlling intelligence perfect harmony. The conditions under which the medium is working and that of the control must be upon the same intellectual and moral plan, but if the power which is trying to control be of a lower order, being attracted by a downward tendency in the moral or intellectual conditions of the medium or the prevailing influences in the circle, or if on ac-

count of the medium's aspirations for a higher intellectual and moral position he attracts (as he is sure to do) those spirits who are on a little higher plan than himself or the prevailing moral condition of the circle (for the medium always has to suffer for a condition in the circle below his moral or intellectual plan and will be severely worked when he is trying to harmonize his or that of the circle with a higher condition).

In either of these cases the medium will be worked very hard and will generally be nearly exhausted after each short period of control, while the controlling spirit seems to communicate under the greatest difficulties. This proves that if a medium and his circle are both progressing, they are constantly attracting influences higher than the medium, and the consequence will be that his mediumship will not be so smooth or easy as a more unprogressive position would place him, for he then would attract those in perfect harmony

with himself. And where a medium's mediumship (after he has had a reasonable amount of development) comes hard, the controls seeming unable to accomplish what they appear to very much desire, while the medium is very much agitated and prostrated by the effort.

It becomes evident that the controlling spirit is either from a higher or a lower plane from that of a medium. This condition of things should always be encouraging to those mediums, who are honestly seeking a higher moral condition, as it will prove to them that they have attracted and enlisted the help of those from the higher conditions. But how different is it with those who feel this discord and resultant strain in their mediumship, but whose desires are not so much for the higher spiritual condition, as for the carnal, earthly material gratifications. These may be sure that the lower powers are reaching out for them, and they should

at once reform or throw up their mediumship or at least its further development.

CHAPTER IV.

CIRCLE NUMBER THREE.

The effect of the positive condition when directed towards the forcing of spirit manifestations.

On the evening of January 22, at 7:30 o'clock, p. m., four of us were again around the little table and prepared to hold circle number three. All were seated as in the previous circle.

Before commencing I had instructed all in the circle to get in as negative a condition as possible and make the best conditions they could for manifestations of an unknown kind. I did not instruct any of the circle what my intentions

were concerning it, neither did they know anything about the kind of conditions I was intending to make. Therefore, if they entertained any thought upon the subject of the kind of conditions I was trying to make, each one's idea would have been entirely different, hence, they could not have worked in harmony to produce the manifestations which followed; neither could their minds have effected them, as they would unlikely be thinking of the same thing.

As soon as the circle was formed and the music commenced, I at once assumed a positively commanding condition as in circle number one, except that in this circle I demanded their presence instead of their absence as in circle number one.

I commanded and demanded that the spirits at once make their presence manifest. I concentrated all the powers of my will to the one purpose, and that was to compel obedience on the part of the spirits to my demands. In this circle I was endeavoring to force them

to manifest their presence by some of the usual forms of manifestations as I had compelled them to stand back and keep quiet, in circle number one.

It would seem that if they could be forced out of a circle by the power of my will, they might be forced into the circle and compelled to make their presence felt or known by the same power, but in our experiments in this circle we found that this was not the case.

Repulsion and attraction are opposite forces. Repulsion can never attract, neither can attraction repulse. In the first circle I repulsed the spirits by my positive commanding attitude toward them, therefore I could never attract them to me or the circle by the same condition that we had proven to have a repulsive effect upon the spirits. Although I exerted every power of my will to compel their attendance. Not a sign of their presence was manifest. The music continued. The sitters, except myself, remained negative and harmon-

ious. A condition which would have, but for my presence, produced manifestations any time, in from three to five minutes, but with my positive domineering attitude in the circle, twenty minutes passed without the least sign of spirit presence. All this time I was mentally demanding that they make the others feel their presence, tip the table, control F. and do anything they were in the habit of doing at our circles. Not one of the things which I commanded did they do. They seemed to have been as effectually repulsed as they were in circle number one, when I was trying to repulse them. After the twenty minutes had passed without manifestations of any kind, the table began to tip and upon inquiry we found that the spirit who was trying to manifest was a stranger, never having visited our home or circle before. In earth life he said he was a relic hunter from Western Australia. He seemed to be in a very dark and unhappy state of mind.

After I had changed my positive for a more negative condition the influences informed us that the relic hunter who had just been here had in his hunt for relics a large number of human beings under him, over whom he had wielded the iron rod. In his search for knowledge, (knowledge being the object of his research,) the rights and liberties of others were as naught to him. He trampled everything that was sacred or dear to them, under his feet. He rode over their tenderest feelings and most sacred desires as he would ride over the grass without giving them either care or thought. His only thought was for knowledge; not for the good of mankind or future generations, but to satisfy a morbid curiosity. The light which he received was never allowed to shine. The knowledge which he acquired went with him to the grave; it not having been diffused by him to enlighten the world, it now forged the chains which bound him to the powers of darkness,

and the only way these chains could be loosened was in his giving this light and knowledge to the people of the earth. This knowledge which he had obtained through the hardships and degradation of others was held by him in direct violation of the law which demands of us to let the light which we have shine for all the world and its future generations; and he could be lifted out of his present dark condition only by a compliance with that law.

Having passed to spirit life, it was no easy task to find a means to convey this knowledge to mortals. He must find a sensitive who is in perfect harmony with his condition in order to be able to use him to convey this knowledge to the world.

The difficulties to be met and overcome may be partially understood, when we remember that his condition was a highly educated and cultured one as well as a low, dark and unhappy one; the latter being occasioned by the neg-

lect; misuse and abuse of the former.

To find a medium sufficiently in harmony with these conditions to be able to use them for the transmission of this knowledge was no easy task. He had traveled far and near in search of one, but as yet no one had been found. While he was controlling F. he cried out "Oh knowledge! knowledge! I grasped after you with eager, selfish hands, It would have been better if I had never known you." After this he personated, holding something in one hand and striking it with the other, then throwing it down and taking up another. He continued this for some time after which we learned that this operation represented the knocking of the mortar from the bricks and stones in his destruction for relics and knowledge. We had quite a variety of spirits come after this while we kept up good conditions, which we did until the end of the circle.

We learn from the experiences in this circle: First, that as we had not the

customary conditions during the first half of the circle, we attracted none of the spirits we usually did in our circles. I had assumed a domineering attitude towards them, and had raised a positive antagonism in the circle which seemed to repel all those influences which were attracted under our ordinary conditions. The only spirit attracted during this positive, overbearing and undesirable condition was one whose earth life we were personating and illustrating by the position and conditions I had assumed in the circle. He had done the same thing in earth life which I was trying to do in the circle. In the attitude I had taken, I was disregarding the rights and liberties of others. I was commanding like dogs, those whom I looked upon as dear friends. I was disregarding the rights of the other members of the circle and was not divulging to them the knowledge I was receiving.

While in earth life he was seeking for

knowledge (as I was at this time). In order to obtain this knowledge which he was seeking, he required the help of others (as I did). While this help was so important to his success he totally disregarded all their rights and liberties and refused to give them the light of the knowledge which they were procuring for him. All this I had been doing in this circle, in my dealings with an attitude towards the spirits and the balance of the circle. Can you give a more striking illustration of like attracting like? I cannot. Again we have another illustration of the truth. "As you sow so shall you reap" and that the manifestations in a circle clearly indicate its conditions at the time.

Another fact is here demonstrated; that knowledge confined and covered in ones own individuality, is worse than ignorance, for it will forge the chains that shall bind him to the powers of darkness, but knowlege gained whose light is placed upon the mountain top

for the guidance and elevation of all who may desire it, shall be the brightest stars in the crown of the happy possessor.

CHAPTER V.

CIRCLE NUMBER FOUR.

Or the natural results arising from a continual changing of the position of the hands or any part of the body while in the circle.

This circle was held Sunday evening, January 29th. At a circle held a few days previous to this one, M. and myself were the only ones present when one of the controls instructed us how to conduct our next test circle. He instructed us to note the effect upon the manifestations of breaking the circle by taking his hands off the table and then putting them on again. One sitter taking his hands off while another was

putting his hands on and to keep this up continually so there should be a continual changing of the hands upon the table, thereby producing what is usually called a breaking of the circle or its conditions.

M. and myself consulted together in regard to the advisability of instructing Z. as to what we wanted her to do, or what we were going to do. When we decided that as Z. never kept her hands on the table more than a few minutes at a time it would not be necessary to say anything to her as she would carry out the programme by her natural inclination without instructions. Therefore we said nothing to her about what we were going to do. Hence, Z. and F. had nothing to do with, and knew nothing of the unnatural conditions we expected to produce.

7:30 in the evening found us in our usual places around the table. Remember we were all to remain negative and try to produce the very best conditions

we could, except as before stated. Even M. and myself were to try to produce the very best conditions in our power. Save in the breaking of the circle which we were to conduct as before stated. Therefore from the opening of the circle to the first break we were supposed to have the very best conditions we could make.

In consequence of such a condition, at the very opening, the invisible presence of a powerful force was felt throughout the circle, which grew in force and strength as time went by. At the end of a few minutes M. took her hands off the table, then in a few minutes more I took my hands off, soon after which she put her hands on again. Thus we kept up this taking off and putting on of hands for some time without its having any noticeable effect either upon the power of the influences or the manifestations in the circle. The table continued to tip, regardless of the breaks or changes we were continually making,

and the controls kept remarking through F. about the good conditions we had in the circle. I asked the guides if we were producing the conditions in the circle which we had undertaken to produce. The table at once rapped "No". I then asked, shall some of the setters change places? The answer was given "Yes". By inquiry we found out that M. and Z. were to change places which they at once did. We remained in this position about ten minutes, it seeming to have no effect upon the influences or demonstrations. I was impressed to change places with Z., which I did. The manifestations seemed to be uninterrupted through any and all changes. The influence seemed to be a happy one and the manifestations seemed to be more the expressions of joy; then the demonstration of great truths.

Towards the close of the circle, little Frankie, our grand child, came and said he had been with us to see his parents; said he was happy and many other

things that would not be of interest here. As soon as he had gone one of the guides came and said through F.: when the conditions are good and no particular spirits have been called for then the children come. Children are the symbols of a pure and happy condition.

The meaning they wish to convey by the coming of the child was this: The frequent changing of positions in a circle with good conditions would not change the conditions to bad but would only change the nature of the communications.

The frequent changes in a circle of the position of the sitters would be naturally caused either from a light and happy condition or from a nervous, unsatisfied and uneasy condition. As we were making the changes under a negative and good condition, the manifestations in this case would be of the former kind and would therefore be of a light and happy nature. To illustrate this the child came, and fearing we would not proper-

ly understand the symbol and its correct application, they drew our attention to it through the medium.

The conditions we had made in the circle by the rapid changes partook of the light and happy kind, and we attracted the children and the love element prevailed, rather than the higher intellectual condition. This they impressed upon our minds as a point to be remembered by making this one of the happiest circles we had ever attended. All in the circle were impressed with the joyful power which seemed to be overshadowing the circle. One of the controls said through F. that the spirit world was just pouring out its benediction upon this circle. The lessons taught by the experiences in this circle are first: while the circle remained negative and harmonious, and the conditions in other respects were good, the mere changing of the position of the hands. or even the changing of places by the sitters did not necessarily make the conditions bad.

The effect of such changing being noticeable only in the nature of the manifestations, while the rapid changing of positions under the conditions prevailing in this circle were not conducive to those lengthy and highly intellectual communications that might be desired at times, nevertheless, they did attract that happy love element which lifts the soul above the conditions of earth; but it should be remembered in this connection, that a constant moving or changing of places in a circle caused by a nervous and uneasy condition in the circle would attract a very different class of spirits from those attracted by this circle. While in this circle they were happy, elevating and good; in this last mentioned condition they would be low and from a dark, unprogressive, material condition, therefore unhappy and bad. Received under such conditions they would neither be reliable, elevating or enjoyable.

In the second place we learn that the

taking off of the hands by one or more of the sitters in a circle (where the circle is formed by placing the hands upon a table) does not break the circle. To break a circle requires the removal of some of the sitters, a changing of places by some of them or the introduction of new members into the circle. We further learn that the breaking of a circle has only an instantaneous effect upon the circle where the general conditions remain the same and will not be noticed in ordinary cases. But where the conditions are materially changed, either by the entire removal of some element in the circle or the introduction of some new element. It is very different and time is required to adjust the influences to the new condition. This in all cases should be avoided if possible.

Z. who had never kept her hands upon the table only a part of the time, in any circle kept them on the table continually through this circle, notwithstanding we had especially desired in this circle

that she should at least have her hands off a part of the time; although we had said nothing to her about it, not thinking it necessary for the reasons before stated. From this we learn that desires expressed before a circle do not necessarily have any effect upon the circle. That our minds did not dictate to the influences of the circle, and that because a sitter had felt impebled to do certain things in one circle or in a series of circles, it did not necessarily follow that at another circle with conditions made very much different they would be likely to do the same thing.

We should understand that those who are to any degree sensitive will be influenced in their actions while in the circle, by the conditions in the circle as much as will the manifestations.

CHAPTER VI.

A CHANGE IN A CIRCLE

*Or an appointed test circle changed by
the guides to an ordinary circle.*

*Positive proof that these test
circles were run by or un-
der the directions
• of spirits.*

On the Fourth of February, the night before the evening on which we expected to hold our fifth circle. M. and myself sat to learn, if possible, what conditions we were to try and obtain for our fifth circle. We were instructed by our guides to have good conditions; nothing unusual but rather the usual conditions. The reason for this we could not find

out, for when we questioned them in regard to it, all we could get was that we would find out the next evening; We then asked them if F. would come to the circle for conditions the next evening; they said "no"; and that was all we could get upon the subject.

The next evening, when F. was on his way to our house, he came across another person who said he was on his way to a circle at our house. They came together to the house and just before the time had arrived for the forming of the circle, I questioned F. what are we going to do tonight? What about the conditions for this evening? He said, "let us have the usual conditions," and continuing said that he felt that he could not sit in a circle having unusual conditions this evening; that he had intended when leaving home to not stay to the circle if we were going to have some unusual conditions and said he had felt pleased when he met this party coming to the house, as he thought it

might induce us to not hold a test circle. I then informed him that we had had the same thing the night before and that it was evident for some reason the guides did not wish to hold a test circle tonight; that apparently there was something else they wish to attend to.

F. thought the fact of his getting it so strong that the conditions for this evening must be our ordinary or best conditions, and the same thing being given to us the evening before, when we had not seen or heard from each other since the last test circle a week before at which time it was understood that this should be a test circle, was even more pleasing to him than our test circle. He also said these facts should be mentioned in connection with these test circles. Of course we held one of our ordinary circles, and we had only got in place around the table when another old friend (one who had attended our circles before we commenced these test circles to study the effect of conditions) came

and was admitted to the circle. He said he did not much expect to sit in the circle but felt impressed to come. So you see the forces were working from all points to the same end.

Now, it clearly shows that the invisible intelligence was running these circles for the study of the effect of conditions. Having this assurance it can but help in giving credibility to this work.

After the circle got into working order we learned through the guides that there were some whose health needed looking after and they gave us directions in their cases. We had a very enjoyable circle.

In regard to our future test circles they said we were to hold ten in all, but they refused to tell us when we should hold our next one. All the instructions we could get on the subject was that we should hold test circles when we had just the required number (which we suppose is four, as that is the number we have always had in our test circles). I

suggested that I guessed we would not hold any test circles very soon, as we would always have more than four present unless we restricted the number. But they said "do as we tell you".

This left all future test circles to be held upon this indefinite time, the result of which can only be given in the future. The account of the result of each circle is written up by me before the holding of the next circle. Nothing is known at the writing of these accounts of the results of the next circle.

CHAPTER VII.

CIRCLE NUMBER FIVE.

Or the anti-impressional phase of spirit phenomena demonstrated and the effect of business matters entering into the ordinary circle.

Although we held circles three times each week, and at each we were very particular to inquire of our spirit friends when we were to have our next test circle, (as we called these circles for the study of the effect of conditions upon spirit manifestations), but at each one we were informed that we would be advised in time when they would be ready to hold the next test circle.

Accordingly on the evening of February 16th, the evening for holding our regular Thursday night circle. F. our medium who seldom failed to attend our regular circles was absent, but his principle control was with us, and of him we inquired in regard to the reasons of his medium not being present at this circle. When we were informed by this spirit that F., his medium, had company and could not come. I asked this spirit if he approved of his medium staying away from this circle, or if he considered that he had good excuse for staying away. He said "yes." We thanked him for coming and telling us the cause of F's absence when he said "good night" and was gone. We afterwards inquired the reason of his absence and he informed us that he had company which he could not very well leave.

While this book is not written, or these circles held to convince skeptics of the truth of spiritualism, yet many things have occurred which proved

beyond a question or doubt, the presence in the circles of an intelligence not connected with a physical body, and this is one of them, for F. had never been absent from the circle unless he was sick or absent from the city and we had no doubt, and we also expressed ourselves that F. must either be sick or out of the city. Not one in this circle had in their mind any other cause for his absence.

Notwithstanding our belief in the matter, here comes one of F's controls and assures us that F. is not sick or out of the city but that he has company and is perfectly excusable for not being present. This was verified on seeing F. as being correct in every particular, although the information was in direct opposition to the thoughts or belief of every one in the circle.

Here then, is another case which is beyond the reach of that popular delusion mind reading. The information which was here received, (we shall be

compelled to believe if we look at it from a reasonable or scientific standpoint) must have come from the source which it claimed namely: A spirit from the spirit world who had once inhabited a physical body upon the earth, but who had many years ago left it and passed to spirit life and was now one of F's controls and through him was trying to shed some light in the world, regarding that greatest of all philosophy's spiritualism.

Our circle after receiving this information was of the usual kind. Various friends in spirit life came with messages of love and answered many questions, and nothing occurred out of the ordinary course until toward the close when we were informed that upon the next Tuesday evening the twenty-first day of February we were to hold our next test circle, and that on the Monday evening before this Tuesday, M. and myself were to sit and they—the spirits—would give us directions in re-

gard to the conditions which they wanted us to test, and other details in regard to the holding of this circle. Accordingly on Monday evening the twentieth day of February, M. and myself sat as requested, and was instructed to hold this test circle as we usually held our regular circles, except we were to have the seance room darker than usual, allowing no lamp in the room. We were also instructed to do nothing to make unusual conditions, but to leave that to our spirit friends who said they would produce the conditions which they wanted, the result of which was to be embodied in this work as the fifth circle. On the next evening, the twenty-first, the appointed time for holding this fifth circle, which circle was to be formed at half past seven, the room was to be made darker and as we had in this seance room a coal stove with a large amount of mica in it, much more light was given into the room than was desired. M. and myself went to the

room a little before seven o'clock and placed a screen around the stove so as to obstruct the light. After this had been done which required only a few minutes. I wound up the music box and it commenced to play when I seemed to feel very uneasy. I sat down, then got up, went to the window, then sat down again but could not sit. I walked the floor around the room and then out of the room but would no sooner get out than I would come in again. The lamp in the room seemed to me to smell very badly, as though it was smoking, although M. said she did not notice it. This disagreeable odor which seemed to come from the lamp appeared to grow worse. I got more uneasy until I could stand it no longer, when I carried the lamp into an adjoining room and blew it out; then coming back into the half darkened seance room, (the only light in it coming from an electric light at the corner of the street close by.) The curtains at the windows at this time

were up. I then sat down and felt perfectly contented. The music box continued to play and M. and myself sat quietly in the room for fifteen or twenty minutes before F. came, who did not arrive until the time for forming the circle. He came at once into the half darkened room, Z. entering at the same time taking their places at the table. We drew the curtains down and the circle was in operation. No time was lost in getting manifestations. The room seemed full of those invisible influences which we so much desire to know is always near us. The manifestations commenced almost as soon as our seats were occupied around the table. The playing of the music in the mel. w light of the room for a short time before the time for the circle had evidently attracted the forces which had the conditions all properly adjusted and in the very best condition to receive the circle when the time arrived and consequently no time was required after the circle was

formed to properly arrange the conditions for manifestations, which is usually the case.

The first spirit that manifested itself was a spirit who had been in spirit life about ten years and whose funeral I had attended, it being a Masonic funeral. He requested me to ask him some questions mentally on Masonry, as a test of his identity as well as the presence of that disembodied intelligence before mentioned. I then asked him some eight or ten questions upon the secrets of Masonry which could be answered by yes or no, every one of which was correctly answered. No one in the circle except myself was a Mason, and not one of them knew what questions I asked, as they were all asked mentally. Not one could have answered them if they had known what they were.

Skeptics, by what power was this done? Several other spirits now manifested their presence in rapid succession, all of which we asked among other

things, if the circle was correctly formed and if the conditions were good. All answered in the affirmative. To the question, "shall we change the conditions in any manner for the benefit of these experiments," to all of which they answered "no". All manifesting spirits declared these answers correct, up to about half of the circle period, when a spirit announced himself and informed us that the controlling spirits of this circle now requested that a change be made in the circle. F. and Z. were to change places at the table. The change was at once made, when Z. seemed to be wonderfully effected by the influences she then felt. She sat in the chair which the medium, F. had always occupied in the circles for the last two years and holding his place at the table. Immediately after the change of places were made, F. saw clairvoyantly in very large letters the word progression. This they said was to symbolize, not only that all in the circle were making progress, but

more especially was it intended to represent that Z. in taking the position of a medium in the circle, was making great progress. (The letters in the word "progress" as seen by F. being very large, the interpretation of this was Great Progress.) They wanted to impress it forcibly upon our minds, that to become a medium, was progression in the strongest term. The taking of a mediums place by Z. under direction of the spirits, was to indicate to us that she was making progress in that direction. I continued to ask of all spirits with whom I talked, if we should not change the conditions in some way for the benefit of these tests, but all said "no." While I wondered not a little at this, not one in the circle regretted it, for the influences which prevailed in the circle, and in its every part, were the most joyful that we had ever experienced, and when we started to sing, the enthusiasm demonstrated by those in the circle was the most remarkable of

anything in the history of our circles. When we stopped singing I inquired the cause of the unexceptionably good conditions and influences as manifested in this circle, (as I had done several times before during the circle) but got the same answer, that had been given us before, namely: that they would tell us the cause of it before we got through. They said, when asked if making the room darker was the cause of these extra good conditions, they answered that this helped the conditions some but was not the main cause of the excellent conditions existing in this circle, and again assured us that they would tell us what the great cause was before we got through. There came an unusually large number of spirits desiring us to ask them questions that could be answered by yes or no and always requesting that I should first find out what subject they wished to be questioned upon, by asking the various subjects which I could think of. At least on a half-dozen different

occasions during the circle, did I go through all the different subjects I could think of, as: "Is it about the circle you wish me to question you?" "Is it about our development?" "Is it about the spirit world?" "Is it about any one in particular?" "Is it about the health of any one?" and many other questions, until in at least three different cases I exhausted all the subjects I could think of without finding out the subject they desired to talk about and they went away without being questioned, except in regard to the subject which they wished to talk on. In all the other cases I nearly run out of subjects before finding the one they desired.

These spirits desiring to be questioned as above, did not come one directly after the other, but one would come and when he would go, perhaps some spirit would come and talk to us through F. When he was through another of those who wanted to be questioned would come. These spirits who desired to be ques-

tioned seemed to come at the end of short intervals all through the circle.

The point here which I wish to lay great stress upon is, that six or seven spirits came at different times, all through the circle, and all requested the same thing, to-wit: That we ask questions that could be answered by yes or no, and that we first find out the subject of such conversation, and that we, I say we, for all joined in asking the questions in regard to the subject, exhausted all the subjects we could think of, in about half of these cases, without finding the subject, and nearly exhausted them in the balance before finding the correct subject. At the time none of us noticed anything peculiar in this, or anything out of the usual order, neither did we in the least suspect the object of this until the end of the circle. At one time during the circle a spirit came who, when in earth-life, was a preacher. He talked to us upon the beauties of spiritualism through F, and seemed to do it very

easy under our conditions, it being the same spirit that came in one of our former test circles under bad conditions, and found it so very hard to speak through the same medium, showing the wonderful effect of conditions upon the powers of spirits to use mediums.

There seemed to be quite a disposition on the part of the spirits in control of the circle to develop the mediumistic qualities of those in the circle. Several things were ordered done to facilitate this which otherwise would not be necessary. This teaches us that the spirit world is desirous that we develop our mediumship and that when the conditions are good they will work to that end, and that no opportunity will be lost by them to assist us in such development. The circle continued under that happy, joyful, progressive influence until the end.

When one of the controls announced that they were ready to say good night and close the circle, the table then tipped

five times which was the way they always said good night. We all said good night as soon as the table had tipped the fifth time and we supposed that no further communication from the spirit world would be received that evening, but just as soon as we had all said good night F. was controlled and in a kind of a strange, drawn-out, sing-song voice said: "I will now give you the greatest cause for the good conditions we have had tonight." "(The word *business* has not been used in this circle." The control then immediately left F. and we all had a hearty laugh when we realized the truthfulness of this statement. We were filled with wonder when we fully comprehended the fact that at every circle (for I do not believe there had been one exception to this rule) about the third question asked under similar circumstances, had always been upon business matters.

Whenever a spirit had come to our circle and manifested a desire to have

us ask questions, we usually commenced about like this, first: Do you want to talk about the circle? Second, Do you want to talk about health? Third, Do you want to talk about business matters? Many times it would be, first, Do you want to talk about health? Second, Do you want to talk about business? business never having come later than the third or fourth question, and many times it was the second. But in this circle, although we had been called upon to nearly exhaust the subjects for conversation, that we could think of in many cases, and in several cases we had all entirely exhausted them. Yet the subject of business had never been thought of by us. This I consider the most remarkable phenomenon that ever occurred in any circle of which I was a participant. Here were four of us in the circle all being accustomed not only to ask, but to hear others in the circle ask of the manifesting spirit the following questions: Is there something you

would like to tell us about our business? Do you wish to talk to us on business matters? Can you give us some advice that will help us in our business? All these and many others of a like nature were as familiar to all of us in the circle as the tunes played by the music box. Yet in this one where the greatest demand had been made upon us for subjects to talk upon, all of us having been called upon to completely exhaust our vocabulary of subjects without finding the right one, not one of us ever thinking of the familiar subject of our business matters. Here was a new phase of spirit phenomena. One that we will call the anti-impressional condition, one that was wholly new to me, being a phase that I had never seen mentioned in any list of the different phases of spirit phenomena.

Here were four persons sitting in this circle (none of whom were in a trance condition or wholly under control), all actively trying with all their powers, to

think of the subject upon which the manifesting spirit might wish to talk, and not only at one time, but in at least a half dozen different and distinctly separate times during the circle, was this the case. All being called upon in many cases, to the fullest extent of their ability in this direction, and yet not one of us was permitted to think of the subject of our business. Although this was the most familiar as well as the one most talked about of any subject which had been discussed in our previous circles. Here was a clear case of the interruption of thought along certain lines by spirit power. This suspension, or more properly prevention of thought, was successfully accomplished in four brains at the same time, and at a number of different times in this circle. This opens up another field for study in spirit phenomena. If a spirit can suspend the operation of a thought which memory would be able to arouse, on any one subject, while the whole brains including mem-

ory and thought remains perfectly active and bright upon all other subjects, then a spirit could take away a persons recollection of any particular subject or event, without impairing their mind in any other direction, or in the least effecting their memory upon other subjects. This seems to have been demonstrated as a fact by the experiments and results before mentioned. This particular phase of spirit power may account for some very mysterious cases of supposed perjury, as well as many cases of an unaccountable indisposition, to tell the whole truth, by those whom we would not expect to evade a statement of the whole truth. How often does it occur that a witness upon the stand and under oath, testifies positively to an occurrence where something was said and done, and further states that another witness present in court saw and heard the same thing at the same time; but when the other witness is called he remembers of being there, and at the time, saw and

heard the same as the other witness except upon one very important point, and upon this he remembers nothing, and it is most always the case, that this one unremembered point spoils the effect and weight of their whole evidence, and such witnesses have been looked upon as perjurers, or as having very little regard for their oath. Under the foregoing facts may it not be possible that many such witnesses are not responsible for the condition of their thoughts or memory upon this particular point?

After these developments would it not be well to consider these points and endeavor to make no mistakes in judging of the cause or reasons for some very strange cases of forgetfulness that may have effected us to a greater or less degree?

The foregoing experiments prove that it is possible for a person to forget his own name under this kind of spirit influence, without having his mind impaired in the slightest degree in any other di-

rection, or upon any other subject. And yet, any one who had forgotten his own name would, if he persisted in it, be considered demented, or accused of lying by most physicians of today.

It now seems possible for them to be mistaken upon this point, in addition to the long list of mistakes they have made. What the effect of this phase of the phenomenon may have upon the condition of mankind cannot be fully comprehended at this time. What its effect has been upon the past ages, and what it had to do with some of the apparently lost arts, may become a very interesting study, and a subject for scientific research.

The lessons taught by the experiences and manifestations in this circle are in the first place, the spirit controls insisted upon making or producing the conditions which they desired to have in this circle. All were to sit only with a view to the forming of good conditions. The reason for their desiring to make

the conditions in this circle you will readily see were because they only could make the conditions which they wanted to illustrate, as predominating in the circle.

If we had said, not one of us must think of the word business during this circle, there would not have been one who would not have had that word pass through his mind many times during the circle. You will readily see that if we are not to think of a certain word, in order to be sure that we don't think of it, we must remember what that word is, and to remember what the word is, is to have it in mind, or think of it. Hence the absolute necessity of all being kept ignorant in regard to the conditions which were asserting their influence upon the circle. In this circle we were all kept in the dark upon this point, while in all previous circles only a part were kept ignorant in regard to the conditions which were influencing the circle, and we should remember that

if it had been possible for us to have entirely banished the thought of the word business from our mind, then it would have been impossible for the spirits to have demonstrated their power to prevent thought, or produce forgetfulness on any particular subject without otherwise affecting the mind.

The reason for the demand for a dark seance room was, to have better conditions. Sun light or any artificial light, is a material condition, and if the circle is composed of persons of the proper moral standard, the absence of material light helps the conditions. On the other hand, if the moral integrity of those, or any one of them in the circle cannot be vouched for, then the better conditions will be produced in the light. That nervous, uneasy feeling which came over me while in the seance room, before the circle, as well as that disagreeable odor which appeared to come from the lamp, was an influence to lead me to put the room in proper condition, to be made

ready by the controls to receive the circle. When I had accomplished this I felt no more uneasiness. From this we learn that a room for best conditions needs a spirit preparation before the circle is formed. The manifestations by that spirit who was a Mason, and the answering by him correctly eight or ten questions upon the secret work of Masonry which had been asked mentally, teaches us that when the conditions are good, and we ask the questions of those spirits that from their development, or their familiarity with the subject while in earth-life, they would be likely to have understood, we will get correct answers. We should always bear in mind that spirits, like mortals, have to learn what they know. Therefore a spirit should not be expected to know everything. What one spirit does not know, you may be able to find another that does know. No one spirit can be found that can give you correct information upon all subjects.

I continued throughout the circle, at short intervals, to ask of the controls if they did not want the conditions changed, for we were looking for some radical change in the conditions, and we thought several times during the circle, that something must be wrong, or the conditions would have been changed, not understanding the points which they wished to demonstrate.

The word *Progress* in very large letters as seen by F, is interpreted *Great Progress*. Being given directly in connection with the change of places by F and Z, it denoted that proper mediumistic development was the way in which to make great progress, and that the holding of circles for the study of the effect of conditions upon manifestations, was progress in the right direction. The joyful condition in the circle was due to good, harmonious conditions, and the reason why our spirit friends did not tell us the cause of the extra good conditions in this circle, was because, had

they told us they would have been obliged to have put the word *business* into the minds of all, the absence of which, was the cause of this happy condition.

They purposely called for these subjects many times in the circle, to convince us that they had the power to suspend our thoughts on the subject of business and that it was utterly impossible for any one of us to think of any subject which they were able to obstruct in our minds. The same preacher who came in a previous circle and made such hard work for himself and the medium to get out a few broken and disconnected sentences under poorer conditions, came and talked easily and connectedly under the better conditions existing in this circle.

A disposition to develop mediumistic qualities in this circle, was to teach us, that under proper conditions mediumship was desirable, and to help the development of those who are mediumistic

in the circle, was one of its especial prerogatives.

The absence of the word *business* from our circle, and which purported to be the main cause of the good conditions, was to teach us that if we desired to have good conditions in our circles, we must not enter into the discussion of material business, or any purely worldly, or physical subjects; that these subjects belonged to a lower condition and should be excluded from the better class of circles. If you wish to consult the spirit world upon the subject of your business, hold a circle for that purpose at a time and place, recommended by your business control (if you have one,) or some spirit that has been known to have made a success in business affairs while in earth-life.

Now we come to the most important lesson taught in this circle, which was, that spirits could produce in certain organizations and under proper conditions that anti-impressional condition which

was fully demonstrated in this circle, whereby they are able to suspend the operation of memory upon any one line of thought without suspending or affecting other lines. The demonstration of this power, I believe, opens up another very important field for investigation and study.

CHAPTER VIII.

CIRCLE NUMBER SIX.

Or the great number of magnetic conditions which may be produced in large circles, and how a change in the conditions will change the manifesting spirits.

On the Monday evening previous to the holding of this our sixth test circle, M. and myself sat, as had been directed, at a circle held a few evenings before, to receive instructions from the guides in regard to conditions for this test circle, at which time, we received instructions as follows: We were to conduct this circle as we usually conducted circles when good conditions were required,

with the following exception: During the first half of the circle F. was to place his hands on the table, the balance of us were to occupy our usual places around the table, but was neither to join hands nor place our hands on the table, but during the last half of the circle, we were all to place our hands on the table with the exception of M. who was to place her hands on those of F's. On the evening of the first day of March we proceeded to form this our sixth test circle according to the instructions previously received—F. placing his hands on the table, while the balance of us sat quietly in our places around the table, without putting our hands upon it. The music box was playing as usual, but no moving of the table or other demonstrations was apparent for some ten or fifteen minutes, at the end of which time F. patted the table quite rapidly with his right hand, the same being under complete control of an invisible influence. Questions were asked

by us, the answers of which were given by raps of his hand upon the table.

The manifesting spirits seemed to be strangers in our circle. The first that came said he was an Egyptian; had been in the spirit world three hundred years and had come to our circle as a teacher. He informed us that he was teaching a class of spirits at our circle by demonstrating the law of control, and the effect of conditions. These he was able to illustrate through our circle, and that such illustration was absolutely necessary to a thorough understanding of these laws. He also explained that he was permitted to come to our circle through the peculiar conditions existing at the commencement of this circle, and that under the ordinary conditions of our circle, he could not have made himself manifest.

The next one that came said he was a Mohammedan who had visited our circle once, on a previous occasion, when he was attracted by the conditions ex-

isting in the circle at the time. He then expressed himself as having received somelight since going to the spirit land, and desired to come back and to help overthrow some of the superstitions and consequent slavery imposed upon the people under the name of religion. The last half of the circle was only attended by the usual results. The object of this change was to show us how completely the influences were changed upon the changing of the conditions. None of the spirits manifesting during the first half of the circle could manifest under the conditions existing in the last half; neither could those who came last have manifested under the conditions in the first half. Now we wish briefly to glance at the lessons taught by the experiences of this circle.

Spiritual attraction and repulsion are governed by moral affinity. A moral condition will repulse all above or below the aspirations of that condition, and attract all of a like moral condition.

Therefore, in all circles, the many are repulsed, while the few are attracted. This law cannot be set aside or overcome, it holds good under every and all circumstances and conditions. Those who are not attracted are repulsed, and those who are repulsed cannot come; therefore, only those who are attracted can manifest their presence in a circle. The changing of places by those sitting in a circle, or the removing of hands from a table where the circle is formed by placing the hands upon the table, changes the magnetism or magnetic conditions of the circle. Each magnetic condition has a moral tendency peculiar to itself, and every change in the moral tendencies of a circle attracts a different class of spirits. It may repulse the very ones which, a few minutes before, it was attracting under little different conditions.

The changes that can be made in the conditions of a circle by the changing of places by the sitters is wonderful. While

two could only produce by their natural influences two separate magnetic or moral conditions, three could produce six, and four twenty-four, while five would be able to make one hundred and twenty, and six could produce seven hundred and twenty, and a circle of ten could make more than three and a half millions of separate and distinct conditions, by a change of position in the circle.

The range or extremes of the moral conditions which can be produced in a circle is always between the highest and the lowest element in the circle. Under some combinations of the magnetic influences, the moral tendencies of a circle will be nearly in harmony with the highest individual condition in the circle, while under other combinations the moral atmosphere will sink to the level of the lower conditions found in the circle. The rapidity with which the number of different conditions which can be obtained, are increased by enlarging the

circle, shows us how difficult it is to handle large circles to the best advantage, and they should never be indulged in except for experiment, and then only with the greatest care.

I do not believe a great amount of good will ever be derived from large circles, even for experimental purposes. The combinations that can be formed are so great that they can never be properly studied. The small circle, composed of two or three, can be studied in all its various combinations and conditions. Such circles are usually conducive to the very best results. Hence, the bible says: "Where two or three shall be gathered together in my name, etc., etc."

Circles formed with a view to their best magnetic condition, promotes the moral and spiritual elevation of all in the circle. All will feel the elevating influence, and will be led towards a better life. These good influences will be felt for several days after the circle, while

circles formed to the lowest vibrations of the magnetic force, will have a depressing effect upon the circle, and the influences surrounding such a circle always leads in the direction of a lower moral condition. Such tendencies will be seen and felt for a long time after the circle.

The effect of conditions upon the moral tendencies of a circle may be partially comprehended when we fully understand that a circle formed of the same individuals may have an elevating, or a lowering moral effect, upon those who compose the circle. Its influence may guide you along the path that leads to higher and purer conditions, or they may pilot you along that road which terminates in moral degradation. All this difference, in its moral effect upon the sitters, will depend upon the proper adjustment of its magnetic force, or in other words, the proper arrangement of the circle, to produce magnetic harmony. The individuals forming the circle may be com-

pared magnetically, to as many different colors. These colors can be so arranged that they will blend in one harmonious whole, until they shall fill the beholder with wonder and delight, while their influence upon all, would be both pleasing and elevating.

Let just a few of them change places, and you have the most discordant, inharmonious, displeasing combination that one could imagine. They now create inharmony and depression of spirits, and a resulting lower, moral tendency, in the beholder. You could hardly make yourself believe that the combination was formed of the same individual colors as that pleasing effect before arranged.

Of course, the force and power of the pleasing and elevating effect upon the beholder will depend upon the clearness and purity of the colors used. The purer and clearer the colors the grander will be the effect. But if the colors be muddy and filled with impurities, no

amount of skill in the arrangement of them could produce that pleasing effect, which would be attainable with a better class of colors.

And so it is with circles, the purer the individual, moral or magnetic condition, the grander will be the effect of their proper arrangement. But with the individuals in the circle, as with the colors, the good effect of the purest material, may be entirely lost by an improper, or an unartistical arrangement of them. The harmonious blending of a circle is as much more far reaching, in its effect upon the participants or beholders, than the artistic display of colors, as the material used in the circle, is above the material used in the display of colors.

We find in the first half of the circle F. alone had his hands upon the table. We had here formed a condition which was unusual in our circles. We, as a result, attracted unusual spirits, or those who were not common attendants at our circles. Conditions not common

in the circles, will always attract spirits not common attendants upon the circles. This is the law, and this has been demonstrated in this circle. If you keep about the same conditions in each circle, you will always have about the same spirits manifest their presence in your circles. A change of conditions will draw outside spirits, in other words a new class of spirits, and these new arrivals will be either higher or lower than the regular attendants, according to whether the conditions were made better or worse in the change.

Spirits thus attracted will always lean towards the sentiments or inclinations of the predominating element in the circle. Whether it is business material, scientific, mirthful, sentimental, or in whatever direction its tendencies may lead. This was fully demonstrated in this circle, F. being the only one to place his hands upon the table, was the most active participant in the circle. Therefore, his condition predominated. He

being a medium, and occupying that position in the circle, he was acting in the capacity of one whose business it was to convey knowledge from a higher to a lower condition, which placed him directly in the line of a teacher. And strictly in accordance with the law, a teacher was the first spirit to be attracted by these conditions. This Egyptian spirit which had been in the spirit-world for three hundred years, had become a teacher of spirits, and when he manifested his presence in our circle, he declared that he had been attracted to our circle by the peculiar conditions we had made, for the purpose of teaching the spirits who attended our circle, the law of control, or how to control a physical body.

How very much alike are the conditions in the circle, and those attracted to the circle. Mind you this teacher came to teach those upon his side of life (spirits) usually, spirits who manifest their presence in a circle, come to teach

mortals, but in this case, true to the conditions, the manifesting spirit was a teacher of spirits; F. in the capacity of a medium was a teacher of those upon his side of life (mortals) in both cases, like were teaching like, mortal teaching mortal, and spirit teaching spirit. And here again we have another positive demonstration of the law which teaches that, like attracts like.

CHAPTER IX.

CIRCLE NUMBER SEVEN.

*The effect of skepticism and doubt in
a circle. Doubt the result of
ignorance. To doubt is
to assume lower
conditions.*

Our spirit guides informed us about ten days previous to that date, that on the 15th of the month, they desired us to hold our Seventh Test Circle, and that on the evening of the 14th, they requested M. and myself to sit, and they would give us directions in regard to the kind of conditions, and how to obtain them, which they would like to have at our next, or the Seventh Test Circle.

Accordingly, on the evening of the 14th, the evening before we was to hold our test circle, M. and myself sat, as directed, for the purpose of receiving instructions for conducting the test circle. We sat in the same room and everything seemed to be in the usual condition. We had sat but a few minutes when we had demonstrations of spirit presence, and upon inquiry, we found they were the spirits who usually attended our circles. We asked them if they were ready to give us the instructions for the producing of the desired conditions for the test circle? Their answer was no. The manifestations continued and a number of our regular guides reported their presence, and many questions were asked and answered upon the common place subjects of the day, after which I again asked them if they were ready to instruct us about the conducting of our test circle? Their answer was again no. I then said, do you want us to hold a test cir-

cle tomorrow evening? Their answer was yes. I then asked, are you going to give us instructions regarding this circle? The answer came promptly, and was no.

We were surprised and not a little annoyed by that flat refusal to give us what they had agreed to, after we had complied with their requirements. We tried to think that perhaps it was all right, still I could hardly see how it could be explained, as a strictly honorable transaction on the part of our guides. To positively refuse to do as they had agreed, without giving any explanation of their conduct, did not seem to me to be of that high, moral and truthful character of which we had always given our controls credit.

After this strange condition of things had been revolving in our minds for a few minutes, a spirit manifested its presence, and upon inquiry we found it to be a spirit, who, on a former occasion, gave us a regular string of contra-

dictions and falsehoods, and then acknowledged them to be such, and was pronounced by our guides, as unreliable and dishonest although he had been considered by us to be very trustworthy before this, whereupon he had been ordered not to come to our circles again, and we instructed our guides not to admit him any more to our circles under any circumstances, as we wanted only upright, moral and reliable spirits, to attend our circles.

When we found it was he who had been ordered to stay away, we asked by what right he came? He said it was not him who gave us that unreliable and contradictory communications, but that it was some low spirit trying to personate him, and, as up to that time, his communications had always been reliable and we had placed the greatest reliance upon whatever he might say. We were inclined to believe that this last statement of his was true, that we had wrongfully accused him of being

the author of those contradictory messages received at that former circle, and we felt favorable to again receiving him into our circle and placing reliance upon what he might say.

Accordingly, he was permitted to stay, when he commenced to make statements and answer questions, the principle part of which he either contradicted or changed so that they did not have much resemblance to truth. Then I informed him that he was the same unreliable, untruthful spirit, that he had proved himself to be on that former occasion, and that we had no use for such influences, and I could not understand why he had been admitted again to our circle. At the conclusion of these remarks, we found that he had gone.

Our guides refused to give us any information in regard to this very strange conduct, and this circle continued in the most disagreeable and unsatisfactory manner of any circle we had ever had. In fact, we felt the evil effect of its influ-

ence the next day, but had no idea of its cause. I made the remark to M. that I wished we had not had this sitting, for it had made me feel uncomfortable ever since.

We could not account for the failure of our guides to do as they had agreed, or the disagreeable and unreliable influences which surrounded us at this sitting, and we feared that our seventh circle would prove a failure on account of the adverse influences which had seemed to get control of our circle or sitting.

This feeling gradually wore off towards the evening of the fifteenth, the time for holding this our seventh circle. We began to look upon the event of our last sitting in a more philosophical way, reasoning that our guides would probably inaugurate the conditions required, or instruct us how to do so when we got together for the circle. We therefore came to the circle in the evening in a much more harmonious feeling than had surrounded us all day.

The seventh circle was formed as all others had been, and the same persons composed it. But a few minutes elapsed before we had evidences of spirit presence, and they were found to be our regular controls who declared the circle to be in proper form, and surrounded by good conditions. As we had the ordinary good conditions in the circle, and they had expressed themselves at several times during the sitting that no change of conditions was necessary, we failed to see where the test of the influence of conditions was to come in, but we thought, as they had failed to give us the instructions which they had promised, we had no particular responsibility in the matter, we would let them run it, and do nothing ourselves in the way of changing conditions until we got instructions to do so. We therefore discarded all thought upon the subject from our minds, and continued as we would in an ordinary circle.

A spirit came and talked through F.

said he was a stranger to us, and that his name was David, and that he was a Welchman, and said he had been attracted to our circle by the conditions existing at the sitting the evening before, and those which had surrounded us during the day. That he had just been able at this circle to comprehend for the first time since he had passed from earth to his present condition, which was a great many years ago, that he was still David, the Welchman; and he seemed rejoiced at this discovery, and thanked us many times through F., for the conditions which had attracted him here, and the circle which gave him the light, and the knowledge, that notwithstanding the changes which had taken place, and the total dissolution of the physical body, he still remained David, the Welchman.

As soon as David withdrew, another spirit came and said he was comparatively a stranger to us, although he had been to our circles many times, that this

was his son David, who had just been talking through the medium, and said he had been working many years to get David to the light. David had believed when in earth-life, that at the death or the dissolution of the body, there would be no more David the Welchman; and when he saw his body placed in the grave, he could not understand why this horrid nightmare of a semi-conscious, continued existance, should still cling to him; and he hovered around his decaying body trying to become unconscious of a further existence; believing as he did, that the little consciousness which he was forced to realize, was but the nightmare induced by the fast receding rays of life, into the darkness of oblivion. He thought he seemed to see and hear his father and other friends whom he supposed were dead, but believed it was a delusion, and took it as a further evidence of an approaching and overwhelming dissolution of his mental faculties: and this condition he courted,

believing it to be the only ultimate result, and the suspense to him was torture.

A spirit then came and said that the conditions surrounding the circle the evening before, and their effect upon the manifestations, was what they wanted special attention paid to, in making the report of the seventh circle. The balance of the circle was unattended by anything unusual, but was lively with manifestations and communications upon various subjects, which was not specially connected with this work, except that the conditions were good, and the manifestations and communications, as a result, was also good.

The wisdom and tact displayed by the guides in giving us a condition and its peculiar effects upon manifestations and the circle, which could not have been given at a regular test circle, will be apparent.

The conditions desired for this test circle was disappointment and doubt.

If they had undertaken to disappoint us in our regular test circle, we could not have recovered a condition during the sitting to have received the information required at this circle, or have fully understood the conditions we had; and if they had informed us beforehand of the disappointed feeling, and doubtful condition which they intended to have in this circle, they could not have disappointed us, and doubts would never have crept in, for such knowledge would have given us more assurance instead of doubts, and their attempt to produce a condition of doubt and disappointment, would have proven a failure.

So much for their wisdom and our ignorance. Now we will review the conditions which existed, and their effect upon the manifestations, commencing with the one held on the fourteenth, as really this was the one containing, or being effected, by the principle conditions required for the seventh circle.

This circle, on the 14th, was com-

menced with the ordinary conditions, and the spirits who were attracted first was those regular attendants who always came to our circle with good conditions, or those usually prevailing.

This condition continued until I asked them if they were ready to instruct us regarding our test circle? and they said no. A slight change then came over the circle and the spirits who came did not make their identity known. When I asked the same question about ten minutes after, and got the same answer, a still greater change came over the circle. It will be remembered that we were sitting by these spirits request, expressly for these instructions.

The spirits who came after this were all strangers to us, and did not seem to have any particular business at our circle, and failed to give us any information upon the subjects talked about; but when, about fifteen minutes later, I asked them for the third time, about giving these instructions, and they de-

clared they were not going to give us any, and refused to give us any light regarding the cause of their strange and apparently unreliable conduct, we were seized with a positive feeling of disappointment and doubt about the reliability of the communications we had received. At this point the table tipped ten times, and that spirit announced his presence, which had been ordered not to come to our circle any more, and the one which our guides had positively assured us, should not be allowed to intrude upon us again; and this filled us with further doubt, which helped to strengthen the conditions, which had let this unreliable spirit in, and he went on to give us a lot of untruthful, contradictory statements, as before given. We never thought, at this time, that what was being enacted, was to be the principle conditions, and their effects the subject of our seventh test circle, and a lack of this knowledge, was what gave power to the conditions. It had here been demon-

strated to us, although we did not at the time understand it, and never comprehended what we had received until our attention was called to it, at the seventh circle, which was held on the following evening, that a feeling of disappointment in a circle, regarding the kind or nature of the manifestations or a doubt in regard to the reliability or genuineness of phenomenon produced, would attract those spirits which we did not want, and that all manifestations and communications received under such conditions, would be fraudulent and wholly unreliable. The most important point made, was that such a condition wholly precluded the possibility of our guides being able to keep out unreliable spirits. This condition opens the door to unreliable influences, and unless our guides could change this feeling in the circle (which would be the next thing to an impossibility, as faith and a restoration of confidence could only be produced in such cases by

genuine and reliable manifestations; and such manifestations can only be produced in a trusting, confident and undoubting condition) they can never close the door against lying and deceiving spirits. When you sit in a circle, and it matters not how good your medium may be, with your mind full of a feeling of disappointment or doubt about the manifestations, you have opened the door to those spirits which are unreliable and not worthy of your confidence, and no controls or guides of that circle can close that door, except by a change in your mind or your removal from the circle. And this again is according to that inevitable law of like produces like. Doubt is an unstable condition of the mind, and produces an uncertain, unreliable condition in the circle, and where much of it exists, no reliance whatever can be placed upon either the manifestations or the communications, for it repels the good, and attracts the ignorant. For ignorance is the offspring

of error, and doubt the child of ignorance. Then under the law of like attracts like, doubt attracts ignorance and its parent error. Doubting is a reaching down. To doubt is to take a position on a lower level than that to which the doubter naturally belongs. And where the doubter at once commences to retrace his steps to a position of knowledge, he is often able to assist and elevate those in the lower conditions which he could reach in no other way. For where a person goes down to a condition of doubt, they will attract or be surrounded by the ignorant and those in error, and where they immediately commence to ascend to that higher condition of knowledge they are liable to lead or take along with them to the higher condition those whom they found in that doubt or dark condition to which they had descended.

To doubt is like dropping a baited hook to the bottom of a fish pond, when it returns towards the top it is

liable to bring valuable fish with it. When one doubts he lowers his attractions (his bait) into that lower condition of dark uncertainty, and when he withdraws them to take the higher position of knowledge, he is pretty sure to bring some with him from that lower condition. A fine illustration and practical demonstration of this was given in this circle in the case of David the Welchman. You will remember that at the sitting on the evening before this circle (an account of which has been given), through disappointment and doubt we had lowered ourselves down into that dark condition in which David was found. Coming into that dark uncertain atmosphere which surrounded him, he was naturally attracted to us, for misery likes company, which is only another way of saying "like likes like," and when we again ascended towards that higher condition of certainty and knowledge he was by mutual attraction taken to the higher condition with us.

His father who was also in the spirit world, not being able to enter that condition of doubt and uncertainty, was wholly unable to reach him, although he said he had been trying for years. And by this illustration we are able to see and understand how it is that we, upon the earth, are able to reach and help those in the dark condition of spirit life, that higher spirits cannot assist or get near. The effect of a person's belief while in the earth life, upon his spiritual condition was also beautifully illustrated by the conditions surrounding David. A belief entertained and cultivated while in the physical condition, if that belief be founded upon truth, it carries one directly to the light on the spirit side of life. But if that belief is an error, then it takes him to a condition of expectancy in the spirit world, there he will watch and wait, thinking or making himself believe that all he sees around him only proves that what he believed in his earth existence was true,

only their fulfillment was a little delayed. He will watch and wait, instead of work, and his condition will grow darker and darker, and the suspense more terrible to bear as time rolls on, and his error in belief continues, until he can be reached by some one who can enter his atmosphere, and by the power of attraction, lead him to the light where he may work, and as he works the light grows brighter, as has been shown by the illustrations before given. Do not allow a condition of doubt in your circles. If you doubt, replace that doubt with knowledge as quickly as possible, and you will not only better your own condition, but you will bring others to the light who will rise up and bless you. Seek after knowledge for it is life, light and happiness when properly used.

CHAPTER X.

CIRCLE NUMBER EIGHT.

*The magnetic circle. How to form it,
and the manifestations to which
it is adapted.*

On the evening of the 22d, the one appointed for the holding of our eighth circle, we found ourselves in our accustomed places around the table. We had been instructed, on the evening of the 20th, to form our circle as usual, having it composed of the same persons, not to have the room very light, and have music and singing as in ordinary circles. We were all to place our hands upon the table for the first thirty minutes. At the opening of the circle for spirit in-

fluence, their power and their presence and influence was strongly felt by all in the circle. A spirit giving his name as Dr. Bancroft, had informed us, about a week before this circle, that he would take charge of this circle and would conduct it as he thought best. Accordingly, at the opening of the circle, he announced his presence. Although I am not gifted with that inspiring phase of mediumship called clairvoyance, yet in this particular instance I was shown a road; I appeared to be looking a little south of west, and from where I seemed to stand, the road ran up a hill, it seemed to have a gradual rise for quite a distance. The road appeared to be smooth and free from ravines or other roughness, but was on an incline plain, and trees were scattered on both sides. There appeared to be a light shining upon its entire length. Upon inquiry we learned that this road was one in which Dr. Bancroft, the spirit in charge of the circle, was very much interested in, and had

shown it to me in proof of his presence in our circle. The physical demonstrations, during the first half of the circle, was very meagre, and after the first salute, physically speaking, their presence was very little felt in the circle, even by F., who wondered what they were doing.

At the end of the first thirty minutes, M. Z. and myself were to take our hands off the table and form a half circle around the table; F., our medium, was to keep his hands upon the table as usual.

This they called the Magnetic Circle, it taking the form of the Horse-shoe Magnet. And this, they claimed, was the true form of a magnetic circle, and the one that should always be adopted when physical manifestations are desired. But never when a spiritual condition is required, or that higher mental position is being sought after, which is conducive to the development of the inspirational condition. You cannot have

both conditions in the same circle at the same time. One is of the earth, material; the other is of the spirit, spiritual.

Accordingly, at the close of the first thirty minutes, we formed the magnetic circle, by placing ourselves in the form of a horse-shoe magnet around the table with F. at the table, when, as quick as electricity could have done it, F. was shaking from head to foot in the most vigorous manner. And while we retained the form of the horse-shoe magnet around the table, F.'s physical organism was fearfully and wonderfully agitated. And from a rolling motion of his hand upon the table in such a way that at each backward motion his thumb would strike the table with a loud rap. It was found at the close of the circle, that the skin upon the side of his thumb had been worn through at a point where it struck the table from the continuous and severe pounding which it got during the continuation of the form of the horse-shoe magnet. After

we had kept up this form for about twenty minutes, F. begged of us to put our hands upon the table again, which we did, as this physical or material condition seemed to be very hard on him. Immediately after breaking that magnetic condition and placing our hands upon the table, F. began to talk under control, giving us instructions regarding the conditions and their effect, which had just been demonstrated to us, and the conclusions to be deducted from them. The circle ended as it had commenced, with a strong tendency to the mental and spiritual condition.

We will now undertake to give a little explanation in regard to the conditions of this circle. Dr. Bancroft decided to illustrate the effect of a purely magnetic condition upon the manifestations of the circle, and to do this more effectually, the circle was commenced under highly spiritual conditions so that when the change to the magnetic should come the effect

would be more striking. Under this mental or spiritual condition which predominated during the first part of the circle, very little, if any, of the purely physical demonstrations were indulged in, and to those who can appreciate only physical manifestations this part of the circle, would have been devoid of interest. But it was fairly alive with that spiritual condition which elevates one above himself and awakens a knowledge within him, which is the fountain of all the joys of life. But when the change in the form of the circle came, it was then the conditions were established, which were to be the principal subject for investigation in this circle. When the magnetic current is felt very strong in a circle the conditions are not good for mental or purely spiritual phenomenon, but will be found to be the very best conditions for the development and the promotion of the physical phases of mediumship. The arrangement of the circle, that is, the position the various persons in the

circle occupy to each other, does not in any degree force or retard manifestations. But it will dictate the kind of phenomenon which will be produced in the circle, if any is had. If in the formation of a circle where the persons composing it are all inclined to the magnetic or material condition, a mental or spiritual construction is arranged, very little manifestations of any kind will be had in the circle. But let them change to a magnetic formation, and they will at once have physical demonstrations if there are any sensitives in the circle. This has led to the erroneous idea that magnetism was a great inducer of spirit manifestations, and that the more magnetism there was in the circle, the greater would be the manifestations in any case. While this might be true of a circle whose members were inclined to the materialistic condition, it would not be true of those formed by persons leaning towards the mental or more spiritual side of life. For the results to

circles of this kind will be more satisfactory if they conform to the mental construction.

I will here state that all constructions which do not partake of the magnetic form are mental, for there are but two forms, the magnetic or material and the mental or spiritual. The alternating of the male and female, or the positive and the negative temperaments partakes of the magnetic formation. And should never be done where the higher mental conditions are desired, but is almost indispensable where physical phenomenon is wanted, and no medium has yet been developed. In forming a circle for the mental condition, place all the positives together and all the negatives together, have them occupy opposite sides of the circle and have the medium sit in the center of the negatives; do not join hands, and if a table is used, have only those put their hands on who feel so inclined. It will be better in most cases if all do not have their hands on the

table at the same time. It will do no harm to put more hands on, or take some off during the progress of the circle, as the different setters may feel disposed. In regard to having the room light or dark, be governed by the directions given in circle No. 5, and you will make no mistake in this direction.

There are two ways to form circles for physical demonstrations. One is particularly adapted to circles having no known or developed medium; the other is preferable where one of the party is known to be a physical medium. Where it is not known who is the best medium in the company about to form the circle, then the best form to adopt is to alternate the positives and negatives, or the males and females, and make a perfect circle by joining hands, or where a table is used, by all placing their hands upon the table. In either case the magnetic circle will be complete. All should avoid active thinking upon any subject. Any one sitting in a circle

should endeavor to keep their minds as inactive as possible; but what little thinking the persons composing the circle are unable to avoid should be directed upon those things which are in harmony with the conditions in the circle, whether they are of a material or a spiritual nature. These conditions are very essential in any circle, no matter for what purpose it has been formed, and success will largely depend upon the completeness with which this can be carried out. After the circle has been continued in this form until it has been demonstrated that some one in the circle possesses one or more of the various phases of physical mediumship, or where such medium is known at the time of forming the circles; then the better form to adapt will be that of the horse-shoe magnet, placing the medium between the opposite poles of the magnet, as shown in the formation of this, the eighth, test circle. Have all the persons having a positive temperament sit on

the point of the magnet at the left hand of the medium, and all the negative temperaments should sit together upon the point extending to the right hand side of the medium. All should sit facing in, as in the ordinary circle.

As has been before said, whatever thinking there is done in the circle should be upon a subject in harmony with the conditions. If the formation of the circle is for a mental and spiritual condition, let all thoughts in the circle dwell upon the higher and purer things and not allowing them to drift into the vulgar or material realm of thought. But if the form is that of the magnetic or material, the thoughts indulged in by those composing it should naturally lean, or be confined, to the natural things of this life, or the physical manifestations of those from the other side. For, to obtain the best result in any direction, the mental must conform to, or be in harmony with the physical construction of the circle. For the best results can

only be reached where there is perfect harmony between the moral and spiritual conditions of the individuals forming the circle, its physical construction, the objects of the same and the thoughts indulged in by the company during its continuation. The results of a circle can always be measured by the completeness of this harmony.

CHAPTER XI.

CIRCLE NUMBER NINE.

Or the children's circle. The positive, reliant, confident condition attracts children, and is the best for all classes of the phenomena.

We had been informed during the fore part of the week, that on Friday, the 31st day of March, 1893, we were requested to hold our ninth test circle, and that the conditions surrounding this circle would be such that children from the spirit world would be attracted to it. But they did not tell us at this time how to produce such a condition, that these children would be attracted. They informed us that Z would be excused from sitting in this circle and that was

all we got upon this subject at this time. This much was given us when only M. Z. and myself were present. On the evening of the 30th, the day before this test circle was to be held, we had our regular Thursday evening weekly circle, at which circle F. was taken control of and said the conditions for the ninth test circle was to be a positive one and that our positions at the table was to be entirely reversed. He further said that little Eddie, a spirit child of F. who had been in the spirit world for a number of years, would be the conducting spirit of the next test circle, and that this circle would be for the children and would be called the childrens' circle. It should be remembered that F. knew nothing of what had been given us during the fore part of the week, we always being very particular not to let him know what had been given us concerning these test circles until after the same had been held; this being in accordance with F.'s special request; for it made

him and us happy and gave us unshaken confidence in the controls who were conducting these circles to see that everything which had been previously given to us concerning these circles, was always corroborated by F. when under control, showing that it was the same spirit influence in both cases, and that they were not the result of chance or accident, but that they were being run upon definite and previously prepared plans, formulated and properly arranged by the denizens of the spirit world.

On the evening of the 31st, F. M. and myself, (Z. having been excuse was not present,) were in the seance room at the appointed time, prepared to carry out our instructions. Accordingly, our positions at the table were reversed, being just opposite from what they had been on previous occasions. M. and myself assumed a positive, reliant, confident, mental attitude, when little Eddie, he who was to be the controlling spirit of this circle, manifested his presence by

controlling and talking through F., his father. He said the conditions were good for the children in the spirit who were present, and there were a host of them. And he said they were filled with joy, that they were more than delighted with the attractions they found here for them this evening. He furthermore said that the positive, confident condition which predominated in this circle was the natural condition of childhood. Children were confident, reliant and positively free from doubt or any feeling of uncertainty. Therefore, what condition could have possibly been more attractive to us children than the atmosphere which surrounds this circle to-night. We want you to take particular notice of the ease with which us children are able to control and talk through papa under this harmony which exists between us and the conditions surrounding this circle. And he expressed great joy in being able to come so close to his papa, but said the anxiety which he and

his little sister, who was with him this evening, felt in trying to reach their mamma and convince her of their continued existence and almost constant presence with her and the balance of the loved ones at home very much retarded their progress. A great number of children manifested their presence, some talked through F., some tipped the table, while a few on account of their inexperience or lack of knowledge in regard to the laws of control, had to announce their presence through some of their spirit friends who were somewhat further advanced in the science of spirit communicating through the physical organism of others to those who are still in the flesh. They all seemed to be unusually happy on account of this opportunity and their ability to communicate with those upon the earth, and the only thing which seemed to mar the happiness of any were in those cases where the children had left their parents upon the earth and were unable to reach

them. The terrible anxiety they felt in trying to make their parents realize that they were not dead, but were anxiously waiting to be admitted to their accustomed places in the family circle and leaving there no vacant chair, was the only thing which appeared to mar their otherwise unbounded joy, or retard their progress.

They seemed to impress it upon us that only those who had experienced it could comprehend their feelings in this direction. How often was the result of their labors for recognition attributed to indigestion and the feeling of their presence declared to be the effect of nervous prostration.

How many homes are sad and lonely that might be filled with life and joy if the little prattlers who are hourly knocking for admission from the spirit side of life were admitted and recognized, and their joys would be re-echoed and reverberated throughout the spirit world.

The circle ended and but one spirit

manifested its presence who was not the spirit of a child. This one said he came because he could learn important lessons from these children. And the most noticeable fact connected with this circle was the ease with which these children handled the medium, which was accounted for by the harmony existing between the positively reliant condition of childhood and the positively confident condition in the circle. We learned from the results obtained in this circle that the positive condition attracts the children and as the children are always a good influence the positive condition must be desirable under most circumstances; and we get it as truth that where there are certain kinds of manifestations expected, looked for or desired, the positive confident condition is always the best, but if a circle is formed to see what they will get, or what phase of mediumship may be developed in the circle and more especially where there is no developed medium,

and no idea can be formed regarding the kind of demonstrations which they will be likely to get, then a purely negative condition should predominate if the best results are desired. The purely negative condition is that in active state of the mind, that one by practice cause, where the mind dwells upon nothing and no thought is generated, or at least not completed, there is no anxiety and no desires, and to a certain degree the mind becomes a blank. But in all cases where the circle has a developed medium and certain phases of the phenomenon is expected or desired, the positive confident condition is essential to good results. And if the circle has no developed medium, but wishes to develop certain, particular phase of mediumship, then this positive condition is absolutely essential to success. This positive state of the mind, which is indispensable to the successful production of the phenomenon, is that state of the mind that dwells upon the phenomenon expected,

not in an anxious, hopeful manner, but with positive confidence in the result. Feeling that you have the absolute knowledge of the ability of the controls to produce the demonstrations asked for. But you should avoid any anxiety about the manifestations.

Your knowledge and confidence should be accompanied with the feeling that if no demonstrations of spirit presence or spirit power is manifested in the circle it will not be from a lack of ability on the part of those from the spirit world, but for reasons, visible or otherwise, that made it more desirable that no manifestations be produced at this time; you losing no confidence, and being none the less positive, having no doubts of the power of the spirit world to produce the phenomena asked for if it had been for the best interests of all concerned. This is that childlike, positive condition which is unshaken by defeat and which is so desirable as the predominating condition in a circle where

any of the various phases of the phenomenon is particularly asked for; this is the condition which attracts the children when no particular phase of the phenomena has been demanded, or older spirits called for. And any condition which attracts the children when they have not been especially called for will be found to be the very best condition for the production of any phase of the phenomena that the circle may ask for and become positive in regard to it, as before stated, for where the best conditions for the phenomena is produced, and no desire or thought is prevalent in the circle in regard to the spirits that shall come or the kind of manifestations that will be produced, then the children will always manifest their presence. And then the power of the circle may be directed with success into any of the channels of the phenomena, consistent with the moral atmosphere of the circle (as will be fully shown in my

book entitled "Consistent Spiritualism," which will follow this).

The one older spirit which came to this circle to learn of the children, as before given, was to teach us that it would be well for all to learn and practice that positive, reliant, confident simplicity manifested in childhood, when we would approach the spirit.

CHAPTER XII.

CIRCLE NUMBER TEN.

Or the effect of form. It should represent as near, maybe, the phenomena desired. When light should be turned on.

Some days previous to the 8th day of April, 1893, we were instructed to hold upon that date the tenth test circle, or the last of this series of test circles. Our instructors gave us the following directions in regard to it: The same persons were to take the same positions at the table. F., the medium, was to place both hands upon the table, the rest of us were to place but one of our hands upon the table. F. was not instructed in this, but was left to be guided by the influences. We were to place plenty of paper and pencil upon the table. We

were then to assume a positive confident condition of mind. In other respects the circle was to remain the same as the ordinary circle.

At the opening of the circle to spirit influence but a few minutes elapsed before F. began to write automatically, and this continued throughout the continuation of the circle with but very little interruption. Message after message was written by various spirits, most of which were congratulations extended to us for the perseverance we had manifested in keeping up our circles for so many years and counseling us to continue.

When the circle was about half through, a spirit called for the light, which had been placed in an adjoining room; as soon as the light was brought in, the spirit printed, in not a very artistic style, the name PAT, in large letters, and down near the lower right hand corner of the same sheet of paper printed NO †. The light was then or-

dered removed to the other room, when the automatic writing continued as before to the close of the circle. The main object of this circle was to illustrate the effect of form upon the manifestations. Not only the mental conditions, but the physical form effects the manifestations. The best of results can only be obtained where perfect harmony exists between the spirit, the mental and moral condition and the physical form.

The physical attitude taken by those composing this circle was clearly a position which would be in perfect harmony with the one required in automatic writing. One hand and one arm only being used in either case. Harmony is the law of perfection and the more it is displayed in mental, moral and physical conditions and positions in a circle, the more satisfactory will be the results. In this circle automatic writing was the phenomena arranged for; and all things were arranged in harmony with that kind of manifestations. When we

placed paper and pencil upon the table we prepared our minds for writing.

Before F. left home he was impressed to put a pencil in his pocket. This seemed to prepare his mind harmoniously for the work, for he remarked before the circle that he felt impressed to fetch a pencil and he guessed they were going to write, although he had not been informed of what we were to do. Having the minds of all prepared and placed in harmony with writing, and then having the paper and pencil on the table constantly before the eyes of all in the circle, it had the effect to keep alive this expectancy and thereby keep the conditions in harmony with the desired results.

Our position at the table was one to suggest automatic writing. Automatic writing requires the use of but one hand and one arm, and this was what we used in the formation of this circle; making the physical position harmonize with the mental expectations and the

spirits work. This is the particular point which this circle was intended to demonstrate. Harmony in every particular is an essential condition. To receive the best results in a circle, the physical must be in harmony with itself, as well as the phenomena expected. If the physical system is out of harmony, or diseased (which is the same thing), the circle can never attain the best condition; or if the physical organism be in good health and then assumes a position antagonistic to phenomena desired, poor conditions, and consequently poor results will be the final outcome. To illustrate, suppose automatic writing to be the desired means of manifestations, and suppose the very best of mental and spiritual conditions have been reached, then those forming the circle, join hands and stand up around a table. What will be the consequence? Why, although the conditions may be excellent in all other respects the physical position in this case will spoil the conditions for au-

automatic writing; and then again, suppose the circle to be properly formed in other respects, but no table is procured, or suppose the table is in position, but no paper or pencil is furnished, can these conditions be said to be good for producing the phenomena of automatic writing? Certainly not. And we should always remember that the physical position as well as its condition exerts a powerful effect upon the manifestations in a circle.

In forming a circle to obtain a particular kind of manifestation, we should endeavor to have our minds, our positions, our movements and our every act indicate, or express as nearly as possible, that phase of the phenomena. More singing or a greater use of the lungs, is required of those forming the circle where the medium is expected to be used to talk through by the spirits, than where he is to be used for automatic writing. The lungs are used in one case and one hand and one arm in the other.

If the lungs of the medium are to be used, a use of the lungs of the circle helps the conditions. If only one hand of the medium is to be used, then only one hand of those in the circle should be used. If a trans-condition of the medium is required, then both hands of all in the circle should be placed upon the table, or they should all join hands, and a perfect negative condition should be assumed, the minds of all being as inactive as possible, for the trans-condition takes possession of the whole body and annihilates the individuality and personality of the medium, the nearer those who compose the circle can come to this condition the better the result will be.

The light was ordered in when Pat came to teach us that if spirits from the low, undeveloped conditions of spirit life was attracted, or if the conditions in the circle were such that they would be liable to draw such influences under the law of like attracts like, then light

should always be present in the seance room.

All spirits from the lower undeveloped conditions of spirit life are not necessarily unprogressive or all bad, but those from the lower conditions, though progressive, cannot resist temptation, like those from a higher and purer plain; and those who are seeking a higher life avoid it.

Pat conveyed to us the information that he was not highly developed by the unartistic printing of his name, instead of writing it, and he declared his progressive nature and his willingness to learn by the NO. which he printed before the catholic cross which he drew on the paper. This was as much as to say, "I am no catholic, although my name and ignorance might indicate it." Pat was not highly developed, but he was progressive. The start he had made towards a higher state of development made him feel his weakness to resist temptation, and therefore he ordered

the light, and he demonstrated to us in **the strongest terms** his progressive condition when he informed us that he was not a catholic and avoided dark seances. This illustrated to us the fact that dark seances will only be indulged in by the low, unprogressive and vile, or the very highly developed spirits; one for dark and viscious purposes, the other for greater progress. The low and unprogressive court temptation and succumb to its influence, while those from the higher and more etherial conditions of spirit life are beyond the reach of its power or influence. The progressive, but still undeveloped like Pat, avoid it from a fear of their ability to resist it, and when spirits call for a dark seance you may be sure that they are either dangerous influences, or spirits from the higher realms of spirit life, and before indulging them, be sure of their identity and character.

CHAPTER XIII.

RECAPITULATION.

A positive, commanding, know-all-about-it condition predominating in a circle will drive all spirit influences, whether good or bad, high or low, from it. And it will make no difference whether this positive condition is exerted to compel their attendance or expel them from the circle. Both will have the same result; either will produce an atmosphere into which spirit influence cannot enter. Therefore, a positive antagonistic or defiant commanding attitude displayed in a circle, is death to all spirit manifestations.

Our business affairs should never be carried into the circle room, unless the circle has been called together by the spirit guides for the special purpose of consultation upon questions of business or those pertaining particularly to the

affairs of earth life. Upon all other occasions our worldly affairs and business concerns, which are not especially connected with our spiritual advancement should be left outside the door of the seance room.

The questions of money making when introduced into the circle room, drives from it the moral and spiritual effect which it ought to produce by setting up a material or unspiritual condition. The physical formation of a circle, or the positions taken by the sitters in reference to each other, will effect the kind of phenomena which will be produced and the moral tendencies of its magnetism, more than it will the power of the manifestations.

Large circles should be avoided as the chances are so very small that good conditions will be obtained. Spirits that are attracted under a particular condition, will be expelled under another, and an entirely different class of spirits will come.

Skepticism and doubt, especially when accompanied by positiveness and self-conceit is the most powerful agent to repel good influences and prevent desired results of spirit influence, or spirit manifestations known to the science. And they should be excluded from the circle room.

You may say a person may doubt and at the same time be an honest investigator. True, but they may not be in a condition to investigate honestly or there may be a difference between an honest investigator and one who can investigate honestly. And any one who is satisfied that they know all that is worth knowing about spirit manifestations, had better keep away from circles which are formed for spirit communion; a due respect for the balance of the circle demands this. If any one who knows that spirit communion is a humbug, and spiritualism is a fraud, will persist in destroying the good effect of circles by imposing upon it with their

presence; then the door should be closed against them. We do not blame people for doubting those subjects upon which they are ignorant, but to presume to understand those things which they doubt is manifesting a disgraceful ignorance. For doubts only enter the minds of people upon those subjects of which they are ignorant. After any one has expressed a doubt about the ability of spirits to communicate with mortals through mediums in the physical form and then pretend to know that all so called spirits phenomena is a fraud, have virtually declared by such statements, their dishonesty and should be excluded from all circles held for the purpose of receiving spirit communications until they have been reformed, or educated upon the subject. If one knows that spirits cannot communicate with us, then they do not doubt, they know they do not. And further investigation, by them, upon this subject is foolishness and so inconsistent and un-

narmonious that if it be introduced into a circle it would destroy the best of conditions and set at naught the efforts of a circle to produce the phenomena of spiritualism and could do the actors of such foolishness, no good.

The magnetic condition or that formation of a circle which produces the best magnetic influences is only desirable when purely physical phases of mediumship is looked for or desired. And if only a highly spiritual and morally elevating influences are desired, the circle should be formed with a view of breaking up any highly magnetic condition. While some magnetic conditions are conducive to higher moral lives; they being a material condition, are not essential to higher spiritual development. But if for any reason they are indulged in great care should be taken in their formation, that the best moral influence should be procured. Circles formed which are noted for their confidence and the absence of all doubt,

where all are positive and certain of good results if no demands are made as to what spirits shall come, or what kind of demonstrations are desired; such conditions will always attract the children in spirit life, and the attracting of children is always an omen of a good moral and spiritual condition. And the circles may always rejoice when the children come, for this will always be an evidence of desirable conditions. The physical formation, or the proper arranging of the circle should always be studied in connection with the manifestations desired, or those which the circle is endeavoring to produce. The form should suggest the required demonstrations, and this by a little study can be made surprisingly suggestive of the desired manifestations. Study these laws and all the powers of conditions.

How to produce the desired conditions; how to change them; their influences and their effect upon the circle, upon

mankind, and upon spirit manifestations. For upon a clear understanding of these depends your present and your future happiness.

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CHAPTER XIV.

CIRCLES—THEIR USES.

The benefit to be derived from the holding of them. The good they do.

As the effect of conditions has only been considered in reference to circles, and its influence upon spirit manifestations, it will be proper in this connection and in conclusion. To give the reader a faint idea of the grand results to be accomplished and the vast amount of good to be derived, from the holding of properly arranged and scientifically conducted circles. Through their influence alone can the world be reformed. The silent influences which are generated and set at work within the sacred precincts of a properly conducted circle will prevade the atmosphere of a

whole neighborhood, or community and their influence for good can never be comprehended or appreciated by those who compose the circle while they shall remain in the earth condition, for their influences are felt and a work of love accomplished, beyond the borders of the spirit world. Men and women are influenced to do better reformation is inaugurated into their lives and suddenly they are found to be upon a higher moral plane. They can give you no cause for their sudden change in their lives, they never heard of a circle, and yet their reform in many cases, can be traced directly to the influences of a circle being held in the neighborhood, of which they had no knowledge. The drunkard is reformed. The tobacco user lays his tobacco aside. The smoker throws his pipe away, all under the influences of a properly conducted circle. There is no vice; there are no diseases; there is no disaster, that its heavenly influence cannot bridge over.

Wars can be averted; the ravages of pestilence and disease prevented, and the encroachments of moral depravity be prevented from making further inroads upon society by the influences which may be shed abroad by, and through the power of the circle. In fact the cause of every ill of which man is, or ever has been afflicted, may be learned and their injurious effect averted through the knowledge to be obtained in, and through a well conducted circle. A circle of two or three persons, who were devoted to the best interests of the community, established and properly conducted in every neighborhood would forever settle the liquor question. A circle in every village, and a few of them in each city, would exert a greater power for good, than all the sermons, or reform lectures that money can procure. Any means of reform not carrying the seal of the spirit can display no authority, and will lack the power to accomplish its purpose. And the

circle is the only means through which a reformatory movement can receive the stamp of approval from the spirit world. And when it shall have received that approval its success is assured, and its power for good will be unrestrained.

In all laudable undertakings, invoke the assistance of the spirit world, and the only way to properly and effectually do this is through the circle. And the power for good inherent in the circle does not end here, neither is its missionary work confined to mortals, or those upon the earth plane. But it reaches out and down into the lower depths of spiritual degradation found in the spirit world, and its influence has, and will continue to place the feet of many of those who are in the dark abodes of spirit life, upon the upward path, facing them to the light which shall lead them to a higher and purer life. And thousands upon thousands, who are in utter darkness, and a most pitiable condition,

just over the borders of spirit life, can only be reached through the power of the circle, they being beyond the reach of the higher conditions of the spirit world. And they must be reclaimed through the influences exerted in their behalf arising from well formed and scientifically conducted circles, and in this respect I desire that you make no mistake. For ill formed and badly managed circles, lower the morals, increase the disease and corrupt every community in which they are held. And their bad influence does not stop here, for they help to forge the chains, which binds the fallen spirits in the dungeons of spirit life, instead of shedding the light, which would lead them out to a higher and better life, as scientifically managed circles would do.

Spiritulists: You who have taken the great work of reformation in hand, study these laws, and practically apply them, and you will be surprised at how soon the earthly existance and the spirit

life shall be so blended together, that man shall commence his spiritual existence while yet in the physical form. Love will become the law, and under its ministration, crime will be reduced, good works increased, joy will be the rule, an sorrow an exception.

FINIS.